

THE  
Believer's Magazine

A MONTHLY JOURNAL OF  
SCRIPTURE EXPOSITION AND BIBLE STUDY,  
WITH PRACTICAL MINISTRY ON  
THE WHOLE COUNSEL OF GOD.

EDITED BY  
JOHN RITCHIE.

---

**NEW SERIES.—VOL. XX.**  
(TWENTY-NINTH YEAR).

---

KILMARNOCK:  
JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE.  
*And through Booksellers and Agents.*

---

1919.

A FEW COMPLETE SETS OF  
**The Believer's Magazine Volumes.**

---

NEW SERIES, I. TO XX.—UNIFORM SIZE.

Containing Hundreds of Bible Themes  
by many Writers.

CLOTH BOARDS, GILT TITLES.

1/6 Each, Net., By Post, 2/-.

The Complete Set of Twenty Volumes, 30/-.

---

JOHN RITCHIE, PUBLISHER, KILMARNOCK.

# GENERAL INDEX OF SUBJECTS.

A Faithful and Wise Steward. The Editor	140
A Message to Young Preachers. G. Furlong	68
A Ministry of Restoration	125
Abundance of Peace. The Editor	86, 99
A Revival among Saints	5, 15, 29, 39, 52
A "Run Down" Spiritual Condition	74
ANSWERS TO CORRESPONDENTS	II, 22, 35

## ASSEMBLY LIFE EXPERIENCES 8, 21, 33, 45, 55, 69, 80, 93, 104, 117, 139

Christ, the Motive of Service	25
Christ Glorified in Heaven. J. R.	97
Christ Seated and Expectant	109
Conformity to Christ. H. B. Thomson	110
Christian Stewardship. The Editor	112
CONCISE BIBLE STUDIES	10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 131, 142

Confederacy in Evil	129
Divine Love. Wm. Hoste	98
Forward, in the Strength of the Lord	1
Glances at War Lands	12, 23
God's Assembly. J. S.	128
Hope in God	16
How God Values our Obedience	42
Keeping Christ's Word. John Mitchell	57
Man's Confederacies. J. G. Bellett	62
Nearing the Glorious City	133
Nearing the Gloryland. John Rae	111
On His Head many Diadems. The Editor	121
On the Verge of Apostasy	138
Our Glorious Lord. A. Green	14
OUTLINES OF GOSPEL SUBJECTS	10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 140

## POETRY 3, 6, 14, 27, 31, 41, 42, 51, 54, 57, 65, 67, 92, 105, 115, 116, 126

Preparation for Revival	15
Prophecy and our Hope. Sir R. Anderson	27
Reasoned into False Profession	124
Repairing the Wall. J. S. Anderson	16, 31, 41, 54, 64
Reproof and Instruction. R. S.	19
Results of a True Revival	52

Satan's Mouthpieces. W. Rodgers	17, 44
Setting the House in Order	2
Sins of the Heart. Dr A. T. Pierson	114
Sound Speech. J. S.	101
Sowing much, Reaping little	127
Strong for Defence	43
Support of God's Ministers. Col. Beers	103
The All-sufficiency of Christ	37
The Christian Hope. Sir R. Anderson	39
The Church, as Christ's Body. W. J. M'Clure	75, 88, 102

The Form of Sound Words. T. D. W. Muir	33
The Danger of Forgetting God	13
The Day of Eternity. W. H. Bennet	134
The Days in which we live. C. H. Jordan	122
The Gainsaying of Core. W. Hoste	26, 66
The Godly Way of Giving. Col. Beers	64
The Integrity of God's Word. T. Newberry	116
The Judgment of Heaven. J. G. Bellett	78
The Lord a Stranger here	49
The Lord's Care of Widows	20
The Patience of Christ	73
The Pattern of God's House. Col. Beers	7
The Preacher's Commission	79
The Quiet Hour with God	81
The Regions Beyond. Col. Beers	115
The Rejected Nobleman. J. G. Bellett	50
The Sympathy of Christ	61
The Testimony of our Lord. T. D. W. Muir	135
The Tongue. Wm. Rodgers	77
The Triumph of the Cross	85
The Value of the Word of God. Wm. Lincoln	19
The Way of God in Revival	39

## THE YOUNG BELIEVERS' QUESTION BOX 10, 22, 34, 46, 58, 70, 82, 94, 106, 118

Tribulation Saints. Wm. Lincoln	90, 130, 143
Ways which be in Christ. D. H. Oliver	137
What true Revival is	28
When the Lord comes: What will Happen?	3
Wm. Hoste	3
"World-Logged"	92

## SPECIAL SUBJECTS AND ASSEMBLY PRINCIPLES AND POINTS.

Absent from Worship to engage in Service	70
All-Sectarian Gospel Efforts	132
An Educated Ministry	132
Business Meetings of Assemblies	119
Card Playing among Christians	58, 119
Christians as Civil Rulers	130
Christ Preaching to the Spirits in Prison	59, 107
Evangelists, their Sphere and Support	47
Good Men in Evil Systems	35
"In Christ," and "in the Lord"	94
Industrial Anarchy	34, 119

Leading on Young Believers	96
Letters of Commendation	95
Ministry, Exclusive and Obtrusive	142
Pastoral Work and Visitation	120
Recreations and Gospel Service	46
Secular Subjects in Place of Bible Study	10
Separation in Worship, but not in Service	22
The Divine Pattern of God's Assembly	97
The Loaf in the Lord's Supper	71
When Christ comes, who will go?	83
Who are the Sleeping Saints?	118



# The Believer's Magazine.

A MONTHLY JOURNAL, FOR MINISTRY OF THE WORD OF THE LORD.

## Forward, in The Strength of the Lord, God.

A MOTTO, AND ITS MESSAGE FOR THE OPENING YEAR.

**T**HE glowing words of the sweet Psalmist-King of Israel of ancient days, "I will go in the strength of the Lord, God" (Psa. lxxi. 16), may form a fitting word for faith's acceptance, and the heart's adoption, on the threshold of another year. The untrodden path lies all before us. That it will make demands on our faith and fidelity, our loyalty and endurance, our service and sacrifice, we surely know. But our resources are in the living Lord, who never faileth. His promise is, "As thy days, so shall thy strength be" (Deut. xxxiii. 25). And faith's joyful response surely ought to be, "I will go in the strength of the Lord," while the daily experience of the trusting soul will be, "I can do *all* things through Christ, which strengtheneth me" (Phil. iv. 13). Yes, blessed be God! though the road may be rough and steep, and the warfare sharp and stern, there is strength in God, in Christ, in the Holy Ghost, at our disposal, within our reach, to enable us to go on our way rejoicing, manfully bearing life's burdens, calmly meeting life's demands, fearlessly facing life's foes, and ever-victoriously emerging from life's conflicts. It is this overcoming, this enduring strength, that the Lord "gives" to His people (Psa. xxix. 11), and they have simply to be its ready receivers and diligent users. To have God as their Refuge and Strength (Psa. xlvi. 1), to

"be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1), to be "strengthened with all might by the Spirit in the inner man" (Eph. iii. 16), is the privilege, as it is the responsibility of all who belong to Christ. And the Word tells us very simply and definitely, how this Divine strength is to be received, and for what purposes it is to be used.

Conscious and acknowledged weakness, hanging upon God, is the right condition in which to prove this strength of the Lord, for it is to them who have "*no might*" that He "*increaseth strength*" (Isa. xl. 29). And those who consciously "out of weakness are made strong" (Heb. xi. 34), are ever ready to own, "When I am weak, THEN am I strong" (2 Cor. xii. 10). So they glory in their weakness, and waiting upon God continuously, "renew their strength" (Isa. xl. 31). It is in the enjoyment of this Divinely imparted power, that the believer is to have Christ dwelling in his heart by faith (Eph. iii. 16), to endure, in patience and longsuffering with joyfulness (Col. i. 11), all that may come upon him by the way; to meet the wiles of the devil (Eph. vi. 10-12), and to bear testimony for the Lord (2 Tim. iv. 17), everywhere and always. What wonderful resources, what unfailing supplies, belong to us! Let us then "go in and possess" this goodly land, making what the living Lord has given, our own.

## Setting the House in Order.

THE message to King Hezekiah, in the view of his impending death, was "Set thine house in order" (Isa. xxxviii. 1). And we who are called to life and service, at the beginning of a year of unprecedented responsibilities in the kingdom of God, as well as in the world in which we witness, may well give ear and heed these words, as a call to ourselves, alike in personal and collective life and testimony in this remarkable time.

The *Heart* has first claim. It must be right, else all will be wrong; right toward God, and true in its attitude toward men. A "true heart" draws near to God (Heb. x. 22), worshipping, praising, praying. An "evil heart of unbelief" (Heb. iii. 12) departs from God, and neglects its responsibilities toward others. Let the heart have the first care, for "out of it are the issues of life" (Prov. iv. 23).

The *Home* is to be set in order. A home in which God is owned and honoured, in which His Word has its rightful place, is a real testimony for His Name, and a centre of blessing to its surroundings. There is great need all over, for a thorough cleansing and re-ordering of the home life among Christian people generally, and among those who claim to own and honour the Name and authority of the Lord Jesus and His Word, in all aspects of life, in particular. To hold high principles and live lax home lives, is a dishonour to the Lord, and a stink in the nostrils of observant Christians and worldlings alike. Let the light of God shine and the Word of the Lord speak, on all that concerns our

home life. Then there will be godly homes on which the blessing of God will rest abundantly.

The *Church*—or assembly of saints—needs to be set in order. It is apt to go lax and to become ill-conditioned, as surely as the heart and the home. And surely it ought not. It is "the house of God" (1 Tim. iii. 15), the place of His dwelling, and the sphere of His rule on earth. It ought surely to be kept in a condition worthy of its Owner and Occupier. "Holiness becometh God's house for ever" (Psa. xciii. 5). There is a special call to examine and see to its condition, spiritually, morally, and evangelically, at the present hour. Thousands who were in "the churches of the saints" in these lands, have been absent for years in camps and trenches, and on fields of war. They have lacked the fellowship of saints, and been exposed to " manifold temptations." For grace given to many to stand fast, to overcome, and to witness a good confession in these strange surroundings, we thank God unfeignedly. But there are others. And they are coming home shortly. They will not come back as they went away, ignorant of Satan's wiles. They have experienced the violence and subtlety of the powers of darkness, and not always in victory. There may be wounds to heal in spiritual life, and tone to recover in godly walk. There will be pastoral work to do, and wanderers to restore. And a ministry to recover and revive, will be much in demand. A good spiritual atmosphere in the assembly of saints, will do much to bring to true convalescence and a right

spiritual condition, these returning fellow-believers. A warm welcome and a watchful love, will restore much that has been lost. But if these are lacking, who can say what may result? If bickerings, and discussions, and divided counsels, meet them in their enfeebled spiritual condition, they may be driven out into the cold, evil world, to become wanderers there. Let there be no mistake about it, "the house" has to be set in order, and found in a clean and warm condition to welcome and entertain the returning ones, who come wearied and worn, in need of spiritual bread to strengthen and heavenly wine to cheer. Therefore let us see to it, that we, who have been in the place of pasture, while they have been "out on the hills," and far from privileges they formerly enjoyed are spiritually ready to welcome them back. Let all do their part, and each thus take his share, in setting the house in order.

### Gathered in The Name.

FATHER! we come into Thy presence now,  
And in the Saviour's Name, before Thee bow.  
We gather round the Person of Thy Son,  
And His supremacy would gladly own.

We meet dependent on the Spirit's power;  
To lift our souls above, in this blest hour;  
To bring us into fellowship with Thee,  
To feel Thy presence, and Thy glory see.

We want to hear Thee speaking in Thy Word—  
O, let Thy voice therein be clearly heard,  
That it may not in letter only come,  
But to each heart in living power, speak home.

Grant us to realise our Saviour's grace,  
To gaze upon our Heavenly Father's face,  
Communion with the Comforter to know,  
Imparting heavenly joys to hearts below.

THOMAS NEWBERRY.

## When the Lord Jesus Comes :

WHAT WILL HAPPEN? WHO WILL GO?

WILLIAM HOSTE, LONDON.

THE importance of watchfulness, in view of the return of Christ, must never be minimised. It bespeaks a heart in touch with Him, responding to His love, and a corresponding holiness of walk. The careless believer will be "ashamed before Him at His coming" (John ii. 28), and, though sharing in its immediate blessings, cannot but lose at the judgment-seat of Christ, the crown of righteousness promised to all who love His appearing (2 Tim. iv. 8). But between this fact and the current teaching that only specially advanced and waiting Christians will be taken to heaven at the Lord's return, is a wide gulf. The redemption of the soul is by grace. Is that of the body to be by works? Some affirm it, and generally allege as proof, such Scriptures as Phil. iii. 12; Heb. ix. 28; Rev. xiv. 1-5; and Luke xxi. 36. But if our interpretation of any passage, clashes with a plain statement of other Scriptures, then it is our interpretation which calls for revision. The plain affirmation of God's Word concerning the first resurrection is, "Christ the Firstfruits; afterward, *they that are Christ's* at His coming." "We shall not all sleep, but we shall *all* be changed." These words were first addressed to the "carnal" Corinthians (see 1 Cor. iii. 1). Though the whole Epistle does contain solemn warnings, yet they are nowhere told that they run the risk of being left behind at Christ's return (1 Cor. xv. 25, 56). To the infant church of Thessa-

lonica, no less unequivocal statements are addressed. "*The dead in Christ* shall rise first . . . then *we which are alive* and remain shall be caught up . . . to meet the Lord in the air" (1 Thess. iv. 16, 17). The Epistle is full of the coming of the Lord, but there is no hint of an election out of the church, to whom preferential treatment would be accorded for their faithfulness or watchfulness. Surely, if such were possible, they would be warned of the danger of being excluded from the first resurrection, unless they watched and attained to it? And these Epistles were the earliest, and qualify the rest. Now, let us briefly consider these four passages. First, Heb. ix. 28. "Unto them that *look for Him* shall He appear the second time." The atmosphere of this chapter is the Day of Atonement, as the peculiar arrangement of the vessels of the tabernacle in the early part of the chapter shews. The entrance of Christ into heaven itself (v. 24), corresponds with the entrance of the high priest into the holy place on the day of atonement (v. 25). On that occasion, Israel might be said to be divided into two, the solitary high priest in the holiest, and the rest of Israel waiting outside for him to reappear. They may not all have been "watching," but they could all be classed as waiting ones. This agrees with the N.T. use of the word here translated "look for"—describing the characteristic relation of all believers to their returning Lord. For instance, to the Philippians Paul writes, "From whence also *we look for* the Saviour." They were in a good spiritual condition. But the same word is applied

to the Corinthians, "so that ye come behind in no gift, *waiting for* the coming of our Lord Jesus Christ." And to the Galatians, "We through the Spirit, *wait for* the hope of righteousness by faith." Both churches were blamed for their carnality and backsliding, yet they were, characteristically, waiting for the Lord's return. "Them that look for Him," is only another way of expressing all who have an interest in Him—His people. That was the next event on the Divine programme. In the Philippian passage, "if by any means I might attain to the resurrection of the dead," is, as the context shews, a moral attainment which he had in view, a practical entering down here, into the resurrection life of Christ. He was not expecting to die, so he could not have been speaking of literal resurrection. He was waiting for the Saviour from heaven, and he had no doubt for himself or other believers, of at once entering into the blessings of that return. The 144,000 of Rev. xiv. can only be taken to be a "Firstfruits of the church," by ignoring the context and other Scriptures. Christ is the Firstfruits of the church, and you cannot have another of that harvest. But you can have another harvest. The sheaf of Lev. xxiv. 11, was the firstfruits of the barley harvest, and this corresponds with the risen Christ. The two loaves of v. 7, were "the first ripe ones" of the wheat harvest—the 144,000 the firstfruits, not of the church, but of the harvest of the earth. Rev. xiv. gives us the complete fulfilment of Joel's prophecy—the true Pentecost. How can the 144,000 represent the "raptured faithful of the church," when



they are not "raptured" at all. They are seen still on earth, "on Mount Zion." The words, "Before the throne," are omitted on good authority. There is indeed no valid reason to doubt their identity with the 144,000 sealed of Israel. As to Luke xxi. 36, we may notice, in conclusion, a few points. A failure to distinguish between the coming of the Son of Man, already foretold in the O.T., and the mystery of 1 Cor. xv., is responsible for much of this erroneous teaching. Luke xxi. is solely occupied with the former. Had Paul been referring to this in his Corinthian letter, he would have interjected "not I, but the Lord," and certainly not used the term "mystery," of what had been fully revealed thirty years before. The church did not exist when our Lord spake the words of Luke xxi. He was addressing the apostles, as representing the faithful remnant of Israel of the last days. It is they who were told to pray to "escape" the coming tribulation, and to stand before the Son of Man. In what sense "escape it?" Not like Enoch, who was taken away before the flood, but like Noah, who passed through it unscathed, into the enjoyment of a new earth. This is not the hope of the church, which is to be taken up by Christ, before the Great Tribulation has set in; but of the faithful remnant to be preserved through it, so as to be alive when the Son of Man shall come. Our prayer should be, to be "found of Him in peace, without spot and blameless," ready to depart, when He shall come, but not through a morbid fear that we may be left because of our unfaithfulness.

## A Revival among Saints.

INTRODUCTORY PAPER. BY THE EDITOR.

THERE is a general feeling among those of God's people, whose hearts are exercised in present conditions, that nothing short of a genuine Revival of spiritual life and power in the individual and collective lives of the saints, will bring these spiritually dreary and barren times to an end, and cause "the desert to blossom as the rose." For there is no good can come of ignoring the fact, that the spiritual thermometer stands very low, and the wheels of service for the Lord, move sluggishly. There is a great lack of spiritual grip and power in the preaching of the Gospel to the world, with a corresponding want of abiding fruit. And the ministry of God's Word among His own, lacks that freshness and sap which is essential to real edification to the soul, and to produce practical godliness in the lives of those who hear it. Of course there are exceptions, but the general conditions are undoubtedly those of spiritual drought and lack of fruit, such as God expects from the preaching of His Gospel with the Holy Ghost sent down from heaven (1 Pet. i. 12) among sinners, and the faithful ministry of His truth in the assemblies of His people. There are some who have never known anything better, who may be quite content with this state of affairs, who are self-satisfied and "have need of nothing." But those who remember "the former times," those years of the Lord's right hand, when the Gospel went forth in its might and wrought its wonders

in the conversion of sinners; when the Word came as fresh manna from heaven, causing the saints to rejoice in God, sending them forth freshly-girded for the work and wars of the Lord in strength, can never be satisfied with a fruitless Gospel, or a sapless ministry of the Word, with little pungency and no practical results. The only real remedy for such conditions is a Revival—a Revival in spiritual life and of spiritual power among the saints, individually and collectively. Nothing short of this will reach the root causes of our weak and barren condition. Every quack remedy proposed and adopted—and there are many of them—will only make these conditions worse. A fresh operation of the Spirit of God—still in the believer and in the church—is needed, and there is no blame to be laid at God's door for withholding it. But His people must stir themselves up to seek it, then to clear the channels through which it may come, and be ready to receive it in any manner, and through any means, that God may choose. It is no use making plans, and then asking God to sanction them. He will not do it. His "way is in the deep waters," and He works so as to leave nothing for man to boast of, or glory in. If the people of God feel the need of reviving and refreshing, let them go to God first, and confess their low condition. Very likely the next stage will be, the causes of it will be discovered. For when there is real exercise of heart before God, the light of His throne discovers many false gods and graven images to be hid in secret places, which were unfound in days of self-sufficiency. And

whatever is against God, opposed to His will, grieving to His Spirit, hindering His Word, must be definitely and wholly disposed of. This is how the channels are to be cleared, to make room for God. The Agags must be slain. The Babylonish garments hid in the tent, unearthed. The unholy alliances dissolved. The carnal compacts broken up. The fleshly habits renounced. The worldly fashions and displays dismissed. In short, all and whole of the things that have been introduced and cherished in the heart, the life, the ways of the individual, all that has been admitted, permitted, protected, and practised in God's assembly, derogatory to His honour, in disregard of His Word, and opposed to the presence and administration of His Spirit, must be put away, ere a real Revival and time of refreshing from the Lord can be expected, or enjoyed. These are simple, definite, conditions, and the question left for each to honestly face as before God is, How do they affect *me* ?

### “Approved in Christ.”

“Salute Apelles, approved in Christ,” (Rom xvi. 10).

“Approved in Christ,” ’tis all we know,

And all the record gives,

Of one who stood and walked “in Christ”

And who now “with Him” lives:

A better record who could wish

Than to this stranger given?

To men in honour, all unknown,

Yet much esteemed in heaven.

I would, O Lord, that grace to me

Be granted, so to live,

That when my record is complete

And Thou its issue give:

When in Thy presence I shall stand,

At judgment's solemn tryst,

That I may hear the Judge repeat

That word, “Approved in Christ.”

## The Pattern of God's House.

IN THE PAST AND IN THE PRESENT.  
COL. BEERS, GREYSTONES.

AS soon as Jehovah, the Triune God, had a people on this earth, redeemed by blood and by power, and separated unto Himself, the expressed desire of His heart was, that He might "dwell among them" (Exod. xxv. 8). And the people standing on the Red Sea shore sang, "The Lord is my strength and song, and He is become my salvation; He is my God, and I will prepare Him an habitation" (Exod. xv. 2). The materials of which this dwelling-place of Jehovah was built, were the freewill offerings of His people (Exod. xxv. 2), but the pattern of it was designed and given to them by the hand of Moses, from Jehovah Himself. Everything from the ark of God in the holiest, to the wooden pin in the court, was to be exactly as He commanded, nothing added and nothing different. Moses was called up into the mount, and there shewn the heavenly realities, of which the tabernacle in the wilderness was to be the "example and pattern" (Heb. ix. 23) hence the need to conform in every detail to that which the Divine Architect had designed and commanded. Nothing of the materials was to be taken from the uncircumcised nations around, no part of the pattern was to be copied from those who were outside the commonwealth of Israel, nor was even a true Israelite to interpose his "ideas" or give heed to the will of others, but simply and only to do what Jehovah his God had commanded. Again and again it was

said to Moses "And see that thou make them after the pattern, which was shown thee in the mount" (chap. xxv. 40; xxvi. 30). There was to be no deviation in a single particular from what Jehovah has shown to Moses in the mount and what He had commanded to be carried out and erected in the plain of Sinai. And it is instructive to note, that what Jehovah commanded, he called and fitted His own chosen workmen to perform. Bezaleel was "filled with the Spirit of God, in wisdom, and in understanding, and in knowledge" (Exod. xxxi. 1-3) and with him was Aholiab and all the wise-hearted in Israel, to make all that God designed. Thus these chosen servants of Jehovah with their wise and willing co-workers, continued the building of the dwelling-place of Jehovah, until all was finished "as the Lord commanded Moses." And then "the glory of the Lord filled the tabernacle" (Exod. xl. 34). The dwelling having been prepared and furnished according to the Divine commandment, then the Divine presence signified Jehovah's acceptance of the habitation His people had prepared for Him.

There is no house made with hands of a material sort on earth now, which can be called "the house of God," for in this spiritual dispensation we are told, "the Most High dwelleth not in temples made with hands" (Acts vii. 48) and no place on earth is more "sacred" than another. But God has His "house" (Heb. iii. 3. r.v.), His "habitation" (Eph. ii. 22), in and among His redeemed people. To the assembly of God at Corinth it was written, "Know ye not that ye are the temple of

God, and that the Spirit of God dwelleth in you" (1 Cor. iii. 16). And the assembly of God's saints, wherever found, assembled and ordered according to His Word, is God's house, the place of His presence, and the sphere of His rule. But it must answer to His requirements, and be constituted and ordered according to His Word, if His presence is to be manifested there. He will not sanction wilfulness, nor will He manifest His power where man's way and man's will are allowed to contravene "the commandments of the Lord." It is not ours to legislate, but to obey. We are not left to devise the pattern of what God's assembly is to be, but to find in the unchanging Word which He has given us, what it is, and in loving, loyal obedience, to own His authority, by doing His will in all things. Then He will see to it that we are not without the manifest tokens of His presence and His power among us. But if God's Pattern is set aside, we need not expect to have His presence, and His power in our midst, or to enjoy His blessing on our service, toward the great world without.

**UNION IN TRUTH.**—It is often said, for the sake of peace and union, that we should not be very particular as to certain parts of truth; keep them back and treat them as matters of no moment. I humbly state, that I entirely differ from this view; for I do not see that such union is of real, lasting, or Scriptural character. We are not at liberty to lightly esteem, undervalue, keep in the background—much less to give up—the truth of God even for the sake of union.—*George Muller.*

## Assembly Life Experiences.

LETTERS OF AN OCTOGENARIAN.

NO. I.—CONVERSION AND EARLY LIFE.

I WAS brought to the Lord in the palmy days of the Revival and ingathering of 1859-60. Glorious times were these. There was a flow and fulness of the Spirit's power, such as I have never felt or seen, since. There was less Gospel preaching than arousing testimony to coming judgment, and the dangers of delay in coming to terms with God; but O the grip that was with the Word, when it was spoken. And the joy of the saved was simply unbounded. The singing was wonderful—perhaps not the music—but that "melody" of the heart, of which the apostle speaks in Eph. v. 19. There were no choirs then; all sang, and the song of Christ-filled hearts had a marvellous effect on the ungodly. One who shared in these gatherings has well written—

"Do you recall the hymns we sang,  
Can we forget them ever;  
The scene with such sweet music rang,  
Like heaven and earth together;  
We oft since then have sung the same,  
But never; O, no never,  
Can we forget the joyous strain  
Which first we raised together."

But these passed, the tide of blessing receded, and the saved were left pretty much to find what they could, to help them along their heavenward way. In these times of sixty years ago, all known Christians in the part of the earth where I lived, were good churchmen. Some in one denomination, some in another, but all "members" of some "congregation"—as they preferred it to be called—for the word assembly—although wholly Scrip-

tural and indeed the only true equivalent to the Greek word used in the New Testament to describe the people of God as distinct from and called out of the world—was never heard. A few of the ministers had thrown themselves into the great time of awakening and soul-saving heartily, and been blessed; a number opposed it openly and bitterly; but the most treated it indifferently. Those whom God used as soulwinners, were mostly men whom the clergy spoke of as “laymen,” as if a College education and an authorization to preach from their fellowmen, were what constituted “a minister of God.” I have always been convinced that this act of God in calling and using lawyers, doctors, colliers, and chimney sweeps, as His great ambassadors at that time, was a chief factor in loosening the hold that clerisy had up till then over Christian people in all the denominations, and giving them to see that the whole clerical system is of man, and more of a hindrance to real work for God, than a means used by God in it. There were gifted and godly men “in the ministry” then, as there are now, but their success as soulwinners among the lost, and feeders of the saved, was due to the grace they had from God, and the gifts they had from Christ, and not from anything they learned at College or received in ordination. As one of the best of them said to the writer, “Had I not been born again, before I went to College, I would not have learned my need of it there. And had the Lord not given me a heart for souls and some ability to win them, the study of dead languages and dry theologies, would have been a poor

equipment for such a work.” We went to church, and sometimes got a word to help us in spiritual life, more frequently a cold blanket thrown over us to damp out “Revivalism,” and not infrequently, a tirade against “presumption” in being “too sure of our salvation.” We came, through experience, not to expect anything better in our churches, for although an occasional brightening up there was, it soon passed away, and the same dry, barren dirge of a read sermon, a theological essay, or a “Galatian” Gospel was resumed. There was no exposition of the Word, no right dividing of the truth, and indeed very little of the Bible in any form, in the ministry. We met together on a week night to pray, and enjoyed it. Then, it was proposed to have a Bible Reading, each taking what part he could. And these evenings over the Word were times of real help to our spiritual life. For the entrance of the Word gives “light,” (Psa. cxix. 130). We saw truths that never were heard in pulpit ministry. In fact it was to these “irregular” meetings that we looked for spiritual sustenance, and not to what we got on Sundays, in our churches. But we went there because there was nothing better known to us, for we had not yet learned, as in the Lord’s mercy we were soon to learn, that God had something better than these conditions for his redeemed and beloved people, even here on this earth and now. Praise to His Holy Name. I have a very clear remembrance, that it was as we followed the little light we had, that we got more, and how those that shrank back, lost what they had, and drifted away into the World.

## The Preacher and Bible Student's Column.

### SUGGESTIVE OUTLINES OF GOSPEL SUBJECTS.

"TAKE."

The word occurs in varied forms, over 200 times in the Bible. Evangelically, its order may be tabulated as follows:—

"Take with you words, and turn to the Lord" (Hos. xiv. 2).

"Take the water of life freely" (Rev. xxii. 17).

"Take the cup of salvation" (Psa. cxvi. 13).

"Take My yoke upon you" (Matt. xi. 29).

"Take up the cross and follow Me" (Mark viii. 34).

WHAT BELONGS UNTO THE LORD,

And is freely proclaimed in the Gospel.

"SALVATION belongeth unto the Lord" (Psa. iii. 8).

"To the Lord belong MERCIES" (Dan. ix. 9).

"RIGHTEOUSNESS belongeth unto Thee" (Dan. ix. 7).

"POWER belongeth unto God" (Psa. lxii. 11).

"To Me belongeth VENGEANCE and RECOMPENSE" (Deut. xxxii. 35).

### CONCISE BIBLE STUDIES FOR BELIEVERS.

CHRIST'S THREE APPEARINGS

In Hebrews ix. 24-28.

He appeared on the Cross as Sacrifice (Eph. v. 2).

He appears on the Throne as Shepherd (Heb. xiii. 20).

He shall appear in Glory as King (Rev. xix. 16).

SEVENFOLD BLESSINGS OF ALL WHO ARE "IN CHRIST,"

As set forth in their order in Paul's Epistles.

In Christ, Justified (Rom. iii. 24).

In Christ, Sanctified (1 Cor. i. 2).

In Christ, Established (2 Cor. i. 21).

In Christ, Liberated (Gal. v. 1).

In Christ, Accepted (Eph. i. 6).

In Christ, Kept (Phil. iv. 7).

In Christ, Complete (Col. ii. 10).

In Christ, Glorified (1 Thess. iv. 16).

THREE RED LETTER DAYS IN A BELIEVER'S HISTORY.

Entry to God's Kingdom (John iii. 5) at New Birth.

Exodus from the World (2 Pet. i. 15) at Death.

Welcome to Glory (2 Pet. i. 11) at Christ's Coming.

## The Young Believer's Question Box.

### Introducing Secular Subjects in place of Bible Study.

It has been proposed by a certain number of young men in our week night Bible Reading—which hitherto has been solely for the consideration of a Scripture subject, and for the past year, using the "Concise Bible Subjects" given in "The Believer's Magazine"—to introduce, once in a month, such

subjects as music, voice culture, part singing, and the like, all of course in connection with Christian work. Some of us are not at all clear about this. We admit the utility of such matters, but the question is, whether or not they should be introduced as subjects for mutual consideration in such a circle, and the Word of God for the time thrust out.

We are deeply interested in your question, perhaps more in the exercise of soul which is manifested in your uncertainty as to the change proposed. Too often such matters are settled off-hand, or by a hurried vote, with no reference to God, or exercise of heart as to His thoughts and counsel at all. We believe it is best and safest to consult God and His Word on all such matters—indeed in everything—before consenting or committing ourselves to any course of action which might involve us in disobedience to His will. In the first place, we note that you and your companions have been, and are happily and profitably engaged in united study and mutual consideration of the Word of God. And judging from your exercise of mind over the proposed change, and the "thrusting out" of that Word for these other subjects, you are not happy about it. You have found it good and profitable to meet and spend your one evening together over the Word. We believe you are engaged in the very highest and best occupation possible, the reverent and prayerful consideration of God's Sacred Word, which we are told is able to make a child "wise unto salvation," and to fully furnish the "man of God" unto all good works. Can time be spent in any holier, or more profitable way than this? Is anything of greater value to the soul, than to be fed on the freshly gathered manna of the Word, to be furnished for the service of the Lord, and able to wield the sword of the Spirit in the great warfare of Christian life? We do not undervalue the personal cultivation of the human voice, if it is to be used for God, and not to exalt self. Nor do we say a word against the legitimate acquirement of a knowledge of music, so as to be able to sing God's praise in a way worthy of it. But if either is to be acquired at the cost of laying aside or "thrusting forth" the Book of God, we unhesitatingly say—the price is too great, we will do without, rather than starve our souls to gain, what at most is only of secondary value to us, even in the service of God. Music—and all its belongings, is being thrust into a place God never intended it to fill, and as it ascends, the pre-eminence due to

the Word of God declines, and its power in action disappears. Take a look around! "Musical Services" occupy the time that ought to be used in Gospel preaching! "Choir practice" is of greater interest to very many, than Bible study! And wherever solos and singing displays are to be found in Gospel meetings, toothless preaching and false profession are the accompaniments. Our counsel to you and your companions is: Cleave to the Word, get all out of it and into you, that you can, while you may, for the time may soon come, that you will have fewer opportunities. You will never regret spending your evenings over the Book of books, and what you gather now will be as ballast in the ship, and as arrows in the quiver, for the voyage and warfare of life. The other things will take care of themselves, for the devil has no great rage against them. But he will move earth and hell, to deprive the Christian of his daily bread, and to draw him from the use of that Word which he knows is the Christian's chief weapon of defence and offence, in the holy war he wages against the powers of darkness.

