

THE
Believer's Magazine

A VOLUME OF

SCRIPTURE EXPOSITIONS, BIBLE STUDIES, AND
MINISTRY OF THE TRUTH OF GOD,

WITH QUESTIONS AND ANSWERS ON BIBLICAL SUBJECTS.

EDITED BY

JOHN RITCHIE.

NEW SERIES.—VOL. XVII.

KILMARNOCK:

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE.

And through Agents and Booksellers.

1916.

Sets of Believer's Magazine Volumes.

VOLUMES I. TO XVII.—NEW SERIES.

Each Containing Bible Expositions and Ministry
by many well-known Writers.

UNIFORM BINDINGS, GILT EDGES.

1/6 Each, Net., By Post, 1/9.

Any Six, 9/-; Set of Twelve, 12/6.

JOHN RITCHIE, PUBLISHER, KILMARNOCK.

GENERAL INDEX.

A Patriarch's Confession. H. W. Figgis	-	98
A Record of the Year's Mercies	-	133
A Special People. J.R.	-	37
A Word of Cheer	-	1
Alliance with the World	-	100, 114, 136
ANSWERS TO CORRESPONDENTS.	10, 23, 58, 70,	
	82, 94, 106, 118, 130, 142	
ANSWERS TO QUESTIONS.	-	11, 23, 55, 143
Antichrist: His Work and Doom. W. Hoste	55,	
	94, 106, 118, 130, 143	
Carried Captive to Babylon	-	138
Christ the Believer's Object. A.S.	-	5
Christ the Centre. E. H. Bennett	-	17
CORRESPONDENCE.	-	83, 95
Days of the Lord's Right Hand	-	125
Does God Control Events?	-	109
EGYPT TO CANAAN.	12, 22, 34, 43, 58, 71, 84, 96,	
	107, 132, 144	
Fair but False Hopes	-	18
Faith's Testing Time. J.R.	-	29
God's Deliverance	-	75
He Knoweth our Frame	-	85
How to Know God's Will? Geo. Muller	-	33
"In His Name." W. R. Lewis	-	74, 88
Intercession. Dr. A. T. Pierson	-	75
Is there Retribution on Earth?	-	122
Military Service Act	-	34
NOTES FROM WAR LANDS	-	60, 71
OBSERVATIONS of an Octogenarian	-	119, 131
"On His Name." W. R. Lewis	-	110
Our Present Wrestling. J. G. Bellett	-	138
OUTLINES OF GOSPEL SUBJECTS.	10, 22, 36, 45,	
	56, 70, 82, 93, 106, 118, 130, 142	
Personal Dealing with God	-	97
POETRY—		
Ambassadors Recalled	-	27
"Called Out" and "Cast Out"	-	32
Divine Deliverance	-	80
God Chose this Path	-	116
God's X-Rays	-	114
Guilt and Grace	-	69
In Safe Keeping	-	68
Looking for the Day	-	103
My God and I	-	124
Nearing the Homeland	-	51
Our Heavenly Home	-	3

POETRY—Continued.

Our Fatherland in Heaven	-	32
The Hour Alone with God	-	44
Waiting	-	81
Practical Holiness. A. Matthews	-	33
Practical Points on Subjects of Interest	83, 107	
Rest in the Lord. J.R.	-	13
Separation from the World. The Editor	-	39
Shepherding the Flock	-	126
The Assembling of Saints. T. Newberry	-	6
The Awakening of the Jews	-	32
The Calling of The Church. The Editor	-	4
The Christian and the Nation	-	62, 71
The Church, a Sphere of Rule. R. Mahoney	-	31
The Church in Testimony	-	53
The Coming Antichrist. W. Hoste	-	41
The Coming of the Lord W. H. Hunter	9, 18, 44,	
	68, 81, 93, 105, 116, 128, 139	
The Glories of the Son of God. G. F. Trench	2, 15	
The God of Jacob	-	123
The Gospel and its Power	-	65
The Gospel and its Preaching. Sir R. Anderson	136	
The Grace of Liberality	-	57
The Heavenly Citizenship. W. H. Bennett	-	26
The Lord and His Disciples. J. G. Bellett	-	51
The Lord and His Word. J.M.	-	61
The Lord Watching His Own	-	25
The Lord's Coming Again. Sir R. Anderson	49	
The Lordship of Christ. W.R.	-	43
The Man of Sin. W. Hoste	-	21
The Mystery of His Will. W. Hoste	-	67
The Mystery of Iniquity. W. Hoste	7, 20, 79, 94,	
	104, 115, 141	
The Power of Prayer	-	73
The Preacher's Preparation. J. B. Watson	-	113
The Pre-eminence of Christ	-	14
The Priesthood of Believers. R. J. Mahoney	38	
The Rebellion in Ireland	-	71
The Want of the Times. C. H. Spurgeon	-	57
THE WAR CRISIS	-	46, 59, 95, 108
The Word and the Worker. J. B. Watson	86, 102	
Timothy and His Service. W. J. M'Clure	63, 77,	
	89, 129	
Treasure in Heaven. J.M'C.	-	77
Unto His Name. W. R. Lewis	-	99
YOUNG BELIEVER'S QUESTION BOX.	10, 22, 46,	
	58, 70, 82, 94, 106, 118, 130, 142	

PAPERS BY THE EDITOR.

A Record of the Year's Mercies - - - 133	Rest in the Lord - - - - - 13
A Special People - - - - - 37	Separation from the World - - - - - 39
A Word of Cheer - - - - - 1	The Calling of the Church - - - - - 4
Alliance with the World - - - 100, 112, 136	The Christian and the Nation - - - - - 62
Does God Control Events? - - - - - 109	The Church in Testimony - - - - - 53
Faith's Testing Time - - - - - 29	The Grace of Liberty - - - - - 51
He Knoweth our Frame - - - - - 85	The Lord Watching His Own - - - - - 25
Is there Retribution on Earth? - - - - - 121	The Power of Prayer - - - - - 73
Personal Dealing with God - - - - - 97	The War and its Effects - - - 34, 46, 59, 95, 108

EXPOSITORY PAPERS ON BIBLE SUBJECTS.

Christ, the Believer's Object. A. Stewart - - 5	The Gospel and its Preaching. Sir R. Anderson 137
Christ the Centre. E. H. Bennett - - - 17	The Heavenly Citizenship. W. H. Bennet - 26
How to Know God's Will? Geo. Muller - - 33	The Lordship of Christ. W.R. - - - 43
In His Name. W. R. Lewis - - - 74, 83	The Mystery of His Will. W. Hoste 7, 20, 79, 94, 104, 115, 141
Intercession. Dr. A. T. Pierson - - - 75	The Lord and His Disciples. J. G. Bellett - 51
On His Name. H. R. Lewis - - - - 10	The Preacher's Preparation. J. B. Watson - 113
Our Present Wrestling. J. G. Bellett - - 97	The Priesthood of Believers. R. J. Mahoney 38
The Assembling of Saints. T. Newberry - 6	The Word and the Worker. J. B. Watson 86, 102
The Church a Sphere of Rule. R. J. Mahoney 31	Timothy. W. J. M'Clure - - - 63, 77, 89, 129
The Glories of the Son of God. G. F. French 2, 15	Unto His Name. W. R. Lewis - - - 99
The God of Jacob. W. H. Bennet - - - 123	

FUTURE EVENTS IN HEAVEN AND ON EARTH.

Antichrist and His Doom. W. Hoste - 27, 41, 55	The Lord's Coming Again. Sir R. Anderson 49
Babylon the Great. W. Hoste - - - 7, 20	The Man of Sin. W. Hoste - - - 27
Future Events. W. H. Hunter 9, 18, 44, 68, 81, 93, 105, 116, 128, 139	The Millennium Reign - - - - - 71
The Awakening of the Jews - - - - - 32	The Mystery of Iniquity. W. Hoste - - - 7
The Coming Roman Empire. W. Hoste - 20	The Reign of Peace. J.R. - - - - - 94
	The Seventy Weeks. W. H. Hunter - 44, 68

PAPERS ON CHURCH TRUTHS AND TEACHINGS.

Are Assemblies Dying Out? - - - - - 47	Preaching - - - - - 131
Church Property - - - - - 143	Preaching in Sects - - - - - 142
Collections - - - - - 83	The Calling of The Church - - - - - 4
Fellowship - - - - - 131	The Church a Sphere of Rule - - - - - 31
Gathering unto His Name - - - - - 99	The Church in Testimony - - - - - 53
Irreverence - - - - - 82	The Priesthood of Believers - - - - - 38
Practical Hints - - - - - 12	Worship - - - - - 131

PRACTICAL POINTS IN DAILY LIFE AND CONDUCT.

Absence from Breaking of Bread 106, 142	Reading Unsound Books 70
Baptism 10, 58, 131	Satan's Devices 11
Claiming Protection 70	Sharing Denominational Work 82
Military Service 34, 46	Shortage of Workers 11
Overseers 23	Tribute and Custom 23
Punctuality 107	Watching for Souls 23

NOTES AND COMMENTS ON TEXTS.

A Factious Man (Tit. iii. 10) 94	Paul Preaching (Acts xx. 7) 58
Appointing Preachers 131	Prophecy and Doctrine (1 Cor. xiv. 6) . . 58
Bearing Arms (Luke xx. 26) 10	Qualifications of Overseers 23
Elders (1 Pet. v. 1) 23	Separation from the Unsaved (2 Cor. vi. 17) . 38
Grace and Government (2 Sam. xiii. 13) . . 118	Signs Following (Mark xvi. 17, 20) . . . 57
Love your Enemies (Matth. v. 44, 45) . . . 70	Support of Widows (1 Tim. v. 9, 10) . . . 106
Open Ministry (1 Cor. ii. 13) 58	Temptation (James i. 12, 14) 82

The Believer's Magazine.

A MONTHLY JOURNAL OF BIBLICAL EXPOSITION AND TEACHING.

A Word of Good Cheer for the Opening Year.

"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE" (1 Kings viii. 56).

"I WILL IN NO WISE FAIL THEE, NEITHER WILL I IN ANYWISE FORSAKE THEE" (Heb. xiii. 5, R.V.).

TO tens of thousands of the people of God, the year behind us has been one of unprecedented trial. Many have lost their nearest and dearest. Others have passed through the deep waters of daily anxiety regarding their husbands and sons and brothers who are in places of peril. Weary hours by day and waking hours in the lone night have been the experience of many a sad watcher in the once joyful home. And the pinch of want must have been felt where "fulness of bread" had long been known. Much has failed that was hoped for from man and his fair promises, and many disappointments have been the lot of most throughout the long drawn months of changing hope and fear that are just behind us. These experiences, if new in kind, will not be fruitless if they wean our hearts from all that earth can give, and all that man can promise, to a fuller confidence in the Eternal God in the heavens, who has never failed, and cannot fail His people, no matter what their circumstances or how great their difficulties may be.

It was when nearing the close of the long and weary wanderings in the wilderness that Joshua, the newly appointed leader of Israel's host, had the word given him from Moses, the man of God, whose successor he was to be: "The Lord thy

God, He it is that doth go with thee, HE will not *fail* thee" (Deut. xxxi. 6). And it is surely in eternal honour of God's faithfulness that this dear man, after he had proved that promise true throughout the stirring years of the conquest of the land, and was standing on the last stage of his pilgrimage, ready to "go the way of all the earth," was able joyfully to testify to the people whom he had led, "Ye know in all your hearts and in all your souls that *not one thing hath failed* of all the good things that the Lord your God spake concerning you" (Josh. xxiii. 14). They had failed, but God had not, no, not even in "one thing." Blessed be His Name! And as it was with Israel's victorious leader, so it was in later years with Israel's wealthiest and wisest king, who, on the day that the great temple he had built for Jehovah's Name was dedicated to His worship, said, as he stood before the vast assembled throng, "There hath *not failed one word* of all His good promise" (1 King viii. 56). Surely these are great and glorious testimonies to the unflinching grace and faithfulness of our God. They proclaim in clear and clarion tones the Divine faithfulness and the unflinching grace of God to His redeemed and beloved people throughout all the days of their earthly pilgrimage. There had not failed "one thing" of all the

many that God had promised, and there had not failed "one word" of all the great and glorious things that he had spoken. "The faithful God" (Deut. vii. 9.) had kept His covenant and fulfilled His Word. His people had failed in everything. They had broken their pledge to keep His law (Exu. xix. 8): they had questioned His power to bring them into the land (Numb. xiii. 31): they had disbelieved His Word (Numb. xiv. 2) which He had spoken (Exu. vi. 8), yet He had not failed them in one single thing, for he abideth faithful and cannot deny Himself (2 Tim. ii. 13).

And what He was to His own people in ancient time He is to us of this day. For His Word of good promise is: "I will in *no wise fail thee*; neither will I in any wise forsake thee" (Heb. xiii. 5). With these words of holy cheer, which are the voice of the living Lord to our hearts this day, we gird afresh our loins and set our faces "toward the sunrising" (Num. xxi. 11), from whence we look for the coming Deliverer, whose coming will speedily bear us to our Fatherland, and whose presence will quell the world's last strife, and set all that is now wrong, eternally right.

J. R.

Stillness and Strength.

"In quietness and confidence shall be your strength" Isa xxx. 15.

BE STILL and hasten not with eager Striving
To gain that which as yet God must refuse,
But wait in faith for His most gracious giving
WHEN He shall choose.

BE STILL, and if thy heart is faint and weary
Amid its weakness thou shalt learn at length
"In quietness and confidence" abiding
"Shall be your strength."

The Glories of the Son of God.

GEORGE F. TRENCH.

THERE are three distinct aspects of the glory of the Son of God brought before us in the Holy Word. There is first "the glory as of the only begotten of the Father" (John i. 14), which was His in the eternal past before all worlds. Then there is the glory, or rather beauty—for the glory was veiled here to the outward eyes of men—that mysterious glory or beauty of His as Man, as He lived and walked among us here below. And there is the glory of the Risen One beyond death, which began at His resurrection, and will continue until He delivers up the kingdom to His Father.

It is of the first of these glories of the Son of God, that we read in Heb. i. 3 "Who being the brightness of His glory and the express image of His Person." In these words, so easily read, there lies a mystery concealed, a marvel of Divine glory! They give a description of what the Son of God was before He came down to earth. There, in the eternal glory of the past, He was a living image of God to show forth what God is to angels and holy beings in the heavens. Again, in John i. 1, He is spoken of as "the Word" who was "with God, and who was God" in the beginning. A word is that which expresses the thought. You cannot know what I am thinking about apart from the word I utter. So God was unknown to us men, and would never have had His thoughts fully expressed had not He spoken in the Son, who is the express image of His Person,

the One who declares Him fully. It is in the Son that God's glory is revealed, yet in such a manner as does not repel, but makes Him known and trusted and loved. In Proverbs viii. 30, we are told that in the eternal past He was daily the Father's delight; and in John i. 18, that He was "in the bosom of the Father," His only begotten, in the place of ineffable love. He was the object of the Father's love, and He worthily responded to that love. In the love of the Father and the Son we have the first and full exhibition of "love made perfect." How wonderful it all is! Well may our hearts adore as we think of such love. Again, in Col. i. 16, we have the glory of the Son of God as Creator of all things, "All things were created *by* Him and *for* Him." The purpose of Almighty God is to exalt His Son in all spheres, in creation as well as in redemption, that in all things He may have the pre-eminence. Not only was this material earth created *by* Him, but also *for* Him, as a sphere in which His glory is to be displayed, thrones and dominions, principalities and powers all being and to be brought under His control and government. And "By Him all things consist." He keeps all in their order. He rules among the armies of heaven, and even among the nations of earth in their present lawless condition, proud men will yet learn that He is "Governor among the nations." Of the Church He is Head, and all the members are subject to Him. How great are His glories! How vast is His power! And yet man, as a sinner, man fallen from his first estate, if he were only to know Him in the majesty of His power

and greatness, could only shrink from Him like a rebel, fear Him as a Judge, and be for ever separated from Him. And so it was that in order to win men's rebel hearts by His grace, He came down from that sphere of primal and primeval glory which was His, into this world, and became Man, taking upon Him the bond-servant's form, in order that He might become obedient unto death, even the death of the Cross. This thought brings us to the second aspect of His glory.

He became Man in order that He might manifest the glory of God's wondrous grace toward men. Although no halo was seen around His head, there was a glory surrounding all His steps which was seen by the eye of faith in those whom the Father drew toward Him (John vi. 44). His character and His ways were full of that glory. It shone everywhere around His steps as He walked from cottage to cottage and from bedside to beside. It is described in these wonderful words "He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised" (Luke iv. 17). This was the glory of Christ's grace, telling how near God had come to us.

Our Heavenly Home.

Jerusalem, the golden,
Thy gates admit no sin;
To Christ we are beholden
For grace to enter in.

Astray, in times the olden,
No life, no hope had we,
Jerusalem the golden,
Our home is now in thee.

Written by Viscount Stratford de Redcliffe,
British Ambassador at Constantinople.

The Calling of the Church.

A CONFERENCE ADDRESS. BY THE EDITOR.

THE parables of the Treasure hid in the field, and of the one Pearl of great price, upon which the eye of the merchantman was set, and for which he sold all that he had to acquire it, have been rightly understood to refer to the redemptive work of the Son of God. He bought the field which, as He tells us in another parable, is "the world" (ver. 38), in order to take out of it the treasure. This is God's present work of grace among mankind, and He is accomplishing it by the preaching of the Gospel in the power of the Spirit (1 Thess. i. 4-5). God is taking out from the nations of the earth "a people for His Name" (Acts xv. 14). This people He is forming into a body, of which Christ is the one Head (Col. i. 18), and all the saved of this dispensation are members (Eph. v. 30). The "one pearl," which had no duplicate, bespeaks that unique place which the Church holds in the purposes of God, and expresses its unity and ultimate manifestation as "the Church glorious" (Eph. v. 27) in resurrection beauty, before all heaven. It was first in the Divine purpose, before all worlds (Eph. i. 4), yet last in its out-calling and its formation by the Spirit—a mystery hid for ages, but now at length produced and set in its ordered place in the economy of God. Of this Church, seven great distinctive characteristics are named in the Word.

1. It belongs to *Heaven*. Its glorified Head is there (Eph. i. 20). Each of its members has been called by His voice

into a new and heavenly life. This marks its character. 2. Its formation is by His act (John i. 33) in baptising all its members in one Spirit (1 Cor. xii. 13) into one body. This secures its *unity* against all enemies. It can neither be marred nor broken. 3. It is *separate* from the world, "not of it" as He, its glorified Head, is not of it (John xvii. 16). 4. It is *His* Church, not the church of any nation, country, creed, or company. 5. It has one *Head*, one Source of supply, one supreme Ruler and Lord, and from Him comes all its spiritual supply direct. He gives its ministers (Eph. iv. 11) and distributes them according to His will (1 Cor. xii. 5). No man or body of men has any right to intervene either in limiting the exercise of gifts that Christ gives or in electing men who lack the Divine call and equipment, to "the work of the ministry." 6. The Holy Spirit, the Comforter, sent from the risen Lord in glory, indwells the Church as His temple (1 Cor. iii. 16). He is there to glorify Christ (John xvi. 14), to see that He gets His right place and is owned as Head (Col. ii. 19) and Lord (1 Cor. xii. 3). The source of all power for edification and extension is in the Spirit. He gives guidance to Christ's servants (Acts xvi. 6, 7), who evangelise in the world without. He fits and furnishes shepherds to feed and guide the flock within (Acts xx. 28). And He gives harmony with diversity in ministry for edification, and instruction in the assembly of saints as gathered together in the Lord's Name. 7. The written *Word* is the recognised law in all things pertaining to the life, service and

conduct of those who compose the church, alike personally, socially, and corporately. Worldly fraternities have their books of rules, denominations formed by men or nations have their creeds, and each coterie which has come into existence around some peculiar tenet, or policy, or point of difference with those from whom they seceded, has its "standards" which must be acknowledged and subscribed in order to associate with it. But the Church has the Book of God and all of it as her guide. In that Word she is to hear the voice of her Lord and give ear thereto. Her Hope is the return of the Lord from heaven, to remove her from the earth in which she is a stranger, to the place He is preparing (John xiv. 3). And while He waits in patience for that appointed hour on the heavenly throne, and she remains in the place of her pilgrimage, the attitude in which she is expected to be found is that of "*waiting for the Son from heaven*" (1 Thess. i. 9), and "*looking for the Saviour*" (Phil. iii. 20), while her longing heart responds to His last uttered word from heaven, "Surely I come quickly," with "Come, Lord Jesus" (Rev. xxii. 20). I will say no more on this for the present. It is a great and glorious subject, and the wonder is that we hear so little of it. The answer to all this grace in the members of the Church which is now being formed, the place of separation from the world into which they have been brought, and the kind of testimony which the Lord expects from them, individually and corporately, everywhere and always, we may consider on another occasion, when we again gather together around the Word.

Christ the Believer's Object.

THE Epistle to the Philippians has a character of its own. It does not present the believer in heavenly places as in Ephesians, it is not the Canaan experience of the man "in Christ," but the Christian here on earth with Egypt behind him, the wilderness around, and before him, with his way to tread, his course to pursue, his salvation to work out, and with Christ and resurrection to be won. In chapter i., Paul says, "For to me to live is Christ" (ver. 21). This may either mean that Christ is the Source of his spiritual life, as Adam was of his natural life, that his life was derived from Him, hid in Him, and that in His power he lived, or it may mean that Christ is the object and end of his life. To Paul, Christ was everything. He was as the sun in his firmament, the one object of his life. Men of the world live for many objects. Some men might say truly, to me to live is *drink*; others, to me to live is *business*; the Christian has one supreme object before him to live for, and that is Christ. It was in view of such a life, that Paul was able to say, "to die is gain." In verse 7 He tells us that before his conversion his "gain" was his religion; in chap. i. 21, he says his "gain" was "to die." To live was Christ, to die was more of Christ. Surely this gives the lie to those who say that the soul sleeps between death and resurrection. For how could it be gain to die if you pass into a state of unconsciousness? If this were true it could not be gain to die, it would at most be nothing. A. S.

The Assembling of Saints.

T. NEWBERRY, Editor of "The Englishman's Bible."

IN the Hebrew Scriptures, there are two words promiscuously translated "congregation" and "assembly." One of these words comes from *yahad*, "to appoint," and is applied to the whole congregation of Israel. The other is from *kahal*, "to call together," and is used for part of the people as assembled together in one place. In "The Englishman's Bible" these words are uniformly noted in the margin, as "congregation" and "assembly." In the Greek of the New Testament there is one word, *ecclesia*, from *ek*—out, and *kaleo*—to call, sometimes applied to the whole Church; at other times to a local and particular assembly. This word *ecclesia* signifies "a selection or calling out;" not merely a calling together, which is expressed in the word "synagogue." Hence it would not be right in each case to alter the word "church," as found in the Authorised Version into "assembly," which implies a gathering together in a certain place. It can only be determined by reference to the context, in which sense it is used, whether as including all saints or applied to a local assembly. The word "church" is never applied in the New Testament to any building, but it is used in 1 Cor. xi. 10; xiv. 23, of Christians as assembled together in one place.

The centre unto which the Spirit gathers is Christ, Christ as revealed in the Word as Head and Lord of His Church. The object that the Spirit has in view in thus assembling God's saints is, that they

may confess His supreme Lordship and own subjection to His Name. For the word used is not simply in (*en*), but unto (*eis*), His Name, implying *purpose* and *object* in *gathering*, and the full acknowledgment of His character and titles. It is the coming together of saints to render Him the homage and obedience due to His precious Name, to share that fulness which dwells in Him as Head, and to own His claims and Word as Lord. The Father delights to thus reveal Him to the soul, and the Spirit works to bring every thought and word into subjection to His authority. The source of all the blessing, and the secret of all the union found among assembled saints, is faith's recognition that the Lord is "in the midst," according to His own promise in Matthew xviii. 20. And if this place assigned to the Lord Jesus by God the Father, is reserved for Him, and truly given to Him in the midst of His gathered saints, with the full action of the Spirit to minister and lead unhindered, there can be no limit to the blessing which He is able and ready to give to His people so gathered unto His Name, even if they number only "two or three." The presence of the Lord Jesus "in the midst" may be as confidently reckoned on in these last days as it was at the beginning, for although much has changed in what professes to be His church, He has not changed. His promise is as true and sure to us to-day, as it was to the early disciples who assembled unto His Name. But each departure from the simplicity of the Divine pattern as given in the Word, entails loss of spiritual power.

"The Mystery of Iniquity."

THIRD PAPER. BY WM. HOSTE, B.A.

THE apostle Peter, after writing of that Divine voice of testimony to the Son, which he and his favoured fellow-apostles had heard "from the excellent glory," when they were with Him on the Holy Mount, reminds the saints of another witness open to all, and more sure even than a voice from heaven (which Satan might imitate), namely, the "Word of prophecy" to which they did well "to take heed as unto a light that shineth in a dark place" (2 Pet. i. 19). The Book of the Revelation, as part of that prophetic Word, has to us a special importance in dark days like the present. For although all, from chap. iv. and onward, is still future, two great principles stand out very plainly, which we must hold fast to-day: first, that nothing can surpass the limits of Divine permission, and next, that nothing can prevent the fulfilment of the Divine purpose. Satan would fain seal a book which reveals his final overthrow and the eternal victory of Christ, and he has succeeded in making many believe that it is well nigh hopeless to understand it. But the title of that Book is not Mystification, but Revelation—"the Revelation of Jesus Christ, which God gave unto Him." He is the Bearer and the Subject of the message, as He is the Executor and the Centre of all God's purposes. "The testimony of Jesus is the Spirit of prophecy." Satan's object is to rob God of his glory, and to eclipse the person of Christ, hence His counter-

feit, a false god, and a false Christ, in whom it may be truly said that all the truth of God is travestied: sacrifice, resurrection, and creation. These two supermen, though for their transcendent talents are the very ideals and idols of the civilised world, are termed "beasts" by the Holy Spirit. A distinct word—unfortunately also translated "beasts," but meaning "living creatures"—describes the four mysterious beings of chap. iv., and elsewhere, "around and in the midst of the throne of God," conceived as supporting it, as the twelve oxen did the laver of Solomon's temple.

The first beast of Revelation xiii. is said to rise out of the sea, *i.e.*, the Mediterranean, as the direct result of the presence of Satan on the earth. It is very important to notice that this beast represents first a system, the Roman Empire revived; then, after the wounding and healing of one of its seven heads, the system personified in that head, a Roman Emperor revived. This distinction has been overlooked, and confusion has been the result. The first beast is interpreted by some as only meaning the Roman Empire, and the second beast the Human Person or the Man of Sin and the Antichrist rolled into one. That the first beast ends as a Human Person is clear from chaps. xi. 7 and xvii. 8, where he is said to "ascend out of the bottomless pit." This could not be said of a system, whereas it is quite intelligible, if we allow that "the Man of Sin" will have already lived on the earth, died, and gone to the abyss, or bottomless pit, and be brought back to this scene at a later date. Then, again, in chap. xvii.

we read, "The beast that was and is not, even he is the eighth (head or king), and is of the seven, and goeth into perdition." Here the beast is personified in the eighth head, who will prove to be one of the previous seven raised to life again. Chap. xiii. 18 is even clearer, "Let him that hath understanding count the number of the beast, for it is the number of a man,* and his number is 666." This refers to the first beast of whom the second beast makes an image. The seven heads and the ten horns are interpreted in either case as kings.†

Thus we read in chap. xvii. 10 of the heads, "There are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space." This last phrase excludes the Papacy, for that has continued nearly 1500 years.

*An attempt has been made lately to explain this number 666, as referring to the duration of the empires represented in Nebuchadnezzar's image. But is there any other instance in the New Testament of a period denoted by the values of the Greek letters? The image moreover in never is Daniel called "a man," nor is there any mention of "years" in Rev. xiii. It is not said the "number of the years," but the "number of a man."

†The heads also mean "seven mountains on which the woman sitteth" (chap. xvii. 9). The woman is therefore Rome, "the city of the seven hills," as she is known in history, "that great city which," when John was writing, "reigned over the kings of the earth." Whether Babylon be rebuilt or no, is not in my judgment a matter which touches this prophecy, for when John was writing she was decaying, not reigning, and by no stretch of imagination could she be said to be built on seven mountains. The seven heads are sometimes interpreted as seven forms of government which have existed in the Roman State from its beginning, but this overlooks the fact that the beast represents Imperial Rome, in which only one form of government is possible.

All in Christ.

For His service Christ will give
 All the needed meekness;
 Lowly grace and power bestow
 In all surpassing sweetness:
 In Himself His servants find
 Infinite completeness.

The Coming of the Lord, AND THE EVENTS WHICH WILL FOLLOW.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

WHEN the sixth angel shall sound, and the hour of the Second Woe shall be reached, men's experience of God's judicial dealings with the earth will be enlarged. The enlargement will recall certain of the horrors experienced during the opening of the seals, but the terror of the Second Woe will be more fierce and personal, because of the conviction which will seize upon men that the hand of the LORD is actually upon them, and that their judgment is of God.

In the months of the First Woe Apollyon* will have his way in the torments of humanity, but, as was the case when Satan was permitted to test Job in the depths of distress and destitution, death will be restrained in those months, and so the torments will endure. With the coming of the Second Woe the temporary arrest of the power of death will be withdrawn and, with appetite whetted by five months of restraint, the King of Terrors will resume his ghastly sway. Moreover, a period will be reached in which not only will the arrears of the five months be overtaken, but the work of death will be extended to such degree that it will become too great for him to accomplish in the appointed time, without special assistance. Help will therefore be provided for death and agencies, each of

*Apollyon means "the Destroyer" in the speech of the Greeks; in the Hebrew tongue the word is *Abaddon*. It is the title of a personality, and is used as such again and again in the Scriptures.—See Job xxvi. 6 and xxviii. 22; Psa. lxxxvii. 11 Prov. xvii. and xxvii. 20, R.V.

which had served his purposes in earlier days, will be brought forth for the purpose.

The echoes of the blast of the sixth trumpet had hardly died away before John heard a message delivered to the messenger who had sounded the trumpet. A voice then spoke "from the golden altar which is before God"* (the altar from which the incense ascended with the prayers of the martyrs), and said, "*Loose the four angels which are bound at (not in) the great river Euphrates.*" And the four angels were loosed, for their time was fulfilled, and the hour of the 7th day, of the month, of the year, for which they had been prepared had arrived; and now they were to slay the third part of men.

"The hour, the day, the month, the year:" the calm, quiet words bear witness to the determinate counsel of God, and to the omnipotence behind that counsel, which has decreed that not the least grain thereof shall fall to the earth.

In the working out of the purposes of God, the river Euphrates has had a great place. This river formed one of the boundaries of the area which God called EDEN, and in which He planted the garden where He placed the man whom He had formed. Amongst the sources of the Euphrates God brought Noah forth from the ark into a new world of salvation by grace, and from the banks of the river He called Abram to Himself. At a later date the Euphrates became a boundary between the imperial powers of Egypt and Babylonia, when these powers strove together for the domination of the

Orient; and when the land which God had given for a possession to Abraham and his seed formed a highway for troops and trade between the valley of the Nile and the plains of Mesopotamia. Later still the Euphrates formed the eastern boundary of the Roman Empire, the line beyond which the Roman "economy" was never permanently established, until the great days of Latin dominion, when the legions carried the symbols of Roman power across the river, and Roman governors ruled in Mesopotamia.

Mesopotamia and the Euphrates formed the centre of the Babylonish, Medo-Persian, and Greek empires; while Mesopotamia was for a time a Roman province and the Euphrates a Roman river.

There are parts of the book of Revelation, for the understanding of which it is necessary to turn back to the book of "Daniel the prophet" (Matt. xxiv. 15; Mark xiii. 14), as the book of the prophet forms, more than once, the basis of the Apocalypse. If that course be followed in the present case it will be observed that the four great Gentile kingdoms just referred to, are the kingdoms which were foreshadowed both in the dream of the great king Nebuchadnezzar and in the visions of the prophet Daniel. Further, it may be found that at a critical time in Daniel's experience in the captivity, revelation was vouchsafed to him as to beings unseen by men and as to powers hidden from men, which will provide a clue to the personalities of the four angels which are still bound at the river Euphrates, but which will be loosed at the hour for which they have been prepared.

* The reading is that of the Sinaitic MS., one of the oldest.

Aids to Preachers.

OUTLINES ON GREAT GOSPEL TEXTS.

TRAITS OF DIVINE LOVE.

(1 John iv. 7-9.)

God, its Source—"Love is of God."

Christ, its Manifestation—"In sending His Son."

Life, its Object—"That we might live through Him."

THREE VITAL TRUTHS.

(Heb. ix. 27-28.)

Sentence on Sin Pronounced (v. 27)—At Man's Fall.

Sacrifice for Sin Accepted (ver. 28)—At the Cross.

Salvation from Sin Completed (ver. 28)—At Christ's Coming Again.

THE SINNER'S JUSTIFICATION.

(Rom. iii. 24-26.)

Justification by Grace (ver. 24)—The Source.

Propitiation by Blood (ver. 25)—The Channel.

Appropriation by Faith (ver. 26)—The Means.

BRIEF BIBLE STUDIES :

FOR PERSONAL AND COLLECTIVE USE.

GREAT TRUTHS OF SALVATION.

(Ephesians i. 1-13.)

Chosen by God in the Eternal Past (ver. 4).

Redeemed by Christ at the Cross (ver. 7).

Evangelised by the Gospel here (ver. 12).

Trusting in Christ for Salvation (ver. 12).

Sealed by the Spirit for Possession (ver. 15).

Receiving the Pledge of Glory (ver. 13).

A THREEFOLD CORD OF GRACE.

(John vi. 37.)

The Father's Gift to Christ—Our Election.

The Sinner Comes to Christ—Our Reception.

The Saved Kept by Christ—Our Preservation.

The Young Believer's Question Box.

I have a class of young lads who all profess to be born of God, and so far as I am able to discern, are walking consistently with their profession. They have been taught in all the Fundamental Truths of the Gospel, and in many practical truths connected with their path in the world. I am exercised now in setting before them such truths as Believer's Baptism, Separation from the religion of the world, and gathering in the Lord's Name. But some think we ought not to teach such truths

in a Bible Class, but leave them to discover them in their Bibles. I would be glad to have godly counsel in the matter.

The Lord's commission in Matt. xxviii. 18-20, leaves no room for doubt as to what should be taught to those who become disciples of the Lord through believing the Gospel. And the practice of the early preachers was in conformity therewith (Acts xi. 26 ; xiv. 22 ; xviii. 8, 11). No doubt, in a day of much flippant and false profession, it is wise to use all the available discernment at our disposal before baptising professed converts, or hurrying them into church association which they know next to nothing of the principles or responsibilities of. But ALL the truth of God, in due season, should be set before them, as they are able to hear it, and nothing kept back that is profitable to them. Were this better observed, there would be less liability for young believers to be attracted to worldly religious associations, where they soon lose their spiritual freshness, and get swamped in utter worldliness. Of course, there are those who think there is not much wrong with these, and can habitually come and go with them. And it is usually this class who obstruct and would keep out all distinct and definite teaching on separation to God. But you are under no obligation whatever to listen to, or to be ruled by such counsellors. Act as before God, and do not allow the fear of man to influence you.

—o—o—

Answers to Correspondents.

STUDENT.—It is said that the division of the Books of the Bible is the work of Cardinal Hugo, who lived in the 13th century, and that a Jewish Rabbi, named Nathan, arranged them into verses in the 15th century. Both are helpful to the reader, but neither perfect, some of the divisions being erratic.

W. B., REDDING.—Mahomet was born in Mecca, in Arabia, A.D. 570. He compiled the Koran, was the founder of the vast system that bears his name, and which holds in its cruel grasp over 150 millions of mankind—the greatest scourge on the face of God's earth to-day. But the time of its power is nearing its end.

W. M., CARDIFF.—The words of Luke xx. 36, read in the light of their context, cannot be taken to sanction a Christian bearing arms either in his own or his nation's defence. We do not see how any unbiassed reader can find in this passage such a warrant.

T. L., TORONTO.—The "unequal yoke" in business is just as defiling in its character and as disobedient to the Word of the Lord, when it is sheltered under the name of a public company, as when the Christian's name appears on a signboard alongside that of a single unbelieving partner. And the kind of business, however free of corrupt practices, makes no difference. It is the having and holding things in common that forms the yoke.

A. L., BELFAST.—Inductive theories, giving hope of extended grace beyond the present period of Gospel grace to those who now neglect it, are exceedingly dangerous speculations, and ought to be utterly rejected as palpable error. To accept this sort of thing is but the thin edge of worse to follow. Is it any wonder that preachers who console themselves in this delusion are barren as the heath in the desert as soulwinners? We regard Heb. x. 26-30, with 2 Thess. ii. 10-12, as God's full answer to the theory.

J. K., FULHAM.—We do not know of any Scripture precept or example, or any authority at all, for putting ministry in front of worship and the showing forth of the Lord's death on the first day of the week. Inasmuch as the worship of God is higher than speaking for God, and the feast of remembrance the greatest privilege that the church enjoys on earth, they ought not surely to be crushed into a brief half-hour or so, after man has had his say. To argue that ministry is needed first, to bring those assembled into a worshipping condition, is the sure way to encourage them coming in a cold and carnal state, depending on the words they hear to tune them up, whereas that should have been attended to between their souls and God before they came. If "coming events cast their shadows before Him," it will not be long in some "progressive" companies, till we have the regular morning sermon by a fixed and intimated preacher, followed by a hurried breaking of the bread, and a scamper to get home to dinner. Those who see this evil arising in their midst should grip it firmly and fearlessly. Let those who want "the sermon," go where they will get it, but the order of God's assembly is His, and not something to be altered to meet every craze of man.

J. W., GREENOCK.—Those described in Heb. x. 26, 27, are not failing saints, but persons who, after "receiving the knowledge of the truth," "sin wilfully," missing the road by deliberate choice, ultimately becoming "adversaries," who will be devoured by judgment.

Brief Observations on Present Conditions.

God First.—Great pressure—in many instances amounting to coercion coupled with threats—is being used at present to compel children of God to undertake service and enter upon paths which their consciences, enlightened and exercised by God's truth, refuse and resent. God has the first claim upon His people's obedience, and we have an apostolic example of the sort of testimony that is to be given to those who demand He is to be disobeyed, in the ringing words, "We ought to obey God rather than men" (Acts v. 29). If others act differently, that makes no difference. God has the first and highest claim, and the man whose heart is "purposed" (Dan. i. 8), owns it—whatever others say or do—leaving God to defend his action.

Satan's Devices.—The great adversary knows well how to use present conditions in the world of labour to serve his own ends, and to spoil the spiritual condition of God's people. Making "munitions" on the Lord's Day at the command of the Government can very easily become a means of neglecting the worship of God, forsaking habitually the assembly for the remembrance of the Lord, and becoming indifferent to the plain commandments of the Word. And when the reward of such labour is used to purchase worldly attire, to deck the person with Egypt's jewellery, and satiate the appetites with Sodom's "fulness of bread" (Ezek. xvi. 49) and delicacies, the hand of the Lord in chastisement may not be unlooked for. He loves His own too well, and purchased them too dearly to permit them to "walk as other Gentiles," without allowing them to feel the application of the "bit and bridle" (Psa. xxxii. 9).

Shortage of Workers.—The effects of shortage of helpers in preaching the Gospel, teaching in Sunday Schools, distribution of tracts, and such like, are being keenly felt in many places, owing to so many being away in connection with the war. The "Reserves" will have to come out of retirement and "do their bit." If this is done in the nation, why not in the church? The work of the Lord must not be allowed to decline and suffer. There is surely sufficient PATRIOTISM among those who belong to "the kingdom of God" as will bring them to the front in "the defence and confirmation of the Gospel" (Phil. i. 7), and as "helpers and labourers" (1 Cor. xvi. 16), to fill gaps which the enemy knows how to use to weaken and to waste, what it has taken years of labour to gather.

Egypt to Canaan.

INTRODUCTORY NOTES, EXPLANATORY OF CHART.

The threefold position of Israel (1) in Egypt, (2) the Wilderness, (3) in Canaan, describe the Christian position in three aspects.

In Egypt.—Here he is seen as in the world, yet not of it, redeemed by blood, sheltered from wrath, safe from judgment, separate from Egyptians, feeding on Christ, staff in hand, girded and ready to go to the Lord's call. The Epistles to the Romans and Thessalonians view the Christian thus.

In the Wilderness.—Severed from Egypt by the Red Sea, three days' journey out of it, shows the believer a dead and risen man, severed from the world, crucified to it (Gal. vi. 20), his face set toward his heavenly home beyond, to which he presses on (Phil. iii. 13). Here, he is viewed as a worshipper, a workman, a walker, and a warrior, dependent upon God for everything, in need of a prophet to teach, a priest to succour, a captain to lead, and a ruler to control. The Word is his guide book, the Spirit his cloudy pillar, and the living Lord in the midst his King to rule (Num. xxiii. 21). A stranger from home, a pilgrim going home, a sojourner and a wayfaring man, he goes along "the king's highway" (Num. xxi. 22) without intermeddling with the world's politics, conforming to its ways (Rom. xii. 2), or loving its things (1 John ii. 16). The Epistles to the Philippians, Hebrews, and Peter's Epistles, view the Christian in the wilderness with heaven beyond.

In Canaan.—Across the Jordan, circumcised, "Egypt's stigma rolled away," feeding on the old corn of the land, warriors armed for fight, possessors of the goodly land, with whose dwellers no league, no marriages, were to be made; a nation of witnesses for Jehovah, His Name, His Word, His honour, "a special people unto Himself," in whose midst He walked and dwelt, and among whom He ruled as King (Num. xxiii. 2; 1 Sam. viii. 7). This shows in type, believers as raised with Christ (Col. iii. 1), already in heavenly places (Eph. ii. 6), there blessed with all spiritual blessings "in Christ." This, wicked spirits, spiritual hosts in heavenly places, of which the seven nations of Canaan, its original inhabitants, are types, dispute the believer's right to possess, and contest with wile and craft and device each step. Clad in the heavenly armour provided (Eph. vi. 11-17), and strong in "the power of His might," who has already conquered these hosts (Col. ii. 15), the embattled host of the Lord go on possessing,

until "every foe is vanquished," and the great adversary is "bruised" beneath their feet (Rom. xv. 20).

Practical Hints to Christian Workers.

Pointed Preaching.—Dry, doctrinal preaching, however sound, reaches few souls. The direct home thrust, the pointed personal appeal, and the fervent message direct to the conscience and the heart, are what God uses to convict and convert sinners.

The Silent Note.—With few exceptions, the coming wrath of God on sinners, is a silent note in the preaching of our time. Many no longer believe it, and among those who do, there is evidently fear to offend in proclaiming it. Yet it formed a great part of the Lord's preaching. He spoke far more of coming wrath than of grace and heaven. A tender, tearful, direct testimony to "mercy and judgment" (Psa. ci. 1) is a great need of to-day.

Fantastic Subjects.—Adversing Gospel meetings by legitimate means is acknowledged by all to be more than ever necessary to keep them before the community, but to descend to the world's trickery and buffoonery is unworthy of the Gospel of God. Such subjects as "He won't be happy till he gets it," "Why Germany must lose," announced for a Gospel meeting, to catch the crowd, not only fail in their object, but turn the things of God into ridicule among intelligent people of the world.

Young Preachers.—To lead on those who have some gift and a measure of grace to use it, is a work that elder brethren should especially seek to share. It needs wisdom, for if they are put forward into places which they have neither gift nor experience to fill, they will likely get "puffed up" and fall. On the other hand, godly young helpers should be given every encouragement to exercise themselves in all that they have ability and heart to share.

An Honoured Service.—To "watch for souls" during the preaching, praying that the right word may be given and the right person picked up at the close, is a form of evangelistic service less shared than it was in years gone by. Yet none has been more blessed. For, as many can testify, while it was the preacher's message from the platform that was used in their conviction, it was the personal "word in season" from a godly one watching for souls that led them into peace. It needs discernment, wisdom, and above all a good spiritual condition in order to share it aright.

“Rest in the Lord.”

A WORD OF COMFORT TO THE WEARY.

THERE are many anxious hearts in these sad times. Weary days and waking nights are the experience of those who have loved ones standing at posts of danger and facing death on fields of battle, or lying bruised and broken among strangers. And there are wives who know not the hour that may call husbands from their side, in whose love they have long been accustomed to repose, and on whose counsel and guidance in life's affairs they have been wont to lean. And mothers whose sons have been as the light of their eyes, know they may have any day to bid farewell to, it may be for long or for ever. These are the sorrows that whiten the hair and blanch the cheek. The worldling that knows not God must either sink beneath the burden of his woe, or turn to something that will help him to endure or forget it. The Christian turns to his God. He has already proved God's love in the giving of His Son (John iii. 16), and he knows that He will not fail “with Him,” to freely give him “all things” (Rom. viii. 32) whatsoever they may be, that He sees to be needful for his present peace.

The precious words of the Thirty-seventh Psalm come as a word in season in a time of anxiety, when the heart would “fret” itself at the seeming prosperity of evildoers as contrasted with the outward discipline and trials of the godly. There are various words spoken, each blessed in its meaning, leading up to a condition of soul which finds its rest

IN the Lord in peaceful submission to His will, with quiet confidence that the issue can only be for good.

“*Trust* in the Lord” (ver. 3) is the handing over of all to Him, knowing Whom we have believed, and being persuaded (2 Tim. i. 12) that nothing can fail that is left wholly in His hands.

“*Delight* thyself also in the Lord” (ver. 4), speaks of personal intercourse and continuous dealing with Him who has become the object and confidence of the heart, to whom its “desires” are made known and who “gives” without restraint all that love with wisdom can bestow.

“*Commit* thy way unto the Lord” (ver. 5), rolling it upon His care, and leaving Him to direct its paths and dispose of its difficulties.

“Satisfied the way He taketh, must be always best.” And these provings of the living Lord as Provider and Planner, lead the soul onward to a fuller confidence in Him, which is finely expressed in the words that follow.

“*Rest* in the Lord” (ver. 7), waiting patiently in the stillness of faith for His hand to be put forth in deliverance and preservation, or His grace to be given to bear whatever He may see best to send or allow the adversary to do or bring (2 Cor. xii. 7-9). Blessed it surely is, to be brought into such circumstances as so cast us upon God, that we learn new lessons in His school, and find fresh adaptations of His grace to meet us in our state. This is the lesson of the times to the people of God, and it will surely be as the bright bow in the cloud, to all who through grace learn it well. J. R.

The Pre-eminence of Christ.

NOTES OF A NEW YEAR CONFERENCE ADDRESS.

THE cause of all lifelessness, all weakness, all fruitlessness among us as Christians, may be traced to one cause: Christ is not allowed His proper place with us. A doctrine, a dogma, a party, a policy or a cause, is not Christ. Most of us seem to be possessed of the spirit manifested in Peter's word on the mount, "Let us make for Thee *three* tabernacles." But this proposal had no acceptance in heaven, for the words that follow tell us that "while he yet spake" a cloud overshadowed them, and from that cloud a Voice was heard saying, "This is My beloved Son, in whom I am well pleased, hear ye Him" (Matt. xvii. 1-8). And they were left alone with Christ.

With God, "Christ is all" (Col. iii. 11). He will allow no compeer to be alongside of Him. Even God's most honoured servants—devoted lawgiver and faithful prophet—must stand aside, when Christ is brought into the scene. For Him God claims all pre-eminence. In Him God sees all perfection. There must be no man so placed, no system allowed to detract from the glory that belongs to His peerless Name. Is it a sinner's salvation? Then Christ as He is presented in the Gospel is God's way of salvation. And the preacher who lifts up Christ, who is content to preach Christ and Him crucified (1 Cor. ii. 2), will get conversions. The other man, who displays his gifts, and with wisdom of words and self-attractions displaces the Christ of God, will be barren and unfruitful. He may get plenty of

hearers, he may attract many to his church, his company, his cause, but he is bound to fail in that which is the object of all ministry, to bring souls to Christ and unite them in a living bond with Himself. It is to Christ that the Father directs the attention of men (Luke ix. 35). It is of Christ that the Word everywhere testifies (John v. 39; Luke xxiv. 27, 44). It is to Christ that the Spirit bears witness (John xv. 26). Men full of the Holy Ghost look stedfastly toward Christ, and speak only of Him (Acts vii. 55, 56). He is the object of faith; on Him the soul relies implicitly (2 Tim. i. 12). He is the object of love: for "we love Him because He first loved us" (1 John iv. 19). And He Himself—not glories, or kingdoms, or crowns—but Christ Himself, is our hope (1 Tim. i. 1). There is no room for any man or angel alongside of Christ. In heaven He is supreme; angels and saints own Him. Here on earth, in the scene where He was rejected and is still despised, it is the chief honour of His saints and His church, to own His pre-eminence and to confess Him Lord of all—Lord of the individual (Rom. x. 9). Head of His body, the church (Eph. v. 23). To own His supreme authority, to obey His Word, to do His will, is sure to bring the contempt, and, it may be, the persecution of the world. For while the world has its religion, and is proud of it, it has no place for God's Christ as He is presented in the Word. The *ungodly* world is reserved to judgment (2 Pet. iii. 6); the *religious* world—that which professes yet denies His Name—Christendom, He will spue from His mouth (Rev. iii. 16). The

place of the Christian, the one who desires to give Christ His true place, is in separation from both. His path is clear : it is this, "Let us go forth therefore UNTO HIM without the camp bearing His reproach" (Matt. xiii. 13). He was put there by the world, and there the world leaves Him and desires Him to remain. It can get on with its plans and schemes, its worldliness and its religion better without Him, naming His Name yet denying the virtues of His Cross, and refusing His claims of Lordship and Sovereignty. God has exalted Him above all heavens, and has delivered into His hand "all authority in heaven and on earth." "Angels and principalities" above are made "subject unto Him" (1 Pet. iii. 22). And God in the highest heaven has decreed that "in His Name" every knee must bow and every tongue confess that He is Lord (Phil. ii. 9, 10 R.V.). But this is not yet, so far as the world is concerned. It ought to be with all who are His own, in the world but not of it. It is their honour, their glory in this the time of His rejection, to take God's side, to think God's thoughts and to confess by lip and life and deed the supreme pre-eminence of the Son of God, and own always and everywhere in everything that "Christ is all." This alone counts in heaven, and nothing else matters on earth.

—o:—

For the Truth's Sake.

As truth is always true,
And only true can be ;
Keep me, oh Lord, as true to truth
As truth is true to me.

T. BAIRD.

The Glories of the Son of God.

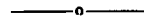
SECOND PAPER. GEORGE F. TRENCH.

THE Four Gospels set forth the glory, or beauty of the Son of God. It shone in all His path from the manger to the tomb. The character of God is revealed in Him as we follow His footsteps. We see it in the holy and submissive youth in the village home at Nazareth, in the festive scene at Cana, in the circle of mourners at the gate of Nain, in the home circle at Bethany, and on to the deep shades of Gethsemane and the thick darkness of Calvary. In all these scenes, God is revealing Himself in the Person and ways of His Son, and teaching us to confide in Him and to love Him. The displayed majesty and manifested power of the Lord might have commanded our reverence, but it never could have inspired our confidence. Apart from intimate acquaintance, there cannot be personal confidence and love. Now that the Son hath declared the Father's love, we are able to say that "We love Him because He first loved us" (1 John iv. 19). And having proved His own love by the sacrifice that He made (Eph. v. 25) for His church, each believing heart delights to confess Him, with Paul, as "the Son of God who loved me and gave Himself for me" (Gal. ii. 20).