### Answers to Correspondents.

ANON.—We do not give place in these pages to anonymous papers or letters. We require the writer's name and address, not for publication, but for confidence.

QUERIST.—The Word of God clearly teaches, alike under law and grace, that one charged with an offence, is to be regarded as innocent, until he has been proved guilty (see Lev. xiii. 6; Deut. xiii. 14; Matt. xviii. 16; 2 Cor. xiii. 1). It is as unreasonable, as it is unscriptural, to insist on the one blamed, to establish his innocence, and to regard him as guilty until he does.

PERPLEXED.—The words in Jude 4, "before ordained to condemnation," do not teach the pre-ordination to condemnation of certain persons, but that the Scriptures foretold that such persons would abuse grace by making it subserve their ungodly lusts, while they refuse to own the authority of the Lord Jesus Christ. The word translated "ordained," is simply "written aforetime," as in Rom. xv. 4, and has no bearing at all on individual reprobation—a dismal theory, nowhere taught in the Word of God.

J. M., GLASGOW.—No ministry is in season in the assembly of saints, on the morning of the Lord's Day, BEFORE "the breaking of bread," save what directs the heart to the Person and Work of the

Lord Jesus Christ, with the object of increasing the flow of worship Godward. Ministry of a more general character, if fresh and under the guidance of the Spirit, would surely be in season AFTER the ordinance of the supper, as would prayer and supplication. But God is to have His portion first, and nothing should be allowed to rob Him of it.

R. B., MURRAYFIELD.—Politics if not for the Christian. If you recorded your vote, "as a child of God," you have done so without your Father's instructions, and have joined in common cause with the ungodly world, practically denying your heavenly citizenship. We are quite familiar with the reasonings and the wriggings of many, to deny this. But the fact remains, all the same.

D. G., PORT-GLASGOW.—Any association with the ungodly, whether in the form of a Trades Union, a Master's Association, or a Friendly Society, which, in its principles and practice, commits the Christian to the action of those with whom he is associated, is an "unequal yoke," and deprives the servant of Christ of that individual obedience to the Lord which is his due (Col. iii. 22-25). To "go on strike" at the call of "the Union" is bondage, not liberty, for it leaves no place for acknowledging God and consulting His Word. And the same principle is involved in being a member of an Association of masters, who may call for a "lock out," and demand the dismissal of servants who are free of all blame, and faithful to their masters. A Christian, if he would do "the will of the Lord," in his business relationships, must be the Lord's freeman, and bond-slave to no association or union, which would prevent him acting as the Word of the Lord commands.

G. W. D., FIFE.—The care of young believers, and their instruction in the ways of the Lord, is a service second to none in the assembly of God. It certainly should not be neglected. Nor should it be left in the hands of those whose walk is not characterised by obedience to the truth. The example of those who guide, is more likely to leave its mark on young believers than their words. If the leaders of the flock are found at worldly entertainments, you need not wonder if the sheep follow. If preachers and teachers take part in all-sectarian missions, and patronise clerical functions, how can they expect those who watch their ways to keep free from the meshes of worldly religion? It is well enough known that the greater number of those who practise this "half-way" line of things, eventually return to settle in one of the sects, with

whose practices they have long mingled, until they become quite entangled with them. The path of separation from apostate religion, if it is to be taken at all, should be taken whole-heartedly, and maintained loyally "as unto the Lord," and not made a plaything to be dropped at convenience, or will.

T. B., GLASGOW.—Might is not always right, neither do majorities in any cause, prove it to be of God. Indeed, the examples of Scripture run the other way. Noah, David, Daniel, and our Divine Lord were all "minorities" and solitary witnesses of their time. Neither numbers nor passing "results"—often very misleading—are the test, but What saith the Scripture? Any cause or course, that sets aside the plain teachings of God's Word, is, whatever its appearances or commendations, to be avoided. In due time its true character will appear.

## Glances at Lands in which War has Raged.

### I.—Belgium, in the Past and Present.

Belgium was the first of European countries to feel the rude shock of war, and the first to be invaded by the German armies, out for domination and spoil. For full four years, the iron heel of the oppressor has been on the Belgian soil, and only now has the invader been driven from its borders, leaving the emancipated people to breathe the air of freedom, and to rejoice in their security as a nation, no longer at the mercy of a strong and cruel foe. Pity for Belgium's spoilation, and sympathy with her brave and suffering people, has been very full and widespread, during the weary years of exile to very many, and virtual slavery to others of her people, who remained on the soil of their country. And now that their deliverance has been celebrated, and the exiles are returning to the ruined homesteads, the barren fields, and the blighted orchards, it will be our responsibility to think of and help them toward better conditions, while the day of the need continues. And when the need of their spiritual, as well as their natural and national life becomes better known, the new links formed and the new interest awakened in this land and its people, may stir the hearts of British and American Christians to send them the Gospel of the Blessed God, to save them from the perils which have long threatened their spiritual interests, as the German war menace did their national life and national existence. For of all her needs, Belgium most needs "the Gospel of Christ, which is the power of God unto salvation" (Rom. i. 16), sounded forth in its

simplicity and fulness among her people, else they will drift yet further and sink yet deeper, into the mazes of gross Materialism, hardened Scepticism, and hopeless Romanism. A large proportion of the Belgian people have no religion at all. Pleasure was their god in pre-war years, and the fear of God was scarcely to be found among them. The Cathedrals, of which they are proud, because of their fine architecture and ancient relics, were chiefly frequented by old folks, and the village churches were only visited on high occasions, and then seldom by the men, but mostly by women and inmates of convents.

There was a time in which Gospel light shone brightly in Belgium, and the Lord's witnesses stood firm and true amid the fires of persecution. In the year 1523, many were burnt at the stake in Antwerp, for their faith in Christ and love of His Word. In 1536, William Tyndale was strangled, and his body burnt, near Brussels, for giving to the people the New Testament, and printing it in English. And under the edicts of Philip, and their execution by the cruel Duke of Alva, thousands of the Belgian people stood fast and firm, not loving their lives unto death for Christ's sake. Belgian Protestants at that time numbered over 100,000, and some sixty congregations, professing their faith in the Lord Jesus as the only Saviour, and the Scriptures as their only guide, in all that pertains to eternal things, were found in the country. But the fangs of Romanism penetrated deep among the Belgian people in the centuries that followed, until disgusted by the vices of the priests and their greed for money, many of the thinking population "gave up religion," and, having no knowledge of God and His Word, became sceptical. A light has been kept burning throughout the years, and a feeble witness borne to the Gospel in Brussels and in some of the villages. Before the war, there were some eight to twelve little assemblies of believers meeting simply in the Name of the Lord—owning no distinctive or sectarian name—guided by the Word of God alone. But the war, has left its marks upon all, and if Belgium is to rise from her desolation, and take her place among the nations, the Gospel will have to go forth in power, and her people will have to hear it in freshness and fulness. God grant that the links formed with its people in the years of their sorrow, may prove to be a means of opening "a wide and effectual door" for British and American evangelists to enter Belgium and flood the land with Gospel light.



## The Danger of Forgetting God.

IT is natural for the unregenerate man to forget God, for he desireth not the knowledge of Him, nor to have the remembrance of His works nor ways (Job xxi. 14 ; Rom. i. 28) But it ought *not* to be so with those who know God, and have received from Him the great salvation procured by the Cross, and proclaimed in the Gospel. They are to remember to "magnify" His Work (Job xxxvi. 24). And with the young believer, in whose heart and soul there is a living enjoyment of the Lord's salvation, it usually is so. As with Israel of old at the Red Sea, when they "believed His words, they sang His praise" (Psa. cvi. 11 12). And what a song it was too, as Exod. xv. 1-19 surely tells us! The Lord Himself was its theme, "glorious in holiness, fearful in praises, doing wonders" (ver. 11). His mercy, His strength, His right hand, and His salvation, are its subjects from first to last. And this redemption of theirs from Egypt's bondage (Deut. xv. 15), and its great and glorious issues, they were to have in remembrance all the days of their life (Deut. xvi. 3). But "they forgot God their Saviour, who had done great things in Egypt" (Psa. cvi. 21), and forsook Him, following other gods and serving them (Jud. ii. 12). And when in the day of their distress and of judgment for their disobedience, they cried to the living God whom they had forsaken, and He, "being full of compassion, forgave their iniquity," they "remembered not His hand, nor the day when He delivered them from the enemy" (Psa. lxxviii. 42), but forgot

Him more, and set at nought His Word.

The danger of forgetting God is ever with us, never more so than at the present hour. In the day of our distress, through the long and dreary years of war, with the fear of invasion, the daily death roll of our kinsmen and fellows mounting up by thousands, never knowing what the morrow would bring, there was much and, we believe, earnest prayer to the God whom we owned as "able to deliver." And we have the firm and full conviction, that it was in answer to prayer that the great deliverance, in its speed and its magnitude came. Even men of the world acknowledge this and for the moment owned it. But the same forgetting of God, the old-time glorying in man, that God-dishonouring, self-exalting boasting of what men and nations can do, is heard in high places again. And the people of God, who ought to know better, are not free of it. They take their part in the common glorification of the warrior and the statesman, as if these had wrought deliverance. And the God of deliverances is forgotten. This forgetting of God is sure to bring its judgment upon all who practise it. Let us hear and heed the oft-repeated word of warning spoken to a people who had seen "the mighty acts" and had been enriched with fulness of blessings from His hand—"Beware lest thou forget the Lord" (Deut. vi. 12). And there are a thousand ways of doing it, which will bring no censure from the church, and no reproach from the world, but may bring a withering blight on our spiritual life, and the brand of a jealous God in chastisement upon ourselves and on our testimony.

## Our Glorious Lord.

### HIS PERSON AND HIS PERFECT WORK.

**T**O the true believer, "Christ is all." In his salvation, "there is none other Name under heaven" (Acts iv. 12), given whereby he can be saved. He seeks no other Surety, and will own no other Saviour. In satisfaction Godward, he knows there is "no more offering for sin" (Heb. x. 18), because there is no need for it. The one great sacrifice of Calvary, once for all accepted in heaven, is all-sufficient, and God will own no other. In priesthood, Christ is alone, and His priesthood is continuous and enduring. "We have a great High Priest" (Heb. iv. 14), is true of each successive generation of saints, and they want no human priest, and will allow none to assume a ministry which belongs to the living Christ alone. His glorious Person invests all the offices He fills and all the services He performs with a value which can only be estimated by God, who knows the excellencies of His Person, and has measured the full value of His work. And according to this estimate the redeemed are accepted. In this glorious One they stand complete before God. His work in all its value is accounted theirs. They are "in Christ," and one with Him, always and everywhere. On the Cross He stood alone, our Substitute and Surety. In the glory He is "First-born of many brethren," and Forerunner of a mighty host, "all of one," His co-heirs and co-inheritors of a kingdom without limit and without end, which in due time all will reach and possess and

enjoy to the full. And here, amid the conflicts and sorrows of earth, the "earnest" and the first-fruits of this inheritance are in the possession, and ought to be in the enjoyment of the Lord's redeemed. But are they in fact and experience? This is a question for the soul, and it should be answered as before God. Is this glorious Lord, by whom I am represented in heaven, to whom I am united, in whom I am accepted, and with whom I am shortly to be—is He everything to me? Or do I seek to own Him simply as my Deliverer from wrath, my Saviour from sin, my Keeper from trouble, but not the Object of my life? Shame upon me if I do. In heaven, Christ is all. To God He is everything. In the world He is still "despised and rejected of men," and there is "no room" for Him there. Shall I, who owe to Him my salvation, my peace, and ALL that I have as a Christian, shall I treat Him as a mere Benefactor, thankful indeed for His mercies, in profession His disciple, but in practice a worldling? Or shall I, in presence of His Cross, and in contemplation of His glorious Person, count all things here as "refuse," for "the excellency of the knowledge of Christ Jesus my Lord," and reckon only that which is from, and of, and for Him, as gain? A. G.

### Be Not Troubled.

"LET not your heart be troubled," child beloved,  
 Cast all your care on Him  
 Whose love for thee so often hast thou proved,  
 E'en when thy faith was dim.  
 "'Tis but a little while," He'll come in glory,  
 Then we shall fully see  
 The meaning of this life's chequered story,  
 And praise eternally.

## Preparation for Revival.

SECOND PAPER. BY THE EDITOR.

ALL true revival is from God. It is the operation of the Holy Ghost, in the believer and in the church. Some have foolishly spoken of "getting up a revival." But a true revival of spiritual life and renewal of spiritual power is not "got up," but "brought down." And its coming is invariably in answer to earnest, united, believing prayer. We have never seen or heard of real times of reviving, renewing and refreshing, coming upon a prayerless, self-satisfied, and pompous people. The Lord's way still is to "revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). We may take it therefore that the first step toward a true revival is found in heart searching and self-judgment before God, which will surely be followed by humiliation and confession of sin to God. This will result in that chastened, contrite, and lowly condition, upon which God "looks" with approval, and upon which "like rain upon the mown grass, as showers that water the earth" (Isa. lvii. 15), His revivings and His refreshings come. It is ours to make room for the Lord to work, not to dictate to Him how and when He is to do it. The Word, in the time of Elisha, to the widow, who was in poverty and in debt, but who had still one "pot of oil" in her possession *in the house*, was, "Bring empty vessels not a few." And when these empty vessels were brought and the door shut upon them, the oil began to flow, until all the empty vessels brought, were filled (2 Kings

iv. 1-7). And then the oil ceased. For God never wastes His mercies, when they are not wanted, or where there is no room to receive and use them to profit. Such was the scene within. And that house, with the pot of oil still in it, yet unused, may surely speak to us of the heart and the church in which the Spirit of God and of power dwells, but yet waits for "empty vessels" to fill. And in the scene without, the same principle appears. The prophet said to the men who came in the time of drought seeking water, "Make this valley full of ditches" (2 Kings iii. 16), and when these had been prepared, the Lord filled them with water to overflowing. There is power in the Spirit for all ministry; for awakening the lost, for keeping the saved in spiritual condition, for sending the Gospel forth in converting power, and giving the Word unction and grip when ministered to the saints. But there must be "empty" vessels, men and women cleansed from sin, sanctified to God, vessels "meet for the Master's use," whom He can fill, and through whom He can work for the blessing of others. The solemn and searching question for each to put is, Am I such a vessel? Does God find in me a clean and empty vessel? A close and honest personal examination of the inner motives of the heart, and a searching survey of the habits and practices of the outer life, may reveal why God does not fill and use us in His work. God asks for "ditches" in the valley, low and empty, which He may fill, and flood the whole scene with that blessing of His, which "tarrieth not for man, nor waiteth from the sons of men" (Micah v. 7).

## Repairing the Wall.

(NEH. CHAP. i.). JOHN S. ANDERSON, OF ITALY.

THE book of Nehemiah has ever helped the saints and servants of God, with its holy and practical teaching. In his exile, Nehemiah occupied the confidential position of cup-bearer to the king. Far from the holy city, his heart was yet there. In exile, he had often prayed, "Peace, be within thy walls." His brother Hanani and certain men of Judah visit him. He does not entertain them with the praises and grandeur of Shushan; his thoughts are still on Jerusalem. While we are in the world, let us feel away from home, in exile.

Very characteristic and pathetic are the descriptions given of the Jews that had "escaped;" left in "captivity," in the "province," in great "affliction" and "reproach." Nehemiah draws the picture in its real colours. The news which he heard, caused him deep sorrow of heart. He sat down and wept and mourned certain days, then he fasted and prayed before the God of heaven. The broken wall of Jerusalem was repaired by tears and prayers. In fact, prayer characterises the whole book of Nehemiah (i. 4-11; ii. 4; iv. 9; v. 19; vi. 9, 14; ix. 5-38; xiii. 14, 22, 31). In the prayer before us (i. 4-11), we have an expression of Nehemiah's, *reverence*. "before the God of heaven" (4); *earnestness*, "Thine ear . . . Thine eyes" (6); *confession*, "We have sinned against thee, both I and my father's house have sinned" (6); *faith*, "remember I beseech Thee the word" (8-11); *Point*, "This day . . . this man" (11)

It is never lost time to wait upon God. Nehemiah felt he must get to work: that is why he felt the need of prayer. Earthly rule had failed, but the God of heaven was faithful. Far away from Jerusalem, day and night, Nehemiah had the ear of God. How real and sincere is that "*We*." "*WE* have sinned." Faith came to Nehemiah by the Word of God, which He had received. In our prayers, let us come before Him with *reverence*, and let us get to the *point*, with the *burden* which is upon our heart.

## Hope in God.

HOPE thou in God." Oh, remember this, there is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearance help is impossible, yet our business is to hope in GOD. And it will be found that it is not in vain. In the Lord's time, help will come.

Oh, the hundreds, yea the thousands of times that I have found it thus within the past seventy years and four months! When it seemed impossible that help could come, help DID come: for GOD has His own resources, and these resources may be counted by hundreds, and by thousands. He is not confined to this thing or that thing, or to twenty things. In ten thousand different ways, and at ten thousand different times, God may help us. Our business is to spread our case before the Lord, and in childlike simplicity to pour out all our heart before God.—*Geo. Muller*.

## Satan's Mouthpieces.

By WM. RODGERS, OMAGH.

"And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be *adversaries* unto me?" (2 Sam. xix. 22).

"He . . . said unto Peter, Get thee behind Me, Satan (*adversary*); thou art an offence unto Me" (Matt. xvi. 23).

**T**HERE does not, at first sight, appear to be much to link together the verses quoted above, but closer examination will reveal a very real connection, and will show that here, as in many other places, David is typical of the Lord Jesus Christ. The link will be more easily seen, when we learn that the word translated *adversaries* in the former verse, is simply the plural form of the word Satan, so that we might almost read it, "that ye should this day be Satans unto me." This, of course, is explained by the fact that the word Satan means "an adversary." But there are other Hebrew words of nearly the same signification, and David's use of this one, in preference to those, looks as if he perceived the workings of the real Satan behind Abishai's "Avenge thyself, David," just as our Lord saw his workings in Peter's "Pity Thyself, Lord." In both cases Satan, was doubtless the originator of the suggestions, while Abishai and Peter were his mouthpieces; and in both, his object was to turn the Lord's servant out of the Lord's path.

What should give to these passages special importance is, that the same suggestions are being used by Satan to-day, and very often with success, to upset the testimony of the servants of God. His servants we all are, who have been made

His by redemption; and while Satan doubtless sets himself in a special way against those who are in the forefront, none of us is so insignificant as to be exempt from his wiles.

How often has he said to us, "Pity yourself," or has got some Peter to make the suggestion for him. Perhaps it was someone whose advice we had already proved to be that of one, who invariably savours of the things that be of men, and to whom therefore we should have known better than to listen. Or perhaps it was one through whom God had spoken to us in the past, just as we find Peter, a few verses earlier in the chapter, giving out what he had got, not from Satan, but from God. We need constantly to beware of this, for there is that within ourselves which responds very readily to such a suggestion, and inclines us to indulge in self-pity—one of the most unprofitable occupations in which we could be engaged. "Pity yourself," when the Lord wants you to do some service for Him. You have been working hard already and are tired. You do more than your share, as it is. You had planned something else that was pleasanter. "Pity yourself," when He with draws from you even the smallest of the conveniences or comforts with which He has surrounded you, and which seem to have become necessities to you, though many even of His own never had them at all. You wonder why He should allow this to happen. Oh yes, we scarcely need a Peter at all to stir up our self-pity. Yet it is "pleasant," is it not, when he comes along and chimes in with the very thing our hearts have been already telling us.

## The Value of the Word of God.

NOTES FROM THE INTERLEAVED BIBLE OF THE LATE  
WILLIAM LINCOLN, OF BERESFORD, LONDON.

**T**HE Word of God is like Himself, it is perfect. Perfection is claimed by Him for His work (Deut. xxxii. 4), His Word (Psa. xix. 7), and His way (Psa. xviii. 30). It has been given to us, not to criticise, but to obey, and there is special blessing promised to those who hear and keep it (Luke xi. 28). We are not to add anything to His Word (Prov. xxx. 6), because nothing is lacking; nor are we to take anything away, nor deem the least of His commandments (Matt. v. 19) to be of little worth, for all, even unto the "jot and tittle" (Matt. v. 18), are to be owned and kept. We may not undervalue any part of these "oracles of God," or think of them as obsolete. Nor dare we take any part with those who would divide these Divine writings into what they call "essentials and non-essentials." For who is there who can sit in judgment on and apportion to these "God-breathed words" (2 Tim. iii. 16), comparative values? It is our part to receive all that God has given, to take in these words of God, eating them (Jer. xv. 16) for inward strength and joy, then go and live them out in daily practice (Psa. cxix. 105).

We learn the Divine care over the integrity of this Word of God, in the fact, that at the close of each of the great divisions of the Old Testament, the Law—the Psalms and the Prophets—a solemn caution is given not to add to, nor take from what God has there given (see Deut.

xii. 32; Prov. xxx. 5, 6; Mal. iv. 5). And at the close of the Gospels, Epistles, and the Book of Revelation, we are told, "all things whatsoever" the Lord commanded (Matt. xxviii. 18), all that the apostles taught (Jude 17), and all the words of the prophecy given, are to be held intact, nothing to be added to or taken from them. That the warning was needed we know, for there are those now, as of old, who would take from us, or seek to nullify these pure and perfect words of our God. Not many are so bold as to follow the example of King Jehoiakim (Jer. xxxvi. 1-13), and cut out from the inspired pages whatever displeases them. The temptation is rather to qualify the commandment of the Lord, and render void His Word, by arguing, that it does not mean what it says, or to "spiritualise" it in order to get rid of compliance with its demands, and thus excuse ourselves for slighting it. And it is common enough to "make the Word of God of none effect" (Mark vi. 7-13), by reading it through the coloured spectacles of man's tradition. O how great is our need in reading the Word of God, to have the spirit of children, ready to obey their Father's instructions, not to pick and choose what we shall receive, and what we many reject! The Lord in His intercessory prayer to the Father for His own, twice mentions them as those who had "received" and "kept" the words He had received from the Father, and given to them (John xvii. 8, 14). There is no "higher life," than this life of honouring the Word of God, and keeping its commandments. All boasting of devotion apart from obeying God, is vain.

## Reproof and Instruction.

**R**EPROOFS for wrongdoing and protests against evil, however strongly worded and faithfully presented, do not always carry conviction to those who need them. Nor do they always or generally secure the desired results, unless they are accompanied or followed by definite and seasonable instruction in the Word, to enlighten and lead on in the right ways of the Lord. We see this in the examples of apostolic teaching, as recorded in the Word. There was strong and powerful denunciation of wrong, but there was also definite instruction on what was right. And this was so given, as to lead the consciences of the saints into exercise before God. The Corinthian church was lax in morals and wrong in doctrine. It gloried in its party spirit, boasted of its gifts, and was gliding worldward as the inevitable result. The apostle reprov'd it for all these, but he did not leave it there. He brought forth the truths which, when received and obeyed, recover from such conditions, and restore the souls of the saints to the state from which they have fallen. He instructed them afresh in the value and virtues of the Cross, to sever from the world and its wisdom (chap. i.). He set the worker in his right position, and the work at its proper value as before the Lord, and in view of His judgment, to prevent them glorifying in men (chap. iii.). He showed them the Divine way to deal with evildoers in their assembly (chap. v.), and the way to settle disputes and difficulties, without going before the world's adjudicators. Church order in

worship and ministry next was brought in, and the Divine pattern of the Lord's Supper, as received from the living Lord (chap. xi.-xiv.) is set, all in great detail before them and us, so that those whose desire is to do the will of God, may know how. All this is for our instruction when dealing with wrong, and seeking to recover those who are in it. Reproof there must be, but it should be accompanied by patient, detailed instruction. For many who are supposed to know the truth—and ought surely to know it—do not, but need to be led on in the ways of God as they are able to bear. Hence the need of wholesome, seasonable, and well-balanced ministry among the saints, and in the assemblies of God's people. This is the Divinely-appointed means to keep them right in spiritual condition and sound in the faith, "once for all delivered to the saints." Where a sound and seasonable ministry of the Word of God is neglected or despised, and "light bread" given to please, rather than truth to sanctify and edify, little wonder if worldly ways and popular religious fantasies come in and raise their heads unchallenged. For while some may have gone carnal and become worldly, under a faithful and spiritual ministry, the lack of it makes it easy for those who are so inclined, to take their selfwilled way without rebuke, and with very little hope of true recovery. There is greater need in our day than ever there was, for sound instruction in the things of God, for people do not read their Bibles as once they did, for spiritual edification. Nor do fancy "snacks" help to develop men of might, fit for God's work. R. S.

## The Lord's Care of Widows .

VERY lovingly and very tenderly the Jehovah of Israel, in ancient days, gave commandment to His people to provide for "the widow and the fatherless" within their gates. They were to share with them whatever they possessed and cause them to rejoice with them in the seasons of their fulness and gladness (see Deut. xiv. 29; xvi. 11, 14; xxvi. 12). And in case of their neglect of them, Jehovah Himself undertook to execute their judgment (Deut. x. 18). To them He assigned a special portion (Deut. xxvi. 19-22), and it was the responsibility of the Israelite to see that it was given them. To "relieve the fatherless and the widow" is one of the special ministries with which the Lord charges Himself in Psa. cxlvi. 9, and He uses His people as His stewards for the dispensing of His bounty. And while His Word of cheer to the lone and desolate heart of the widow is, "Let thy widows trust in ME" (Jer. xlix. 11), and He will never fail them, yet it was on His people that He laid the responsibility of caring for them and ministering to them. Now, in times of fuller grace and a more intimate fellowship of saints in the family and the churches of God, this care is not to be less, whatever greater. The poor will be "always with us" (John xii. 8), and the churches are ever to remember them (Gal. ii. 10) in their contributions. But the widow who is a "widow indeed," desolate of earthly aids, and "trusting in God" (1 Tim. v. 5) for the supply of her need, clearly has a special claim (ver. 9), and

ought to have a first consideration by assemblies of the Lord's people. It is a standing disgrace for any widow of good character, who has no human arm on which to lean, and no near relative to look to for aid, to either be cast on the cold world's public charity, or lack the necessities of life and the comforts of old age, especially when in an assembly well able to supply the need. And there are some who have a preferential claim on the loving care of the Lord's people surely. These are the widows of faithful evangelists and preachers who gave the years of their strength to the service of the Lord, who owing to their circumstances were unable to make any provision for the partners of their lives. God has left them to the care of those who were ministered to, and in the case of some, turned to the Lord through the labours of their husbands. It is surely a reproach on the Lord's Name that no adequate provision is made for the support of such. In recent years, something has been done to sustain the widows and fatherless of missionaries, who have fallen at their posts in heathen lands, and this is praiseworthy. But there is no regular fund—and there surely ought to be—for the support of the widows and dependents of those "servants of Christ" who, in the years of their activities, went out and in among assemblies of saints in the homelands, to whose labours the existence and extension of most of them is due. Let this reproach be rolled away, and the sacred trust committed by the living Lord to our care, be heartily acknowledged and lovingly fulfilled, as part of our stewardship for the Lord.



## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

II.—SEPARATION FROM DENOMINATIONALISM.

WE used every means at our disposal, for a full year, to bring about a more spiritual condition in the churches to which we were attached, but with no success. We found that the "constitution" of our churches did not allow the reforms we proposed, such as refusing membership to the unconverted, cleansing the eldership of publicans, gamblers, and avowedly unregenerate men. And when we asked for Scripture authority for the sprinkling of babes, the choosing of ministers by vote, the limitation of ministry to one man—and he often the least spiritual of those able to speak, and in some cases unregenerate—we were told "these were the standards of our church," and they could not be altered. We were all this time prayerfully searching the Word individually, for light and guidance on our path, and I, believe there was a readiness to advance along whatever way God, through His Word, might guide us, I may here say, there were no assemblies of Christians meeting simply in the Lord's Name, outside of all denominations, in our part of the country, taking the Word of God alone as their Guide Book. Some of us had *heard* there were such gatherings in other districts, but none of us had come in contact with them, or seen how they were ordered. And after all these years I can only say, I am thankful it was so, for we were wholly cast upon God and His Word, and did not copy or follow others who had gone before us. There is

always real power in being taught God's truth direct from the Word, and what we learn thus, we are not so likely to hold loosely or let drop easily. But when we only follow in the way our fathers walked, and hold the truths that they held and practised, there is sure to be feebleness, and likely soon to be a readiness to let them go for something more pleasing, and having less of the world's opprobrium. And so I have seen in painful experience, throughout the fifty years of my church life. When the truth of God does not grip the conscience and control the life, its claims soon cease to be owned in worship, work, and walk. And a clamour is raised by those who are in this condition for a "wider path," and a "greater liberty" to do as they like. But where the truth is held as God's and its authority felt in the soul, there will be no desire to tone down its claims or to weaken its force. The result of these months of waiting on God, and inquiring at His Word was, that some twelve of us left the churches of which we were members, in one day, and went forth at the call of the Lord in 2 Cor. vi. 17, from association with the world in its religion, and from fellowship with the unconverted in their churches. And personally I have neither gone back nor have I had the desire to go back, either on a visit, or on some special occasion, nor do I consider the Word gives me any liberty to do so. For if I am right in believing that it was in obedience to the call of the living Lord that I separated, I am clear that I cannot be led back by His Word, to those systems from which it separated me, nor to any combination of them.

## The Preacher and Bible Student's Column.

### BRIEF OUTLINES OF EVANGELISTIC THEMES

#### THE LORD JESUS CHRIST.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Salvation FROM Him, as "Jesus" (Matt. i. 21).

Security IN Him, as "Christ" (Rom. viii. 1).

Submission TO Him, as "Lord" (Rom. x. 9).

#### CHRIST FOR US.

As Substitute, in Death (1 Peter iii. 18).

As Firstfruits, in Resurrection (1 Cor. xv. 20).

As Forerunner, in Heaven (Heb. vi. 20).

#### THE LORD, AS DESCRIBED IN PSALM LXXI. 1-5.

The Object of our Trust (ver. 1, with 2 Tim. i. 12).

The Deliverer of Sinners (ver. 2, with 1 Thess. i. 10).

The Preserver of the Saved (ver. 3, with Rom. v. 9).

The Hope of the Saint (ver. 4, with 1 John iii. 3).

### CONCISE BIBLE STUDIES FOR BELIEVERS.

#### THE CHRISTIAN'S DELIGHTS

IN the Word of God (Psa. i. 2) for Food.

IN the Will of God (Psa. xl. 8) for Life.

IN the Way of God (Psa. xxxvii. 23) for Walk.

#### CHRIST IN HIS PEOPLE.

Formed for Character (Gal. iv. 19; Col. iii. 10).

Living in Testimony (Gal. ii. 20; Eph. iii. 17).

Power in Fruitbearing (John xv. 4; 1 John ii. 20).

Energising in Hope (Col. i. 27; 1 John iii. 3).

#### "GOOD" THINGS FOR GOD'S PEOPLE.

Good to draw near to God (Psa. lxxiii. 28)—Prayer.

Good to give thanks (Psa. cxcii. 1)—Praise.

Good to be afflicted (Psa. cxix. 7)—Chastisement.

Good to look for Salvation (Lam. iii. 26)—Prospect.

## The Young Believer's Question Box.

### Separation in Worship, but not in Service.

As a young believer, only some four years in Christ, I desire help in the Word on a subject in which I am much exercised in heart. At a recent Christian Conference, which I and others from here attended, a speaker, who is evidently accepted as one "apt to teach," told us that, while it was right to be in separation from the religious world in its worship, we were quite at liberty to "go anywhere" in our Gospel service. I am told that this speaker is frequently found upon platforms in association with men bearing clerical titles, who sprinkle babes, receive the unconverted as church members, and act in direct opposition to what we,

who have left all denominationalism, profess to own as God's way for His church, in separation, worship, ministry, and godly order. Can the position claimed by this teacher be maintained from the Word of God, and if not, should those who seek to disseminate and who practice such lines, be invited to, or allowed the platform at our Conferences, from which to enunciate and commend them?

We know of no Scripture principle that permits of such a distinction as you say was advocated from the Conference platform. The same Divine Word, which severs the Christian from unscriptural systems of worship, separates and keeps him apart from sectarian and clerical lines of service (see 2 Cor. vi. 14-17; 1 Tim. iv. 3-5; 2 Tim. ii. 20-22; Jer. xv. 19). To appear on a common platform as fellow-worker with those who fill and defend the clerical position, who sprinkle babes, encourage the unconverted to become church members, and minister to maintain them there, is in the eyes of ordinary observers, to accredit such in their unscriptural position. And it would be regarded as a breach of "etiquette," to say a word, or even to read a text from the Book of God in exposure of it, although unquestionably such worldly religion and clerical assumption, are the greatest hindrances to the work of God on this earth at the present hour. And the compromise, which is supposed to "gain" some to hear truths which should sever them from their unscriptural associations, has the opposite effect on most, who rightly conclude that if those professedly separated men, can recognise and share their sectarian principles and practices at will, there cannot be much wrong with them, or anything more than "quite a minor difference" between our place "without the camp," and theirs in the midst of it. And in this way the great truths, which were won by an earlier generation at great cost, and practised with abundant tokens of God's approval and blessing, are frittered away by those who never felt their power or recognised their authority. These "halfway" theories of separation come from men who have to defend their practices by them, men who, from various causes, found themselves unable to go on longer wholly in their sects, got into certain assemblies of Christians on their own terms, and claim the liberty to go where they will, and do what they like. Very well, let them have it. But it is surely the responsibility of all who convene gatherings of God's people to hear the Word ministered, to see that their platforms are

not used by such men to spread their traditional theories and support their unscriptural practices. And those who know the truth, and value it, should neither silently acquiesce in such teaching, nor should they, from fear of being branded as "narrow," and losing place, as "accredited speakers" at Conferences, withhold the truth that exposes it.

### Answers to Correspondents.

**AMICUS.**—Recognition of fellow-saints in heaven is, we believe, clearly taught in various parts of the Word. We hope to give two articles on the subject, in these pages, shortly.

**SOLDIER.**—Subjection to the civil government is plainly enjoined in Rom. xiii. 1-8; 1 Pet. ii. 13; Tit. iii. 1; and elsewhere. But there is no such injunction for Christians to submit to the world's ecclesiastical or military rule. Hence neither has any claim on their recognition or obedience. But if any voluntarily commit themselves to such rulers, and promise to obey, they must not ignore their promise or vow, or free themselves from it, in a lawless manner, although they may, like Jehoshaphat in his extremity, call on the Lord for deliverance from the evil consequences of their disobedience.

**F. B., YORKS.**—No individual or coterie, however "influential," has any right to bring friends and visitors into an assembly, apart from the fellowship of their brethren. And none will do it, who has the least regard of that which is due to the Lord and to their fellow-believers. But some would act as lords and governors over, who are only themselves guests in the house of God.

**ELDER.**—If you find that you cannot fill up the "sweet hour of prayer," once a week, the Lord's people with whom you gather, must surely be sadly short of "praying breath." If you find it necessary to have an arranged speaker, with an advertised subject, to bring Christians "out" to your Assembly prayer meeting, it is high time you were calling a halt "in the great work" you are doing, to look after the "temperature" of the workers.

**A. M'B.**—The happiest way to solve your difficulty is to extend to the erring brother credit for the sincerity of his admission of wrongdoing—even if not so full as you think it ought to be—extend to him the right hand of fellowship, welcome him graciously, tend him lovingly, and very likely he will soon, of his own volition, give all the "confession," which the most exacting among you

demand. Grace in exercise, always consistent with truth, "soon dissolves" a stubborn will. But rigid, legal exaction, may only further stiffen it.

**J. M., GLEN AFTON.**—There is no limit to the power of God in restoring health and giving healing. But all prayer for such mercies must be "according to His will" (1 John v. 14). And we have the clear testimony of the Word that it was not and is not God's will or way to remove all sickness (Phil. ii. 30; 2 Tim. iv. 20), or to prevent or remove infirmities (2 Cor. xiii. 8-10) in His servants. But "the prayer of faith"—submissive always to His will—should never surely be restrained, but offered unceasingly, while the soul waits on God patiently for His answer, in power or in peace (Phil. iv. 6, 7).

**W. G., AYRSHIRE.**—There is no Scripture warrant for any dissatisfied Christian, who finds real or imaginary disorders in the assembly in which he is found, "sitting back," in order to force the hand of those who are regarded as leaders, to act as he demands, in dealing with these. He would be right in bringing such matters to their knowledge, if unaware of them; and if apparently neglected, in reminding them of the primary responsibility resting upon them to act in setting what is out of rank straight, and having so done, he has fulfilled his responsibility. He must leave the matter with them, and with God. To hasten action, independent of those taking oversight, or to organise an "opposition" party, always ends in evil. And to "sit back" puts the one who does so, outside the assembly, by his own act, depriving him of any further voice in its affairs.

**H. D., COATBRIDGE.**—There is great need everywhere for simple, sound, and Scriptural teaching, especially adapted to the capacities of young believers, on the Christian's relation to the world, his separation from it, and the character and place of his service in it. There was far more of this in earlier years, and the happy result was, a decided and definite testimony, which is sadly lacking in our day. "Back to the Book," with an open mind to receive and a ready response in doing all that it demands, is the only remedy. And this is surely within reach of all. You need not wait for a universal return or a world-wide revival. Begin with yourself, then reach forth to others.

### Glances at Lands in which War has Raged.

**II.—France, in her Palmy Days of the Past.**  
While many parts of Europe lay in spiritual

darkness, the Gospel shone brightly among the peoples of ancient France. As early as the ninth century a French preacher, of noble birth, named Aubert, went out among his people preaching the Gospel, and died in harness. A Scotchman, named Clement, was condemned by a council at Soissons, about the same time, for preaching a free Gospel in Northern France; and an Irish philosopher, named John Erigina, who spent many of his active years among the French, wrote about the year 850 a summary of his faith in the words, "Lord Jesus, I ask no greater happiness than to understand the Word that Thou hast inspired by Thy Holy Spirit, unmingled by deceitful theories"—a prayer to which we can still surely say, "Amen."

In Reformation times, the faith and faithfulness of the Christians in France was tried as by fire, and came forth as gold. The Lord raised up many noble witnesses and true soulwinners in these stirring years. In 1512—the year in which Martin Luther began his attacks on Rome and her doctrines in Germany—James Lefevre of Etaples, the most renowned doctor of the Sorbonne, was Professor of Divinity in Paris University. He was a man of deep piety and clear evangelical views. The sum and substance of his testimony to his students was, "The Cross of Christ alone openeth the gates of heaven, and there is but one Foundation, one Object, the Lord Jesus Christ." The young Dauphinese students listened in wonder to the new doctrine, many were converted, and went out preaching the Gospel among the villages. Among these, was a brilliant student named Wm. Farel, who, in the purposes of God, was destined for a work of witness-bearing, the effects of which were to be felt throughout the whole of France and far beyond it. Farel, was the first convert under Lefevre's preaching, and the first to openly confess his faith in the University of Paris, widely famed for its Romish orthodoxy. Soon the life and liberty of Christ's Gospel burst the bonds of Rome on Farel's soul, and sent him forth as an evangelist among his people, preaching Christ crucified as the only Saviour. So powerful was the testimony of the young student, that a highly placed ecclesiastic, Brissonet, bishop of Meux, invited him to preach to his people, and great numbers were turned to the Lord and from the doctrines and bondage of Romanism. While preaching in Dauphiny, three of Farel's brothers were converted, and stood by the side of the honoured evangelist, wherever he preached Christ. And this went on from town to town and

village to village, until the fires of persecution burnt so fiercely, and the enemies of the Gospel hemmed him in on every side, that he shook the dust of France from his feet, and passed by a mountain path into the green fields of Switzerland, where he held forth the Word of Life with glorious results, beginning his life work in Basle at the New Year of 1524. Thus the Gospel sped its way through France in these early years, which in spiritual results and godly testimony were her best years. For times of persecution drive Christians to God and His Word, while the blandishments of the world and the dazzle of its promises, draw those who yield to them away from Him and the path of spiritual power, as too many know to their cost.

### Fallen Asleep.

**Mrs. Bennet**, Yeovil, wife of Mr. W. H. Bennet, editor of "Echoes of Service," January 8, aged 88. For many years a true helper in the Lord's work, a succourer of many of His people. In her educational work she had under her care many daughters of Christian families, upon whom her godly example and influence was for lasting good. Much Christian and prayerful sympathy will be extended to our aged brother in his loss. **Mrs. James Hay**, Dreg-horn, December 21, aged 79, for over 30 years in assemblies of the district. **Mrs. Richard Graham**, Sutton, Surrey. In early years diligent in service in Penrith, where her service was blessed to many. **Mrs. James Calderhead**, Larkhall, December 28, formerly of Wishaw district. **Mrs. William Reid**, Wishaw, December 26, in the assembly for 36 years. **Jane Dale**, Kilmarnock, aged 77. **J. G. Porter**, Cheadle Hulme, on the morning of January 25. For many years a "father in Christ" to the assembly there, and in earlier years in Oldham. Many of the Lord's servants have shared his gracious counsel and the hospitality and godly fellowship of his home. Now at rest, with the One he loved and served so long. **Mrs. Cobban**, Kiltartly, Dingwall, aged 53, a true witness, who will be missed. **Mrs. Willcock**, November 14, and **Mrs. Gordon**, November 15, both in fellowship for many years in Clumber Hall, Nottingham. **W. Hubble**, London, December 27, in the assembly at Beresford from its commencement, a gracious, humble man of God. **W. Stanley**, New Cut, London, a helper in the assembly there for many years. **Robert L. Allan**, Glasgow, aged 81. Widely known as a publisher of Christian literature for over 50 years.

## Christ, the Motive in Service.

TWO hundred and fifty years ago, the saintly Samuel Rutherford lay on his dying pillow, bright and full of the joy of the Lord, whom he had loved and served, amid times of cruel persecution. Four of his fellow-presbyters came to see him, and to them his farewell words of godly cheer and of weighty exhortation from the glory-gate were, "My Lord and Master is the chiefest of ten thousand. None is comparable to Him in heaven or on earth. Dear brethren, do all for Christ. Pray for Christ, preach for Christ, feed the flock for Christ; do all for Christ. Beware of men pleasing—there is too much of it among us."

These words of testimony to the excellency of the glorified Christ, and to Himself as the true motive and spring of all service for His Name, come ringing down the centuries as a voice to the soul for the present hour. They tell us what a dying saint, looking into the eternal world, estimates the true motive of all service to be. It is Christ Himself, "the chiefest of ten thousand," with whom none and nothing here is comparable. Himself the object and the motive for all that His servants "do and teach," in all they seek and say. What a dignity and holy height this gives to the service of the Lord! "The ministry" is, alas! too often taken up as a pastime by some, and as a means to earn a livelihood by others. And no higher ambition than to be "a good preacher," and to be "well spoken of," may soon become its motive if not its object, if the excellency of Christ and

the ambition to exalt His Name alone, ceases to be the driving power of service for His peerless Name. To preach Christ for Christ's sake, seeking Christ's approval alone, is no easy task to flesh and blood. It needs continual self-judgment, habitual heart-searching, with continuous reference to God in the secret of His presence of all, to maintain the right motive, as well as the Scriptural manner of service. And only as the preacher preaches to, and the pastor feeds and leads the flock of Christ, for Christ's sake, and not to please men, to gain their smile and secure their commendation, is his service acceptable in heaven, or of abiding value in those to whom it is rendered. "Do ALL for Christ," said the dying Rutherford. His love the constraining power, His glory the one aim, Himself the supreme Object in it all. There are few who will venture to say they do it, but it ought to be the aim of all, for nothing less and nothing else, gives pleasure to God. And what is any service worth, if it falls short of this? It will be motive rather than measure that will tell, in the day when, before His judgment seat, the living Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. And then shall every man have praise of God (1 Cor. iv. 5), for exactly what he is worth. There will be no "fulsome flattery" then, as too often there is now. Therefore, as the dying patriarch, with the beams of the "glory dwelling in Immanuel's land" falling on his departing spirit said, "Beware of pleasing men—there is too much of it among us."

## The Gainsaying of Core.

WILLIAM HOSTE, B.A.

JUDE, the last of the prophets, as we may call him, deals with the last phase of Christian testimony. "Ungodly men" had "crept in unawares," introducing principles at variance with the truth of God. In view of like circumstances to-day, some seem to prefer sitting on the fence of ambiguity and neutrality. They are very tolerant, and find good in everything. As for those who by grace have "bought" the truth and will not "sell it" at any price, they dub them as contentious. But Jude, taught of the Spirit, exhorts the people of God to "contend earnestly for the faith once for all delivered to the saints." This is as far removed from mere contention, as heavenly wisdom is from earthly. Three grave forms of error, ancient heresies in novel guise, were already afflicting the Churches: "the way of Cain, the error of Balaam, the gainsaying of Core." The first, contrary to the faith of God's elect, rejected the Lamb of God; the second, in contrast with the liberty of God's servants, assailed the Lordship of Christ, for on the "cash principle" of Balaam, His servants became the hirelings of men; and the third, in opposition to the priesthood of all believers, necessarily infringed on the High Priesthood of the Son of God.

All believers are priests. It is their New Birth that makes them so. It is the highest privilege that grace bestows. "Unto Him that loved us and washed us from our sins and hath made us (John and the seven churches, and hence all believers),

kings and priests unto God" (Rev. i. 5, 6). "To whom coming as unto a Living Stone . . . ye also (*i.e.*, which believe, see v. 7), as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 4, 5). There can be no sweeter note to the Father's ear, than the worship of a company of the redeemed, in the Name of Christ; there should be no deeper joy to the believer's heart, than to have a share in it. Satan seeks to stifle this in two ways—first, by introducing a counterfeit priesthood, as in the reign of Jeroboam, who "made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings xii. 32). This corresponds to the exclusive priesthood of Christendom, composed, it is to be feared, very largely of unregenerate men; and secondly, by substituting for priesthood, ministry, and that not seldom, of men gifted of God to edify His people. The former, the sin of ecclesiastical Christendom, is the grosser evil; the latter, the way generally of the "evangelical denominations," is far more subtle, and hence more apt to ensnare the people of God. This was the sin of Korah, not, as is currently taught, the invasion of the rights of a worldly priesthood by those called "the laity," but the suppression of the priestly rights of all the people of God, by men claiming a pre-eminent place on the ground of special gift and education; and sometimes they have neither, which is worse. The people of Israel were divided into three great classes; the family of Aaron, eldest son of Amram, himself

eldest son of Kohath, the second son of Levi; secondly, the tribe of Levi, composed of the Gershonites, the rest of the Kohathites, and Merarites; and thirdly, the men of war—all the other tribes. These classes were walled off from one another by the word of Jehovah, and there could be no overlapping or interchange of function. Every Christian, on the contrary, embodies in himself all three functions. He is a priest unto God, in His worship and his intercession; a Levite, to his brethren in his ministry,—for all have some service to perform; and a combatant, in his daily warfare against Satan, the flesh, and the world. Satan opposes the believer in all three spheres of action, but not the least, in the first named, for in that the glory of God is most closely involved. The true exercise of our priesthood is the touchstone of our spiritual life. For that entails a close walk with God, love to the brethren, separation from evil, and a ceaseless resistance of wicked spirits in heavenly places.

### The Enchanter's New Gospel.

NOW once again enchanters rise  
To tell their flattering dreams,  
And build up hopes of lasting good  
On magic human schemes.

With vain deceits they smooth our fears,  
And prophesy of peace,  
"A good time comes at last," they say,  
"When wars and woes shall cease."

So dreams the world, but God will write  
Confusion and disgrace,  
On all who spurn His Word, and thus  
Insult Him to His face.

## Prophecy and our Hope:

SIR ROBERT ANDERSON.

NO single Messianic prophecy, which was unfulfilled when the covenant people were set aside, will find its fulfilment until "the receiving of them again" in a future age. But yet such prophecies may have an important bearing upon present day events and movements. For example, though the realisation of the forecast that the war would lead to the deliverance of "The Holy City" and the Holy Land from Turkish rule is not the fulfilment of any definite Scripture, it clearly prepares the way for the accomplishment of God's purposes for Israel. And surely this gives hope that we are nearing the age in which they will be restored to favour, and therefore that the Lord's coming for us, which must PRECEDE that restoration, may be close at hand.

But the chronological schemes and theories to which our possession of Jerusalem has given rise, should be received with great reserve, if not with suspicion. For "The Holy City" is to remain under Gentile control, "until the times of the Gentiles are fulfilled," and the sceptre of earthly sovereignty, entrusted to the King of Babylon five and twenty centuries ago, is taken out of Gentile hands. And all this awaits "the Coming of the Son of Man," as foretold in many Messianic prophecies, and most definitely in the greatest of all such prophecies, "The Second Sermon on the Mount."\*

\* NOTE.—Matthew xxiv., xxv. "The Times of the Gentiles" (Luke xxi. 24) are not a measured chronological period, like Daniel's seventy weeks. The word is not *kroino*, but *karoi*. *Pleuro* moreover, is the verb used of Scriptures being "fulfilled." And *Paleo* does not necessarily imply more than Suzerainty; and it is as applicable to the beneficent rule of Britain, as to the tyranny of the Turk.

The error of applying these Messianic Scriptures to this present dispensation, is a main cause of the sad differences which prevail among Christians respecting the truth of the Lord's Coming. It is an evil legacy from the "Patristic" Theologians, who failed to recognise the place the Covenant people hold in "the ground plan of the Bible," and in the Divine scheme of prophecy as there unfolded. "The Second Sermon on the Mount" was the Lord's reply to the disciples' question recorded in chap. xxiv. 3; and that question was based on His words to the apostate Jews, recorded in chap. xxiii. 30. It is "Hebrew prophecy" in the strictest sense. And though, in common with all Holy Scriptures, it is intensely "profitable," it will fail to profit us, if (to use a lawyer's phrase) we throw it into "hotchpotch" with the "mystery" truth of the Epistles—a category which includes the truth of the Lord's coming to bring this present age to an end, and to usher in the future age of Israel's restoration to Divine favour.

Now Scripture is explicit that Israel's restoration precedes the era of Daniel's 70th week. And this being so, "the Great Tribulation," which falls within that week, necessarily pertains to that future age; and it is therefore a glaring error to regard it as an episode in this present Christian dispensation. This is the very error warned against in 2 Thess. ii. 1-4 (see R.V.). It is an error, moreover, well fitted to destroy faith in the truth of Scripture. For the "Coming" of Matt. xxiv. 3 is subsequent to the revelation of Antichrist, and the terrors of his reign.

## What True Revival Is.

THIRD PAPER. BY THE EDITOR.

IT has become common to speak of seasons of extensive awakening and conversion, as "Revivals." But this is scarcely accurate, as these are viewed in the light of the phraseology of the Word of God. The unconverted are there said to be "dead in trespasses and sins" (Eph. ii. 1). And the dead need life. The natural man may have "religion," and be "exceedingly zealous" for his creed and his church (Gal. i. 13, 14), and yet have "no life" in him (John vi. 53). It is at and in the new birth, that spiritual life is imparted (1 Pet. i. 23), relationship with God as Father begins (John i. 12, 14), and the witness of this relationship is given (Rom. viii. 16). The character of the life received is "eternal life" (John iii. 36; 1 John v. 13). It can never be lost, Neither force from without, nor decay from within (John x. 28), can deprive the believer of it. The devil cannot reach it, for its source is beyond the sphere of his power. It is "in the Son" (1 John v. 11), "hid with Christ in God" (Col. iii. 3). But although the life is indestructible and invincible, the man in whom it is, is not. He is in mortal flesh, compassed with infirmity. Within him, there is a principle of evil ever ready to assail all that is of God. He is liable to temptation and seduction, from a subtle and watchful foe without, his adversary the devil ever seeking to devour (1 Pet. v. 8). And the world in which he for the present is, is made up of elements which are antagonistic to his spiritual life,



“all” and whole of them “not of the Father” (1 John ii. 16). They are to his soul and its health, as the miasma breath and the malaria swamp to the health of man’s physical frame. And there is the daily exhaustion that calls for recuperation, the daily waste that needs repair, and not infrequently the stumbling steps that need recovery and restoration.

Revival—and its equivalents—is one of the words used by the Holy Spirit to describe this spiritual recovery, renewal, and recuperation of the children of God individually, and of the Church collectively at any stage of its history on earth (see Rev. ii., iii.), where the Lord calls to repentance and provides for revival and recovery where this is yielded.

The various English terms which represent the original Hebrew word, tell how comprehensive and far-reaching true revival by the Spirit of God in and among the people of God is. To “revive”\* is to quicken, to vivify, to repair: then to keep alive, to preserve alive, to nourish up. And the revived condition is described as that of being whole, recovered, lively, all indicating something far more substantial and abiding, than a passing wave of excitement, or the fleeting experience of a “feeling” which, like “a morning cloud and the early dew,” passeth away. For genuine revival brings God very near, and brings the soul into close, personal dealings with Him. If it does not, it is a sham, a paltry counterfeit of the real thing—a mere flash in the pan—which, when it is over, leaves the spiritual condition worse than it was before. A genuine

Revival is different, alike in its process and its results. It has to do with God all the way. It magnifies Christ in all things, giving Him the pre-eminence. It honours the Holy Ghost, and leaves room for His operations, neither prescribing the way He is to work, nor limiting the sphere or duration of His actions. And the Word of God will have its due and honoured place, for all that is of God and by His Spirit, will ever be found to be along the lines of His truth, never contrary to its principles or opposed to its precepts. To translate this into daily experience, we may summarise it thus:—

For *Daily Renewal* of the inner man (2 Cor. iv. 16), God has provided, and the Christian is to appropriate his spiritual meat and drink. Like Israel of old in the wilderness, he has the daily manna fresh from heaven to feed on, and water from the smitten rock following all the way, (1 Cor. x. 3, 4) to drink. The manna is Christ (John vi. 50-51), as presented in the Word, and the water from the Rock the inflowing of the Spirit (John vii. 37-39); the continuous supply (Phil. i. 19) and renewing of the Holy Ghost. Not once for all as Seal (Eph. i. 13) and Anointing (2 Cor. i. 21), but His continuous ministry as Paraclete (John xvi. 26; xvi. 13) as Teacher, Remembrancer, Guide, and Strengtheners (Eph. iii. 16), making Christ “a blessed, bright reality,” and the Word sweet to the spiritual taste, as honey from the honeycomb. The chief “means” of appropriation of what God has provided for this renewal, this recuperation, is the daily reading and use of God’s Word and the habit of “praying

\*See Young’s Analytical, or Wigram’s Hebrew Concordance.

always" (Eph. vi. 18), which just means a life of continuous acknowledgment of and dependence on God for everything, referring "everything" (Phil. iv. 6) to Him, and having no counsels, no co-partneries that shut Him out of the life at any point. And this Word of God, gathered like the manna fresh in the dew of the morning (Numb. xi. 9), appropriated in faith, fed on eagerly (Job xxiii. 12), assimilated joyfully (Jer. xv. 16), obeyed implicitly (Psa. cxix. 128), nourishes, strengthens, and preserves the soul in health and prosperity. Where this daily renewing is the happy experience of the soul, there will be spiritual life in vigour, fit for service, able to endure, but where these are neglected,—prayer neglected for business, and the Word crushed out by the daily newspaper, or the fascinating novel—even if there remain a certain activity in "church work," and some occupation with the "outward shell" of the Lord's service, the heart is gone, out of it, and a further stage of departure from God is not very far off. Recovery from a fall (Gal. vi. 1), and Restoration from open departure from the ways of the Lord, involve much more, and cannot be wiped out, or the resulting evils got rid of in a hurry. For while God's grace ever waits on the self-judged, humbled and repentant soul in forgiveness and cleansing (1 John I. 9), His Government may cause the sinning saint to reap the sowing of his errant days, all the years of his earthly life. And should the course of self-willed obstinacy be persisted in, his service and stewardship may be taken from him.

## Repairing the Wall.

PART II.—NEHEMIAH'S SORROW.

JOHN S. ANDERSON, ITALY.

IT was a recognised custom for the royal cup-bearer to ever appear happy and pleasant in the presence of the king. But Nehemiah was sincere: he was *sincera*—without wax—and did not polish his countenance with a smile, while his heart was sorrowful. Let us not cover the sorrow of the heart, with the wax of a feigned smile. Let our countenance ever be the expression, the index of our heart.

Artaxerses could not read the sentiments of Nehemiah's heart, but he observed that his countenance was unusually sad, and he enquired: "Why is thy countenance sad, seeing thou art not sick: this is nothing else but sorrow of heart." Nehemiah makes a very touching reply, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste." The king must have been touched in his heart, and he asked, "For what dost thou make request?" Nehemiah was a man of prayer, and it is not a difficulty for one living in the holy atmosphere of prayer, to pray in a free, extempore manner. The Word says, "Pray without ceasing"—not by the custom of formality. "So I prayed to the God of Heaven." The king was waiting for Nehemiah's reply. How beautiful is his attitude. "So I prayed . . . and I said." While the king was waiting, Nehemiah lifted up his heavy heart to God. He did not offer a long, indefinite prayer. We may be asked a question and have only a moment to

make our request to God concerning the request of man. But the thought, the desire, soars to God with spiritual speed. Nehemiah so lived in the holy habit of prayer, that it was the very atmosphere of his soul in all circumstances. He was not bound by the chords of form or ceremony.

In the moment of difficulty, when we have to decide, let us *pray* before we *say*. Let us cultivate the life of prayer, then in the crisis of trial, we shall do "as afore time" (Dan. vi. 10).

Now follows Nehemiah's request to the king: it is becoming. "If it please the king." As heavenly saints, let us remember our earthly position.

"Send me"—not others. While the wall needs repairing is it our request: "Send *me*."

Then we find in verse 8, his godly acknowledgment: "And the king granted me according to the good hand of my God upon me" (see also verse 18). Nehemiah traced the kindness of the king, to "the good hand of God." Let us see behind all man's help, "the good hand of God" planning, guiding, prospering us.

In verse 9, Nehemiah tells of his prosperous journey and of those whom the king had sent with him. He was thankful for the introductory letters and the fellowship of his companions.

In verse 10 we read, that when Sanballat and Tobiah heard, it grieved them exceedingly. What is a joy to God's servants, is a grief to their enemies. With the decadence of Jerusalem, Samaria grew, and so it "grieved" Sanballat and Tobiah, that Nehemiah should come seek-

ing the welfare of Judah. Their plans, prospects, and purposes were upset. So it is with our enemies still. Their hopes are all of the world, and they love their own.

Nehemiah's private survey by night, shows how he regarded his work. "Neither told I any man what my God put into my heart, to do for Jerusalem." The first survey of the walls was in the silence of the night, alone with God. Nehemiah was going to have the counsel and fellowship of his companions, but he tells God what he sees, before he consults with any man. In our service, we ought to begin with Him alone, seeing, surveying, meditating, before we set to work. God puts the needs of the work into our hearts, and the first thing to do is to be alone with Him, surveying the walls. His servants who thus wait upon Him, will not make haste. "The secret of the Lord is with them that fear Him." And what is begun in the presence of God will, when it appears before men, have the stamp of God's approval.

---

### A True Witness.

---

"A true witness delivereth souls" (Prov. xiv. 25).

"A faithful witness will not lie" (Prov. xiv. 5).

**S**PEAK for God, and leave the issues  
In His never-failing hand;  
For His Word be ever valiant,  
For His honour firmly stand.

Speak the truth, in all its fulness,  
Keep no message back through fear;  
Honour ALL that God has taught you,  
All His people need to hear.

## The Form of Sound Words.

T. D. W. MUIR, DETROIT.

THERE are those who would rob us of the Word itself, and we are surely to "hold it fast" against them. But let us beware also of the counsel that would rob us of the "Pattern of sound words" (R.V.) committed to us. For God has given us a "Pattern," even as He did to Moses, and He is not less careful about our following the pattern, than He was that Moses should be so in the building of the Tabernacle.

Therefore, He would have us "hold it fast" (2 Tim. i. 13), whether it be in the Gospel we preach, or in our worship, or in our service for Him, that all might be in full accord with the form, or pattern of sound words, He has given us, and which stands good till Jesus comes. Paul was in bonds, but the Word of God was not bound. There was failure and defection among the saints, but the Word endures for ever, and is there for the obedience of all his own!

Again, we note that the Apostle not only exhorts to a "holding fast," but a *Passing on* of the Word with its pattern. We read:—"The things which thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also" 2 Tim. ii. 2). The "things that" Timothy had "heard," was not merely the way of salvation, or kindred truths, upon which there might be agreement, but, the present testimony of the Lord as to Christian standing and practice; from which there was an early turning aside; and from

which there is ever the tendency to depart.

But, surely, there would be no sense in passing on the "things learned" from one generation of faithful men to another, if the time was coming when there could be "no collective testimony," because of the failure of the "Church!" Does not the exhortation of chapter ii. 2, evidence that the divine purpose is to have a testimony to these things till the Lord come? It may be individual,—it may be only the literal "two or three," but wherever there is an honest heart to do God's will and carry out God's Word, there God will have a testimony. And as saints are gathered together unto the Name of the Lord, there He will be "in the midst of them" (Matt. xviii. 20), and His *presence* there, will ever mean *power*.

It may be, as time goes on, such will become an ever-decreasing remnant, having but a "little strength," yet "keeping" His Word,—and "not denying" His Name, and for this, winning from Him the Word of approval (see Rev. iii. 8, etc.). In *their weakness* they find a reason for distrusting themselves, and clinging to Him. In His *Word* they find all the guidance they need, for the intricate and difficult conditions around them, and in *His Name* they find all authority and power for their position and work.

No need is there for any assuming that they are the "modern representatives of Philadelphia"! God invariably blows on such assumptions, as many of us have lived to see. But, if God grant us grace to have the *character* of Philadelphia, we will not need to arrogate to ourselves this, or any distinctive *Name*.

## Assembly Life Experiences.

LETTERS OF AN OCTOGENARIAN.

III.—GATHERING IN THE NAME OF THE LORD JESUS.

IT was in no spirit of uncertainty as to it being the Lord's way, yet in much "fear and trembling" lest we might fail in walking in the path He had shown us, that ten of us met in an upper room with plain whitewashed walls, in the centre of which was a small table covered with a white cloth, and upon it the simple emblems of bread and wine, as appointed by the Lord on earth and repeated from His place in heaven (1 Cor. xi. 23). We felt that Lord's Day morning, in the early Springtime, in a measure we had never experienced before, what it was to be gathered simply and only in "the Name of the Lord," outside the camp of the world's religion, with no distinctive or sectarian name or position, but as a few of the widely scattered flock purchased by His blood, who had found their way back to where the churches of the earliest days stood, when "all that believed were together" (Acts ii. 44), and all around the living Lord who was "in the midst," according to His Word (Matt. xviii. 20). We knew very little of the Word, as to what God's assembly ought to be, and we had no gifted brother to teach, or experienced elders to lead us. But on that first day of our assembling, we had such a very real and blessed sense that the Lord Himself was there to meet us, and that the Holy Spirit was there to lead us, and that all would be well. And so indeed it was, for in that earliest hour of our experience

as assembled worshippers, the upflow from our full hearts was unbroken, and the downflow of blessing from God to us through the Word fittingly read, with the brief words spoken, was as the refreshing dew of Hermon on our spirits. It was not to *get* a blessing that we went there, but to *GIVE* unto the Lord (Psa. xcvi. 7-9) that which is His due, yet we did get, that "blessing of His which maketh rich," and in fuller measure than any of us had ever so experienced before. It was "just like" the Lord, to so encourage us in these first steps of the way, and to lead us into "the green pastures and by the still waters" of the goodly land He was setting before us. And this cheer was all needed, for the opposition aroused by our simple assembling in that upper room, broke out like a storm that very day. Some of our former fellow-worshippers in the Kirks, met us on the way home, and the scowl on their averted faces indicated too plainly what was working within. I could not have believed it possible that Christian men and women could allow prejudice and bigotry to drive them to 'the scorner's chair,' and cause them to incite the ungodly to violence toward us, simply and only because we had dared to leave as they said the "religion of our fathers," evidently forgetting that a little further back, in 1843, "our fathers" had severed their connection with the Established Kirk of Scotland, simply because their consciences could no longer recognise State control. And further back still, our fathers' forbears were hunted on the hills, because they could not and would not worship God, under the rule of Prelacy.

## The Preacher and Bible Student's Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### CHRIST THE SACRIFICE.

- Provided of God (1 John iv. 10).  
 Voluntarily by Himself (John x. 18).  
 Instrumentally by Men (Acts xiii. 27).  
 Substitutionally for Us (Rom. v. 8).  
 Meritoriously for our Sins (1 Pet. iii. 18).

#### THE LAMB OF GOD.

- Promised to the Patriarchs (Gen. xxii. 8).  
 Prefigured in the Types (Exod. xii. 4-6).  
 Pointed out in the Evangelists (John i. 29, 36).  
 Portrayed in the Epistles (1 Pet. i. 18-20).  
 Praised in the Revelation (Rev. v. 6-9).

#### THE GLORIFIED CHRIST.

- Vindicated in Resurrection (Acts xiii. 30).  
 Seated in Exaltation (Heb. i. 3).  
 Enthroned in Authority (Heb. ii. 7, 8).  
 Acclaimed in Glorification (Phil. ii. 9, 10).

### CONCISE STUDIES FOR YOUNG BELIEVERS.

#### HEALTHFUL EXERCISES IN THE CHRISTIAN LIFE.

Jude 21, 21.

- BUILDING** up in the Faith—Edification.  
**PRAYING** in the Holy Ghost—Supplication.  
**KEEPING** in the Love of God—Preservation.  
**LOOKING** for the Lord Jesus Christ—Expectation.  
 IMMANUEL—"GOD WITH US."  
**LIKE** us (Heb. ii. 17)—In Manhood.  
**AMONG** us (Acts x. 36)—In Service.  
**FOR** us (1 Thess. v. 10)—in Substitution.  
**ON BEHALF** of us (Heb. ix. 24)—In Representation.  
**IN** us (Col. i. 27)—In Manifestation.

AS A FRUITFUL TREE. Psalm i. 3:

- Planted, in the Soil of Grace.  
 Watered, by the Spirit's Power.  
 Fruitful in the Lord's Care.  
 Fresh, for God's Glory.