In RESURRECTION and Ascension we reach the third stages of His glory, exceeding all that had gone before. His glory as the Risen Man began at His resurrection. From the quiet tomb in the garden He arose a Conqueror. Death was disarmed,

and that victory was won in which all His people have part. This was the first stage of the Lord's upward path. He made "a show of principalities and powers" (Col. ii. 15) in His triumph. Satan and his hosts were defeated, and the Victor raised from the dead enters upon a new glory. This gives unique grandeur to the present glory of the Son of God. He is in heaven as glorified Man. Never had there been such a sight before. Enoch and Elijah were there, but they had not passed through death and the grave. But Jesus had of His own voluntary will submitted to the power of death, and by resurrection He had cast off its chains and come forth a risen Man. It was a wonderful triumph, yet how little stir it made in the world. A few pieces of silver were enough to keep it a secret from them. The next stage is ASCENSION. He ascends far above angels, and takes His seat as Man and Firstborn from the dead on the throne of God. Here was a new glory given to Him as personal reward for His obedience unto death, and this place His people share. He is "the Firstborn among many brethren" (Rom. viii. 29). When the next stage of His glory is manifested, they will "appear with Him in glory" (Col. iii. 4). He will come first for His own, to raise the sleeping saints as one man from the tomb, and to transfigure the living into the likeness of His glorified body, taking them back with Him, to be glorified in that glory which He now has in heaven. And, later still, when He comes forth in power and glory to reign, His glorified saints will reign with Him. And when every knee at

last shall bow toward the throne upon which He sits supreme, bearing all the glories which God has given Him. His glorified saints, of that mystic body of which He is Head, will be there with Him as the sharers of them all. Surely the message that all this brings to us now is, that if God has set Him there as the Object of admiration and worship before the whole universe, He should be the supreme object of our hearts' love and devotion now, while we remain in a world that knows Him not.



Loyalty to the Lord.

TO confess Christ Jesus as our Lord with the mouth (Rom. x. 9) is the beginning of Christian life and testimony. And to go on so walking in Him (Col. ii. 6) is the principle of the Christian's progress. But His supreme claim to be thus obeyed will not long pass unchallenged. "Other lords" (Isa. xxvi. 13) will assert their claims. Sometimes it is the world seeking the Christian's energies to carry on its schemes after such a manner as must involve disobedience to the plain commandments of the Lord Christ. All such calls must be resisted, no matter from whence they come. Loyalty to Christ refuses any claim that will necessitate disobedience to the least of His commandments even if penalties are threatened. It is here that faith counts on God as the Defender of His own and seeks to honour and please the Lord Jesus, who is worthy of the loyalty of all His own, at all times and under all conditions.

Christ the Centre.

E. H. BENNETT.

THE will of the Lord is that His people should own no Name among men but His own. It was through His Name that as sinners they each received the remission of their sins when they believed (Acts x. 43). It was by believing in His Name that they received eternal life (John xx. 31). In His Name they present their prayers to the Father (John xvi. 23), and receive of the fulness of His grace. And it will be His Name alone that they shall bear when glorified and serving Him in heaven (Rev. xxii. 4). They are to be known among men as "Christians," the name which has been divinely given them (Acts xi. 26). Sectarian names divide and sunder those whom He died to "gather into one" (John xi. 52), but a true confession of the Name of the Lord Jesus Christ (1 Cor. i. 10) unites in heavenly harmony all whose hearts are as one to own Him Head and Lord.

It is unto His Name that the assemblies of His people are to gather, and whether few or many, those who so gather have His own precious promise—good for "all the days" (Matt. xxviii. 20, R.V.)—"there am I in the midst" (Matt. xviii. 20). He is there to meet all their need, to give to them of His fulness through those He chooses and raises up to minister His Word, and by the Spirit to guide and control their worship (1 Cor. xii. 5). The early assemblies of the saints owned no Name but His as their centre of gathering, and no authority as their guide but "the commandments of the Lord" (1 Cor.

xiv. 37) given for their obedience and for ours. How happy it would be if we simply went according to "that which is written," without departing from it in any detail! The Lord delights in those who honour His Name and keep His Word (Rev. iii. 8), even if they are only a despised and feeble few in the eyes of the world. But it is long since the traditions of men were allowed to come in and divide the once beautiful flock from the "One Shepherd" (John x. 16), some bearing the name of a leader, some of a doctrine, and others of a form of church government, which becomes their rally-point and a barrier between them and their fellow-saints. In order to be free to assemble in the one uniting Name of the Lord Jesus Christ, and to be where we are at liberty to give effect to what He has commanded in the Word, it is necessary to separate ourselves from religious systems in which the traditions and commandments of men have made the Word of God of "none effect" (Mark vii. 13), and go forth unto Him without the camp "bearing His reproach" (Heb. xiii. 13). That there are true children of God, many of them personally estimable and godly, actively spreading the Gospel, connected with some of these associations, we most surely believe, and seek to love and think of them as fellow-members of the one body, in which Christ is Head and all His people members. But the systems they are in being contrary to God and opposed to His Word, we cannot share nor can we go into these associations which deny the order of His Church, to share their fellowship there.

Fair but False Hopes.

THE NEW MESSAGE OF THE PROPHETS.

ONLY a few years ago, many of the world's most popular preachers were telling their congregations in glowing words, that by means of the rapid progress of civilisation, education, science, and religion, we were on the verge of a millenium. Peace was to be universal, national quarrels to cease, armies to be disbanded, and men to beat the spears into pruning hooks. A "universal kingdom of Christ," with a "church triumphant" everywhere, and the knowledge of the Lord covering the earth like the waters of the sea, was the pleasing day-dream of these philosophers and prophets. But the bubble burst on that August day, when the very nations who were accredited as being the leaders in this triumphal march of progress suddenly sprang at each other's throats like beasts of prey, and have been pouring forth the blood of millions on fields of war for well-nigh eighteen months. And the end is not yet. But the voices of the prophets are still to be heard. For they must have something to say, and as they do not and will not consult the Book of God, they must find their newest dream in "the deceit of their own hearts," as the Word informs us they do (Jer. xxiii. 25, 27). They tell us now that the issue of this great world-war among the nations will be, that purged of its dross, "a purer Christianity will arise" among them, that "denominations and divisions will cease," and that a "church universal," united on all that is of value, and stripped of all that has so long been the cause of

disunion, will emerge from the present cataclysm. Very beautiful and desirable is the prophecy surely! But it is all a fiction and a dream! So long as man is the enemy of God, and the world unpurged from its sin in the rejection of His Christ, there is nothing awaiting either but judgment. True, the Gospel of God's grace is still being preached, but it is not for the improvement of the world. It is simply taking a people out of it for God and Christ and heaven. And immediately their number is complete, God will send forth His Son to bring the whole of them to their home in heaven, and then judgment will be poured upon the earth, and fiery indignation shall "devour the adversaries" (Heb. x. 27). In this, the time of their distress, many are doubtless turning to the God they had in peaceful years forgotten, to find in His Gospel the balm of peace to their troubled souls, and in His Son the salvation and satisfaction the world has failed to give. And thus it is that the wrath of man is caused to serve the purpose of God, and that on the black background of human guilt God displays the riches of His grace, in saving out from earth and for the heavens a people for His Name. But there is not a line of Scripture authority for the fair but false promises held forth to deceive and decoy the simple, that the present war of nations will lead to a peaceful world or a purer Christendom. For the Lord of heaven and earth has told us that the world is ripening for judgment from heaven, and lukewarm Christendom is about to be spued from His mouth in utter loathing (Rev. iii. 16-17). Neither

the plentitude of the world's boasted culture, nor the ample growth of its science and wisdom has been able to avert --if they did not actually help to produce-- the greatest display of human savagery the world has ever seen. Nor has the vaunted progress in education and growth of "ethical religion" changed or even curbed the malign nature of the human heart.

The solemn message that this brings to all who are born of God and belong to Christ surely is, to keep themselves "unspotted from the world" (Jas. i. 27), to stand apart from its course and ways, maintaining the testimony and treading the path of "strangers and pilgrims" (1 Pet. ii. 11) here, while they wait for the call that will bear them to their Fatherland and home, meanwhile "holding fast" the truth committed to their care, and "holding forth" the Word of life to all around, knowing as they surely do that the time of grace for the world is short, and the hour of their service is fast nearing its close. The clear message of God's Word is, that evil men will "wax worse and worse," and Christless religion become more corrupt (2 Peter iii. 1, 2) as the end approaches. J. R.

The Coming of the Lord, AND THE EVENTS WHICH WILL FOLLOW.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

MUCH has been gained in the way of accuracy in Biblical and in Oriental chronology during the past 50 or 60 years; so that it may be said, without fear of serious error, that the time in question was in the spring of the year B.C. 536,

when Daniel was on the banks of the Tigris (the twin river of the Euphrates), and had just completed his Passover fast. The first of the four monarchies had then come to an end; Babylon had fallen, and in Cyrus, the Persian power had been established in Babylon's place; but only to fall in turn before the Greek might, as personified in Alexander the Great.

At that time and in that place, Daniel lifted up his eyes and saw, and alone saw, a vision which brought him to the ground as one dead, which had the appearance of "a single man of high degree," who spoke comfortably to Daniel, encouraged him, strengthened him, and told him of things present and things to come. The heavenly vision made known to him the existence of "the Prince of the Kingdom of Persia," who had sought to withstand Him, but who was to be overcome, when "the Prince of Grecia" was to come forth: as well as "Michael your Prince," adding that Michael alone had strengthened himself with Him, and that by Michael He had stood, to confirm and strengthen him in his need. The vision spoke further of the downfall, not only of the Prince of the Kingdom of Persia, but of that kingdom itself, of the supersession of Persia by Greece, and of the confusion in the Greek dominions which should follow the death of Alexander the Great.

The revelation thus made to Daniel remains for us, and it is not difficult for us to identify "Michael the great Prince" who stood (and will again stand) for the children of Daniel's people, as the archangel of Jude 9 and of Rev. xii. 7; nor to see that such identification opens

up a vista of conflict amongst heavenly princes, in which the "Prince of Persia" emerges as one of the principalities in the heavenlies to whom the fortunes of the second Gentile monarchy had been committed, in such manner that when that prince fell, Persian dominion fell with him, and the Persian hope of universal rule passed away for ever; and that he fell because the time had come when, in the counsel of God, he should be bound at the great river Euphrates, as his predecessor had been bound before him, and as his *immediate successor, to whom in like manner the fortunes of the third Gentile monarchy were committed, was bound when his time also came; as finally the time of the fourth angel came, the angel who stood for the fourth monarchy, that is to say in Daniel's own words, for the "fourth beast dreadful and terrible, and strong exceedingly;"* and when that time came the four angels of Rev. ix. 4 were all bound at the river, where they still wait for the hour, when they shall be loosed, and when they shall take the governance and direction of the host of destroying cavalry through whom they shall not only wound but slay "the third part of men."

Then shall be fulfilled the words of a great contemporary of Daniel, who, nearly seven hundred years before the date of the book of Revelation, spoke of evil which shall go forth from nation to nation, until the slain of the LORD shall be from one end of the earth to the other (Jer. xxv. 32, 33). Yet, even then, "the rest of the men," those who remain alive on the earth, will not repent.

"The Mystery of Iniquity."

FOURTH PAPER. BY WM. HOSTE, B.A.

JOHN was told "The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast" (chap. xvii. 12). How then, if "heads" and "horns" both mean "kings," are we to distinguish then? The "heads" are successive (though not necessarily consecutive), the "horns" contemporaneous. The seven "heads" will have reigned during the first phase of the Roman Empire, the "horns" will reign after its revival, during its final phase. Not that the same geographical area will necessarily be rigidly adhered to, but the same parts of the earth will be represented, though the powers in question may have colonies and possessions outside the limits of the old empire. Britain, France, Spain, Portugal, and Italy may prove to be the western horns, and Greece, Serbia, Roumania, Montenegro, and some Syrian kingdom the eastern. Their reign will be brief, "one hour with the beast." We may connect this expression "one hour" with that in 1 John ii. 18, "the last hour" to be characterised by the coming of Antichrist. In Psalm lxxxiii. the subject is a confederacy against Jehovah and against Israel, "The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal and Ammon and Amalek; the Philistines with the inhabitants of Tyre; Asshur also is found with them." Ten peoples are enumerated here. May not these be the nations

whose modern representatives are known to-day as the southern nations of Europe? Their object will be to cut them off (*i.e.*, the hidden ones of Jehovah) from being a nation, that the name of Israel may be no more in remembrance (v. 4). And this will be the aim of the nations gathered together against Jerusalem in the last days (Joel iii. 2; Zech. xiii. 7, 8; xiv. 2). But they will themselves be cut off, and then it will be true of their survivors, that "ten men out of all languages of the nations (one from each) even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. viii. 23). Then, too, they will have to confess, "The Lord hath done great things for them."

It is to be noticed that the "seven heads" of the beast have upon them "the name of blasphemy." This may throw light on their identity. In John x. 33, we learn what was current as "blasphemy" among the Jews. Our Lord was accused of blasphemy because that being a man he "made Himself God." The name of blasphemy seems, then, to mean the assumption by a man of the Divine name. If that be so, the seven heads are Roman Emperors, who had been deified before or after death. John wrote of these, "Five are fallen, and one is, and the other is not yet come. And when he cometh, he must continue a short space." It may be of interest to consider, in the light of history, who the seven heads may have been. There can be no doubt as to the sixth, for of that one John writes, "One is," and he was living under

Domitian, who had exiled him to Patmos. This emperor may be said to have borne the name of blasphemy; for he used to insist on his agents writing of him as "Our Lord and God." Domitian was the eleventh Roman Emperor. It remains to determine which of his ten predecessors were the five who had borne "the name of blasphemy." We can recognise without doubt four, for in the time of Domitian magistrates of Roman provincial towns were obliged to take an oath on their election "by the divinity of Augustus, Claudius, Vespasian, and Titus." The fifth might be Caligula or Nero, both of whom may tell fill the part; the former, the better of the two, as far as the facts go, for he no doubt claimed divine honours, and had a colossal image of himself placed in the temple at Jerusalem. He seemed, moreover, for some time after his accession, a wise and just ruler, but became later on a monster of cruelty, and died by the assassin's hand. If however, we listen to tradition, we must award the fifth place to Nero, around whose death strange rumours hung, and who was generally regarded as destined to appear again as the "Man of Sin." Whether the seventh was Hadrian or some other, we cannot say. Whoever he was, he bore the name of blasphemy, and continued for a short space. The eighth head will prove to have already lived as one of the seven, but he will surpass them all in blasphemy, for of him we read, "That Man of sin, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God" (2 Thess. ii. 3, 4).

Aids to Preachers.

OUTLINES OF GOSPEL SUBJECTS

A TRIPLE INVITATION AND FAITH'S RESPONSE
(Isaiah lv. 3.)

"Incline your Ear" (Rom. x. 17)—Hearing of Faith.

"Come unto Me" (Rom. i. 5)—Obedience of Faith.

"Hear and Live" (John v. 24)—Life through Faith.

AN OLD TIME CONVERSION.

(Psalm xiii. 5, 6.)

God's Mercy Accepted (ver. 5).

God's Salvation Rejoiced in (ver. 5).

God's Praises Sung (ver. 6).

God's Bounty Testified of (ver. 6).

The Mercy of God is the Sinner's Trust (Eph. ii. 4).

The Salvation of God, is His Joy (Psa. ix. 14).

The Praise of God is His Song (Psa. xl. 3).

To Shew forth His Virtues, his Work (1 Pet. ii. 9).

SUBJECTS FOR BIBLE STUDY.

THE PERFECTIONS OF CHRIST.

(Hebrews vii. 26.)

"Holy" in His Nature (Luke i. 35).

"Harmless" in His Conduct (Luke ix. 54-56).

"Undeified" in His Walk (1 Pet. ii. 21-23).

"Separate" in His Associations (Psa. i. 1-3).

CHRIST REVEALED.

Christ Revealed to us (Matt. xvi. 17)—Salvation.

Christ Revealed in us (Gal. i. 16)—Transformation.

Christ Revealed through us (2 Thess. i. 10)—
Glorification.

Egypt to Canaan.

Notes for use with the Coloured Chart.

Presented with our January Issue.

Egypt.—Kingdom of Pharaoh. Place of Israel's bondage (Exod. i. 7-14) for 400 years (Gen. xv. 13, 14), type of the world, ruled by Satan (John xii. 31; 1 John v. 19, R.V.), of which all in unregenerate days form part, being in and of it (John xvii. 6; 1 John iii. 5), walking in its course (Eph. ii. 2). On this people God had compassion, remembering His covenant (Gen. xv. 16; Exod. ii. 24), and "came down" to deliver them. Their experiences in Egypt under the word of Moses and Aaron, their increased bondage, the anger of their taskmasters and their worse condition, well describe the experiences of awakened sinners under conviction of sin (John xvi. 8; Psa. xxvii. 3, 4), without strength (Rom. v. 6), unable to deliver themselves from its penalty and power.

Pharaoh, his opposition, insolent answers, pride, hardness, followed by fear, concessions, and devices to hinder the full deliverance, separation, and translation of the people illustrate the devices of Satan, first to oppose, then to corrupt the Gospel, and thus "hinder" (Acts xiii. 10; 1 Thess. ii. 18) its wonder working power to bring sinners from the power of Satan unto God (Acts xxvi. 18).

Moses, prepared and sent, presenting the Divine demand (Exod. v. 1; viii. 1), withstanding each of the enemy's wiles (Exod. viii. 25; x. 10, 24), and by acts of power proving his mission, is here a type of Christ (Acts vii. 35, 37; Matt. xi. 5), and illustrates the power of the Gospel as first preached among men (Heb. ii. 4; Rom. xv. 18, 19), which continues its mighty work of deliverance (Col. i. 13) to the present hour (Rom. i. 16).

The Seven "I Wills" (Exod. vi. 6-8) tell the fulness of "the salvation of God" (Acts xxviii. 28), which all who believe in the Lord Jesus Christ (Acts xvi. 31) enjoy now (Titus iii. 5), and will in its full and final form possess at His coming again (Heb. ix. 28; Rom. xiii. 11).

The Young Believer's Question Box.

Is it according to the spirit or letter of the Word, to speak of believers in the denominations as being "gathered in the Name of the Lord Jesus?"

In most cases they tell in what name they assemble, and by what designation they desire to be known on the notice boards outside the buildings in which they meet. We do not question the sincerity of many of God's people in these denominations in seeking the Lord's face, and desiring to enjoy His presence and blessing. But that they gather simply and only in—or unto—the Name of the Lord Jesus, in the recognition of His authority to rule in the midst of His gathered people, owning His Word alone as the expression of that authority, is impossible, where human order has set aside the written Word, and man's arrangements the guidance of the Spirit of God; where one man is chosen to do all the ministry and to practically fulfil the functions of all Christ's gifted servants, who may be in that congregation. To set aside the Divine order of the Christian assembly, as it is given in the Word is, as we learn from 1 Cor. xiv. 37, to depart from "the commandments of the Lord." There are many sects in Christendom, some sound in fundamentals, others almost wholly apostate, some with a large number of born again people in them,

others mostly "of the world;" but in one thing they agree—that is in setting aside the Divine order of God's assembly, as given in 1 Cor. xi-xiv. for one of their own devising. It is for this reason that we do not believe any of them can claim to be gathered, as Scripture speaks, "in the Name of our Lord Jesus Christ," "with the power of our Lord Jesus Christ" (1 Cor. v. 4) operative in their midst as an assembly of His people.

Answers to Correspondents.

J. W., DUNDEE.—The principle of concession of what is one's right is clearly set forth in 1 Cor. vi. 7; ix. 12; Phil. iv. 5, as well as in Matt. vi. 39, 40. But this must not be construed to mean the surrender of what belongs to God in order to gain some supposed advantage. We may yield what is our own, but we cannot in righteousness give up that of which we are not owners but only stewards (1 Cor. iv. 2).

G. S., RYDE.—The Christians at Rome were exhorted to pay "tribute" and "custom," which would doubtless go to the upkeep of armies and institutions opposing the Gospel and persecuting the saints, and for other objects which they could not as Christians approve of and certainly would not share. In like manner a Christian of this time may, have to pay that which goes to provide for wars with which he has no sympathy, or, while pursuing his daily calling, have to prepare munitions and other instruments of destruction, which those in authority may use for purposes which he personally does not approve of. But that is THEIR responsibility, not his. But it would be quite another matter if HE were asked to use them in taking the life of his fellow-believer or even of his fellow-man. Direct personal responsibility WOULD be involved in the latter, for which he would have to answer to God. The distinction is important, yet apt to be forgotten.

W. G., CO. ANTRIM.—There has been much taught and apparently enjoyed of late years respecting the heavenly calling and hope of the church, but the measure in which any truth has gripped the heart and affected the life comes out in practice. If Christians enter on positions of worldly authority, political activity, and take part in world reforming schemes and the like at the invitation of men of the world, it is to be feared that the lessons of the Cross, with the Christian's co-crucifixion with

Christ thereto, have been but feebly apprehended. Such advancement generally costs them the loss of spiritual freshness and fruitfulness, as the lessons of Jotham's parable would surely teach us (Judges ix. 8-13). There is ample scope for lowly service in spreading God's Gospel and helping God's saints, to all who have heart and energy, and either will give more joy to God and bring more true satisfaction to the worker—even if unrecognised and unrewarded by man—than any honours the world can bestow, which, like all else it gives, in their fashion quickly "pass away" (1 Cor. vii. 31).

Brief Notes on Assembly Leaders.

Elders, in 1 Pet. v. 1, of whom Peter himself was one, are not officially chosen or appointed men—for Peter never was a resident elder in an assembly of saints, but an apostle passing from place to place—but experienced Christian men, not novices, who give themselves to the tending of the flock of God, not for pay, nor for power, but from love to Christ and after His example, girding themselves with humility, awaiting their reward at His appearing. Elders answering to this description are readily known and acknowledged, but the other kind, who do nothing—except it may be attending oversight meetings and insisting on their authority being owned in everything—find it more difficult to get either recognition or subjection.

Qualifications necessary for all who aspire to oversight are given in 1 Tim. iii. 1-7; Titus i. 5-8, and ought to be found in measure in all who stand before their fellow-saints as leaders and rulers in God's assembly. Social position and worldly gear give no title to any place at all here. The "gold ring" and "fine clothing" (see James ii. 1-4) in olden time found for their wearer a chief place in "the synagogue," and they are apt now to give both place and power in the church, to some who have no spiritual fitness, either in grace or in gift.

Watching for Souls (Heb. xiii. 21) is not the evangelist watching to win the lost, but the shepherd keeping watch among the sheep, of which 1 Sam. xvii. 34, Luke ii. 8, are lovely patterns. All who assume the place of guides and leaders in the churches, should be known as sharers in this work, of which they must give account to God. Officialism without spiritual service has no place in God's church.

Watching Themselves.—Paul's words to the Ephesian elders in Acts xx. 28, tell the need of personal

watchfulness over their own spiritual condition—taking heed to themselves as well as watching over the flock—among those who serve and shepherd the saints. It was to be from among THEM—the shepherds, not the flock—that men were to arise speaking wrong things, leading on to dissensions and divisions. And experience amply confirms the need of such watchfulness in our own time, for it is among those who take the place of preachers and leaders that most of the troubles arise, and thence spread in party making among the flock.

Spiritual Fitness.—In the world's religion, a man's social position and the measure of his worldly possessions and influence usually find him an office, irrespective of his spiritual fitness. But this is not God's way, and cannot have His approval or blessing. The man who actually feeds and leads the flock is the true shepherd. A mere "official," who does nothing but preside at functions, is no "overseer" at all, as Scripture uses that word (see Acts xx. 28, 29).

Subjection.—To all who serve the saints, and whose works mark them out as true shepherds (1 Thess. v. 12), godly subjection (Heb. xiii. 7) is due, and this should be taught to all as being the will of God. The spirit of insubjection and of the world's Socialism, which would make all alike in everything, should have no place in God's assembly.

Work Among Soldiers and Sailors.

Christian soldiers, men of the R.A.M.C., and nurses in Red Cross Hospitals, gladly give Gospel literature sent them, and we have many testimonies of the Lord's blessing with the printed message. The following extracts from recent letters tell how wide and varied the field is:—Private J. I., with the Expeditionary Force, writes—"I received the parcel of tracts on January 9, and having a day off, I walked out for several miles around distributing them. I only had one refusal. I greatly enjoyed the work, and was blessed in soul in it." Another writes—"The Gospel Calendars were a great surprise, and all are delighted with them. Men can be seen around them in the huts reading the texts daily." A Corporal in Camp writes—"Messages of Peace have been received and read by thousands, and God has blessed them." A Christian Naval officer on Board a Battleship writes—"Gospel Booklets came safely, and my heart rejoined at the eagerness with which the men received and read

them." Another writes—"One was very clearly converted on this ship last week, and others are seeking after Christ. I am thankful to have these clear Gospel messages to give them." A Corporal in an English Training Camp says—"The chaplain here is dark as night regarding the Gospel. He is a Ritualist, and asks the men to 'take the Communion,' which he believes brings them salvation. I am glad to have the Gospel to give them to read." One, to whom a packet of Christian Daily Text Books was sent, says—"I gave one to each of the lads who are the Lord's, and they read the text each morning, which is a real help to the soul." A worker in the R.A.M.C. writes—"We have many sad scenes here. The only bright gleam is when men, knowing their need, give heed to the Gospel. It is a great privilege to have it to give them in spoken word and in printed message." These men know their need and danger, and the Gospel of God is the one message that can bring them salvation, life, and peace.

Questions Requiring Answers.

Scriptural help on these subjects, which are of practical interest to very many at present, will be welcomed. Let answers be brief, and, as far as possible, leading to the Word of God

A United Declaration.—Would it be right and of any real value for brethren well known as representing assemblies, to make a united declaration of their faith to those in authority, regarding their conscientious objections to bear arms? Many are exercised as to this at present.

Military Service.—What course ought I as a Christian to pursue if called by the King to join his army? My conviction, from examination of the Scripture is, that I ought not to bear arms to take my fellow-man's life?

Church Property.—Is it according to Scripture for the local assembly to own property, and if so, under what conditions?

Date of the Crucifixion.—Can any say if the date given in most of our Bibles—A.D. 33—as being the year of our Lord's death, is correct? I notice that it is questioned.

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 cannot have their way, and form a new meeting?

The Lord Watching His Own,

IN TIMES OF DANGER AND DISTRESS.

VERY blessed it is to know that the living Lord continually keeps watch over His people here on earth, as the objects of His care. The stars of promise and of assurance that stud the firmament of the Sacred Word on this, are indeed "more than can be numbered" (Psa. xl. 5), and they can best be seen in darkest night. For when all around is glowing and bright, and life flowing like a calm river, some of God's richest promises are apt to be forgotten. But the dark hour of danger brings them into the soul's horizon and fixes the eye of faith anew upon them. "The eyes of the Lord are over the righteous" (1 Pet. iii. 12) and on them, as on His ancient dwelling place in the Jerusalem that used to be, His eyes and His heart "are there perpetually" (1 Kings ix. 7). Never for a moment by day or by night, does the living Lord on the throne in the heavens cease to watch over His redeemed, who are always the objects of Satan's hate and often of the world-power's persecution or seduction. The safety of the saints lies in this, that "He withdraweth not His eyes" (Job xxxvi. 7) from them, and that He who is ever their faithful Keeper can "neither slumber nor sleep" (Psa. cxxi. 1). He has charged Himself as "the Great Shepherd of the sheep" (Heb. xiii. 20), to bring the entire flock safely home, and in this He will not fail. The varied, happy notices of this watchful care of the Lord are very abundant in the pages of the Word, inscribed and left there surely for

our comfort, upon whom "the ends of the ages are come" (1 Cor. x. 11).

When the little boat on the storm-tossed lake of Galilee was like to be swamped, there was an Eye watching on the hilltop. He saw them "toiling and rowing" (Mark vi. 46) against wind and tide, and at the right moment He was at their side saying, "Be of good cheer, it is I." And immediately the storm became a calm. When the Lord is brought into the storms of life—as He ever waits to be by His people's faith—that calm is theirs. In the strong but beautiful imagery of the Word, as the mother bird protects her young by outstretching her wings as she hovers over them (see Deut. xxxii. 11, with Isa. xxxi. 5, R.V.), so the Lord protects and delivers His own by hiding them under "the shadow of His wings," where they are able to rejoice (Psa. lxiii. 7), even in times of danger and calamity (Psa. xci. 4-7). But there is one condition necessary on the part of the children of God to the enjoyment of this Divine protection, and this loving-kindness. They must *put their trust* under the shadow of His wings (Psa. xxxvi. 7). There must be no divided heart, no putting part of their confidence in men in whom there is no help (Psa. cxlvi. 3). The Lord bears long with ignorance, and His loving-kindness is great toward those who seek to follow Him even with faltering steps. But if His people deliberately turn from Him to man, if they place their confidence in armies and navies, in fleets and munitions, and speak accordingly, He is very jealous for His Name, and may leave them to their way, to learn the folly. J. R.

The Heavenly Citizenship,

OF THE PEOPLE OF GOD.

W. H. BENNET, Yeovil.

“OUR citizenship is in heaven” (Phil. iii. 20, R.V.). This word expresses a very real relationship to heaven and the heavenly city; it tells of heavenly fellowship and heavenly blessedness, of new privileges and new responsibilities. That system, of which the earthly Jerusalem was the centre, had its own peculiar privileges and obligations, but henceforth the Jerusalem which is above was to be to saints of all nations more than the Jerusalem on earth had been to Israel, even in the height of their national glory. But to be a citizen of the heavenly city means to be a *stranger* upon earth; and this is exactly the position of those who are Christ's. We *are* strangers and pilgrims here because our true home is above, and it is the apprehension of this truth of heavenly citizenship that will lead us to behave as such. The believer can look up to Christ at the right hand of God, and say, in loving and lowly reverence, and with a deeper meaning than the writer saw in his own words, “I am a stranger *with Thee*” (Psa. xxxix. 12). He is at home where Christ is at home, and he is a stranger where Christ is absent.

No truth of Scripture tells more upon the daily life of the believer than this. The effect of it reaches to all the occupations of life, and to every sphere we may fill. It particularly touches and moulds the *motives* that underlie our outward ways, and determines the *object* we set before us in all that we do. It leads us

to live for the future rather than the present, and to act so as to secure the approval of Christ in the day of His glory. The saints at Corinth had forgotten the great truth that they were called into fellowship with the Heavenly One, in the time of His rejection, and consequently were reprov'd by the apostle for reigning as kings when they should have been living as strangers (1 Cor. iv. 8). And the same thing, to a great extent, is solemnly true of the Church of God in the present day. There is no question that the one who makes it his business to live as a heavenly citizen, will be accounted a fool by the world; but if he can say to the exalted Lord, “I am a stranger *with Thee*,” the world's reproach will be more welcome than its approving smile. And even though some who are true children of God may misunderstand him, he can afford to be misunderstood, because he knows that the day is at hand when all things shall be made manifest.

Has the believer, then, nothing to do with the world—its politics and governments and rejoicings? The answer to this question is found in the words of the Lord, “As Thou hast sent Me into the world, *even* so have I also sent them into the world” (John xvii. 18). As the Lord was ever the faithful and true Witness—revealing the Father in the world, so we are called to be witnesses unto Christ (Acts i. 8), and, as His was a life of perfect submission to the written Word of God, we can only follow Him as our ways are controlled by that Word. He was never indifferent to the condition of things in the world around Him,

neither can we be. Scripture has clearly marked out the relation of the believer towards the ruling power; he is called to *submit* "to every ordinance of man," except where such submission involves disobedience to the revealed will of God, and to *pray* for kings and for all that are in authority (1 Pet. ii. 13; Acts iv. 19; 1 Tim. ii. 1-3). The citizen of the heavenly Jerusalem is a priest, and it is his privilege to exercise his priesthood on behalf of all around him, but he is never called to come down from heaven to seek any place of power in connection with the government of this world, or to lay aside his priestly robes to deck himself with the tatters of earthly dignity.

Ambassadors Recalled.

"We are ambassadors for Christ" (2 Cor. v. 20).
 "The Time is short" (1 Cor. vii. 23).

WHILE the ambassadors from every land
 Remain at foreign courts, we understand
 That there is peace; but if recalled they be,
 We know that war is purposed speedily.

Still Christ's ambassadors are in the world,
 The Gospel banner still remains unfurled;
 God's overtures of peace and grace to men
 His servants yet proclaim, with voice and pen.

The Word of reconciliation, given
 To rebel man from the high court of heaven,
 Is offered still, in mercy full and free,
 Through Christ's atoning work on Calvary.

Our Lord's return is surely drawing near;
 And when the King of Glory shall appear,
 His living saints, with those that sleep, shall rise
 To meet Him with rejoicing in the skies.

Thus His ambassadors will be withdrawn
 From this rejecting world; and then will dawn
 A day of vengeance, in His Word foretold,
 Which God's forbearance did so long withhold.

The Man of Sin.

By WM. HOSTE, B.A.

THE Man of Sin, is not the Antichrist, though he too, as we shall see, will claim divine honours. God only recognises one building on earth as His temple, and that is the temple at Jerusalem. There, in the holy place, the Man of Sin will impiously take his seat as God. When not there personally, it seems likely that he will be replaced by the mysterious image—the synthetic man—which the Antichrist will produce by Satanic power. This will prove to be the "abomination of desolation spoken of by Daniel the prophet" ("abomination" is a well understood phrase in Scripture for an idol). That is to be the signal to all faithful Jews for their immediate flight to the mountains from the tribulation which must then ensue. The "Man of Sin" will make extraordinary claims, but will offer extraordinary credentials calculated to test the faith even of the elect (Matt. xxiv. 24, R.V.). The first appearance of this terrible leader against God and His people, will be as "a little horn," arising among the ten horns of the fourth beast of Daniel (see chap. vii.). He will overthrow three of the ten great powers, and the others will recognise the *fait accompli* and hail him as the Man of Destiny qualified to lead their great confederacy.

Consummate Generalship then will be the first credential of this Man of Sin. The second will be his *Mysterious Recovery* from "the deadly wound" by Satanic power, which will cause men to worship him. This effect will be heightened by

his *Superhuman Victory* over the two witnesses. What greater proof of divine power than to slay the witnesses of God, who, till then, had slain all their enemies? This victory will succeed his *Supernatural Resurrection* from the bottomless pit. It is as the beast that ascended "out of the bottomless pit" that he shall make war on the two witnesses and overcome them and kill them. He will further receive *Miraculous Attestation*. Not only will his coming be "after the working of Satan with all power and signs and lying wonders," but his claims will be supported by the Antichrist, who will "exercise all the power of the first beast before him, and cause the earth . . . to worship the first beast 'whose deadly wound was healed' . . . and do great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

Never will there have been such a being on the earth before, backed by all the power* of Satan, entrusted by man with all their power, and having power from God to continue forty and two months (chaps. xiii. 4, 7; xvii. 13). Then it will be, when the Man of Sin is fully manifested, that God shall send men 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" (2 Thess. ii. 12). All will worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world (chap. xiii. 8). He shall speak great words against the Most High, and shall wear out the saints of the Most High,

and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. Much of this has been already rehearsed in the French Revolution, but this will be the full consummation of all evil. Then "the judgment shall sit, and they shall take away his dominion to consume it and to destroy it unto the end."

In order to understand the origin and career of the Antichrist, it will be necessary to refer briefly to Daniel's vision of "the seventy weeks determined on his people" (chap. ix. 27-29). These "seventy weeks" are more properly seventy *heptads*, or weeks of years. They comprise a period of 490 years, dating from the command of Artaxerxes to rebuild (not the temple, but) Jerusalem (see Neh. ii. 1-3). The first long period of 69 weeks, or 483 years, was to end with the cutting off of the Messiah at Calvary. Then the national clock of Israel stopped, though one period of seven years still remains to be fulfilled. This clock will only start again when the prince of the people, who destroyed Jerusalem (*i.e.*, the Romans), will confirm a covenant with many (*i.e.*, of Israel) for a week. Between the end of the 483 years and the beginning of the last seven years has occurred the immense hiatus of the present dispensation. With that covenant the life of Israel as a nation will be resumed. There is no real ground in Scripture for affirming that that moment will synchronise with the coming of the Lord, and that, as soon as the Church is taken away, this covenant will be made. There is no real connection between the events. The one is heavenly, the other earthly.

* It is the same word *exousia*—authority—in all three cases.

Faith's Testing Time.

THE present is a testing time among the Lord's people. It is a day of faith's trial. Truths learned in quiet and easygoing years, and held with more or less apparent enjoyment, are being put to the proof, and the actual hold they have on the hearts and lives of those who professedly hold them is being made manifest. The heavenly calling of the saints, their separation from and stranger-ship in the world, their rejection with Christ, and suffering for righteousness' sake, are Bible truths which have been much spoken, heard, and confessed in word and song in recent years. The Lord is now bringing His people into conditions in which it will be proved to what extent their faith and the practice that flows from faith in these things, is real. For God will have reality, cost what it may. The same set of circumstances that are being used by Him to "sift the nations" (Isa. xxxi. 28) is serving His purpose, as the "fining pot and the furnace" (Prov. xvii. 3) for the purifying of His own, to purge them (Mal. iii. 2, 3) from their dross, and bring them out "purified and made white and tried" (Dan. xii. 10) to live holier and humbler lives. The Lord's object in all His educative dealings with His own is, that they may be "partakers of His holiness" (Heb. xii. 10). He seeks their practical purification "unto Himself" as a people "for His own possession" (Tit. ii. 14, R.V.). He knows how self-satisfied, how worldly-minded, how settled upon earth, how indifferent to things eternal many have become,

holding in theory yet denying in practice truths which He intended should sanctify and dominate the lives of His people while here on earth, keeping them apart from the course, the ambitions, and the aims of those that know not God. He uses the sanctifying power of His Word (Eph. v. 22) to this end. But when the Word ceases to have its weight, the furnace of trial is allowed to perform its sterner ministry. It was thus that the saints of earlier times, the "strangers scattered" to whom Peter wrote, were "for a season," as we learn from chap. i. 6-7, "put to grief in manifold trials" (R.V.). And the object of these trials we are told was, "that the proof of your faith being more precious than gold that perisheth, though it is proved by fire, might be found unto praise and honour and glory at the revelation of Jesus Christ." If the date on which the Epistle reached them was later than our Bible margins indicate—and this is now believed by many to be likely, who have a right to be heard—then they would in all probability be in the throes of the early persecutions which Pagan Rome inflicted with a view to exterminate the Christians because they would not conform to those of their edicts, that would have necessitated disobedience to the Lord and His Word, such as acknowledging idolatry, bearing arms for the killing of fellow-saints, and such like. This was the "fiery trial" (chap. iv. 12) which was putting their faith to proof in that early day. The instruments may be different with us, but the object is the same. God still proves His own, and it will be well with all who "come forth as gold."

The Church, a Sphere of Rule.

RICHARD J. MAHONEY.

OUR Lord Jesus Christ left a simple command to be obeyed by His disciples throughout the whole of the present dispensation, in the words, "This do in remembrance of Me." It is therefore the duty and privilege of His people to assemble themselves for the breaking of the bread on the first day of each week. But the responsibility of their association neither begins nor ends with such a meeting. Nor should it be concluded that this assembling is the only bond of spiritual privilege or the only expression of Church unity. There are various relations in which the people of God stand to each other with their corresponding responsibility, which are to be observed, as God has given commandment in His Word. To refuse submission to that which is of man's devising, or which has been added by man to the Divine com-
direction, is only but a necessary step towards entering God's school to learn what His will is regarding the character and rule of His Church (1 Cor. xi.-xiv.). Of these two lessons, the first is the harder to learn, yet, until it has been learned, the other will not be administered in the spirit in which God would have it (1 Cor. xiii.). Rule in the Church is not to be modelled after the pattern of any earthly government, nor will any expedient borrowed from the world's methods enable us to administer it aright. The rule of God is according to grace. The Church is called to be a witness that there is a sphere on this earth *in* which as well

as *over* which "grace reigns." Where this is ignored, rule will harden into despotism and order degenerate into mere machinery. Divine rule is not Constitutionalism. It is not Republicanism. It is the doing of God's will on earth as in heaven. Each servant here, is—or ought to be—waiting only for commands or guidance to carry out the will of God, with every power that he possesses. The angels that "excel in strength" hearken to His voice (Psa. ciii. 20), and do His commandments, while they minister to those (Heb. ii. 14) who in this age have been entrusted with the higher service of carrying out the will of God on this earth. Let those who have, through grace, cast off the yoke of human rule in things Divine, seek to own that form of rule which is according to God, and abide by the principle and pattern of it, which has been left in the Word. The rule of man shuts out to a great extent the power of God in its operations, through the various members of the body of Christ for the edification of all. The rule of God has as its object the conservation of its freedom, and the suppression of all that would hinder or obstruct its action. There is no limit to the blessing that God is able and ready to give to those who humbly own His will and order their ways according to His Word. And wherever even a few of His redeemed people are found seeking back to the Scriptural order and desiring to conform to the original pattern of the Church giving the Lord Jesus His true place in their midst, there the streams of blessing will flow.

The Coming of the Lord, AND THE EVENTS WHICH WILL FOLLOW.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

IN John's vision of the things which are to come to pass after the opening of the seals, a pause occurred between the sixth and the seventh seals, during which a parenthetical vision of the setting apart for special service of Israelite servants, and of the fate of those servants in the great tribulation, was beheld by the seer. In keeping with this experience a prolongation of the period of the Second Woe afforded an opportunity between the sixth and the seventh trumpets, during which several episodes were introduced, cognate to those in Rev. vii., except that they were interlocutory rather than parenthetical; that is to say, that they were an integral part of the narrative form into which the prophecy was cast.

In the first of these episodes John saw an angelic being who was gigantic in size and mighty in strength, and who had been gifted with heavenly glories as if to signalise his one brief visit to the earth. This angel straddled sea and land, and then uttered a great cry. John heard the cry, but failed to understand it; the sound was to him as of "a lion roaring." Unknown powers in the heavens were however, more intelligent, for seven thundrings were aroused by the great angel's cry, and gave utterance to voices which John *did* understand, but which he was peremptorily charged not to write: from which it may be gathered that neither the cry of the angel nor the utterances of

the thunders bore any message to the servants of God who are on the earth to-day, a conclusion which by no means implies that the strange incident conveys no lesson for us.

Due regard should be given to this refusal to permit the voices of the seven thunders to be disclosed. The case is unique in the book of Revelation, and stands in well marked and apparently intentional contrast with the manner in which the second cry of the angel was transmitted to the Lord's servants of the present time; for that angel lifted up his hand in attestation, as though he had heard a "voice of adjuration" (as in Lev. v. 1), and swore by the living and everlasting God, the Creator of all things, (a) that there should be DELAY* no longer; (b) that in the days of the voice of the seventh angel and at the time when he shall begin to sound, *the Mystery of God should be completed.*

Emphasis was given to the greatness and to the importance of the message by the greatness and the majesty of the messenger who bore it, and who, so far as we know, neither before or since bore any message from God to man. The message will be, and is, of overwhelming importance to Israel, to the Church, and to the world; and in the light of other "oracles of God" can be understood without difficulty, if it can be considered without prejudice. It is necessary, therefore, that it should be understood, and for this

* "Delay" rather than "time." Such is the translation in R.V. (marg.), so it is translated by Prof. Moffat, and so it is interpreted by Dean Alford; indeed, the sense in which the word is used is obvious, as so far from time terminating at the hour of the angelic attestation, God will then begin to count time on the earth once more. This will appear from the sequel.

purpose it is necessary to turn, once again, to the days and to the visions of "Daniel the prophet."

Some two or three years before the time at which Daniel saw the vision relating to the strife between principalities and powers in the heavenly places, to which reference was made in a preceding article, the prophet had been absorbed in an effort to understand "the number of the years" which the LORD would accomplish in "the desolations of Jerusalem," concerning which the Word of God had come to Jeremiah some 65 years before. It appeared to him as if the years were accomplished; that the time of deliverance had arrived (as a matter of fact the edict of Cyrus, which would terminate the captivity, was about to be issued), and he set himself in prayer and supplication, with fasting and sackcloth, to seek the LORD, to make intercession for his nation, and to make confession of his people's sin, as if that sin had been his own, although he had had no personal part therein.

"Called Out," and "Cast Out."

He CALLED Me out—the Man with garments dyed,
I knew His form—my Lord, the Crucified:
He showed HIMSELF—and oh! I COULD NOT stay,
I HAD to follow Him—HAD to obey.

It CAST me out—this world, when it had found
That I within my rebel heart had crowned—
The Man it had rejected, spurned, and slain;
Whom God in wondrous power had raised to reign.

And so we are "WITHOUT THE CAMP"—my Lord and I
But Oh! His presence sweeter is than ANY earthly
tie—

Which once I counted greater than His claim:
I'm "OUT"—not only FROM the world, but "to
His Name."

Practical Holiness.

THERE is nothing more deadening to the conscience than to boast of our position in Christ and our standing in grace, while backsliding in heart is doing its deadly work. It is true that all who are born of God are ever in the Godward aspect, sanctified in Christ (1 Cor. i. 21, 30). They are "saints" in virtue of their union with Christ. But there is a practical aspect of sanctification or holiness which is not popular among carnal men, just because it is practical. It consists in holiness of life and walk, setting apart Christ as Lord in the heart (1 Pet. iii. 15, R.V.), and owning His Word in all details of the life. This is what is being largely lost sight of. Many will allow you to waft them on the winds of doctrine to the highest height, but when you descend to speak of practical holiness in matters of daily life, they scowl. They do not want to have their conscience searched or their idols exposed. We need to lay bare our hearts to the Word of God that it may search us and cleanse us from all that is contrary to God in life and association individually and collectively, "perfecting holiness in the fear of God."

Alex. Matthews.

Our Fatherland in Heaven.

The land to which our footsteps haste,
To which we soon shall come,
Shall be our final resting place,
Our long-loved, peaceful home.

No blight can fall upon its charms,
No sin pollute its air;
Its beauty stands secure in Christ,
And He is ever there.

The Awakening of the Jews.

THE present war among European nations has reached at various points to the borders of that land concerning which the Lord has said, "The land shall not be sold for ever, for the land is Mine" (Lev. xxv. 23). The Turk has long claimed and misruled it: emperors and kings have coveted it, great armies have stood on its soil, and it will be the scene of the last great conflict of nations. But the land of Israel is the Lord's, and it has been given to His covenant people, the seed of Abraham, for an inheritance. There are at present over 100,000 Jews on its soil, and when the hour has struck that allows the Jewish people to return to the place of their fathers' sepulchres, they will flock from all parts of the earth to the sacred soil. There are many tokens that they are awaking as men out of a long sleep, and it may be that the present awful experiences through which they are passing in Russia and Poland, and in the armed hosts of all the belligerent nations, will be the means used to effect it. That one of its results may be a return of large numbers of them to Palestine, to be recognised there as a nation, many who are familiar with the Word, and who watch the ways of God believe. But when they thus return, it will not be as repentant and restored in heart to God, but in unbelief. And they will have to endure their last and sorest period of tribulation and purification on the soil of Palestine, under the rod of their last great oppressor, the false Messiah whom they will there receive (John v. 43).

How to Know God's Will.

A Personal Testimony. By The late Geo. Müller.

I SEEK at the beginning, to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impressions. If so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Next, I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

Aids to Preachers.

SUBJECTS FOR GOSPELLERS.

THE NEW BIRTH.

- The Agent—The Spirit of God (John iii. 5).
 The Instrument—The Word of God (1 Pet. i. 23).
 The Means—Receiving Christ (John i. 12-14).
 The Evidence—Love to God (John iv. 1).

FORGIVENESS OF SINS.

- Christ died to procure it (Col. i. 14).
 Christ lives to impart it (Acts v. 31).
 The Gospel freely proclaims it (Acts xiii. 38).
 The Believing sinner possesses it (1 John ii. 12).

THEMES FOR BIBLE STUDY :

AND OUTLINES OF SCRIPTURE READINGS.

GOD'S INCORRUPTIBLE THINGS.

- A Redemption that never loses its value (1 Pet. i. 19).
 A Regeneration that cannot be cancelled (1 Pet. i. 23).
 An Inheritance that cannot be tainted (1 Pet. i. 3).

THE SCOPE OF PAUL'S MINISTRY.

(Acts xx. 24-27.)

- Testifying the Gospel of God (ver. 24).
 Preaching the Kingdom of God (ver. 25).
 Declaring the whole Counsel of God (ver. 27).

Egypt to Canaan.

Notes for Use with Coloured Chart.

Used in Scripture Readings and by Bible Classes.

Redemption by Blood is the beginning of Israel's history as a nation. To mark this for all time the beginning of their year was changed (chap. xii. 2). Redemption and Regeneration (1 Pet. i. 18-23) are the starting point of true Christian life, apart from these there is none. By Redemption (Eph. i. 7) the believing sinner is brought out from his bondage to sin, ransomed, to be set free (Gal. v. 1), in that liberty to serve God (1 Thess. i. 9) and Christ (Col. iii. 24), no longer his own (1 Cor. vi. 20), but the bondservant of Another (Rom. vi. 22). At Regeneration, a new life is imparted, in the power of which the born again one walks (Rom. vi. 4), a new nature is implanted from and like God (1 John iii. 9), a new man is formed (Col. iii. 10), to be "put on" and exhibited, and the old things pass away (2 Cor. vi. 7).

The Lamb.—Its choice (1 Pet. i. 20), setting apart four days (John i. 29); perfection (1 Pet. i. 19; Heb. ix. 14), the manner and time of its death (Heb. ix. 26; 1 Cor. v. 7), and the use made of its blood (1 Tim. ii. 6; 1 John ii. 2), all point in fore-

shadowing type to the Cross and "the redemption that is in Christ Jesus" (Rom. iii. 25), sufficient for all, but efficient only unto salvation in those that believe (Acts xiii. 39).

Appropriation by Faith is set forth in the bunch of hyssop (ver. 22) used to sprinkle the blood on the lintel and sideposts of the doors, and that blood, which was to those inside a "token" of their shelter, was to God a sign of the faith that used it. The blood sprinkled, gave safety; the word, "I will pass over you," gave certainty, and the result was peace (Col. i. 20; Rom. v. 1). The words "pass over" mean more than exemption from death, they imply that those within were not only spared from the destroyer's stroke (verse 23), but preserved (Isa. xxxi. 5, R.B.) by the Lord Himself standing to guard that blood-marked house, while judgment fell around, and the wail of Egyptia rang through the darkness of that awful midnight hour (ver. 29-30).

The Military Service Act, AND THE CHRISTIAN'S RELATION THERETO.

An Act has been passed by the British Legislature, and comes into operation on March 2, 1916, enacting that all single men resident in Great Britain, whose age, on August 15, 1915, was over 18 and under 40 years, shall be compelled to join the Army (or Navy), and as from March 2, will be regarded as having done so, and will be called up for training by Royal Proclamation according to the age and class group in which they stand. To this there are certain exceptions, which will be found on examination of the outlines of the Act, which may be obtained at any Post Office.

CONSCIENTIOUS OBJECTIONS TO BEAR ARMS.

In the overruling providence of God—and, as we believe, in answer to much prayer from His people—there has been a clause added to the above Act, granting exemption from combatant service to those who from conscientious conviction believe it to be against the teaching of Scripture to take the life of a fellow-Christian or a fellow-man, or to engage in warfare which has the killing and maiming of mankind as its object. It will be for each to decide as before the Lord and over His Word what his conviction is on this matter, and to act accordingly. The result will be of vital and eternal interest to the Christian himself, as it must be to the Name of the Lord, which he bears and professes

to own. The exemption granted, may be from combatant service only, in which case the applicant would be called to share in some non combatant service as the Army Medical Corps. Some who have decided as before the Lord that they cannot share the work of taking life, see no difficulty in giving their service to any work that has as its object the preserving of life, the care of the fallen, and such like. We hear of many who have given their service voluntarily to such service, having many opportunities of making known the Gospel and speaking of the Saviour among their fellows, which is a great and a noble work indeed.