## The Young Believer's Question Box.

### Industrial Anarchy and the Christian's Path.

In the large shipyard where I work, a strike has been ordered by a section of the men, who are Socialists. And this has taken place notwithstanding the remonstrance of the Trades' Union leaders, chosen by the men and appointed to deal with all such matters. There are about twelve of us, all Christians, who are entirely opposed to this anarchist movement. We have protested against their action to the officials and also to the strike

leaders. But this goes for nothing. In order to save trouble and prevent probable personal attacks, we have ceased work, although we have no grievance against our employers, nor fault to find with the conditions under which we work. We cannot believe that our position is as God would have it. We are not fulfilling the precepts given to Christian servants in Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; and we feel ourselves to be in a false position, in which we are not free to do what we know to be the will of God. Any help from Scripture, how to extricate ourselves from it in a right way, would be greatly valued by us, and I believe by many others who are in a like position.

The spirit of anarchy which is abroad, seems to have permeated all classes and conditions of men. And it has to be admitted, with shame, that Christians are not free of it. The beginning of all the evil, and the first step aside from the plain path marked out in the Word of God for the Christian, is, we firmly believe, the listening to evil counsel, often given by Christian men who are in a false position themselves, who use their influence to drag others into it. They advise young Christians to join their Trades Unions, for the benefits such membership brings, and to save themselves from being thrown out of their employment. And should they have any conscientious scruples in following the Red Flag, or attending mass meetings on the Lord's Day, to arrange strikes, they may simply be as "sleeping partners" of the concern, paying their dues, but taking no active part in the working of the movement. And seduced by this subtilty, they are persuaded to join the cause, which, as they shortly find, commits them to the actions of its wildest members, whether they assent or protest. You are under a "yoke of bondage," and as you now admit, obliged to do what your conscience, enlightened by the Word of God, protests against. So long as you reaped the benefit of your leaders' agitations for higher wages, shorter hours, and refusal to allow any of your fellow-believers to work, who from "conscience toward God" were unable to yield to the demand to "join the Union," or be deprived of their means of livelihood, there was little exercise regarding your false position; but now that avowed anarchists and criminals at large have assumed the leadership, you find yourselves in a quandary how to proceed. We believe it is due to God, whose children you are, and to the living Lord Christ, whose servants you profess to be, to begin by confessing your sin in putting yourselves

by your own consent under an "unequal yoke" with the ungodly, which is plainly forbidden, in the Word of God. And having received forgiveness, then to allow the Lord by His Word to "cleanse you from all unrighteousness" (1 John i. 9). The clear call to those who are in forbidden associations is, "Come out from among them and be ye separate." This surely involves severing your connection with Trades Unions and all else in which a common bond and comradeship with the unconverted is involved—a complete and absolute severance, without reserve or compromise. This is the only "way out" that we know of. And being out, keep out, and away from the "unclean thing." You will naturally ask, what then? Then, the God who has asked you to do the thing that He has commanded, will assume responsibility and become the Provider and Protector of those that "do His commandments hearkening to His Word." Listen to what follows:—"And I will receive you and be a Father unto you"—doing a father's part in providing and protecting His own—"and ye"—now owning His will openly before men, whose consciences, even if they scorn and scoff and threaten, own you do right—"and ye, shall be My sons and daughters"—manifestly so, in doing the Father's will—"saith the Lord Almighty"—the only place in the New Testament Epistles where God reveals Himself to His people of this age under this title. He does not say your faith may not be tried. He does not promise that you will not suffer loss. You may have to learn to do with less than you at present possess, as others of the noble band of faith's followers have before you (Heb. x. 32-35). But that testimony, which comes from doing the thing that pleases God (Heb. xi. 5), will be yours, and will compensate abundantly for whatever may be lacking, due to the path you have taken. And "the Lord Almighty," whose kingdom "ruleth over all" (Psa. ciii. 19), whose is "the cattle on a thousand hills," and who says, "them that honour Me I will honour" (1 Sam. ii. 30), will make it sure, that "no good thing will He withhold from them that walk uprightly" (Psa. lxxxiv. 11). "And as we have heard, so have we SEEN" this promise fulfilled, times without number, in the experience of those who are obedient to the Word of God.

---

### Answers to Correspondents.

NEMO.—Your cheering letter is seasonable and much valued. We do not, however, feel quite free to

insert it in these pages, as you desire. It might appear to be for self-advertisement, which, in the things of God, is always unsavoury, yet much too common.

A. R. G.—A literal translation of the first half of John iii. 8 would be, "The Spirit breathes where He willeth, and thou hearest His voice." The first two words and the last two of the verse, are exactly the same in the original.

PADRONE.—If your Christian employee is less trustworthy than his unconverted fellow-workman, you are under no obligation as a master, to give him the higher place, or any preferential treatment, because he is "a brother." But in this relationship you may well point out his defects, and seek to exercise his conscience toward their rectification.

H. G., BRITTON.—"Lawlessness"—which is sin in its very nature (see 1 John iii. 4, R.V.), uncontrolled, allowed, and continued in, despising all authority, Divine and human, is not emunerated among the sins, for the persistent continuance in which, one professing to be the Lord's, is to be "put away" in 1 Cor. v. 11-13. But the case cited in Matt. xviii. 17, has in it all the elements of self-will and refusal to receive any counsel or to regard any rule, to such an extent, that the Lord says, "Let him be unto thee as the Gentile and the publican."

GEO. W., U.S.A.—Glad we are indeed to learn, of a revived interest in your assembly Bible reading. It is one of the best methods of mutual help in the Scriptures we know, when it is wisely conducted, and all unprofitable discussion avoided.

W. S., Co. DURHAM.—The presence of a few good and earnest Christians in a corrupt system, does not make it holy, nor give it the Divine sanction. No more does the carnal conduct and worldly behaviour of one or more in a Scripturally gathered assembly of Christians, make it an unfit place for those whose desire is to walk with God and do His will. But in the latter case, godly rule, and, if need be, Scriptural discipline, can deal with the evil, while in the former it is an integral part of the system, and dare not be altered. This distinction, if observed, will help you in many a difficulty.

H. G., ONTARIO.—There are no half-measures possible in dealing with the truth of God. Nor can His Word be toned down to make it agreeable to worldly-minded and self-willed men, who want to put their own construction on and make their own application of its Divine and unyielding claims. You must either "go by the Book" in your personal and assembly life, submitting everything to its

standard—which is not hard to find by those who are willing to do God's will (see John vii. 17; Acts xvii. 11, R.V.)—and then daily seek grace to give it effect in practice, or else give up all claim to be an assembly of God, subject to His Word alone as your Guide Book. There is true blessing ever in walking in the path of obedience, which is only known to those who prove it. While there can be no compromise of what belongs to God, there need be no boasting of our "position" or claiming credit for "faithfulness." Where this really exists, God will approve it; where He does not, the less said the better. It is ours to go on humbly, yet firmly, treading in "the way of the Lord." And it is His to grant us His approval, and He will if we deserve it.

GEO. C., Co. DOWN.—The seeds of dissatisfaction leading to division, are frequently sown by visiting preachers and teachers, who make it their special business to raise questions as to the soundness of those who preceded them, and to whose long continued faithful service, the very existence of that assembly, it may be, is due. There are men who never think of going forth to evangelise the great unreached districts around their doors, who are eager enough to offer their services for "a week's meetings," in places where they can find a ready audience, often gathered through the labours of those whose influence they proceed in a clandestine manner to insidiously undermine, and whose teachings they seek to impugn. This is about the lowest and meanest form of partymaking one can engage in. And when it is carried on under the pretence of a "higher spirituality," a larger heart, and a fuller and wider fellowship of saints, it is hypocritical and detestable to all honest men. A little inquiry as to the antecedents of men of this stamp, and regarding the evil "results" of their work in former spheres, would probably prevent them gaining an entrance to sow discord and cause division, as has been done in too many places, through receiving such men as teachers, without any investigation. And as it is customary for one of this class to "highly commend" another, in order to secure his acceptance, it would be well for those in responsibility in any assembly so menaced, to make timely inquiries.

### Practical Points for Christain Workers.

**Preparation.**—Elaborate preparation of subjects, and fine arrangements of points, may reach the intellect and tickle the ears of your hearers, but if your preparation of heart has been omitted, and

if a right condition of soul is wanting, your words will fail to grip and draw the hearts of your hearers Godward. A fatal defect, surely!

**Prayerless Preaching.**—A prayerless preacher is always a powerless preacher. He may be clear, but he must be cold. And if the truth he speaks has not gripped his own soul, it will not grip those that hear it from him. It needs to be warmed with praying breath, and indwelling richly in the heart to come as the living stream.

**God's Message.**—All God's truth is valuable and needful, but may not always be seasonable. The preacher should seek to have God's message for the people to whom he is to speak. And this means much more than Bible knowledge, or the firing off of one of his stock of "addresses." To know God's message for that people at that hour, means waiting on God, until you receive the right word.

**Yokefellows.**—When two of the Lord's servants become "yokefellows" (Phil. iv. 3), they need to learn to keep pace, to consider one another, and to bear and forbear. Not every two is a pair, and it takes God to "yoke" fellow servants and teach them how to pull together. Some are evidently more fitted to go singlehanded, and it is better that they do. Ill-matched pairs, never get on happily.

### Fallen Asleep.

**John Buick**, Ballywatermoy, February 7, aged 40, for 24 years a valued helper of the Lord's people and an earnest preacher of the Gospel. A man who will be much missed. **Mrs. Stone**, Ipswich, a devoted follower of the Lord. **Robert Porter**, Ravenswood, Ont., for about 30 years in the assembly at Lake Shore. **James Kilpatrick Smith**, Germiston, January 1, grandson of J. B. Kilpatrick, Larkhall, saved when ten years old; bore a bright testimony for Christ. **Alex. M'Pherson**, Clyde, Ont., January 8, aged 78. Saved when Douglas Russell preached Christ there, over 40 years ago. **William H. Thomson**, New Pitsligo, Aberdeenshire, aged 40. Converted in America, in New Deer assembly over seven years. **Hubert Wilmot**, Hamilton, Ont., saved through the preaching of Matthew Muir from Scotland. Leaves a good testimony. **John Milligan**, Vereeniging, South Africa, younger son of the late Adam Milligan, Kilmarnock, and of Mrs. Milligan, Bloemfontein, the result of an accident, on 12th February (By Cable). **John Lambie**, Troon, February 17, after a long illness.



## The All-Sufficiency of Christ.

**T**HERE is all-sufficiency in Christ, for all the need of all His people. From the depths of their degradation to the heights of their glorification, Christ meets their every want. There is no stage of Christian life, no state of Christian experience, no possible spiritual condition to which His gracious ministry does not reach, or in which His fulness of grace and power may not avail. In our sin, He became our Sacrifice; in our debt, our Surety; in our ruin, our Ransom; in our bondage, our Redeemer, fully meeting all the Divine claims against us, discharging all our obligations, by the blood of His Cross. In actual, personal experience, when faith's feeble hand went forth towards Him, and the soul, conscious of its need, accepted Him as Saviour, while the lips confessed Him as Lord, He became our Deliverer from wrath (1 Thess. i. 10), our Quickener into new life (John v. 21), Himself the Source and Security thereof, according to the assuring word, "Your life is hid with Christ in God" (Col. iii. 3). Risen and glorified in the heavens, He is our Representative, ever appearing "in the presence of God for us" (Heb. ix. 24). Our Cause is in His hands there, and it can never fail. He saves to the uttermost, He makes intercession continually (Heb. vii. 25), for He "ever liveth." As Great High Priest, He sympathises with us and succours us in temptation's hour (Heb. ii. 8; iv. 15). As Advocate, He upholds our cause, and is ever at and on our side. As Shepherd, He leads and feeds (Psa. xxiii. 1). As Bishop,

He governs and guides (1 Pet. ii. 25). As Lord, He owns and orders (Col. ii. 6). In weakness, He is our strength (2 Cor. xii. 10), in sorrow, our consolation (2 Thess. ii. 16); in poverty, our Provider (Heb. xiii. 5, 6). In trouble, He is our Refuge; in perplexity, our Counsellor; in danger, our High Tower. In passing through the valley of the shadow, Christ is our Companion (Psa. xxiii. 4), and when dissolution, the hour of unloosing and of exodus from the mortal body comes, He welcomes the liberated spirit to be "at home" with Himself. O, the bliss of that welcome! the joy of that first hour in Paradise with "Himself," before His return in His glory and for His kingdom! All this and much more, the dying, living, coming Lord Jesus Christ is always, and to all His own. But the measure in which we make use of Him in all these varied ministries, will be the measure of our enjoyment of Him in the soul. Some seem satisfied to own Him as their Saviour, their Deliverer from wrath, and their title to heaven when earthly life is past. Others acknowledge His guidance, His care, and welcome the assurance of His Word, that He will come again and receive them unto Himself. But how few can say with one of old, "I can do ALL things through Christ who strengtheneth me" (Phil. iv. 13), simply because so few make their own, all that is in Christ for them, to which they have perfect access, and need only make their claim and appropriation in a personal faith. It is this using of Christ, this taking possession of Him in all the varied aspects of His fulness, in all the activities of His ministry, that makes a strong, a

satisfied, and a spiritual saint. And it is the saint who thus lives, "possessing his possessions"—as the prophet speaks (Obad. 17), who is in a fit condition to share in the service of the Lord, and to keep the faith. For it is only as Christ Himself is in the enjoyment of the soul, that His honourable service has any delight, or His holy warfare any real interest. When the living Lord ceases to be the object of the heart, His work becomes a burden and His Word has little weight. But with Christ dwelling "in the heart by faith," Himself the joy and strength of life, His glory its aim, and His kingdom its interest, Christian life, even in its lowly paths, will be bright with His praise, always beautiful to God, and ever a means of blessing to men. But there are hostile influences ever at work, to deflect the Christian from Christ, the Source of His strength and the Sustenance of his spiritual life. The world puts in its claim, and demands the time he should, and in right spiritual condition would spend over his Bible and on his knees. Business, with the desire to "get on"—right in its place as a servant, but arrogant and to be withstood when it assumes the place of master, has, where yielded to, drained the spiritual sap from many a once fruitful saint, leaving them withered in soul and sight, like a heath in the desert. The only life of security, the only place of strength is that of abiding in, drawing from and using Christ in all His offices, and living upon all His fulness.

Thy fulness Lord is ever mine,

A fount of blessing, rich and free.

I need not lack, since what is Thine,

Thou hast in grace now gifted me.

## The Christian Hope.

SIR ROBERT ANDERSON.

IT surely behoves all true Christians to remember the Lord's last message to His people: "Surely, I am coming quickly" (Rev. xxii. 20)—words three times repeated on the closing page of Holy Scripture. The suggestion is almost profane, that He, who is THE TRUTH, would bid us live in "constant expectation of His return," if the dread events foretold in Matthew xxiv. must precede His coming.

The prevalent use of unscriptural phrases on this subject, prejudices many people against the truth of the Lord's Coming. *Ex. gr.* "The Second Advent," "The Secret Rapture," "His coming FOR His Church," and "His coming back WITH His Church." The first of these is a theological phrase which, in our standard religious literature, denotes the dread Coming to judgment at "the end of the world."\* And, therefore, it implicitly excludes the Coming which is the hope of the Christian in this age, and also the Coming which will be Israel's hope in the age that is to follow it. And Scripture nowhere speaks of any Coming of Christ as *secret*. Neither does it speak of any Coming FOR *His Church*. For "the Church which is His Body," has no separate or corporate existence upon earth. The overwhelming majority of its members are in heaven with the Lord,

\*The subject of Hebrews ix. 13-28, is not "the Second Advent," but the doctrine of the sin-offering. Verse 28, is spiritual truth for every believer in Christ; and it will be realised for Israel at 'the Coming of the Son of Man' in a future age.

and Scripture states explicitly, that they will come WITH *Him* (see I Thess. iii. 13, and iv. 14). Moreover, the closing words of Hebrews xi. clearly suggest that the holy dead of all the past, will be then, with us, "made perfect."

As for "The Church" coming with Him when He returns again for Israel's deliverance, it is a strange vagary of religious belief, that when "His feet shall stand in that day on the Mount of Olives," the myriad millions of His redeemed will stand around Him! It may be that in the new creation, no gulf will separate earth from heaven. But Scripture nowhere indicates that His heavenly saints will ever *revisit* this sin-stained world of ours. "The angels of His power" will doubtless then be "the holy ones" of His glorious escort, and the ministers of His vengeance upon the Gentile armies that will then be massed around Jerusalem.

The coming of Christ was and is the ultimate hope of His people in every age. But what specially characterises the Christian's hope is, that no event of prophecy bars the immediate fulfilment of it. For to quote Dean Alford's words, "The apostolic age maintained constant expectation of the Lord's return." And this was fully encouraged by the Apostle Paul when, near the close of his ministry, he wrote from his Roman prison to the Philippian saints, "We are looking for the Saviour" (Phil. iii. 20). In marked contrast with this, the Lord warns His earthly people of the future "kingdom" age, not to expect His coming until *after* the revelation of the Man of Sin and the Great Tribulation of Messianic prophecy.

## The Way of God in Revival.

FOURTH PAPER. BY THE EDITOR.

REVIVALS are generally thought of and prayed for in the aggregate. God's way is to begin with the individual, to set one soul right with Himself, have one clean and available channel through which His reviving grace and power may flow, and thereby to reach others. An instrument out of tune, requires to have its several chords brought into harmony. A congregation of Christian people cannot be restored or revived *en masse*. There has to be individual dealings between God and the souls who compose it, apart. For as each has his place and work in times of soul health, so each has his coldness of heart and failure in practice, his sin and backsliding to repent of and depart from, in time of restoration and recovery. There are none found free of blame, or able to shake off responsibility in contributing toward common declension, in the day that heaven's bright light is turned upon the hidden motives and secret counsels of the heart. All excuses and claims for exemption fail, when the voice of the Lord, "I am He which searcheth the reins and the heart" (Rev. ii. 23), comes in power to the soul. In the day of David's sin, Nathan, the prophet, could bear the word of reproof from God, and by his personal home-thrust, "Thou art the man" (2 Sam. xii. 7) bring the guilty king to own, "I have sinned against the Lord." But in the coming day of Israel's repentance, restoration, and revival, "every family" will mourn its sin apart, "the family of the house of David

apart, and the family of the house of Nathan apart" (Zech. xii. 12), none excusing themselves, or accusing others, but all bowed and broken in bitterness of soul before their glorified Messiah and Lord, whom they disowned in the time of their blindness of heart. It is upon this people of a "broken and a contrite heart," that God pours "the Spirit of grace and of supplications," and in them too, He fulfils His faithful word—"They shall *revive* as the corn, and grow as the vine; the scent thereof shall be as Lebanon" (Hos. xiv. 7). Bright and blessed tokens of God's reviving and restoring grace, surely!

The order of God's way in spiritual reviving is well expressed in the three petitions, "Revive *me*" (Psa. cxxxviii. 7), "Revive *us*" (Psa. lxxxv. 6), "Revive Thy *work*" (Hab. iii. 2). The individual soul—"me," first; the church—"us," next; then "Thy work"—the spread of the Gospel in the world, the conversion of sinners, the sanctification and edification of saints, will surely follow. This is God's way. He first takes hold of a saint of His, and speaks directly and personally to his heart. He found Moses in the desert, spoke to him, restored and revived him as we may surely say. He then sent him with His message, and Israel was delivered from bondage. And the inspired records of revivals in the times of Samuel, Hezekiah, Josiah, Ezra, and Nehemiah all tell the same story. God begins with a man to whom His Word has access, who bows before it. Set right with God himself, he becomes a channel for God to use in

blessing to others. And the Revivals of our own time repeat the tale. The "holy club" of six young men in Oxford, dealing with God and His Word in a hidden room, produced Whitefield, Wesley, and the 18th Century Revivals. A few praying souls meeting in Fulton Street, New York, became the nucleus of a work of grace, which swept the American continent. Four young men, meeting for prayer in a country schoolhouse near Kells, Co. Antrim, Ireland, prayed down the Ulster awakening of 1859, in which tens of thousands were converted. And the annals of memory tell, how many and many a season of reviving and refreshing, of awakening, conviction, and conversion have come upon us, as the answer to waiting hours before the throne, and the midnight vigils of solitary saints of God, "watching unto prayer," burdened with the barren conditions around them, who, Elijah-like, "prayed earnestly," until the "little cloud" enlarged and broke "in showers of blessing." It is here and after this manner that true revival has its rise, and if we seek and long for it in our midst, the way is open and the result is sure. But unbelief and human pride will seek a thousand devices in a back-slidden and carnal-minded Christian, as they do in an unregenerate sinner respecting his salvation—ere sin is confessed, self-righteousness stripped off, and God alone, sought unto, counted on, and left to have His way, in giving times of reviving and refreshing among His own, with seasons of awakening and conversion. It is unto a present, living God we are to seek, and when we do, He will not fail us.

## Repairing the Wall.

PART III.—THE BUILDERS AND THEIR WORK.

JOHN S. ANDERSON, ITALY.

THE high priest received his right place at the beginning of the work. "Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it." Let us ever remember that *worship* takes the first place in repairing the wall. This we ought to impress upon young believers.

"Next"—at his hand "builded the men of Jericho" (ver. 2). They were the nearest to their own city, and so in the following verses. The direction seems to have been from east to north, and round to west and south. Let us never forget that we have neighbours. Perhaps, Eph. iv. 16 ought to read: "From whom, all the body fitly framed and knit together through *every joining of the supply*." From Christ, the Head of the body, descend all our blessings, according to the working in due measure of each several part. We have got to do with "the joining of the supply" with the fulness of measure of gift and power from the Head all through the body, if in us there is no worldly attraction or sectarian impediment. May we ever remember that we are not the final members of the body; there are others, "next" to us, who are ready and waiting for the blessing which is sure to pass to them through the "joining" of the Divine and full supply.

The repairing of the wall begins with verse 4, and goes on to the end of the chapter. There were breaches to be made

up, and weaknesses in the wall that needed strengthening. The verses which follow, describe the several portions "the next" repaired, each one taking a special interest in his own sphere. We must not let any "breach" in the wall of God's testimony remain stagnant, until it all falls. How it requires strengthening! Read Psalm cxix. and note how the Psalmist sought to build with the Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness" (2 Tim. iii. 16).

We are thankful for the brief mention of "daughters" in verse 12. It shows how real was the work. These pious daughters of Abraham, by their gifts and their labours, helped in repairing the wall of Jerusalem. And by their kind visits and loving works, how many physical and moral breaks they repair still.

"Over against their house" (verse 23). In the Holy Scriptures, there is a clear and distinct reference to the moral and natural, in man's self-preservation and for those of his household, and surely for its highest interests (see 1 Tim. v. 8; Gal. vi. 10).

### Life's Sacred Mystery.

"What thou knowest not now, thou shall know hereafter" (John xiii. 7).

IFE is a mystery, here the tangled skein  
Unravelled cannot be;  
The threads are far too knotted, and 'tis vain  
To try and get them free.

Yes! life is strange and tangled here below,  
There seemeth scant design:  
In Heaven, a living, loving God will show  
'Twas wrought with skill Divine.

S. T. F.

## How God Values our Obedience

BY THE LATE WILLIAM LINCOLN.

ONE mark of a true Christian, as contrasted with a lifeless professor is, that He cleaves to the Lord with purpose of heart; another is, that he clings to and obeys God's Word. These two go together, and conversely, if I lightly esteem that Word of His, by refusing to obey it, in that measure I lightly esteem Him whose Word it is. And it is a very solemn thought, one which ought to search us through and through, that in so neglecting or opposing the written Word, I would do precisely the same to Him who is the Living Word, were He here in person speaking, as once He did on earth. To reject His Word is, in God's reckoning, to reject Himself, while to hear and obey that Word, is more to Him than sacrifice or service (see 1 Sam. xv. 23). And although it is neither a popular nor to the flesh in us a pleasing path, yet to pursue the path of obedience is ever well pleasing to God. We must not let our hearts be beguiled nor our steps withdrawn from it by the sentiment, that we may love God and each other and be very devoted in His work, while "agreeing to differ"—as the popular saying is—regarding His truth. For the Word of God is not to be judged by us; rather is that Word to judge us. We are not to pick and choose what we like of it, but to esteem "ALL God's commandments concerning ALL things to be right," hating every false way (see Psa. cxix. 128). A common wile with the devil is, to get Christians occupied with some part of

God's truth to the neglect of other parts. But God has given us it all, and we need it all to keep us right with Him. Nothing is to be surrendered, nothing counted non-essential. In the Second and Third Epistles of John, we read much of "love IN THE TRUTH." John had no greater joy than to hear that his spiritual children walked "in the truth." His love for Gaius was "love in the truth" (3rd Ep. vers. 1, 2). And Lord's appreciation of such obedience has not changed, for it is recorded in His message to the feeble few in the church of Philadelphia, who had only a little strength, that they "kept His Word" and did not "deny His Name" (Rev. iii. 10). This ought to encourage and nerve us to continue in the place of those who sit like Mary at the Master's feet, to hear His Word, which He still makes known to the hearing ear and the open heart, and then go forth to tread the path of whole-hearted obedience, seeking no man's patronage, and fearing no man's frown.

### All One in Christ Jesus.

OH! would that all the saints were one,  
 Before the eyes of men,  
 As here on earth they once were seen,  
 And soon shall be again;  
 Oh, what a sight for heaven to see,  
 For angels to behold;  
 And, oh, what heavenly truths the sight  
 Would visibly unfold!

'Twould show the Church and Christ are one—  
 As Christ is one with God;  
 That in one Spirit all are one,  
 All purchased by His blood;  
 One faith held fast, one Lord confessed,  
 One witness unto men;  
 While waiting for the glorious hour,  
 When Christ shall come again.

## Strong for Defence.

A CHIEF work of those who serve God in preaching His Gospel in the world, and in ministering His truth in His Church is, to contest the assaults which are in our time being so unceasingly made upon our most holy faith—"the faith which was once for all delivered to the saints" (Jude 2). As bold and shameless scepticism asserts itself, and that human philosophy which is devoid of all fear of God, thrusts itself forward to speculatively deal with Divine things in a carnal manner, those to whom God has entrusted the defence of the faith, and who are told to "contend earnestly" for it, will have to wage their warfare against great odds, on the very outer walls of the citadel. And if this is to be done with effect, they must not only keep themselves apart from the attractions of current sceptical literature, which is in our time doing so much to corrupt and beguile Christians from the Word of Truth, but also acquaint themselves personally, and lay hold intelligently on all that God has given in His Word for their own souls' sustenance and edification, so as to enable them to speak of it experimentally, to honour it everywhere and always, and teach it to others fully and fearlessly. So that while we seek to defend the wall of the city without, from the assaults of the enemies of the truth, we must never neglect the edification of ourselves within, so that we may be furnished and fit to resist these attacks when they are made. Attractions of current literature and occupation with the vanities of sceptical

inquiry, must never be allowed to divert our attention from the personal study of the Book of God. Nor should anything in the way of controversy so occupy those whose work is to "preach the Word" and "feed the flock," that they neglect it. A famished and ill-conditioned garrison, is not the best fitted to resist the onslaught of an invading enemy. The value of a ministry for edification within the church, was never worth more than to-day. Yet how little there is of it! There is a depth and fulness in the Word of God, an inexhaustible treasury of grace and truth, of which we know but little. Shall we be satisfied to remain on the edge of this vast field, this unexplored region, or shall we go in and possess it, for that strength and equipment which will enable us to defend the faith on the outer walls from the assaults of its enemies? Edification within, by a diligent study of the Word for our own souls, and a wholesome ministry of it for the help of others, is the Divinely-appointed means of refreshment and upbuilding, so that the saints may be fit for service and strong for the battle-fray in the wars of the Lord. Those who have the care of young believers—especially young men—should see that they are so instructed in the truth of God and so well confirmed in the faith, that when they go out to meet the powers of evil, and the wiles of the adversary, they will be strong to stand, and fit for the battle. Alas! that it is not so with many. Having been always more or less like "babes," undeveloped and weak, the first shock of battle sends them into "nerves," and they either flee, or succumb to the enemy. J. W. S.

## Satan's Mouthpieces.

PART II. WM. RODGERS, OMAGH.

SATAN has other ways of working. To David the suggestion was not, "Pity thyself," but "Avenge thyself." It was not the first time this temptation was put in his way, for even when Shimei was actually cursing him, Abishai had said, "Let me go over, I pray thee, and take off his head." David's answer on that occasion was, "Let him curse, for the Lord hath bidden him." Still earlier in his career, Abishai had urged him to avenge himself on Saul; and 1 Sam. xxv. is the story of how Satan almost succeeded in getting him to take vengeance on Nabal. He was actually on the way to slay him, when Abigail (no doubt used of God) met him and stayed his hand. In this case, he learned a signal lesson on the wisdom of leaving his honour in God's hands. For Nabal was cut off, ten days later.

Well would it be for us, were we always content to go on with our service for God, and to leave our honour, and the avenging of our wrongs, in His hands.\* But no; that brother, or that sister, has said things about me, and I must have them "cleared up." He has slighted me, and I must show him how little I care for him. And of course Abishai is at hand with his—or it may be *her*—"Avenge thyself." And, to fan the fire, he has brought along a story, highly coloured it may be, of what the other has been saying about me, and doing against me. A little verse says:—  
Self-vindication shun; if in the right,  
What gainest thou by taking from God's hand  
Thy cause; if wrong, what dost thou but invite  
Satan himself, thy friend in need to stand?

LEAVE ALL WITH GOD; if right, He'll prove thee so;  
If not, He'll pardon; therefore to HIM go.

Brethren and sisters, do say to all the Abishais and to all the Peters, "Get thee behind me, Satan." Make them realise that, while they profess to be seeking your interests, they are lending themselves to be the devil's mouthpieces. And do get on with your work for the Lord Jesus Christ, turning neither to the right hand nor to the left. For His sake, help and serve His people, whether they appreciate you highly or not. For His sake, spread the Gospel to the utmost of your ability. To tire yourself in His service, will seem a small thing, when you remember how He was wearied, and hungry, and thirsty, and homeless, while down here for you. To be slighted and misrepresented won't hurt much, if you are considering Him that "endured such contradiction of sinners against Himself." If He is enthroned in your heart, there should be no room for SELF-pity, or for SELF-vindication, nor for any other form of SELF-ishness. As the Lord went on to say to Peter and the others, "If any man will come after me, let him DENY HIMSELF."

\* As we go to press, a letter comes in, which may serve to bring this home to us in a practical manner. A young Christian Soldier writing from France says "I was very far down in soul, during the terrible onslaught of last year. My brother was killed by a German soldier while seeking to help a wounded comrade, and I vowed I would *avenge* his death, by doing the same to one of them, the first chance I had. Just then, a copy of your "Pocket Diary" came by mail from England to me, and turning up the Text for the day, I found it to be "Dearly Beloved, avenge not yourselves" (Rom. xii. 19). I saw I was wrong and confessed it to God. Then my heart was at peace. God says, "Vengeance is mine, I will repay." He has fulfilled His Word.



## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

### IV.—PARTIAL, OR COMPLETE SEPARATION.

WHEN opposition became manifest against us in our separated position, some thought it might be disarmed, if we occasionally went to the Gospel Services — where such existed — in the systems we had left, and more especially, that those of our number who had been in the habit of taking part in a Sunday evening United Service of all denominations, should continue to do so, if they were willing to have our help. And for a short time this was tried, but it became painfully evident that we were out of our element there. The bondage to man's arrangements, which shut out the guidance of the Holy Spirit we enjoyed in our little assemblings, was more than ever felt. And the clerical domination of some, who had never manifested any sympathy with real evangelistic work, and who gave no evidence of being born again, became intolerable to our spirits, after tasting the liberty and joy of Divine guidance, on the simple lines of the Word, even in the small measure we had learned them. Then the ever increasing hostility to our new position as a little company of assembled worshippers, without a presiding minister, or a paid pastor, seemed to bring out new forms of persecution we had never known before. Sermons were preached against those "who cause division," omitting, of course, to add "contrary to the doctrine" (Rom. xvi. 17), for there is "division" (Luke xii. 51) that is of the Lord. His work is a severing of the

living from the dead, of "the precious from the vile" (Jer. xv. 19). We were "preached at" as "sheep-stealers" and "breakers up of churches." All we had done was, to restore some of Christ's sheep to their rightful Owner and to their proper pastures and company, who had strayed into forbidden paths, and got mixed up with the "goats." A godly severing of ourselves from the unconverted, breaks up nothing that has the approval of God, for a "mixed multitude" of saved and unsaved is not a "church," as Scripture uses the word, and therefore it is neither "schism" nor "division," but obedience to the clear call of the Lord (2 Cor. vi. 17), to come out of it. If God's call were obeyed, things would appear in their real condition, for it is the presence of true Christians in false systems that keeps them together and perpetuates their existence. When this became clear to us, our separation from the world's religion was no longer partial but complete and final. I am as sure as I can be of anything, that no company of God's people can be where the Word would lead them, without being quite separate from all the world's religious systems, and bitterly opposed by them. Any lowering of the standard may secure their toleration, and if the truth that severs the Christian from the world's religion is toned down, or kept in silence, they may patronise and desire to fraternise, or even come and go. But where the One Name alone is owned and the one Book honoured in all its claims, there never will or can be affinity or amalgamation, between an assembly gathered in the Lord's Name and the world's religion.

## The Preacher and Bible Student's Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### STRIPES.

Stripes of Justice (Luke xiii. 48, 49) for the Sinner.

Stripes of Substitution (Isa. liii. 5) on the Saviour.

Stripes of Chastisement (Psa. lxxxix. 30, 32) on the Son.

The First, are after the Judgment, in Retribution.

The Second, were on the Cross, for Redemption.

The Third, are here and now, for Restoration.

#### THE CHRISTLESS PROFESSOR'S HISTORY,

As described in Heb. vi. 1-10.

Principles Accepted (vers. 1-3, with Acts viii. 13).

Profession Made (ver. 4, with Titus i. 16).

Privileges Abused (vers. 4-5, with Rom. ii. 3).

Power Rejected (vers. 6-7, with 2 Tim. iii. 3-5).

Predicted Judgment (ver. 8, with 2 Thess. i. 8-10).

### CONCISE SCRIPTURE STUDIES,

Especially for the Help of Young Believers.

#### THE GLORIES OF THE LORD JESUS,

As beheld by "the Disciple whom Jesus loved."

His Moral Glory (John i. 14), in Incarnation.

His Divine Glory (Mark ix. 2), in Transfiguration.

His Redemption Glory (John xix. 26), at Crucifixion.

His Eternal Glory (Rev. v. 6), in Exaltation.

#### THE BELIEVER'S RELATION TO THE TRIUNE GOD.

AN IMITATOR of God the Father (Eph. v. 1, R.V.).

A REFLECTOR of God the Son (2 Cor. iii. 18).

A CHANNEL of God the Spirit (John vii. 28).

The First is attained by consideration of Him.

The Second is manifested in occupation with Him.

The Third is insured by making room for Him.

## The Young Believer's Question Box.

### Recreations in connection with Gospel Service.

Some sixteen of us, all young men, most only a few years in Christ, have for two seasons spent our summer holidays in camp by the seashore, giving half of the day to visitation of farms and hamlets with printed Gospel messages, preaching in one of the villages in the evening, and having at least two hours daily, in united study of the Scriptures, with prayer. It has been proposed that for the coming season, such recreations as football, cricket, and races should be introduced for health's sake, and possibly to induce others to join us who have hitherto kept aloof. Some of us are not clear as to this. We think that such recreations—whatever

their value physically—are not likely to either benefit us spiritually, or to commend our Gospel service to those who see us so engaged. Counsel and help would be much valued.

The subject of recreation generally, its value and misuse, need not be entered on, in seeking to give a brief word of counsel to our young friends. That "bodily exercise" is admissible, and may in its measure be "profitable," 1 Tim. iv. 8, R.V., allows. But there is no hint given that Timothy may, as "a good minister of Jesus Christ" (1 Tim. iv. 6), "give attendance" to these things in connection with his "reading, exhortation, and doctrine" (1 Tim. iv. 13), or incorporate such recreations with doing "the work of an evangelist" (2 Tim. iv. 5). Nor will it enhance the value of your Gospel testimony in the view of those to whom it is rendered, to see the preachers playing football or running races, before or after they warn sinners to "flee from wrath to come." We know quite well, it is common enough for parsons and preachers to attend and even to share in football matches, and for Bible Students and Christian Workers of a certain calibre, to combine amusement and religion, and for churches to have their Guilds and Clubs. But where this line of things has been advancing—as it is apt to do—there are soon found Church theatricals and Bible Class socials and dances. So that these things only need a beginning, generally a very harmless-like one; then, like the rolling snowball they grow apace. Our counsel is: Give no place at all to amusements, recreations, or anything else, not in strict keeping with the honourable and holy service in which you are engaged. And if any insist on having a "miscellaneous" holiday, in which they may combine Bible Study with amusements and Evangelization with flirtation, to "attract" those who can only be drawn by such baits, withstand it firmly and resist it manfully, for the Gospel's sake, that it may continue in your hands without reproach.

## Answers to Correspondents.

ALEPH.—The best and most comprehensive work known to us, dealing with the subject on which you seek Scriptural help is, F. W. Grant's "Facts and Theories of a Future State," now sold at 7s 6d post paid.

W. C., PAISLEY.—The theory deduced from the last clause of 1 Cor. xi. 34, that Paul was to "re-arrange" the assembling of the Corinthian assembly

to secure "better order," when he came among them, cannot hold, in the light of the doctrine of the following chapter, in which he teaches them that the Spirit divideth "to each one severally as He will" (ver. 11, R.V.). Paul was not the man, to appoint either a president or a chairman in the assembly of God, or to patronize that line of things.

J. S., CHICAGO.—That our Divine Lord, the Eternal Word, "became flesh," John i. 14, R.V., informs us, but the same Word further teaches, that He stood among men only "in the likeness of sinful flesh" (Rom. viii. 3), never as the sharer of it. Speculations as to the Lord's peccability are irrelevant, as they are ignorant. We know that He "knew no sin" (2 Cor. v. 21), "He did no sin" (1 Pet. ii. 22), and "in Him is no sin" (1 John iii. 5). We halt here, not to speculate, but to worship.

G. H. M.—Encourage your young believer friends, who have been so diligently and profitably using the "Bible Student's Class Subjects" throughout the winter months in their weekly gatherings, to take up during the Spring and Summer Saturdays, the happy work carried on now for forty seasons by "The Tract Distributing Band," among villages, hamlets and lone houses, in surrounding districts. We shall cheerfully send them a set of leaflets and Aids how to begin, and how to continue this work.

## Evangelists, Their Service, Sphere and Support.

The work of the evangelist is, to "testify the Gospel of the grace of God" (Acts xx. 24). And his sphere of labour is, or ought to chiefly be, those regions in which Christ is not named or proclaimed as the sinner's only Saviour; where the Gospel of His great salvation, in its simplicity and clearness, is not fully made known (Rom. xv. 20). Evangelistic work may be and is carried on vigorously and fruitfully, by many of the Lord's servants, who are engaged in their professions and in their businesses. But it is not to be expected that such brethren can reach the darkest and most needy places of the homelands to carry on continuous aggressive Gospel work. To break fresh ground, and carry the standard of the Cross into new fields, requires a man of "gift and grace and grit," who is ready to give all his day and every day, to the work of evangelising the people "publicly and from house to house."

And there are few, very few, who do it. All who take the name and profess to "do the work of an evangelist," may not be physically able, and others who are, may not be willing to engage in such pioneer work. It means self-denial, it involves hard labour, very often discomfort, and frequently opposition. But there have been "men of might, fit for the battle," who, having counted the cost, went forth in the work, counting on God to sustain them in it. And they were not disappointed. Large tracts of country, in which there are now large and growing assemblies of believers, were evangelised by such labourers, sometimes single-handed, mostly two and two, after the apostolic pattern. There is little of this sort of work done now, and there must be some cause for its decline or cessation. Are there fewer evangelists who, having the call of God and the confidence of the churches, give themselves wholly to the work of preaching the Gospel? Perhaps. But do those who remain, do much at this sort of work, reaching forth to the crowds of godless, careless, unevangelised sinners, who neither "go" to hear the Gospel, nor have it taken to them? Is it not more popular to have "a week's meetings" in some well preached hall, where mostly the same congregations assemble all the year through? Or to "take a month" as "preacher," practically absorbing all "ministerial" functions in himself, in some large and liberal but greatly "overfed" assembly, who are quite prepared to pay for their "spiritual enjoyment," and leave the crowds around them to perish without having heard the Gospel of God's salvation, entrusted to them, to make it known to the people in whose midst they are set, to shine as lights and to hold forth the Word of Life (Phil. ii. 15, 16). If this becomes general, as it bids fair to be, the Lord will get His work done by other hands, and those who fail to "fulfil the ministry" they have "received in the Lord" (Col. iv. 17), will become barren as the heath in the desert. There are, thank God, some evangelists still, who go in for a full day's work, in visitation, preaching, inviting, and entreating sinners wherever they can find them: men who feel the burden of their responsibility to reach souls, singly and in crowds, who go in and out among the people by day, and preach Christ every night, and the Lord owns and honours their ministry. But what of those able-bodied men who are what some one sarcastically named "week-end evangelists," who go out from their homes on Saturday, returning on Monday into "retirement" all the

rest of the week? And there are others who spend most of their time tinkering in "church affairs," or pottering in "troubles" with which they have no concern, and little fitness to deal, until they lose any evangelistic "teeth" they ever had, and become "general jobbers," going the round, attending Conferences, and "having a few meetings" here and there. We do not question that a "live" evangelist, occasionally visiting assemblies, stirring them up to and leading them forth in aggressive Gospel work, becomes a means of real blessing to such. Or that a "special Gospel effort" to reach the masses outwith the usual congregations, in connection with and energetically prosecuted by an assembly of believers, may be undertaken by an earnest evangelist, upon whose heart the Lord has laid the burden, and around whom the Christians rally to work happily. We believe this to be according to God and of His way. But there is not so much of this as there ought to be, and used to be. And God has a controversy with us because of the neglect of such efforts, as well as from our indolence in reaching forth to "the regions beyond" (2 Cor. x. 16 R.V.), in the next village, the next parish, the next county, which surely has the first claim upon our service and stewardship. For a church is not worth the space it occupies, if it is not aggressively evangelistic.

But there is another side to all this. If the evangelist, as the servant of the Lord, is called to and sent forth to do a special work, looking to his Master for direction and support, assemblies of God—and primarily that assembly in which locally for the time the evangelist is—have a responsibility toward him, in giving of their means, first, for his necessities, and next for funds to enable him to efficiently carry on his work of evangelisation in regions where there are no assemblies to co-operate with him, and probably no Christians to give him hospitality. It is from lack of this "fellowship in the Gospel" (Phil. i. 5), that not a few God-sent and earnest evangelists, "ready to preach the Gospel" (Rom. i. 15), are hampered and hindered from reaching forth with the glorious Gospel message to those who need to hear it from their lips. True men do not make known their personal need, nor do they feel freedom in laying the responsibility on individuals and churches, to supply the necessary funds to effectually carry on the work of evangelisation in the great world, lying in its guilt and need, waiting for the message of God, intended for its people, and sent by its bountiful Giver to "all

mankind." But the reproach must be rolled away, and it is ours individually and collectively, "as much as in us is," to arise and do it, for the Name of Him whom we own as our Lord, and for that Gospel to which we owe all that we have, as His redeemed people.

## —o—

### Fallen Asleep.

**George S. Thomson**, Larkhall, on Active Service, on March 31, 1918, only son of Mr. and Mrs. George Thomson, Clydesdale Street, in his 24th year; saved in 1911. **Mrs. Macdonald**, Paisley, February 21, aged 61, formerly of Irvine. **Wm. Hutchison**, Coleraine, February 24, saved 30 years ago; a patient sufferer. **John Paton**, Belfast, March 3, formerly of Govan, an early village worker. **John L. Campbell**, son of Dugald Campbell, Glasgow, younger brother of D. Campbell, Central Africa, March 4, aged 34. Early saved. Leaves widow and five children. **Mrs. Wm. Patrick**, Glasgow, February 26, long in Hebron Hall, in earlier years in Port-Glasgow. **James G. Peacock**, Springburn, February 23, an esteemed Christian. **William Graham**, Netherburn, aged 65, a valued helper in the assembly there. **Frederick Bannister**, Teignmouth, Devon, March 4. A valued minister of the Word and true helper of the Lord's people in Devonshire. In early years he was a vicar of the Church of England, but was brought out of it by God's truth, and kept out all the years. A gracious, godly man, of whom one who served him for years writes, "I never met his equal. He lived so near his Master, and his life was beautiful." Memoir with photo. in this month's "Christian Worker." **J. Nielson**, Coatbridge, saved 40 years ago at Bargeddie, in Cathcart Road assembly, then Coatbridge. **Mrs. W. Shewan**, Chicago, U.S.A., March 6, formerly of Whauphill, Scotland, where she was saved and gathered to "the Name." **Robert Porter**, Forest, Ont., January 11, saved in 1879. **Hugh Hicks**, Chapman Valley, Ont., aged 35. Saved while a lad of 15. A consistent Christian. **Mrs Isaac**, wife of Dr. Isaac, Madras, India, third-daughter of J. B. Gabriel, native missionary Malvalli. She bore a good testimony for Christ among many witnesses. **William Rodgers, Sen.**, Omagh, March 10, aged 92 years, in the assembly for 30 years; his place was seldom vacant even in "old age." **Mrs. Martha Porter**, Madeley Heath, Staffs, "in Christ" 17 years. **Maurice Jones**, Tonypandy, South Wales, on 7th March.

## The Lord, a Stranger on Earth.

THE Lord from heaven—as the apostle speaks in 1 Cor. xv. 47—was a Stranger here. He was “in the world,” which, in its paradisiacal condition, was the work of His hands, but “the world knew Him not” (John i. 10). It had “no room” for Him at His birth in Bethlehem; no home for His infant days in the land of Abraham, or city of David, so He had to find a shelter from Herod, the Edomite king, in Egypt. There was no ear to hear His words of grace and truth in its Nazareth synagogue, the place of His upbringing; no eye to see His “mighty acts” in Capernaum, “His own city” (Matt. ix. 2; xi. 23); and no place for Him or His doctrine in His “Father’s House” (Matt. xxi. 12; xxiii. 38), the temple at Jerusalem. So He passed along on His solitary way, a Stranger here. He would not, although often invited, enter as an arbitrator of His nation’s wrongs (Luke xii. 13). He refused to interfere with its politics (Matt. xxii. 17), or to contest its claims, even when they were unjust (Matt. xvii. 25). He endured all wrongs and yielded to all demands, silently and meekly, passing along the path appointed for Him by His God. He knew what the world was, and how it would treat Him, before He came. But its coldness wrought no change in its love for men, nor could its opposition and hatred divert Him from the work He had come to do. He stood amid the ruin sin had made, pure and spotless. His eye looked forth with compassion on the uncared-for multitudes, His hand of “healing” was

laid on the sick and suffering; He spoke words of mercy and of grace to the sinful, and blessed the babe which He held in His arms. But He made no friends among men of the world. He received no compliments from those whom He blessed. Only the humble dwellings of disciples were hospitably open to Him, and He never intruded even there. The “desert place,” far from the city crowd, was His place of retreat. The groves of Gethsemane were His frequent resort for quietude, and the slopes of Olivet His dewy couch by night. Yes, the Lord of Glory, was a Stranger here. And now from His heavenly home, the land to which He has gone to “prepare a place” for His own, He points to the path trodden by His own feet, and says, “Follow thou Me;” “If any man serve Me, let him follow Me;” “I have given you an example.” And an inspired apostle, writing to the saints whom he addresses as “strangers” (1 Pet. ii. 11), says of the Lord in His earthly path, “leaving us an Example that we should follow His steps.” So, as He was a Stranger here, His people are to be “strangers and pilgrims” (1 Pet. ii. 11) on the earth, not citizens or rulers in it, as if there calling were to earth, either to renovate or to govern it. It is not that the Christian is to be heedless of the world’s need, or deaf to its cry; indeed, he cannot be, for the groan of creation without, finds its response in the experience of his spirit within (Rom. viii. 22, 23). But he knows that creation’s deliverance awaits the “manifestation of the sons of God,” in that hour when the glorious Lord, accompanied by His glorified saints, will

take over its government, and rid the scene of its great Oppressor and all his host. Till then, the pilgrim path is his portion, and a place "without the camp," bearing his Lord's "reproach," his glory. He is content to be accounted as the "offscouring of all things," fit only to be "cast out" (John ix. 34), like his Lord, and to be ostracised as "beside himself," or pitied for his "narrowness of vision" by the worldly wise. Be it so. It is the path of honour, in which the One whom we know as Lord walked, as the heavenly by Stranger here. No doubt, to "the many," whose love is waxing cold, another and more popular path will have its lure and its attractions, and they will be able to find reasons to satisfy themselves, that it is the way of influence and of success. There are many voices raised in advocacy of this more "up to date" way of life for the Christian, in our time. The path of "strangership" is to be exchanged for that of "citizenship" in the earth. And what our Divine Lord and His earliest followers took no part in, we are supposed to share, as if the transformation of a ruined world, and not the rescue of a people out of it (Gal. i. 4), were the Gospel's mission and its object. But in the true heart who finds its bliss in "following the steps" of Him who was the Stranger here, there will ever be the unflinching, joyful assurance, that the path of identification with Christ is the way of blessing, as it is of true success.

The path where my Saviour has gone  
Has led up to His Father and God,  
To the place where He's now on the throne,  
And His strength shall be mine on the road.

## The Rejected Nobleman.

AND HIS PEOPLE'S PLACE IN THE WORLD.  
A BIBLE READING BY THE LATE J. G. BELLETT.

THE parable of the rejected nobleman, spoken by the Lord to His disciples while on their last journey toward Jerusalem, where He was to die (Luke **xix.** 12-14), has its solemn message to His saints and servants for all the time of His rejection at the hands of men. The voice of the "citizens" "who hated Him," is heard in the utterance, "We will not have this Man to reign over us" (ver. 14). And this is the voice of the world to the present hour. The servants of the rejected nobleman are left in the scene from which He has been cast out, not to occupy themselves in common pursuits with His enemies, but to "occupy" for Him, until His return. This is their only business here, in the place of His rejection. They are *in*, yet not *of* the world (John **xvii:** 11, 14). The world, as God sees it and as it is described by Him in the Word, is a judged and ruined world. It is past all hope of recovery, until judgment from heaven purges it. Then, but not before, will it be a place on which the saint of God can look with complacency, and in which he can come in with its peoples in a common joy. It is to him the scene of his Lord's rejection, from which He was cast out by its "citizens." Can these "citizens" therefore be fit associates for those who share the rejection of their Lord? Can their objects and pursuits be shared by those who are closely related to the rejected nobleman, for whom they had only hatred? Or can these servants, left

to "occupy" for their absent Master, make common cause with His enemies; in beautifying and adorning their blood-stained country? Separation from the world (Gal. i. 4) and strangership in it (1 Pet. ii. 20), is God's way for His own, throughout the time of the Lord's absence from it, and rejection by it, surely. And this withdrawal from it of all that God owns as His, bespeaks the most solemn and complete judgment that He could have passed upon it. The calling and attitude of the saint, living in the thoughts of God, seals the world's condemnation. That it is otherwise in the reckoning of "its own" (John xv. 19) we most surely know, for they are never weary in exalting its greatness and praising its resources, which they unite in developing. And we do not deny that it excels in these. Furniture and ornament it has in abundance, for it is its Creator's footstool. Eden, in its pristine beauty, had not only its fruits and flowers, but its gold and precious stones. And in the day of the now despised and rejected nobleman's return to purge it with judgment, and to reign over it, He will receive of its resources and treasures, and its kings and their forces will bow to His sceptre and minister at His footstool (Isa. lx. 3-7). But the time for this is not yet, for its corruption is yet unpurged, and its mingled field is yet uncleansed. It awaits the angel reapers and the gathering out for the fire of all that do iniquity (Matt. xiii. 30). The saint, in obedience to the Word, recognises its "powers" (Rom. xiii. 1), and yields to them all that they claim, short of that which belongs to God alone

(Acts iv. 19). But he will not receive honours at their hand, nor will he be found helping on their schemes to make the world a place more pleasant to dwell in. For he knows it is still that world in which there was no place for his Lord, the scene of His sorrows and His wrongs, whose citizens cast Him out, and whose unrepented message sent after Him was, and is, "We will not have this Man to reign over us." Therefore they make no league and form no alliances with His enemies, but hold themselves apart, without the camp, in the place of strangership and rejection, keeping their garments "unspotted from the world" (Jas. i. 27), while they seek to tread the path marked out by the Lord and to "occupy" themselves in that which belongs to Him in it.

---

### Nature and Faith,

IN THEIR RELATION TO ETERNITY.

NATURE sees the body dead,  
 FAITH beholds the spirit fled;  
 NATURE stops at Jordan's tide,  
 FAITH beholds the other side;  
 NATURE hears farewell, and sighs,  
 FAITH their welcome in the skies.  
 NATURE mourns a cruel blow;  
 FAITH assures it is not so.  
 NATURE never sees them more;  
 FAITH but sees them gone before.  
 NATURE tells a dismal story;  
 FAITH has visions full of glory.  
 NATURE views the change with sadness;  
 FAITH contemplates it with gladness.  
 NATURE sorrows, FAITH gives meekness—  
 "Strength is perfected in weakness."  
 NATURE weeps, and dreads the rod;  
 FAITH looks up and blesses God.  
 SENSE looks downwards; FAITH, above;  
 That sees harshness, this sees love.  
 Oh! let FAITH victorious be,  
 Let it reign triumphantly!

## Results of a True Revival.

CLOSING PAPER. BY THE EDITOR.

A REAL revival among the people of God needs no advertising. It has visible and practical results which cannot be denied, or disposed of by opposers. When the individual saint is set right with God, his life and testimony are easily discerned to be on a higher plane, and regulated by a heavenly power. There is a fresh and sweet savour of Christ in the spirit and service of a revived and renewed soul. Things that were formerly practised with an easy mind, company that was kept with little regard of its quality, and worldly habits that were indulged with a jaunty freedom, disappear, like moles in the light of morning. The saint abiding in the light of God, and living in the enjoyment of the love of Christ, has no use for the "old things," so they go, having been dismissed as incongruous with a life no longer for self, but for God. This has ever been the effect of a revived condition of soul in the saint, as all records of true reviving in the Word tell us. Jacob may suffer idolatry in his house, while living in a low spiritual condition with a dull conscience, acquired among his half-heathen relatives, approximating to the standards of "the people of the east" (Gen. xxix. 1), in whose ways he had long walked. But when God speaks to him saying, "Arise, go up to Bethel and dwell there" (Gen. xxxv. 1), that call to a dwelling in "the house of God," the place of His manifested presence to his soul many years before (chap. xxviii.

ii-19), arouses his conscience into exercise, and he is heard saying to his wives and followers, "Put away the strange gods that are among you, and be clean." And the sequel tells how these "family heirlooms," brought from the house of Laban the Syrian, were delivered up, and buried out of sight. When Hezekiah and the people of Judah had opened "the doors of the house of God," and let in the light which had long been shut out, they discovered much uncleanness in the inner part of the temple, which the Levites for sixteen days continued to carry out and cast into the brook Kedron (2 Chron. xxix. 3, 5, 16-18). Then the offerings on Jehovah's altar and "the song of the Lord" (ver. 27) ascended from a clean and revived people, who "bowed themselves and worshipped" (ver. 29). A fuller praise and a richer worship, with thankofferings from a "free heart" (ver. 31) come without much effort, from a people who have experienced the restoring grace of God, and have cleansed themselves from all "filthiness of flesh and spirit" (2 Cor. vii. 1), and "consecrated themselves" anew unto the Lord (ver. 31). And the story is ever the same all along the line, to the present hour. Wherever a real reviving from the Spirit of God is known, and enjoyed, there the breath of prayer will increase, the worship will be of a more spiritual order, liberality will flow, and practical godliness will assert itself in every path of life. And there is no other way to gain these oft-prayed for blessings, than by self-judgment, confession, cleansing, and separation from all that is of sin and self, and the present



evil world. All attempts at reformation, re-dedication, reconstruction, and the like, must end in failure, where the roots of evil are unreached, and the causes of barrenness and want of God, are left untouched. The kind of Revival that the religious world is out to seek, is better church attendances, larger collections, grander buildings, more ornate services, and less of the Gospel and God's judgment of sin in the preaching. But God will not be bargained with, in any such ways. Sin has to be grappled with, evils exposed, and all that has kept Him at a distance, dealt with unsparingly. King Saul was willing to have a Revival on his own terms, and proudly owned that he had "performed the commandment of the Lord" (1 Sam. xv. 13). But the bleating of the Amalekite sheep of the valley, which the Lord had commanded to be smitten, and the sparing of Agag the king, the arch-enemy of God's people, told to Samuel how shallow and sparing the execution of the Divine judgment at the hand of Saul had been. And for this he lost the kingdom (ver. 26), having in the Divine estimate "rejected the Word of the Lord" in only giving effect to it in part. Alas! how often has his sin been repeated, with the same result. For the Holy God is jealous of His honour and His Word, and He will not give His blessing, where sin is retained and evil left unjudged. But to the man who is of "a contrite spirit and trembleth at His Word" (Isa. lxvi. 2) will He "look." And to that people, who while having only a "little strength," use it in keeping His Word and not denying His Name (Rev. iii. 3),

He will minister by His Spirit continuously, and cause them to be like "a fountain of gardens, a wall of living waters" (Song iv. 15) in their worship heavenward, and in their beneficent testimony to the waste and weary world, for whose blessing they are set "in the midst of many people," to be "as a dew from the Lord, as the showers upon the grass, that tarrieth not for man" (Mic. v. 7).

It is a Revival according to God, on the lines of His Word, and the work of His Spirit, that alone can raise the spiritual tone and uplift the lives of the people of God. And nothing short of this will purge assemblies of Christians from their dross, and cause them to "arise and shine" as heavenly luminaries, on the dark world. And such a Revival will make the dust fly. It will work a veritable Reformation, as every true Revival has done. The revived, renewed, and restored saints of God will no longer be subject to the rule of carnal and worldly men, or under'bondage to laws and legislation which have no sanction from the Word of God, and which can only hinder the operations of the sovereign Spirit of Truth in the worship and work of God. They will shake themselves free from whatever bonds of human creation they find in their associations, which crib and confine the spiritual life in them, and hinder the free and sovereign action of the Spirit of God in the assemblings of the church, which alone can maintain right spiritual condition and supply such ministry as cleanses from all that defiles the soul and disfigures the testimony of the saints of God.

## Repairing the Wall.

PART IV.—BUILDERS AND OPPONENTS.

Nehemiah Chap. iv.

JOHN S. ANDERSON, ITALY.

“SO built we the wall” (verse 6). This little word *so* is found amid a network of difficulty and trial, endured in faithful service (see verses 18, 21). The wrath of Sanballat took the form of indignation and mockery. God was going to show him and all his comrades what these “feeble Jews” (ver. 2) would do. Tobiah mocked, even more bitterly (see verse 3). But Nehemiah’s prayer (verse 4) was his answer to God. “We are despised: turn back their reproach upon their own head.” What dignity there is in a jealousy of God such as Nehemiah had! “So the wall was built and joined together, for the people had a mind to work,” and neither Sanballat nor Tobiah nor any “fox” could demolish it.

Then followed their conspiracy (verse 8)—confusion, as all conspiracy ever shows itself to be. Still, Nehemiah turns to God in *prayer* and sets a *watch*. Watching comes after prayer (Col. iv. 2). Soon Nehemiah found that he had difficulty within, as well as without. Judah gave their complaints and the “adversaries” their threats (verses 10 and 11). So in repairing the Gospel wall, Paul had fightings within and fears without (2 Cor. vii. 5).

Let us not forget or neglect the *lowest* parts of the wall: we may call them *slums*: Nehemiah did not. He set men there with their swords, their spears, and their bows (verse 13). We need not think we are going *down* to the slums: all this

world in a great slum. Let us have God’s Word with us whenever we go.

What words of cheer those were: “Be not afraid . . . remember the Lord . . . fight for your brethren” (verse 14), as if he had said, “Cast away the last tremor of fear of Sanballat; fight for those dearer to you than life.” And God “brought their counsel to nought.” He ever does. Then they remembered the greatness of the Lord, and they returned “all of them to the wall, every one to his work” (verse 15).

There was a careful and wise division of labour, half of Nehemiah’s servants going to the work of building, and half stood with weapons on the defence, everyone of the builders had his *sword* and his *trowel*. These have become well-known metaphors. But let us ever remember that we cannot build with the sword nor fight with the trowel. We must have both, the defensive and the offensive. We need the clear sound of the “trumpet” (verses 18, 20); “for if the trumpet give an uncertain sound, who shall prepare himself to the battle” (1 Cor. xiv. 8)?

Not only did Nehemiah and his brethren labour by day; they guarded by *night* (verse 22), with their clothes on: a needed service in all times of darkness.

### The Warrior and His Sword.

“Take the sword of the Spirit, which is the Word of God” (Eph. vi. 17).

STAND fast, O warrior! let thy nay, be nay,  
Let no persuasion change that nay to “yea.”  
Stand! wave the Spirit’s sword, above thy head,  
And answer like thy Lord, “God’s Word hath  
said.”

## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

V.—LEARNING THE TRUTH OF GOD, TOGETHER.

**D**URING the first six months of our existence as an assembly, we had very few of the townfolk coming to our meetings. Religious prejudice was strong, and misrepresentations of our position, the doctrines we held, and the Gospel we preached, kept many who had known us and wrought with us in evangelistic work, away. One of the village ministers told his congregation we were "Mormons," and warned them not to allow their young people to go near us. Another, procured a pamphlet written by a Presbyterian, in which we were charged with denying the "moral law" as a rule of life, and saying that "we lived sinlessly," while a third—the most evangelic of the village preachers—avowed that "we held it to be necessary to be dipped in a river, in order to be saved,"—a saying that was accepted without enquiry or question, by many of the Christians who had previously accompanied much with us. All this was very keenly felt, and tested our fidelity to the truths we had learned, causing us the more to search the Word. I often thank God for this experience, for it sent us to the Lord Himself and to the Scriptures, for the help we needed, in these early months of our assembly life. And there was not one of us but had cause to be thankful that it was so, for we had to learn direct from the Book of God all that we know of truth. There were none among us gifted to teach, nor did we then know of any other company of believers meeting

as we did, from whom we could seek help in matters which were beyond our knowledge. So we were kept in dependence on the living Lord, as we went along. And a truly blessed experience it was to us all. Our assembling on the Lord's Day mornings for worship and "the breaking of bread" (Acts xx. 7) was very simple and sweet. Our prayer meetings, held twice a week, were full of the spirit of prayer, and all the brethren took part. Our Bible Reading on Wednesday evenings, in which we took up the First Epistle to the Corinthians—the charter of the church, in which the chief "commandments of the Lord" (chap. xiv. 37) are given for the ordering of the assembly gathered in His Name, in its worship, ministry, order, and discipline—were seasons of true edification, all contributing what they gathered in private study and meditation on the Word, for the help of the whole. And it was as so gathered, that new light came from the Word on many things we had not known before, proving the faithfulness of the Lord's promise concerning the promised Spirit's ministry, "He shall teach you all things" (John xiv. 26); "He will guide you into all the truth" (John xvi. 13, R.V.). I am sure of this, that if there were more of this united reading of the Word among us, in simple dependence on the Spirit to give light on what we do not know, using one and another "as He will" (1 Cor. xii. 11) to impart it, there would be few "diversities of judgment," as they are called, on things of vital and practical importance concerning the assembly responsibilities of the saints. For most of these "diver-

sities,"—which are apt to develop into "divisions,"—arise, through one public teacher bringing in his view, followed by another bringing another quite different, and each dogmatically claiming for his line to be "*the mind of God.*" And these conflicting views, lead on to opposing practices, which soon mar any company of believers. But "one mind" and "one mouth" (Rom. xv. 6), all thinking and speaking the same thing (1 Cor. i. 10), is attained by all humbly and patiently learning from one Book, under the teaching of one Spirit. And this, in the Lord's mercy, we had in large measure, in these early months of our assembly life. And the results were truly blessed. This time of learning and giving effect to the precious Word of God, was followed by a season of help in the things of God through the ministry of a God-sent teacher, who came to us on a visit, intending to remain over the week-end. But God so used his teaching to draw together many of the Lord's people of the place, who had hitherto stood aloof, that he continued with us, preaching and teaching Christ for two full weeks, with the fine result that much prejudice was broken down, and about half-a-dozen of the most spiritual of the Christians, who were helped through his ministry, were brought clean out from their denominations, and added to the assembly, to become true fellow-helpers in the Lord. We learned this happy experience, that it is not by withholding God's truth that we gain confidence among fellow-helpers, but through speaking it in grace, and in the measure they are able to hear and receive.

## Keeping Christ's Word.

JOHN MITCHELL, MALAGA, SPAIN.

THERE is a sense in which a true child of God may for a time, fail to "keep" the Word of our Lord Jesus. If, for example, for even one short hour, I fail to love my brother; then for so long I have failed to keep His word, which tells me, "Love one another" (John xv. 12). If from personal interests, fear of man or love of his praise, I let go the truth, then I fail to keep His Word. It is true, that there are circumstances which often make it more difficult to be faithful. And our Lord graciously considers this, and gives praise to those who stand firm in the hour of testing. For example, in writing to the church at Pergamos, He considers and remarks on the presence and power of the enemy and the murder of Antipas (Rev. ii. 13). Again, in His letter to the church at Philadelphia, He assigns three reasons for trusting them with "an open door." It was worthy of praise that they had (1) kept His Word, and (2) not denied His Name. And that they had done this while they had only (3) a little "strength" (power), was still more pleasing to Him. The Apostle Paul, when praising the "Churches of Macedonia," for their generosity, uses the same word in referring to their financial ability, or power, "They gave beyond their giving 'power.'" It was characteristic of these saints at Philadelphia that they "kept" His Word. and did not deny His Name. But the words "hast" (didst) and "hast not" (didst not) point rather to a definite time in which they were called upon to make

a decided stand in a testing hour. There had evidently been a crisis in the church at Philadelphia, when great pressure was brought to bear upon them because they "kept Christ's Word," and would not deny His Name. And while we have no means of knowing the details, yet it does not require any stretch of imagination to see, that the attack came from a religious body, which the Lord calls a "synagogue of Satan." And though we do not know the form of attack, we do know that the saints of God in that assembly stood firm in that time of crisis, all the more to be praised because they had "little power." If it had been a powerful assembly, it would have been easier to withstand the assault. Probably there were not many lawyers or doctors: few merchants, public officials, or employers of labour, in their fellowship. Few, if any, aristocrats drove up in their chariots to "The Room." They were weak socially, financially, and numerically. Nevertheless, they could and did "keep" Christ's Word; they did not deny His Name.