Christian Men who Consider it their Duty, either to volunteer or to yield to the compulsory call in order to maintain a good conscience toward God, are entitled,—even if some think they err—to the sympathies and continual prayers of their fellow-believers everywhere. Uniformity of judgment on such a matter is well-nigh impossible, under the diverse teachings which have been so widely given concerning it.

HOW TO CLAIM EXEMPTION.

To prevent those who have been described as "cowards and shirkers" from sheltering under the "conscientious objection" clause, it has been stated that all who make their application for exemption under this head must be able to show that their convictions are real, that their "religious belief" is of this character, and that they belong to some "church" or association in which these convictions are held. A member of the House of Commons remarked that, so far as he knew, the clause regarding conscientious objections to bearing arms applied only to the **Society of Friends and the Plymouth Brethren**.* It will be necessary, in making application for exemption before a local tribunal, to let it be known with whom the applicant is in church association, and what are the expressed beliefs of that community regarding the bearing of arms, &c. And while giving all subjection to those who administer the Act as the "ordinance of God" (Rom. xiii. 2), and using only the language of respect and request (see Dan. i. 8), counting upon God to give him favour (Dan. i. 9; Esther v. 2), in their minds, the applicant has the right to claim a hearing, and if the result

should be unsatisfactory, to appeal against it, as even an apostle once did (see Acts xxv. 11). The ever-watchful enemy will miss no opportunity to us men of the world,—most of whom can have little sympathy with one's convictions which are formed by obedience to the Word of God,—to "bluff" or entangle the Christian applicant on such occasions, so that his confidence should be in the Lord, who is ever ready to fulfil His promise (Matt. x. 19), and to honour His own Word (Prov. xvi. 7).

THOSE ENGAGED IN MINISTRY OF THE WORD.

Another clause of the Act provides that "regular ministers of religious denominations" are exempt from compulsory military service. In the case of assemblies of Christians gathering in the Lord's Name, there are no ordained or titled and salaried ministers, but there are those who are accredited and recognised as "ministers of the Word," pastors giving themselves to the care of the local assembly, and evangelists going out therefrom with the Gospel, some giving all their time to this service. These have a valid claim under this clause for entire exemption, for as it states, this Act does "not apply" to such. In the case of those claiming exemption, who may not be personally known to members of the local tribunal, it will be required that they turnish testimonials from those to whom they minister, and it may be necessary for them to bring representative men of the assembly in which they are, giving testimony to the applicant's position and service. The fact that many clergymen and preachers of various denominations have volunteered to serve as combatants, is no reason why those who believe that it is more honouring to God and needful to His work that they "fulfil the ministry" they have "received in the Lord" (Col. iv. 17), should claim the exemption provided by law. Nor are they less patriotic—as patriotism according to Scripture reads—than others, in doing so. For God has His claims as well as nations, and men's souls need to be watched over and their eternal interests cared for, as well as their persons and homes defended.

The introduction of this new Military Service Act will work many changes in Christian circles and among assemblies, and it will leave many gaps to be filled in the work and warfare of the heavenly kingdom, all of which may well cast us anew on the living Lord, whose resources are our comfort, and whose loving care under all conditions is our confidence.

* This name is given by the religious world generally to assemblies of Christians bearing no distinctive or denominational name. It originated from the fact, that one of the earliest and most active assemblies of such Christians existed in the town of Plymouth, in Devonshire, early in the last century.

THE HELP OF ELDER BRETHREN.

It surely comes within the scope of manifesting "earnest care" (2 Cor. viii. 16) for fellow-believers, and becomes a very special responsibility with elder brethren, whose work is to "guide" the inexperienced and "support the weak" (1 Thess. v. 14), to give counsel to those who desire exemption, and, if possible, to accompany them when asking for it before the local tribunals. The evidence of such brethren would be of value, and should be cheerfully given; for the present crisis is surely an occasion in which the true shepherd who bears on his heart the care of the flock will be found "keeping watch" and seeking to give counsel and help wherever he can to those who are affected by this Act.

TESTIMONIES BY BRETHREN INVOLVED.

1. "I am sure it is in answer to many a prayer that in the recent Military Service Act a way of escape has been made for the conscientious objector. I can only suggest that those who, like myself, are single and within military age, and have a conscientious objection to bearing arms, should at once apply for exemption. In making such application I was able, through grace, in my own case to say, that while in practice as a solicitor, all my spare time is and has been for years occupied in religious work in connection with the assembly here. I have stated this as evidence that the objection to combatant service is not put forward merely to escape an uncongenial occupation, but is confirmed by a previous course of action, with which bearing arms would be reasonably incompatible. Now I am leaving the matter with God."

2. "Believing, that as a Christian, seeking to be guided by the Word of God, I would be sinning against light were I to either volunteer or obey the call of the King to kill my fellow-man, and possibly my brother in Christ, I asked to be permitted to serve in the R.A.M.C., and have been accepted for such service. It will take grace to enter on such a path, and this I am persuaded you will pray that I may obtain, but I will have opportunities of serving the Lord such as I have never had before, so that all will be well."

3. "Being the only breadwinner in the home, and having a widowed mother and sister almost wholly dependent upon my earnings through carrying on the business of my late father, I have sought exemption from military service under the clause which provides for such a case as mine. I was chiefly constrained to this course by the Word in

1 Tim. v. 8, which makes it imperative that a Christian provide for those of his own kindred (marg.) as his first responsibility, and not leave them to suffer or become a burden upon others. I await, with my confidence set on God, the result of my application."

WORDS OF COUNSEL FROM ELDER BRETHREN

Although we counsel each individual Christian to seek direct guidance from God and over His Word, and would not exercise "lordship over the faith" (2 Cor. i. 24, R.V.) of any, we believe it will be for the help of our readers to read some words of sound wisdom on this subject given long ago by beloved brethren held in general esteem among us, as able ministers of the Word of God. They are gathered from their written and published ministry. Although in no sense authoritative, they will be useful as evidence as to what is "most surely believed among us" (Luke i. 2) in these matters.

Non-Resistance.—"The children of God are to imitate their Lord and Master who never avenged or resisted those who did Him wrong. His followers are not to use the sword either in their own defence or to right the wrongs of others."—J. L. HARRIS.

Not Destruction but Salvation.—"The Son of Man is not come to destroy men's lives but to save them," so His people are left on earth as witnesses of His Grace. They are not here to redress wrongs by the use of the sword, or to resist evil by force.—W. TROTTER."

God's Claim Highest.—"We bless God with all our hearts for the constitutional authorities of our country. Day and night, in private and in public, we pray for them. It is our bounden duty to obey and submit to them in all things, provided always that they do not call us to disobey God, or do violence to our conscience. If they do this, we must—what? Resist? Nay, but suffer."—C. H. M.

Genuine Obedience.—"Absolute Obedience due to God, is quite compatible with absolute subjection to earthly rulers, but leaves us no room for obedience to 'authorities,' so far as they exceed their authority, and issue orders (e.g., to fight) that are repugnant to God's Word. We must, however, take great care to see that our submissive disobedience is really based upon a genuine conscientious adherence to our sovereign Lord's superior counter-orders against bloodshed (e.g., Matt. xxvii. 52), and not upon a selfish preference for our own ease and safety."—HUNTINGDON STONE.

A Special People unto Himself.

THE message of the Lord by the lips of the great Lawgiver to His redeemed and chosen people of ancient time, was, "The Lord thy God hath chosen thee to be a special people unto Himself" (Deut. vii. 6). In these few words, the Divine purpose and object in their redemption shines forth in brilliancy and beauty. It was the Lord Himself who was the first Cause of all their blessing. The Lord chose them. And He is careful to tell them it was not for any merit or superiority found in them. For they were the fewest of all people, and they came of the lineage of "a Syrian ready to perish" (Deut. xxvi. 5). It was "because the Lord loved them" (verse 8). That was the source of all their blessing. And so it is of the people of God of this present time. In the Epistle in which the eternal choice, the present blessing, and the future glory of the saints are set forth in fullest, richest measure, we have the source of all laid open in the ever-precious words, "But God who is rich in mercy for His great *love* wherewith He *loved* us" (Eph. ii. 4). It is good for the soul to linger over this great truth, and to satiate itself in its fulness. The love of God, as declared in the Gospel, is to be the dwelling-place of the soul, and the spring of all devotion in the saint. When this fails the motive power is gone, the steps of obedience become slow, and the wheels of service drag heavily. Abiding in the love of the Father and the Son, freshness and fruitfulness continue (John xv. 10), even unto old age. The end that the Lord had in view

in the redemption and separation of this people, the objects of His love was, that they might be "a special people unto Himself," or, in the language of the New Testament, "a people for His own possession" (Tit. ii. 14; 1 Pet. ii. 9, r.v.)—claimed, possessed, and governed directly and exclusively by the living Lord on the throne, whose blood has bought them, and whose Word is ever to control them, so that they may not become the bondslaves of men (1 Cor. vii. 23). Such is the calling and the dignity of all the people of God, as surely as it was of "the thousands of Israel," to whom Moses bore the message of the Lord on the plains of Moab, ere they crossed the Jordan to stand in the pleasant land. How did they answer to these goodly words of the Lord, setting forth the high and honoured place unto which He had brought them? How do we? Are our lives among men that of a people whom God possesses, over whom Christ our Lord exercises His supreme authority, in whom the Spirit dwells, on whom the Word has its power to command and be obeyed? These are the true marks of a "special people" in the midst of a world in rebellion against God, a God-dishonouring, and a Christ-rejecting world. To sing of being "consecrated" and "surrendered to God is good, to *show* it in obedience to His Word and in standing apart from all that is opposed to Him and His truth is better. Possession of the truth in the soul will come out in such lives as will mark men out as "His own who are in the world," but who are no longer of it.

J. R.

The Priesthood of Believers.

THE nearest place the believer has to God is priesthood, as the nearest to the Father is that of sonship. And the priesthood, like the sonship, is common to all who believe. The moment a human priesthood is allowed to come in between the believer and God, a distinctive truth of Christianity is sacrificed. To deny the common priesthood of all believers, is to virtually say that all are not fit for the presence of God, that all may not enter in by the blood of Jesus (Heb. x. 19). As He is now in the holiest, having put away sin by the sacrifice of Himself, so we have access with boldness to enter there. He has made us fit to stand in the light of God's presence, as "kings and priests unto God and His Father" (Rev. i. 6). The Lord Jesus has not yet entered on His office as King, but He has taken the priesthood, therefore His people are already priests, brought nigh, consecrated and accepted according to the perfection of Him who is the Great High Priest of the sanctuary. His priesthood supposes redemption accomplished, for the high priest of old was for a redeemed people, not for the heathen nations, out from which God had called them.

This holy calling of the priests of God concern us, not as a symbol, but as a fact, in the spiritual history of every believing soul. And the words, "Ye are an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. ii. 6), do not tell what believers ought to be, but what by grace they are. Yet, alas! how many are in

ignorance of their calling, though the Holy Spirit has been given for this among other ministries, that "we may know the things that are freely given to us of God" (1 Cor. ii. 12). As of old, none but priests might enter into the place of worship, so now none save those who have been cleansed by the blood of Christ, born of the Spirit, being possessors of the life of the Son of God: that life which He breathed into His first disciples after His resurrection from the dead, which was followed by the gift of the Spirit in the Pentecostal day, to remain in the saint and in the church-until the last of that heavenly company has been called. From that day in the upper chamber at Jerusalem have all disciples of the Lord Jesus been made "priests unto God His Father." Theirs it is to offer up the spiritual sacrifice of praise continually, the fruit of their lips giving thanks to His Name (Heb. xiii. 15). This is the truth as it stands in the purpose of God, however sadly it has failed in the practice of the saints. But although we cannot alter the nearness into which God has brought us as His people, we may forget or ignore it, and allow man-made priests, who claim superior sanctity, to deprive us of the honour and privilege of drawing near, as worshippers of the holy God, offering that praise which glorifies God and is comely for the upright (Psa. l. 23; xxxiii. 1). And even those who are gifted as the Lord's ministers may, through conceit of their own ability, and to make up for the lack of spiritual power among the saints, usurp by their preaching, time that ought to be used in worship.

F. E. B.

Separation from the World.

BY THE EDITOR.

THE Christian's separation from the world is not a platitude for the platform, or a mere article of faith yielding no practical results. If the truth of it comes to the Christian's conscience as the voice of God, it makes him act. If he learns from the Word that "Christ gave Himself for our sins, that He might deliver us out of this present evil age" (Gal. i. 4, R.V.), he will not be found walking in its course (Eph. ii. 2, R.V.), or conforming to its ways (Rom. xii. 2). If he really believes what God says, that the "friendship of the world is enmity with God," and that "whosoever therefore would be a friend of the world maketh himself an enemy of God" (James iv. 4, R.V.), he will not court the world's smiles, or receive its honours. If the Christian simply stands where the Cross of Christ has placed him, a crucified and risen man (Gal. vi. 14; Col. ii. 13), there will be little danger from the world bestowing its favours upon him. It will not want him as an M.P. to represent it in Government; it will not nominate him as a J.P. to judge its claims. It asked the Lord to adjudicate (Luke xii. 14), but he refused. It sought to get Him to give His verdict in politics (Matt. xxii. 17), but He showed by His answer that His business here was to maintain the claims of God and not the world's. And His people are to follow in His steps (1 Pet. ii. 21). His example is their rule in this as in everything. To join hands, making common cause with the world is to deny in practice what

many sing with the lips about being "not of the world." A thousand excuses have been trumped up for Christians joining affinity with the world, but the real one is pride of heart, which may lodge under a show of humility, and lurk deep beneath a zeal for the benefit of humanity. The Son of God loved humanity more than any, but He never joined affinity with the world either in its religion or its philanthropy to manifest His "love" for men. He sympathised with, served, and suffered for sinners, but He did not leave the place of the Stranger here, to reach them. Nor did His servants who followed in His steps. Paul was no world-reformer. He was blamed for turning the world "upside down" (Acts xvii. 6), but it was by the Gospel he preached, which brought men out of it to God. He never would have been named "a pestilent fellow and a mover of sedition" (Acts xxiv. 5) had he settled down as a "respected citizen" seeking the suffrages and honours of the world. But this is what many are doing who claim Paul as their pattern and profess to hold his doctrine as their faith. It can have but a feeble hold on them when their practice is contrary to it. Yet some who so act, "walking in the counsel of the ungodly" (Psa. i. 1), and sharing their honours, seek to act as leaders and guides in God's assembly, and assume the place of instructors of the saints. But this will not do. The two positions cannot harmonise, because they are mutually antagonistic. If a place of honour is sought in the world, its principles must be upheld and its course and acts defended at the expense of the truth of God. For

no man living can take the world's pitch into his bosom without being defiled. And as it has been abundantly shown, it is only a matter of time when the very profession of separation to God is given up, generally under some flimsy excuse of "lack of love" or the like, among those whose path in separation to God, after the pattern of the Word, has become intolerable to the worldly-minded backslider. These things have their beginnings, and it is there they must be nipped if the bitter end is to be avoided. The roots of this, like all evil, are in the heart, and there they must be judged. When the desire to become "like the nations," and keep pace with the world in its fashion and style, its love of the æsthetic, and what pleases the flesh in religion, the next step is to join with those like-minded, even if "without Christ." It does not take much to convince a man whose eyes the dust of the world have dimmed to all spiritual perception, that his associates are Christians, and "as good," if not better, than those who walk in a narrower path. The truth of God having lost its power over his life, he finds any excuse good enough to justify his affinity with the world. And soon the man's preaching has to be altered to suit his practice. For while it is the way of the godly to learn the doctrine of the Lord from His Word, and then seek grace to acknowledge it in obedience, the way of the backslider is to go from evil "deeds" to evil "doctrine" (compare Rev. ii. 6 with ver. 15), and to defend his corrupt practices by wresting and twisting Scripture into conformity with them.

The Coming Antichrist.

WILLIAM HOSTE, B.A.

THE coming of the Lord for His saints is not governed by dates nor does it depend on historical or political events. With God's earthly people, it is different. Scripture shows that before a covenant with Israel as a nation is possible, they must not only have been restored, at least in part, to their own land, but their land must have been restored to them—a consummation, be it noted, promised to them by both sides in the present European war—and-organised nationally under some form of representative government. The covenant will be the recognition by the Powers of their national existence under their king—the one who will "come in his own name" (John v. 43), and whom Israel will receive. He must be a Jew, for it is unthinkable that the nation would accept anyone else as their Messiah. This is the second beast of Rev. xiii., who will arise out of the land—that is, the land of Palestine. He will in appearance be for God, having "two horns like a lamb," but will be possessed of Satan, for he will speak "like a dragon." He will likely enough be of the tribe of Dan—that "serpent by the way, an adder in the path, that biteth the horse heels, so that his rider fall backwards" (Gen. xlix. 17). It is remarkable that a part of this tribe were idolators from the times of the Judges until the captivity (Judges xviii. 30). It would be no unfitting sequel to their persistent departure from God that the false Messiah should spring from their ranks. It is

noteworthy that the man who was given to help Bezaleel in the building of the tabernacle was Aholiab, a Danite. Likely enough the temple will be rebuilt under the patronage and direction of the Antichrist. He will doubtless further the covenant between Israel and the great emperor of the Roman alliance—a covenant which will probably guarantee to the nation their national rights and religious freedom, but to the Spirit of God it will be “a covenant with death and an agreement with hell.” Its object would appear to be the protection of Israel from the inroads of the king of the north—“the mighty and strong one,” who will come as a tempest of hail and a destroying storm; but their “covenant with death” shall be disannulled, for when the overscourge shall pass through, then they shall be trodden down by it, though the nation shall be delivered later by the miraculous intervention of Jehovah, who shall do His strange work. This will be nothing less than the judgment and the total overthrow of the northern army—the hosts of Gog and Magog. There will have been a divine testimony through the faithful remnant against the making of the covenant, and a witness will be borne to the true foundation of Jehovah “the tried Stone, the precious Corner-stone, the sure Foundation” (Isa. xxviii.; Ezek. xxxviii. 39; Joel ii. 20).

To return for a moment to the “week” of this covenant. Two things will hold good during its first half. The city, except certain portions, shall be “trodden down by the Gentiles,” which means, I would suggest, that the city will be held in force,

as in the modern case of Crete, by detachments of the troops of the ten kingdoms, to guarantee the inviolability of the holy places, which could not conceivably be left in the hands of the Jews. During the same three and a half years the two witnesses, probably Moses and Elias (not Enoch, for he was not of Israel, and could hardly take part in a Jewish testimony), will deliver their testimony, backed up by miraculous power. They, too, will be men brought back from the other world to live and act once more in this scene. When they shall have finished their testimony, “the beast that ascendeth out of the bottomless pit (the Man of Sin) shall make war against them, and shall overcome them and kill them.” This will be the occasion for his full manifestation, but also of the Antichrist. “In the midst of the week “the Roman Emperor, the Man of Sin, will tear up the covenant like another ‘scrap of paper,’” and cause “the sacrifice, the oblation, to cease,” and will have the full support of the false King of Israel in so doing. Henceforth they will come forward as the avowed rivals and enemies of God and of His Christ, and will substitute for their worship that of the Beast and his image. The bulk of the nation will follow their king. The unclean spirit will come back to the nation and find it “empty, swept and garnished,” and they will plunge into an idolatry such as never was known before, and their last end will be worse than the first. Many, however, will remain steadfast. They are known as “the faithful remnant.” They will bear witness for God amid general opposition,

Treasure in Heaven.

WHAT ARE WE SENDING UP TO AWAIT US?

MOST of us have heard the story of a certain rich lady's dream. She dreamt that she had been taken to heaven, and was shown by an angel the "many mansions" there. One especially magnificent she was attracted to, and asked her guide who it had been prepared for, to which the angel answered, "It is for John, your gardener." This greatly astonished her. A much smaller and less attractive dwelling drew forth the further question, "And whose is this?" "This is yours," the angel replied. She was astonished and asked, "How is this?" "We build their houses according to the amount of material that is sent up from the saints on earth," was the answer. The lady awoke, the vision had gone, but its lesson and its message remained with her. It was only a dream, but it brings into tangible form one of the great principles of the Word of God, little acted upon in our day. That principle—clearly taught by the Lord and His apostles—is, that what is given to God and His interests here, is recompensed there (Luke xiv. 14), and what is spent on self, its pride and pleasure, or laid up to rust for days that may never come (Jas. v. 3; Matt. vi. 19) is lost for time and eternity. There is such a thing as making to ourselves friends of "the mammon of unrighteousness" (Luke xvi. 9) by turning it into the currency of heaven, laying it out for God and in His work, to receive good interest here and a rich reward

hereafter. And there is such a thing as holding and hoarding what God has entrusted us with as His stewards, or spending it on dress and luxuries unbecoming to heavenly pilgrims, and in furnishing elegant houses, as if our "mansions" were on earth rather than in heaven. Well, as the sowing is, so must the reaping be. We are clearly told that in the day of Christ's judgment seat, the rewards will be meted out, and the places in the coming kingdom determined according to what the saints have done while in the body here (2 Cor. v. 10), and that the measure of the recompense in heaven is determined by the amount of business done for Christ and the returns gained for Him here (Matt. xxv. 19-23). In the language of the lady's dream, the size of the mansion up there, will be according to the material sent up to build it. It therefore comes to be a question of personal and eternal interest with each of us to ask, "What am I laying out for God, for Christ, for the Gospel day by day? How much of my strength, my time, my money, my ability is used for God and eternity? Are the talents given by the Lord in use for Him, or buried in a napkin? How do I spend the money that God allows me to receive and to hold for Him? Is it laid up as "treasure in heaven" to await my arrival there, or squandered in investments—some of them, perhaps, of a questionable character for a Christian, who is to 'do all in the Name of the Lord Jesus' (Col. iii. 17), which God will never own, and which will appear as eternal loss in the day of Christ?" Many a kindly warning God gives His people on this subject, and any

amount of encouragement. Some hear His voice and begin to lay up their treasures in heaven, but with many their first awakening to the small measure of God's earthly gifts which they used and laid out for Him will be, when they see some of the poor of the flock who, like the widow of olden time, "cast in all that they had," holding it for God to use as He saw fit, receive their big mansion, "prepared and all glorious," built out of the material sent up from earth, while those who spent their best on self, and gave God "the leavings," will be amazed to find how little there is in heaven which they have sent on before to await them there.

J. M. C.

o:0 Egypt to Canaan.

Notes for Use with Coloured Chart.

Separation followed Redemption. The same night on which the blood was sprinkled on their houses they "went out" from the land of Egypt (chap. xii. 41). This is a type of the Christian's separation from the world (Gal. i. 4) accomplished by the Cross (Gal. vi. 14), taught by the Lord (John xvii. 6, 16), and answered by the act of the believer himself (2 Cor. vi. 17). This separation is called to remembrance again and again in the Word (see chap. xiii. 9; xx. 2; Jud. ii. 10; 1 Sam. x. 18; Psa. lxxx. 8; Hos. xi. 1), and they were never to return to (Jer. ii. 18; Ezek. xxxiii. 27) or trust in Egypt (Isa. xxxi. 1). Nor is the Christian to love (1 John ii. 16), conform to (Rom. xii. 2), or make friendship with (James iv. 4) the world.

The Mixed Multitude.—If true Israelites cannot be detained in Egypt as Pharaoh (chap. viii. 25) wished, those who are not the seed of Abraham will mingle with the redeemed people (chap. xii. 38). This "mixed multitude" became a snare and a curse to the people of God. They despised the manna (Num. xi. 4) and led others astray. So lifeless professors getting in among God's people ever act (Gal. ii. 4; Jude i. 4; 1 John ii. 19). The counsel of the ungodly (Psa. i. 1), the words of the unsaved (Prov. xix. 27), the company of the evil (1 Cor. xv. 53) corrupt, and are to be avoided.

The Lordship of Christ,

IN CONNECTION WITH THE LORD'S SUPPER.

THE frequency with which the term "Lord"—that special title of high authority which has been given to Jesus in resurrection (Acts ii. 36)—occurs in 1 Cor. xi. 23-32 in connection with the Lord's Supper, cannot fail to impress the reverent reader of the Scriptures as calling for especial consideration. To the Christian, there is but "one Lord Jesus Christ" (1 Cor. viii. 4), who is recognised as Owner as well as Master. "Lord" is a title of authority, and directs the thoughts to Him to whom we owe allegiance, whom we are called to obey in all things. And His people are to yield submission to the authority which that title expresses. It is the authority of grace, not of law, but it is not the less authority, nor the less obligatory on that account in the individual and assembly life of the saints. Here the apostle tells us that he received from "the Lord" direct, all the instructions that he delivers to the Corinthian church—and to all saints of this age—concerning the Supper. The name of it is "the Lord's Supper"—not man's. It is to be a showing forth—a proclaiming—of "the Lord's death till He come." The bread is the symbol of "the Lord's body," and the cup is "this cup of the Lord." To partake of it in an unworthy manner, is to render one guilty respecting "the body and blood of the Lord." The discipline that comes upon those who continue in partaking of it in an unspiritual and unworthy manner is said to be the chastisement "of the Lord."

Those who assemble on the first day of the week (Acts xx. 7) to celebrate the feast do so in obedience to the call of the living Lord, who Himself is present "in the midst" (Matt. xviii. 20) to preside at His own table, around which His own are gathered to bear witness to His Name and authority in the world where He is still rejected. The bond of those who thus assemble is their common allegiance in the confession of Christ as Lord, and in the acknowledgment and doing of His will as revealed in the Word, which is the expression of His authority (1 Cor. xiv. 37). Apart from this Word of the Lord, we have no right to assemble to eat the Lord's Supper at all; with it, we have no liberty to alter anything either as to the "manner" of keeping the feast, or those who are to keep it. To act in self-will in such a connection, to alter anything that the Lord has ordered, is to manifest insubjection to His supreme authority in the very circle in which His honour of the Lord is to be upheld. The lack of the deep-toned, spiritual worship, the Spirit-led expression of the assembly's praise, the Scriptural and soul-exalting ministry seasonable to the occasion, always leading to a fuller and richer worship, with the many departures from the Scripture pattern, and the disorders that result, may and should be traced to this sin. For sin it surely is in the estimation of Him who has made His rejected Son "both Lord and Christ"—of denying in practice the distinctive truth of the present age that "Jesus Christ is Lord," and that He only is to rule God's House and over all that is done therein.

W.R.

The Coming of the Lord, AND THE EVENTS WHICH WILL FOLLOW.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

ABOUT the time of the evening sacrifice, while Daniel was yet speaking, Gabriel (one of the seven angels of the presence) came to him suddenly and without warning. The messenger had been charged to travel with speed (an unusual injunction in Scripture), because Daniel was very precious to God; and so zealously had he obeyed the command that he was "sore wearied" when he reached the prophet and delivered to him the famous message concerning the "seventy weeks," *i.e.*, seventy periods of equal duration of time, and "sevened," or in a more modern way of speaking, multiplied by seven. Put into the terms of a school-boy's elementary mathematics, the expression for the "seventy weeks" would be $7(70t)$, in which t represents a determined measure of time, the value of which is the only open factor in the expression. The value may be arrived at from Scripture with a measure of assurance, for which some degree of confirmation can be found in historic record and chronology.

Daniel learned that the "seventy weeks" had not begun when the message concerning them reached him, that they were not to begin at once, and that at their termination the transgression of Israel would be finished, the sins of the people put away, their iniquity purged, and everlasting righteousness brought in for them: and that then their most holy

place should be anointed, and thus made fit for the presence of the Most Holy One.

Two points in the "seventy weeks" were fixed definitely in the message, the first being the point in the long history of Israel at which the seventy weeks were to begin, and the second being the point at which the sixty-ninth week in the series was to terminate, a point which was to be signalised by an event in which all history whether of earth or of heaven, of time or of eternity, was to find a centre, for it was the point at which Israel's Messiah was to be "cut off" because of Israel's transgression: the point at which "Christ died for our sins according to the Scriptures."

Concerning the seventieth week no hint was given or suggestion offered as to when that week should either begin or end. The first point was to be identified by the issue of a decree, "the going forth of a commandment to restore and build Jerusalem" (this must not be confounded with the decree of Cyrus for the rebuilding of the Temple, to which allusion has already been made), and the precise narrative of Nehemiah, who obtained the decree, not only makes the whole matter clear, but establishes the date at which the "seventy weeks" began. Nehemiah was an experienced minister of State, to whom accuracy was a habit; and his statements are explicit (Neh. ii. 1). "It came to pass in the month Nisan," the passover month (anciently termed Abib), "in the twentieth year of Artaxerxes" (a Persian king known as Artaxerxes Longimanus, who began his reign in B.C. 465), that a certain discussion took

place between the minister and the king, the outcome of which was that the king consented to grant to Nehemiah leave of absence from the court, and to permit him during the period of his leave, to journey to Jerusalem, "the city of his fathers' sepulchres," and to build it; to raise up its ruined walls, and to restore its gates which had been burned with fire.

The preparation of the decree, which legalised this procedure, and of the letters of authority for which Nehemiah made request, would naturally occupy some little time; but Nehemiah knew the ways of Eastern despots, and was not a man likely to let the grass grow under his feet at such a crisis, so that the delay would probably be measured by days rather than weeks, and the decree would be dated at some time in the Spring of the year B.C. 445. All authorities are in agreement as to this date, the importance of which is, that it marks the point at which the "seventy weeks" begin.

The Hour Alone With God in Prayer.

"My soul waiteth upon God" (Psa. lxi. 1).

LORD, what a change within us one brief hour
Spent in Thy secret presence-chamber makes!
What heavy burdens from the heart it takes!
What parched lands refresh as with a shower.

We kneel, and all around us seems to lower,
We rise, and all the distant and the near
Stand forth in sunny outline grand and clear:
We kneel, how weak; we rise how full of power.

Why, therefore, should we do ourselves the wrong
That we are ever burdened with our care?
That we should ever weak or heartless be
When God is ever waiting on our prayer.

Aids to Christian Workers.

OUTLINES OF GOSPEL SUBJECTS.

A GOSPEL TO ALL.

- Gospel of Grace (Acts xx. 24)—For the Guilty.
 Gospel of Peace (Rom. x. 15)—For the Troubled.
 Gospel of Salvation (Eph. i. 13)—For the Lost.

CHRIST'S COMINGS AND THEIR PURPOSE.

- He came to do God's Will (Heb. x. 9).
 He came to Save Sinners (1 Tim. i. 15).
 He will come to Gather Saints (Heb. x. 28).
 He will come to Judge the Nations (Rev. i. 7).

The Young Believer's Question Box.

If I, as a Christian, am compelled against my convictions—which have been formed by the Word of God—to bear arms, or to engage in warfare which has as its object the killing of my fellow-men, and possibly of my brethren in Christ who are involuntarily in the armies of those opposing, what course ought I to take? The Local Tribunals refuse exemption. One of the judges giving his mind said, that "conscientious objectors should be placed in the front of the firing line."

There are two higher courts before which you are allowed to make your appeal, one for the county in which you are, the other appointed by the King for the Nation. These, being composed of legal and able men, will probably have some respect to the provisions of the Military Act, of which clause 4 distinctly says, that one who has "a conscientious objection to combatant service" is entitled to exemption therefrom. Parsons, publicans, and prejudiced persons, who sit as judges in local tribunals, may be allowed to administer their jibes with impunity at those whose Christianity they hate, but the Act which bears the King's name dare not be treated as a "scrap of paper" by any, nor its provisions rendered void at the will of every derider. State your case fully and respectfully to the higher Tribunal, and leave results with God, whose overruling hand is being shown in a marvellous way in acting toward those who acknowledge and honour Him. Should He permit you for conscience sake to "endure grief, suffering wrongfully," the word is, "take it patiently," for we are assured that "this is acceptable with God" (1 Pet. ii. 19, 20). We can scarcely conceive of the British power, becoming the persecutor of any who seek to shape their lives by the Bible, or hindering its subjects from acting according to their faith.

Correspondence.

COMPULSORY MILITARY SERVICE.

Numerous letters, expressing gratitude for help received through articles appearing in these pages on this subject, come from fellow-believers in all parts, many of them making inquiries on points to which we find it impossible to reply in detail. We have sought to embody the chief of these, with brief words of counsel, under the following heads, which we would again request our readers to examine in the light of the Word, and make their decision regarding them before the Lord Himself. This alone is of real value, and only the firm and settled conviction that what is done is according to His will, can stand the strain and testing that may result from the decision made.

Exemption of Ministers.—Although the wording of the Military Service Act, First-Schedule, Section I., distinctly says that "regular ministers of any religious denomination" are exempt from Compulsory Service, local tribunals in various places have refused the claim of brethren duly recognised by assemblies as evangelists, pastors, and teachers, in some cases treating it with scorn, and using discourteous language to those that presented it. While subjection is due to "the powers" (Rom. xiii. 1), as our Lord by His example showed (John xix. 11), He resented the brutality of subordinates and demanded proof of their right to act unjustly (John xviii. 22, 23). In order to get the proper bearings of the Act on this matter, we addressed a personal inquiry to the Prime Minister, and received a courteous and definite reply from one of his Hon. Secretaries, to the effect that those on whose behalf we made the inquiry are exempt from the compulsory provisions of the Act. If any question is raised as to whether an applicant DOES come within the designation of "a regular minister," that will be decided before a civil court. This should be noted by all who seek exemption under this head.

Conscientious Objectors.—Those who seek entire exemption for conscientious reasons, are receiving scant courtesy at the hands of some of the tribunals. We question the wisdom of appearing before them with a long chain of arguments and objections, and the right to lecture them on the general doctrines of Christianity. A short statement of personal reasons, naming those with whom they are associated as a church (whose belief is perfectly well known to the Appeal Tribunals), is more likely to give a favourable result than a desultory lecture,

offered in common by Socialists and all sorts of objectors. To those who boast their readiness to die rather than yield, a study of the case of Simon Peter (Matt. xxvi. 33) will be in season. The purposed heart stays itself upon God, leaves its cause in His hands, and speaks with due respect (Dan. i. 8) to superiors. Along these lines, many deliverances are being wrought, for God has ways and means of reaching men's hearts that we know nothing of.

Non-Combatant Service.—Some who have appealed, refuse to share in any service, either in using tools, assisting in transport, or helping with the wounded. To them, anything and everything even remotely connected with the war, is wrong. To their own Master they stand or fall. But there is something to be said on the other side. Christian doctors, nurses, bearers and others, are doing a noble work for souls as well as bodies, and those who refuse to give any help in any sphere, should search deep to find whether their motives are purely and wholly spiritual (abundantly manifested in all their ways) or partly selfish, satisfied to stand by criticising, while others serve and suffer. There is plenty for ALL who fear the Lord to do in these times of widespread need and sorrow, and those who cannot fight, from deep conviction before God, may surely "do their bit" in the world through which they pass as "pilgrims," and among the nations in whose midst they dwell as "strangers," without compromising the truth they know, or dishonouring the Name they bear.

ARE ASSEMBLIES OF CHRISTIANS DYING OUT?

In a recent Conference, one of the speakers made a statement to the effect that assemblies in many places are "dying out because of their narrow views and exclusive tendencies." The speaker did not give those who heard him the impression that he was greatly concerned over this alleged decrease, but rather that he gloried in it as a proof that what he considered to be "exclusive tendencies" should be forsaken for a "more excellent way," which he, however, failed to give any scrap of Scripture authority or precept to substantiate. Without here raising the question as to the wisdom of allowing inexperienced and in this case manifestly untaught young men to occupy time at such gatherings, to which many come long distances to be edified by godly ministry of the Word, I would remark that his statement does not corre-

pond with my observations during the past twenty-four years throughout the British Isles, over which my business leads me to travel, giving the opportunity of coming in contact with and having personal knowledge of some hundreds of assemblies both in cities and country towns. It has been a joy to me to watch the steady increase of very many, their stedfastness in the truths which are our only warrant in meeting as we do, their earnest and hearty Gospel testimony, and the hold they have on the people amid whom they are, as evidenced by the numbers who can be got to hear the Word on special as well as ordinary occasions. Where there are wise and godly leaders, in whom the saints have confidence, and men gifted to preach and teach, who are not hindered in the exercise of their ministry; where the whole Word of God is owned and allowed to have its place, there is no "dying out," but a steadily increasing assembly walking in love and in oneness of heart and mind. But all are not so. Where men who have not learned the way of the Lord for His people in their assembly character, but seek whenever they can to deny and oppose it, have pushed themselves into prominence, THERE the "dying out" process sets in, notwithstanding every effort to keep up appearances of success. One assembly, well known to me in former years as a centre of fruitful Gospel effort, has so declined that on the occasion of my last visit not half the former number were there. Two of the leaders were away preaching in a sectarian mission, and a man of no gift, who was not even able to state the Gospel correctly, occupied the platform. In another, most of the elder brethren have been pushed aside by the doings of a few lately come from places where an all-sectarian line of things is practised, who threatened to make division if they did not have their way. Elder brethren—under whose ministry and care that assembly had tripled its numbers, and was for a quarter of a century a real testimony for God in the place—to avert such a calamity, quietly submitted rather than fight for place. In a third, an organ was forced in by a dozen or so, in face of a strong protest from the others, with the result that the Gospel meeting is reduced to a mere handful, with scarcely a stranger among them. It is simply throwing dust in the eyes of simple people, who do not know what is going on behind the scenes in some places, to make such statements, and to give such reasons for Assemblies "dying out." Lack of increase where it exists, is due to other causes.

J. M. S.

Home-Call of Rice G. Hopkins of Melbourne.

ON the morning of Saturday, January 22, 1916, our beloved brother in Christ, well and widely known by a former generation of God's people throughout the British Isles, passed peacefully into the presence of the Lord in his sleep. For the past six years he had been laid aside from active service owing to physical weakness. Now, his course is ended, and he is at rest in the presence of the Lord whom he served in the Gospel for over half a century. He was in his 74th year,

Converted in early years, he began to serve the Lord in spreading the Gospel in and around London, and, as one of a circle of bright and active young men, began telling the story of the Cross on Clapham Common and other public places, and at Mitcham Fair and Epsom Races. In these early years of his service, Charles H. Spurgeon, Reginald Radcliffe, Richard Weaver, William Carter, Denham Smith, John Hambleton and others, were preaching to great congregations in London with remarkable results. Thousands were being awakened and converted to God, and young workers with a heart for the work, found plenty to do. Samuel Blow, a young Devonian, lately converted, was met on a Sunday evening by Hopkins giving out invitations to a young men's meeting, and from that hour the two became intimate friends and fellow-labourers for a period of over thirty years. Baptised by Mr. C. H. Spurgeon they entered his college as students, preaching almost every night in the open air and wherever there were open doors. Their estimation of Mr. Spurgeon as a preacher of the Word and an honoured soulwinner was great, but a continued reading of the Word of God convinced them that the path of obedience and of liberty in the service of the Lord was outside all denominations, owning no name but the Name of the Lord Jesus Christ. They told Mr. Spurgeon their decision, which he received graciously. Mr. Hopkins having a desire to visit Devonshire, went to Plymouth in 1866, preaching the Gospel at the Agricultural Show held there, and had the hearty fellowship of the assembly of believers in Raleigh Street Hall. Exeter, South Molten, and other places were visited, the Lord blessing the Word to many conversions, followed by public baptisms in the river, which brought great crowds to see, who heard the Gospel also. In the Revival times of the "sixties" in Scotland, Mr. Hopkins took part in the great reaping with Duncan Matheson, Donald Ross, Harrison Ord, J. Albert Boswell, and other labourers, whose names have been held in honour in many parts of

Scotland ever since. A visit to the Orkney Islands with Donald Munro resulted in a great awakening, with many conversions, followed by the formation of five assemblies of believers which continue to the present time. Accompanied by his former fellow-labourer, Mr. Blow, the city of Aberdeen was visited, and the first company of Christians assembling on simple, Scriptural lines was begun. The years that followed were filled with earnest labour in tent work during the Summer, in theatres, circuses, and halls in Winter. For several years, while residing in Ipswich, the Eastern Counties were the special sphere of his Gospel efforts, and later, after removing to Birkenhead, in the Midlands, Atherton Hall, Birkenhead, became a centre of active Gospel work, and many were saved, baptised, and gathered to the Name. In this work, A. Marshall, E. Stack, Charles Morton, and others took part, and many young men in Liverpool and its surroundings were led out in Gospel work. Mr. Hopkins was always ready to give his help to small assemblies seeking to walk in the truth, and there are many who owe much to his ministry for their stability and progress. A visit to Canada and the United States in 1878 to cheer former fellow-labourers, and to minister the Word, was the means of stirring the Lord's people up to begin tent work, which has proved a means of great blessing in pioneering new places. In 1887 he emigrated with his family to Australia, and although engaged in business, continued to hold forth the Word of Life, preaching in the open air, at races, and in public halls, and ministering the Word of the Lord while his strength permitted. For the past six years he was infirm, and unable to share in public service, but his interest in the work, and in Christian friends and fellow-workers in the British Isles, continued to the end. But the labourer's work was done. His beloved wife, who had been his sympathetic helper during the busy years of his evangelistic labours, entered on her rest with Christ, nearly seven years before, and five sons and two daughters remain. May the Lord of the harvest raise up, thrust forth, and sustain in fresh energy and fruitful ministry evangelists to go into unpreached and untrodden fields, where the Gospel in its purity is never heard. There is an all-sufficiency of the class, who go where all is ready to their hand; but the need of the time is for hardworking pioneers, who neither spare their strength nor pick their way, but assail the forts of sin and the devil, depending on the Lord for all that is needed in His honourable and glorious work.

The Lord's Coming Again.

SIR ROBERT ANDERSON, K.C.B.

THE primeval revelation to mankind having been utterly corrupted in the Babylonian apostasy, Abraham and his descendants were chosen to be, as it were, God's agents upon earth; and "to them were committed the oracles of God" (Rom. iii. 12). The story of the Abrahamic race thus constitutes the fabric of the Hebrew Scriptures. But through every part of it there runs the golden thread of the revelation of Christ. And the New Testament opens with the record of His birth as "Son of Abraham," and of His earthly ministry among "the seed of Abraham according to the flesh."

The result of that ministry we know. Instead of receiving Him, they rejected and crucified Him. "*Il est venu chez soi, et les siens ne l'ont point recu.*" This French version of John i. 11, aptly expresses the sense of the original words. But at Pentecost the Apostle of the Circumcision was inspired to proclaim a Divine amnesty for their awful sin, and a Divine promise that a national repentance would bring their Messiah back to inaugurate the reign of righteousness and peace on earth, which, as the Apostle declared, is the evidence of all Hebrew prophecy from Moses to Malachi (Acts iii. 19-24).

But Israel proved utterly obdurate. And instead of sending "the Christ appointed for them," God sent that fearful judgment which seemed not only the final extinction of the Holy City, but the absolute extermination of the Jewish

race. And this led "the Fathers" to conclude that God *had* "cast away His people whom He foreknew;" and so they appropriated to "the Church" all the prophecies relating to Israel. This again led them to "throw into hotchpot" (as the lawyers say), all the many Scriptures relating to the Lord's coming again; and from this confused mass was evolved "The doctrine of the Second Advent." But no one who uses His brains in reading the Bible can fail to recognise that if these various passages all relate to the same event, they are a hopeless tangle of confusion and error. Whereas to all who understand the scheme of the Biblical revelation, and the great dispensational distinctions between "the Jews, the Gentiles, and the Church of God" (1 Cor. x. 32), the very elements which tend to scepticism, afford overwhelming proof of unity and Divine authorship.

The Coming of Christ promised in the Pentecostal sermon, is the event which the Lord foretold in Matthew xxiv.—His coming as Son of Man for the deliverance of His earthly people. Certain it is, that it is not the "Second Advent" of Theology—the dread coming to judgment at the end of all things. No less certain is it that it is not the Coming promised in the Epistles. For that Coming is one of the "mystery" truths of Christianity—truths which, till then, had been "kept in silence," and were first revealed in the Epistles. These "mystery" truths constitute the distinctive revelation of Christianity. And they are inseparably allied. The basal truth of Christianity is grace enthroned, a truth that obviously could

not be revealed until Israel was set aside ; for blessing on the ground of grace is clearly incompatible with blessing on the ground of covenant. The covenant was not abrogated by subjecting the Jew to Gentile suzerainty. "To the Jew first," characterised the whole of the bygone dispensation, including not only the era of the Lord's ministry, but what theologians call "the Hebraic period of the Acts." But now "there is no difference between the Jew and the Gentile." By nature all alike lie under a common doom ; and all the saved are one in Christ "where there is neither Jew nor Gentile."

But, this being so, how can God recognise a difference by restoring Israel to a position of special favour under the covenant ? "The receiving" of Israel (Rom. xi. 15), is clearly impossible without a dispensational change as definite as that which marked their "fall." And the crisis which will bring about that change of dispensation will be the Lord's rising from "the throne of grace," and His "Coming" as revealed in 1 Thessalonians iv. 16, 17, and in other Epistles. This will be followed by the restoration of His earthly people to their normal position under the covenant. And in due course He will return as Son of Man, in fulfilment of His words in Matthew xxiv.

The Coming of Christ is the ultimate hope of His people in every age. What specially characterises this Christian age is, that no event of prophecy bars the immediate fulfilment of the hope. For, to quote Dean Alford's words, "The apostolic age maintained constant expect-

ation of the Lord's return." And this was taught with increasing definiteness as the Apostle Paul's ministry drew to a close. "We are looking for the Saviour," he wrote from his Roman prison to the Philippian saints, using a word that signifies "to thrust forward the head and neck as in anxious expectation of something believed to be imminent" (Bloomfield). And he employs a kindred word in Titus ii. 13, written probably in the very year of his martyrdom. But, in marked contrast with this, the Lord warns His people of the future "Kingdom" age, not to expect His Coming until after the revelation of the Man of Sin and the awful "Tribulation" of Messianic prophecy*. To confound the coming foretold in Matthew xxiv., with the Coming which is our hope, or, as Bengel designates it, "the hope of the Church," betrays sheer ignorance of Christian truth. And it is specially inexcusable because 2 Thessalonians was designed to correct the error.

Here it behoves us to remember the Lord's last message to His people, "Surely I come quickly"—words three times repeated on the closing page of Holy Scripture (Rev. xxii. 7, 12, 20). The suggestion is almost profane that He who is **THE TRUTH** would bid us thus to live in "constant expectation of His return," if the drama of horrors, foretold in Matthew xxiv. 4-22, must precede His Coming. Indeed, it is such a transparent error that, save in the sphere of religion, no sensible person could be deluded by it.

* The sequel makes this still more emphatic. For the "then" of verse 20 refers, not to the event of verse 29, but to the waiting period which follows it. To all that period the words of verse 42 apply, "Watch, for ye know not the hour your Lord doth come."

But how can the fact be accounted for, that the promise is still unfulfilled? The infidel explanation of it is, that Scripture is untrue, and "the hope" is a mere superstition. But surely no Christian who is acquainted with the evil history of "the Christian Church," from the earliest times down to the present hour, can wonder if the Lord should still be waiting for the response He looks for from His people—the prayer He Himself has given us, "Even so, come, Lord Jesus."

Nearing the Homeland.

(Heb. xi. 14-16; Phil. i. 23.)

THE light shines fair from yon celestial shore,
And I am nearer Home;
The weary way lies all behind me now,
Where late my feet did roam.

I feel a breath of Heaven's sweet native air
Upon my lifted face,
I almost hear the ringing of sweet harps
Within that radiant place.

The Father waits to greet His weary child
Into His promised rest;
The Son is longing, with a tender heart,
To fold me to His breast;

The Holy Spirit, Gift of His dear love,
Doth cause my heart to sing
The songs of Home, and gently guides me there,
Where dwells my Lord, the King.

The Angels that surround His throne of light
Will welcome me with song;
And friends, well known, and myriads yet unknown,
A gladsome, radiant throng,

Will give their welcome sweet, and I shall gain
My heart's desire at last,
To see Him, be with Him, and like to Him,
My Lord, the First and Last.

As nearer to these shores I draw each day,
Earth-lights grow yet more dim:
Soon shall I scale those shining heights of bliss,
And be for aye with Him.

The Lord and His Disciples.

NOTES OF MINISTRY. BY J. G. BELLETT OF DUBLIN.

WE are aware by how many different ways our fellow-disciples try us, and grieve us; and, no doubt, we do them. We see, or fancy we see, some bad quality in them, and we find it hard to bear it, or to go on in further company with them. It has occurred to me that we may observe, that just in those same ways the mind and heart of the Lord Jesus were tried and grieved by His disciples in the days of His flesh. And yet He went on with them, we know, as I need not add, "not overcome of evil, but overcoming evil with good"—the evil that was in *them*, with the good that was in *Himself*. I would mention some of these wrong things in them that must have grieved Him, and the influence of which, upon our own thoughts and feelings towards others, we well understand and continually experience.

Vanity in another tries us—an air of self-satisfaction, or the esteeming of ourselves, and the putting of ourselves forth to admiration. The Lord was tried by this spirit in His disciples. The mother betrayed it, and His kinsfolk (John ii., vii.). Peter was thus self-confident when he said, "Though all should be offended," yet he would not. And all of them were guilty of this. when they contended who should be the greatest, and also when they forbade those who followed not with themselves.

Ill-temper is a very fretful thing: it so interferes with us. Martha tried the

Lord with it, when she complained to Him of her sister ; and so did the apostles when they urged Him to send away the multitude, just because their privacy and repast had been intruded upon (Mark vi.). Any show of a covetous, grudging spirit is very hateful to us. The Lord must have discerned this (and therefore have had to bear with it) on such occasions as Matt. xiv. 17 ; xv. 33.

Unkindness, whether towards ourselves or to others, is very irritating. Peter's enquiry in Matt. xviii. 21 covered, I believe, what the Lord must have seen to be the workings of an unkind and malevolent temper ; as also we see it in Matt. xv. 33.

Indifference to others, and carefulness about oneself, is very vexing to us also—it is so selfish and cold-hearted. Jesus was tried by enough of it in His disciples. He asked them to watch with Him, but He found them sleeping ; He spake of His death, but they were thinking of their place and honours in the kingdom ; He spake of leaving them, but none of them asked, " Whither goest Thou ? " and in the ship it was of their own safety they thought. These were instances of cold indifference.

Ignorance is apt to try us, and make us impatient. Whoever found more of it in those He was continually teaching than the Lord ? Some of the plainest lessons they had not learned ; and when He spake *spiritually* or mystically to them, they listened to Him as *in the letter*—they were asking explications of the simplest parables.

Unspiritually of mind in fellow-disciples

is a trial to us. How much of this amongst His people was the Lord continually suffering ! And He was always light in discovering it. We often, through vanity or self-esteem, mistake mere nonconformity with ourselves for it.

These are among the ways in which the disciples must have tried the mind of their their Divine Master ; and these are some of the tempers and characteristics which to this hour try and fret us in our brethren. It may be thought that the instances here adduced are but faint and minute expressions of these different wrong tempers. That may be. But we must remember how pure and perfect the mind of Jesus was, and then we shall know, that though the instance was faint, and the occasion a small one, *yet His finer sensibility gave it more than the importance of the greatest occasion.*

And comforting, let me say, it is, to see the Lord going before us in such trials as these. But if he has gone before us in the *trials* themselves, He has also left us an example of a *series of victories* over them, and in these victories He has told us to " follow His steps ; " for not only in His ways with His *adversaries*, but in His ways with His *disciples* is He our pattern. If, in not answering reviling with reviling, nor wrongs with threatenings, He is an example to us ; so also in His *going on* still with His disciples, in spite of naughty outbreaks and many shortcomings among them. For we have returned to Him as " the Shepherd and Bishop of our souls " in all things as the One who is a pattern to us—how we should carry ourselves to all, adversaries

or brethren (1 Pet. ii. 21-25). And He, as I said, was never overcome with evil that was in another, but overcame it with the good that was in Himself (Rom. xii. 21).