In a part of the ancient Roman Empire of these early years, a heathen official, a fair-minded man, took pains to inform himself of the principles and practices of the Christians in these early times. And in a letter to the Emperor, after describing them in their moral conduct, which he testifies to be of a high character, says they were "accustomed to meet on a certain day to sing a hymn to Christ as God." Doubtless it was the same with the Philadelphians, and this would certainly not please the "synagogue" people. We do not know the form of their testing, or what

persecutions they endured, but both were evidently very severe. Whether it came in the way of threatened bonds and imprisonment, or in an invitation to allow them to "build with them" as in Nehemiah times, or in some Shemiah paid to discourage them in their testimony, we have not been told. We do know that these are some of the ways in which Christians are asked to deny the Lord's Name, and cease to keep His word in our own time. Happy it is, if they come through the test, honouring their Lord, as these Philadelphians did. They came through and out of it with "praise and honour," and with "an open door" set before them which "no man" could shut. And this direct message from the living Lord tells how He values such obedience to His Word, especially in days when it is scarce. There would not be many absent from the meeting on the day in which this message was read we may well believe. And how their hearts would brim with holy cheer and their faces shine with joy, to learn that their keeping of His Word had pleased the Lord, and given Him joy in them. We can take that letter and read it to-day, for it is to us as well as to them, and the Lord's delight in His obedient people is just as real now, as it was then.

### The Only Place of Safety.

WHEN strong corruptions rage within,  
 Determined to be free;  
 Unfit to bind them, I but haste  
 To hide from self in Thee:  
 Thy holy presence only keeps  
 These rebels in control,  
 Whene'er I leave Thee, swift they rend  
 My unprotected soul.

## The Preacher and Bible Student's Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### THREE GREAT EVANGELIC TRUTHS

In I Peter i. 19-25.

REDEMPTION by the Blood of Christ (ver. 19).

REGENERATION by the Spirit of God (ver. 23).

PURIFICATION by Use of the Truth (ver. 22).

The 1st Releases from Sin's Bondage (Eph. i. 7).

The 2nd Renews from Sin's Corruption (2 Cor. v. 17).

The 3rd Recovers from Sin's Defilement (John xv. 3).

#### FULL SALVATION,

As described in the Word of God.

We HAVE been Saved (2 Tim. i. 9)—Our Assurance.

We ARE being Saved (Heb. vii. 25)—Our Experience.

We SHALL be Saved (Rom. viii. 24)—Our Hope.

1. Procured by the Cross, assured in the Word.
2. Effected on the Throne, imparted by the Spirit.
3. Expected by the saints, experienced at Christ's Coming.

" AT JESUS' FEET."

The Sinner receives PARDON (Luke vii. 38).

The Sick find HEALING (Matt. xv. 30).

The Captive finds REST (Luke viii. 35).

The Saved express Thanks (Luke xvii. 16).

The Disciple gets TEACHING (Luke x. 39).

The Sad find SYMPATHY (John xi. 32).

### CONCISE BIBLE STUDIES FOR BELIEVERS.

#### CALLS FROM THE LORD TO HIS OWN.

" Wake " up, out of Indolent Sleep (Rom. xiii. 1).

" Watch," because of Danger Near (2 Tim. iv. 5).

" Walk " worthy of your Calling (Eph. iv. 1).

" Work " earnestly in the Service (1 Cor. xv. 58).

#### UNEQUALLY YOKED.

Beacons of Warning from Bible Histories.

Solomon in Ungodly Marriages (1 Kings xi. 1).

Lot in Social Life and Politics (Gen. xix. 1, 9).

Jehoshaphat in Service and Commerce (2 Chron. xvii. 3; xx. 35).

#### THE LORD'S LEADING OF HIS PEOPLE.

" Led through " (Psa. cvii. 9) in Redemption.

" Led out " (Exod. xv. 13) in Separation.

" Led on " (Psa. lxxviii. 53) in Progress.

" Led in " (2 Cor. ii. 14, R'v.), in Triumph.

## The Young Believer's Question Box.

### Card Playing among Christians.

I am a boarder in a Christian household. In the winter evenings a number of young folks came

about the house, and games of various kinds were played, the head of the household usually directing. I never was happy in this frivolous way of spending hours which could have been used to better purpose, but being a stranger and only a young Christian, I did not think it was my place to refuse. But when cards were introduced and played, I felt I could go no further, and respectfully declined to share in the play. I was answered by the head of the household, that " when the play was only for innocent amusement and not for money, there is no harm in it." But I do not see that. Am I right or wrong in refusing to play cards?

This question recalls a recorded incident in the life of Rowland Hill, a quaint but godly preacher of Puritan times. While on a visit to a household bearing the Christian name, he was invited to " take a hand " at cards, and much to the gratification of the householder the aged preacher took his seat in the circle. The cards had been dealt and the play was about to begin, when Mr. Hill said, " Let us ask God's blessing." There was a moment's deep silence, which the householder broke by remarking in an agitated tone, " That would hardly be in season, Mr. Hill." " I know it. But what we cannot ask God to bless, we ought not to be engaged in," said the aged preacher, and with this the cards were put away. Surely that was a Scriptural answer, in keeping with the word, " WHATSOEVER ye do, in word or deed, do ALL in the Name of the Lord Jesus " (Col. iii. 17). Whatever cannot be done in His Name, and under His eye, ought not to be done at all, by any who call Christ their Lord, and profess to be His representatives and witnesses among men. The whole connections of card playing are morally bad, and the Christian householder who allows it, and would lead others into it, must have a very low estimate of what is due to God in his dwelling. It is well enough known, that some who began on this down-grade line in " an innocent game of whist," have ended their course in a gambler's den. For when once the taste is acquired, it is only a matter of time—for some at least—to advance along this evil path. And what a responsibility for a Christian householder to incur, to be the means of giving a lead on this ruinous road. May God in mercy give repentance to all such. And let all who minister the Word and watch for the souls of the saints, lift up their voices in exposure of and in warning against this ungodly habit, which we fear is far more common in what profess to be Christian households than most are

aware. To our young Christian questioner, we would say, "Stand firm in the path of entire separation from card playing, and give a wide berth to all so-called 'social evenings,' whether among worldlings or professed disciples of Christ, where frivolities and pastimes are indulged unworthy of the Lord's Name, using your spare hours in such occupations as will benefit your spiritual life, and be a means of eternal blessing to those with whom you meet, and amongst whom you mingle."

### Answers to Correspondents.

**MAX.**—There is a surfeit of so-called "prophetic" papers in magazines at present, very many of them distinctly bewildering. We advise you to occupy your thoughts with something more for godly edification and practical utility, in present life and service for the Lord.

**G. L. M.**—It is vain to expect the guidance of the Spirit in worship under such conditions as you describe. You seem to be in a religious denomination, with a certain variety of ministry, under man's arrangement, but in principle like other sects. This is not an assembly of God, according to the pattern given for our guidance in the Word.

**VOX.**—We have in hands, two excellent papers on "The Christian's Relation to the World," by the late J. G. Bellett, supplied by a "brother beloved," who enjoyed his acquaintance. The first of these appears in our present issue, and the next will give the help and warning you believe to be needful.

**ALPHA.**—The Papacy knows when to behave and when to persecute. It is at present on its good behaviour, over its losses in Austria and Germany. But the "hidden hand" is working all the time. It has been well said, "Rome is in adversity, a lamb; on an equality, a fox; in supremacy, a tiger." Beware of her lamb-like ways, and keep well aloof from her charms and devices.

**QUERIST.**—The test of an assembly's spiritual condition is best found in the character of its worship. There may be a lot of "wrought up," or "put on" energy in work, but it needs spirituality to worship. Does this account for so many "active workers" being dumb as assembled worshippers?

**E. R., GLASGOW.**—Those who in the early churches administered the freewill offerings of the saints were "looked out" by them; they did not choose or appoint one another. There is no succession. As need arises, the local assembly acts.

**A. C., TORONTO.**—"The Kingdom" is nowhere in

the Word said to have been "offered" to "the earthly people" by the Lord. It was preached by John as "at hand" (Mark i. 15). The Lord said to the Pharisees, it had "come unto" them (Matt. xii. 28), and was "in (among) them" (Luke xvii. 21, marg.), when He, their King, stood in their midst. But they rejected Him, and "the kingdom" was "taken from" them (Matt. xxi. 43). Inductive theories on "the kingdom" should be received with reserve, and submitted to the test of the whole Word of God.

**A. D., FOLKESTONE.**—The case of one who has got into the meshes of evil doctrine, if known to you, should certainly be reported to overseeing brethren in the assembly where he is, with a view to his recovery (2 Tim. ii. 24-26). Such information is not talebearing, but has the sanction of the Word (see 1 Cor. i. 11).

**A. N., CO. DUBLIN.**—To receive one as a teacher, who is a confessed holder of "Conditional Immortality" (so-called), is a solemn matter, and ought surely to be the subject of investigation by neighbouring assemblies, if so be that those who are primarily responsible, refuse to deal with it.

**EMIGRANT.**—You should get a letter of commendation from the assembly in which you are, before leaving for another land, in which you are "unknown by face" (Gal. i. 22) to fellow-believers. No man should expect to be welcomed on his own commendation, or depend on an introduction by another whom he has not seen for years.

### Questions Requiring Answers.

We shall welcome brief, definite, and Scriptural answers for general profit on the following subjects and others, which are here inserted from time to time. Send to the Editor by 12th of month.

Did Christ personally preach to the "spirits in prison" (1 Pet. iii. 19), between His death and resurrection? And if so, to whom, and for what purpose?

Will all the saints who are "alive and remain unto the coming of the Lord," be "caught up," or only a "first fruits" of "overcomers" who are "accounted worthy?" This is being widely taught, privately, and in pamphlets, with the result that young believers are confused.

Should a congregation, in which an appointed preacher officiates at the service on Lord's Day morning, be recognised as an assembly of God, to

which Christians may be commended, or ought it to be regarded as a denomination or sect, in which man and human arrangements make the Spirit's guidance impossible?

### Notes on Current Topics.

**Peace** among the war-weary nations is said to be within view at last, and may shortly be proclaimed. It is due to God, that some public form of thanksgiving be arranged locally by assemblies of Christians, with which may surely be combined seasonable ministry of the Word, to the present need.

**Celebrations**, such as the world goes in for, are not for the Christian, and it would be well to keep this in mind especially by those who have the care of young believers, and to give timely counsel and warning of the dangers to spiritual life and godly testimony, that such seasons bring.

**Revolutions**, with bloodshed and utter disregard for the claims of God and man, the sufferings of millions of the weak and helpless, and the perils of anarchy within the British Empire, may well keep those who know what man is, cleaving to God, reposing on His faithfulness, and far from that spirit of proud boasting and self-glorification which will find utterance in the coming peace celebrations. Remember Belshazzar's banquet, the handwriting on the wall, and the separation of Daniel from the whole scene, until he was sent for. Then, as God's witness, to fearlessly declare the message of Divine judgment, swift and awful, on the godless revelers.

**Reconstruction** is a word much in use at present, in connection with worldly religion and amalgamation of church interests. But the first thing needed by most is Regeneration, for how can there be spiritual Reconstruction or Dedication where there is no spiritual life? This is kept well out of view by most of the popular preachers who are taking part in these services. A series of plain sermons on "Ye must be born again," would be more in season, to most in their congregations.

**Indifference** to eternal things is painfully manifest among most of the men who have returned to civil life from military service. They are harder to reach with the Gospel, and less concerned about their present salvation than before. And the "religion" they had set before them generally in camps and trenches, has not increased their reverence or respect for sacred things. But they must not be allowed to perish, the Gospel must go to them, if they do not come to it.

**Gospellers** who "go out" after the lost to preach Christ to them, will always find a congregation on "the streets and lanes of the city." And among these are souls in whom the Spirit is working conviction of sin, and creating a sense of need—seeking souls like Lydia in Philippi (Acts xvi. 14) and Dionysius of Athens (Acts xvii. 34)—who are well worth the labour expended to reach them and win them to Christ. There is a good deal of such work being quietly done, which receives no mention in "reports," and gets little recognition in official circles. But the Lord "notes" it, and we shall hear His full estimate of it, in a coming day.

### Fallen Asleep.

**William Laing**, Bradford, Yorks, on March 25, aged 59. Converted at the age of 20, he became identified with assemblies in Glasgow, Edinburgh, and for the last thirty years in Bradford. In his early years, while engaged as a commercial traveller, he gave much help in ministry among assemblies throughout the British Isles, which was gladly received and in Bradford and the Midlands took a warm interest in the work of the Lord. His service to the assemblies in Belgium—in whose midst he for some time resided, and since frequently visited—during the time of their distress, was of great value to them, and his loving interest in them continued to the end. During recent years, signs of failing health developed, and at the close of last year he became an invalid, painlessly passing away in his sleep, to his rest with Christ. He leaves a widow, one son, and three daughters to mourn his loss. A fuller memoir, with photo., appears in this month's "Christian Worker." **Robert Michael**, Ballinaboob, and his two-year-old child, were buried together March 25; his wife nine days before. On March 31, **John Gault**, also in Ballinaboob assembly. **Mrs. W. A. Wilson**, Hamilton, Ont., over 40 years in M'Nab Street assembly. Rich in hospitality, and good works. **James Meln**, Shakespeare, Ont., March 9, one of the "early disciples," saved 44 years. **Mrs. Main**, Lossiemouth, aged 86, she bore a good testimony to the grace of God. **Peter M'Allen**, Springburn, Glasgow, aged 56, April 5, a diligent worker amongst the young. **Thomas Kerr**, Cowdenbeath, March 11, aged 63, formerly in Motherwell. Bore a good testimony. **Mrs. Harold Judd**, London, formerly of Albert Hall, Glasgow. March 20, following an operation, leaves husband and five children.



## The Sympathy of Christ.

WITH HIS OWN, IN TIMES OF TRIAL.

**I**N the Epistle to the Hebrews, the Christian is viewed as passing through the world, as a pilgrim to his home. To him, as to Israel of ancient time, this pilgrimage is a time of temptation or testing, in which his faith and his faithfulness are put to the proof. And here it is, in the time of his weakness and liability to fail under the pressure of his trials, or to be enticed by temptations from the scenes through which he passes, that the gracious ministry in sympathy and succour of the living Christ, as Great High Priest, meets him in his need, giving grace to sustain the trial, and imparting true sympathy while he endures it. Of the priest of olden time it is said, that he was able to "bear gently" (R.V.) in his measure, with those to whom he ministered, as he himself was "compassed with infirmity," and therefore liable to err. But it is not so with our "Great High Priest," who, although he "was in all points tempted like as we are, apart from sin," ever was in Himself the Holy One of God, subject to no infirmity, compassed with no weakness, liable to yield to no enticement without, because of a heart ready to depart from God within. In Him alone was Manhood in all perfection seen, without fracture or stain, ever presenting to God all that man was due Him in devotion, obedience, and service. But while He "knew no sin" (2 Cor. v. 21), and certainly experienced none of the effects of it in weakness or infirmity, He came sufficient! near to us, in our low estate,

to "know our frame," and to experience the hostilities of the world through His people pass, and the testings to which they are subject, so as to be fitted for that place and service to which He has been "called" (Heb. v. 4), and in which He will ever abide while there is a tried and tempted saint of God in pilgrimage on earth. He can be "touched with the feeling of our infirmities," in all the perfect sympathy of His sinless manhood, and He is able to succour as well as to sympathise because He is "Jesus, the Son of God," passed into the heavens and up to the eternal throne, as One perfect in His humanity to sympathise, supreme in His Deity to save. He is the "very same Jesus," who had compassion on the widow who followed her only son to the grave at Nain, who wept at Lazarus' tomb in sympathy with the bereaved sisters of Bethany, whose tender "compassions fail not." Although now far beyond personal suffering, He is still the perfect Sympathiser with and the mighty Succourer of His people, in all their sorrows and amid all their tears. He ministers of His sympathy through the Word by the Spirit, to the waiting soul, and He imparts of His strength to those who "come boldly" to that Throne of Grace upon which He sits, to "obtain mercy and find grace to help in time of need." It is His peoples' privilege to make use of Him in this unwearied service as Sympathiser and Succourer; "all the days" and more especially in every "dark distressing hour."

Then let our faith to Him repair

In every trying hour;

To find a never-failing spring

Of sympathy and power.

## Man's Confederacies, And the Christian's Relation to Them.

A BIBLE READING. BY J. G. BELLETT.

OUR lot is cast in times in which the world seeks to confederate itself for safety and strength. It has its plans and its schemes to encourage and advance "brotherhood" among its peoples, to promote social comforts and commercial enterprises through leagues and covenants among its nations, in order to utilise its resources and make full use of its capacities. But I ask, are these God's objects? Is this a work in which He has called His saints of the heavenly calling to engage? Of old, God scattered the nations, and confounded their speech as a judgment on man's first bold attempt at confederacy (Gen. xi. 1-12), to make him independent of God. And His judgment has not been reversed since Babel, nor will it be, until He who thus scattered the nations shall gather them, as He surely will, in His appointed time. But this time is not yet, nor can it be hastened by the efforts of those who have only human interests in view and leave no place in their plans for the Christ of God, other than to repeat or at least to concur in that cry, which was uttered by the world in the day of His rejection, "We will not have this Man to reign over us" (Luke xix. 14). The world has the hand of God toward it in judgment still, because of its rejection of the claims of His beloved Son, and not until it has been purged by judgment, can it be the object of His husbandry. And no commission has been left to His people of this time of their Lord's rejection, to make

common cause with the peoples of the world in displaying their resources or in organising their strength. The path of the saint is a path of separation from the world, and of gracious testimony to it, but not of affinity with it. But all do not own this, who have a common faith in the Gospel and in the confession of the Name of Jesus. The church at Laodicea had this faith, but it lacked true vision, and was counselled by the Lord to buy and to use the "eyesalve," which alone gives the saints that spiritual vision to discern what is due to Christ, and is according to the will of God. Without this clear vision, this singleness of eye, the saint will surely judge of things in the world, according to man's judgment, and not in reference to a rejected Christ. There is great danger of such dimness of spiritual vision settling upon the people of God in this easy-going day, with the result, that they cease to view events transpiring around them from God's standpoint, and soon reach that condition which an inspired apostle characterises as "walking as men," or according to man (1 Cor. iii. 3). The object of all man's confederacies is to shut out God, to give such unity and strength as will enable them to work out their own designs, and perfect their purposes independent of God, and generally in direct opposition to His will. I ask myself, "Is this a sphere in which a saint, separated from the world and crucified to it by the Cross of Christ (Gal. vi. 14) should move? Is this making common brotherhood of the unregenerate, a work to which the servants of an earth-rejected Christ are called?"

## The Godly Way of Giving.

COL. WILLIAM BEERS.

IN our time, the only "right way of the Lord," in His worship and service, has almost entirely been supplanted by "the traditions and commandments of men." If we have learned from our God, that what He has written for His people's guidance, and the pattern He has given in His Word for them to follow, is to be our rule in all that concerns His church throughout the whole of the present age, unaltered, unabrogated, and unadded to, then all who fear the Lord will reverently turn to that Word for guidance in all that they do themselves, and approve in others, in honour of His Name. In the matter of GIVING, this is to be observed, and we would turn for a little to the Word to hear what our Lord has to say to us in this matter. It is surely a great privilege to be allowed to give ourselves, or of our substance, to the great God who says, "The world is Mine and the fulness thereof" (Psa. l. 12), and "the silver is Mine and the gold are Mine, saith the Lord of hosts" (Hag. ii. 8). But while He delights to welcome the free-will offerings given by those who have received the gift of His Son (John iii. 16), and all that "with Him" (Rom. viii. 32) is freely bestowed, He will not have anything that is extorted from the ungodly world, who despise His grace and reject His Son. Let all be clear as to this, and have no part and give no fellowship to the world's "collections" for "religious purposes," or what it calls "the work of the Lord."

The first occasion on which Jehovah,

the God of Israel, asked His redeemed, and separated people to give of their substance "willingly with their heart" (Exod. xxv. 2), was, when He asked them to make for Him a sanctuary that He might dwell among them. The givers here, were to be a redeemed, a separated, and a willing-hearted people. And the record of their response, as given in Exod. xxxv. 5; xxxvi. 5-17, tells how fully and liberally they arose to the desire of the Lord whose love constrained them (Deut. vii. 6, 7). The "willing-hearted," rich and poor alike, brought of their gifts, according to their ability, until the proclamation had to go forth to cease bringing more, as there was already "too much" for what was required. This was in their early love, what the prophet calls, "the kindness of their youth," the "love of their espousals" (Jer. ii. 2), which had its answer in the Pentecostal Church, when no man said that what he possessed was his own, "but they had all things common" (Acts ii. 32). This was not Socialism, which claims that "what is yours is mine," but the love of God casting out selfishness, and the power of heavenly things displacing that "love of money which is a root of all kinds of evil" (1 Tim. v. 10, R.V.)—a fruit of grace in the heart which is manifest in deed and truth. In the materials for the temple built by Solomon, the same willing-heartedness was manifested by the king and the people bringing of their best for God. Need we wonder there was joy and gladness in Jerusalem that day? In the incident recorded in Mark xii. 41, 44, and Luke xxi. 1-4, the Lord is seen sitting over

against the treasury, taking note of what the worshippers, rich and poor, cast in. And He gives His approval to the poor widow who cast in two mites, because it was "all she had," and therefore a greater sacrifice than that of those who cast in more, but sacrificed less. Thus we learn, how He reckons of what is given, by the motive, and the measure of sacrifice the gift involves. And our God yet "loveth a cheerful giver," who gives because of love to the Lord, and is ready to deny himself for Christ's sake. By sending our money on before, and giving of our strength and substance to the Lord, we lay up for ourselves "a good foundation" for the time to come, and prove our interest in that which belongs to God and His kingdom on this earth. This is entirely different from the religious world's ways of raising money for its schemes, which way alas! is too often copied in part by those who claim to go by the Word of God in what they do. To collect money from promiscuous companies of those who are neither redeemed, separated, nor willing-hearted, or to drag it from the pockets of Christians by begging letters or circulars, and platform appeals, is neither God's way of giving, nor can it be acceptable to Him. The Lord has His way in this as in all else connected with His people and the honour of His Name, and that way is given in His Word for our guidance all through this present dispensation. No change is admissible. We are responsible to Him to give it our obedience and to refuse to own whatever is brought in, in opposition to what God has ordained and given for our guidance.

## Repairing the Wall.

PART V.—INSIDE THE WALLS OF JERUSALEM.

JOHN S. ANDERSON, ITALY.

CHAPTERS v. to xiii. are devoted to rebuilding the moral walls of Jerusalem. The material wall had been finished (iv. 6), and now there arose a great cry of the people against their brethren, "Let us get corn" (v. 2). Nehemiah was "very angry" when he heard this cry and saw the burden of the people (ver. 6). He was guided by the fear of God (9, 15), and he quotes his own life as an example (6-11), as Paul did (Acts xx. 35). He could pray: "Think upon me, my God, for good, according to all that I have done for this people" (19).

"Ono" was about thirty miles from Jerusalem, and was proposed by Nehemiah's enemies as a meeting place, to make an attack upon him (vi. 2). Nehemiah replied that he was doing a great work and could not leave it (2). Four times came this same letter, and the same reply to it was given. Then an open letter was brought by Sanballat's servant to Nehemiah (5). Sanballat thought that the open letter would alarm the Jews. He proposed to seek counsel; but Nehemiah did not walk in the counsel of the ungodly (Psa. i. 1), and he replied to what Sanballat had sent in his open letter, having discovered that he feigned to make him fear.

"So the wall was finished" (vi. 15). Nehemiah's faith had its reward, and even his enemies confessed that the work was of God (17). The threefold division in 2 Chron. xxvi. 1-19, was most helpful here

(vii. 1). The gates of Jerusalem were usually opened at sunrise, but now a watch was to be set at every house. There are times, when the city is large and the inhabitants few (4), and changes take place in localities and countries, that we require everyone to be on his watch, over against his own house.

“Bring the Book” (viii. 1). Ezra had probably been away from Jerusalem about ten years, and the people wanted him to do the work which had been allotted formerly to him (see Ezra vii. 10, 25), at this great gathering on the first day of the seventh Month, the day of the feast of Trumpets. A tower of wood was made on purpose for Ezra to stand upon, and on it he stood and opened and read the Book before all the people. It was a day holy unto the Lord. The Word had effect (9), but the joy of the Lord was to be their strength (10). In Leviticus xxiii., they found what was written in the Book.

The 24th day of the month the children of Israel were assembled and confessed their sins and the iniquities of their fathers (ix. 2), “Thou hast dealt truly, but we have done wickedly” (23).

Chapter x. tells us how they that had separated themselves from the peoples of the lands unto the law of God, and sealed what they had made a sure covenant (28).

Chapter xi. gives us an account of those who willingly offered themselves to dwell in Jerusalem (2). Let us remember that God desires willing offerers still, in what we do and where we go.

The dedication of the wall of Jerusalem was made with gladness and singing (xiii. 27), and they offered great sacrifices that

day, for God made them rejoice with great joy; so that the joy of Jerusalem was heard even afar off (43).

On that day (xiii.) they read in the book of Moses that no Ammonite or Moabite should not enter the assembly of God for ever (Deut. xxiii. 3-5). Now, before this, Eliashib the priest, being allied unto Tobiah, had prepared for him a great chamber. But in all this time Nehemiah was not at Jerusalem (ver. 6); and when he had returned and understood of the evil that Eliashib had done for Tobiah, it grieved Nehemiah sorely, and he cast all the household stuff of Tobiah, out of the chamber. Then Nehemiah perceived that the Levites and the singers were neglected, and had returned to their fields (ver. 10), and he contended with the rulers saying, Why is the house of God forsaken? (11). He also observed how the Sabbath as desecrated, and by rebuke he sought to reform (ver. 15). And lastly, the question of marriage was dealt with by Nehemiah (23).

“Remember me, O my God, for good.”

### The Eternal Day.

WHEN the strife of sin is stilled,  
All at last as God hath willed,  
Be Thy gracious Word fulfilled—  
PEACE for Evermore.

When the darkness melts away  
At the breaking of The day,  
Hail we then the gladsome ray—  
LIGHT for Evermore.

When the heart, by sorrow tried,  
Feels at length its throbs subside,  
And by God all tears are dried—  
JOY for Evermore.

When earth's conflicts all are o'er,  
And we reach the Heavenly Shore,  
HOME at last, to part no more—  
LOVE for Evermore.

## The Gainsaying of Core.

SECOND PAPER. WM. HOSTE, B.A.

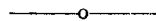
"Ye take too much upon you, ye sons of Levi."

THIS incident occupies a peculiar position in the history of Israel, coming, as it does, directly after their failure to "possess the land" of promise. It is the only important happening narrated in the nearly forty years' wanderings between Numbers chapters xiv. and xx., in which latter chapter is the record of Miriam and Aaron's death. The whole scene denotes a low moral state in Israel; no fear of Jehovah; no recognition of Moses; no regard for the priestly rights of Aaron. Many are like them to-day. Failing to grasp their privileges "in Christ," they have settled down into a carnal condition, in which "religious" officials fill their horizon. Priesthood is superseded by service, and the ministry of the Word gives place to sermons. The assembly of God is a Theocracy, in which the Lordship of Christ is made real by the power of the Holy Spirit. Israel, too, was a Theocracy, but Korah and his company wanted a Democracy. The movement was an alliance between the natural and the carnal; between the sons of Reuben and Korah with his family. The grievance of the Reubenites was a family one. They had forfeited their birthright in the sin of their progenitor; but the natural man clings to his rights. They still claimed the privileges of eldest sons. This same spirit seeks to introduce natural precedence into the assembly of God. Men's persons are to be "had in admiration because of advantage." Natural relationships at-

tempt to hold sway. Dathan and Abiram were natural men. Egypt was good enough for them. They described it in terms of the promised land, "a land flowing with milk and honey" (Num. xvi. 12), and resented having left it. Korah represents another tendency. He was a Levite, the eldest son of Izhar, the second son of Kohath. His was the most exalted order of Levitical ministry. Indeed, in his special service, he could do what no priest was called to or qualified for, bear and set in order the vessels of the sanctuary. Genealogically, he was next door to a priest; hierarchically, he was at a great gulf's distance from the least of the sons of Aaron. A minister of the Word can do, what many priests cannot; but he is no more a priest than the very least of his brethren. Perhaps the reason why the united worship of God's people in some large assemblies is sometimes less full and fresh than in smaller gatherings is, that prominent men in the former, too often monopolise the greater part of the Lord's Day morning meeting. Owing to this, the worship becomes confined and cramped. If there is a period of silence, at once, some "prominent" brother thinks he must put his hand to the ark of God, and gets up to utter a "glib" prayer. "Our two *silence-breakers* were away this morning," said a brother to me once, as an explanation of the peculiar freedom of the worship meeting that Lord's day. The custom, too, is unfortunately spreading, of having an hour's set address before the breaking of bread, often on some subject quite foreign to the great theme which should characterise that meeting. I re-

member on one occasion listening to a clever address on "watches and clocks." Theoretically, we were having our "feet washed," but it did not seem to put one much in spiritual tune for the remembrance of the Lord in His dying love. This arrangement is supposed to be a cure for "unprofitable ministry." There are cures to which ills are preferable. Spiritual energy for worship is by such innovations dissipated, and "the breaking of bread," for which we assemble (Acts xx. 7), is thrust into a corner. And so that which ever should be prominent becomes secondary. As an old brother once prayed in my hearing, before one of these "set address" meetings, "O Lord, bless Thy Word, and *help us too in the after meeting.*" That which drew the early disciples together—the breaking of bread—had become an "after meeting." Then in some places it is considered needful, in order to lure the saints together for a prayer meeting, to advertise a set address! Alas! how small must be the sense of need and the realisation of the presence of God, if we cannot "watch with Him one hour," without being distracted from this holy exercise by "a set address!" Korah, like all pushers, was ostensibly working for "the assembly at large." "Ye take too much upon you, seeing all the assembly are holy, every one of them." The answer of Moses was a withering *tu quoque*, "Ye take too much upon you, ye sons of Levi . . . seemeth it but a small thing unto you, that the God of Israel hath separated you to bring you near to Himself for the service of the tabernacle of the Lord?" Had Korah had his way, he would

have been a master of the assembly, such as they had never known. Where the Diotrephe spirit works (3 John 9), there is scant regard for the leading of the Spirit, and even less for the priestly privileges of God's people. Really, Korah and his company strove against the Lord (Num. xxvi. 9), and He vindicated Himself and His true servants. But in wrath He remembered mercy, and "the children of Korah died not" (ver. 11). They were, as "brands plucked from the burning," reserved for honourable service in the house of the Lord. We find their most distinguished scion, united by the Spirit of God later on, with the very men whom his forefather had sinned against. "Moses and Aaron among His priests and *Samuel* among them which call upon His Name" (Psa. xcix. 6). Besides, we owe twelve Psalms to "the sons of Korah," characterised by warm attachment to the "house of God," "the palace of the King," "the tabernacle of Jehovah,"—the sphere of their God-appointed ministry. And one of these—Psalm lxxxiv.—may contain a reference to the rebellion of their ancestor, and a testimony to their own delight in the very service that he had despised. "I had rather be doorkeeper in the house of my God, than to dwell in the tents of wickedness;" (*c.f.* "the tents of those wicked men" (Num. xvi. 26).



### A Heart at Rest in God.

There are briars besetting every path,  
That call for patient care;  
There is a crook in every lot,  
And a need for constant prayer,  
But a lowly heart that leans on God  
Is happy anywhere.

## A Message to Young Preachers

BY THE LATE GORDON FURLONG, NEW ZEALAND.

**W**ILL you, my younger brethren, allow an aged evangelist to give a few words of encouragement and of warning from his own experiences. And my first will be as to *counting on the Lord* to do all that He promises.