Thus did He suffer from His disciples, and thus did He conquer. How ready are our selfish hearts to plead our right to part company, if another do not please us. But this was not the way of the Lord Jesus. The pride, the indifference, the ill-temper, and the low unspiritual mind, which the disciples were continually betraying, did not tempt HIM to take distance from them.

For at the END of their walk together, He is *nearer to them than ever* (John xiv. 17). He did not *part company* with them because they gave Him much exercise of heart, and were continually drawing upon Him. He warned and instructed them; He rebuked and condemned them; but He NEVER GAVE THEM UP. Blessed, perfect Master! Lover of our souls at all cost!

O Lord, Thy heart with love o'erflowed,
Love spoke in every breath,
Unwearied love Thy life declared,
And triumphed in Thy death.

And Thou hast taught Thy followers here
Their faithfulness to prove,
By yielding to Thy sweet command,
That they each other love.

May we this sacred law fulfil,
In every act and thought,
Each angry passion be removed,
Each selfish thought forgot.

Teach us to help each other, Lord,
Each other's burden bear;
Let each his willing aid afford,
And feel his brother's care.

The Church in Testimony.

A BIBLE READING GIVEN TO YOUNG BELIEVERS.
BY THE EDITOR.

CONCURRENT with the formation of the Church as the body of Christ by the baptism of the Spirit (1 Cor. xii. 12) on the Pentecostal day, as recorded in Acts ii., there came into existence visibly in the city of Jerusalem a new testimony to the crucified and glorified Christ, to which the inspiring Spirit has given the appellation of "the Church which was at Jerusalem" (Acts viii. 1; xi. 22). It was the first witness of its kind on this earth. It was set up by God as a testimony to His Name, and was, as we read in 1 Tim. iii. 15, appointed by Him to be "the pillar and ground of the truth." For a season it answered to the Divine decree. Its light was as that of a clear and shining lamp in the midst of the world's darkness. It held forth the Word of God to all around. It was persecuted by the world, but like the bush that burned with fire it was not consumed. Even when it became scattered by persecution, its members heralded the Word of Life wheresoever they went (Acts xi. 19), and as the result of their ministry other churches of the same character, framed and ordered according to the same Divine pattern, sprang up throughout Judea (1 Thess. ii. 14) and elsewhere. After Saul of Tarsus—who had persecuted and wasted these newly found churches (Gal. i. 22, 23)—was converted, and had "the mystery," which had been "hid in God" revealed to him, of which he became the minister and the steward (Eph. iii. 2-7;

Col. i. 25), he and others co-operating with him planted churches gathered from among the Gentiles in all places where their Gospel brought sinners to Christ. And these churches were set up to testify to the truths they had received, and to shed forth the light into which they had been brought. They were God's testimony in the world. Each church is represented by a golden lampstand (Rev. i. 20), giving forth a heavenly light in the place where it stood. It was God's testimony to the Name and Lordship of His Christ in that place. It was separate from the world, in it yet not of it. Its supply, its ministry, and its government came from the living Lord in heaven. Its power for edification, enlargement, and witness-bearing was the Spirit of God, who indwelt it as a temple (1 Cor. iii. 16). All such churches were watched over by the same Lord, and in due time, when the Scriptures were completed, all were governed by the same Word. And God intended that all His churches on earth throughout the whole of their existence should be according to the same pattern. But as in all else committed to man, failure soon appeared. The pattern given to the "master builder" (1 Cor. iii. 10) was set aside. "Other doctrine" (1 Tim. i. 3) opposed to that given by revelation from the Lord to His apostles began to be taught. "False brethren" (Gal. ii. 4), empty professors (Tit. i. 10), and ungodly men (Jude 4), wearing the garb of Christian profession to deceive, "crept in," and soon gained ascendancy, supplanting God's Word by their evil doctrines, until scarcely a trace of the pure unleavened meal of the Word

remained. Soon the world was welcomed into the church, and, in return, its kings took the church under their sheltering wing. And thus it continues in varied forms until the present. True children of God may be found in association with almost every sect in Christendom, many far from satisfied. Is there any remedy? God's ancient principle remains. "Cease to do evil;" then "Learn to do well" (Isa. i. 16, 17). In order to get light from God on the path, follow what you have. If you are in what is not God's church, where His Word is not owned and honoured, leave it. Come back to the Word of God. Take it as your Guide Book. Follow where it leads. Obey what it commands. God gives light as it is needed, and as His people obey, He leads on. There will be no complete recovery of God's long-lost testimony in its unbroken unity and full brightness. There must be no claim to apostolic conditions, for God never restores to original conditions what has fallen down as a result of human sin and failure. But the living Lord Himself remains, and He has given His promise to be where even "two or three" are, who by the Spirit and the Word have been gathered unto His Name, and, therefore, out from the corruptions of the worldly-religious systems which bear it, while they deny His authority and disown His Word. By the Spirit and the Word operating in the saints, such churches come into existence (1 Thess. ii. 13, 14), and it is by their continued ministry that they are maintained in a Scriptural position and spiritual condition, and fitted to fulfil their functions.

Antichrist, His Work and Doom

WILLIAM HOSTE, B.A.

THE faithful Jewish remnant will have to sadly confess of their false king. "He hath put forth his hands against such as be at peace with him, he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart. His words were smoother than oil, yet were they drawn swords" (Psa. lv. 13, 14, 20, 21). He, too, will claim divine honours, for it is of him that we read in Dan. xi. 36-39, "The king shall do according to his will, and he shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of gods . . . but in his estate shall he honour the God of Forces, and a god whom his fathers knew not shall he honour, with gold and silver and with precious stones and pleasant things." How could he better return the protection of his great patron, the Head of the Roman Empire, than by large money presents from the Jewish State, by that time probably the richest in the world? The first part of this description might apply to the First Beast, but it could not be said of him, "A god whom his fathers knew not shall he honour." This will apply aptly to the "Antichrist," who, while denying "the Father and the Son," and that Jesus Christ ever* has or ever will come in the flesh," and while claiming divine honours for himself, will yet make it the business

of his life to glorify his great colleague, the First Beast. Even as the Lord Jesus, though Himself truly God, ever sought to glorify the Father, so the Antichrist "shall acknowledge and increase with glory" the Man of Sin and persuade the world to worship him. All who refuse to take his mark, that mysterious name 666, embodying a character of threefold Satanic energy, will do so at the risk of life itself. He is the "idol shepherd" of Zechariah, and will, it would appear, pass through an experience, counterfeiting death and resurrection, analogous to that of the First Beast—another travesty of that Divine sword-stroke which smote the true Shepherd, "the Man Jehovah's fellow" (Zech. xiii. 7). "I will raise up a shepherd in the land which shall not visit those that are cut off," etc. "Woe to the idol shepherd, the sword shall be upon his arm and upon his right eye, his arm shall be clean dried up and his right eye shall be utterly darkened" (Zech. xi. 16, 17). How this will happen is not revealed, but in spite of these paralysing wounds his life will be preserved. He is no doubt the false prophet found associated with the beast in Rev. xix. It is true that false Christs are distinguished from false prophets in the Gospel prediction, but the Lord Himself was Christ and Prophet in one. So Satan's false Christ will combine a claim to Messiahship with the office of false prophet. The way "the false prophet" is introduced in Rev. xix. as "the false prophet that did miracles before the beast," clearly points us back to the second beast of chap. xiii., and leaves no room for doubt as to their

* See 1 John iv. 3; 2 John 7. The difference of the participles in these two passages is obscured in our translation: the former is in the past, the latter in the present, in the sense of "is coming."

identity. The relation of the second beast to the first is that of prophet and god. Between them, the Name of God will be banned in the earth. All open testimony will be impossible. This will be the day of Jacob's trouble—the great tribulation of the Gospels. It will occupy the* second half of the 70th week. The victory of Satan will appear complete. But his seeming victories are the times of his defeats. The two Arch-Rebels will be summarily dealt with. There will be no need that they should be judged before the Great White Throne. Their cup of iniquity will be not only full but overflowing, and their heinous guilt will be manifest to the universe. They will be cast alive into the lake of fire. Two in the Old Testament went to heaven without dying. Two in the New will go to hell without seeing death. The first to enter that fearful place of everlasting torment, "prepared for the devil and his angels," will be two men, a Gentile and a Jew. Thus will the Mystery of Iniquity be unmasked and swept away for ever, to make room for the manifestation of the "Mystery of His Will."

* The second half of the week will not, it would seem, reach its proper completion. "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. xxiv. 22). In Daniel viii. 13, the question is asked, "How long shall be the vision concerning the daily sacrifice . . . to give both the sanctuary and the host to be trodden underfoot? and He said to me, Unto 2300 days; then shall the sanctuary be cleansed." 2300 days is 220 days short of 7 years. The first half of "the week" will have run its full, the second will apparently be shortened, by over 7 months.

* The question is sometimes asked whether such and such a wicked ruler is the "Antichrist" or the "Man of Sin?" No doubt Satan has had his types of these men, like Nimrod, Pharaoh, Antiochus, Epiphanes, Caligula, etc., but the Antitypes cannot be recognised until certain events above referred to, occur, though it is not impossible that both of these terrible men of destiny are alive on this earth to-day.

The Want of the Times.

C. H. SPURGEON.

THE Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are no more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers.

It is not extraordinary gift, nor great talent, that wins the day. It is extraordinary *spiritual power*, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, spiritual power will save souls. We want spiritual power.

O! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak they have not the Holy Spirit with them. But we know others—simple-hearted, worthy men, who speak their country dialect, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again.

The Grace of Liberality.

IT was one of the lovely traits of the grace that was upon all the saints of the Pentecostal church, which was in Jerusalem, that they had "all things common" among themselves (Acts ii. 44). And none the less beautiful is the later record of the liberality of those who had been brought to God from among the Gentiles, who, when they heard of great need among their fellow-saints, determined "every man according to his ability to send relief" to those who were in distress (Acts xi. 29). It has been said that the happy conditions which prevailed in the early churches need no longer be expected among us in these last times. Perhaps not, and they might not in some particulars be very welcome to some, if we had them. But it falls to be recorded to the praise of God's grace that there still remains among us, even in the day of our low estate, that spirit of true, loving liberality, according to the ancient pattern. This has been called forth in no stinted measure since the war fiends began to do their work of devastation in lands where their rage is unbridled, and in which the Lord's people have been called to suffer the loss of their means of subsistence, and in many cases to be driven into exile before the sword of the invader. From individual disciples of the Lord far and near, gifts to relieve the need of fellow-saints have flowed in, and assemblies of saints on five Continents have "of their own accord" (2 Cor. viii. 4), proved their love, in a steady stream of liberality to provide for those who would otherwise

have been face to face with want. It is at such times that true love comes out in deed and truth, and that the old-time way of God is seen to be as lively in its results as ever. And it is not those who have most to say of their superabundance of love that excel in such God-like manifestations of it, but the "doers" of the Word who say least about it. This is surely a sacrifice "well pleasing to God" (Phil. iv. 18), which brings its present blessing to the liberal giver, and will not fail in its reward in the day when the Lord writes up and acknowledges the cups of cold water given to fellow-disciples in His Name (Mark ix. 41). The world has its way of providing for its own, and it is no business of ours to criticise or correct it. But we believe that the true spirit and the right pattern of Christian liberality is that which is recorded in the Word for our guidance. It is not only the best, but it is the right way, because it is the Lord's. It has been a real joy to receive and pass on the gifts of loving hearts exercised before the Lord unto the need of fellow-saints, whose faces they will never see until they meet in glory, where the whole chain of need and prayer, of heart exercise and open hand, will unite to bear their witness that this liberality has all been from God, who is still able to supply the need of His own through the channels of His own creation, and in the way of His own appointment. There is no need to resort to worldly measures, or to ways that are unworthy of the Name we bear, in seeking to raise money for the need of the Lord's people or the carrying on of His work.

The Preacher's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

THE GREAT DELIVERER.

(Isa. lxi. 1, 11, with Luke iv. 18, 21.)

A Promised Deliverer—Christ (Rom. xi. 26).

A Gracious Message—Good Tidings (Luke ii. 10).

Period of Grace—The Acceptable Year (2 Cor. vi. 2).

Time of Retribution—Day of Vengeance (2 Thess. i. 8)

FOUR "I WILL'S."

Describing the Progress of a Soul.

"I will Arise" (Luke xv. 18)—Repentance.

"I will Trust" (Isa. xii. 2)—Conversion.

"I will Offer" (Psa. cxvi. 17)—Thanksgiving.

"I will Run" (Psa. cxix. 32)—Discipleship.

The Young Believer's Question Box.

A group of young men preaching the Gospel on a recent Saturday in a village street, were assaulted by a caviller, who demanded that if their Gospel was what they claimed it to be, "the power of God unto salvation" (Rom. i. 16), they ought to be able to produce the "signs which are said to" follow in them that believe" (Mark xvi. 17-18). How is such a cavil to be met?

The "signs following" of Mark xvi. 20, with which the Lord is said to have "confirmed" the Word, preached by His servants in early times, were not conversions but miraculous acts of Divine power, accrediting the message and marking out those who had received it. They were given chiefly to the people of Israel in the Lord's own ministry in their midst (see Mark i. 27), and accompanying that of His servants (Heb. ii. 4). But we do not find them continued in the preaching of the Gospel among the Gentiles, nor any promise that they would be. The unbelieving Jews demanded them (1 Cor. i. 22, r.v.), as many do now, who reject the Gospel, but now that the Word is completed and no new dispensational operation of God needs confirmation, the work begun by the apostles of "taking out a people from the nations" by the preaching of the Gospel, "with the Holy Ghost sent down from heaven" (1 Pet. i. 12) to give it effect (1 Thess. i. 5) and demonstrate its Divine authority (1 Cor. ii. 4), goes on, and will so continue until the purpose of God is fulfilled. "Signs and wonders" will next appear to confirm the lie of Antichrist (2 Thess. ii. 9-12), deceiving those who

now reject the truth. And we doubt not many of the "wonders" which are now said to be associated with the propagation of erroneous doctrines of the present time are of this character, and are rather to be regarded as the work of the enemy to further his own designs, than as tokens of spiritual power and seals of the Divine approval upon "doctrines of demons."

Answers to Correspondents.

To enable us to deal with a greater number of queries which have fallen in arrears, we make answers more brief than usual this month. Let our readers "Prove all things" (1 Thess. v. 21) by the Word.

A. B., PECKHAM.—Acts xx. 7, is clear that the primary object of the assembling of the disciples was "to break bread," not to hear Paul preach. So it ought to be still. When preaching occupies the chief place, worship declines, and the feast of remembrance is soon crushed into a corner. It is due to the Lord that what is His should have pre-eminence.

W. B., BRADFORD.—The words of 1 Cor. ii. 13, do not convey the thought of "open ministry." A better rendering of the last clause is "Communicating spiritual things by spiritual means"—that is, a spiritual man is required to communicate a spiritual message. Anybody will not do.

J. G., TORONTO.—The words of 2 Cor. vi. 17 are a call to God's people to be separate from the unconverted—not from fellow-believers. But if the latter choose to remain among the unclean, as Lot in Sodom, they need not complain if those who yield obedience to God have to keep apart from them also, because of where they are, notwithstanding what they are, as born of God.

H. W., NOTTS.—Baptism, although not strictly a church truth—but the privilege and responsibility of all individual believers—is not to be cast out as something of so little importance that anything that bears the name—whether the sprinkling of babes, the immersion of whole households apart from personal faith, or the burial of those who have died with Christ—will be equally recognised as baptism, and one as good as another. Such shuffling and straining can never have God's blessing, and never would have been heard of but for a compromise to cover rifts in a "unity" built on expediency.

J. P., CUMB.—There is a distinction made in 1 Cor. xiv. 6, by the apostle, between "prophesying" and "doctrine." The former came by the revelation

of God, the latter is from the Word. There are no prophets now, but the teacher communicates what he gathers from the Word and has proved in his own soul.

W. R., GLASGOW.—Your description of the community in which you are, points to it being a mission run by one man, with a few subordinates carrying out his will, rather than an assembly of God over which the living Lord is Ruler and in which the written Word the only guide. There is no hope of any change for the better in such conditions. Where man rules, God's Word is not wanted.

Egypt to Ganaan.

Notes for Use of Bible Students, with Coloured Chart.

The Pillar of Cloud (Exod. xii. 21, 22).—Separated from Egypt and encamped on "the edge of the wilderness," Jehovah undertakes their guidance, descending in the cloudy pillar to rest on and lead them by day, and by night as a pillar of fire to defend and protect them. The seal (Eph. i. 13) and indwelling of the Spirit (1 Cor. vi. 19), and the written Word given to direct (Psa. cxix. 105), is the answer to this in the Christian. To strengthen (Eph. iii. 16) and to lead (Rom. viii. 14) is the work of the Spirit; to show the plain path (Psa. xxv. 4, 5), and to teach the saints how to walk in the truth (3 John 3, 4) is the business of the Word. Saved first, taught next (Tit. ii. 11-12), found, led, instructed (Deut. xxxii. 10-12), is God's order in grace. The Spirit and the Word are the resources of the people of God all their wilderness years. The Spirit abideth (John xiv. 16) and the Word endureth (1 Pet. i. 25). The cloud sought out a resting place (Num. ix. 17) for them: it abode over the tabernacle in the midst (Exod. xl. 34) of them, gave them light by night (Psa. cvi. 39), and spread itself out as a covering and a shield by day. No teaching or leading of the Spirit is ever contrary to but always in harmony with the written Word.

Pi-hahiroth (Exod. xvi. 2).—Encamped here "between Migdol and the sea," still within the borders of Pharaoh's kingdom, and apparently shut up to his power, the redeemed but fearful Israelites resemble many who have life but not liberty, who are trusting in the Saviour, but have not learned the fulness of His salvation (Eph. i. 12; Acts xxviii. 28). The experience here is like that of Rom. chap. vii. 9-25, and is that of many a Christian, but not proper Christian experience.

Correspondence.

THE PRESENT WAR CRISIS,

AND ITS EFFECTS ON THE PEOPLE OF GOD.

A time of testing brings out the true spiritual condition of individuals and of churches. So long as things go on in their beaten track, one may be far enough in heart from God and the Word may have little place in his life and ways; indeed, it may be surrendered for the thoughts and traditions of men. Yet a decent outward appearance being maintained, nothing may be suspected. But when the time of testing comes the real conditions appear. This has been painfully manifest since the European war broke out. The heavenly calling of the Christian, his separation from the world, with the place of a stranger in and the path of a pilgrim through it, have been held widely, but under the test of circumstances how many have proved by their conduct that they either never knew these truths in power, or that they have lost grip on their consciences and sanctifying power in their lives. In others, confidence in God, who has hitherto been regarded as the Defence and Refuge of His own in times of danger and distress, has manifestly been abandoned for trust in armies on the field and embattled fleets on the sea. God is very jealous of His honour among His own, and if they deal falsely with the truth that has been professed before the world, He will have a controversy with them. Governments composed of men of the world are not expected to own and honour God, although they are surely responsible to rule according to the light they have, but His redeemed and Spirit-sealed people are, and if they fail, chastisement and loss must follow. These are solemn facts, and it will be well for Christians to face them and take them to heart. There are times of testing upon us as individuals and as assemblies, and it may be the end is not yet. Demands have been made upon thousands to serve and suffer in ways they never expected, and there may be more and worse to come. One thing is sure: it is well to be ready, to have our house set in order, with all in such condition between our souls and God and in our relation to fellow-saints and the world, that we shall not be taken unawares should the call to suffer for the Name and Word of the Lord come suddenly upon us. It is well to be prepared, and to seek by faithful and reasonable ministry of the truth bearing on these things to give help to others. It will not please everybody; it may bring out opposition

from some of whom better things were surely hoped for. And those who make "peace at any price," their hobby, or have personal interests at stake will give scant sympathy to those who speak the wholesome truth and all of it. But God will look after those who serve Him even should they stand alone in their testimony to His truth, and the Lord will not fail to recompense them, if not here, "in that day."

R. D.

Falling Asleep of Edward Greer, of Omagh.

On April 2, Edward Greer, of Omagh, passed to be with Christ, in his 87th year. He was brought to the Lord in 1858, and took an active part in the 1859 Revival. He was an M.A. of Trinity College, Dublin, and at the time of his conversion was Sub-Sheriff of County Tyrone at a salary of £1000 a year. This appointment he resigned without selling, as was customary at the time. He likewise enjoyed a lucrative practice as a solicitor in association with his brother, but finding it impossible to maintain a good conscience toward God and continue in this position, he gave it up also for the truth's sake. From the first he made a clean cut with the world, and took a decided stand for Christ, which involved heavy trials and much persecution. About this time he learned from the Word the truth of believers' baptism and gathering to the Name of the Lord, which he continued to hold firmly and practise to the end. When his father died in 1878, he obtained a small yearly income, which allowed him to continue in the service of the Lord, visiting small assemblies of Christians, in which he took a lively interest. As a result of active Gospel work there arose a great number of assemblies of believers all over the North of Ireland, seeking to own the Word of God as their rule and guide. He frequently visited many of these, helping them on in the ways of the Lord, occasionally extending his visits to Scotland and England, where his ministry was always welcome among the Lord's people, especially in country places. He has been a well known figure and an esteemed helper among assemblies in the North of Ireland for over fifty years. His whole life and testimony was a witness against growing worldliness among Christians, living a simple life becoming a heavenbound pilgrim, spending his all in the service of the Lord. He was a diligent student of the prophetic Word, and lived in the

constant enjoyment of the hope of the Lord's return. Feeble and frail for the past few years, he passed in peace to the presence of the Lord whom he loved and served, leaving behind the testimony of a godly life and a decided testimony.

W. J. M.

Notes from War-swept Lands.

Belgium.—Conditions that exist in this country prevent news coming through direct, but we are glad to hear through our brother Mr. Bain, who is in Holland, and continues to communicate with assemblies in Belgium, that they go on with more spiritual freshness and interest in the things of God than before the war. And the living Lord supplies their need in temporal things through the loving liberality of His own in all lands.

France.—Christian soldiers in the French Army are glad to make use of the home of our friend, M. Contesse, in Digne, for Christian fellowship. One lad from the Pyrennes, aged 18, converted to God from Romanism, is very bright, and has been the means of blessing among his fellows. Our brother Thorpe of Marseilles is much cheered by openings for the Gospel among British and Indian troops, who are eager to hear and read the Gospel. He has met several Christian soldiers testifying brightly for their Lord in the British camps.

Salonka.—Among those encamped here, there are some earnest workers, who are diligently spreading the Gospel among their fellows. One Canadian, who is in hospital, is making good use of the opportunities he has of giving the Gospel message to read. Surely this is a great work, and we are glad to be able to send him what will meet the need.

Italy.—Servants of Christ in this land are seeking to reach wounded and broken Italians in military hospitals with the Gospel. One who has lost a limb by an Austrian shell is spreading the good news, and says several who are near him ask for a Bible. Signor Reggio finds a wide field of service in hospitals.

Greece.—Refugees from Macedonia and the East, including a priest's daughter, motherless children, and others in great distress, arriving at **Patros**, are received and cared for by our friends in Christ, Mr. and Mrs. Zafiropoules, who seek according to their ability to welcome and help them.

The Lord and His Word.

THE great conflict raging everywhere around, in connection with the things of God—the battle between truth and error—resolves itself into two simple questions: whether Jesus Christ shall be honoured as Lord, and whether the authority of His Word shall be owned as supreme. There are many side issues, and secondary questions, but beneath them all, lie these two great fundamental principles. The world has *never* owned the Lordship of Christ: its voice has *always* been, "We will not have this Man to reign over us." And the world has never bowed to the supreme authority of His Word: it has always repudiated it. A certain acknowledgment of Christ's Name may be convenient to the world at times, as also a nominal assent to the claims of the Bible. But in reality it does not acknowledge either. The final issue we are told will be, that it will throw off its nominal allegiance to Christ, and own the claims of "the Antichrist." It will cast off "the Truth" and accept "THE Lie" (2 Thess. ii. 11, Greek), the last great denial of the sovereign rights of Christ as Lord. We need not wonder, therefore, that in this our day, when the professing Church is so largely composed of unregenerate men, the dark shadow of this great apostasy is already casting itself upon us. But with the true children of God this surely ought not to be, either in doctrine or in practice. They have confessed "Jesus as Lord" (Rom. x. 9, R.V.), and this confession involves acceptance of and obedience to all His teachings (Luke

vi. 26), in the face of all opposition and in spite of every threat from Church and State. The claims of the Divine Lord, Whose he is, are paramount to the Christian. In yielding obedience to them he may suffer ridicule and suffer loss, or even bonds and imprisonment as an evildoer (2 Tim. ii. 9). And the danger therefore is to yield for ease and so bring ourselves under the Lord's rebuke and chastisement (Rev. iii. 19). For He loves His own too well to permit them to settle down in a cold indifference to His claims, or to pursue a self-chosen path to avoid the cross which they are called to bear for the sake of His Name and His truth. To all who are "willing to do His will" (John vii. 17, R.V.), He gives light on the path (Psa. xxv. 4-5), and to those who "wait" upon Him (Isa. xl. 31) the needed strength is imparted to walk therein. What a mercy this is, and how great the honour to do the thing that pleases Him in a time when it costs us something to hold high the banner He has placed in the hands of those that fear Him "because of the truth" (Psa. lx. 4). It will bring no praise or plaudits from a godless world. It may bring censure and blame from Christians who "walk after the manner of men" (1 Cor. iii. 3, R.V.), having in mind and habit become fashioned to the age (Rom. xii. 2, R.V.). But the assurance of having done the will of God, and the testimony of pleasing Him (Heb. xi. 5), will amply compensate all loss and shame, here and now (Mark x. 30), while the "full recompense of the reward" (Heb. xi. 26) will not be awanting "in that day."

J. M.

The Christian and the Nation.

A CHRISTIAN is one who is "in Christ" (Col. i. 2), and who "belongs to Christ" (Mark ix. 41). He has been given "out of the world" by the Father to the Son, and is "not of the world," even as Christ is not of it (John xvii. 6, 16). His calling is to heaven (Heb. iii. 1), and his citizenship is in heaven (Phil. iii. 20, R.V.). And there he will ultimately be, with Christ, where He is (John xvii. 24). Meanwhile he is a stranger here, where his manner of life among the Gentiles is to be "seemly" (1 Pet. ii. 12, R.V.), and his behaviour as a citizen, worthy of the Gospel of Christ (Phil. i. 27, R.V.), whose Name he bears. His relation to the Government of the nation, in which he for the present sojourns, is that of a subject, giving honour to the King, and willing submission to those who administer his laws (1 Pet. iii. 13, 14). And this duty remains the same, whether the Government be pagan or nominally Christian, whether its rule be oppressive or beneficent, whether its form be monarchical, democratic, or republican. It was under the oppressive rule of a Cæsar, that the Lord lived (Luke iii. 1), yet it was of that same rule that He said, "Render unto Cæsar the things that are Cæsar's" (Matt. xxii. 21). And it was while Nero, the persecutor of God's people, was Emperor in Rome, that Paul wrote to the "saints at Rome," that "the powers that be—that exist—are ordained of God" (Rom. xiii. 1), and exhorted them to subjection and prompti-

tude in paying the tax and tribute by which its institutions and officers were supported. And all this, not from fear of punishment, but "for conscience sake" (verse 3),—because it is the commandment of the Lord. In lands where the outward influences of Christianity have brought freedom and protection to their people, it is a privilege as well as a duty to pray for "all in authority" (1 Tim. ii. 1), as well as pay the dues they impose. The protection afforded from evildoers, the justice dispensed by judges, the order maintained by policemen, are all mercies for which Christians ought to be devoutly thankful, and for which they should ungrudgingly pay. But there are relations toward the State which the Christian may have proposed to him, into which he cannot enter. He has no Divine command to enter on its politics, or to share in its government. And there is no guiding light in the New Testament Scriptures to a Christian senator or magistrate. This is significant, when we remember that full directions are given regarding all other earthly relationships, husband and wife, parent and child, master and servant being each addressed. Nor is the Christian to share in revolutionary movements to alter the form of rule under which he lives, or to depose the Government whose authority he is called upon to own (Tit. iii. 1). Should others do him wrong, he is not to "take the law into his own hands," to avenge that wrong; it is the duty of the State, whose duly constituted authorities bear "the sword" (Rom. xiii. 4), to give him protection and mete out justice to evil-

doers. For "the sword" here, is not the soldier's weapon for bloodshed, but the symbol of the magistrate and judge's authority, the ultimate power of life and death as "God's avenger" upon those who practise evil. But should the State demand the Christian to serve or worship under any form of Church association, or in any manner that is contrary to his conscience as exercised by the Word of God, he is justified in refusing; because the first and highest claim belongs to God. His answer therefore is, "Whether it be right in the sight of God to hearken unto you MORE THAN UNTO GOD, judge ye?" (Acts iv. 19). And should the State compel his service in work or warfare which from "conscience toward God" (1 Pet. ii. 19) he cannot share, he must respectfully but firmly refuse, giving his reasons fully and fearlessly. In the well-chosen words of another, "If human law enjoins that which distinctly clashes with the divine, he disobeys and takes the consequences."* Here is the parting of the ways between loyal Christian subjection to the ruling power, municipal or national, and dishonour to God and His Word. It is just here, where the present compulsory call throughout Great Britain to bear arms affects so many Christians, whose desire is to fear God and "honour the king." (1 Pet. ii. 17). It is a cause for thanksgiving that the Legislature have inserted a clause exempting those who have "conscience toward God" (1 Pet. 2 19) from bearing arms. But it is in danger of being made void by its administrators. With this we hope to deal next month. J. R.

* Sir Robert Anderson in "Christianised Rationalism," p. 65.

Timothy and His Service.

A WORD TO YOUNG BRETHREN.

W. J. M'CLURE, CALIFORNIA.

WHAT Joshua was to Moses, and what Elisha was to Elijah, Timothy was to Paul. Though young in years, he had by his devotion to Christ and his progress in the Divine life, won a title by no means common in the Word, which puts him in company with Moses and Elisha, who bore it. That title is "Man of God" (1 Tim. vi. 11).

TIMOTHY. — How appropriate is the name. It means "Valued" or "Honoured of God." Both meanings will suit the case. As a vessel he was meet for the Master's use, and was approved by God. And being made use of, he was indeed honoured by God. It is our unspeakable privilege to be like Timothy in this—valued of God and honoured of God.

Our first introduction to this dear man, who became so closely linked up with Paul, is in Acts xvi. 1. "Then came he (Paul) to Derbe and Lystra: and behold a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed, but his father was a Greek."

TIMOTHY'S CONVERSION.—One would form the impression from much that is spoken and written, that a child of believing parents, because of its upbringing, does not require the same clear and definite conversion as others. But there is a real danger of giving the place of a Christian to those who have never known conviction of sin, and whose lives show little evidence of the new birth

having taken place. Sooner or later, disappointment is experienced by parents in these children, for when tested they throw up their profession, and go into the world. We have known many cases of this kind. And the worst of it is, that they are the most difficult to reach afterwards.

Of Timothy it is said, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15), but his knowledge of the Word was not his new birth. Many have a very vivid recollection of the time when they were led to Christ, though they had known the Scriptures from their childhood. But though their conversion did not take place then, yet the Scriptures learnt had a restraining influence, keeping them from evils into which they might otherwise have gone, also giving the Holy Spirit something upon which He could work. This ought to encourage parents and Sunday School teachers to make the very best use of the opportunity they have, to store the minds of their children with the Word of God.

THE TIME OF TIMOTHY'S CONVERSION.—In 1 Tim. i. 2, Paul addresses Timothy as his "own son in the faith." He could have used the words to him that he used to the Corinthians, "I have begotten you through the Gospel" (1 Cor. iv. 15). We believe this happened on the occasion of Paul's first visit to Lystra and Derbe (Acts xiv.), when he was stoned and dragged out of the city of Lystra and left for dead. Whether he knew it then or not, God was to give him compensation

for his sufferings there, in a companion who would be a cheer to him in after days. He was to get his faithful and devoted Timothy, one of whom the proverb was true, "A wise son maketh a glad father" (Prov. x. 1).

TIMOTHY'S WALK.—Seven years later, Paul revisited the place, and found Timothy, the fruit of his former visit. How it would rejoice his heart when the brethren told him of young Timothy, how he was going on well, for we read that he "Was well reported of by the brethren" (Acts xiv. 2).

PREPARATION FOR THE MINISTRY.—In the years that had gone since he had been led to Christ, Timothy had been qualifying for the larger sphere of service to which God was going to call him. His School of Divinity was God's assembly, his teachers those whom Christ placed among them to shepherd the flock. We find in Eph. iv. 12, that this is one of the uses of gifts in the assembly. "For the perfecting of the saints unto the work of the ministry," that is with a view to the work of the ministry. While believers were being edified and instructed in the truth of God, the Timothys were being fitted to carry on the work, when older servants of Christ should be taken home. This was God's way, and nowhere in the Word is there a hint given that He ever intended it to be given up. The modern Divinity School has put many a young David, who could have done effective work with his sling and stone, into Saul's armour, and thus wholly crippled his usefulness for God. But God is well able still to fit and furnish His servants in His own way.

The Gospel and its Power.

AN ADDRESS AT A GOSPEL WORKERS' CONFERENCE.

BY THE EDITOR.

THE evangelist, as his name implies, is "a declarer of good tidings." The evangel is "the Gospel of God concerning His Son Jesus Christ, our Lord" (Rom. i. 1-3). And this "Gospel of the glory of the blessed God" (1 Tim. i. 11, R.V.), has as its purpose and object, the salvation of sinners, here and now. It is to be made known among all the nations (Rom. i. 5, R.V.), and through its proclamation in this age of grace, and of the Spirit's presence and power on earth, God is taking out from the nations "a people for His Name" (Acts xv. 14). When this set time of favour, this "acceptable year of the Lord" (Luke iv. 19) reaches its close, the saved will be removed from earth to heaven; grace will cease to reign, and judgment will come upon all who "know not God, and on them that obey not the Gospel of our Lord Jesus" (2 Thess. i. 8, R.V.). Surely then, it becomes all who know and love this Gospel, and hold this ministry of reconciliation as a sacred trust (1 Thess. ii. 4) from God, to be earnest and diligent in making it known, after the apostolic pattern and example, "publicly and from house to house" (Acts xx. 20), everywhere and always, to all "in season, out of season" (2 Tim. iv. 2), ever remembering the Lord's final word—"Go ye into *all* the world and preach the Gospel to *every* creature" (Mark xvi. 15). That those who received that commission understood its meaning, and felt its power, is shown

in the sequel, for we are told immediately, that "They went forth and preached *everywhere*, the Lord working with them and confirming the Word" (ver. 20).

THE PREACHER,

although only a "voice" (John i. 23), and in his own estimation as "nothing" (2 Cor. xii. 11), is, if a true man, an "ambassador for Christ" (2 Cor. v. 20), standing in His stead, armed with His authority, to proclaim the greatest and grandest message mankind will ever hear. He ought therefore to be a "man of God, fully furnished" (2 Tim. iii. 17), and always "ready to preach the Gospel" (Rom. i. 15), maintaining a right spiritual condition before God, and a clean and blameless life before men (1 Thess. ii. 10). If these are lacking, his preaching, however sound, will be void of power and barren in result.

THE MESSAGE.

The opening verses of the fifteenth chapter of First Corinthians, R.V., give a plain statement of the Gospel as Paul preached it to the people of Corinth, when he first entered that city, with the holy determination burning in his soul to know nothing among them, cultured and accustomed to the world's wisdom as they were, save "Jesus Christ and Him crucified" (1 Cor. ii. 2). Here, he gives the *very words* in which he preached, as he had received them from the Lord, for he says, "I make known, I say, in *what words* I preached it unto you." And these are the very "words:" "That Christ died for our sins according to the Scriptures, and that He was buried; and that He rose again the third day according to

the Scriptures." We should study the examples of apostolic preaching which have been preserved to us in the Word—notably the great Gospel declarations of Peter and of Paul to different hearers, as recorded in Acts, chapters ii., x., and xiii. In a day of "other gospels," which have no Divine message in them to ruined sinners, and no power with them to bring men from the service and power of Satan unto God, it behoves all who go forth with God's evangel, to preach it with no uncertain sound, and to make it known in plain words which are according to "the Word of the truth of the Gospel" (Col. i. 5).

THE POWER THAT DOES THE WORK.

The Apostle Paul tells us that his message at Thessalonica was not "in word only, but also in power and in the Holy Ghost" (1 Thess. i. 5). It was this "demonstration of the Spirit and of power" (1 Cor. ii. 4), that he counted on to do the work of convicting and converting sinners. The same power is available to-day, for "although signs and wonders" are no longer with us, the presence of the Holy Ghost abides, and where He is owned and honoured, He never fails to do His work. So that the old Gospel, in its fulness and freshness, faithfully proclaimed, "with the Holy Ghost sent down from heaven" (1 Pet. i. 12), is the message and the means whereby sinners of all nations, and in all conditions, can be reached and converted to God.

Let the preacher make it his first and chief concern to present himself a clean and sanctified vessel, "meet for the

Master's use," having the Word of Christ dwelling richly in his own soul. Let all service *for* God, be preceded by reasons of waiting *upon* God, to hear His voice, to receive His message, and to be assured of His guidance. And let only such means be used in making known the message as are worthy of God, and in accordance with His Word, not copying the religious world in its ways of attracting careless men by carnal means. God uses no such weapons. Let the Lord's servant preach seeking only to please the One whose He is and whom He serves, and without fear of man or seeking flattery from him, let him preach Christ, in a Christ-like spirit, for Christ's sake, and God will see to the results now and to his servant's full reward hereafter.

Submission, Rest, and Strength.

THE camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear. E. S.

"The Mystery of His Will."

Ephesians i. 10.

WILLIAM HOSTE, B.A.

IT is with relief that we turn once more from the Mysteries of Babylon and of Iniquity to the Mysteries of God. The former are the shortlived pseudo-triumphs of Satan; the latter will fill the eternal ages. God has revealed one more mystery, "the Mystery of His will" "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Him" (Eph. i. 10). It is fitting to consider this last in the series of mysteries, for it is bound up with the eternal glories of Christ, and nothing can supersede it. The word translated "gather-together-in-one" would be more accurately rendered, "head up." It only occurs in one other place in the New Testament (Rom. xiii. 9), and is there translated "briefly comprehended," or, as we say, "summed up." We may compare this with the word in Ezekiel xxviii. 12, in the lamentation of Jehovah over the King of Tyre, who can be none other than Satan, "Thou sealest up the sum," or as the French version has it, "Thou art the crown of the edifice." As Adam was the masterpiece and head of the earthly creation, so it would appear was Satan of the heavenly. But it was God's purpose to take this place Himself in the Person of the Son. Indications are not wanting (though it would be unwise to dogmatise) that the test of angelic obedience was the acknowledgment of the Headship of the Son to be manifested

in a created form of a lower order than their own. This may be referred to in Heb. i. 6, "And again when he bringeth (or in literal order—"when again he bringeth") the First-begotten into the world, He saith, *And let all the angels of God worship Him." This would account for the special hatred of Satan to Christ "the Firstborn," and to the "many sons" whom God is bringing to glory through Him, in whom they also have "obtained an inheritance" (Eph. i. 11). When Satan fell through exalting himself, the universe was, as it were, a pyramid without a headstone of the corner. This place is reserved for Him "who, being in the form of God . . . humbled himself and became obedient unto death, even the death of the Cross." As Satan's degradation is in stages (see Ezekiel xxviii. 16-18), so is the elevation of Jesus Christ. Already has God "highly exalted Him," and given Him the Name which is above every name (that is the name of Lord in view of a future exaltation), that at the name of Jesus (not at the name "Jesus," but His full title, "the Lord Jesus") every knee should bow, of things in heaven, of things in earth, and of things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 9-11). In other words, there will be universal submission to His authority and universal admission of His claims. Then will the word of Jehovah in Isa.

* This is usually referred to as a quotation from Psa. xcvi. 7, "Worship Him all ye gods," but it is remarkable that the exact words, as quoted in Heb. i. 6, are found in the Septuagint Version of Deut. xxxii. 43, from which it would seem clear that they existed in the Hebrew manuscript from which that translation was made.

xlv. 23 be fulfilled—"I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return. That unto Me every knee shall bow, every tongue shall swear."† A king does not reveal, save to his nearest and dearest, his secret purposes concerning his son, and the fact that God is pleased thus to reveal the secret of His purpose is surely a supreme proof of His "Abounding toward us in grace . . . having made known unto us the Mystery of His Will according to His good pleasure which He hath purposed in Himself." How great, then, must be this purpose!

The next verse tells us when it will be introduced, "in the Dispensation of the Fulness of Times." God has not only His way but His time. He is never too early and never too late. It was in the "*fulness of time*" that He sent forth His Son (Gal. iv. 4). It was in "*due time*" that Christ died for the ungodly (Rom. v. 6). He will come again, as Son of Man, in the day known to the Father (Mark xiii. 32). And so here, God has determined "the Dispensation of the Fulness of Times" when all things shall be headed up in His beloved Son.

† This quotation is specially noteworthy as one of that important group of passages which identify Jehovah of the Old Testament and the Lord Jesus of the New as the same Divine Person (see also Zech. xii. 1-10; Heb. xi. 26).

In Safe Keeping.

IN Thy keeping, gracious Saviour,
O what peace my spirit knows!
Who can touch me, what can harm me,
What can break my heart's repose?

Though the pestilence sweep o'er me
Far beyond its reach I rest:
If it seize me at Thy bidding,
'Twill bid waft me to Thy breast.

The Coming of the Lord, AND THE EVENTS WHICH WILL FOLLOW.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

THE first and major part of the seventy weeks, which began in 445 B.C., was divided by Gabriel into two sections of seven weeks and sixty-two weeks, sixty-nine weeks in all. Two outstanding events were to occur in this long period of human history: (1) Jerusalem was to be rebuilt and was to be fortified again, and (2) the Anointed One (the Messiah, the Christ) was to come and, after the sixty-second week, was to be "cut off;" for it was ordained that He should come unto His own, and that His own should not receive Him (John i. 11; v. 43).

The cutting off of Messiah indicated that the first part of the seventy weeks had come to an end, but the circumstances under which the sixty-ninth week ended differed in one respect from those which surrounded the beginning of the weeks, and there is no certainty as to the actual date of the end. This is due to the strange seeming fact that neither the year in which Christ was born in Bethlehem, nor that in which He died on the Cross, can now be determined; the fact being that, in the words of a modern scholar of distinction and of reliability, "the chronology of the life of Christ is difficult and obscure," so that the most which can be said with certainty is that, so far as the Crucifixion is concerned, it must have taken place between the years A.D. 28 and 33. The question cannot be pursued here, the obscurity is surely of the inscrut-

able providence of God, and because of it the duration of the time covered by the sixty-nine weeks cannot be assuredly expressed in the solar years by which the passage of time is now measured.*

It may, however, be suggested that under conditions which are at least probable in themselves, the period covered by the sixty-nine weeks indicates that the "determined measure of time," already referred to in these notes, was a year of 360 days, made up of 12 months of 30 days each. This suggestion is supported by Dan. xii. 6-12; by Gen. vii. and viii. (where 150 days are counted as being equal to 5 months); by words in the Book of Revelation relating to the seventieth week; and by records of the ancient kingdoms in the valley of the Euphrates and the Tigris, as well as in the valley of the Nile.

The force of the evidence is cumulative, and leads to the conclusions that God of old measured time "under the sun" in years of 360 days to the end of the sixty-ninth week, and that when human rebellion found its consummation in the murder of the Son of His love, the swinging of the pendulum of His great timepiece was suddenly stopped and the DELAY began in which the Most High has taken no account of time upon the earth, and will not take such account until the "strong angel" shall give utterance to the Divine decree that "the DELAY shall

* Many modern chronologists regard A.D. 29, as the most likely date for the Crucifixion, but this date would contract the time covered by the ministry of Christ to an apparently impossible degree. A.D. 32, which others have adopted as the date, would at once leave over three years for the ministry, and would coincide with the particulars given in the Gospel according to Luke, as well as with years of 360 days, as suggested in the text.

last no longer." Then the reckoning of the "weeks" of Dan. ix. will be resumed, then the period covered by the first half of the seventieth week will begin, a period which, in accordance with the measurement of 360 days to the year, will consist of "forty and two months" of 30 days each, making "a thousand two hundred and sixty days" in all.

When God thus resumes the measurement of time on the earth it will be possible, and not until then, for men to determine approximately the date when "the times of the Gentiles" shall be fulfilled, and the coming of the Son of Man to the earth shall take place. Many men of God have, in bygone days, warped their witness, beclouded their testimony, and hurt their own souls (as well as the souls of others) by futile and misleading efforts to pierce the double veil which God has placed between us and the knowledge of "the times or the seasons which the Father hath put in His own authority" (Acts i. 7), and thus to attain to a degree of erudition which the Son disclaimed in the days of His flesh. There is something of the Garden of Eden in this, for we are all children of Eve as well as of Adam, and are therefore always in peril of being deceived.

—o—

Guilt and Grace.

"Sinners, of whom I *am* chief" (1 Tim. i. 15)

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!

The Preacher's Column.

OUTLINES OF GOSPEL SUBJECTS.

THE WORK OF CHRIST.

He Died as our Ransom (1 Tim. ii. 6)—Deliverance.
 He Rose as our Justification (Rom. iv. 25)—Liberty.
 He Lives as our Saviour (Rom. v. 10)—Security.
 He Comes as Glorifier (2 Thess. i. 10)—Conformity.

CHRIST IS ABLE.

To Save to the Uttermost (Heb. vii. 25).
 To Succour to the Fullest (Heb. ii. 18).
 To Subdue to the Last (Phil. iii. 21).

HOW THE GOSPEL IS TREATED.

The Gospel Preached (1 Thess. i. 5)—In Power.
 The Gospel Perverted (Gal. i. 7)—In Opposition.
 The Gospel Hid (2 Cor. iv. 4)—For Condemnation.
 The Gospel Received (1 Cor. xv. 1)—Unto Salvation.

The Young Believer's Question Box.

I have been taught since my youth to receive the Bible as the Word of God, and to accept its teaching as Divine. My faith in that Word has been disturbed by the influence and criticisms of a fellow-student, who has given me a book to read entitled "Modern Criticism and the Preaching of the Old Testament," of which Dr. George Adam Smith, Principal of Aberdeen University, is the author. He claims to be a Christian minister, yet seems to reject the Scriptures as Divinely inspired and therefore entirely unreliable. Do you consider it possible that one can be a true Christian and yet cast aspersions on the Bible as we have it?

The word that comes to mind in seeking to answer our inquirer's question is, "The Lord knoweth them that are His, and let every one that nameth the Name of the Lord depart from unrighteousness" (2 Tim. ii. 19, R.V.). It is with God alone to pronounce absolutely who His born again children are; it is for us to "depart" from all that dishonours His Name and denies His truth. The book you name does both, and should be shunned by all who fear God and love His Word. The author was brought to book by the General Assembly of the United Free Church of Scotland in 1902, for the "heresies" taught in this book, in which he denies Divine inspiration, and blames the writers for adopting heathen "legends." He "got off" with a mild scolding, and was allowed to continue in his Professor's Chair. He has ever since been busily

engaged innoculating his students with the virus of his unbelief, which he learned from German Rationalists. Many of his disciples now fill U.F. Church pulpits, dispensing as best they can the heresies they learned at his feet. And as a token of their esteem for the man who taught them, they have voted him into the Moderator's Chair, which he is occupying as these pages pass through the press. Surely, if ever there was an exhibition that "Evil communications corrupt" men's minds as well as their manners (1 Cor. xv. 33) it is here, and it ought to serve as a warning to all against reading books that, with a fine show of scholarship, would deprive us of the Book of God, and virtually make its Author a liar.

Answers to Correspondents.

Brevity has to be observed in order to overtake a vast number of Queries from exercised writers, which have flowed in during the past weeks, while others less urgent are held in reserve.

W. C., KENTISH TOWN.—It is asserted by some that the principles of Matthew v. 44, 45, are "not applicable in this dispensation"—a convenient way nowadays of getting rid respectably of many a Divine decree. But what about the words addressed to "the saints at Rome" (chap. xii. 19, 20), which are quite as definite? Are they to be also set aside as obsolete?

A. G., BELFAST.—There is no word in the New Testament Scriptures to give the slightest countenance to a Christian slaying his fellow-saint or fellow-man. A French historian says that for three hundred years after Christ died and rose, and Christianity began its testimony among mankind, no true Christian was ever known to appear as a combatant. He either abandoned the profession of a soldier, or suffered for his faith.

G. M., STIRLINGSHIRE.—There is nothing unworthy of a Christian in appealing for protection against unjust and prejudiced persons falsely using the power they possess. Paul did it (Acts xxvii. 21). Only it should be done in a proper manner and in an orderly way, and God consulted about the whole matter.

G. H., BOLTON.—The path of the Christian, according to the pattern left by the Lord, whose steps he follows (1 Pet. ii. 21), is not to flaunt opposition or court persecution, but to go on "following that which is good" (1 Pet. iii. 13), quietly but firmly doing the will of God, leaving

Him to deal with opposers, which sooner or later He will, as many are proving who "commit unto Him the keeping of their souls in well doing" (1 Pet. v. 19), while they suffer according to his will.

H. M., MON.—The most unlikely place and the most untoward cause may prove to be the sphere in which a Christian, true to God, will prove a messenger of grace to others, and find a school rich in Divine teaching to himself. Joseph in Egypt's prison, brought life to a fellow-prisoner (Gen. xl. 7-23), light to the great king (chap. xli. 16-32), and blessing to his brethren (chap. xlii. 3-26). And in the end he confessed that the very wickedness that caused his exile and sorrow, were overruled by God (see Gen. i. 20) for the highest good. So long as the Lord's people cleave to Him, and honour His Word, He blesses, and none can "reverse it" (Num. xxiii. 20), do what they may.

A. S., MALVERN.—The day will come, in which righteousness will reign, and God's principles of government will be applied in His power on this earth (see Rev. xi. 15; xii. 10). But it is not yet; nor does the Lord in all cases interpose openly for the deliverance of His people who suffer for their obedience to His truth. They know that He is "able to deliver" (Dan. iii. 17), and in this confidence they leave the issue in His hands. Should they be called to pass through the fire, it can only be for good (Rom. viii. 28), and He will be with them (Isa. xlvii. 2) in the trial.

W. H., S. WALES.—The spiritual health and testimony of an assembly will be generally found to correspond to the condition of its leaders. If they are spiritual men, separate from the world, walking in the truth and teaching it to others, the rank and file will be according to their pattern. But where they are lax, worldly, self-important, running in and out among sects, the flock is apt to be some degrees worse. For it is easier to set a wrong example, than to check its effects.

Egypt to Ganaan.

Notes for Use of Bible Students, with Coloured Chart.

The Red Sea, which barred the Israelites' advance and seemed to shut them up to Pharaoh's power as he pursued them with his war chariots and horsemen, with the strength of Egypt against them, is the figure of death in its judicial aspect as the wages of sin, the stronghold of Satan's kingdom

(Heb. ii. 14, 15), of which he had the authority. But the Lord entered it, passed through it as a Victor, came out on the other side, and left a clear path for His people to pass through "dry shod" (Heb. xi. 29). Here the Lord "fought for" His people: "they stood still" and saw "the salvation of the Lord" (chap. xiv. 13, 14). All was done for them; they had simply to pass through "by faith." By His death and resurrection FOR HIS OWN (1 Thess. iv. 14), the Lord "abolished death" (2 Tim. i. 10), rendered powerless him who had its power; wrested its keys from his grasp, and wears them in resurrection (Rev. i. 18). All who believe are passed "from death to life," beyond judgment (John v. 24). They are delivered from the power of darkness (Col. i. 13), severed from the world (Gal. i. 4), a redeemed and purchased people for God's own possession (Tit. ii. 14, R.V.). This is God's salvation (Acts xxviii. 28) proclaimed in the Gospel (Eph. i. 13), and possessed by all that believe (Acts xvi. 31).