I remember in 1857, asking the Lord while preaching in a Scottish village, that one or two sinners might be saved each night. After weeks of labour there, I knew of only ten conversions, but on returning to that place the following summer, and visiting through the houses, I found a great many who dated their conversion from that time. So that God had truly answered my prayer, yet for wise reasons He did not allow me to know of it, until I was able to bear it. Always labour full of hope. God means that His Word bear fruit, and if preached in the Holy Ghost it will. But not always in proportion to the numbers that hear it. I remember when preaching in Montrose, so great were the crowds, that people could not get along the street, yet there were few conversions. In other places, where audiences were small, there were many. God has His plans, and it is for us to fall in with them. Preach the Word plainly, simply, pointedly, and leave God to carry on His own work in the souls of the hearers. Do not get discouraged: your faith has to be put to the test. And do not be too easily pleased with converts. Some who look real, turn out "stony ground" hearers. Others who seem long in reaching the point of decision, come out

brightly. Trust in God as you sow the seed. Count on the operation of the Spirit, as you preach the Word. Hasten none to a profession of faith. Seek to be only an instrument in God's hand, else you may make converts who are not the workmanship of God. If results seem long in coming, do not faint. The farmer puts in his seed, and leaves it, and although snow and frost may cover the wheatfield, he smiles, for he knows the crop will come. The "good seed of the Word of God," will not fail. Do not lose faith in God, or confidence in His Word, if it seem to tarry. Preach in a prayerful spirit, and full of hope. Do not be easily discouraged, if people tell you that this or that case is hopeless. Encourage every seeker after God, however ignorant or slow. And be sure you are not living in any known sin, or in disobedience to any commandment or precept given in God's Word for your obedience, for the Holy Ghost cannot use an unclean vessel, nor honour one living in self-will and disobedience. Sow the seed liberally, widely, constantly. The harvest is sure, What matters it whether it be late or early, whether the fruit shall be gathered by you or by another, while you live or after you are gone: it will surely be reckoned to your account and receive the Lord's reward in that day. Go on then in your work. It is work for God, work for Eternity. Let nobody frighten or cajole you from it. Let nothing of fear or lure, cause you to give it up. You will never repent of anything done or suffered in the service of the Lord here. His work is honourable and His recompense is sure.



## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

VI.—HOW WE ERRED FROM THE LORD'S WAY.

**B**ROUGHT together as we had been, with little knowledge of the Word of God, and no help at all from those who knew and were gifted to teach truths regarding Divine order in the assembly of God, it was no great wonder that we made mistakes in some of our earlier experiences in assembly life. Most of us had been in churches where all was done in stereotyped order, without consideration of whether it was according to the Word of God or otherwise, and could be worked out without spiritual life, and apart from spiritual power. Now, we found ourselves in entirely different conditions, and my fifty years' experience has only confirmed the first impressions I had in gathering simply in the Lord's Name, under the guidance of the Spirit, to give effect to the pattern left in the Word, which were—(1) that a right spiritual condition individually is required in those who so assemble, if the Word of God is to be given heed to in assembly life, and (2) wherever this fails, weakness and disorder will manifest themselves, because nothing less than the Divine power of an ungrieved Holy Spirit, operating in the souls of the people of God, and the ministry of an unquenched Holy Spirit guiding and ministering through whomsoever He will, can keep an assembly of Christians in true fellowship with God, and in godly order at unity within itself. For a Scriptural position can only be maintained in a spiritual condition. And

when carnality of soul, worldliness in life, and conformity to the spirit and ways of the age are allowed, God makes us to feel that we cannot give effect to His will and way in our own wisdom or strength. It is just here where we so often go wrong, and instead of owning our low estate, and confessing it to God, seek some human means of carrying on, as one put it long ago, "determined not to be beat." Our first experience of this, will ever remain an object lesson to me. We had, during the first few months of our existence as an assembly, been happy and united, and the persecution we were subjected to, kept all, save those whom God was leading by His Word, from seeking fellowship with us. But when this first phase of the enemy's opposition ceased, and our numbers had increased, some, who had not left their denominations, and were unexercised as to their association with them, desired to "break bread" with us—more in the way of curiosity to see how we carried on our meetings, than from spiritual desire to be where they would be able to worship God according "as it is written." And not being instructed as to Scriptural order and rule in the assembly, we accorded them the thing they sought, although not without some misgiving. That day, for the *first* time, our morning meeting was dull, disjointed, and, as we all felt, out of the current of the Spirit's guidance. And this failure sent us to our knees and to our Bibles. We had "erred from the way," and God caused us to know and feel it that day. But it was a salutary lesson, and it caused us to consult the Lord and His Word in all our future difficulties.

## The Preacher and Bible Students' Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### MEPHIBOSHETH—I.

Illustrative of the Sinner by Nature.

2 Samuel ix. 1-7.

Who he was: Saul's Grandson (ver. 3).

Where he was: In Machir (sold), Lo-debar (pastureless) (ver. 4).

What he was: A Cripple and Helpless (vers. 3, 5).

1. The Sinner's Picture, in Nature and Relationship (Eph. ii. 2).
2. The Sinner's Place, by Choice and Experience (Eph. ii. 12).
3. The Sinner's Position, without Strength for Recovery (Rom. v. 6).

#### MEPHIBOSHETH—II.

Illustrative of the Sinner in Grace.

2 Sam. ix. 5-13.

Shewn the Kindness of God (ver 3)—Compassion.

Found in the Far-off Place (ver. 5)—Reconciliation.

Brought to the City of Peace (ver. 6)—Salvation.

Set as the King's Son (ver. 11)—Acceptance.

Seated at the King's Table (ver. 13)—Communion.

1. God's Kindness manifested to the Sinner (Tit. iii. 4).
2. Reconciled to God, by the Death of Christ (Rom. v. 10).
3. Saved by Grace and Brought nigh to God (Eph. ii. 9, 13).
4. In Sonship and Royal Honour (Gal. iv. 5; Rev. i. 6).
5. In Fellowship with God and His people (1 John i. 3-7; 1 Cor. i. 9).

#### MEPHIBOSHETH—III.

Illustrative of the Saved Sinner's Place and Testimony.

2 Sam. xvi. 1-4; xix. 24.

A Sharer in David's Rejection (xvi. 3).

A Confessed Stranger in Exile (xix. 24).

Traduced by his Enemy (xvi. 3; xix. 27).

Devoted to his Deliverer (ver. 27).

Satisfied with his Presence (ver. 30).

Suffering with a Rejected Christ.

Separated to His Reproach (Heb. xiii. 12, 13).

Strangers in the Present World (1 Pet. ii. 11).

Spoken Evil of by Traducers (1 Pet. ii. 12; v. 14).

Satisfied with Christ Himself (Phil. iii. 8).

## The Young Believer's Question Box.

Am I justified in absenting myself from the assembly of the saints for worship and remembrance of the Lord in His death, on the morning of the Lord's Day, to engage in Gospel service? Some who are leaders amongst us do this, one quite lately occupying the minister's place in a Baptist Church. Another was advertised to "speak at 11 a.m." in a mission, while a third occasionally "remains in the house for preparation," as he puts it, when he is to take the Gospel meeting at night. The effect of such practices has a tendency to cause us, who are young in the faith, to think that there is not much difference between us and the religious systems we are supposed to have separated from, and that "preaching" is of more importance than obedience to God in His worship, as His Word commands. Simple, Scriptural help in this matter would be valued by the writer, and by other young disciples here, who are perplexed.

Delinquencies and departures from the way of the Lord by some, even if such assume the place of teachers and leaders, must never be allowed to deflect the Lord's disciple from the path marked out for him to tread, in the Divine Word "which abideth for ever." The assembling of the church, to show forth the Lord's death and for united worship of the Father, is the highest privilege a saint can share on earth. And it should never be relinquished for any service, even if that service in itself, and at another time, may be well worth helping on. For inasmuch as the worship of God is the first claim He makes upon His people, it should not be neglected for any work they may do for God, even when such work is carried on according to the pattern left in the Word for His servants' guidance. To forsake the Lord's Supper, to occupy the place and fulfil the functions of "the minister" in denominational connections, no one taught in the Word as to its principles of ministry, will ever be found practising, unless and until he has ceased to be governed by the commandments of the Lord in his path and service. When such a condition is reached, anything may happen. Truths once held and taught as the abiding will of God, first lose their hold in the soul, and shortly on the life, and ere long are "lightly esteemed," and treated as if they were matters of trivial importance to be taken or left like "meats and drinks" in Rom. xiv. 1-6, at will. But while one may grieve over the fact that many godly souls, who are seeking the "right

way of the Lord" in this day of confusion, are stumbled and hindered from following the Lord, by such inconsistencies, they must not be allowed for one moment to swerve you from your obedience to, or to weaken the power of God's ever abiding Word in your soul. When Peter "dissembled" from the truth he had at one time confessed so boldly (Acts xv. 7-10), and "carried away" others with him in dissimulation, even "a good man" (Acts xi. 24) like Barnabas being stumbled, Paul stood firm as a rock, yielding nothing, and God vindicated that stand. There is a rapidly spreading departure from the simple pattern given in the Word as to the character of the church's assembling for worship, and the place the Lord's Supper should have when so gathered, under the Spirit's guidance. Few things would please the devil better, than to see "the minister" and "the sermon," squeeze the priestly worship of the assembly and the "Feast of Remembrance" of the crucified Lord into a corner, such as it has say in a Baptist Church, to which your fickle "leader" repairs, to assume the role of "parson" for the day, and to deny in practice before the world, the very truths which are the only authority he has for being what and where he is at other times. This is not a case calling for "forbearance"—which might well be extended to one "newly come to the faith"—but a practical denial of the fundamentals of the truth regarding worship and ministry as taught in the Word. And it therefore demands distinct repudiation, and if persisted in, public rebuke.

### Answers to Correspondents.

NOTE.—Brevity in answers is necessary, in order to overtake a very large number of queries still in our hands.

VERITAS.—Sensational statements concerning the Lord's return, are neither productive of reverent inquiry in the Word, nor for godly edifying. Sound and sober exposition is what the Spirit uses to sanctify, purify, and edify the people of God. It requires no nerve-racking word pictures, to give it effect.

M. M. L., GLASGOW.—The prayer of faith for the salvation of your children, when accompanied by a godly upbringing and such use of the Book of God as 2 Tim. iii. 15 inculcates, can never fail. You will see them, either in grace on earth or in glory in heaven, as surely as "God is faithful" to His promise.

R. G., Co. TYRONE.—The individual responsibility of an assembly to deal with holders and teachers of

doctrines subversive of the faith, is clearly taught in God's Word (see 1 Tim. i. 3; vi. 3-5; Tit. i. 11; Rev. ii. 14, 20) and cannot be deputed to others.

ALPHA.—The words, "without preferring one another," in 1 Tim. v. 21, rendered in R.V. "without prejudice," have no reference to social distinction, but forbid the passing of a judgment on any before investigation, a habit which Prov. xviii. 13 characterises as "folly and shame" to the one who does it. Yet it is a vice, all too common in practice among Christians.

W. L.—Laxity in dealing with evil—especially doctrinal evil—usually resolves itself into undue severity in the end. Had the case you name been dealt with by godly and competent men, with a view to recovery and restoration, very likely it never would have developed the apparently hopeless conditions you describe. This neglect may lie primarily at the door of those who do pastoral and oversight work, but all in the assembly are responsible.

J. C. M.—Those who are called by God, and gifted by the living Lord, to preach the Gospel, should surely find room for the exercise of their energies in the Gospel work of the assembly, of which they form a part. But if "cut and dry" arrangements prevent, or "the monthly minister" habit leave no opportunity, then those who feel that they have a "stewardship of the Gospel" committed to them, are driven to go into new fields to find scope for its exercise. And they cannot be blamed if they do.

H. L. G.—If you believe that the Word for God has led you to the assembly of believers in which you are, and that there is room for that Word to correct what you consider has gone wrong, and to restore to its place what in your judgment is being neglected—which the Word wisely used is able to do (see 2 Tim. iii. 16)—you have no commandment of the Lord to leave that assembly until every effort has failed to let that Word be heard. It is easier to run away from a disordered house, than to bear a part in seeking to set it in order, but it is less in faithfulness than cowardice so to do.

E. B.—The loaf placed on the table for the Lord's Supper should be whole, whether large or small; not a piece cut off. The breaking of it, is not a "ministerial" act, but may be done by any brother present, generally by whoever gives thanks. But there is no iron rule. "The bread which we break" refers to that in which each takes a common part as it passes round. All is simple in the pattern

left on the pages of God's Book. It is when man's additions and his clerical notions are given a place, that mystification begins.

H. L., BRAMSHOTT.—A Christian is not exempted from the diseases and troubles common to mankind, but in his case there is the promise that God will be "with him in trouble" (Psa. xci. 15), as a "very present help" (Psa. xlv. 1). And when it has served its purpose, God will, in answer to the prayer of faith (Psa. cvii. 6), deliver him out from it (1 Cor. x. 13). It is "the ungodly" who are not in trouble as others (Psa. lxxiii. 5), but are allowed to grow without pruning, like thorns reserved for the fire (Heb. vi. 8).

A. J., CARDIFF.—The words of John xiii. 30, make clear that Judas the traitor went out while the Passover was in progress, and BEFORE the institution of the Lord's Supper (Matt. xxvi. 17, 28). Luke xxii. 21 is no contradiction of this. It does not say that Judas partook of the supper, but only that "the hand" of the traitor was "with" the Lord on the table. And "the table" was used for the Passover as well as the Supper.

J. H., BRIXTON.—A revived interest in missionary work—where it is the result of spiritual health and a heart for God—is surely a matter for thanksgiving. But unless it be sustained by sound and wholesome ministry of the Truth, keeping God's interests paramount, it will, as it has before, become shallow and sentimental, sinking into a "missionary cause," with its set "officials," as in all the sects.

W. H., Co. DOWN.—We do not believe that any assembly of God's people can be edified—"built up"—either in spiritual condition or in the truth of God, through the ministry of one who is a recognised preacher among the world's religious denominations, and spends most of his time as one of their official "ministers," in thus helping to perpetuate their existence and attract others toward them.

### Notes on Passing Events and Topics.

**Peace Day** assemblings for thanksgiving, prayer, and ministry of the Word are likely to be very general. We shall be pleased to announce in our next issue, those sent by responsible brethren in central localities.

**Open-Air Preaching** is being vigorously carried on in some towns and districts in force, where workers unite; but there is "much land yet to be possessed," into which the great message of grace must be carried, and that very speedily.

**Tract Distribution** has greatly revived during the past few months, and active bands of ardent workers are forging ahead into "regions beyond," bearing "the precious seed." But we would like to see more individual effort in this good work, in way-side distribution, handing on streets, in trams and trains, in workshops and warehouses, as in former years. Grand results will follow.

**Gospel Tents** are again in the field, and it is hoped may be wrought with more vigour and better results than in recent years. Their novelty may have ceased to attract, but the Gospel retains its "ancient power" and will not fail, if its preachers are "labourers" and put time and energy into their work in getting people under its sound, and having some "grip" in the message they give them. But mere "services" for an hour, largely made up of singing, with a short, toothless preaching, accomplish nothing, and do not represent a very big day's work to any able-bodied preacher.

### Fallen Asleep.

**Mrs. John S. Anderson**, 27 Minard Road, Hither Green, London, S.E., May 14, for 39 years her husband's sharer in missionary work in Florence and other parts of Italy. Let all remember our brother and his family in prayer and sympathy, in this their time of sorrow. **Mrs. John M'Arthur**, April 28, aged 70, for many years in Marble and Albany Halls, Glasgow. **Joseph Cullen**, Bellshill, May 10, suddenly called when going to his work. A valued helper in the assembly for 25 years. **E. W. Bingham**, Hamilton, Ont., while at work on April 23; in Christ and in the assembly about 40 years. **John A. Biffen**, Aldershot, April 17, a helper in Welbeck Hall assembly for over 40 years. **Alexander Eadie**, St. Andrews, aged 45, a true helper in the little assembly here for over 20 years. **Mrs. Watson**, Asquith, Sask., March 15. Born in Scotland in 1841, saved in Beaulieu, N.D., when 24; a godly woman and a devoted mother. **George Gates**, Treherne, Man., passed to be with Christ in his sleep, aged 81. Converted 55 years ago in England. In assemblies for 45 years.

Drowned, while bathing near Benoni, Transvaal, South Africa, on March 20, our dear son **Frederick**, in his 34th year. For many valued expressions of sympathy and comfort in our loss and sorrow, we return our grateful thanks.

## The Patience of Christ.

THE living Lord is described as being "set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1), as the Expectant of a kingdom which, in the declared purpose of God, belongs to Him alone (Psa. cx. 1, 2). He has not yet received the full recompense of His Cross and shame. Nor has the promised subjugation of His foes been accomplished, for He is there on the heavenly throne "*expecting*, till His enemies be made His footstool." His final triumph over all the powers of evil and His presentation of a kingdom to the Father, in which nothing opposed to His will is to be found, are the ultimate hopes of the glorified Christ. For these He now waits in patience. And it is to this attitude of patient expectancy that His people are called. They do not get all that the Cross of Christ has procured for them, here and now. They "hope" for part, and "in *patience* wait for it" (Rom. viii. 25). "The salvation which is in Christ Jesus" is already theirs, but the "eternal glory," which is assured "with" it (2 Tim. ii. 10) is not yet. And thus they are like unto their Lord. They are in the place of expectancy, where patience is to have its perfect work (James i. 4). They are at present in "the tribulation and kingdom and patience which are in Jesus" (Rev. i. 9, R.V.), and need not expect to be exempt from the trials and sufferings consequent on that position. For in these, there is nothing "strange" (1 Pet. iv. 12). They were the lot of their Great Exemplar (1 Pet.

ii. 21) when He was here, and His saints have been called to partake of His sufferings (1 Pet. iv. 13). It was for a company of believers in Thessalonica, who were in this very position, that the apostle prayed, "The Lord direct your hearts into the love of God, and into *the patience of Christ*" (2 Thess. iii. 5, R.V.), which means that they might be sharers in that patient expectancy of His, and have the power of it ever controlling and directing their lives, here and now. Such a hope, although "deferred," "maketh not" the heart sick" (Prov. xiii. 12), like the uncertain hopes of earth, for they oftentimes fail, because of the inability of those who inspire them, to fulfil their promise. But the hope of the Christian, which is "set on Him" (1 John iii. 3, R.V.), who is Heir of all, can never fail. It is a hope both "sure and steadfast" (Heb. vi. 16), bound up with all that awaits the Son of God and inseparable from His interests. It is a hope that "maketh not ashamed," and in it the believer "exults" (Rom. v. 2, 5).

All this is to have its answer in the Christian's life and conduct here. He is to be "*patient* in tribulation" (Rom. xii. 12), not petulant or complaining, as if God had forgotten him. In afflictions, "*enduring* all things" (2 Tim. ii. 10), not in stolid acquiescence, but "happy" (James v. 10) in the honour thereof. Under reproach for Christ's Name and for His truth's sake (1 Pet. iv. 14), he is to take it all joyfully. When wronged and misrepresented, he is to be tender-hearted and forgiving (Eph. iv. 32), leaving the day of recompense with the Lord, (Col. iii. 25) whose province alone it is to repay.

## A "Run Down," Spiritual State.

SKILLED physicians tell us, that the chief cause of so many diseases acting in the body is want of vitality. "They are *run down*, then they quickly go down under any epidemic that comes their way," says the doctor. The same law obtains in the spiritual life. When spiritual strength and vigour run low, the Christian becomes an easy prey to the evils around him. There is a condition within, that readily receives the germs of disease that float around him, and he quickly goes "down" under their fever. Had their been spiritual vitality and strength he would have "thrown off" these microbes and resisted their power, but being spiritually "run down" and in ill condition, he is easily overcome by them. This thing is of daily occurrence, yet how little is it taken to heart! Examples of it abound in Scripture, yet how seldom is their voice heard in the soul. Peter, self-confident, asserts his readiness to die for, rather than deny his Lord. And yet he is unable to "watch one hour" in the garden with Him. In his "run down" condition, he enters the court of the high priest, and takes his place in the company of the enemies of Christ around the "fire of coals" that glowed in the darkness of that awful night. And being in a low spiritual condition, the word of a portress girl causes him to deny his Lord. It brought out where he was, and how far in heart and spiritual state he had sunk before. Under worse conditions, Paul stood at Nero's judgment bar, strong and fearless, all

alone so far as human friendship goes, yet not alone, for he says, "Nevertheless the Lord stood with me, and strengthened me" (2 Tim. iv. 17). And instead of denying his Lord, he joyfully confessed Him, and all the Gentiles present—a goodly crowd of a sort not likely to hear under ordinary conditions—heard the Gospel message. Paul triumphed while Peter fell. It was the difference in their spiritual condition that told. One was in strength and vigour, the other "run down" and ready to fall under any form of evil. And the lesson for us each and all is surely this, that as we protect the body from contracting disease, and providing hotbeds for its propagation by eating wholesome food, practising healthy habits, keeping out from contaminated and questionable associations, so as Christians we are to make daily and full use of the Word of God, as *Food* to nourish and strengthen the spiritual life within (1 Pet. ii. 2; 1 John ii. 14), and as *Water* to cleanse and sanctify (Eph. v. 26), the outward walk, maintaining a godly separation from all companionships (2 Cor. vi. 14-16) with the ungodly, and keeping wholly apart from anything and everything in the world (Jas. i. 21) that spots the white raiment of Christian purity, walking in the light and love of God, in the fellowship of the Spirit. Where this is known in blissful enjoyment, there will be no desire for the world's novels, no place for its leavened religious periodicals, and no companionship in its mixed and evil associations. A true child of God becomes an easy prey to the powers of evil, by habitually living in a "run down" spiritual condition.

## The Church as Christ's Body.

PART I.—W. J. M'CLURE, CALIFORNIA.

**THE ONE BODY.**—"There is one body." This is the first of the seven unities of Eph. iv. 4-6. It is a truth of immense practical importance, the holding of which in fellowship with God cannot but influence our walk in a very real way.

"There is one body." The words come as a rebuke to the thought so often expressed in the question, "To what body do you belong?" as if there were more than one body. That there is but one Head, the glorified Lord Jesus in heaven, should lead us to hold fast to the truth. "There is *one* body."

Save in the purposes of God, this body had no existence before Pentecost. Eph. iii. 9 speaks of it as "The mystery which from the beginning of the world hath been hid in God." Only after Christ the Church's Head had been glorified, was the Holy Spirit given, as recorded in Acts ii. Then this new thing was brought into being.

**ITS UNIQUE CHARACTER.**—Nothing that God had done in the past, or that He will do in the future, is like unto this. Eph. iii. 5, 6, gives it this character, "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit. To wit, that the Gentiles are *fellow-heirs*, and *fellow-members of the body*, and *fellow-partakers* of the promise in Christ Jesus through the Gospel" (R.V.). Never in all the past dealings of God with man, do we find Gentiles on an equality with the Jews.

Nor will it be so in the Millennium. The Gentile will be blessed *through* the Jew, but the Jew will have the pre-eminence. Only in the Church as the body of Christ, is the language of Eph. iii. 6 fulfilled. This has been accomplished by the Cross, as we read, "That He might reconcile *both* unto God in one body by the Cross, having slain the enmity thereby" (Eph. ii. 16).

**ITS MEMBERS.**—"Now ye are the body of Christ and members in particular" (1 Cor. xii 27). It is well to note of whom these words are spoken, and to get a good hold of their scope. Chap. i. 2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." Here we find that all who know our Lord Jesus, no matter where they are found, or by what name they may be called, are fellow-members of this one body.

It ought not be necessary—yet, alas! it is—to say, that religious systems or churches as such, are not members of the body, but *individual believers*. Then again, among those who would not make this mistake, there is need to guard against another, and that is, speaking of being a "member" of such and such a hall, or of such and such an assembly. Membership is only in the body of Christ, and it is as fellow-members of His body we are gathered unto His Name, as Head and Lord.

**HOW WE BECOME MEMBERS OF THE BODY.**—First, BY THE DEATH OF CHRIST—"For we being many, are one bread

(loaf) and one body ; for we are all partakers of that one bread " (1 Cor. x. 17). Here, we have a speaking figure of the Cross, and how it has brought us into the one body. The illustration is, a *great many* particles of wheat becoming *one* loaf. How is this accomplished? Through the grinding. The grinding speaks of the Cross, where Christ was bruised between the millstones of God's wrath. But for the work of the Cross, we never could have known aught of that wondrous union, expressed in those words, "We being many are one body." SECOND, FAITH IN THE LORD JESUS.—In 1 Cor. xi. the loaf is a symbol of the personal body of our Lord, while in chap. x. it speaks of the mystical body, of which He is the Head and believers are the members. At the institution of the supper, He said when He took the loaf, "This is *My* body which is given for you"—words which tell out the vicarious character of His death, which is the righteous ground upon which this membership rests.

"For we being many are one bread, and one body ; *for we are all partakers of that one bread.*" In these words, "*partakers of that one bread (loaf),*" we have what sets forth our individual faith in the Lord Jesus. Just as when, in that memorial feast, we partake from the loaf for ourselves, so there was a time in our lives, when as hungry sinners we came to Christ, appropriating Him as "the Bread of Life" for our soul's need. This is what the act of breaking from the loaf proclaims, and we rejoice to so proclaim it, as the symbol of our appropriation of Christ.

## The Tongue.

WILLIAM RODGERS, OMAGH.

IT is well known that the greater part of the third chapter of James is occupied with warnings concerning the tongue. But it may not have been so generally noticed, that the use and misuse of this member of the body are brought before us with more than usual frequency throughout this entire Epistle. For example, we are admonished :—

1. In ch. i. 13, not to speak wrongly of God.
2. In ch. iv. 3, not to pray wrongly to God.
3. In ch. iv. 13, not to speak in a way that ignores God.
4. In ch. iv. 11, not to speak evil of one another.
5. In ch. v. 9, R.V., not to murmur against one another.
6. In ch. ii. 3, not to show respect of persons when speaking to one another.
7. In ch. iii. 5, not to speak boastfully of ourselves.
8. In ch. ii. 14-16, not to speak in a manner with which our actions do not correspond.
9. In ch. iii. 9, 10, not to be double-tongued.
10. In ch. i. 19, not to speak rashly.
11. In ch. i. 26, not to have an unbridled tongue.
12. In ch. iii. 14, not to lie against the truth.
13. In ch. iii. 1, not to lightly become a teacher.



On the other hand, we are urged to use our tongues :—

1. In ch. ii. 12, as those that shall be judged.
2. In ch. v. 13, for prayer.
3. In ch. v. 13, for singing God's praises.
4. In ch. v. 16, to confess our faults.
5. In ch. v. 19, 20, in converting the sinner from the error of his way.

Each of these exhortations taken by itself is weighty, but when they are all combined in one little Epistle of five chapters, and are linked with such a passage as ch. iii. 1-12, in which the terrible power of the tongue for evil is laid bare, they should surely send us to our knees, with the prayer, "Set a watch, O Lord, before my mouth ; keep the door of my lips" (Psa. cxli. 3) ; and again, with that other one, "O Lord, open Thou my lips, and my mouth shall shew forth Thy praise" (Psa. li. 15).

What a variety of similitudes are given us in the passage in ch. iii. The Holy Spirit seems to go from one end of the earth to the other, to illustrate and make clear to us what the tongue is. We have :—

1. The horse and his bridle, ver. 3.
2. The ship and its helm, ver. 4.
3. The fire which burns up a whole forest, ver. 5, R.V., margin.
4. The taming of the animal creation—beasts, birds, creeping things, and fishes, ver. 7.
5. The effects of a poison, ver. 8.
6. The fountain and its water, ver. 11.
7. The trees and their fruit, ver. 12.

In Luke vi. 45, words spoken are looked on as an index of what is within the man ;

but here the tongue seems, in some sense, to govern and control the body. Thus the wrong use of it not only works havoc outside oneself, as is illustrated by the fire which, when once kindled, cannot be brought under, until it has consumed an entire forest, and by the far-reaching effects of a deadly poison. But it does incalculable mischief within oneself as well.

And this tongue, which can work such harm, without and within, is not merely *untamed*, nor even *difficult to tame*, but, so far as man himself is concerned, it is *untameable*. The words, "The tongue can no man tame," leave no uncertainty as to this ; and they are written, not only of the tongue of an outrageous sinner, but of your tongue and mine.

Is not our case then a hopeless one ? No, for the same mighty power of the Spirit of God, which can shape and mould the lives of those whom He indwells, so that they become well pleasing to God, who beforetime were filled with rebellion and lawlessness, can conquer the tongue, as well as the other members of the body, and can bring our words, as well as our thoughts, "into captivity . . . to the obedience of Christ." So, when we murmur against God, and speak evil of our brethren ; when we say opposite things, according to what company we are in, or speak what we do not practise, let us never dare to comfort ourselves with the thought—I cannot help it. In this, as in everything else, ample provision has been made for our need ; and if we do not avail ourselves of it, we will be judged accordingly (chap. ii. 12, 13).

## The Judgment of Heaven,

ON THE WORLD'S COMPACTS AND SECURITIES.

NOTES OF A BIBLE READING. BY J. G. BELLETT.

WE speak of earlier and brighter days as characterised by their importance in the unfolding of the Divine purposes. Were we in due position to see them aright, and in such spiritual condition as to estimate their proper value, these "last days," as Scripture calls them (2 Tim. iii. 1), would be seen to equal any preceding period in importance. The resources of the world are being developed and used for man's exaltation in a measure unknown to former ages, and as faith sees it, the world is thereby being deceived and blinded to its hastening judgment and its final ruin. The saint is in great danger of losing the mind of God and His thoughts, regarding the world and its advancement, under such conditions. If he views the secular and religious attractions of the time merely as a man, and not as having "the mind of Christ," he will surely err, for as the Lord tells us, "that which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15). There was once on this earth a tree, of which it is said its leaves were fair and its fruit was much, its boughs gave shelter to beasts and birds, and the admiration of all was toward it. Man's heart feasted on it, and it had its sanction from all that was in or of man. But a Watcher and a Holy One from heaven came down to inspect this tree, and in His eyes it was a thing ripe for righteous judgment, and His sentence was—"Hew down the tree, cut off his branches, shake

his leaves, and scatter his fruit" (Dan. iv. II-14). And this at a time when it was the admiration and boast of all, save Daniel, who stood in the mind of heaven regarding it. Its doom was no secret or wonder to him. So surely ought it to be with the saint in his time. He cannot sanction that which God is about to judge. He will not glory in that which is to fall in the hour of its highest advancement, as men judge. He is to stand in the mind of heaven, and not in the reckoning of men regarding present doings among the nations. They have begun to practise their hand in confederating and consolidating themselves, ostensibly to promote social happiness and encourage brotherhood among themselves, and to cause them to be well satisfied with themselves and the earth in which they dwell. Deep must be the infatuation if any saint of God if he can be attracted to this, or find satisfaction in it. The prophet, anticipating in the Spirit these conditions, warns the people of God against making "a confederacy." Their safety is to be, not in walking in "the way of the people," but in sanctifying the Lord Himself and walking in His fear (Isa. viii. 9-13), in the path of separation from the world. To rejoice with the world in any common prospect of making it a pleasant place, is for a saint, to deny his heavenly calling and earthly strangership. It is to disown the work of the Cross, by which he is crucified to the world (Gal. vi. 14). To live "deliciously" with Babylon, in the pleasures she supplies, while God sees only her "iniquities" (Rev. xviii.), is to be out of fellowship with the mind of heaven.

## The Preacher's Commission.

“PREACH the Word” (2 Tim iv. 2).  
 The injunction was to Timothy from Paul, as a father to his child in faith, but it was more. It is the commandment of the living Lord to His servants, who speak in His Name, the ministers of His Word, everywhere and always. It is the Lord's Word for to-day, and to us as surely as it was to Timothy, when these words were written. The scope and subject-matter of the preacher is here definitely defined by his heavenly Master. He is not left to say just what he pleases. His orders are definite and emphatic, “Preach the Word.” The word “Preach” in this injunction means to “Proclaim as a herald,” with royal authority, in the exact terms of the King's Proclamation. As was said to Jonah by God, as to his testimony in Nineveh, “Preach the preaching that I bid thee.” He was not to choose his message, certainly not to alter or tone it down, accommodating it to the taste of the hearers to gain their acceptance of it. His one business is to “proclaim the Word,” all of it, neither adding to it nor taking from it, “rightly dividing the Word of truth,” giving each his portion of meat in due season, keeping back nothing that is profitable. There is to be no “specialising,” no electivism, no harping on favourite strings, no leaving out what is more likely to give offence than please. The preacher is not the proprietor, but the steward; not the monarch, but his herald; and his business is to get the message from the lips of his Lord, and come forth from His presence

to deliver it to the people. He need not make any apologies for it: it is well able to defend itself. “The Word of God is living and energetic, and sharper than a two-edged sword” (Heb. iv. 12), and its power is meant to be felt. The preacher is to declare the message, the Lord will not fail to see to its results. The Spirit of God is here to make it effectual in conviction, regeneration, and salvation among sinners, and in sanctification, instruction, and edification among the saints. Man's best—spun theories do neither. It is the Word alone that is owned and used by the Spirit. When the pure, unadulterated, wholesome Word is ministered, there will be life with it, to those who are dead in sin, and spiritual strength and comfort to all who are alive in Christ. “The Word” is the Divinely appointed means too of “instruction” for the ignorant, in “reproof” to the selfwilled, for “correction” to those out of the way, and “furnishing” for service and every good work. It is just such a ministry that is needed to-day and every day. The world is going to the bad from lack of it. The church is languishing and feeble because it gets little of it. Plenty of “sermonising,” any quantity of “addresses,” surfeit of “appreciated” and “thrilling” speeches; but too little of the pure and wholesome meal of “the Word” itself—that Word by which the Christian man is to “live” and in the power of which he is to serve and suffer.

The Word, which o'er our daily path  
 Its light divine doth shed;  
 By which our feet, through its snares,  
 In safety now are led.

## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

VII.—GODLY ORDER AND RULE IN THE ASSEMBLY.