The Song of Redemption.—Salvation is first wrought by the Lord, then seen by His people (chap. xiv. 31), and believed by them. "They believed His Word, they sang His praise." Such is the due order. Saved first, singing next. This is God's way (see Psa. xl. 1-3; Acts viii. 8, 39). The work that procures salvation is done and accepted; it can never be upset (Eccl. iii. 14). The Word that assures it is unchangeable, it can never pass away (1 Pet. i. 25). This song is of redemption accomplished, salvation enjoyed, enemies vanquished, glory in prospect.

Notes on the Rebellion in Ireland.

WHILE thousands upon thousand of British subjects are under arms on land and sea defending these islands from the invasion of a foreign foe, rebellion against the King and his Government, with a view to Revolution, has broken out in Ireland, in the capital of which the rebels proclaimed a Republic, set up a government of their own, and seized the principal buildings in the city. For over a week, civil war raged in and around Dublin in all its horrors, scattering death and disaster in its track, and shedding blood like water. With the political and criminal aspects of this horror we do not deal, save to say that the leaders who were criminally guilty, have met their doom in summary judgment, and many of their accomplices and dupes have received punishments according to the

culpability and measure of their guilt. It is surely a matter for thanksgiving to God, that the attempt of a German warship, disguised as a neutral merchant vessel, to land arms on a remote part of the Irish coast, guided by an arch-rebel bearing an English name and title, was defeated, else the result might have been more disastrous still. As it is, over five hundred military, constabulary, and volunteers, with an unknown large number of rebels, were killed or perished by fire in the burning buildings they held, and many peaceful citizens lost their lives or were wounded. Truly the forces of lawlessness are many, and the devil, who is their instigator and leader, seems to be moving earth and hell at present to oppose and destroy everything that is of God and for man's blessing. Let us not fail to see in it all, a phase of the old hatred toward God, His Christ, and all who own their claims in this outbreak of Cain-like hostility. To esteemed brethren in Christ who reside in Dublin, and who passed through these awful scenes, we are indebted for the information we have received, of which the following is a brief resumé:—

“Those who spent Easter week in Dublin will never forget it. Had it not been that God is the Refuge of His people, we would have been overwhelmed. Day and night the booming of heavy guns, the rattle of machine guns, and the sharp shots of musketry fell on our ears, telling of lives being lost and souls ushered into eternity. Sackville Street—the principal thoroughfare—with many adjoining streets, are in ruins. The loss of buildings alone is estimated at three million pounds. And many have lost business effects and their worldly all in the conflagration. Of course all meetings, in common with everything else of a public character, had to cease; the city is under martial law, and it will take a very long time before things are back to their usual. One mercy was preserved to us throughout the “reign of terror:” a prayer meeting was held each afternoon in Grosvenor Hall, Rathgar, where God was sought unto in our distress. This was found very comforting. Some well known children of God have suffered. One brother of the assembly at Merrion Hall was shot dead, and the sister of another; the daughter of a well known Judge, was severely wounded, and a few have been burned out. Remarkable preservation of lives and homes of Christians in the various assemblies, is cause for thanksgiving. Hospitals are crowded with sufferers. Nurses did splendid work, many exposing themselves to fire, tending the wounded.

others carrying jugs of hot cocoa to soldiers who had no food for 24 hours. For ten days, Dublin was cut off from the world—no newspapers, letters, or telegrams being available. But it is past now, thank God, and we can only raise our hearts in thanksgiving to God for covering our heads in the day of danger. To His Name be the glory.”

Fellow-believers everywhere will join in this we know, and may the outcome of it all be, that the Gospel of God shall triumph in Ireland amid all its woe, and that days of grace such as were known over half a century ago may again be granted.

Notes from War Lands.

France.—Mr. Dutton and helpers have much liberty in testifying the Gospel in **Paris**, preaching in the open-air, giving Gospels in French, and speaking personally to soldiers coming and going from the battle lines. Many British are met and given the message to read in their own language, which is received thankfully. We are constantly hearing of blessing to souls, and “the day” will declare the full measure thereof.

Egypt.—Many British, Australian, and South African soldiers have been and are in this country. There is much to lead to forgetfulness of God and eternal things. We rejoice to hear of faithful Gospel testimony in **Cairo** and some other parts. And it was a cheer to hear of our Gospel magazines being sent to soldiers by friends at home, and evidently welcomed by them. One soldier lately returned to Scotland bringing copies with him.

Italy.—Recent news from this country, now in the throes of war, tells of many of the Lord's servants, who have been helpers in the small assemblies, being called to military service. Bibles, Testaments, Gospels, and booklets in Italian are welcomed by the soldiers as they leave for the battle front, and many listen to the Gospel with interest. Mr. Harding has recently visited many of the assemblies in South Italy, including **Brindisi**, **Santenno**, **Foggio**, seeking to cheer the Lord's people and strengthen the work.

British Camps are regularly visited by tract distributors in many parts, who give the troops plain and pointed Gospel tracts and booklets. Near to some, tents will be pitched this month for the preaching of the Gospel, and open-air efforts in the vicinity of camps bring the message to very many, soon to be in more dangerous places. Let all continue to pray for and help on this good work.

The Power of Prayer.

THERE are precious records in the page of Scripture on the value and power of believing prayer, and especially of that form of it that we know as "intercession." The names of Abraham, who interceded for Sodom, of Elijah, whose effectual prayer brought rain on the land of Israel; the wrestling petition of Hezekiah, which brought national deliverance when the Assyrian armies were at the walls of Jerusalem; and the prayers of Daniel in his chamber at Jerusalem on behalf of his nation, all bear their witness to the efficacy of prayer in times of distress, and in seasons of crisis and danger in Old Testament time. And when we reach the page of New Testament Scripture, the record is continued with increased manifestations of Divine power in answer to prayer—especially united prayer from assembled saints of God. When Herod had killed James and imprisoned Peter, things seemed dark enough for the infant "Church which was at Jerusalem." But there was no help for them on earth. Petitions to the ruling "powers" would have brought no deliverance. Agitations on political lines were not for them. There was just one Source of deliverance and one way of reaching it. And this is most expressively set forth in the words which immediately follow the record of Peter's imprisonment, "BUT prayer was made earnestly of the church unto God for him" (Acts xii. 5, R.V.). And the answer was not delayed: it came, as we say, in "the nick of time." For just when Herod was "about to

bring Peter forth" to seal his condemnation, "the same night" a messenger sent from the courts of heaven set him free from the sixteen Roman soldiers who acted as his guards. The same God lives still, and is just as accessible as He was then. For while some have taught that this is not the age of God's interposition, and that He keeps silence no matter what goes on in the world, we must not conclude that He turns a deaf ear to the prayer of faith, or that He refuses to exercise His power for the deliverance of His people, who "call upon Him in the day of trouble" (Psa. i. 15). We need not concern ourselves *how* He may, deliver or *when*—these are matters we may safely leave in His hands—but the firm, unfaltering promise that He is *able* and that He *will* give deliverance should encourage all to "continue in prayer." In the present hour of national trial and deep exercise of heart to many of God's people in the British Empire, the value and power of believing prayer cannot be over-estimated. Had it been used as it might, things would have been different to-day. Even now, it is not too late to "wait upon God," not only on special occasions and for brief moments, but after the pattern set by these Jerusalem saints; "prayer was made without ceasing unto God"—instant, earnest prayer. This is the power placed by God in the hands of His people, and it is by far the greatest asset we possess in the present distress.

"That power is prayer, which soars on high,
Through Jesus to the Throne,
And moves the Hand which moves the world,
To bring deliverance down."

J. R.

"In His Name."

W. R. LEWIS.

OUR only access to the Father is *through* the Son. Our only right to be heard at all is through the person and work of Christ. In view of what we once were, there should never be any approach by us to the Father without the remembrance of the Cross. That is the only ground upon which He can listen to us. All our requests should be made "through" Christ, and the answers looked for "for His sake." But to pray the Father "*in the Name of the Lord Jesus Christ*" is something more than to plead His merits, or to have faith in the power of that Name.

PRAYER IN HIS NAME.—If I say or do a thing in your name, I profess to have your authority to use it. I profess to know your mind, and to be saying or doing what you would say or do if you were present. To PRAY then in the Name of the Lord Jesus Christ is to present the petition as one worthy of Him, and as one which He Himself would desire. Need we wonder that to such prayers the answer is unconditionally assured. "If ye shall ask anything in My Name I will do it" (John xiv. 14). "Hitherto have ye asked nothing My Name: ask and ye shall receive" (xvi. 24). It implies the knowledge of His mind as well as the possession of His authority, and the appropriation of His right to be heard. We profess during the day of His absence (xvi. 26) to be asking in His place for that which He would ask. We profess to be in communion with His desires and objects. It will mean that we are in full

sympathy with the counsels of the Father, and that we are able to say, "Not my will, but Thine be done." No doubt these counsels touch the humblest details of our daily lives, but if our personal matters are the subject of such prayer, it will mean that we are able to tell them out to Him as if they were altogether His. We shall be able to go to Him and ask Him to settle our matters as He wills. If this is so, then though in the world we "have tribulation," in Christ we shall "have peace." The peace of God will garrison our heart and thoughts through Christ Jesus. Every prayer the Son of God offered when on earth was in this spirit, but is every prayer of ours? Rather must we not admit that such prayers with us are the exception rather than the rule, and that though we have used the words "in His Name," we may well consider whether they were in truth offered in that Name. We cannot really do this unless we are abiding in Christ and His words are abiding in us, and thus we are in full fellowship with Him. If we are, then we shall bring forth fruit, and our fruit will abide, and the condition will be fulfilled for true prayer in His Name.

THE ANSWER IN HIS NAME.—Then when the gracious ANSWER comes, we must remember that "Whatsoever ye shall ask the Father, He will give it you in My Name" (John xvi. 23, R.V.). God gives us what we ask in the Name of His Son. We are to receive it as from Christ. All that the Father hath is His, and so while we pray the Father, He would have us know that what we receive we are to receive as if we received it from His Son.

Intercession.

DR. A. T. PIERSON.

THERE is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasised in the Word, and because it is least used in our daily life, namely, *intercession*. The Word, with what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply, and again, because intercession not only *concerns others*, but largely implies the need of *direct Divine* interposition. There are many prayers that in their answer allow our co-operation and imply our activity. When we pray, "Give us this day our daily bread," we go to work to *earn* the bread for which we *pray*. That is God's law. The Word of God teaches us that prayer is *most necessary* in cases where man is *most powerless*. Elijah is held up before us as a great intercessor, and the one example given is his prayer for rain. Yet, in this case, he could *only* pray: there was nothing else he could do to unlock the heavens, after three and a half years of drought. The rising cloud took the shape of "a man's *hand*," as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! All through history crises have arisen, when the help of man was utterly vain. To the formal Christian, this fact makes prayer seem almost a folly. But to those who best *know God*, "man's extremity is God's opportunity."

God's Deliverance.

WHILE God is ever ready to hear His people's prayer, He may delay the deliverance they pray for, because they are not in a fit condition to receive it. Their *faith* may be at fault, or their *patience* may require to be tested. Or what is not at all uncommon, there may be *sin* in their lives, which needs to be judged, confessed, and put away, before the hand of the Lord can be stretched out for their deliverance. And the same is true of a nation. It was so in the day of Israel's defeat before Ai (Josh. viii. 3-12). Israel had sin concealed in their midst, and "the accursed thing," with the man who had brought it there, had to be discovered, brought out, and judged, then the arm of the Lord was outstretched on their behalf, and He gave them the victory (Josh. viii. 18, 26). The incident has its lesson and its message to us of this present time. There has been and is much prayer for a speedy cessation of the awful hostilities that rage among the nations, with their sorrows and their tears. And yet the Lord's deliverance tarries. For this there must be a cause, for "He doth not willingly afflict the children of men" (Lam. iii. 33). But if His Name is dishonoured, His Word neglected and the light He has given disobeyed, He will cause His displeasure to be known and His hand to be felt in chastisement. With the nations as such, this may be denied or disregarded, but with the people of God who are His "remembrancers" and intercessors, it ought to be a matter for deep heart-searching before God.

The Christian and the Nation.

DURING the years in which the Roman Empire became the persecutor of the people of God, very many of the Christians suffered imprisonment and martyrdom for their faith. Their separation from idolatry and testimony against it, their absence from worldly society and associations, and their refusal to enter the armies as combatants, laid them open to grave charges of disloyalty which were made by their enemies against them. There is no record that they resisted the infliction of penalties and punishments, however unjust, when these were administered by the recognised ruling powers. The apostle Paul "suffered trouble as an evildoer even unto bonds" (2 Tim. ii. 9) without resistance. John, in his exile at Patmos, tells that his banishment there was "for the Word of God and for the testimony of Jesus Christ" (Rev. i. 9). When the Roman Empire took the persecuted Church under its sheltering wing, uniting Church and State, and exalting the once-persecuted preachers to places of honour, opposition ceased, but the true people of God lost more spiritually by the world's blandishments than from its persecution. In the British Dominions there has generally been liberty granted to worship and serve God and to live simple, godly lives according to the Word, for many years, for which we surely ought to be devotedly thankful. The Bible—which is solemnly placed in the hands of the King at the time of his coronation, and confessed to be the standard by which he is to order and

govern his realm—has for long been regarded as "the secret of England's greatness." Its teaching has received at least a nominal recognition in the Legislative councils of the nation, and one of the titles of the monarch is "Defender of the Faith." And there has not only been liberty granted to all law-abiding subjects to order their lives according to their light and the exercise of conscience, but defence has been given them against all who would deprive them of this liberty. This is no more than the duty of a State acknowledging God and His Word, for therein rulers are said to be not only a "terror to evildoers," but for the praise of "them that do well." They are expected to protect their subjects against unjust judgments and unlawful actions from which they may suffer. It is not expected of governments, that as such, they will receive and administer spiritual truths which belong only to the Christian and the Church. But there are abiding principles of right and justice which men, as men do apprehend, and which their consciences approve of. These they are responsible to uphold and dispense and enforce the practice of, in all spheres in which their jurisdiction is. And God holds them accountable to fulfil this ministry justly, without respect of persons or fear of unpopularity. If they fail, or refuse, if they uphold the wrong and leave the right to suffer; if they use the power entrusted to them to strengthen the evildoer and cause the righteous to suffer; if they stand aside and allow "oppressors in whose hand there is power" (Eccl. iv. 1, marg.) to crush or

persecute or hurt those whom God has set them to protect, He will require it at their hand. Present chastisement may, and generally does, fall on those who disregard the principles of justice, for even in the present world the inexorable law is fulfilled that "with the same measure that ye mete withal, it shall be measured to you again" (Matt. vii. 38).

There is a tendency in the minds of some at the present time to speak scornfully of those who, from "conscience toward God" (1 Pet. ii. 19), are unable to bear arms to avenge wrongs which have been done. They have been held up to ridicule, and in some cases had to suffer for their faith. And this in face of the fact that a statute exists bearing the King's authority, that one "having conscientious objection to the undertaking of combatant service"* is to be heard by a Tribunal of competent and unprejudiced men when he seeks exemption. Should his plea be unworthy—and there are doubtless those who have no faith and little conscience who have sought exemption under the shadow of this ordinance—let it be shown to be so, but the man who from true conviction and, in obedience to God, makes his claim ought to receive a just judgment. Should wrong be done, we may expect that sooner or later God will avenge that wrong, and that in ways least expected. God forbid that the deliverance from the menace of strong and ruthless nations should be delayed, and the hand of the Lord withheld from giving a speedy peace, from wrong being done to, or persecution waged against the least of those who "belong to Christ."

Timothy and His Service.

A WORD TO YOUNG BRETHREN.

W. J. M'CLURE, CALIFORNIA.

HAVING qualified in the school of God, and commended himself to saints in the place where he lived, this young servant of Christ is now ready to be led forth in fuller service.

TIMOTHY GOES FORTH INTO THE WORK.

—It seems ever to have been the way of the Lord to call into His work those who are young. It is very exceptional to find those past their prime physically and mentally, led out into His service. And when He saves one in early life, it ought to become a matter of exercise to ask—Why has God saved me? Does He desire me to devote my life to His service? We do not believe, of course, that every one, even of those who can speak an intelligent word in the Gospel, is called to give up business and go forth giving their whole time to that work. But we fear there are those spending their whole energies in business who ought to be in the thick of the fight, and at the Judgment Seat of Christ they may find out that, in seeking to make something of their life, they lost it. But there is also the danger of some being out as evangelists and preachers, only because they could succeed at nothing else. It is a very safe guess, that such will succeed no better in God's work than they did in their own.

That Timothy had aspirations after such a life of service for the Lord we do not doubt, for God first puts the desire into the heart. But the words of chap. xvi. 3, "Him would Paul have to go forth

* Military Service Act, 1916, ch. 104, Sec. 2, div.. d.

with him," surely indicate, that the encouragement of the apostle was needed by Timothy to lead him to the decisive step. Thus the Divine call is sealed by the recognition and fellowship of the older labourer.

TIMOTHY, PAUL'S WORKFELLOW.—Such is the distinction that he gained (see Rom. xvi. 21); "Timotheus my workfellow." The young beginner is here owned by the veteran worker as a fellow-worker. He had been no disappointment. He had justified the hopes that Paul had of him. And later on, when writing to the Corinthian Church, he commends Timothy to them in these words, "He worketh the work of the Lord, as I also do" (1 Cor. xvi. 10). This is very fine. The work of the Lord." There is a great difference between work *for* the Lord and "the work of the Lord." The latter is that which He has given one to do, and which is being done in His way. The former may be anything done professedly for His cause, over which His Word has little control, and into which human methods and human expedients are freely introduced. This is certainly the more popular kind of service, but it will not make such a good showing at the Judgment Seat of Christ, where quality rather than quantity and reality rather than apparent success will count.

TIMOTHY'S CARE FOR GOD'S PEOPLE.—Possessing the evangelistic gift (2 Tim. iv. 5), he seems to have had a heart for God's people, with ability to help them in the Word, an "all round man" as we say. To the Thessalonians Paul wrote, "When we could no longer forbear, we

thought it good to be left at Athens alone. And sent Timotheus, our brother and minister of God and our fellow-labourer in the Gospel of Christ to *establish* you and to *comfort* you concerning your faith" (1 Thess. iii. 1, 2). Such work could only be done by one who had a shepherd's heart, and who had proved himself a "good minister of Jesus Christ."

TIMOTHY'S UNSELFISHNESS.—"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things that are Jesus Christ's" (Phil. ii. 20, 21). Here, in the apostle's estimation, he stands in contrast to others, who, even in that early time, when things had not gone so far worldward among God's people as they are to-day, "All seek their own." Selfishness abounded. Very likely it was with some, as now, they were "laying up for a rainy day," probably under the common plea that they were providing for their families, which, with the many, means much more than feeding, clothing, and educating them. Hoarding money for others is not always a blessing to them, and those who had no such thing done for them are none the worse temporally or spiritually on that account. Timothy seeks the things that are Jesus Christ's. His people are "His own," therefore Timothy cares for them and serves them. Did he lose aught by this? Did he ever regret looking after the Lord's business here? I am sure he did not, nor will he on a coming day, when all that is done for Christ, according to His will, will be rewarded, however little it may have been esteemed among men.

"The Mystery of His Will."

Ephesians i. 10.

PART II.—DIVINE DISPENSATIONS.

WILLIAM HOSTE, B.A.

IT may be of help to us to here trace very briefly the Dispensations which have preceeded this, the last and the eternal one. Dispensations are periods marked by special principles of Divine dealing with man. God knew from the first what was in man, but man must have opportunities of shewing what he is. He must be revealed to himself, otherwise he might complain that he had never been properly tested. The Dispensations have been characterised by a complete breakdown on the part of man, and by mercy and judgment on the part of God. They have been varied and progressive, and in them God has revealed Himself in varied ways and degrees. When man fell, he started on his career of probation of over four thousand years, under the power of Satan, who had deceived him; with a corrupt nature within and a blighted creation without; with a knowledge of the eternal power and Godhead of the Creator from His works, and a knowledge of approach to God by sacrifice; with neither law nor government; but with a knowledge of good and evil, fruit of the fall, but unable to avoid the evil or attain the good, apart from the grace of God, but with that grace at His disposal. We may call this the Dispensation of *Conscience*. Men boast to-day that their conscience is sufficient. They were left to its mercy for two thousand years. The silver thread of grace ran throughout, but

man's ways were marked by violence and corruption, and judgment at length fell upon the race, at the flood. The next Dispensation was that of *Government*, entrusted to man in the person of Noah. But Noah's early failure and the general revolt of mankind under Nimrod, proved government to be as powerless as Conscience had been to control man. Judgment fell again in the confusion of tongues at Babel. The era of the nations began with conflicting ambitions and consequent strife, as is witnessed until this day. From these nations a people was called out, in whom man might be submitted to a new test. Surrounded by every safeguard and many privileges, with Jehovah dwelling in their midst, they received the Law at His hand. Would not man with his conscience thus instructed and governed by a holy law, bring forth fruit to God? No, for we are told "they rebelled and vexed His Holy Spirit." Instead of good fruit, "they brought forth wild grapes." Instead of glorifying the Name of Jehovah, they caused that Name to be blasphemed among the Gentiles, and were judged accordingly. The kingdom was taken from them, and given to the Gentile power. A remnant returned later to their land to be put to a new test—the *real Presence of the Messiah*. This was man's final test. The law had said, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself." Christ presented Himself in this double character. "The Word became flesh, and tabernacled among us." "He went about doing good and healing all

that were oppressed of the devil." How did men respond to such grace? The Cross was the answer. Man at his best, in the person of the religious Jew, "crucified the Lord of glory." After that, it is absurd, as well as unscriptural, to talk of man being still on "probation." The four dispensations of conscience, government, law, and Christ, have shewn not only that there is something wrong with man, but that there is no good thing in him, and that no good thing can come from him. What must be done with him then? He must either be judged or treated on terms of purest grace. The descent of the Spirit initiated the Dispensation of Grace. Only in Christ, dead and risen, can any good be found; Christ is all in all for those who will receive Him. Most reject Him. Some respond, and become a people to His Name, "the Church of the living God." This dispensation will end in the coming of Christ for His saints, and the great apostasy of Christendom, already ripening, will be followed by a short dispensation of *Mercy and Judgment*, when God's judgments will be in the earth, and He will make them drink the mixed cup of *Psa. lxxv. 5*. Of this period we have the prophetic outline in *Rev. vi.-viii.* Israel, restored to their land, will be blessed materially and spiritually (*Joel ii. 19-32*), and through the faithful ones among them, will issue to every nation a worldwide testimony of the coming King. The dispensation will close in the full manifestation of evil in the Man of Sin and Antochrist, who will be destroyed by Christ at His coming in judgment.

The Coming of the Lord.

W. H. HUNTER.

IN the whole of the great prophetic scheme the initial fact is, that the LORD is coming *for* His saints. No man knows the time of His coming. There are no occult periods, there are no cryptic dates, there are no materials of any kind from which estimates can be made; and estimates of any sort which are not based upon reliable materials are no better than wild guesses, which are always wrong and always bring discredit upon their authors, and dismay upon those who are foolish enough to accept them. We know that the LORD is at hand, and we know no more, but we are enjoined to "wait" for the Son; to "look" for the Saviour; and to "hope" for Him whom we see not. This is the first veil which hangs between us and discernment of the date at which "the times of the Gentiles" shall terminate.

But there is a second veil (as was the case in the tabernacle), for there is absolutely no indication in the Scriptures as to the length of the period which is to intervene between the coming of the LORD for His people and the angelic proclamation of the end of the DELAY. In the Book of Revelation (*chap. xi.*) there is a suggestion that the period will be considerable, as in a most unexpected way disclosure is made of a "temple of God" which is to be built in Jerusalem, while, in the time in which the city, though "great" (it certainly is not great at the present time), shall be the spiritual representation of Sodom and Egypt.

It is possible that this temple will be built after the pattern described by the prophet Ezekiel, in any case it will be a material structure (John was commanded to measure it), and will surely be of great dimensions and of imposing design, so that many years will be required for its construction. This consideration is lightly dismissed sometimes by amateur builders, of whom it may be said with great respect, that none but themselves believe that their experience has qualified them to express an opinion upon so technical a matter. We may therefore say with assurance that the period between the coming of the Lord for His saints, and His coming *with* His saints, must be considerably more than seven years of 360 days each, but how much more none can either know or tell; and we may add, that guesses and imaginings concerning so hidden a matter are of the kind which God saw when He said that "every imagination of the thoughts of man's heart were only evil continually."

The fact that the seventieth week shall have begun to run its course will be marked in Jerusalem by the sudden advent of two witnesses to Him, who still maintains and always will maintain His claim to be "the God of all the earth."

These witnesses will be two living men, prophets both of them, and their course will be marked before them from the very outset. For the first forty and two months of the seventieth week, the sackcloth-clad prophets will terrorise and torment the men upon the earth. Every effort will be made to destroy them; kings and cap-

tains and troops and guns will be gathered against them, but will be impotent before them; for the words from their mouths shall devour like fire and shall blast and slay all who will lift hand or weapon against them; they will stay the rain; they will blight the earth; and so the Second Woe will come.

In the long history of humanity "under the sun," record remains of two men, and only two, who had passed from the earth without passing through the gates of death. All the great representative men, such as Adam, Noah, Abraham, Moses, died, and the LORD JESUS CHRIST, the Son of Man, died. But ENOCH (the antediluvian prophet, the first who spoke of the coming of the LORD with His saints), and ELIJAH, the prophet (who once stayed the rain for the space of forty and two months), alone have hitherto escaped the death which is appointed to every man. This fact appears, of itself, to be sufficient to identify the two witnesses who will spend their last 1260 days in Jerusalem, will then seal their testimony with their blood, and will thus in circumstances of sensation and of violence, go the "way of all the earth." The manner of their undoing, of their defeat and death, will be the subject of another chapter.

—o.o—

Waiting.

I CANNOT see Heaven's golden gate
 Unfolding yet to welcome me,
 I do not yet anticipate
 The sights that I with joy will see :
 But I can calmly watch and wait
 Until I hear the Bridegroom's voice
 That calls me to His happy home,
 To see His glory and rejoice.

The Preacher's Column.

OUTLINES OF GOSPEL SUBJECTS.

REPENTANCE TOWARD GOD.

(Acts xvii. 30.)

A Great Command—"God Commandeth."

A Universal Call—"All Men."

A World Wide Sphere—"Everywhere."

A Definite Object—"To Repent."

A Specified Time—"Now."

THE SAVIOUR.

A Saviour Provided by God (1 John iv. 12).

A Saviour Presented in the Gospel (2 Tim. i. 10).

A Saviour Possessed by Faith (1 Tim. iv. 10).

WHAT CHRIST HAS DONE FOR OUR SINS.

Christ died for our sins (1 Cor. xv. 3).

Christ gave Himself for our sins (Gal. i. 4).

Christ bare our sins (1 Pet. ii. 24).

Christ looses us from our sins (Rev. i. 5, R.V.).

The Young Believer's Question Box.

Six of us, all young believers, are happily engaged in a little Gospel work which has been opened up for us very manifestly by the Lord, and although our audiences are not large, there has been good work done and a number manifestly turned to the Lord. A larger hall has been offered to us, in which a denominational work is carried on, the workers offering to co-operate with us. But there are certain practices carried on there—and would continue to be if we went there—which some of us are not able to adopt or to associate with, in our service for the Lord, such as preachers of all denominations, collections taken from all without distinction, instrumental music, solo singing, some of the latter by those whose conversion is open to doubt. These on the one hand, and on the other a prospect of larger congregations, with a wider sphere of service, gives us much exercise of heart. Godly counsel would be valued.

It is good to be exercised before God, and to wait for His counsel, which He imparts through His Word on a matter so important and far-reaching as you describe. You are clear that your present sphere of service was "manifestly" opened for you by the Lord, and you have had His approval and blessing with you in it. This is truly blessed. It is what the servant of the Lord should above all things seek after. A sphere on which the Divine blessing rests, should not surely be forsaken without very definite reasons or without a clear call and

manifest guidance. You should make sure that you have these before making any move. To put yourselves into a position where you would require to submit to practices which you see to be unscriptural, would be a serious matter, and there is abundant evidence that others who have done so in order to gain a wider sphere of service have lost both light and liberty in the process, and sunk to the level of those with whom they became yoked. We have never known such amalgamations result in any permanent blessing, but we think of many similar cases where dishonour to God, disgrace to the truth, and an unseemly squabble in the end, have issued from co-operations based on compromise, which the religious world calls "unity."

Answers to Correspondents.

A. S., LIVERPOOL.—Thanks for the "cutting" sent. We have no intention of replying to such criticisms. The "quotations" are garbled, wrested from their connections, and made to say the very opposite of what they do say. It is a fair sample of the enemy's devices. He is still as the Lord describes him in John viii. 44.

G. B., BURY.—One who claims to be free from fundamental error, but makes companions of those who firmly hold and openly teach it, is not a fit associate in service for any who are walking with God and seeking to own His Word. The words of 1 Tim. vi. 3-5; 2 Tim. ii. 16-19, will suffice to guide you, if subject to the Word of the Lord.

A. H., NORWOOD.—You fail to distinguish between that which is a Christian's *right*, and that which is his *duty*. For example, it is his right, according to law, to vote in either municipal or parliamentary elections, but not his duty, for no such command is given in the Word, nor any ray of light to guide him in such a path.

J. B., MARYHILL.—The words "temptation" and "tempted" in James i. 12, 14, while they come from a common root, do not mean the same thing. The former is trial by suffering, which is to be "endured," the latter temptation by allurements, which is to be resisted. Both are tests, but they come in different ways.

G. S., LIVERPOOL.—The people are no worse than they were twenty years ago when, as you say, your hall was filled. The change is very likely in the preachers and the preaching. It men, who are not called to or fitted for the place they assume, persist in continuing in it, they soon preach the

place "vacant." Preaching in the Holy Ghost still draws and holds congregations as nothing else can. Read Acts ii. 6; xiii. 42, 44.

J. G., CO. ANTRIM.—If one who has been used of God in an assembly of saints, either in preaching or teaching, removes to another place, he ought to be commended to the assembly to which he goes as one able to so minister. But if his sphere is more pastoral, in guiding the saints, he will require to "know" the flock before he can guide. A teacher gives the Word he has received from God even if not one in the audience is known to him; but one doing pastoral work must "know" the sheep and be "among" (1 Pet. v. 1) those whom he so serves.

Practical Points on Subjects of Interest.

Irreverence in the worship and service of God is greatly to be deprecated and, if need be, rebuked. Unseemly whispering while fellow-saints are assembling, loud talking by those who stand at doors, and unnecessary looking around at others entering, all disturb and distract those who seek to wait silently before God or meditate on the Word, and surely indicate a great lack of that reverence which is due unto the Lord in "the assembly of the saints" (Psa. lxxxix. 7).

Collections.—Where God's people have been taught the Scriptural and godly way (1 Cor. xvi. 1) of giving, and are in a right condition of soul, there is no lack of money wherewith to carry on the Lord's work in a worthy manner, in the assemblies gathered unto His Name. But where worldliness has come in, and that which should go into the Lord's treasury is spent in personal adornment and squandered to keep up worldly style, there will no doubt be a lack, followed by systematic begging and other ways of raising money borrowed from the world. Those of the children of Israel who gave of their gold to make the calf, would not likely have much left to give to God for the building of His tabernacle.

Attractions.—Those who advocate the use of attractive music and such like, to "draw" the crowd, must have a low estimate of the taste of worldly people or an excessive conceit of their own productions. When men and women of the world want to be entertained they know where to go. What we should aim at is to have a message from God, a fresh and full Gospel to meet the need of awakened and seeking souls, who will be drawn and kept by its power in their souls. Thank God,

there is no lack of hearers or of fruit in conversions, where the preacher and the message are anything like what they ought to be.

Remissness.—Where Gospel work is carried on in a negligent or half-hearted manner, nobody in particular being responsible for its guidance, it is not likely that it will be successful either in its measure or results. But where those whom God has fitted to preach are allowed to do so as He may guide, and as long as the seal of God is on their ministry, without interference from officialism, there is continuous blessing with the Word preached.

Should Open-air Testimony Cease?

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

It has been more than once suggested at Conferences, and I hear it mooted in many assemblies, that during the war, open-air testimony in the preaching of the Gospel should cease. This is not generally on the ground that scarcity of helpers necessitate it, but because certain captious individuals, who at no time had any love for this form of testimony, veto it, lest worldly people may consider that young men preaching in the open-air, ought rather to be in the army defending their country. Very likely some of them do. But is this to be our rule of conduct, and are we to cease preaching God's Gospel to please worldly people? I submit that there is more need of a clear, distinct, and faithful Gospel testimony at present than ever, and that the sorrow and anxiety in which very many are, gives them a greater interest in hearing it than before. My experience is, that where there is a man of God with a message, there is no scarcity of hearers, and it is common knowledge that there are thousands who would never hear it at all, if it were not taken to them where they are. In the Summer and Autumn, when crowds are found at watering places, the quiet of a Sunday evening is the best possible time, and the open air the best possible place to "tell the old, old story" simply, reverently, and intelligently, using the Word of God freely, and giving the message in the words which the Spirit never fails to use in bringing life and light and liberty to souls. If some, from whom better things might be expected, object, let them do so, but the work of God is surely not to cease on their account, and the Gospel is not to be withheld from those that desire it for fear of the frowns of a few who have no sense of their need of it.

S. H.

Egypt to Canaan.

Notes for Use of Bible Students, with Coloured Chart.

The Wilderness.—With Egypt, the scene of their bondage behind, Canaan, the land of their inheritance, before, the redeemed people now stand in the wilderness, an arid desert, "a land that was not sown" (Jer. ii. 2) around. This illustrates the Christian position in one of its aspects, namely, the believer as delivered from the present world (Gal. i. 4), severed from it (John xvii. 16), crucified to it (Gal. vi. 14), a stranger and a pilgrim (1 Pet. ii. 11) here, looking onward to heaven as his goal and hope. The Epistles to the Philippians, Hebrews, and Peter's Epistles view the Christian thus, and give help and counsel for this aspect of his life. At this stage, the trials of wilderness life begin. "Hungry and thirsty, their soul fainted in them" (Psa. cvii. 5). The roughness of the right road is felt. Here, too, they are to be "led about" and "instructed" (Deut. xxxii. 10). It is the place of their education (Tit. ii. 12). There is no water; nothing to satisfy the new life, no springs of refreshment to the new nature in things below. The new man thirsts for God (Psa. xlii. 1) in a dry land (Psa. lxxiii. 1).

Marah, with its bitter waters (chap. xv. 23), is a deeper trial. What gave hope proves unsatisfying. God weans His child from earthly hopes by bitter disappointments. Tribulation follows peace (Rom. v. 3). All God's pilgrims are called to suffer (1 Pet. v. 10) on their way to glory. God shows Moses a tree, which, when casts into the Marah waters, makes them sweet. Christ was a sufferer (1 Pet. ii. 19), and to fellowship with Him they are called (Phil. iii. 10). His sympathy and succour are extended to His suffering people now (Heb. ii. 18; iv. 15). Christ, brought into life's sorrows, does not remove them, but makes the bitter sweet. With the trial is the strength to bear it and a way out of it (1 Cor. x. 13).

Elim, with its wells and palm trees, tells of shade and refreshing, foretaste of fulness of life and victory. Not yet Canaan, but a foretaste thereof, a wilderness fore-draught of that joy which would be theirs in the land when the feast of tabernacles was to be kept under the shade of the palm. After trial comes joy, after suffering rest, after the wilderness the goodly land. Thus guided, provided for and led on by God, His people ought to be a satisfied and progressive people, a testimony to all of the grace and holiness of their Redeemer.

Notes from War Lands.

Belgium.—Latest accounts from Belgian assemblies of Christians tell of spiritual blessing, and meetings well attended. A strange experience fell to the lot of one assembly on a recent Lord's Day morning, by some German soldiers in uniform, at whose hands they have suffered so much, presenting themselves as fellow-believers, for fellowship at the Lord's Table.

Holland, although not a war land, has many refugees, among whom our brother, Mr. H. Bain, seeks to spread the Gospel and dispense relief to the many who are in need.

Jutland.—Off the coast of this country the great naval battle was fought on June 1. Mr. D. M. Campbell has just spent a fruitful time in a fishing town in N. Jutland, where many heard and some received the Word unto salvation, two believers being baptised in the sea.

France.—A number of Christian young men from various parts of the British Isles, who have gone to serve as non-combatants, write cheerfully of their experiences. They meet to break bread on the Lord's Day in a place granted for this purpose, have helpful Bible readings together, and seek to testify the Gospel among their fellow-workmates. One writes asking for French tracts and booklets for distribution among the peasantry around, who seem utterly ignorant of the Gospel. Let us unite to pray that the testimony of these brethren may be for rich blessing to the French people hitherto unreached. God ever has His ways and means of working out the purposes of His grace, and His over-ruling hand is above all.

Persia.—News from our brother, R. J. Dawajan—who will be remembered as visiting assemblies in various parts of this land some years ago, and who is again in Persia—tells of terrible atrocities being committed by Turks and Kurds on the defenceless people. He tells of wonderful preservation from death, although his home and household goods were destroyed. He has had opportunities to testify the Gospel among Armenians in villages, and several confess Christ as their personal Saviour. In one place on a Lord's Day, eighteen believers broke bread; on another twenty-two. After a long absence, he found his family at **Trabiz** safe and well. Should the Russian troops continue to hold **Urmiah** he hopes to return there, but otherwise it would be impossible.

“He Knoweth Our Frame.”

IN the exquisite language of the Sacred Word, God is described as a Father who “pitieth His children” and who “knoweth” their frame (Psa. ciii. 13). His compassions fail not. Even in the hour when He sees it to be for their profit to correct them, His discipline is given them as sons “in whom He delighteth” (Prov. iii. 12). And when the time of “heaviness through manifold testings” (1 Pet. i. 7), which is “not joyous but grievous” (Heb. xii. 11), is upon His own, He as “the God of all comfort,” who is “very pitiful” (James v. 11), draws near to console and to comfort His own, as “one whom his mother comforteth” (Isa. lxvi. 13). These are ever-precious facts, but they are liable to be lost sight of by the children of God, especially in times of depression and in seasons of faith’s trial such as the present is to very many. The child of God in the world, which is the place of his training and fitting for the appointed place he is destined to fill in the kingdom and glory to come, is not exempt from the sorrows that have fallen upon these lands through the awful scourge of war. But the difference between him and those who know not God is, that he has a Father to look to in his trial who thoroughly knows his frailty, and will not permit any burden to be laid upon him that He does not give strength to bear, or allow any trial to overtake him that He will not make a way out of (1 Cor. x. 13), that he may be able to endure it. These are His ways in grace, and it is good for our souls to be

instructed in them and to have the truth ministering to us in the hour of trial. Such chastening is a needed process to unloose us from the present passing world, to remind us how uncertain is everything that as natural men we set our hearts on here, to break up our nests of ease, and break down self-will and pride of heart. And this process rightly used as God would have it, His child being truly exercised thereby, can only be for present blessing and spiritual profit, as we know it will be for future glory (2 Cor. iv. 18). There is always a “need be” (1 Pet. i. 6) for God’s seemingly severe dealings with us as His children, and when we give ourselves to such searchings of heart and exercise of soul before Him as enable us to discover the why and wherefore of these operations of His hand, He delights to draw His chastened yet trusting child into closer intimacy with Himself, to learn anew how well “He careth for us.” Blessed it is that “He knoweth our frame,” and is perfectly familiar with every frailty, every weakness, every liability to fail that is in us. It is to Him then we should go, it is with Him we should deal, and to Him confide “not half the story,” but “the whole” of our sorrow and our care. And be it remembered that He is God Almighty as well as Father, and that He has infinite power in His hand to perform all that His heart desires and that is good for His own who are in the world.

“ Worlds on worlds are hanging on His hand,
Life and death are waiting on command,
Yet His tender bosom makes *thee* room,
O, come home.”

J. R.

The Word and the Worker.

AN ADDRESS TO CHRISTIAN WORKERS IN LONDON.
By J. B. WATSON.

"I am Thy servant : give me understanding, that I may know Thy testimonies" (Psa. cxix. 125).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. ii. 15).

AS a compass and chart to the mariner ; as tools and material to the artisan ; as sword and armour to the warrior,—so is the Word of Truth to the Christian worker. As ability to manipulate the instruments of navigation is to the mariner ; as skill in the use of tools and selection of material is to the workman ; as strength and deftness in handling his weapon is to the warrior ; so is spiritual power to handle the Word of God aright to the servant of Jesus Christ.

There have been eminent servants of the Lord who served fruitfully in their day and generation, despite many lacks and disabilities. Some have laboured amid physical weakness, some have been handicapped by educational shortcomings, some have been beset by peculiar twists of temperament, some have been hindered by unhealthy associations ; but not one who has ever accomplished much for God has been marked by his neglect of the Scripture of Truth, or by a light-esteeming of the Holy Oracles. Every servant-son of the heavenly family who has been signally blessed of God in this age, has been in the fullest sense a "labourer in the Word," who has trusted, loved, read, learned from, and taught out of the Bible. George Whitefield and John Wesley, Robert MacCheyne and Brownlow North,

Dwight Moody and Charles Spurgeon, George Müller and Hudson Taylor—to name some honoured servants—all of them were men who saturated their souls with the Scriptures, who lived and moved and had their being in the contemplation of the Inspired Word, and whose souls were kindled by the Holy Spirit at the flame of Revelation, with that consuming passion to live and labour for Christ, which transformed them into mighty men of valour.

We are gathered here, a company of those who have heard the Lord's call to serve Him ; we also, after our measure, are "labourers in the Word;" and we do well to challenge our hearts as to the use we have made of our Bibles in our service hitherto.

FILLING IN THE MAP.

Some of us here can remember, I think, old maps of Africa, printed when Africa was indeed "The Dark Continent." These maps presented a peculiarly incomplete appearance. The coast line was drawn with fair accuracy, some ports and harbours were shown, a few rivers had some part of their course marked, and here and there a mountain peak or range was tentatively indicated ; but inland was more or less blank, and across great patches of the map was printed the word—UNEXPLORED.

A favourite form of question at examinations in geography, just now, is one in which the student is given an outline map of a country, showing only its coast line, and is required to supply out of his own store of knowledge the missing details. Now, suppose there could be given to

each of us an outline map of the goodly Land, the broad continent of Holy Scripture, and we were given the task of filling in the details—the boundaries of the Dispensations, the mountains of Law, the rivers of Grace, and the plains of Glory ; to shew where were situated the mines of Wisdom, the forest lands of Prophecy, the deep seas of Mercy, the high peaks of Righteousness ; to mark out its wells of Salvation, its cataracts of Judgment, its quiet waters of Peace, and its wide pastures of Plenty ; to indicate its cities of Refuge, its towers and bulwarks of Safety and Strength, its highways of Holiness, and its havens of Rest.

When we had done all we knew, I am afraid there would be many spaces left untouched, across which we could in honesty have written only the word UNEXPLORED ; for with the best of us it is true concerning this Scripture continent, “ there remaineth yet very much land to be possessed.”

Now, whatever difficulties past generations of Christians have laboured under as regards obtaining a knowledge of the Scriptures, certain it is that we have no excuse for not possessing a sound all-round acquaintance with the contents of the Divine Library. Free access to the Bible, free education, and cheap printing have made this knowledge obtainable by all, and have laid it as an obligation upon every one who takes the place of a servant of the Lord. Every one of us owes it to the Lord, whose we are and whom we serve ; we owe it to the people whose servants we are for Jesus' sake ; and we owe it to our own souls.

THE GAIN OF A WELL-READ BIBLE.

To attempt to state the advantages of possessing a good, thorough, working knowledge of the contents of the Bible (its subject matter I mean), would be to assay to tabulate well-nigh the whole range of Christian blessedness ; but I will only stop to indicate these advantages from the point of view of the Christian worker's efficiency.

First of all, may I remind you that one of the most wonderful offices of the Holy Spirit in the believer's heart is that of Remembrancer of Christ's words : that is, it is His delight to bring back to vivid recollection “ the saying of the Lord,” the needed word for the occasion, the illuminating phrase, or passage, or incident, which will lead us into a clearer knowledge of some hitherto ill-understood part of the Lord's ways, purposes, or will. Now, the Holy Spirit cannot (I wish to speak with reverence) remind me of what I have never read or heard before ; but if every chapter of all the sixty-six books of the Word of God has been carefully read by me once or more, He can bring to remembrance such of those words as His wisdom chooses and as the occasion needs. Perhaps a great musician could obtain some kind of music, even from a child's toy piano with its half-dozen notes ; but he would not have much scope for his skill on an instrument of such feeble range : a full range piano would better befit his prowess. A well read Bible is the keyboard of the soul, and the Player of the heavenly harmony is the Indwelling Paraclete.

(To be continued).

"In His Name."

SECOND PAPER. W. R. LEWIS.

THANKSGIVING must then be given in His Name. "Giving thanks always for all things unto God the Father in the Name of our Lord Jesus Christ" (Eph. v. 20). We are to do this because whatever we receive from the Father He bestows it upon us as "in Christ." He shows us kindness for Christ's sake. And as nothing is too good for His Son, we reap the benefit. He bestows His gifts on us as if He were bestowing them upon His Son, and we are to receive them not because we deserve them, but because Christ deserves all that God has to give. We give thanks in His Name as owning Him and standing in His place of favour.

But we also remember that He thanked His God in days of sorrow as well as in days of joy; in days of darkness as well as in days of light; in days of rebuff and rejection as well as in days of welcome (Matt. xi.). If we really give thanks "in His Name," we shall be able not only to give thanks "always," but also "for all things," just as He would do if He were here. Only as filled with the Spirit (ver. 18) will it be possible for us to do this.

THE LIFE LIVED IN HIS NAME.—But to be able in His Name to offer our petition, and in that Name to receive the answer and to render thanks, our lips and lives must needs be used also in His Name. "Whatsoever ye do in word or in deed, DO ALL in the Name of the Lord Jesus, giving thanks unto God the Father through Him" (Col. iii. 17). If we speak for Him, we are to speak as "the oracles of

God"—as His mouthpiece—giving His message for that occasion. We remember that the Father gave the Son commandment what He should say and what He should speak (John xii. 40). To speak then in His Name is to say what He would have us say, and we have no right to speak at any time otherwise than in His Name. Similarly, to do anything in His Name is to act as His representative in all our ways. The use of the words in this connection tells us clearly that they are no legal formula whose efficacy lies in themselves and in their constant use. Peter, indeed, used them in the healing of the lame man at Jerusalem (Acts iii.), but they were later unavailing in the lips of the strolling exorcists at Ephesus (19). And while their action shows that Paul may sometimes have used them, he did not, so far as is recorded, always do so (xiv. 10). For his whole life and testimony was unmistakably set on magnifying Christ. He was His bond-servant, and his Lord and Master was always prominent. Oh, that it might be so with us! The Name calls up the Person before the mind as all that He is. It is a summary of His known character. So all our ways and words should remind one another of Him we know and love, and whatever does not do this should be confessed by us. He has left us here to be His witnesses and His representatives, a privilege from which we are never free. But how can we fulfil this purpose if we have but little intercourse with Him, and dwell but rarely on His ways? And as we do so, we shall indeed be humbled as we find

in how many ways and words we misrepresent Him, yet only so can we grow in conformity to Him.

Oh, how high is this standard! We may indeed feel inclined to say it is high, we cannot attain to it. Yet we have no lower standard set before us than to pray, to give thanks, to speak, and to "do all in the Name of our Lord Jesus Christ." We can only understand how this should be, as we bear in mind that we have been made meet at infinite cost by the Father to share the glory of His Son; that we are loved of the Father as He loved His Son (Col. i. 10); that we are complete in Christ (Col. ii.); and that we are risen with Christ and have His life (Col. iii. 1). Only in view of these great realities can we understand that such a privilege and yet responsibility is ours by grace, to "do all in the Name of the Lord Jesus Christ." May the Lord give us increasingly to know the position in which we stand before the Father, the high dignity that is ours; and then may He give us grace to act accordingly to His glory, and our blessing, and the blessing of saint and sinner.

Divine Deliverances.

"Great deliverance giveth He" (Psa. xviii. 30).

THERE is no sickness but there is a balm;
 There is no storm, but soon must come a calm;
 There is no broken heart but can be healed;
 No harsh earth-noise but can in peace be stilled;
 No deep bereavement but shall find relief—
 Deeper and greater than was e'er the grief.
 No bitter wail, but shall give way to song;
 No way so dark, but light shall break ere long;
 No sufferer whose sufferings may not cease,
 No prisoner who may not find release;
 No earthly sorrow but hath its reward—
 "Be still" my soul, and wait upon the Lord.

Timothy and His Service.

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

HOW full the two Epistles that bear his name are of exhortations! We cannot look at all of them, nor indeed many, but it would be well for all who seek to serve the Lord among saved and unsaved to often read these two Epistles.

TIMOTHY'S GIFT.—"Wherefore I put thee in remembrance that thou *stir up the gift of God*, which is in thee, by the putting on of my hands" (2 Tim. i. 6). "Neglect not *the gift* that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. iv. 14). What is this "laying on of hands?" God had made His mind known regarding Timothy, as in Acts xiii. 2 He did as to "Barnabas and Saul." And probably this was through the apostle himself. And in token of fellowship with him in the work to which God had called him, the presbytery (the elders) united in the act as one who had fully commended himself by his godliness and gift. But this gives no ground whatever upon which to rear the structure of "ecclesiastical co-ordination" apart from which none may preach or teach.

The gift that Timothy had from God might be neglected, so he is exhorted to "*stir*" it up, like a fire which is in danger of going out. Some who once possessed gifts have lost them, because of not heeding this exhortation. And a very modest gift, if consecrated to God, and used, will develop. Gift is not something given to display on special occasions, like an ornament, yet how many seem to act

as if it were. It was a serious business with the apostle, for he says, "Woe is me if I preach not the Gospel." To Timothy he writes, "O Timothy, keep that which is committed to thy trust" (1 Tim. vi. 20), and in 2 Tim. i. 14, "That good thing which was committed unto thee, keep (guard) through the Holy Ghost which dwelleth in us." In both verses it is "that good *deposit*." The gift which Timothy had been entrusted with by God, was like the golden vessels that Ezra distributed to the different priests, as they went up to Jerusalem from Babylon, of which he said, "Watch ye and keep them, until ye weigh them before the chief of the priests and the Levites and the chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord" (Ezra viii. 29). May we remember that the possession of all gift, means responsibility to God for its use.

THE STUDY OF GOD'S WORD.—"*Till I come, give attendance to reading*" (1 Tim. iv. 13). "*Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all*" (ver. 15). "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth*" (2 Tim. ii. 15). Fluency of speech is useful, and something for which to be thankful. But if it is merely talk, it will empty any meeting room. The most gifted in speech, unless he has something to give the people, will sooner or later find that his gift will "make room" for him (Prov. xviii. 16), in a sense not intended in the Proverb. On the other hand, one who can lay no claim to

eloquence or even fluency of speech, will gather and keep an audience, because he is giving the hearers something to meet their need. The true cause of half-empty halls is not so much that there is no ear for the Word, but that many who occupy the platform have neglected this exhortation given to Timothy. The consequence is, that when they get up to speak, they have not fresh matter to last ten minutes, yet they go on for thirty or forty, repeating themselves and talking empty words. The Lord's people *may* bear this for long, but outsiders will not. If strangers come and find this kind of thing a few times, it will be next to impossible soon for any preacher to get a hearing there. And then those who have been responsible for driving the people away by their dry and barren ministry, ease their consciences by saying that "the people do not want the truth." And there is yet one thing that is even more distasteful, that is, a man getting up a discourse by memorising a pamphlet of another man's production, and then with a forced attempt at elocution giving it out without a breath of spiritual power in his own soul, or upon those who hear it. We have heard some such "ministry," and we regard it as dishonest and disgraceful to offer such to saint or sinner.

This gives no excuse for standing up to minister the Word of God, without having ground out what we are going to say, between the millstones of prayer and pains. We can only speak intelligently on a subject when we know it. And we can only know it through prayerful, patient study of the Word of God in his presence.

"The Mystery of His Will."

PART III.—THE HEADSHIP OF CHRIST.
WILLIAM HOSTE, B.A.

THE Headship of Christ is viewed in at least five different ways in the Scriptures. I. *Headship in the Hierarchy of Rule.* "Christ is the Head of all principality and power" (Col. ii. 10). This is His present relation to everything that God recognises in the universe as rule and authority. He is the Ruler of rulers. When He comes, He will bear the title, "King of kings and Lord of lords." God has placed Him "far above all principality and power and might and dominion" (Eph. i. 2), including the power of Satan's kingdom, which seems to be an imitation as far as may be of the Divine (see Eph. vi. 12). "Christ is over all, God blessed for ever" (Rom. ix. 5). To Him as Son of Man is this place granted. He could say, in resurrection, "All authority hath been given unto Me in heaven, and on earth" (Matt. xxviii. 18 R.V.). His authority is already recognised in heaven. Even now He is there called "the Prince of the kings of the earth" (Rev. i. 5), whether they will it or not. All are responsible to Him now, and to Him they will one day give an account of how they have used their power.

(2) *Headship in "the One Body."*—"Christ is *Head of the Church*" (Eph. v. 23). There is no union between Christ and "the powers that be," but there is true spiritual union between His members and Himself. The body began to be fashioned at Pentecost after His death, resurrection, and ascension, and all who

have believed in Him since, have become members of that mystical body, united to the Head and to all the other members. The process by which this is brought about is the baptism in the Holy Spirit (1 Cor. xii. 13), and the moment at which this baptism takes place in the history of a saint, is the moment he first believes in Christ.* The agent is Christ Himself. "The same is He which baptiseth with the Holy Ghost" (John i. 33). Writing to the Corinthians the apostle says, "For in one Spirit were we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free." Christ holds the members for their final salvation. If one member were lacking, the Church might be "holy," but she could not be "without blemish." She must be both. The members hold the Head for communion and edification (Col. ii. 19).

(3) *Headship in the Hierarchy of Service.*—"Christ is the *Head of the Man*:" that is, of course, not of man in the sense of mankind, but of "the man," the male believer. "I would have you know," writes the apostle, "that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God" (1 Cor. xi. 3). In "the Body," Christ is Head of the woman and of the man on equal ground; in fact, in this spiritual relation, "there is neither male nor female" (Gal. iii. 28). But in social, family, and church relationships the difference is recognised and provided for.

* It is quite erroneous to cite the twelve disciples of John at Ephesus (Acts xix), in order to prove that Christians may now be in the same state they were in then. They only knew the baptism of John. They were not "in Christ" at all. To them Christ was merely "One who should come after" John. No Christian can be in this state to-day.

Here there is a hierarchy of authority. Christ as the Servant is subject to God, so the man to Christ, and so in her service, whether in the home or in the church, is the woman to the man. Where this godly order prevails, how striking is the testimony to angels and men! Where it is reversed, how grave is the loss both here and hereafter! This authority is not autocratic, but transmuted. The man himself is "under authority" to Christ. It is not a question of capacity or intelligence, but of godly order. While the woman's strength is in influence, that of the man is in administration, therefore the woman is "not to usurp authority" or "have dominion" (R.V.) over the man (1 Tim. ii. 12).

(3) *Headship in the Place of Responsibility.*—Christ is the *Head of the House of God*. This is "the spiritual House" of 1 Pet. ii. 5. Christ is the Living Stone, and the Head Stone of a house formed of living stones. "The Stone which the builders disallowed, the same is made the Head of the corner" (v. 7). No other "house of God" is recognised in the Epistles, as existing to-day. Christ is a Son "over His (God's) own house" (Heb. iii. 6, R.V.), and the proof of being living stones is continuance. "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6). The Lordship of Christ in the House of God is an intensely practical truth, yet too often ignored. "Why call Me Lord, Lord," He Himself asks us, "and do not the things which I say?" To acknowledge Him Lord is to obey His Word (1 Cor. xiv. 37).

The Coming of the Lord.

W. H. HUNTER.

WITH the death, the resurrection, and the ascent into heaven of the two Witnesses, the Second Woe will pass; not amidst the ecstasy of relief and the sense of triumph which filled the earth but three and a half days before; but as it was at the conclusion of a still more dark and guilty tragedy, with quakings of the earth and smittings of the breast by affrighted men; and the seventh angel will sound, and the Third Woe will have come: that last Woe, which will bring in its brief course of forty and two months (the second half of the seventieth week) the filling up of the wrath of God, and which will become incarnate in its central figure, its great autocrat, of whom John wrote as "THE Antichrist" who is to come, of whom those to whom he wrote *had heard* (1 John ii. 18), and who seems in this way to be identified with the "Man of Sin," the "Son of Perdition," of whom Paul, years before, had written words (2 Thess. ii. 3) with which those to whom the first Epistle of John went were very familiar.

We will find this man, this "Prince who is to come," in the Beast of Rev. xiii.; and will find moreover, in words which cannot be mistaken, that the man will return to earth from amongst the damned, as he will be raised from the dead by the power of the devil; and being so raised will signify his second advent, and will offer "demonstration"* of his claims to

* See 1 Cor. ii. 4. The Greek word, which is translated "demonstration," is a technical term for "a proof drawn from facts."

Divine power by his triumph over the two Witnesses, and by the deliverance which he will obtain for the men of the earth from the affliction of their torment.

But the mighty angel, when declaring that the long DELAY had come to an end, will couple with that declaration an assurance that "in the days of the voice of the seventh angel . . . the MYSTERY OF GOD shall be finished," *i.e.*, completed.

The word "mystery" is a derivative of another Greek word which is represented in the English tongue by the monosyllable *mum*, which describes with admirable terseness the useful practice of holding one's tongue; it will therefore be understood that mystery has in its implication the idea of silence for secrecy's sake. The LORD made use of the word in His earthly ministry, and repeated it more than once in His Revelation: it was a familiar word to Greek-speaking people to most of whom it had an esoterically religious significance, as it was applied to systems of doctrine and practice which might only be disclosed to inner circles of initiated persons. Paul, like the LORD Himself, made frequent use of the term which in his epistles, has (with one exception) a special, and a Divine significance, relative to a changeless purpose of GOD, which was to issue forth to His glory and for the deeper blessing of His people; but which had been "kept in silence through times eternal," until the day should come when the mystery should be revealed unto His own, that these might wait with Him for the later time, when the mystery should be made manifest in His creation.

The particular phrase, the form of words

already quoted, which was embodied in the angel's declaration, "THE MYSTERY OF GOD," appears to have been derived from Paul, as it was employed and what is even more for the present purpose, was interpreted by Paul, some five and thirty years before in his letter "to the saints and faithful brethren in Christ who are in Colossæ," to whom he wrote, and for whom he prayed, until his prayer was intensified into agony, that they might be led into the full knowledge of "THE MYSTERY OF GOD, WHICH IS CHRIST" (Col. ii. 2, R.V.). Here it should be remembered that the word CHRIST (like the word ADAM in Genesis) is used in two senses: first, in an individual and personal sense as in the Gospel word, "CHRIST died for our sins according to the Scriptures;" and secondly, in a collective and mystical sense, as in the great verse, "As the body is one, and hath many members, and as all the members of that one body, being many, are one body, so also is CHRIST."

Both quotations are familiar, and both form part of one document, the first Epistle to the Corinthians. Having them in mind, it will be apparent that it is to CHRIST in the collective and mystical sense that the apostle referred when he declared, so definitely and conclusively that the "MYSTERY OF GOD IS CHRIST," *i.e.*, is the One Body: the Body of which the Christ who died for our sins is the glorious Head, and of which *all* who have personal interest in and salvation through His death, are members; for "*in* one Spirit were we all baptised *into* one Body" (I Cor. xii. 13, R.V.). This is the "great mystery" of Eph. v. 32.

The Preacher's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

NECESSITIES.

- We must needs Die (2 Sam. xiv. 14).
 Christ must needs Suffer (Acts xvii. 3).
 The Scripture must needs be Fulfilled (Acts i. 16).

FROM RAGS TO WHITE RAIMENT.

- Filthy Rags (Isa. lxiv. 5)—Self-righteousness.
 Patched Garments (Mark ii. 21)—Reformation.
 The Best Robe (Luke xv. 22)—Divine Righteousness
 White Raiment (Rev. iv. 4)—Redeemed in Glory.

PAST, PRESENT, FUTURE.

- What I was, by Nature (Eph. ii. 3).
 What I did, in Practice (Titus iii. 3).
 What I am in Grace (Eph. ii. 8, 10).
 What I shall be in Glory (1 John iii. 2).

THEMES FOR BIBLE STUDY.

AND OUTLINES OF SCRIPTURE READINGS.

THE GODHEAD OF THE SON.

- The Eternal Word (John i. 1)—His Eternity.
 The Great "I Am" (John viii. 58)—His Equality.
 The Word "was God" (John i. 1)—His Deity.
 The Word with God (John i. 1)—His Personality.
 Only Begotten (John iii. 16)—His Relationship.

THE WORD INCARNATE.

- The Word became Flesh (John i. 14, R.V.).
 Partook of Flesh and Blood (Heb. ii. 14-17, R.V.).
 Complete and Perfect Man (Gal. iv. 4; Phil. ii. 17).
 In the Likeness of Sinful Flesh (Rom. viii. 3).
 Without Sin and Separate from Sinners (Heb. v. 13).

The Young Believer's Question Box.

Is there anything in the Word of God to indicate that the present revolution among European nations will bring in a reign of peace such as is described in Psalm lxxii. and Isaiah xxxii.? This is being taught, and seems to be accepted by Christians; but is it Scriptural?

There is nothing, so far as we know in the Word, to show that any Scripture prophecy—beyond a general advance of lawlessness leading on to that final form of rule which the Lord will crush at His appearing (Dan. ii. 35, 45)—will receive its fulfilment in the present great European War. If a period of peace should follow it, it will not be the reign of the Prince of Peace, but the result of a compact among the nations, liable to be broken at any hour at the demand of the people, who are

now and will be then the real rulers. Recent events in Ireland show how quickly a revolutionary movement may rise, and what havoc it may work, and this is but a scenic representation of what is coming when the full circle of revolutionary forces unite and break forth as they one day must. Thank God, no saint of the present outcalling of God in grace will be on earth when that outburst comes, but far beyond its reach in heaven. How much of "tribulation" we may see or be called to bear while here, none can tell, but whatever the measure it is not and cannot be of a judgment character, such as the nations must know ere they "beat their swords into pruning hooks" and "study war no more." The world's peace will come when its rightful King is on the throne, and when He is owned as "Prince of the kings of the earth" (Rev. i. 3)—not before. There will be plenty of talk about "universal peace," world reformers will likely be as busy as before launching schemes to bring about a millennium without Christ, and pulpit, platform, and press will lend their aid as plentifully as in the past, but the Stone must smite the image and grind it to powder before the kingdom and the reign of peace can come. God has said it, and nothing can alter His purpose.

Answers to Correspondents.

ANON.—The word in Titus iii. 10, does not necessarily mean one who holds and teaches error. The R.V. gives it "a factious man," one who gives an exaggerated importance to some point, and who in his self-will pushes it to the point of making division by it.

AGED SISTER.—Get the young converts into your home, and feed them with the pure, undiluted "milk of the Word." This will make them grow "unto salvation" (1 Pet. ii. 2, R.V.), and they, if maintained in spiritual health, will soon cease to go and hear the dry essays of an unregenerate preacher.

A. S., GREENOCK.—The Lord does not force His way upon His people, but He sets it before them in His Word, and says, "This is the way, walk ye in it" (Isa. xxx. 21). If others do not, this does not relieve you of the responsibility to walk in the light you have received from God. Obedience is an intensely individual thing, which general neglect of any commandment does not lessen one iota.

G. B., GLASGOW.—There are no doubt many who gather in the Lord's Name outside of all sects,

and seek according to their light and the measure of the grace and spiritual power they possess to give effect to the truth they know, who are lacking in much that those who have more light from the Word desire to see observed. But if they are willing to be taught it is surely the privilege, as it is the responsibility of those fitted to do so, to give them help in the truth, and to encourage them to obey it. We all learn but slowly, and sometimes those who take longest, hold fast what they do learn best. It would be wrong to hasten any company of fellow-saints beyond their light surely, but you need to watch, while bearing in patience with slow learners, that you do not lose what you have, and make their measure your rule. There is a real danger here, and it takes grace to watch that in the process of waiting upon others, you do not surrender what you have received.

D. M., BARROW.—There are matters to talk over in all well regulated families, which it would not be prudent to have all the younger members present to hear discussed. And so in the assembly of God. Elder brethren (1 Pet. v. 1) caring for the flock, able to give counsel and ready to work as well as talk, whose lives are blameless, and who have the confidence of their fellow-saints, will find it needful to come together apart, and should do so even if some who recognise no rule but their own object. This is not a "bench of bishops" legislating, but a gathering of burden-bearers for mutual counsel, the results of which the whole assembly will reap the benefit of.

Letters to the Editor.

Effects of the War on Christian Life and Service.

From various parts and by servants of Christ labouring and serving in different spheres, we have received the following records and testimonies which being, as we judge, for general profit and providing material for godly counsel among those who guide and are exercised unto the welfare of assemblies, we here insert, and ask that they may have prayerful consideration. The present war crisis is testing much, and bringing ut where things really are spiritually and in relation to truths long professedly held, but now being put to the proof in practice.

Heavenly Citizenship.—"Thirty-four years ago I learned from the Word the heavenly calling (Heb. iii. 1) and citizenship (Phil. iii. 20) of the church, and the truth then separated me and has, through

grace, kept me apart from the world's politics, its municipal and military affairs. During these years I have heard and read many arguments inviting Christians to share in governmental and national movements, but all of them without exception involve denial of heavenly citizenship and separation from the world by death and resurrection with Christ. Some have sought to hold both positions, but I do not know of one who has been able to maintain spiritual freshness of soul while engaging in world government in association with ungodly men. These truths need to be kept to the front in teaching (for many do not know them), and daily grace sought to give effect to them in life in all its aspects. This has always been opposed by the world; now it is sneered at by many who claim to be Christ's." D. R.

Our Young Men.—"These are testing times for our Christian young men. Many of them are bearing arms, some by their own choice, others by compulsion. They need and will have the prayers of fellow-believers, not only for preservation of life and limb, but for decision as Christians, for they are being tried in ways they never thought of. And the lack of definite teaching of truths which young men especially need to have dwelling in them (1 John ii. 16) is now apparent everywhere. The hand of the Lord is, I believe, upon us on chastisement because of our neglect in this." W. M.

Political Prayers.—"At a recent prayer meeting convened to supplicate God concerning the war crisis, it was painful to hear so many political prayers. 'OUR cause, OUR armies' were much in evidence. There was little mention made of OUR sins and OUR unfaithfulness to the trust God has committed to us. When this is felt and confessed, with a return to God and His Word, then the sought for deliverance will not be long delayed." G. B.

Gospel Work.—"Both open-air and inside meetings have suffered from lack of workers, but in other ways we seek to occupy open doors set before us. A house to house visitation once a month, leaving a plain Gospel message in each family, has awakened good interest, and two week-night kitchen meetings have resulted. We need to WATCH as well as pray for new openings like this, and occupy them when they are given." C. S.

Liberality.—"With an increase of cost in all the necessaries of life, it need not be wondered at if some who are adversely affected by the war have less to give. But in the case of very many, wages has been vastly increased, and they are well able

to give for the Lord's work and to aid their poor and suffering fellow-believers, if they have the heart to do it. I notice that the principles and pattern of godly giving are very seldom taught, and the result is that many do not know them. Judging from excess in dress, increase in furnishing, the amount spent in luxuries, and the display of gold and jewels among Christians, there is need for some plain and pointed ministry of the Word bearing on these matters. This might result in a 'higher life,' a 'larger heart,' and a more 'open hand,' with less said about either than we at present experience.

G. H. B.

Consolation.—"A ministry of Christian consolation is much in season at the present time. Sorrow, care, and depression are everywhere. God's people need the Word ministered in grace to uplift and encourage and cheer. And only those who have proved His faithfulness in trial, His sufficiency in trouble, and His sympathy in sorrow, can give it. O what need there is for Barnabases—true 'sons of consolation' (Acts iv. 36), who will speak the word in season to the weary. Let all who have this ability use it to console and comfort those that mourn, and to help others who are ready to halt, being discouraged because of the way." A. M.

Egypt to Canaan.

Notes for Use of Bible Students with Coloured Chart.

The Manna (Exod. xvi.)—Rained from heaven morning by morning for forty years, it lay on the dew, white, pure, sweet, in but not of, nor defiled by the sand of the wilderness—"angels' food" (Psa. lxxviii. 25), "the bread of heaven" (Psa. cv. 40). It was gathered each morning fresh, eaten as it came, and by it they were "satisfied." The manna is an emblem of Christ "the Bread of God," He who came down from heaven, humbled Himself, passed through the earth a Stranger, lowly, holy, unspotted, undefiled. On Him, as presented in the Word, His people feed. He is sweet (Song v. 16), so is the Word (Psa. cxix. 103). But that Word is to be read, meditated on (1 Tim. iv. 14, 15), not mixed with traditions which make it of none effect (Mark vii. 13), or corrupted by man's wisdom (2 Cor. ii. 17). A healthy Christian desires God's Word (1 Pet. ii. 2), delights in Christ (Song ii. 3), and grows. But "a mixed multitude," emblematic of religious professors without life, lusted after Egypt's food (Num. xi.), and true Israelites followed. The manna was called "light

bread," they wanted flesh. So with the carnal mind: it seeks novels, neglects the Bible, has no desire for Christ. The climax was reached when Israel "loathed" the manna (Num. xxi.) and judgment came. So must it be when God's people turn from God's Word to "fables" (2 Tim. iv. 4), and lightly esteem that Word which in God's estimation is "more precious than gold," and in the experience of the healthy Christian "sweeter than honey" (Psa. xix. 10).

Notes from War Lands.

France.—Great events, in which most of the Expeditionary Forces have had their share, have been witnessed on the battlefields here during the past weeks, and the toll of death and disablement has been very heavy. Among the fallen are many of the children of God, for whose friends who mourn their loss, there can be no lack of true sympathy. From some of the wounded who are in hospitals we hear of blessed opportunities to spread the Gospel by means of tracts and booklets. One writes, "The parcel of Gospel books has been distributed, and welcomed by all." A group of brethren in Christ working together in a quarry have helpful Bible readings together, and are permitted to meet for "the breaking of bread" but not to preach. Rome's priests have their hand in that no doubt. A brother in **Nlort** writes of interest in the Word, and others who give themselves to the work of spreading the Gospel among troops arriving, find them accessible and ready to listen. With the shadow of death hanging over them, many soldiers are found reading the Words of Life, and we note the continued and increasing liberality of God's people in providing it for them.

Belgium.—While little news in detail is available from Christians here, we record with gratitude that their need is being met through gifts of fellow-saints in many lands, for which they are deeply thankful. There is a measure of liberty to meet for worship, but every movement is watched and suspected. These Christians have for almost two years now, been practically "in bonds," and need our prayerful and practical sympathy still.

Italy.—Native workers in this land feel the strain of war conditions much, but are encouraged in their service by a ready ear for the Gospel. Some Christian young men in the army have been wonderfully preserved, and find many opportunities of testifying for the Lord among their comrades.

Personal Dealing with God.

IT is the special privilege of the saint to deal with God about everything. He has been brought into the innermost circle of His favour, set down in the light of His countenance, and assured of his perfect acceptance there "in the Beloved." He knows God as his Father, he has been taught to consult Him about everything, and to commit all his cares and burdens to His love and power. Not only has his present salvation and future bliss been assured to him "in Christ Jesus," but the whole range of his earthly life and all the details thereof are in the hands of God. Nothing can happen to him apart from his Father's knowledge, or without His sanction. His needs are all known to God, and he is encouraged to consult God about everything. Nothing is too trivial, nothing too great to speak of before the Lord in prayer. His word of counsel is, "In *all* thy ways acknowledge Him, and He *shall* direct thy paths" (Prov. iii. 6). If this were heard and heeded by God's people, how different it would be with many! To have personal dealings with God concerning the affairs of daily life in the home, and the business, on the farm and in the mart, would bring a radiance of heaven into lives in which hitherto God has had but little place. The safety of a loved one on the battlefield, the security of a sailor son on a mine-sown sea, the possibility of a midnight raid across the heavens scattering death in its path, are matters over which a living, mighty, present God has control, and which it is

His people's privilege to speak to Him about in prayer. For has He not said, "In *everything* by prayer and supplication with thanksgiving, let your requests be made known to God" (Phil. iv. 6)? It is this habituation of the soul turning to God and consulting God about everything that is the chief lack in the Christianity of the hour. It is the lack of this "practice of the presence of God," as a monk of the seventeenth century, whose duties lay in the kitchen of the monastery, called this habit of recognising God at hand, ready to be used by His own, everywhere, in everything, and always—that is felt by spiritual souls in most of the "religion" and in very much of the "ministry" of the present time. Theories there are in superabundance, proposals, plans, projects, and prophecies how spiritual revival and increase are to come in the church, and how the Gospel is to triumph in the world. But until there is a recovery of the lost art of personal, definite, daily dealing with God about everything by God's people, for themselves and others, there never will be much more than the casual droppings from a Hand that waits to be opened wide in blessing to a people who have been restored to their highest privilege of personal dealing with God in EVERYTHING. And be it remembered, this kind of life is only possible to the Christian as he makes it his aim to walk with God in obedience to His Word, and in separation from the world and "the counsel of the ungodly." For it is incompatible to be in intimacy with God, while cherishing with the world which is in opposition to Him. J. R.

A Patriarch's Confession.

NOTES OF AN ADDRESS BY THE LATE H. W. FIGGIS.

THE patriarch Job was a Gentile, probably a contemporary of Abraham. Beside the book that bears his name, and tells us of his faith and hope, there are two references to him given in the Bible—one by Ezekiel, in which his righteousness is named (Ezek. xiv. 14), and one by James, in which his faith and patience (Jas. v. 11) under trial are mentioned as exemplary. A glance at Job's faith is given in chap. xiii. 15, where, in the midst of his sore trouble, he confesses his confidence in God. Satan asserted that Job's religion was because it benefited him in this world, and that if God took all this from him he would curse Him. But when calamity after calamity came on his property, his family and his person, he justified God, and confessed his faith in a present God and a future life. He knew he had a living Redeemer (chap. xix. 25), who in His own time and way would show all the apparent inequalities of the present life to be part of His all-wise plan, and in that life beyond death their mysteries would be fully explained. His grand confession, "I know that my Redeemer liveth," he wished to be "printed in a book" and "graven with an iron pen and lead in the rock," to be read by coming generations. He knew that what he was saying was true; he had no doubt at all about it. Now, what is his message? It is of a living Redeemer. The word from which our word redeemer comes is *Goel*, and it means kinsman, redeemer, and avenger. In Israel, one

had to be a kinsman in order to become redeemer (Lev. xxv. 25), and as kinsman he had the right to avenge as well as to redeem (Josh. xx. 5). This all pointed on to the Lord Jesus, who, in His own person, is at once Kinsman (Heb. ii. 14), Redeemer (1 Pet. i. 19), and will yet be Avenger (Rev. xx. 10) on our great adversary. By His Incarnation at Bethlehem and His redemptive work at Calvary, He has acquired the right to deliver the bodies as well as the souls of His people from the great usurper's power, and to bring them into that glory upon which He has already entered. It was to this far-off day that Job looked forward joyfully. He did not know all that has been revealed in the Word to us of the Word who became flesh, who wrought redemption by His death, who is our hope as risen, and coming, but he knew that he had a Redeemer, living and "whom mine eyes shall behold for myself," as he puts it. And surely, if all this was the hope and the solace of the patriarch of these early times, it ought to be much more so to us to whom redemption has been made known in all its fulness, and the great Redeemer in all His love and power. There is a redemption from all iniquity, and from a vain manner of life, which is present, but the redemption of the body, which Job dimly foresaw, is yet future. In the midst of earth's sorrows, its toils and trials, in the hour when everything is dark and seemingly against us, let us look up, and in a firm, unflinching faith confess, "I know that my Redeemer liveth," and that because He lives, all must be well with His own.

“Unto His Name.”

W. R. LEWIS.

“**W**HERE two or three are gathered together unto My Name, there am I in the midst of them” (Matt. xviii. 20). The Name is still the expression of all that He is as the Lord Jesus Christ. It still reminds us that He is absent, and that we are where He was put to death. It is the day of the Spirit’s presence to lead, and guide, and teach. But the expression is not now “in (*en*) My Name,” as if we represented Him or even were acting by His authority—though we can exercise authority so gathered—but it is “unto (*eis*) My Name,” as the centre of attraction. And true reverence for the Holy Scriptures will not be manifested in trying to seek resemblances in things which differ, but rather in humbly seeking to discern the real difference between those which resemble one another. It implies association with Him according to the revelation He has given of Himself. We are gathered not to a particular doctrine or to a particular form of church government, but to His Name in all the truth of His Person, His work, and His authority.

When He drew us to Him in all our sin and wretchedness, we learnt to know Him as our Saviour. He taught us then this blessed truth. But now, when He gathers us round Himself, He reminds us that He is our Lord as well. We found that the ransom which released us, also purchased us, and that He claims complete control. To be gathered to His Name will mean

that we are not only intelligently associated with Him as the Saviour, but also as the Lord. We shall recognise that we have to do with One who claims unquestioning submission, and whose Word must regulate everything. Our being gathered to His Name will then be no mere casual meeting, or the outcome simply of agreement with one another. It will be a meeting by His appointment in His divinely-ordered way. It will be no mere choice of ours, or a manner that appeals to us, or that in which we get most good, for that would have self as the object instead of the claims of our Lord. To be gathered in His Name will certainly not be looked upon as a privilege to be used or let alone as we may please. It will be an acknowledgment of His love and grace indeed, but pre-eminently of His authority and control.

How is it with us then? Let us leave now the mistakes of others, and let us ask ourselves, what do we really know of being gathered to His Name? Professedly, we may have given up other names, and outwardly we may seem to be gathered in this way, but if it is not the response of holy and happy obedience and of loving desire to do His will, and we are where we are in the consciousness that it is where the Lord would have us be, we can know little or nothing of being gathered to His Name. “Where two or three are gathered together *unto* My Name there am I in the midst.” His promised presence is not dependent upon our feelings or experiences, but it is dependent upon our being gathered to His Name. If the all-important condition

is not fulfilled, the blessing will not be ours. The Lord grant that we may never rest until His presence is known and enjoyed by us.

Is there, then, any means of testing whether we are in fact so gathered, for otherwise those most ready to assert the fact, would seem to have the monopoly of the blessing. There surely is a test. Those who worship idols, we read, become like them (Psa. cxxxv. 18). Even so we cannot really worship the Holy and the True and be in His presence, without becoming more like Him. His Name calls for holiness and truth. Godliness is Godlikeness. Is this true of the gathered companies of His saints? Do they evidently walk in separation from the world? Are they manifestly declared to be epistles of Christ? If so, His mind and affections will find their reflection in their ways and words. Oh! let us remember that the fact of our being gathered to His Name will bear its own evidence, and this will only be by the *manifestation* and never by the mere *assertion* of the fact. How we should be humbled in the dust as we think how little the savour of His knowledge has been manifested through us in every place. How little we have shown in our words and ways the fact that we own His Lordship, not only in the assemblies of the saints, but also in our homes, our occupations, and our behaviour in the world.

God's Use of Trial.

"These daily trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st find thine all *in Me*."

Alliance with the World,

AND ITS EFFECTS ON THE PEOPLE OF GOD.

FIRST PAPER. BY THE EDITOR.

WHEREVER the true people of God join affinity with the world, their spiritual life suffers, their spiritual power declines, and their testimony for God among men loses its effect. This is not to be wondered at; it is exactly what we ought to expect. The great system called in Scripture "the world"—which includes all the unregenerate—heathen, educated, and religious, is characterised by the Holy Ghost in one short significant phrase as that "which lieth in the Evil One" (1 John v. 19, R.V.). He is this world's "prince"—its ruler (John xvi. 11), as he is its "god"—for the Word tells us he is the "god of this age" (2 Cor. iv. 4, R.V.). The people of God are a people, given by God to Christ "out of the world" (John xvii. 6). And it was to deliver them "*out of* the present evil age" (Gal. i. 4, R.V.) that "Christ died for our sins." In His prayer to the Father, He says concerning His people who have by the gift of the Father and the death of the cross been separated from the world, "They are not of the world, even as I am not of the world" (John xvii. 16). One would think that the separation thus so fully and completely made between the children of God and the unregenerate, would have been loyally maintained, and that God's true people would have kept themselves "unspotted" (James i. 27) from that world whose princes "crucified the Lord of glory" (1 Cor. ii. 8), and who still reject Him as Saviour and deny Him

as Lord. For be it remembered, that although much has happened since the day that the world hanged the Son of God on a felon's cross outside Jerusalem, and since the Roman emperors put His first followers to the sword and cast them to the lions, the world has no more room for the Christ of God to-day than it had then. And you have only to confess His Name and own His claims in practice, to find that out. It is because of this, that the solemn and searching word of the apostle is as true now as it was when written: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world *maketh himself an enemy of God*" (James iv. 4, R.V.). This is a line of teaching which has become all but obsolete. It is not popular, and those who study to keep themselves in favour with lifeless professors and worldly-minded Christians do not mention it, because it would cut too deep and give terrible offence. Nevertheless it is the truth of God—and needed truth too—for the present generation, as it was for the past. It is no use nibbling at petty evils, and prescribing remedies for tiny excrescences, while the glaring sins of open alliance with the world, unequal yokes with the unconverted, social friendships with the ungodly, and unholy fraternisings of all sorts with the apostate religious world—God's greatest enemy on earth—are practised and condoned and gloried in. There can be no real revival of spiritual life, no abiding restoration of Divine power in the service of God, no fresh flow of the living stream that makes glad the people

of God, and goes forth bearing life and health to the unsaved, until a clean, complete, and definite separation is made from the world, and a full obedience yielded to the Word which comes from God to all who are in these conditions: "Come out from among them and be ye separate, saith the Lord; touch not the unclean, and I will receive you" (2 Cor. vi. 17). Alliance with the world in its varied forms is without doubt the greatest snare of our time. It is the most powerful weapon the devil has at his disposal for rendering the testimony of the Christian and the church ineffective. It claims its victims among the children of God by means of thousands of deceptive charms. It can be brought in insidiously and religiously, with a fair show of earnestness for the welfare of others. But whatever brings the people of God into alliance with the unregenerate, and joins them in a common affinity, is an open breach of one of the plainest commandments of God given in His Book for His people's obedience. The many popular, sociable, philanthropic, and semi-religious fraternities, co-minglings, amusements, dress parades, in sharing which the people of God *must* leave their separated position, and practically deny their Nazarite character in order to meet the world on its own ground, are alliances with it, which come distinctly within the scope of these withering words, "The friendship of the world is enmity with God. Whosoever, therefore, would be a friend of the world *MAKETH HIMSELF an enemy of God*" (James iv. 4, R.V.). Some instances of such alliances recorded in the Word, we will look at next month.

The Word and the Worker.

AN ADDRESS TO CHRISTIAN WORKERS IN LONDON.

By J. B. WATSON. SECOND PORTION.

TO the preacher, and teacher the greatest cause of all for a well read Bible is to have his own soul brought under the power of the Word. We must know experimentally the things we seek to teach. We must know the cleansing of the Word in our own habits, motives, and beliefs. As we read the Scriptures prayerfully, we shall feel the edge of the Word on our conscience, know its searching ray laying bare relentlessly the lurking evil we have harboured ; and, blessed be God, driven into His presence concerning these sins and faults, we shall know the cleansing of the self-same Word of the Lord.

You remember the legend of Hercules' cleansing of the Augean stables : how he accomplished this by diverting the course of a mountain torrent so that it passed through them, carrying away in its onrush the accumulated filth that had lain there so long. So doth the Risen Lord cause the living water of His Word to flow down through our hearts from on high, cleansing away the evil, purifying the life-paths, and leaving His assurance within us, "Now are ye *clean* through the Word I have spoken unto you."

READING.—The first word I wish to say to you then, is READ. Read methodically, read prayerfully, above all read with a purpose. If we really *do* believe that all Scripture is "God-breathed," that His Word is very pure, that there never has been nor ever will be a man wise enough to abridge it by so much as a single sen-

tence : that it is as true of the Bible as it is of the Church which is His body, that "the uncomely parts are the more necessary," then, again, I say, *read* it, with the mind bent over it to gather the meanings of the Book. Let no day close upon us, without our having carefully read some portion of it. Paul's mantle has always been falling on the young man who, from a child, has known the Holy Scriptures—so fail not, my brothers, of your high responsibility to use the precious Volume aright. I often think that one of the questions the Lord may put to His servants in that day will be, "What use did you make of the Word of God that I put in your hand?" Michael Bruce wrote on his Bible flyleaf the lines—

"'Twere very vain of me to boast
How small a price this Bible cost ;
The day of judgment will make clear
'Twas very cheap, or very dear."

MEDITATION.—Next, I wish to urge the need of *Meditation* in the things of the Faith. This should follow naturally out of such a course of reading as I have suggested. Some theme or subject, some incident or text will lay hold of the mind and heart, and become food for the soul. Mind and heart, I say, for whilst reading is an exercise of the mind, in meditation both heart and mind are engaged. J. G. Bellett has some helpful words to say on meditation : let me quote them to you—
"The soul is the dwelling-place of the truth of God. The ear and the mind are but the gate and the avenue ; the soul is its home or dwelling-place. The *beauty* and the *joy* of the truth may have unduly occupied the outpost, filled the avenue, and crowded the gates ; but the *reality*

of the truth can be known only in the soul. *And it is by Meditation* that the truth takes its journey from the gate, along the avenue to its proper dwelling-place."

Psalm xxxix. verse 3, contains a very beautiful simile of meditation. There the writer says of himself, "My heart was hot within me: while I was *mus*ing the fire burned, then spake I with my tongue." Thus again it appears that in meditation, heart and mind are active: affections and intellect are both engaged—the heart warm, the mind musing. The figure employed brings to my mind the old-time method of making fire—first a spark through contact of flint and tinder, then the careful fanning of that spark till it breaks into a tiny flame, then the arranging of fuel around the flame, until presently a big, glowing blaze cheers the eye and warms the hand. So first, in reading, the mind and the truth come into contact; in the domain of thought, a spark remains which, fanned by the gentle current of meditation, glows yet brighter and brighter, and at length becomes a flame, "the fire burns," the whole man is aglow, thrilled with the theme, and the erstwhile silent tongue becomes eloquent and ready—"then spake I with my tongue."

In meditation, the mind disengaged from temporal engrossments, puts itself into touch with eternal things, and assumes the attitude of passive receptivity to the teaching of the Holy Spirit, as the sensitised paper, put into contact with the photographic negative and turned toward the light, receives the image through the power of that light.

Ah! when some Scripture or subject seems to unfold itself slowly to us, laying hold of us completely, do we not feel that we understand something of what is meant that is written so often of the old-time prophets of God, "the Word of the Lord *came* unto him." Then it is that we feel as Elihu did, when, after long silence, he said, "I am full of words—the Spirit within me constraineth me. . . I will speak that I may be refreshed. I will open my lips and answer." Then we understand what Jeremiah meant when he recorded that "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

—o—

Looking for "The Day."

LORD, for Thee our souls are longing,
 Longing for the Day;
 Longing for Thy glad returning,
 Looking for that glorious morning,
 When Thy saints, around Thee thronging,
 Rise from earth away;
 Yes, O Lord, our souls are longing,
 Longing for that Day.

Lord, for Thee our hearts are sighing,
 Sighing for the Day—
 Sighing for this sad creation,
 As we hear from ev'ry nation,
 Groans of those who, darkly dying,
 Hopeless pass away:
 Can we then refrain from sighing,
 Sighing for the Day?

Lord, Thy Church has long been waiting,
 Waiting for "the Day;"
 As we watch for Thy returning,
 May our hearts be ever burning
 While the story we're relating
 Of Salvation's way;
 Saved by grace we now are waiting,
 Waiting for the Day.

"The Mystery of His Will."

PART IV.—THE HEADSHIP OF CHRIST.
WILLIAM HOSTE, B.A.

THE last aspect of Christ's Headship we will now look at, namely, *His Headship of Universal Authority*.—This is the side of truth we are now considering. "We see not *yet* all things put under Him," but all things will be, for it is God's "good pleasure, which He hath purposed in Himself." Christ will yet become the Source of all blessing in a universe of bliss, the Centre of many and varied circles of the elect and redeemed of all ages, the Object of universal contemplation and worship.

Well may this be called "the Mystery of His Will," for such a glorious climax had never "entered into the heart of man." That one born as a Babe in a village stable, and afterward a homeless Stranger in a despised province, "rejected" by His own nation and handed over by them to a foreign power who gave Him the cruel and shameful death of crucifixion, should prove to be the long-expected Messiah, the heir to David's throne, the Saviour of the world, and "God manifest in the flesh;" all this is truly wonderful and utterly incredible to the carnal mind. Yet it was all foretold in the Old Testament Scriptures and confirmed by angels at His birth, that His kingdom should stretch from sea to sea and from the river to the ends of the earth, that it should last as long as the sun and moon endure (Psa. lxxii. 8-17): that not only Israel, but the Gentiles, should bow beneath his sway, had been

sung by the psalmists and prophets of old. But that His kingdom should have height as well as breadth, and be heavenly as well as earthly, should include "all things that are in *heaven* and that are in earth," and be conterminous with the infinite universes of God, were surely surprising and altogether unlooked for developments, which go far beyond the highest thoughts of the saints of Old Testament times. This is, however, the purpose of God for Him whom He delighteth to honour, for "He hath put all things under His feet and gave Him to be the Head *over all things* to the Church which is His body, the fulness of Him that filleth all in all" (Eph. i. 22). "*Head over all things to the Church.*" All these glories He possesses for the advantage of the Church, who share with Him the inheritance. This she will enter on in association with Him when he comes. He will come to set up His kingdom, not as the messenger of peace, but to make war, as the Stone cut out without hands to crush the Gentile power; not to sprinkle them with His atoning blood, but to sprinkle His garments with the blood of vengeance. Thus the air will be cleared as after a terrific thunderstorm for the establishment of that kingdom, in which all will be "headed up" in Christ. What the characteristics of His kingdom are, we shall see in our next.

Strangers Here.

We are come from a far country—
From a land beyond the sun;
We are come from that great glory,
Round our God's eternal throne:
Thence we come, and thither go,
Here no resting-place we know.

The Coming of the Lord.

W. H. HUNTER.

FROM this safe and sure basis we can go on to consider what the angel's proclamation as to the COMPLETION of the mystery may mean.

When, in accordance with the promise in the upper room, the Lord Jesus will come again to receive His people to Himself, not one will be missing at that reception out of the untold millions who, through faith, obtained salvation in Him between the two well marked termini, namely, the day of Pentecost, when He poured out the Spirit (Acts ii. 33), and the day of His coming again for His people, when He will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. In God's book all His members were written (Psa. cxxxix. 16), and at the meeting "in the air" all the members will have part; else the Body would have lack, and the lack would be everlasting. All the members will truly be gathered unto Him, but the Body will not yet be constituted; the mystic elements will be together, but the MYSTERY will not be manifested, for it will not yet be COMPLETED: there will yet remain work which must be done; serious, solemn work; before the completion of the mystery can be effected; that is to say, before every individual member of the Body can be brought into the place of his unchanging destiny in CHRIST, the place of his true and righteous relationship to the Head of the Body.

The fixing of the destiny, the determin-

ation of the place in the Body, will be a matter of gain and loss for every believer, and will therefore be of the business which must be transacted and of the work which must be done at the Judgment Seat of Christ, before which "every one of us shall give account of himself to God." The work of Christ on the Cross will reach its consummation in the work of Christ on the Judgment Seat; and as God was in Christ on the Cross in the great work of reconciliation, God will be in Christ on the Judgment Seat, "judging right" amongst the reconciled. It is for this reason that we read not only of "the Judgment Seat of Christ" (2 Cor. v. 10), but also of "the Judgment Seat of God" (Rom. xiv. 10, R.V.), although on that day Christ alone will be seen, for "the Father has committed all judgment to the Son" (John v. 22).

There are two lines of Revelation in the great Book from which these Notes are derived; lines which are concurrent, and yet are in measure distinct: one is a heavenly line, the other is earthly; if the lines be followed reverently and in faith, it will not be difficult to discover that in the heavenly line, the time for the Judgment Seat must be found between the solemn hush which will follow the opening of the seventh seal in chapter viii. and the appearance of the Great Sign in chapter xii. (for the "Man-Child" is but the Mystery of God from the Israel point of view), a conclusion which may be otherwise expressed if we suggest that the period of the Judgment Seat in the heavenly line, will coincide with that of the judgments of the Seals in the earthly.

The Preacher's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

THE WORDS OF CHRIST.

- The Saviour's Loving Invitation (Matt. xi. 28).
 The Lifegiver's Sad Lamentation (John v. 40).
 The Judge's Solemn Declaration (Matt. vii. 23).

FAITH'S OBJECTS.

(Heb. xi. 1, R.V.)

- It Looks to Christ Crucified, for Life (John iii. 14, 15)
 It Gazes on Christ Glorified, for Power (Heb. xii. 2).
 It Waits on Christ Coming, for Glory (1 Thess. i. 9).

FULL SALVATION.

- Frankly Forgiven all Trespasses (Col. ii. 13).
 Freely Justified from all Things (Acts xiii. 39).
 Fully Delivered from all Foes (Col. i. 13).

BRIEF STUDIES IN THE PSALMS.

GOD'S BOUNDLESS BENEFITS.

(As detailed by the Psalmist in Psalm ciii.).

- A Bountiful Giver (ver. 2).
 A Gracious Forgiver (ver. 3).
 A Mighty Healer (ver. 3).
 A Great Redeemer (ver. 4).
 A Rich Satisfier (ver. 5).

A BRIGHT PICTURE OF GOD'S PEOPLE,

As Found in Psalm cvii.

- Redeemed by the Lord (ver. 2).
 Gathered out from the World (ver. 3).
 Sustained from Heaven (ver. 5, 6).
 Led on in the Right Way (ver. 7).
 To an Eternal Dwelling Place (ver. 8).

The Young Believer's Question Box.

Do the words in Isaiah lxiii. 1-3, in which the Lord is described as treading the winepress alone, refer to His sufferings on the Cross? Some popular hymns and a frequent use of the words on the lips of those who lead the thanksgiving of the assembly say so, but is this their meaning?

A reference to the context can leave no doubt on any unbiased mind, that the words have reference to the Lord's coming in judgment. The words following the description of the One who treads the winepress and comes with His garments dyed in blood, which are—"I will tread them in Mine anger and trample them in My fury, and their blood shall be sprinkled on My garments and stain all My raiment, for THE DAY OF VENGEANCE is in Mine heart," surely make it plain to all, that it is not

Christ as the Sacrifice dying for man's sin, but as the Judge of mankind treading "the winepress of the fierceness and wrath of Almighty God," as Rev. xix. 15, with xvi. 20, tells us He will, at His coming to punish His enemies, and deliver His redeemed of Israel from the oppressor's grasp. A few words snatched from their context may be made to teach anything, but this is not exposition or ministry of God's Word. A misapplied text at the top of a poet's sentiment or a preacher's "yarn" is bad enough, but when distorted Scripture is presented to God as worship, it surely comes perilously near to the offering of "strange fire before the Lord" (Lev. x. 1).

Answers to Correspondents.

CONVERT.—We rejoice to hear of your interest in the Word of God, and that you, with six others newly saved, meet for united prayerful study of the Book. We do not recommend Commentaries; most of them are "very dry" even when sound, as all are not. Use a Concordance and whatever "helps" you can avail yourselves of in private reading, but when you come together, let the words of the Book of God alone occupy your thoughts.

PREACHER.—Lack of education and consequent inability to speak in public correctly would surely indicate that one should not force his way in public ministry. Yet he may render true and fruitful service in a more private sphere, and by diligent use of time in adding what he lacks, he may be led on and out to wider fields of service.

SERVANT MAID.—If you have engaged yourself to a mistress who demands your attendance on duties each Lord's Day morning, preventing you from showing forth the Lord's death with His people, you need not complain. But surely if you had set the Lord and His Word before you, and made it your first business to please Him, He would have found you a place in which it would be possible for you to get at least sometimes to the Lord's table. Alas! when He is forgotten, and His claims put second to our own, trouble always ensues.

ANON.—Your position in association with the liquor traffic is untenable for a Christian, and you should relinquish it at once, in obedience to Eph. v. 11, looking to God to open a way for you.

ELDER.—Those described in 1 Tim. v. 9-10, are evidently widows who were cared for and their wants supplied from the funds of the assembly.

It has nothing to say regarding service, or what you call "deaconess work." There is plenty of scope for such work, and some fine samples of it in Rom. xvi. 1, 2, 12, but no record of any "salaried servants" in it, either male or female.

D. S., RYDE.—It may be the sacrifice of his position in "church circles" that hinders your friend from casting in his lot with the company in the upper room, but it would be at least worth while inquiring whether there is any repulsive element among them that stumbles a spiritual man whom God is leading on in His truth. Some companies of believers have become so like the world and so near to the sects, that it is hardly worth while leaving denominationalism to be in and of them.

Points of Practical Interest to All.

Punctuality.—"When the hour was come, He sat down" (Luke xxii. 14). And those who are to be there "with Him" ought surely to be in their seats rather before than behind the time. Those who are habitually late in coming to meet their Lord (Matt. xviii. 20), do not usually so dishonour their host at a social gathering or a tea party.

Conciseness.—The apostolic declarations of the Gospel, as given in Acts ii. x., xiii., are patterns of brevity and conciseness, as they are of fulness of matter. Each sentence tells, and there is no verbiage. When the speaker has little matter, it is better to stop when it is given, than to repeat himself, or fill up time with what is only "packing."

Exposition of the Word of God is the bringing out from it its true meaning, and so presenting it to the hearers that they may be sanctified (John xvii. 17) and edified (1 Cor. xiv. 12) by the truth. To put into a text what it does not teach, or to hang on it a long string of one's own theories numbered, firstly, secondly, and so forth, is not exposition, but rather—as one truly characterises it—IMPOSITION. And by this means many questionable doctrines are quietly introduced to do their evil work.

Conferences are often fruitless of abiding spiritual results, because the ministry given is not in season. For a word spoken may be God's truth, without being God's message for that people at that time. Those who occupy the time in ministry should wait on God for the right word to meet the present need. And God, who knows, can give it. Those who have a few elaborate stock addresses, which they give out in turn, here and there, need to

remember that they may please yet not profit those who hear them. And it is a well-attested fact, that what does truly profit God's people, does not always please them at the time they get it.

Egypt to Canaan.

Notes for Use of Bible Students, with Coloured Chart.

Water from the Rock in Horeb (Exod. xvii. 1-7) smitten by the rod, which opened to let the waters gush out (Psa. cv. 41), is emblematic of the Spirit given consequent on the death and glorification of Christ (John vii. 37-39). The Spirit imparts life to the believing soul (John iii. 5). He dwells in the believer as a well, springing up (John iv. 14), and from the Spirit-filled Christian it flows forth as a river (John vii. 38), bearing life and health and healing (see Ezek. xlvi. 9) to others. The descent of the Spirit as the Comforter, promised by (John xiv. 16) and sent from (John xv. 16) the glorified Lord, came at Pentecost as recorded in Acts ii. 1-6. And He is here now working conviction in the world (John xvi. 8-11), sealing (Eph. i. 13), and indwelling the saint (1 Cor. vi. 19), the source of his strength (Eph. iii. 16), his teacher and guide (John xiv. 26), his power for worship (Phil. iii. 3, R.V.) and service (Rom. xv. 19). All true believers have been made to drink of the Spirit (1 Cor. xii. 13), but all may not be filled with (or in) the Spirit (Eph. v. 18).

War with Amalek (Exod. xvii. 8-16) follows. In the experience of the saved, redemption known (Eph. i. 7), the Spirit received (Eph. i. 13), is followed by conflict with the flesh, which, although no longer the ruling power (Rom. viii. 2), is still within the born again one, and asserts its presence by beginning the conflict, as Gal. v. 17 informs us. But it does not now have its way, it "cannot do the things" that it would, for the Spirit in the new man resists the desires of the flesh, and enables the believer to "mortify the deeds of the body" (Rom. viii. 13). Moses on the hill-top, with his hands upheld by Aaron and Hur, represents the Christian POSITIONALLY in communion with God, with Christ and the Spirit as his Paracletes, Advocates, Helpers, one above, the other within, interceding (Rom. viii. 26, 34). Joshua, down below, using the sword on the aggressive Amalekite, represents the Christian CONDITIONALLY, using the Word (Eph. vi. 17; Heb. iv. 12) on the flesh in self-judgment. This war continues until death, or until the Lord's coming ends it.

Reflections, on the Effects of the War, On Spiritual Life among the People of God.

Two years of war among the nations of Europe have had many results which are not recorded in the daily press, but which those whose eyes are open to spiritual things, and whose hearts are exercised unto that which belongs to the Lord and is of Him on the earth, cannot fail to observe. It is not given to us to prophesy what the final issues of this war may bring to the kingdom and church of God, nor is it ours to say that this or that event among the nations and in their gains and losses on the fields of war, is the judgment of God for certain evils which have long been practised by them. All this is among "the secret things" that belong to the Lord (Deut. xxix. 29), and among "His matters" of which He "giveth not account" to man (Job xxxiii. 13). But the state of the soul, the strength or weakness of spiritual life, the path of the Christian through the world, the place of the church in it, and the character of its testimony toward it, are matters of abiding interest which all are called to discern, and in which each is responsible to be exercised, for their abiding standard and pattern are ever with us in the Word, wherewith to judge ourselves and try our ways.

Sorrow has softened many hearts, and **sympathy** with others who are passing through the "valley of the shadow," has been much in evidence during the months behind us. This is surely from God, and of true value for the enriching of the experiences of His people who are exercised thereby.

Prayerfulness has been increased among individuals and in some assemblies, and Spirit-taught souls on intimate terms with God, souls accustomed to call upon Him "in the day of trouble" (Psa. li. 15), are working greater deliverances (see Dan. ii. 17, 18, 28) than embattled hosts. We shall know all this more fully in a coming day of revelation, manifestation, and acknowledgment. This is also of God's mercy, for spiritual ease and apathy had almost deprived us of the habit of prayer. But, on the other side, the past two years have developed some lamentable forms of departure from God and His truth, and revealed those that already existed among many of God's people.

The Heavenly Calling and Citizenship of saints (Heb. iii. 1; Phil. iii. 20) **SEPARATION** FROM the world (Gal. i. 4), and pilgrimage through it (i Pet. ii. 11), are truths which, when they come in power to

the hearts and become operative in the lives of Christians, work wonderful changes, severing and keeping them apart from much that is popular in the world. But where these things have been picked up as mere theories or parts of "our belief," they fail to govern the life and are easily and quickly lost. The entrance into political and national affairs by their own choice of many who professedly owned these truths, tells how little they knew of them in power, and how lightly they were held, or holden by them. This, though sad enough, "clears the air," and helps to show "who's who."

Spiritual Life and health have undoubtedly suffered in very many, by allowing the belligerent spirit, so rampant in the world at present, to find a roost in their thoughts, making them warriors in all but act. The Spirit of God, whose emblem is a gentle dove (Matt. iii. 16), is thus deeply grieved and silenced in the soul, as He must be where a love of slaughter under any name is indulged.

The Bible Neglected for the daily newspaper is an evil sign, and has gone so far that some who sit around the table of the Lord go therefrom to buy and devour the Sunday editions, which are especially flavoured with the contributions of avowed unbelievers and of the enemies of Christ and Christianity. Do children of God expect to escape Divine chastisement for such practices as these? To read the newspapers for necessary information is not of itself evil, but to allow the excess of it, so as to rob God of His due and the soul of its sustenance, is sin. And to countenance the godlessness and greed of issuing uncalled for newspapers on the Lord's Day, is altogether unworthy of one who calls Christ his Lord.

Humiliation and confession has been made of the nation's sins, but it costs far more to confess the sins of the church and our own in particular, and to depart from them. This was the character of the prayers of Daniel and Ezra and Nehemiah, who lived in times when decision for God was especially called for, and who by their definite testimony and clear lead, were used in blessing to their fellows. We cannot tell what the end of this awful war may bring, but we may prepare ourselves for many and great changes, amid which it will take grace and godliness, with a firm grasp of the truth, and decisive practice of it, to keep our foothold. Alliance with the world and conformity to it, deadens the spiritual affections, blinds the spiritual vision, and where it is continued, leads the feet from the path of discipleship to the Lord. **X.**

Does God Control Events ?

A QUESTION OFTEN ASKED IN WAR TIME.

AN avowed unbeliever, standing in a group of like-minded associates at a street corner, addressed a well-known Christian man of that town who was passing, in the words, "What interest does God take in the war, or has it passed beyond His control?" To that question the Christian made a short and safe reply by simply quoting in full, the words of Holy Writ, as found in Daniel iv. 25, "He doeth according to His will in the army of heaven and among the inhabitants of earth, and none can stay His hand or say to Him, What doest Thou?" While none who fear God will ever be found replying against Him, there are probably few in whose minds no questionings arise as to what part God does take in the great events that are at present transpiring among the nations. And there can be few of the true children of God whose minds remain unexercised as they read the daily awful records of death and devastation which seem to bear their witness to the powers of evil holding carnival unrestrained. The Christian knows that his God is All-good and All-powerful, that He finds no pleasure in the death of any, and yet to all appearance He puts forth no strong hand to arrest the workings of the powers of hell, and brings no judgment on men and nations whom He knows to be the cause of the awful carnage with its attendant sorrows. And what is still more trying to faith in the majority of His people is, that the prayers that daily rise from thousands of believing hearts

seem to remain unanswered. Does God then look silently out from His high and holy heaven unmoved and unconcerned on these things? Does He take no part in the ordering of events in the world that His hands have made, or in the welfare of men and nations for whom He gave His Son to be a Saviour? We must turn to the Word of God for an answer to this, for neither the world's philosophy nor its religion can help us.

In the ages that are past, God openly intervened on behalf of the righteous, and in judgment on the wicked. The Flood was the first and the fullest exhibition of this. Noah, a "righteous" man, with his house, was delivered, while the whole "world of the ungodly" (2 Pet. ii. 5) perished. Judgments on men like Pharaoh, Ahab, Sihon, and on nations such as Amalek, the Amorites, Babylonia, and others, whose iniquity had become full, abound in Old Testament history. And the notable deliverances of Israel from Egyptian bondage, at the Red Sea, before Jericho, and from the sword of the Canaanite hosts, all bear their witness to God acting openly and mightily on behalf of His people. When we come to New Testament times, miracles and acts of redemptive power by the hand of the Lord were wrought in abundance, in the midst of Israel and beyond (Matt. xv. 21-28). In the early church, "signs and wonders" (Acts ii. 43) accompanied apostolic preaching; marvellous deliverances were wrought by the Lord's servants (Acts xii. 23), and God so manifestly overruled and ordered events that fear came upon all (Acts v. 11-13). There

are no such open witnesses to Divine power now. Various reasons are given for this. The failure of the Church to maintain her place of separation from the world as God's witness in it, is said by some, to be the cause of God's withdrawal of His manifested presence in acts of power. With others, the reason of God's withdrawal of open intervention in the things of men, is found in a change of dispensation. They read in the present dealings of God in grace with mankind, and in the postponement of His judgment to a yet future "hour" (John vi. 27-29), the cause of His long silence in speaking to men in word and act because of their sin, and in the withholding of His hand in retribution. But this must not be pressed beyond its measure, nor interpreted so as to imply that God has ceased to be "the Judge of all the earth" (Gen. xviii. 25) and "Governor among the nations" (Psa. xxii. 28). True, He does not now act in unsparing judgment on evildoers as once He did, and as He will yet do when "the acceptable year of the Lord" has closed, and "the day of vengeance of our God" (Isa. lxi. 2) has begun. But He has not ceased to be the moral Governor of the world, nor has the reins of supreme authority slipped from His hand. As the first great Gentile monarch, to whom God had delegated power to rule in the earth, was told by the mouth of Daniel, and taught in personal experience, "the Most High ruleth in the kingdom of men" still, and there is not an act of men or nations, that is not under His supreme control. Here faith finds its resting place.

J. R.

"On His Name."

W. R. LEWIS.

THE Lord said,—“Whoso shall receive one such little child in My Name receiveth Me” (Matt. xviii. 5, cf. Mark ix. 37; Luke ix. 48). Here, again, we have a different proposition (*epi*), and though in this case it would be difficult to render it otherwise than by our word “in,” it is strictly “on,” and carries with it a different thought from that of “in” (*en*) His Name.” It is not an act set to the personal agency of the One whose Name is used, but rather the motive, condition, or ground of the act in question.

His little ones are to be received simply because they bear and confess His Name. This ground is all-sufficient. Nothing more is needed to commend them than the assurance that they do so. This at once preserves from all looseness and indifference on the one hand, and all partiality and exclusiveness on the other. There may, and doubtless there will be, varying degrees of knowledge. But if there is a desire to submit to His will as far as it is known—and let us remember that we all know but in part—there is the confession of His Name, and the condition for reception is fulfilled. But alas, how little of this willingness to do His will do we see amongst us now! If the truth is set before us, how little searching of the Scriptures to see if those things are so, and then a rising up with the determination to do His will cost what it may. If those who are older in the faith do not tread this path of obedience, what can be expected from the younger? In how

many things is example better than precept, and in this matter the Lord surely has a controversy with us. May His voice be heard recalling us to the old paths.

The expression is also met with in connection with service. "Forbid him not; for there is no man which shall do a miracle *in* My Name, that can lightly speak evil of Me" (Mark ix. 39). And again, "Repentance and remission of sins should be preached *in* His Name among all nations" (Luke xxiv. 47; c.f. Acts iv. 17; xviii. 5; xxviii. 40). We have already seen that whatever we do in word or in deed, is to be done in the Name of the Lord Jesus Christ. We are to be His witnesses and representatives. But here we have a further thought. That which we say or do must be said or done in dependence upon and find its motive in that Name. It is to be the ground of all our confidence, and to glorify that Name is to be our only object. Alas! how often self creeps into our holiest exercises. We may even think that His glory is before us, while all the while it may be very otherwise. May He grant us to discern by His Spirit and His Word the slightest trace of this, and then give us grace to confess it to Him, so that the praise may all be His own. May His interests alone be our concern, and our only motive be to please *the Lord*.

FOR THE SAKE OF HIS NAME.—"And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame *for* His Name" (Acts v. 41). The confession of His Name will give rise to suffering. For the sake

of His Name we shall have to suffer shame and loss. If that Name is glorified by us as it should be, persecution will not be lacking. We shall meet with reproach and contempt which, though less violent than in other days, will none the less be real. We must make up our minds for this if we are determined by His grace to magnify His Name. The Lord grant us grace for this. How many have rejoiced that they were counted worthy of this honour. The honour even now is great, and then, if we make everything of His Name on earth, He will give us His new Name in heaven. "Them that honour Me, I will honour."

We have seen then something of what our conduct ought to be in relation to His Name. He has left us here to act for Him, to be amongst those who own His Lordship; to find in His Name our only motive for receiving one another, and for serving Him; and then, if need be, to suffer for that Name. May His purpose be fulfilled in us to His everlasting praise. Then, as individuals and as companies of His saints, we shall flourish. We shall commend the truth and have the joy of attracting others to His Name.

—o.o—
 DIFFICULTIES.—I esteem it holier to confess difficulties than to grapple with them, in either the ingenuity or the strength of intellect. And surely it is bad when some fond thought or another is made *the* great object. It soon works itself into the central place, and becomes the gathering point. The order of the soul is disturbed, and the real godly edifying of the saints is hindered. May the Lord deepen in the souls of all His saints the savour of His precious and honoured Name.
 —J. G. Bellett,

Alliance with the World,

SECOND PAPER. BY THE EDITOR.

SINCE writing briefly on this subject last month, the following has come to hand:—"The paper on 'Alliance with the World' is a message in season, and will be owned of God. But it will be the enemy's work to neutralise it. It would be helpful to very many, to have a simple and clear definition as to what constitutes alliance and affinity with the world, and what unequal yokes with the unconverted really are. It is this that is disputed and now by many modern teachers explained away." We shall seek therefore to deal briefly in this paper with these points, and reserve the consideration of some notable alliances of God's people with the world and their results, to another paper.

In *Domestic* and *Social* relations, to live in the same house as the ungodly does not constitute alliance with them. The Lord when here on earth, had relatives who did not believe in Him at first (John vii. 5). A Christian wife—one who had been converted since her marriage—was told not to depart from a heathen husband (1 Cor. vii. 10), but by her godly manner of life to seek to win him (1 Pet. iii. 1) to Christ. A Christian servant may serve an unconverted master, receiving wages from him, and a Christian master may engage and pay an unsaved servant to do his work, without contracting an alliance or forming an unequal yoke.

In *Business* and *Commercial* relations, wherever a Christian goes into allied relations with the world, and makes common friendship with the unconverted

on the ground that Christ as Lord is not to be owned, and His Word is not to be regarded as the sole rule that is to govern their relations and conduct, *that* is an unholy affinity. And wherever a Christian and a man of the world join in common cause under conditions that bind the action of one on the other, or to the whole of those thus associated, that is an unequal yoke, and that is forbidden to the children of God. The principle is exactly the same, whether the co-partnership consists in the yoking of two individuals, one a Christian, the other a man of the world, having their names side by side on their place of business where all may see them, or in a Christian being in a corporation in which there are many partners, having the same interests and bound in action by a common rule. The character of the business does not affect the principle of the yoke. It may be, such as no individual Christian could allow his name to be openly associated with, such as a public house or a gambling den,—yet how many Christians invest in distilleries, public house trusts, gold mines, picture palaces, and concerns conducted on anything but honest lines, and all the time hold high their profession of being "not of the world." But although the nature of the concern may be right, to be under the common yoke with the unregenerate is wrong. For the Christian partner is unable to give effect to the words, "do *all* in the Name of the Lord Jesus" (Col. iii. 17), by which he is responsible before God to order his business as well as all other spheres of life.

In *Religious* and *Church* connexions,

the name on its membership roll, association with its work and worship, assistance in its ministry, and occupation of its platform, associates one with its doctrines and doings. It will not do to say, "I go there, but am not one of them," or "I preach there, but do not belong to or support that denomination." The principle of the Word is plain and clear. To eat in an idol's temple was reckoned by God to have fellowship with the idol and the demon it represents (1 Cor. x. 19-21). To receive a teacher of error into the house and give him greeting, is regarded by God as being "a partaker"—of having fellowship—with him, not only in what he still holds of the truth, but in "his evil deeds"—deeds to which his doctrines lead. Open alliance with any cause is the sign of one's acceptance of its principles, and in the reckoning of God affinity with those whose cause it is. Some whose chief work of late years has been to break down the wall of separation, as it is found in the Word, have fought hard against all this line of things, and used arguments which, to those who have not read their Bibles, seem plausible and pleasing, for it is in the heart to contract alliance with the world. But the results have been disastrous in spiritual decline, and the discipline severe even in earthly things. For if the children of God refuse to listen to that Word by means of which it is His will they should take heed to their way (Psa. cxix. 9), He loves His own too well to allow them to pursue their self-willed way, and causes them to "hear the rod and who hath appointed it" (Mic. vi. 9) for their deliverance.

The Preacher's Preparation.

J. B. WATSON.

THE late Dr. Pierson used to say that the first business of the labourer in the Word is to accumulate material; the second to put it together properly. Proverbs xxiv. 27 surely suggests this: "Prepare thy work without, and make it fit for thyself in the field, and *afterwards* build thine house." First, obtain the materials, then put them together properly. In reading and meditation we gather our materials—in preparation we seek to put them in order; to so collate, arrange, divide, and marshal our thoughts, that they shall march like an army, and not fall over each other like a stampeded mob. It is well to have good and true things to say, and it is well that they should be said in such a way as shall enable our hearers to grasp and remember them. A good meal is all the better if it be well served. So let us give some thought and time to preparation. Leave it until last if you will, but do not leave it undone. The old preacher in the Book of Ecclesiastes practised this very method, and he did so because he was a wise man. "Moreover because the preacher was wise he still (*i.e.*, constantly and perseveringly) taught the people knowledge: yea, he gave good heed, and *sought out*, and *set in order* many proverbs." So spend a while putting your thoughts into some kind of sequence, so that in your preaching or teaching, you may lead your hearers along a plain path. If they have to perform mental acrobatics and feats of agility in order to follow you, they will

soon tire of such exhausting work, stop trying, and you will have lost their interest. "He is good, if you can only follow him," is a frequently heard comment on some men's ministry.

Further, be as diligent and as earnest in preparing yourself to give the message, as you are in preparing the message to give. Indeed, in speaking of these two sides of preparation, I do not wish it to be thought that they are separated from each other as by watertight bulkheads. The subject preparation should be as really done before God as our self-preparation for the actual imparting of the message is done in heart converse with Him. "Take heed unto *thyself* and to the *doctrine*." "Never go to speak *for* the Lord without having first been to speak *to* the Lord about the hearers;" and when you speak for Him, let your own soul be in the sweetness of fellowship with Him.

"I know not the song of Thy praises,
Till Thou teach it, Lord, to me;
Till I hear the still voice of Thy Spirit,
Who speaketh for ever of Thee;
Till I hear the celestial singing,
And learn the new song of Thy grace,
And *then* shall I tell forth the marvels
I learnt in Thy secret place.
Thy marvels, not mine, all surpassing,
All thoughts of my heart must they be—
I can but declare the glad tidings,
As THOU hast declared them to me."

Dear fellow-servants of our Lord Jesus, there is no word we need more to hear in these days, than those in which the great apostle exhorted his son Timothy concerning the things that are Jesus Christ's: "GIVE THYSELF WHOLLY TO THEM!" There is a crying need for more servants who have Caleb's outstanding virtue of

wholeheartedness. There are some who have short flirtations with the work of the Lord, others who never seem to find definitely their proper sphere. We need more of those diligent, plodding, unwearied, undismayed, year in and year out servants, who quietly accomplish things that remain to testify to their faithfulness.

God's X-Rays.

COME my poor soul prepare thyself for searching!
Thy God doth bring His light to bear on thee;
Why wilt thou on pedestal high be perching
While He thy heartless hollowness can see?

What place hast thou assigned to Christ within thee?
Dost thou restrict Him to a narrow part?
Or does a rival seek from Him to win thee,
And share with Him the empire of thy heart?

Dost thou love any pleasure more than praying?
Is it to thee the holiest of all things?
Hast thou found prayer God's grace to thee conveying?
Is thy soul most at home on praying wings?

Does any book appear to thee more worthy
Than the blest Word sent down from God above?
Can any book of earth make thee more sturdy,
Or fill thy heart with ecstasy of love?

Is there upon the face of fair creation
A place more sacred than the "House of God"?
Does yet thy heart beat high with expectation
When thou are present in His blest abode?

Is the Lord's Table to thee all it once was?
Or is the bread esteemed by thee as "light"?
Canst thou forsake the royal feast without a cause?
Dost thou forget the dark betrayal night?

Should'st thou be thus—I pray thee be alarmed;
'Tis time for thee to pause and search thy ways:
If thou by this false world art being charmed,
From Christ thy Lord thou shalt receive scant
praise. T. BAIRD.

“The Mystery of His Will.”

PART V.—THE KINGDOM OF CHRIST.

WILLIAM HOSTE, B.A.

THERE are four things we may notice about the Kingdom of the Lord Jesus Christ, as it is presented in the Word. They are (1) its Progressivity, (2) its Stability, (3) its Eternity, and (4) its Universality.

1. The Kingdom will be *Progressive*.—The millennium—the dispensation of the kingdom glory—will be only a first stage. Then the Lord will reign “in the midst of His enemies” (see Psa. cx. 2). This stage corresponds rather with David’s reign than with Solomon’s. Satan will be chained, but sin will still be present. The powers of death will be limited, but death itself is not yet destroyed. Righteousness will first “reign,” but later on it will “dwell” among men. As David’s reign ended in rebellion and judgment, so will the millennium, for multitudes will only have yielded a “feigned obedience.” Before Solomon’s reign was finally established, judgment was executed on the Adonijahs, the Joabs, and the Shimeis. It will be only when Satan has been finally dealt with, the wicked dead judged, and all hostile powers, including death and hades, cast into the lake of fire, that the Lord Jesus will deliver up the kingdom to God. And this is not, as has been often taught, in the sense of relinquishing the reins of government, but in the sense of restoring and presenting it to God, purged from every sin and freed from every foe. But “of the increase of His government and peace there shall be *no end* . . . to

order it and to establish it with judgment and with justice from henceforth even for ever” (Isaiah ix. 7).

2. The Kingdom will be *Stable*.—Do not the names of Him on whose shoulders the government shall be, assure us of this? “His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace” (Isa. ix. 6). The stability of the universe will be guaranteed by the fact that He who holds the sceptre of the universe is “God manifest in the flesh.” There are four kinds of equilibrium known to us. The first is what is termed by scientists *latial equilibrium*—that is the condition existing in an infinite fluid, the ether of space. This may be taken as corresponding to the ultimate equilibrium guaranteed to the universe by the fact of the omnipotence of God. Then there is what is called *neutral equilibrium*, that of a ball, which is always in equilibrium, but only by being never really so. This is the condition of the fallen creature—the prey to every impulse—powerless, hopeless. Then there is what is known as *unstable equilibrium*, that of an object balanced from below. Such was the equilibrium of the heavenly and earthly creations under the hegemony of the highest created beings in their particular sphere, Lucifer and Adam. This balance once lost can never right itself. The creature in responsibility, unless in dependence upon God, has always failed, but God has ever had His resource in “the Man of His right hand, the Son of Man whom He made strong for Himself” (Psa. lxxx. 17). This is *stable equilibrium*, that of an object sustained from above, as

is a pendulum. However great the free oscillation may be, stability is secured. The stability of the universe will be guaranteed by the pierced Hand that will sustain it from above. And by that same Hand we can be sustained now. Sin can never again appear in the universe of God. And yet God's creatures will not cease to be free moral agents, but they will delight to glorify Him and do His will of their own free choice. Exactly how this will be brought about, may not be absolutely clear. It is certain that all traces of evil nature will be removed from the redeemed. They will be holy as God is holy. They will hate sin, as He hates it. But besides this I believe there will be two great deterrents ever present to the universe, one an eternal proof that "God is Light"—the awful reality of an eternal hell—perpetual monument of the fearful effects of rebellion against God, of the justice and necessity of which all will be convinced, and the other an eternal proof that "God is Love," the blessed reality of an Exalted Redeemer—the Lamb upon the Throne. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for *our* God is a consuming fire" (Heb. xii. 29).

God Chose this Path for Me.

"He knoweth the way that is with me" (Job 23, 10. marg.).

He choose this path for me,—

No feeble chance, nor hard, relentless fate;

But love and wisdom placed my footsteps here;

He knew the way was rough and desolate—

Knew how my heart would often sink with fear:

Yet tenderly He whispered, "Child, I see

This path I choose, and it is best for thee."

The Coming of the Lord.

W. H. HUNTER.

AT the border of "the great and terrible wilderness" into which God brought the people whom He had led out of Egypt, and through which He brought their children, Moses declared amongst the closing words of his second delivery of the Law, that "those things which are revealed belong unto us and to our children *for ever*" (Deut. xxix. 29). The late Arthur Rainey, gone to be with Christ long years ago, used to say "The devil hates Deuteronomy, he has felt the sharpness of its edge, and has always done his best to thrust it into the background;" but despite all his efforts the words remain "for our admonition upon whom have devolved the revenues of the ages:"* and are important here, for amongst the things which are revealed the Great Sign in Rev. xii. has its own place. From this it follows that the meaning and the interpretation of the Sign may be found if such be sought in the right way: the way by which the Spirit of God leads into the mind of God, the way of the Word of God.

The Great Sign was to the seer an attestation of the message which he had heard from the great angel, for when the travailing woman shall be delivered and the man-child shall be caught up unto God and to His throne, the mystery of God will be completed. Then the second half of Daniel's seventieth week will be ushered in, and the beginning of the end

* Prof. Moulton's translation of 1 Cor. x. 11, according to the language of the Egyptian papyrus. Prof. Rendel Harris agrees.

of the present period of the rejection of Christ will be reached.

The terms used for the description of this great crisis bring strangely together the first and the last books of the Bible : Revelation fills up the measure of Genesis, and Genesis illumines Revelation.

Those, therefore, who behold the vision, not only see a woman clothed with the sun, sandalled with the moon, and crowned with twelve stars ; but see the development of Joseph's second dream (Gen. xxxvii. 9), in which the Divine origin of the Israel nation was declared in symbol, by means of the heavenly bodies which represented the progenitors of that nation: notwithstanding the venomous jealousy of Joseph's brethren—not without provocation—and the rebuke of his troubled yet deeply impressed father. In this way the lineaments of the Israel of God may be recognised in the travailing woman. Not the Israel of any age or generation, but the nation chosen and beloved, whose Maker is her Husband and whose Redeemer is the Holy One of Israel. Therefore, although many generations of the people of Israel were cast off "that the purpose of God according to election may stand, and that the counsel in which there is no variableness, neither shadow of turning, may be fulfilled ; God's Israel remains in her travail, until the due time shall come when she that travaileth shall bring forth, and the mystery shall be completed.

This thing was not hidden from the seers of old ; it was declared by the prophets, particularly by those in the days of Hezekiah, King of Judah. In

those days Isaiah, who was under no illusion as to the calamities which were impending for his people, cried in his distress to God : *Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs ; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind ; we have not wrought any deliverance in the earth.* And Micah, the Morasthite, a younger contemporary of Isaiah, spoke of Bethlehem-Ephratah, known in New Testament days as "Bethlehem in the land of Judah" (Matt. ii. 6), from which One should come forth who should be ruler in Israel, *whose goings forth have been from old, from everlasting ; who should be rejected, they shall smite the Judge of Israel with a rod upon the cheek ; for which cause generations of Israelites should be cast off ; therefore will He give them up, until the time that she which travaileth hath brought forth : then the remnant of His brethren shall return unto (or with) the children of "Israel."* Therefore (although Roman Catholic theologians can see none but the blessed Mary of Nazareth in the woman of Rev. xii.) the correspondence between the words of the prophets quoted and the vision of the seer in Revelation appears to be complete,

— o —

An All-Sufficient God.

"God is our Refuge and Strength, a very present Help in trouble" (Psalm xli. 1).

Our "very present" Help.

Our "Refuge" day by day.

Our "Strength" in time of conflict.

Our "God" for all the way.

The Preacher's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

THE BLOOD OF CHRIST.

Offered in Atonement for Sin (Heb. ix. 14).
Justifies from the Guilt of Sin (Rom. v. 9).
Looses from the Power of Sin (Rev. i. 5).
Cleanses from the Defilement of Sin (1 John i. 7).

THE PATH OF THE SON OF GOD.

He Came Down (John vi. 38), as Son and Servant.
He Laid Down (John x. 15) His life a Ramson.
He Sat Down (Heb. i. 3), as Sinpurger and Priest.
He will Put Down (1 Cor. xv. 24) all rule, as Victor and King.

WHAT CHRIST IS TO ALL THAT BELIEVE.

On the Cross (2 Cor. v. 19)—Our Substitute.
On the Throne (Heb. ix. 24)—Our Representative.
In the Heart (Eph. iii. 17)—Our Strength.

—o—

The Young Believer's Question Box.

It is alleged by some, that although we speak of the Bible as being God's Word, it is not necessary to contend that it is all verbally inspired. Is such a position tenable? We believe not, and would regard any who deny or hold lightly to the full and absolute accuracy of the words in the original Scriptures quite unsafe as teachers. If, as our Lord declared, not one "jot" or one "tittle" of the Word is to be unfulfilled (Matt. v. 17, 18), how can its words be other than the very words of God. The Lord called the collection of books used in His time "the Scriptures" (Luke xxiv. 27, 45), and the apostle speaks of them as "the Holy Scriptures" (2 Tim. iii. 15, 16).—"Sacred writings," separate from all other writings, or letters. For the word "Scripture" means "letters" or "written characters," and those are said to be "God breathed," and claim to be the very "oracles of God" (Rom. iii. 2), His Divine and "living" (Acts vii. 38) communications to the soul. And these Scriptures the Lord declares "cannot be broken" (John x. 35)—or loosed, part being held as Divine, the rest human, or that the "thoughts" are from God, yet expressed in the "words" of men, as some assert. The "mouth" that spake was David's, but "the words," as originally spoken, were God's (2 Sam. xxiii. 2). This needs to be firmly and fearlessly held, in face of all opposition, whether open, as from the enemy's camp, or masked, as from some modern expositors and would-be "defenders" of the Bible.

Answers to Correspondents.

NEMO.—The beginnings of all the abuses your name were small, so small that many imagined they would die out, and so allowed them to go unchallenged. It is never safe to depart a hairs-breadth from the Word of God, but to observe "all" God's precepts "in all things" (Psa. cxix. 128).

LEX.—It is not according to faith, nor consistent with righteousness, for a Christian to become responsible for pecuniary obligations which he has no capital to meet. It may be a common enough practice in the world, but that is not the Christian's standard.

W. M'G.—The case of David in 2 Sam. xii. 13, 14, clearly shows that, although God in grace forgives the believer's sins when he confesses, God in GOVERNMENT may cause him to reap the fruit of his sowing for many years to come. And it is nowhere promised that one who has fallen from a sphere of public service, will even be restored thereto. Peter's case surely shews he may be, but this does not guarantee that he must. Better wait until God makes His will clear in the matter.

SISTER.—There is no Scripture warrant for staying away from the table of the Lord because someone is there who has given you personal offence. The words of Matt. v. 23, 24, may well cause you—the offended—to "go" to the offender and seek to have the grievance removed before meeting as fellow-worshippers, but should this fail—and it seldom does when gone about in a godly way—it would be utterly wrong to absent yourself from the feast of which the Lord Himself is the Provider and the Host, because another of His guests is not all that he ought to be.

D. W., BRIDGETON.—There is great need for simple, wholesome ministry of the Word, on truths which regulate the coming together of God's people in assembly as in 1 Cor. xi.-xiv. When did you last hear an exposition and application of these chapters, which contain the Divine principles which are our only warrant for assembling together as we do. When the truth is not known, how can Christians be expected to act according to it? You, with others taking a lead in the assembly, are surely responsible to see that nothing is lacking in ministry that the saints need, to enable those who are willing to learn, in order that they may do the will of God.

A. D., GOVAN.—To announce the name of a speaker who is practically to "take" the meeting

that is professedly the "coming together" of the assembly, as in 1 Cor. xiv. 23, under the Lordship of Christ and in the administration of the Spirit (1 Cor. xii. 4-7), is to entirely change its character. And that in such a degree, that it has no longer any claim to be regarded as an assembly gathering according to the Scripture pattern, for it has given up the fundamental principle which distinguishes God's assembly from man's denominations.

Observations of an Octogenarian.

An old Christian of eighty-three, sixty-two years in Christ, and for about fifty years moving up and down among assemblies of believers throughout the British Isles, may be reckoned to have seen a good many changes for the better and the worse during the years of his pilgrimage and his service. And as one who loves the people of God and, like Mordecai of old, "is accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed" (Esther x. 3), the following wholesome words of his—not intended for publication, and therefore free and to the point—will, we believe, be for the edification and help of all who read them. Our aged friend remarks on

Gospel Liberty.—It was a great lift to most of us who had been converted under the preaching of a very hazy Gospel, to learn from the lips of beloved Denham Smith and others, the believer's death and resurrection and union with Christ set forth in great power and sweetness from such Scriptures as Romans vi. viii. We had life before, but this gave us liberty. I am sure many need the same now.

Separation.—It was several years before we had sufficient light from the Word to enable us to "come out" from worldly religious systems in which the unconverted predominate. but I am quite sure we were never at rest in them, or satisfied with the legal and misty preaching of their ministers, after our souls were made free in the liberty of Christ. A right condition soon led to a Scriptural position, when the Word made it clear to us. The latter is not of much value, if the former is lacking.

Small Beginnings.—For the most part, the early gatherings of Christians in the Name of the Lord alone, outside all denominations, were small, and objects of contempt in the religious world. This was one of God's mercies to us, for it kept us apart, in God's path of rejection, before we knew much of the Word concerning it. And there was no tempta-

tion to go and come with the systems which we had left. As most of those who were in the small assemblies had paid somewhat dearly for the truth they had received, so there was just as little desire. "The Word of the Lord was precious in those days" (1 Sam. iii. 1), and we all rejoiced in what we had received of its light, and looked for more.

Power and Blessing.—The gatherings for worship were very warm and simple. The greater number of the brethren took part in one way or another, and the Word spoken in much simplicity was full of power and blessing to all. Believers in the denominations were attracted by the freshness and power of the ministry among us, and once they tasted the blessing of what God was giving us, they returned no more to the barren fields. As dear Henry Dyer used to say, "They were drawn by their teeth." The green pastures attracted them. There may be fewer spiritual souls in these places now—for in many of them, preachers who are in the dark, and even deniers of the faith, hold office—but it is for us to consider whether we have the same power among us to draw the godly to Christ and the Word by the ministry and especially the practice of the truth as it is now found among us.

The Whole Counsel of God.—There was no hiding of the light beneath a bushel in those early years. The truth we knew and valued was graciously but plainly ministered both at ordinary times and in our early Conferences, nothing being kept back that was for profit, and there was no withholding of the counsel of God lest it might give offence to fellow-believers in the denominations who came to hear. It was viewed as a privilege as well as a responsibility to pass on to them what we believed God had shown to us in His Word, and very many welcomed it and followed on to know the Lord. I sometimes wonder if some have become ashamed of the truths that are our only warrant for meeting as we do, and being where we are, outside the camp of all the religious sects. With some it looks like it.

Simplicity.—Great simplicity characterised the ministry of those years. Men who had taken their "degrees" at college, spoke so as the youngest and least taught could understand, and there were no attempts to "show off" talent or learning on the platform. All was simple, sweet, and to the heart.

Humility.—While holding firm and fast the truth we knew, there was no boasting of our position or attainments; a spirit of humility and readiness to be accounted very "small and despised" reigned. Peers of the realm sat side by side with peasants

of the soil, spoke to them as brethren, and none had place in the church because of social position, but only as gift and grace were manifested and owned. I never heard any say his own ministry was "appreciated," nor do I remember any seeking to "blow his horn" to the disadvantage of his brother. I notice this is creeping in—much in the same way as rival politicians disparage those who sit opposite them, while those who see as they do are supported, whether right or wrong. This is sectarianism, always grieving to the Spirit of God, and it should not be countenanced by the godly in any assembly.

Worldliness.—At every stage of the chequered history of the church, the biggest snare has been conformity to the world, some like Lot going down to it, others like Ahaz bringing what they saw there and liked, in among the people of God, which many, like Urijah the priest, are always ready to give effect to in practice (2 Kings xvi. 10-12). This is ever Satan's aim, and well it is with us if we can say through grace, like the apostle, "We are not ignorant of his devices" (2 Cor. ii. 11). There are many things to be devoutfully thankful for, even in a day of spiritual weakness and poverty, and with a view of helping to "strengthen the things that remain" we will write of these next month.

Home-Call of David Rea, Evangelist.

After a life of earnest evangelistic work, covering a period of forty-seven years, David Rea, the beloved evangelist of Ulster, passed to his rest with Christ on Saturday, September 2, at Echo Cottage, the Spa, Ballynahinch, Co. Down, whither he had gone, about a month previous, in the hope of recuperating his shattered health. But the labourer's work was done, and he is not, for "God took him." His age was 73. Converted in 1869, while revelling in sin, he began to testify for the Lord who had saved him, the night after his conversion, and some years later, believing "the Lord had need of him" to declare His Gospel among his fellow-countrymen, and to warn sinners of their danger and their doom, he went forth in the Lord's Name looking to Him as Master and Provider, and "continued witnessing to small and great," without fear or partiality, the great truths which God had burned in on his inmost soul in living power. The day of Christ alone will fully show the results of his ministry; but here and now there are thousands who owe to his plain and faithful teaching their

awakening and conversion. In the early stages of his service he endured fiery opposition from Romanists and Protestants alike, and more than once he narrowly escaped losing his life. In Co. Donegal, forty-five years ago, there were remarkable scenes of awakening, many being brought into the kingdom. In Cos. Armagh, Down, Tyrone, and Londonderry he preached day and night, the people often only breaking up at 5 a.m. to go to work. In Ballymena and district in 1892, no building could be found large enough to hold the crowds, some walking on foot twelve miles to the meetings. There were no "attractions," save the uplifted Christ, who never fails to "draw" (John xii. 32) sinners to Himself. In his large tent, seating some 2000, God did a wonderful work, in Belfast, Dublin, and other large cities. Mr. Rea had a wholesome fear of making spurious converts, and discouraged after-meetings of the sort in which people are asked to stand-up, profess faith, and to sign covenant cards, and such like. He preached the Word solemnly and faithfully, leaving God to do His own work, which He never fails to do. It was a great joy to share with our departed brother in sounding out the Gospel message in the great tent crowded in all parts, on Chapel Fields, Belfast, year after year. Fellow-labourers who had been with him in earlier years—Archibald Bell, William M'Lean, Francis Logg, and others—had all gone home before him. In the later years of his life he suffered much, but "kept at the Gospel" as he was able, intending to accompany his son Tom to Sligo and Galway this year. His last hours were full of peace and heavenly joy. Among his last words to his son, who watched by his bed, were: "This is the best time I have had on earth. How lovely! The morn of heaven is dawning. I am lying just outside the gate. I long to be in." Clapping his hands he sang a favourite verse, and with the name of the One whom he had served on his lips, he passed to His presence. His work was done, and he is with the Lord whom he loved. The funeral on September 5 at Seago, Portadown, was large and representative. His fellow-workers of many years, Messrs Samuel Martin and W. H. M'Laughlin, of Belfast, Dr. Darling, of Lurgan, conducting the service, which ended with the singing of Mr Rea's favourite hymn, "The City Foursquare," few dry eyes being in the great concourse. May God raise up, thrust forth, and sustain many evangelists after the type of David Rea.

Is there Retribution on Earth?

THE present awful chastisement of the nations, under the scourge of war, has raised the question in many minds whether God does not here and now allow men and nations to taste of the cup of His righteous retribution for their sins, according to the principle stated in the words of Jer. xxv. 12-17. There is no question here as to their final judgment. For unto this the unjust are "reserved" (2 Pet. ii. 9), and to this they will be brought forth in the appointed hour (John v. 28-29, with Rev. xx. 11-13). It has been taught as dogmatic truth by some, and received with unquestioning faith by many, that no retribution for human sin takes place in this age of grace, but that all is postponed to the time when the living Lord, who is now the Saviour, will become the Judge of men. That the full penalty of human sin and of the rejection of Christ awaits the judgment day none will dispute, for the Scripture has plainly told us that such are reserved "unto the day of judgment to be punished" (2 Pet. ii. 9). But this does not abrogate the solemn, inexorable law of God's appointment, "that whatsoever a man soweth, *that* shall he also reap" (Gal. v. 7), and that "many nations and great kings" will "serve themselves" of those who subdue and conquer weaker peoples, according to God's own law of retribution stated in the words that immediately follow, "I will recompense them according to their doings, and according to the works of their own hands." And to make clear

that this recompence is in time, and not in eternity, the prophet is sent forth among the nations with a cup, of which when they drank, they would "be moved and be mad, because of the sword" which THE LORD had sent among them. Can any doubt that this present war is God's retribution for sins committed with a high hand, and after continued solemn warnings and milder forms of retribution had been sent among them, to turn them from their evil way? Nations as such, are not expected to enact the spiritual laws of God's kingdom, or to receive and give effect to the commandments He has given to *His Church*, composed of those who are in Christ and born of the Spirit. But there are laws and principles of righteousness as between man and man, and between nation and nation, of Divine institution, which cannot be set aside without incurring God's displeasure, and bringing here and now upon those who are guilty His retribution. For as "righteousness exalteth a nation" (Prov. xiv. 34), so "iniquity" is the cause of its fall (Hosea xiv. 1). Where are the great nations of Assyria, Chaldea, and the giant cities of Tyre and Babylon, "whose merchants were princes and whose traffickers were the honourable of the earth," and "whose antiquity was of ancient days" (Isa. xxiii. 8)? They are fallen, for the Lord "stained the pride of their glory" for their sin. The Jewish people scattered and homeless, without a king or a temple, are surely an abiding witness that wrath to the uttermost (1 Thess. ii. 16), may come upon a people who reject the light that God has

given, for their iniquity here and now. Let no nation or people, therefore, presume on God's longsuffering, who trifle with His truth, or think themselves secure because they are strong and fully equipped for resistance or defence. "The face of the Lord is *against* them that do evil" (1 Pet. iii. 12), and sooner or later their retribution *must* come. It need not be by open judgment from heaven. There need be no "bolt from the blue," no tragic catastrophe such as overwhelmed the cities of the plain. When God gives a people up or "over to a reprobate mind" (Rom. i. 24, 28), they are simply left to "perish in their own corruption" (2 Pet. ii. 12), by a "natural law."

The true children of God, while they are already beyond judgment (John v. 24, R.V.) are not exempt from Fatherly discipline and rebuke (Heb. xii. 5-9), and the same events that bring God's retribution on the ungodly, may be the instruments to inflict it. So Lot found it in Sodom, and Jehoshaphat in the battle of Ramoth, only for them the Lord interposed in mercy for their deliverance. It is false and therefore perilous doctrine to say, that because God is dealing in grace with mankind there is no present retribution for sin, and that because believers are exempt from damnatory judgment, there is no chastisement for wrongdoing. If a sinning nation turns to God in genuine repentance He may withdraw His hand outstretched in judgment (Jonah iii. 10). When an erring Christian judges himself, and departs from evil, there is forgiveness, but where this is neglected, the Lord Himself undertakes their chastisement.

The God of Jacob.

THERE is a beautiful combination of majesty and grace in this Psalm which we should not overlook: "Jehovah of hosts is with us, the God of Jacob is our refuge." The title "*Jehovah of hosts*" sets forth the greatness and glory of "the Most High;" He is supreme in every sense, and all the hosts of heaven are at His bidding; He could have sent twelve legions of angels to the help of His beloved One had it pleased Him to do so; and He *did* send a host greater than the host of the king of Syria for the defence of His servant Elisha. But He is also "*the God of Jacob*;" poor, weak, failing, sinful Jacob. What an encouragement is this to those who feel that they are very much like Jacob! If it had been, "The God of *Abraham* is our refuge," many a feeble soul would have been tempted to say, That is no comfort to one who does not rise to the measure of Abraham's faith; or if it were "The God of *Israel*," we might have said, We must be overcomers and prove ourselves worthy of the name of Israel before we can say He is our God. But He condescends to be the God of *Jacob*; though He does this that He may turn Jacob into Israel. In infinite grace He comes down to our low estate, but it is in order to raise us up to the dignity of true conquerors by giving us victory over those things that are natural to us, and enabling us to walk as Israelites indeed. Conscious of our weakness and failings, the more shall we rejoice in the assurance, that "*the God of Jacob* is our Refuge."—W. H. BENNET.

Alliance with the World.

SECOND PAPER. BY THE EDITOR.

NO word recorded in the Book of God sets forth the Christian's relation to the world more distinctly than that great statement of our Divine Lord in His prayer to the Father: "They are not of the world *even as* I am not of the world" (John xvii. 16). And nothing more fully tells the Divine estimate of the world's evil condition and its dangers to the people of God than the word given by the same inspired penman: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 15, 16). In the knowledge of this and the oft-repeated warnings of how God's people have been beguiled and ensnared into unhallowed alliance with the ungodly, to the Lord's dishonour and their own loss, it might be reasonably expected that Christians of this time, with the Book in their hands which they profess to own as God's Guide-Book to show them where to go and what to avoid, there would be a godly exercise in arranging the details of life so as to shun the sin of worldliness and flee from the snare of affinity with it. But is it so? Is not worldliness of heart, eating life a canker at the vitals of spiritual life in thousands who are born of God, leading on to such worldliness in life and ways, that little is left to mark them out as a people "not of the world," even as the

Christ whom they call their Lord, and whose example they profess to follow, was "not of the world." Alliance with the world is an old depravity, and God has set up along the path cast up in His Word some notable examples of it, as a warning to heavenly wayfarers of the present time.

The *Sons of Seth*, the chosen race of antediluvian times, were a people who called upon the Name of the Lord (Gen. iv. 26), and evidently lived apart, walking with God, while the seed of Cain, the murderer, built cities, calling them after their own names, and became great in the earth. But in process of time they intermingled and intermarried (Gen. vi. 2), and the guilty alliance produced such wickedness that God destroyed "the world of the ungodly" (2 Pet. ii. 5) by the Flood. The same snare is doing its deadly work among God's people at the present time. Intermarriage with the unconverted is a common snare, and none but those who are caught in it, know its bitterness. Are young Christians warned, as they ought to be, regarding it? Are the social entanglements, with their attractions to the flesh, which lead up to it, exposed by those who are set by God as watchmen in His Church, as they surely ought to be? God has given His Word to be used for "reproof" and for "correction," as well as for "instruction" (2 Tim. iii. 16), and woe be to him who, from fear of giving offence, withholds it from doing its work.

Lot, the nephew of Abraham, was a "just" man (2 Pet. ii. 7), and for years accompanied his uncle on pilgrimage, sharing his altar and his tent. But there

came a day of separation, in which he chose the well-watered plains, and "pitched his tent toward Sodom" (Gen. xiii. 12). He is later seen as a dweller in Sodom (chap. xiv. 12), and sitting "in the gate" (chap. xix. 1) as a judge, with his daughters married to men of Sodom. The path he chose cost him the loss of the godly company of his uncle Abraham, it gave him nothing better than vexation of soul from day to day (2 Pet. ii. 7), and in the end he had to flee for his life, leaving all the "goods" he had gained, to be burnt up in Sodom's destruction, losing his wife on the plain, and ending his days in dark disgrace in a lone cave. How different with Abram the pilgrim, who communed with heaven on Mamre, and after being known as "the Friend of God" (James ii. 23), passed in honour to his rest, leaving a record which has yielded its lessons to pilgrim saints of all the ages. Well-watered plains, yielding earthly gain to those who choose them, are a terrible curse to the people of God, when the heart is set upon them. For earthly gain, many sacrifice the fellowship of their fellow-saints, to whom they owe much in the Lord. To "get on in the world" has led many and many a saint to "pitch his tent" towards Sodom, not with the intention of ever becoming a dweller there. But as the heart becomes set more and more on earthly things, the conscience becomes lax, and the eyes dull towards evil in the world, until it ceases to be what God says it is. And the saint out of God's mind, vainly imagines he can reform or elevate it, until in bitter experience he finds he has been overcome by it.

My Lord and I.

I HAVE a Friend so precious,
 So very dear to me.
 He loves me with such tender love,
 He loves so faithfully :
 I could not live apart from Him,
 I love to feel Him nigh,
 And so we dwell together, my Lord and I.
 Sometimes I'm faint and weary,
 He knows that I am weak,
 And as He bids me lean on Him,
 His strength I gladly seek :
 He leads me in the paths of light
 Beneath a sunny sky,
 And so we walk together, my Lord and I.
 He knows how much I love Him,
 He knows I love Him well ;
 But with what love He loveth me
 My tongue can never tell ;
 It is an everlasting love,
 In ever rich supply,
 And so we love each other, my Lord and I.
 I tell Him all my sorrows,
 I tell Him all my joys,
 I tell Him all that pleases me,
 I tell Him what annoys ;
 He tells me what I ought to do,
 He tells what not to try,
 And so we walk together, my Lord and I.
 He knows how I am longing
 Some weary soul to win,
 And so He bids me go, and speak
 The loving word for Him ;
 He bids me tell His wondrous love,
 And why He came to die,
 And so we work together, my Lord and I.
 So up into the mountains
 Of heaven's cloudless light,
 Or away into the valleys
 Of darkness or of night,
 Though round us tempests gather
 And storms are raging high,
 We'll travel on together, my Lord and I.
 And when the journey's ended
 In rest and peace at last,
 When every thought of danger
 And weariness is past,
 In the kingdom of the future,
 In the glory by and by,
 We'll live and reign together, MY LORD AND I.

Days of the Lord's Right Hand.

REMINISCENCES OF AN OLD DISCIPLE.

IT is fifty-five years since I was born of God, and began to call Him "Abba, Father." I was brought into the kingdom on the crest of the great wave of spiritual awakening that rolled in on Scotland in 1859, and which we still feel the power of. Some who were brought into the light and liberty of the Gospel then are with us still, and others who are gone home have left a godly savour behind them. These were wonderful times, which I do not think have ever been fully valued. They were great in spiritual power: this was their character. Much of the preaching was common enough, some of it scarcely Scriptural, none of it what people now call "eloquent," but the breath of the Spirit of God was in it to a remarkable degree. There is nothing else known to me that could do the work that was then wrought. Just to think of this. A man armed with weapons, determined to kill the first who dared speak to him about his soul, leaves his home to go to a place where Duncan Matheson was to preach that afternoon, and before he had been under the sound of the evangelist's voice many minutes was convicted of sin, converted to God that night, came home a new man in Christ, and lived to be the most wonderful man of prayer in that district. I never felt so near to God and heaven, as when that man prayed. He seemed to be at home in God's presence, and spoke to Him as to a familiar friend, reverent always, but O how near! A young medical student, determined to make a scene in an

old meeting-house crowded night after night with awakened sinners, filled his pocket with pebbles, got a seat in the gallery front seat with six others near. The plan was, that while he dropped a stone down among the people below, others should make a disturbance. But the ringleader was so convicted of sin that he could not carry out the plan, and left a saved man, to become a great soulwinner. Night after night scores of houses were filled with praying people, and they all prayed and prayed all night. They knew very little of the Word, but they had it wrought into their very bones that it was GOD and God alone who could awaken and convert sinners, and on Him they hung, to Him they cried, and God heard them. We have gained much in knowledge of God's Word, and for this we may well be thankful, for we need it all in these times of the devil's wiles and deceivings, but we have lost in a great measure the sense of our need of God and of His power in His work. Intellectual we may be, but dependent on God, counting on His power, we are not now as the men whom God used fifty and odd years ago. We need to get back to prayer, back to dependence, back to God. Then we shall see His right hand and His holy arm at work, as in the years gone by. Some opposed the work of God in those times, and they were left barren as the desert, for their trouble. Others sniffed at it, because God passed by the learned and the self-important and used clean vessels of common make, and these worshippers of "an educated ministry," got what they wanted without a breath of spiritual power.

Shepherding the Flock.

WE have many preachers and teachers, but few true shepherds. Visits are made when saints go astray, often more of a judicial than a shepherd character, but there is little real shepherd work, and the lack of it is felt everywhere. A brief consideration of who is a shepherd in the flock of God, and what his qualifications and services are, will help us to see better where we are regarding this matter.

The Lord calls Himself "the Good Shepherd," and says He "giveth His life for the sheep" (John x. 11). This is our pattern. If we are not prepared to "lay down our lives" (1 John iii. 16) for those we serve, not as martyrs but as shepherds and servants, we are disqualified for such work. The shepherd feeds and leads the flock—that is, he guides the sheep to where the food is, and watches over them while they partake of it. To feed and shepherd is his work (John xxi. 16-17). It will be mostly private, generally individual, and as far as possible unobtrusive. There is nothing in it to attract, and no room for display. The platform has its snares for those who love publicity, and is the cause of many a fall, but a "keeper of sheep" is less liable to be lifted up in his service. In Psalm lxxviii. 70, 72, there is a fine description of the true shepherd, who becomes the leader and ruler of men. Heart and hand, integrity and skill, are all engaged and exercised in his work. In Ezek. xxxiv. 2-6, the Lord charges false shepherds with their neglect, and the terms of His charge against them, tell what He expects a true shepherd to do. To

strengthen the diseased, to heal the sick, to bind the broken, to bring what was driven away, to seek the straying, are all included in shepherding the flock. The application is not far to seek. There are all these conditions in most assemblies, even among those whose attendance is regular. And then there are the absentees, the backsliders in heart, the discouraged, those who need a word of cheer. How many are lost sight of and ultimately disappear, from lack of such shepherd service. Look over the register of names of your assembly for a few years back, and see how many have fallen out of rank! We are kept informed of the additions and the gains. What of the losses—losses to Christ as well as to us. Fewer meetings of managers to discuss plans and points, more visitation and real fireside ministry would yield better results. Gossip visits and fraternal teas are not pastoral work, but the man who goes out and in, speaking to the hearts of God's people, learning of their trials, exhorting, warning, praying with as well as for the saints, is the man who does the work of a shepherd, whether he is "recognised" or not. And it is by his work that he is best known; he requires neither a title, a diploma, nor a chief seat in the assembly. Overseers and rulers who do no such shepherd work ought to have no recognition in the assembly of God or be regarded as fit leaders. There is to be no *regal* rule there, no more is there to be democracy. Shepherd rule is the pattern set by the Chief Shepherd, and it is to this that all who serve Him among His people are to conform. May the living Lord raise up such shepherds.—A. Stephen.

“The Mystery of His Will.”

PART VI.—THE KINGDOM OF CHRIST.

WILLIAM HOSTE, B.A.

THE Kingdom of Christ will be *Eternal*.

This is an all-important truth, and yet, strangely, it has been overlooked and even denied. It was noticed first and with perfect reason, that the kingdom prophecies of the Old Testament could not be exhausted in the millennium with sin and death still present realities. Then the verse already referred to, 1 Cor. xv. 24, “Then cometh the end, when He shall have delivered up the kingdom to God,” was explained as necessarily meaning that after that point, the reign of Christ would cease. To meet the difficulty a period called the “dispensation of the ages” was imagined and inserted between the end of the millennium and the beginning of the eternal state. But this whole theory, known as “After the thousand years,” is founded on a mistaken premise. “Delivering up the kingdom” does not mean “handing it over,” but “presenting it to God.” The same word is used in v. 3, “I delivered unto you first of all,” where it is evident that the apostle did not relinquish the Gospel, which he presented to others. This act of Christ will take place immediately after the Great White Throne judgment, when He shall have put down all rule and all authority and power—of which the last is death itself (vers. 24 and 26). Then the Lord will present the kingdom back in all its pristine, nay, in enhanced beauty to God. The “till” of verse 25, does not limit His reign to the putting down of His enemies,

but guarantees His power finally to put down these enemies. The expression, “the dispensation of the ages of the ages,” is quite a fanciful one, as descriptive of any period short of Eternity, for “the ages of the ages” is the Greek idiom for eternity, and nothing short of it. Words are merely counters. Usage stamps them with their value. It is surely something worse than silly to translate such an idiomatic phrase as “ages of the ages” literally, and yet that is what the “Revisers” have done in their margin, and are thereby, I doubt not, largely responsible for the generally loosened hold of the solemn truth of eternal punishment among professioning Christians. In Gal. i. 5; Phil. iv. 20; 1 Tim. i. 7; 2 Tim. iv. 8; Heb. xiii. 21; Rev. i. 6; v. 13; vii. 12, where honour, glory, and dominion are ascribed to God, we have this subtle marginal gloss—“Greek—to the ages of the ages”—suggesting, though not affirming, that the Greek does not really mean “for ever and for ever.” But we may ask, is there a vestige of a hint in anyone of these places, that the glory of God is to be limited to a certain period? The same phrase is used of the judgment of the Great Whore (Rev. xix. 3), of the torments of Satan, the Beast and the False Prophet (Rev. xx. 10). And in Rev. i. 18; iv. 9; x. 6; xv. 7, of the existence of God and of Christ where the same marginal gloss is inserted “Greek—Unto the ages of the ages.” Do the Revisers then suggest that God’s existence is not everlasting? Is it not clear that Eternity is stamped on every occurrence of the phrase? To this let us hold fast, for it is the Word of God.

The Coming of the Lord.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

WE may repeat here with safety and some assurance the suggestion as already offered, that the Manchild of Revelation xii. is THE MYSTERY OF GOD WHICH IS CHRIST looked at from the Israel point of view ; that at the completion of the mystery the deliverance of the travailing woman will be accomplished ; and that her child will be caught up from the air (where the members of the Body will meet their glorified Head) to the throne.

“Caught up” to meet Him in the air, “caught up” with Him to the throne, from which Christ shall rule all the Gentile nations with “a rod of iron” (Psa. ii. 9 ; Rev. xix. 15), and shall associate His members with Him in that rule (Rev. ii. 27 ; Psa. cxlix. 9 ; 1 Cor. vi. 2), for then the Manchild “is to rule all nations with a rod of iron.”

But John saw “another sign” in heaven, for a hideous and terrifying apparition had appeared : an antagonist, a “great red dragon” who, maddened by the thought of what the completion of the mystery would mean to him, conceived the insane idea of averting his fate by destroying the fruit of the eternal counsel of God, when deliverance should assuage the pangs of parturition, and should turn sorrow into joy (John xvi. 21).

The great red dragon which he saw had seven heads and ten horns. Three of the heads must therefore have, goat-like, borne two horns, while four, like a rhino-

ceros, each bore one horn only. In this second sign, this “old serpent,” the serpent of Gen. iii., can be plainly seen, but with iniquity developed and malevolence intensified by ages of rebellion against God and of hatred of God's people. For these ages the serpent has borne two titles, “Devil” and “the Satan :” the first being descriptive of his earthly activities (for it means a thrower of stumbling blocks, a spreader of snares for the sons of men) ; and the second of his heavenly efforts, where as an adversary, an accuser, he charges Christ's brethren with guilt by day and by night, as indeed has been his way from time immemorial (Job i. 9 ; Zech. iii. 1), for the flames of the old enmity burn more fiercely than ever in the old serpent's breast.

The final and most desperate of his efforts against the Church, which is Christ's Body, shall utterly fail, and when the saints, which form that Church, are caught up to meet the Lord in the air, they will leave behind them on the earth a baffled helpless Devil, broken by the Cross ; and when they are caught up with the Lord to the throne, they will leave behind them in the heavens the Satan who will have been bruised under their feet at the judgment seat of Christ.

But this is of itself sufficient to make clear the fact that Satan will be present in person at the judgment seat, where his worst will be said, and done, and will be eternally overcome by the precious blood of Christ.

Who now accuseth them

For whom the Surety died ?

Or who shall those condemn

Whom God hath justified ?

Timothy and His Service.

FOURTH PAPER. W. J. McCLURE, CALIFORNIA.

THERE runs through the Second Epistle to Timothy an undertone of sadness. Can we discover what the cause of this is? We get it in these words, "This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. i. 15). "At my first answer no man stood with me, but all forsook me: I pray God that it may not be laid to their charge." Paul was a lonely man. That which he prized so highly, and that which he was entitled to, the fellowship and sympathy of those who were his fruit in the Gospel, is now denied him. Why is this? The word "ashamed," which we meet again and again here, gives the answer. They were becoming ashamed of the Cross and the "reproach of Christ."

Earlier, he had to rebuke the Corinthians for the tendency to seek to escape the reproach of the cross. They were reigning before the time; while he was regarded as "the filth of the world," they were honourable. While the church was sinking down to the level of the world he had kept in the path of rejection with Christ. Now "the many" were becoming ashamed of that path. There was one who stood out in pleasing contrast to the many. This was Onesiphorous. Of him the apostle could write—"He oft refreshed me, and *was not ashamed of my chain.*" And as Paul looks on to the Judgment Seat, with its loss for those who were shunning the reproach that identification with him and his work involved, he prays, "The Lord give mercy unto the

house of Onesiphorous," for the present, and looking on to the future he adds, "The Lord grant unto him that he may find mercy of the Lord *in that day.*"

Very touching it is to hear him ask for Timothy's presence with him twice in the last chapter of this Epistle, "Do thy diligence to come shortly unto me" (ver. 9), and, "Do thy diligence to come before winter" (ver. 21). As he looks back over the years that he had been associated in the work with his beloved Timothy, memories of days gone by, when they mingled their tears together, arise, tears like those shed by Jeremiah over the declension of the people of God. Timothy had fully entered into this. He was "of the same mind in the Lord" with the aged apostle. Little wonder then that he longs for his fellowship in these last scenes of his life and suffering.

Whether or not he had the joy of seeing Timothy ere he passed to be with the Lord, we do not know. But we are glad his desires are here recorded, for they give a glimpse of what may be expected as the end draws near. These are the days when the Timothys are needed, and what was written to that young man, is surely calculated to stir up others to a kindred spirit. Oh, that the need for such may appear to some who are in danger of wasting their time and energies on the things of time, and of missing the best. Whatever is done for self, and self-pleasing, will be only "loss" in a coming day, but all that is of God, and for Him, will shine as the stars, and have its recognition, and bright reward in "that day" when the Lord rewards His servants.

The Preacher's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

AN OLD-TIME GOSPEL.

(Isaiah xlv. 22.)

A Definite Call—"Look."

A Divine Object—"Unto Me."

A Glorious Certainty—"And be ye saved."

A Wide Invitation—"All the ends of the earth."

IN CHRIST'S NAME.

Forgiveness is proclaimed in it (Acts xiii. 38).

Remission is made known through it (Acys x. 43).

Regeneration comes through faith in it (John i. 12).

Life is received by believing in it (John xx. 31).

Salvation is found in it alone (Acts iv. 12).

BRIEF BIBLE STUDIES AND MEDITATIONS.

WORDS IN SEASON.

"Fear not" (Luke ii. 10)—A Word of Grace.

"Fret not" (Psa. xxxvii. 1)—A Word of Cheer.

"Faint not" (2 Cor. iv. 16)—A Word of Power.

DIVINE PREPARATIONS.

Cleansing for Worship (Exod. xxx. 18; Heb. x. 22).

Polishing for Service (Isa. xlix. 2; 2 Tim. ii. 21).

Pruning for Fruit-bearing (John xv. 2; Heb. xii. 11).

The Young Believer's Question Box.

Are the "signs" mentioned in Mark xvi. 17, to be expected in "them that believe" the Gospel as now preached, or were they confined to the apostolic age? Some who have come to this district preaching, affirm that they witness these signs in their community which, so far as I can make out, is that of Mormons or Latter Day Saints, as they now prefer to call themselves.

The "signs" of Mark xvi. 17 are not conversions, but evidently overt acts of Divine power. And Heb. ii. 4 informs us that they were given by God as witnesses attesting the message, "according to His will," not always, nor yet to all, as 1 Cor. xii. 29, 30, informs us. They mostly accompanied the preaching of the Gospel to the Jewish people (Acts ii. 45; iv. 30), or among the heathen (Acts xiii. 9, 12; civ. 8-11; xix. 11), during the first presentation of God's message to them. They are nowhere said to be permanent enduements to the evangelist or the church. And after the period covered by the Acts there is nothing said regarding them in the churches, not even when, as men would

say, they were most needed. The power of the Spirit demonstrating the Gospel preached (1 Cor. ii. 4) is God's permanent witness to His Word (1 Pet. i. 12; 1 Thess. i. 5), and is what the preacher should expect. It is a well known fact that most or all of the "miracles" we hear of in these apostate times, are associated with fundamental error, and we are forewarned that when the Antichrist appears he will accredit his message by "signs and lying wonders" (2 Thess. ii. 9) to deceive. The forecast of this is already with us in the "miracles" wrought by Satan's ministers, transformed in outward appearance into "apostles of Christ" (2 Cor. xi. 13). Most of their "cases" eventually turn out to be shams, but the devil can work real miracles, as Rev. xiii. 14 tells us he will, before long, through his coming agent the Antichrist.

Answers to Correspondents.

BETA.—As a rule, it is safer to leave strife of the character you describe, severely alone. Solomon's warning on this, in Prov. xxvi. 17, is much to the point.

STUDENT.—Ancient Nineveh was the enemy of Israel, as Babylon was of Judah. Both were scourges raised up to chastise the ten tribes and the two, for their sins. But as Nahum iii. 7-19 and Jer. li. 60-64 tell us, both come under the devastating Judgement of God. For it is no sign that God approves of a man or of a nation, if he uses either to discipline His own as with a rod.

A. R. CARDIFF.—There is surely need for wisdom in speaking of truths which are unpalatable to Christians who have no exercise of conscience regarding them, but it is not "grace" to withhold any part of God's Word for fear of giving offence. Saints as well as sinners often need to be offended badly, ere they can be truly blessed.

G. S., SALFORD.—Gospel work is admittedly difficult in these war times. But where there is a man with a message from God on the platform, and a praying and working people in fellowship with him, there will always be found some whose hearts the Lord has opened (Acts xvi. 14) to hear the Word in faith. Do not give up, nor bring in Babylonish attractions, but go on for God "always abounding."

J. L., POPLAR.—The chief cause of unreal conversions is shallow preaching, followed by undue pressure to "profess" faith in order to recore results. To a young evangelist who was wont to

count his converts too quickly, Duncan Mathieson remarked, "If you put in the sword a bit deeper, you may get fewer converts, but they'll be of better quality." Those who have pastoral care, and pass many who "profess" through their hands, know what this means. And they should speak out plainly, warning God's people of their responsibility in accrediting sham conversions with little investigation, no matter who may be offended, as some certainly will be, if they or theirs are brought to the measuring line of the Book.

W. C., READING.—Christian baptism is not to be trifled with in the manner you propose. It is in the Book of God for our acceptance as God has given it, and for our obedience as disciples of the Lord, not to be relegated to a place on the same level as "meats and drinks" (Rom. xiv.), which may be taken or left at will. Any apparent unity built on a compact that baptism must not be named because of existing "differences of judgment"—as God's truth made of none effect through man's counterfeits and traditions is now sometimes euphoniously named—must come to nought.

Observations of an Octogenarian.

Worship.—It is surely one of God's mercies to us, that we are permitted to assemble for the worship of God "according as it is written," and that the assembling of the saints on the morning of the Lord's Day has this distinct character. There is no president, no pre-arrangement, for the Lord is there to rule and the Spirit to guide, and the saints are there in their character of priests, to give rather than to get. Where ministry is made the chief thing, worship declines, and the character of the meeting soon alters from an assembly convened by and presided over by the living Lord Himself, to that of a coming together to share in something that man has arranged and provided for them. It may be pleasing and even profitable, but it is not the Lord's assembly, nor does it give to Him that which He seeks from His own. It is a special responsibility laid upon those who guide and rule, to see that the character of the assembling to the Name of the Lord is preserved, and not allowed to dwindle into either a prayer or a teaching meeting.

Fellowship.—While the showing forth of the Lord's death is ever to have the chief place (Acts xx. 7) in the assembling of saints, it does not represent all that is included in the word "fellowship" as used in Scripture. It signifies a partnership:

the mutual sharing of all that as an assembly those locally united enjoy, in service, giving and helping. There are some who, while breaking bread in the local assembly, give most or all of their help in service to others, not infrequently to sects and missions where they say they find "an open door." This is not according to the Scripture pattern of fellowship, and indicates either ignorance of God's Word—in which case they should be learners rather than teachers—or determination not to heed it. A course of this sort invariably ends in a return to denominationalism altogether, for a fraternization with both, cannot be long continued.

Preaching.—It is surely cause for thanksgiving that so many young men have been raised up by the Lord with heart and some ability to preach the Gospel. Every encouragement in a Scriptural way should be given them to exercise their gifts, so that they may grow. Where there is a continuous supply of "official" preachers brought from other places, this is scarcely possible, with the result that godly young men either get discouraged or go elsewhere to find a sphere for the exercise of their stewardship. This, I have observed, is more the habit in larger than in the smaller assemblies—where there is less attraction to the "engagement" class of preacher—the result being that little or no gift is developed in them. This is the kind that "die out," when their patron goes, or their endowment fund ceases to provide the "ministry" that has kept it in baby-clothes all the time.

Divine Power.—It needs to be constantly remembered that God's way can only be practised with real success where dependence upon Divine Power is continued. Man's will and way can be carried out by man's skill, with good results as men reckon, but God's work done in God's way needs spiritual men in whom God's power is working. Where unspiritual preachers, teachers, and rulers are in office, there must come sooner or later a breakdown or a break up. Then the "system" is blamed, whereas it ought to be the carnal or unqualified leaders, who had pushed themselves into places to which they had no Divine call, and for which they had no spiritual ability.

Gospel Work among Soldiers and Sailors.

Cheering accounts of God's working among troops in camps, in trenches, and among wounded and broken men of war come from many places, to

which we are now sending tracts and booklets. The following extracts from recent letters show how vast is the field, and how earnestly workers sow the seed:—**A Scripture Reader** in France writes, "Heartily thanks for splendid supply of Gospel literature. 'Charlie Coulson' is excellent for men in hospital, and the troops who go into the trenches welcome and read them." Another writes, "In this camp our lads gather around and listen to what is said, read what is given, and many have been truly converted. But some who come out professedly for spiritual work are more on for concerts than the Gospel." **A Soldier** in the trenches writes, "I received the booklets, and after reading passed them on, until I may safely say hundreds read them." **A Christian Soldier** writes, "We give tracts all over the huts, and God blesses them to seeking souls, of which there are many." **A Hospital Visitor** writes—"A wounded soldier to whom I gave a copy of "Peace with God" said, "I forgot my pains while reading it, and another" "I could not sleep and the reading of that book you gave me has done me good." A worker among soldiers writes "The parcel of splendid Gospel Literature has been gratefully received and souls have been saved through reading the Gospel message" Surely such testimony ought to gladden all hearts and stir up to yet further and wider distribution of the grand and glorious Gospel, among those who are daily facing death and eternity.

o

Egypt to Canaan.

Law and Grace.—Encamped at Mt. Sinai, Israel received the law and put themselves voluntarily under it (Exod. xix. 2-9). It was not intended as a means of justification before God (Gal. ii. 16), or whereby righteousness could be attained (Gal. iii. 21), but it was "added because of transgression" (ver. 19), that sin might be seen to be exceeding sinful (Rom. vii. 13), that the offence might abound (Rom. v. 20), to expose man's helplessness to himself, and to teach it that there is no salvation by works of righteousness that he can do (Tit. iii. 5). Christ has met its demands, redeemed His own from its curse (Gal. iii. 13), delivered them from His claims in death (Gal. ii. 19, 20), and given them a new "rule of life" in His example (Matt. v. 43, 44) and words (John xiii. 34; Rom. xiii. 10). **Grace** is seen in the "altar of earth" with its sacrifices (ver. 24), all forshadowing Christ, through whose sacrifice alone we draw near to God (Heb. x. 10).

Worship and Work.—The gifts for and building of the tabernacle tell of a giving and a worshipping people. This was first mentioned in their song of deliverance on the Red Sea shore (chap. xv. 2), for a saved people must precede a giving and a worshipping people. The pattern and all the materials of Jehovah's dwelling-place were of His choosing and ordering, nothing was left to man's wisdom. And when all had been finished according to God, THEN He entered His own house, His glory took its place on the mercyseat, and the cloud was seen overhead. Thus God's people are first redeemed (Eph. i. 7), delivered (Gal. i. 4), separated unto Himself (1 Tim. ii. 14), in order to be His worshippers (1 Pet. ii. 5-9), and to serve Him as He appoints and commands.

o

For the Coming Year.

The Believer's Magazine (in the goodwill of God) will continue on the same lines as for the past twenty-six years ministering the "whole counsel of God" in words such as "the common people" may understand and profit by, with plain papers on subjects of vital interest to meet the need of the times through which we are passing. We have already in hands a number of papers by accredited writers, and we are now engaged in completing a **New Line** of things for the coming year, which will, we feel sure, commend itself to all our readers and give them the full benefit of a **rich inflow of mature Biblical and Spiritual Ministry** of a character that is not much in evidence in our time, particulars of which we hope to give next month. We will have the continued fellowship of our esteemed contributors Mr. W. H. Hunter of Manchester, Mr. W. R. Lewis of Hereford, Mr. William Hoste, at present on a visit to mission fields of Central Africa, Mr. W. J. M'Clure of California, with occasional papers from many other pens; a series of monthly papers by the Editor, a further supply from "An Old Disciple," of precious and soul-inspiring notes (hitherto unpublished) of the ministry of the late J. G. Bellett, with expositions of Richard Mahoney, F. C. Bland, and G. F. Trench of Dublin. Some **Personal Experiences of Divine Care** by a Christian soldier on the battlefields of France, **Godly Counsels** to Christian young women by a "Mother in Israel," **Wholesome Words** to Christian young men going forth on the battle of life by One of Themselves with a monthly budget of **Biblical Notes, Answers to Questions, Correspondence, &c.**

A Recount and Review of the Mercies of the Year.

AS the year draws near its close, we may well call to remembrance the Psalmist's great declaration in Psa. lxxxix. 1, "I will sing of the *mercies* of the Lord for ever, with my mouth will I make known Thy faithfulness." With us of this time who know God as "the Father of *mercies*" (2 Cor. i. 3), there is surely a yet greater obligation to recount and review these mercies as they have come to us during a year of unparalleled distress to mankind in general, and especially to us who sojourn among the great Gentile nations who are engaged in the most deadly war this world has ever known. It is to God we owe our LIFE, for if our great adversary, the devil, who planned and is carrying out this awful destruction of human life, had been allowed to have his way in full, we would not be here to tell the tale of marvellous deliverance. Therefore we may surely say, "It is of the Lord's *mercies* that we are not consumed" (Lam. iii. 22). And to life we must add LIBERTY to go out and come in, to worship God according as it is written, to minister His Word and make known His Gospel, with little discomfort and without any fear. This is truly a mercy from God, such as saints in invaded and war-swept lands no longer enjoy, and long to see restored. If they are continued to us, we cannot fail to see and own to God it is not "for our righteousness, but for Thy great *mercies*" (Dan. ix. 18). And where great deliverance has been wrought for us and ours, when danger or disaster was at our doors, it cannot be that any godly soul will fail to own such deliverance to be from God, no matter what the instru-

mentality used to prevent or preserve, and acknowledge that it is all of Him that "many times" He did deliver "according to His *mercies*" (Neh. ix. 28). The large and happy assemblings of Christians throughout the year in great cities and distant villages, in which God's Word was ministered to profit, the frequent gatherings for prayer in which His preservation has been invoked: the daily bread and water—aye, and always more than these—with cover and shelter from winter storm and summer heat: the wherewithal to procure the daily necessities of life amid growing scarceness, and have something to pass on to "him that needeth," with open hand, these, and all of them, are to be traced directly to the hand of God and reckoned among those "tender *mercies*" with which He ever "crowneth" His own (Psa. ciii. 4), and for which they may well call upon "all that is in" them to "bless His Holy Name." And while continuing daily still to pray, "Let Thy tender *mercies* come unto me, that I may live" (Psa. cxix. 77), let us not forget our increasing obligation to God who is the Giver of all these mercies, or fail to hear and heed the ardent, glowing words of the apostle, as they come afresh in the light of the mercies of the closing year to our individual souls: "I beseech you, therefore, brethren, by the *mercies* of God"—doubtless those set forth in the spiritual and eternal things of the eleven earlier chapters, yet not omitting the recounted mercies of the passing days—"that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1). May this be our experience in the coming year.

The Gospel and its Preaching.

SIR ROBERT ANDERSON, K.C.B.

WHO of us appreciates aright the privilege, the responsibility, the solemnity of bringing the Gospel to our fellow-men! "Evangelists" are as definitely the gift of our ascended Lord as are pastors and teachers (Eph. iv. 11); but the privilege and duty of making known the Gospel are not limited to evangelists. When, in the first persecution, the Jerusalem saints "were all scattered abroad they went everywhere preaching the Word, except the Apostles" (Acts viii. 1-4). The exception makes the "all" emphatic. And yet we are told that "preaching the Word" is an Apostolic function, and limited to such as are specially "ordained!" The only New Testament instance of ordination for a Gospel mission is the "ordination" of the Apostles Paul and Barnabas at Antioch, recorded in Acts xiii. No Christian, therefore, need wait for any human sanction for "ministering the Word of life" to a fellow-sinner. Nor should we be deterred by the reproaches or the cavils of those who are either ignorant or hostile. If all this were recognised, what a stimulus it would give to "Gospel work!"

But here a caution is most necessary. We must never forget the solemnity of work of this kind. And not only because it is the Gospel of God that is entrusted to us, but also because the acceptance or rejection of Christ fixes the destiny of all to whom the Gospel comes. Let us then take heed that no levity marks either our words or our spirit as we make our

appeals and give our testimony. We may come down to our own level, as it were, when reasoning with others about their conduct, or their attitude toward the dread solemnities of life. But no one of a reverent spirit, indeed, we might say no person of refinement, can fail to be distressed by the flippant and familiar language in which "the glorious Gospel of the blessed God" is sometimes "huckstered." Let us emulate the spirit and the methods of the great Apostle here. "We are not as the many (he declared) who huckster the Word of God (for such is the force of the term he uses), but as of sincerity, but as of God, in the sight of God, speak we in Christ."

The narrative of Acts affords a striking commentary upon this. In chapter xiv. 1, we read that "at Iconium the apostles so spoke (*i.e.*, spoke in such a way) that a great multitude believed." But, it may be asked, how can this be reconciled with "the doctrine of election?" In my early Christian life I was often embarrassed by that doctrine when attempting to give a Gospel message to an individual sinner. For I could not tell whether he was "elect;" how then could I know whether there was salvation for him? Dr. Horatius Bonar it was who put me right about this. Our faulty apprehension of the purposes of God, he said, must never lead us either to doubt or to tamper with our Saviour's Gospel words. And I came to learn that whereas the *truth* of election completes and crowns the revelation of grace in the Gospel, the "*doctrine* of election" undermines faith in many of the Lord's simplest and most precious utterances.

Take for example that charter text, John iii. 16, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Christ here employed the universal term whosoever, both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers. Such is the import of the word 'world.' Though there is nothing in the world that is worthy of God's favour, yet He shows Himself to be reconciled to the whole world when He invites all men without exception to the faith of Christ, which is nothing else than an entrance into life."

This is a quotation from Calvin's Commentary. But *Calvinism* would have us believe that these "universal terms" were used in some casuistical sense, and that (as an infidel would tell us) our Divine Lord "juggled with words in a way we would not tolerate in a fellow-man." Let us then banish all such evil thoughts, and learn to speak with the enthusiasm of faith—to speak so that the hearers will believe. The preacher might fitly appropriate the following admirable couplet, substituting "preach" for "work" in the third line—

"Pray, as though to God alone
Failure or success were due.
Work, the task is all your own,
Everything depends on you."

And there is something more to be learned from this part of the narrative of Acts. Surely no one can suppose that when those saints at Antioch laid their hands upon Paul and Barnabas (xiii. 3, they imparted to them any spiritual gift,

or conferred upon them any special authority for the mission they were about to undertake. No Hebrew Christian would miss the significance of the act. For he was familiar with "the doctrine of laying on of hands" (Heb. vi. 1). When, for example, the Israelite laid his hands upon the sin-offering he thus identified himself with the victim. And so here, when the representatives of the Church put their hands upon the Apostles, they declared in effect "we are one with you, and in spirit we are going forth with you in the work to which the Holy Ghost has called you." What an interest this should have for those who, though unable themselves to take part in a Gospel mission, are in fullest sympathy with the work. For such will share the blessing. They will prove the meaning of the ordinance that they who tarry at home divide the spoil (cf. *Psa. lxxviii. 11, 12*).

This was "the fellowship in the Gospel" for which the Apostle Paul so lovingly commended the Philippians. When he wrote that no other Church had fellowship with him concerning giving and receiving (iv. 15, R.V.), he was thinking of the shekels only as the outward expression of the fellowship. And what a rich reward it brought them; as witness his words, "I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy" (i. 2, 4).

Our churches practically ignore one most important element in evangelistic work. The man we read of in John ix., who could say, "Whereas I was blind, now I see," gave a testimony to the

presence and power of God that not even hard and hostile Pharisees could disregard. And the humblest of new converts, whose changed life has attracted the notice of his neighbours, can give a testimony which may have more influence than the most eloquent of sermons.

But here another thought claims notice. Two sparrows were sold for a farthing, and two sparrows were the sacrifice that availed to restore the outcast leper to the fellowship of the camp of Israel. But when thus restored, it behoved him to offer the other sacrifices which typified the work of Christ in all its fulness (Lev. xiv.). And so it behoves the saved sinner to be ready to give an *apologia*—a reasoned defence of his hope to every one who asks for it (1 Pet. iii. 15). The Apostle Paul reproached the Hebrew Christians that, having regard to the time since their conversion, they ought to be teachers, and yet they needed “that someone should teach them the rudiments of the first principles of the oracles of God;” *i.e.*, the A B C of “revealed “religion” (Heb. v. 12, R.V.). And if this was true of those who had been brought up in the Divine religion of Judaism, how much more true it must be of converts from the “Christianised paganism” that is the religion of so many in Gentile Christendom.

No exhortation of Holy Scripture is more needed than that with which the Apostle Peter brought his second Epistle to a close, “Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

The above valuable paper, written originally for a local purpose, appears here by the kind permission of the Author.

Alliance with the World.

FOURTH PAPER. BY THE EDITOR.

JEHOSHAPHAT, Judah's king (2 Chron. xvii. 1-6), was a man who “sought to the Lord God of his fathers, and walked in His commandments, and not after the doings of Israel,” who had gone to idolatry with Ahab, their king, who “did evil in the sight of the Lord above all that were before him” (1 Kings xvi. 30). In his early years, Jehoshaphat not only kept himself apart from Israel and its king, but he “strengthened himself against” them. And while these conditions continued, “the Lord established the kingdom” in his hand, and he prospered. But prosperity may become a snare to a child of God; it will, if he becomes relaxed and high-minded. And so it evidently was with Jehoshaphat, for we read he “had riches and honour in abundance, and *joined affinity* with Ahab” (chap. xxviii. 1). This was a down-grade act, and although it may have been no more than an “honourable understanding,” or a “scrap of paper” treaty, it was in God's sight an unequal yoke, and an unholy alliance between a man of God and a child of the devil. And it bore its sad fruit. For “after certain years” Jehoshaphat went “down” to Ahab's feast, and had “a good time” there. When the ungodly get a Christian *down* to their level, they know how to minister to the lusts of his flesh, and make all things as pleasing to him as possible. And the world knows how to play its part to its own advantage. Ahab, while feasting his guest, asks him to join in an expedition

to recapture Ramoth-Gilead which he had lost, and Jehoshaphat in the circumstances could not well refuse, so he answered, "I am as thou art, and my people are as thy people." Terrible words, these for a man of faith to utter concerning an enemy of God, a murderer of His prophets, and a persecutor of His people! When a leader among God's people goes into worldly alliances, his influence leads others astray. Thus his sin is all the greater. The sight of the two kings seated side by side in royal robes (chap. xviii. 9), the smiting of God's true witness in his presence without a protest, the miserable temporising and uneasiness of Jehoshaphat, and his final abandonment by Ahab in battle, all tell what result from alliance with the ungodly. Yet it is a common condition, and held in so high honour that any who dare lift up the voice against it are regarded either as fools or fanatics. Worldly-minded men in authority, do their utmost to keep out all that would enlighten and possibly disturb those who are in this snare. But let the truth in its full measure be told out, without apology or fear, let it offend who it may. When the son of Hanani went out to meet Jehoshaphat returning from Ramoth, it was with no patronising tone that he approached him, but with the clear and personal question, "Shouldest thou help the ungodly and love them that hate the Lord" (chap. xix. 2). That was God's message, and he gave it without taking off its edge, and had the satisfaction of seeing the wanderer humbled, restored to God, and used in bringing those whom he had misled "back

unto the Lord God of their fathers" (ver. 4). The truth of God is the salt that preserves from corruption, but if it is not used, or becomes savourless through toning down, the sin of worldly alliances will increase, until all ends in corruption.

Obadiah, the governor of Ahab's house, "feared the Lord greatly" (1 Kings xviii. 3). And when the ungodly queen Jezebel slew the Lord's prophets, he hid two fifties of them in a cave, and fed them with bread and water. This was to his credit. But his position as Ahab's counsellor, and his service in scouring the land as Ahab's fellow-worker, looking for grass to save alive his mules, was far from the place and service of a man of God in a day of failure and Divine judgment such as that day surely was. How different it was with Elijah, whom Ahab regarded as one who "troubleth Israel" (ver. 17), and sought him far and near that he might slay him. They were both men of faith, saints of God and brethren, as we speak, but while one was standing before God in His counsel (chap. xvii. 1), the other was allied to the house and in the friendship and service of an enemy of God. When Elijah and Obadiah meet, as we see them in chap. xviii. 7-15, how little they have in common! There is uneasiness and fear in Obadiah, the man who is in a false position, and distance almost to severity in Elijah. For it cannot be that godly fellowship, with a free and full flow of confidence and warmth of greeting can be honest maintainedly between a saint who by choice and for most part is living in the friendship of the world, and one who seeks to walk

with a holy God in His truth and follow an earth-rejected Christ in His path. It is this gravitation of some toward unholy friendship and alliance with the world, with the imbibing of its spirit and conformity to its ways that first weakens and finally breaks the bonds of godly fellowship and companionship among true believers. For when the heart of *Demas* is set on "the present world," he will sooner or later "depart" from Paul who in early days was his "fellow-labourer" (*Philem.* 24; *2 Tim.* iv. 10), to find more congenial company in other circles.

Our Present Wrestling.

THE serpent at the beginning, entered the garden as a liar, and with his wiles beguiled the woman. And we are told that these subtleties are to continue to the end (*2 Cor.* xi. 2; *2 Tim.* ii. 26; *2 Thess.* ii. 9-10). Our conflict is with wicked spirits who rule the present darkness by means of such deceivings. Infidel suggestions, perversions of the truth, human superstition, false estimates of the world's progress and the like, are to abound. To meet these "wiles" we need to stand clad in the armour of God, which has been provided to meet these corrupters and perverters of the truth. It is with these, not with enemies of flesh and blood, that we "wrestle." The girdle of truth, the breastplate of righteousness, the shoes of the Gospel of peace, the helmet of salvation, and the sword of the Spirit received and used, are our only defence against the "wiles" continually exercised by these hosts.—*J. G. Bellett.*

Carried Captive to Babylon.

A MESSAGE ON DECLENSION AND DEPARTURE,
GIVEN AT A CHRISTIAN CONFERENCE.

GOD redeemed Israel from Egypt, and brought them out into the wilderness to be a people separated unto Himself (*Exod.* xix. 4-6). He dwelt in their midst in His tabernacle, and His cloud stretched itself over them as a covering and a canopy (*Psa.* cxxxv. 9). They were not reckoned among the nations (*Num.* xxiii. 9), for Jehovah claimed them as His own (*Deut.* vii. 6). They were brought into Canaan and set there, to be Jehovah's witness in the earth teeming with idolatry. Their worship and their feasts were all of His ordering. His Word was their rule in everything. They were especially warned against alliance with the nations, intermarriage with their daughters, and bowing before their idols (*Deut.* vii. 3-4). This was God's Word to them by Moses, and later by Joshua (*chap.* xxiii. 11-13). God knew how much they needed that warning, and repeated it. But it was the first of God's commandments to be ignored and disobeyed, as *Judges chap.* ii. 2 informs us. Alliance with the Moabites (*Num.* xxv. 1), leading to idolatry (*Rev.* ii. 14), leagues with the inhabitants of the land (*Judges* i. 21, 28, 35; ii. 2), led on to mingling among them and learning their ways (*Psa.* cvi. 35), and then to desiring a king to be like them (*1 Sam.* viii. 5). Decline and departure followed hard on this demand, loss of God's power in their midst and of influence among the nations was the result. And their backsliding and

intermixing among the ungodly, with refusal to hear and heed the words of warning sent them by God through His prophets were all increased, until there was "no remedy" (2 Chron. xxxvi. 15-16). Then God allowed their worship to cease, their temple to be razed, and they themselves to be carried captive to Babylon, there to sit by the willows on which their disused harps hung in silence, to weep over their folly. All this has its solemn voice to us. God has brought His people out from the world (Gal. i. 4), to be His "own possession" (Tit. ii. 12, R.V.), to be under His control, guided by His Word. Where obedience is aimed at, He gives blessing and bears with slow learners and tardy walkers. But where conformity to the world and unholy alliances with it are practised and gloried in, where the mingling of things and persons which God would have kept apart is continued, where His Word of warning is unheard, and those who speak it disowned, God is displeased, and by chastisement inflicted and allowed, makes His people to feel it. Babylon—the place of confusion—where man rules for his own glory, where his will is regnant, where the Word and the Spirit of God are not allowed, there, amid spiritual poverty and desolation, God's people who turn from His way must ultimately learn their folly. And so it is in daily experience with thousands now. They have lost the joys of the heavenly Canaan, and are now spiritual captives in Babylon. They trifled with the light they had, until it became darkness. They wanted liberty to take their own way and it has ended in bondage.

The Coming of the Lord.

WITH SOME NOTES ON THE BOOK OF REVELATION.

W. H. HUNTER.

AFTER John had seen, in symbol, the victory of the saints over Satan at the Judgment Seat of Christ, he beheld from his heavenly place, that which his Lord had seen in the days of His flesh from *His* place on the earth (Luke x. 18), for he beheld the expulsion of the accuser from heaven; the final expulsion; the agent of the Divine power therein being Michael, the first of the heavenly princes, the chief prince of the Israel people (Dan. x. 12, 21), who led the angels of God in the fight; for "there was war in heaven," the maddened spirits making one last desperate effort to resist the ordinance of the Almighty.

The war in heaven ended in joy in heaven; there was new cause for rejoicing there, although to men on the earth time had come when they should taste the bitterness of the last and deepest woe; for it was not only that the adversary was cast out of heaven, but that he had come down to the earth where he had "but a short time" to tarry on his way to his prison in the pit. *But a short time*, so much to be done, so much evil to be wrought, so much of the old enmity between him and the woman and her seed still ungratified; and such a brief period remaining for one whose history had been measured by ages.

After he had vainly sought the destruction of the woman, the devil determined to concentrate his efforts and his waning power upon the destruction of "the

remnant of her seed," therefore "he* stood upon the sand of the sea," for he wanted the aid of a dead man, a lost soul.

It is a lamentable and a humbling fact, but is a fact, that in the course of human history when the devil's efforts to thwart the Divine purposes, to interrupt the accomplishment of the counsel of God, have for the time being seemed to be successful, the success has always depended upon the consummate skill with which he has been able to make use of men, and to employ their agency, sometimes the agency of religious men, sometimes even of Christian men.

From the heavenly place to which we have referred, John neither heard any utterance from the dragon, nor saw any movement on his part, but he did see the result of the dragon's visit to the dread and unknown sea, on the shores on which the dragon stood.

That sea should not be confounded with the Great Sea, as the ancients called it, the Mediterranean, as moderns say, which Daniel beheld in his night vision; nor with any other sea or ocean upon the earth; for it had no earthly bounds and will remain after the earth and the heaven have fled away from the face of Him who is to sit upon the Great White Throne; and will give up the dead who are in it when Death and Hades deliver up the dead who are in them, in order that reconstituted in spirit, body, and soul, men may be judged in righteousness by the Man whom God has ordained.

In Daniel's vision he saw that *the*

four winds (or breaths) of the heavens broke forth upon the Great Sea, and that four great beasts came up in succession from the sea. The first was like a LION, and had eagle's wings (in Daniel's time the temples and palaces of Babylon were garnished with effigies of winged lions); the second was like a BEAR; the third was like a LEOPARD; the fourth he could not describe, it seems to have been like a RHINOCEROS (a beast which Daniel had never seen), but had ten horns instead of one, amongst which horns he observed certain movements, to which we must briefly revert before bringing these notes to a close.

Some interpretation of this vision was given to Daniel. He learned that the four beasts represented a procession of great imperial powers which were, in turn, to rule upon the earth, were each to dominate and terrorise lesser powers for its own brief day, in which each of the "wicked spirits in the heavenlies" to whom the fortunes of the procession of empires, of Babylon, of Medo-Persia, of Greece, and of Rome had been committed, should be permitted to maintain his pride of place (Dan. x. 20) for the appointed time, after which each governing angel was removed, and was bound at the great river Euphrates, to wait for the time when their common loosing should come, and in the season of the second woe (Rev. ix. 13).

The Walk with God.

With Thee by faith I walk in crowds—alone,
 Making to Thee my wants and wishes known;
 Drawing from Thee my daily strength in prayer;
 Finding Thine arm sustains me everywhere.

*At this point R.V. should be substituted for A.V.: it was not John who stood upon "the sand of the sea," but the dragon.

“The Mystery of His Will.”

PART VII.—THE UNIVERSAL KINGDOM.

WILLIAM HOSTE, B.A.

THE *Eternal* character of the Kingdom of Christ is further shown in the following Scriptures. The expression is applied in Rev. xi. 15 to the reigning Christ, by the voices from heaven. “The kingdom of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign *for ever*. And to the same truth we will call three other witnesses—(1) King David, speaking of the kingdom of One greater than Solomon, writes, “They shall fear Thee as long as the sun and moon endure *throughout all generations* . . . His Name shall endure *for ever*” (Psa. lxxii. 8-17). It is clear that the idea of the reign ending is specifically rejected. (2) The prophet Daniel is the next witness. “In the days of these things* the God of heaven shall set up a kingdom which shall *never be destroyed*, and the kingdom shall not be left to other people . . . and it shall stand *for ever*” (Dan. ii. 44). “His dominion is an *everlasting dominion*, which shall *not pass away*, and His kingdom that which shall *not be destroyed*” (chap. vii. 14). (3) The angel Gabriel confirms this, for he affirmed to the Virgin Mary of her Firstborn, “He shall reign over the house of Jacob *for ever*, and if His kingdom there shall be no end.” There can, therefore, be no doubt of the everlasting character of the kingdom of Jesus Christ.

4. The Kingdom will be *Universal*.—It

* There cannot be a fifth world empire outside the countries of the old Roman Empire, therefore it is clear that Germany will not succeed in her ambition to rule the world.

will include “all things that are in heaven and that are in earth”—that is the whole moral universe of God. When it is a question of submission, “things *under the earth*” are added, for the infernal powers, the lost of angels and men will be included, but such will be for ever excluded from the kingdom. Those who teach that some Christians will be excluded too, on account of a lack of faithfulness, really shut them out from salvation for ever, for the kingdom is only another term for the heavenly state. All believers will by grace enter into that kingdom “which God hath prepared for them that love Him,” but their *place* in that Kingdom will vary with the dispensation in which each has lived and their individual faithfulness. But Christ in all things will have the pre-eminence. He will be crowned with many diadems, and without one discordant note the universe of bliss will proclaim His worthiness and His praise.

“And every creature which is in heaven and in the earth, and ~~under~~ under the earth, and such as are in the sea, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said Amen! And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.”

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.”

† Quite a distinct expression from that already referred to in Phil. ii. 10.

The Preacher's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

CHRIST'S THREEFOLD WORK.

By His Atonement on the Cross, we are Justified.
By His Advocacy on the Throne, we are Preserved.
At His Advent to the Clouds, we shall be Glorified.

FAITH IN EXERCISE.

Rom. v. 9; Jude i.; Rom. viii. 17.
Justified by Faith (Rom. v. 1)—Our Release.
Saved through Faith (Eph. ii. 8)—Our Deliverance.
Sanctified by Faith (Acts xxvi. 18)—Our Position.
Purified by Faith (Acts xv. 9)—Our Condition.

WHAT GOD MAKES

All Believers in Christ.

Made righteous in Christ (2 Cor. v. 21).
Made nigh in His Blood (Eph. ii. 13, R.V.).
Made accepted in the Beloved (Eph. i. 6).
Made meet for Heaven (Col. i. 12).

THEMES FOR BRIEF BIBLE STUDIES.

GOD'S LOVE, IN THREE ASPECTS.

A Love of Compassion (Rom. v. 6) for Sinners.
A Love of Complacency (1 John iii. 1) in Sons.
A Love of Companionship (John xiv. 23) with Obedient Ones.

THE LORD'S SUPPER.

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

The Young Believer's Question Box.

Is it according to the teaching of the Word, for one who takes the place of a teacher and leader in the local assembly of Christians who gather in the Lord's Name, to forsake the breaking of bread on Lord's Day morning, to preach in a denominational chapel? This has been done where I am, and it has been a stumbling stone to several who recently left that denomination on account of its unscriptural constitution and practices, to assemble with us.

If one has been taught by God from the Word that denominationalism and the clerical position are opposed to the pattern given in the Scriptures for our guidance, he will not return to it, or give it his sanction and support by assuming the clerical position even for an occasion, unless it be that the truth he once professed to own, has ceased to govern his conscience and his conduct, in which case he is

ill-fitted to either teach or lead others. There is no need, however, for any who desire to do the Lord's will in assembling for His worship in the appointed way, in the recognition of the common priesthood of the saints, as guided by the Spirit, being stumbled. They have the Word to go by, and if these incongruities cast them the more upon it and its supreme authority, it will be for their blessing. But there is a responsibility with those who see the wrong of such ways, to prove them, and to warn those whom God has set them to care for, not to be misled by men who change like the wind.

Answers to Correspondents.

J. P.—Election is never introduced alongside of the Gospel in the Word, nor does it form any part of the evangelist's message to sinners. It is a truth for the saint (Eph. i. 4; 1 Thess. ii. 13), and rightly used it yields much strength and blessing to the soul. Used as a bone of contention and a subject of fleshly debate, it may kindle fires of dissension, and do both defender and opposer spiritual damage.

ALEPH.—Analogy, apart from distinct Scripture command or principle, may mislead, as it did the disciples of the Lord in their proposal to bring fire from heaven, as recorded in Luke ix. 52-55. What was right for Elijah, would have been wrong for them. And the Lord had to rebuke them for it, although no doubt true jealousy for His honour prompted the proposal.

A. G., STROUD.—The prophet's words, "They shall be all righteous" (Isa. lx. 12), would surely warrant the statement that "all Israel shall be saved" (Rom. xi. 26), to be taken literally regarding those who will form the nucleus of the millennial kingdom of Christ. But conversion will not be universal among Gentiles, even though their idols are abolished (Isa. ii. 18), for it will only be a "feigned" submission to Christ some will give, because of "the greatness of His power" (see Psa. lxxvi. 3, marg.). And whenever their old master, the devil, is loosed from his thousand years' imprisonment, they will rally to his standard, and do his bidding (Rev. xx. 7-9), the same as ever. Neither grace nor glory can change man's nature; he must be "born again."

W. L., DUBLIN.—Spiritualism has had a revival by means of the war, and the efforts of the cult are to make simple folks believe they can converse with their loved ones who have fallen in battle. The name of a scientist—supposed to be too wise for the devil to cheat—has been used widely in

press and on platform to advertise the latest developments of these mysteries. We are absolutely certain that no departed spirit, either of the saved or the lost, ever did or could converse with living men on earth; but a demon can personate either, and may be allowed to send such information through a human being whom he possesses and uses as his mouthpiece, to draw those who parley with Satanic powers into the devil's snare.

H. M., GLASGOW.—A congregation gathered, say at 11 o'clock on a Lord's Day morning—to hear a minister preach or a teacher expound some part of Scripture, that individual "wholly taking the service," as it is called—even though it may be followed by the breaking of bread, is not an assembly of Christians according to the Scripture pattern, in which the Headship of Christ, the guidance of the Spirit, and the common priesthood of all the saints, with opportunity to exercise their functions are owned; it has no claim whatever to be regarded as God's assembly, constituted and governed by the Lord through the Word. Nor will it remain very long in such a position, but will drift quietly into a little coterie with its one engaged and salaried "pastor," who in course of time blossoms into a full-fledged "reverend," competing with others for a "better charge." There are plenty of evidences of this without going far to find them. Let God's people who value His truth and their own liberty, beware of the beginnings of this degeneracy, and resist them.

E. G., CO. ANTRIM.—What you cannot approve of do not share. It is better surely to maintain a "good conscience toward God," even if you have to keep yourself apart from what others go in with, than to go against light in order to keep up an appearance of unity which does not actually exist. Be true as steel to what you know of God's truth; gracious and patient with those who do not so see it.

A. B., GLASGOW.—We do not know any time or form of ministry of the Word, equal to a gathering for this purpose on the afternoon of the Lord's Day. Most are at leisure then as at no other time, and Christians who need help, and are willing to be helped in the truth, can be got then better than at any other season. Bible classes for young people, however important, do not meet the general need. What is wanted is sound, seasonable, continuous ministry of God's Word—not tit-bits and oddities—to meet the need of God's people, given in the grace and warmth of the Spirit's power. This never fails to draw and keep saints who are hungry. It is

primarily the responsibility of the overseers of an assembly to see that such ministry is not shut out, and to arrange for its seasonable exercise.

Answers to Special Questions.

Church Property.—Is it according to Scripture for the local assembly to own property, and if so, under what conditions?

ANSWER A.—While the Word recognises the right of individual Christians to acquire or own land or property (Acts v. 4), there is no guiding light and no example for a church as such to do so. Has God omitted to give commandment, or does His silence mean that what He has not sanctioned had better be left undone? A. G.

ANSWER B.—Where one builds and rents a hall to an assembly, or where the necessary money is advanced by one or more on a purely commercial footing, it is practically equal to tenancy and paying of a rent. But where bonds, trustees, constitutions, and such like, in the hands of lawyers, are introduced, trouble at some point is inevitable, with an everchanging company of people. Experience has abundantly proved that few halls acquired under such conditions have been anything else than a burden and a source of trouble. G. L.

EDITOR'S NOTE.—The real difficulty in many places is, to find a building suited to the requirements of a growing assembly, on a good site, accessible to the public, free from din, in which God may be worshipped in peace, and to which respectable people, who have set ideas as to what a place so used should be, may be invited. Wherever it is possible to rent such a place, or to get a local property owner to build one and lease it, certainly this is the happier way. Should it be necessary to build, let it be on sound and honest business principles, without debt (which is alike forbidden to a congregation as to an individual), and without becoming subject to and bound by some shrewdly planned "constitution," which can be used to create factions and precipitate trouble even unto generations following. And above all, let it be made clear as the light, that no landlord, trustee, moneylender, or bondholder has—in virtue of their claim on the bricks and mortar—any spiritual lordship, or any preferential claim to preach or teach or rule in that place, apart from the Divine call and moral fitness which alone gives any man a right to expect the recognition and willing subjection

of fellow-saints in the assembly where he is. If these hidden rocks have been successfully shunned by some, they have proved the cause of shipwreck to many others. And after all, an up-to-date hall is of secondary importance to a one-hearted and like-minded people, standing together, steadfast in the truth (Col. ii. 5), and striving together in the hearty spread of the Gospel (Phil. i. 27).

— o —

Egypt to Ganaan.

Notes for Bible Readings, for Use with Coloured Chart.

Safe Guidance.—"He led them on safely so that they feared not" (Psa. lxxviii. 53), is the record of the long wilderness journey. Cloud by day and fire by night surrounded their goings, giving light on their way (Neh. ix. 12). To follow as it led, to rise when it moved, to abide where it rested (Num. ix. 17, 18), was their safety. To all who acknowledge the Lord (Prov. iii. 16) in all their ways, sure direction and safe guidance are assured (Psa. xxii. 8). The Spirit (Rom. viii. 14) and the Word (Psa. v. 10) never fail when consulted, waited on, and obeyed, but to walk in sparks of our own kindling ends in darkness (Isa. l. 11).

Sure Victory.—The spies (Num. xiii. 1-3, with Deut. i. 22) who went forth to search the land came back with "an evil report," as unbelief always does. They had gone to see whether God had spoken the truth when He said the land was "good and large, and flowing with milk and honey" (Exod. iii. 8). They went to see if it were "good or bad," "fat or lean." And they saw all the difficulties, enlarged them beyond measure, and left God out of reckoning. Only Caleb and Joshua were of "another spirit." They counted on God, declared He was able to bring them in, giving victory over all their foes. So faith reckons and always triumphs. When the whole of that unbelieving generation lay dead in the wilderness, Caleb and Joshua stood alive and victorious (Josh. xiv. 6-13), fit for war, because they believed God.

Note.—By request of many who are finding "great spoil" in the weekly study of this subject with the aid of the Coloured Chart, presented to our readers with the January issue, we hope to continue these Notes through the coming year, taking up the Entrance on the goodly land of Ganaan, with the warfare, conquest, and victory of Israel there, as typical of true Christian warfare and victory.

The Believer's Magazine for 1917

Will (the Lord permitting) be continued for the coming year as for the past, and we are happy to be able to announce a full supply of sound, Scriptural, spiritual, and edifying matter by well known writers, to fill its pages. Among the materials in the Editor's hands are Four Papers on **Great Truths of the Christian Faith**—The Wondrous Cross, its Virtues and its Victories; The Triumph of Christ, its Onward and Upward Course; the Mighty Spirit, His Mission and His Message; the Unchanging Word, its Value to the Christian and the Church. Four special papers on **Neglected Truths of the Divine Word**, and Four more on **Lights from Heaven for Life on Earth**. **The Calling and Portion of God's Heavenly and Earthly People**, by Alexander Stewart; **Balaam's Parables and their Message**, W. J. McClure; **Baptism and its Practical Significance**, W. R. Lewis; **Notes on the Book of Revelation**, W. H. Hunter; with papers by the Editor, Scripture Expositions by W. Hoste, E. Adam, and other helpers; valuable unpublished Notes and Choice Portions gathered and contributed by aged brethren from the ministry of J. G. Bellett, J. L. Harris, Thomas Newberry, and other pioneers to whose ministry we owe so much. **The Young Believer's Question Box** for practical queries of general profit, the **Correspondence Column** for helps in the Word and Work of God, and **Answers to Questions** on personal difficulties and practical counsel on assembly matters, will each be continued as the Lord gives light and guides His servants who have experience in such things to contribute toward the help of others, what they have gathered and gained in their study of the Holy Word. We heartily thank all who have so willingly helped in circulating and making known the Magazine among fellow-believers, in naming and commending it in the assemblies in which they are, and to the many who in other ways by prayer and effort seek to extend its usefulness. A Packet of Specimen Copies will be gladly sent to all who desire at the year-end to further help in this way.

The Christian Worker, with its full Notes and Outlines of Sunday School Lessons, widely used for Home and School by lovers of the Word: a Bible Subject for Weekly Readings and Bible Classes, with a brief Biography and Photo of a well-known worker, appear each month. The price is **One Halfpenny**. Six copies, post free, to any address. The year-end is a favourable time to name and commend these papers to fellow-believers who do not know them.