**I**N our renunciation of clerical rule in the worship of God, we found ourselves very much like a people without a Government. Some who saw the danger of disorder, proposed that we should "elect elders," as had been done by the churches in early times, as they supposed. But when we went to the Scriptures for guidance, we found that it was not the assembly that elected, but the apostles who chose and "ordained" these elders (Acts xiv. 23), and none of us would claim to have that power. So we were cast upon God for help in our need. Prayerful and reverent searching of the Word taught us, that there is to be godly order and rule in the house of God (1 Tim. iii. 14, 15; v. 17; 1 Cor. xvi. 14); not as in the world's religious systems, to restrain spiritual liberty, but to conserve it; not to hinder any who were being led on in the way of obedience to God, or to restrain the exercise of any spiritual ministry, but to repress what is not according to God or for the edification of the church. Then, in regard to ministry of the Gospel to the world, and teaching of the Word to the saints, we found that all such gifts come from the living Lord in heaven (Eph. iv. 1), and that God "sets" in any particular assembly (1 Cor. xii. 28) as He sees need, those who are to minister to and care for His people there. That being clear, our responsibility was to receive and recognise whatever of spiritual gift the Lord might raise up or

send into our midst, whether permanently as in Acts xiii. 1, or for a passing occasion as Acts xv. 32, 35. In regard to oversight and rule, we learned from 1 Tim. iii. 1, that whoever desires that work—God having put that desire into the heart (2 Cor. viii. 16)—and have the spiritual and moral qualifications for it (1 Tim. iii. 1-7; Tit. i. 6-9), are to be "known" and "esteemed" (1 Thess. v. 12, 13) as overseers, whom the Holy Ghost has qualified for their service (Acts xx. 28). This is not clerisy, nor is it every man ministry, but Divine order and godly rule for the edification and blessing of assemblies of saints, wherever found. When gift is withdrawn or labourers pass away, it is to God we are to look for others, not to the ballot box, as in the denominations. In all assemblies, however small, there are some who manifest shepherd care and take a heart interest in the saints and the service of God. These are the fit men to be recognised and owned as "guides" (Heb. xiii. 17, 24), not officially, but spiritually. Neither social position nor property count at all, in giving place and honour to those serving and ruling in the Christian assembly. Often, a godly employee may be a leader in the assembly, while his employer is a follower, gladly yielding to the man who is his servant in the workshop the higher place in the church, while the employee is ever ready to own the rule of and the obligation to submit in all things temporal, to his "master according to the flesh" (Eph. vi. 5). When these principles are seen in the Word, and accepted as the way of God, there is always blessing in practising them.

## The Quiet Hour with God.

A YOUNG BELIEVER'S LETTER TO HIS BROTHER.

**I** FIND the greatest spiritual help in the new life to be, a quiet hour with God. I try to get it in the early morning, before the work of the day begins. But Satan often hinders. He evidently does not like it, so he puts all kinds of hindrances in the way. It is so blessed to see God's face and hear His voice speaking to the soul through the Word, before we see the face of man. It was this way with our blessed Lord, our Great Exemplar. "In the morning, rising up a great while before day, He went out into a solitary place and there prayed" (Mark i. 35). I like to have an hour with God in prayer and meditation on the Word, but I often have to do with less, through unwatchfulness. One is tempted to sit up late in company, and the next morning sleep deprives me of part of my morning hour, which I feel to be a loss all that day. To tell God all our wants, seek His counsel on all our paths, and then consult the Word on all our doings, is a special privilege of the Christian life, and it should never be neglected or given a second place. Even service *for* the Lord must not take the place or use the set time for communion with Him, or else weakness will follow. I find a short portion of God's Word read and meditated on, gives real strength to the soul and feeds it, as the morning meal does the body. If you go out any day without having breakfasted, you will find yourself unequal to your work before you proceed far with it. And so it is with the soul, only its call for

bread is not so often heard as is the demand of the body. But if this quiet hour with God is neglected, it shortly becomes a casual thing, and with many, I fear, ultimately ceases. It is God's own hour, and we must not rob Him of it. He thinks more of our company, than of our efforts. He delights in having us in the solitude with Himself, and it is there that most of His secrets pass to our souls. Do not on any account fail to secure it sometime in the twenty-four hours. All God's great men have been lovers of this quiet hour. David and Daniel are especially marked as men who practised it, and one was a King, the other a Prime Minister, with plenty of calls and abundance of cares. Luther is reported to have said, that when he had to appear before the world's great ones to answer for his doctrine, he could not get through, without extra hours in prayer. Our own John Knox, stained his chamber walls with praying breath. John Welsh, of Ayr, kept a plaid on his bed, to wrap around him when he rose to pray by night. I have no doubt it was this personal, close dealing with God in daily intercourse, that was the secret of their strength, and the spring of their fearless testimony to His truth amid great opposition. There is no lack in our time of clear and logical preaching, but there is great lack of spiritual power, and this is from lack of God. We may not be gifted or learned, but it is within our reach to be spiritual, and this is to be attained and maintained by a daily use of the quiet hour with God. There is nothing equal of it. Watch, for the enemy will try to cheat out of it.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

THE LOVE OF GOD.

(Romans v. 8, R.V.)

The SOURCE of Love—"His own."

The SUBJECTS of Love—"Sinners."

The SACRIFICE of Love—"Christ died for us."

HOW SINNERS ARE JUSTIFIED.

Causatively: By God's Grace (Romans iii. 24).

Meritoriously: By Christ's Blood (Romans v. 9).

Instrumentally: By Man's Faith (Romans v. 1).

Assuredly: By God's Word (Acts xiii. 39).

Manifestly: By Good Works (James ii. 24).

THE WAY OF CAIN.

Jude II and Gen. iv.

A Way of Self-Righteousness and Religion (ver. 3).

A Way of Pride and Jealousy (ver. 5).

A Way of Hatred and Murder (1 John iii. 11, 12).

A Way of God-forgetting and Worldliness (ver. 16).

### BIBLE THEMES FOR MEDITATION.

THE "LOOKS" OF THE SOUL.

To Look IN (Psa. xl. 12) causes Depression.

To Look AROUND (Psa. lxxiii. 4) brings Despair.

To Look UP (Psa. v. 3) gives Peace.

To Look OFF (Heb. xii. 2, Greek) brings Power.

THE CHRISTIAN'S CALLING.

Called out of Darkness (1 Pet. ii. 8)—Conversion.

Called unto Fellowship (1 Cor. i. 9)—Communion.

Called to Holiness (1 Pet. i. 15)—Consecration.

Called to Blessing (1 Pet. iii. 9)—Compensation.

Called to Glory (1 Pet. v. 10)—Coronation.

## The Young Believer's Question Box.

**Is the League of Nations now being formed, to become Antichrist's Kingdom?**

In a recent address given in our hall, the speaker said that the "League of Nations" being constructed in Paris, by the Government representatives of Great Britain, France, and America, with the approval of other nations, will become the empire over which Antichrist is to rule. Can this be accepted as the teaching of the Word of God?

It is never safe or right, to fix upon any event or movement among the nations, during the present time of God's grace to the world, in which, as has been well remarked, "the clock of prophecy is stopped," and the reckoning of times and seasons broken off, and to say that this or that event is the

FULFILMENT of any prophetic Scripture. As in the past, certain individuals, such as Nimrod, Nebuchadnezzar, Antiochus, Herod, and others of more recent date, may in certain features prefigure the Lawless One, who is yet to rule the ten-horned Roman Empire of the future, who will have the power and throne and great authority of the devil (Rev. xiii. 2, R.V.) at his disposal, at whom the whole world will "marvel," and whom they will welcome as their ruler, and worship as their god; so now, there may be men living in mortal flesh, whose spirit and actions are of the same character as will be manifested in full and awful measure in the Beast-Ruler of the coming empire, as it is described in future form in Rev. xvii. 12-17. But this "Man of Sin," this "Son of Perdition," this last Gentile Kaiser, cannot be manifested or take the place assigned to him by the prophetic Word, until the present age of grace has reached its close, the whole company of the redeemed from earth, those alive in mortal flesh, and all the dead in Christ, all taken to heaven, and the apostasy has reached its fulness. "Then," but not until then, shall be revealed that "Lawless One" (2 Thess. ii. 8, R.V.). Then the course of his career, as depicted in the Word, will rapidly be filled in. As to the "League of Nations"—now being constructed as a safeguard of the world's peace and a panacea for most of its national woes—in its relation to the Roman Empire of the future, no devout reader of the Word of God will presume to say he knows more than is revealed. Seers may think they "see" in it a preparation for the greater "confederation." But this cannot be taught as dogmatic truth, from the Book of God. When Prophecy resolves itself into History, all will be clear. Till then, we do not guess, but wait. What we do know, and that with certainty is, that no "League of Nations," and no wisdom of man, can save the Gentile world from that which is predicted of it in the Word of the Eternal God, who knows the end from the beginning. And that prediction is not an age of universal peace and national prosperity, but a worldwide war, not against some feeble and undefended people, but a war "against the Lamb." This war will be led in person by the Beast, the Roman-World Emperor, followed by his ten confederate kings. And the issue is nowise in doubt, for it is written, "AND THE LAMB SHALL OVERCOME THEM, and they also shall overcome that are WITH HIM, called and chosen and faithful" (Rev. xvii. 12-14, R.V.), in that coming hour of His advent with His glorified saints from heaven.

There will be no peace worthy of the name, and no "better world to live in," until He who is the Prince of Peace comes to His own, and sweeps from the scene for ever, of all that opposes God, and oppresses mankind.

## Answers to Correspondents.

BETA.—The feasts of Lev. xxiii. were evidently regulated, not by the solar year, but by the moon's changes. And thus it is that "the beginning of months" of Num. xxviii. 11, is called in 2 Chron. ii. 4, "the new moons."

ELDER.—There must be no parley and should be no intercourse of any kind between a Christian and a man who has cast off the fundamentals of the faith of Christ, denying His Deity, His Atonement, His Lordship, or impugning the inspiration of the Word of God. The Second Epistle of John says such a man, no matter how amiable or otherwise attractive, is not to be received into a Christian's house, or receive his greeting or "Godspeed." As the late Mr. Newberry well wrote, "In these days of spiritual thieves and robbers, we have need of bolts and bars for our houses, and for the churches of God."

C. L., BEDMINSTER.—The budding fig tree (Mark xiii. 28) is not a sign to the people of God of this dispensation, that the coming of the Lord from heaven is near, but to the earthly people of a day yet to come, that "all these things"—the things named in the previous verses—none of which can be fulfilled until AFTER the present age of grace closes—are "at the doors." For the teachings of the Word, although all for our profit, are not all about ourselves, or *our* hope.

A. M., BRIXTON.—Gambling in many forms is greatly on the increase, and Christians are not free of it. Sound teaching from the Word and faithful warning to all regarding its evil, and its inconsistency with that "righteous and godly" life which grace trains believers to live (Tit. ii. 11), is surely called for, where such practices exist.

G. B., DUNDEE.—If the "open door" you have been invited to enter is from God, it will be wide enough to allow you to go in with a whole Bible, to speak ALL that the Lord gives you. Any restriction or limitation would clearly prove that the "opening" is not God's, but man's. For God will never hinder His own truth from being spoken. This does not necessarily imply that His servant

must tell all he knows—much of which might not be in season—but that there must be no compromise or tacit understanding that certain truths must not be named. In the latter case, the ministering brother must go as "in bonds" to man, not as the free servant of Christ.

W. R., FIFE.—If one associates with and is often seen in the company of "betting men," the inference, is, that he is either co-operating with or sympathetic toward them and their nefarious work, which is not for a Christian. He should be well warned of the danger of such a path, and, for the sake of others, and rebuked, if he persists continuing in it.

D. R., EAST LOTHIAN.—The mingling of amusements and athletic exercises with Gospel preaching and Scripture teaching, either in social or church connections, is not a commendable practice, and should not be encouraged or patronised by elder brethren, whose presence and example may and will be used by a subtle adversary to further it. The world's religion has gone further along this line than you intend to go, but as some of us remember, it had a small and very innocent-like beginning. But once in, it has like the leaven wrought in all the meal within its reach.

## Questions of Vital Interest to All.

### Who will go, when the Lord comes?

Will ALL the saints who are "alive and remain unto the coming of the Lord," be "caught up," or only a "first fruits" of "overcomers" who are "accounted worthy?" This is being widely taught, privately, and in pamphlets, with the result that young believers are confused.

ANSWER A.—The Word of the Lord plainly and definitely teaches, that when the Lord comes from heaven, to "receive" His own unto Himself (John xiv. 3), they will be found in two, and only two, conditions: (a) those who are "alive" (1 Thess. iv. 15) in mortal bodies on earth, and (b) the "dead in Christ" (1 Thess. iv. 17), the latter to be "raised," the former to be "changed," and both caught up together. No third class is contemplated, nor is there any division of these two classes hinted at anywhere. It must therefore be regarded as serious error to teach that any part of those who are "in Christ" are to be left either for purification or penal loss at the coming of the Lord from heaven.

A. J. B.

ANSWER B.—Almost from the beginning, it has been the enemy's way to insist that something other than grace, either law keeping (Acts xv. 1), or faithfulness in service and conduct, must be added to Divine grace for man's salvation here or his heaven hereafter. When this is brought in ostensibly to incite to holy living and devoted service—both of which are expected from all who confess Christ as their Lord—it is all the more seductive. For there are few who do not own their failure to "live" as grace would train and love constrain (Tit. ii. 12; 2 Cor. v. 14). But there is not a single hint in any of the Epistles—in which the hope of our Lord's return is taught—that failure on the part of a saint, will forfeit his place in the company of those who will be "caught up" to meet the Lord in the air, at the moment of His coming. Passages having no application to this event cannot be used without distortion, and the doctrine of an elective "first fruits" and of "overcomers," who receive priority in resurrection or change at the Lord's coming, has no place at all in the Word of God. It is a direct denial of that Word. "THEY that are Christ's, at His coming" (1 Cor. xv. 23)—not a selection, but the whole of which are here in view—will go when He comes. A. S.

ANSWER C.—There is no authority in Scripture for excluding any saint of this dispensation from either the resurrection or the change. The "hope" is one of seven privileges in which ALL believers now share. "There is one and one Spirit even as ye are called in ONE HOPE of your calling" (Eph. iv. 5). And the affirmation regarding the living and the dead, who will be taken when the Lord comes, could not be plainer. "We shall ALL be changed;;; the dead shall be raised incorruptible." No hint is given that any will be excluded. W. H.

EDITOR'S NOTE.—Excrescences have from time to time appeared in connection with the doctrine of the Lord's coming again, all of which are intended by the great adversary to occupy the thoughts of the Lord's people, and to divert them from the bright and blessed hope of looking for Himself. At one time, we hear or read that events must intervene, that signs will appear, and that the Lord cannot come until these have been seen. To-day, a more dangerous system has arisen, and is being actively—although in some cases secretly spread by pamphlets—promulgated, which not only brings those who receive it into bondage, but perverts the very foundations of the Gospel, making the Christian's watchfulness, and his faithfulness in

service, the ground of his glorification, whereas the clear testimony of the Word makes it dependent on the grace of God alone. "Whom He justified, THEM—and all of them—He also glorified" (Rom. viii. 30). The root error of the whole system seems to be in not recognising or allowing any distinctions or dispensational differences between saints of former and future ages, and the saints of this present time—the church the body of Christ. With these teachers, Abel, Noah, David, Peter, Paul, and those who will be called and saved after the present age has run its course, are all one and the same. All compose the church, receive the same treatment, and stand in the same relation to God and Christ in heaven. This being so, ALL the words and warnings given by the Lord to those who heard Him, respecting events in the latter days, and all that is written concerning the experiences and woes to come upon those who will be God's witnesses in a coming age, belong to and may come upon those who are now alive in mortal flesh on earth. And reading the warnings given to those who shall then live, into the lot of saints of the present time, they find what they think sufficient ground for the following among other strange teachings:—(1) That all except a special company of "overcomers," and "first-fruits," who are "accounted worthy" to accept it, will go through the Great Tribulation. (2) That some will forfeit their places in the kingdom by unfaithfulness. (3) That unfaithful saints will be left to suffer. (4) That judgment and penalty of some sort awaits all such, BEFORE they go to heaven. (4) That only watching and faithful ones will be taken up when the Lord comes. It would be idle to argue on such doctrines with their propagators. By twisting and perverting Scripture, they will always have the last word. To us in our simplicity, one single text, clear as the sun in the heavens, puts the whole matter so simply, that we wonder how any can be in doubt who read it, with no theory to bolster up. It is this, "For God hath not appointed us to wrath"—neither here nor hereafter, for into judgment the believer cometh not—"but unto the obtaining of salvation—first and last of it"—"through our Lord Jesus Christ who died for us," and in no other way, "that, whether we watch or sleep, we should live together with Him" (1 Thess. v. 10, R.V. margin). This is enough, and on this rock we plant the foot of faith unshaken, believing that

"Not the feeblest blood-bought saint  
Shall be awaiting there."



## The Triumph of the Cross.

THE most wondrous event this world has known, or ever will know, was, when the Son of God—God manifest in the flesh—bowed His head in death on Golgotha's Cross. To that hour, all events in the eternal past led up. The purposes of God had it in view. The counsels of the Triune God were framed in anticipation of it. Creation's acts were only preparations for it. Providential and permissive dealings with mankind, all looked toward it. The histories, lives and deaths of men, the types and shadows of a bygone age, forefigured and foreshadowed it. It was the expectation of faith and hope in patriarchs, prophets, and psalmists. They saw it, spake of it, sang its virtues, and relied on its values. It is the Centre of two eternities, on which all eyes meet. Every line of patriarchal and prophetic testimony converged toward it. Every truth proclaimed by evangelists and taught by apostles diverges from it. It was the hour of hell's defeat, of heaven's victory. The loud voice in which the Holy Sufferer cried, "Finished," proclaimed His victory. The rent veil in the temple witnessed it. The opened graves announced His triumph over death. His glorious resurrection was God's vindication of His rejected Christ, His seal upon His finished and accepted work. That "wondrous Cross" has been the theme of preachers, witnesses, martyrs, ever since. The "preaching of the Cross" is still the power of God. It is the message of peace to all mankind. It never becomes, old, it

retains the dew of its youth. In the Cross, the Christian glories. It is his title and his passport to heaven. He stands upon its merit, and seeks no other. The Cross defies the blasts and hosts of hell. The devil dreads it, seeks to hide it, and plots in vain to vitiate its power. But "the Cross it still standeth fast"—"Hallelujah for the Cross." Let it be lifted high as a standard. It is the world's only hope. All who look to it—to Him who died upon it as Sacrifice, Surety, and Substitute, are sheltered, saved, and sealed for glory. In its virtues, all who trust the Son of God as personal Ransom, Redeemer, Saviour, are justified. In its values, they are accepted. In its triumphs, they partake. In its loss, they gladly share. Before a scoffing world, they bear its brand of shame, rejoicing. It will light them through "the valley of the shadow," up to the gates of paradise. Its sweet savour will meet them on the other shore. In the coming hour of change from mortality to life and conformity to Christ, of resurrection to incorruptibility and glorification with Christ, it will shine out with a radiance "brighter than the sun." The Cross will shine in eternal light amid the realms of glory, for "The Lamb is all the glory of Immanuel's Land." The first grand note of that great "Hallelujah" to be sung in the midst of the throne of God, by unnumbered hosts of the redeemed, is "Thou art worthy, for THOU WAST SLAIN." And rolling on through all the heavenly throng of crowned elders, white-robed multitudes palm-bearing hosts, and harping singers, is the chorus: "Worthy is the Lamb, that was slain"—the Lamb of Calvary.

## Abundance of Peace.

THE CAUSE AND COURSE OF A PEACEFUL LIFE.

BY THE EDITOR.

**T**HERE are very many who know that they are at "Peace with God" (Rom. v. 1), and fear no condemnation for their sins, who do not live in the enjoyment of that "Abundance of Peace," which ought to be the portion of the people of God here and now, and will be the common enjoyment of all mankind (see Psa. lxxii. 7), in that glorious time when the Prince of Peace shall reign and rule over the whole earth, and all usurpers and disturbers shall have been banished from the scene. This "abundance of peace," in which those who experience it now humbly delight (Psa. xxxvii. 7) themselves, is within reach of all true children of God, and will be the realised portion of all who accept God's way of obtaining and enjoying it. This way is simply and fully set before us in the Word, with the same assurance of its personal enjoyment as is the way of salvation. In seven aspects this "perfect peace" is described (Isa. xxvi. 3).

Acquaintance with God in His character.

Relationship to Christ in Heaven.

Love of and obedience to God's Word.

Confidence in God for Preservation.

Prayerfulness always, about everything.

Practice of Godliness in daily life.

Pursuit of peace, in relation to others.

ACQUAINTANCE WITH GOD, is the beginning of true peace. "Acquaint now thyself with Him, and be at peace" (Job xxii. 21) is the one Divine prescription for the troubled soul. To "know" God,

and Jesus Christ whom He has sent (John xvii. 3), is life and peace. He is not "hard" and "austere" (Matt. xxv. 24; Luke xix. 21, 22), as legalists say, but "rich in mercy" (Eph. ii. 4). He is not an exacting, but a giving God. "For God so loved the world, that He gave His only begotten Son" (John iii. 16), and "sent Him into the world that we might live through Him" (1 John iv. 9). His thoughts toward the sinner are "thoughts of peace" (Jer. xxix. 11). And so it was God Himself who planned and effected the great work of our reconciliation and peace. "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19), in that dread hour, when He smote His Shepherd, the Man who is Jehovah's Fellow (Zech. xiii. 7), when He stood as Surety and Substitute for the wandering sheep (Isa. liii. 6). To know God thus, and believe His love (1 John iv. 16), is to be "at peace," a peace made through the Blood of the Cross.

RELATIONSHIP TO CHRIST, now exalted in heaven, brings peace in another aspect to the believing soul. "He is our Peace" (Eph. i. 14), His blood is its procuring Cause (Col. i. 20), Himself its Bond and Security. It was of this peace of His, that He spake to His own, in the upper room, on the eve of His departure from them. "Peace I leave with you"—His legacy. "My peace I give unto you"—His gift. That peace in which He ever lived and walked and served, through the changing scenes of His earthly course. Amid life's woes, He always lived in peace, never afraid, never perturbed. On the Lake amid the storm, He slept in the boat.

His was peace "like a river" (Isa. lxvi. 12), calm, steady, settled, which nothing could annul or destroy. And to His own He says, "In the world ye shall have tribulation—in *Me, Peace*" (John xvi. 33). His people are "in Him" and "in the world" at one and the same time. Up there "in Christ," where all is peace, abiding; down here, living in its enjoyment, amid the storms of life.

" There in His unbroken stillness,  
His unmeasured endless peace,  
They abide with calm enjoyment,  
In a joy that cannot cease."

GREAT PEACE is the portion of all who love God's law (Psa. cxix. 165), that is, His Word which comes to them with all the authority of law, in which they delight (Psa. i. 3). The path of obedience to the will of God is a path of trial to nature, but to the renewed soul and submissive will, of "pleasantness and peace" (Prov. iii. 17). And while some will oppose and others desert them, the promise is sure,—"When a man's ways please the Lord, He maketh even His enemies to be *at Peace* with him" (Prov. xvi. 7). This has been the experience of thousands, who amid "evil and good report" have continued steadfastly in the ways of the Word, amid fierce opposition seeking to drive, and subtle seductions to draw them from the path of obedience to God.

PERFECT PEACE is the blessed portion of all who, in the confidence that "God is faithful," and can never forsake His own, commit themselves, with all they are and have, to His care and keeping. "Thou wilt keep him *in Perfect Peace*, whose mind is stayed on Thee, because he

trusteth in Thee" (Isa. xxvi. 3). No slavish fear of foes, no cankering care of consequences, disturb their peace. Even when enemies are around, they say in the confidence of faith, "I will lay me down *in Peace* and sleep: for Thou, Lord, only makest me to dwell in safety" (Psa. iv. 8).

PRAYERFULNESS always, about everything (Phil. iv. 6, 7) is the Divine antidote to a life of cumbering care, and anxiety, and burdens, which God would have His people commit to Him for disposal. "Casting all your care upon Him, for *He careth for you*" (1 Pet. v. 7). "In *nothing* be anxious, but in *everything* . . . let your requests be made known unto God." He delights to be used, and never turns a deaf ear to the cry of need. And even when no pressing burden is on the soul, in the daily round of life, the Word of counsel and of promise is, "In *all* thy ways acknowledge Him, and He *shall* direct thy paths" (Prov. iii. 6).

And when the answer of God seems to wait, when the deliverance seems to tarry, and "the way of escape" seems long in opening, the heart will be at rest in the assurance that the whole matter is in God's hands, and all must be well. To the praying soul, who thus commits its cause or care to God, the promise will be fulfilled, "And the peace of God shall keep—shall guard (R.V.)—as a garrison guards a fortress, standing between it and the foe—"your hearts and minds *in* Christ Jesus"—always *in* Him, never without or apart from Him.

(To be continued.)

## The Church as Christ's Body.

PART II.—W. J. McCLURE, CALIFORNIA.

“FOR in one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor. xii. 13). Apart from this, we never could have been in the body. Every one who has rested by faith on the finished work of Christ, has had this baptism. There does not intervene a fraction of a second of time, between trusting in Christ and the Spirit baptism. What is said of the sealing of the Spirit is true of this baptism. “In whom also after that ye believed, ye were sealed with that holy Spirit of promise” (Eph. i. 13). The words, “after that he believed,” should be “*having believed,*” and give no ground whatever, for the thought of any lapse of time between believing and receiving the Holy Spirit.

In certain quarters, it is common to hear of “a fresh baptism” of the Spirit prayed for. Could such a thing be (as it cannot), it would mean that the one who thus prays, has got out of the body, and desires to be put into it again. But the Spirit's baptism is always into the body of Christ, and no member of that body will ever lose his place. Placed there by God, he is there for ever, and could the feeblest member be severed from it, the body would be incomplete. There is no “second baptism of the Spirit,” and no severance from or restoration to the body of Christ. Ere passing on to consider some of the practical results of this truth, when held by the believer in

fellowship with God, we would repeat the three essential things which bring the believing soul into membership in the body of Christ. The death of the Lord Jesus on the Cross: a personal faith in Him as Saviour, confessing Him as Lord (Rom. x. 9); and the baptism of the Holy Spirit, once for all.

CHRIST AS HEAD OF THE BODY (Eph. i. 22, 23; Col. i. 18). This is another vital truth to be received and held fast by all who compose the Church, the body of Christ. It is intensely practical. We suffer much from “not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God” (Col. ii. 19).

No truth has suffered more than this, from the sects and systems that make up the professing church to-day. All true ministry for the upbuilding of the body of Christ, flows down from the Head in heaven, through the members, as He may be pleased to use them. To set up any human order or arrangement of ministry, is to interfere with the functions of the body as directed by the living Head in heaven. Each denomination or congregation, when assembled in the capacity of a church, has its official head—call him minister, leader, president, or any other designation—directing and controlling all the functions of that company. This is a denial of the place of the Lord Jesus Christ as Head, and is practically to cease “holding the Head.” The result is, spiritual loss of a most serious character to all believers there.

THE NEED OF A RIGHT CONDITION.—It

is something surely to thank God for, to have been delivered from the machinery of man-made systems, which displace the Lord in His Headship, and hinder the Holy Spirit in His operations, when gathered together in assembly in the simple, Scriptural way described in the Epistles. But if the members of Christ's body are out of fellowship with the Head, He cannot use them in any spiritual ministry, and thus the body suffers from lack of spiritual nourishment. It is not likely that one who has been living a carnal, worldly life, all the six days, will be "in the Spirit on the Lord's Day. And if any number of such unspiritual persons take part in ministry, they do not uplift the assembly, for being out of touch with the Head, He cannot minister nourishment through them to others. The loss in spiritual edification and strength continually sustained by believers in the systems of man, through human machinery being substituted for the direct domination of the living Head and the administration of the Spirit, is beyond our comprehension. And so we may surely reckon, is the loss in power and blessing that is suffered, when those who profess to be the Lord's ministers, are not in a right condition to be used of Him in His assembly.

**THE ONE BODY, AND SECTS.**—No believer can consistently hold the truth, "There is one body," and at the same time belong to a sect. To do so, would be to deny in practice, what he professes to hold in doctrine. All sects are open to two fatal objections. First: All the sects of Christendom fail to recognise and receive ALL believers. Second: Most take

in those who are not believers, not born again. The body of Christ includes all the saved, but excludes all who are not saved. If the reader were asked, Are you a member, and of what? What would his answer be? To know the truth and confess it, the answer would be, "I am a member of the body of Christ, and of nothing else: "membership" is in the body alone. I meet in with some fellow-members of this body in the place where I reside, to carry out the Word of the Lord, as He has commended (Matt. xviii. 20; 1 Cor. xi. 1, 2, 23-33). But this is not a sect. It is simply an "assembly of saints" (1 Cor. xiv. 23).

**FELLOW-FEELING FOR THE MEMBERS.**— "The members should have the same care one for another" (1 Cor. xii. 25). Here, again, we are face to face with the sad results of sects, divisions, and parties. Every member of the body has a claim on me, just because that one is a member of the body, as I am. In the portion from which the words just quoted are taken, the apostle is urging upon all saints to care for each other. But the net result of forming sects and parties is, that those outside them, are very largely considered as having no claim on the care of those who are inside them. It is quite true, that there will be more in common with those who are walking in truth (3 John 3, 4), with whom we can have fellowship in much that it is impossible to share with those of the Lord's people who are in the sects, and whose position there, shuts those out from many a ministry, but the responsibility remains, to love and to care for all who "belong to Christ."

## Tribulation Saints :

WHO ARE THEY? WHENCE, AND WHERE ARE THEY?

BY WILLIAM LINCOLN, OF BERESFORD.

WITH a certain class of expositors, who see only one class of the redeemed, there is no dispensational distinctions observed. Everything of blessing or trial on earth, or of glory in heaven, is applied equally to all, by these. This arises chiefly from failing to grasp that which is clearly set forth in the Word, namely, that Christ Himself is the Centre of all the Divine counsels, and that to Him God has given an earthly as well as a heavenly people. Thus in Christ and in the Word, the Church, composed of all saints of this age of grace, has her unique heavenly place, and Israel, with the saved of other nations, their place and portion of earthly blessing. And the distinction of these three is very plainly marked. "The Jews, the Gentiles, and the Church of God" (1 Cor. x. 32), have each their place and portion assigned them, and it is only by "rightly dividing the Word of truth" (2 Tim. ii. 15), regarding these, that we can understand what awaits each of them in the future.

In Revelation iv., we are introduced to a scene in heaven, Here, symbolised by twenty-four elders, seen seated on thrones, as crowned and enthroned priests, made like unto their Lord as He now is (Heb. ii. 7), we see the whole of the heavenly people, no longer on earth, but glorified in the heavens. Of these glorified saints, the following distinctive things are noted. They sit and they sing redemption's song. This, neither angels nor saints of earthly

calling ever do. Their number is complete, as represented in the twenty-four courses of the priesthood (1 Chron. xxix.), as arranged by David for the future temple in the day of Solomon's glory. They are here seen all safely at home, before the judgments of heaven begin to come upon the earth. And this not in disembodied spirits, or prospectively as some have said, but in glorified bodies, here in worship, and in chap. v., after the Lamb has assumed the sovereignty of earth, in active service. Thus are they seen to be distinct in calling and place from other saints of God, who are to appear on earth at a later period, as described in chaps. vi. 9-11; vii. 9-17; xiv. 1-5. Who then are these saints and from whence do they come? That no living saint is left on earth, or sleeping saint in the grave, at the moment of Christ's coming to the air 1 Thess. iv. 14-17 and 1 Cor. xv. 51-54, fully informs us. So that of those who compose the Church, not one will be found on earth during the times that intervene between the Lord's coming *for* His own and His return *with* them in glory. But in these times, God, while sending His judgments on the world, as described in chap. vi., will resume His dealings in mercy with Israel, so that there are found a feeble few whose hearts are turned to God, to hope in His mercy thus early, before "the time of Jacob's trouble" (Jer. xxv. 7), called in Matt. xxiv. 21, "the great tribulation," begins. And these having been martyred for their faith, are heard in chap. vi. 9-11, crying for vengeance on their foes. The character of their prayer, marks them quite distinct

from saints of the present time, who, like their Lord (Luke xxiii. 34), seek no vengeance on, but plead for mercy for their foes (Acts vii. 60). They are distinguished also from those who are to suffer in and come out alive from the great tribulation (Rev. xx. 4). Then in Rev. vii. 9-17, and just before their hour of fiery trial begins, the tender solicitude of God is seen in numbering and sealing a number of His earthly people as "His elect" (Matt. xxiv. 22, 24, 31) for preservation amid the seductions and persecutions of the time, when the Beast of Rev. xiii. will demand their worship and allegiance. In chap. xiv., after the tribulation is over, this identical one hundred and forty-four thousand are seen as victors, standing with the Lamb on Mount Zion. These are wholly of the Jewish people. But in chap. vii., "a great multitude of all nations" come into view along with these elect preserved ones of Israel, and they also have come "out" from the great tribulation," and are here seen celebrating their salvation. Who then are these? We answer, saved Gentiles, those have been saved through the preaching of "the everlasting Gospel" (ver. 6), and who, "fearing the Lord" (chap. xv. 4), refuse to worship the Beast as their God, or serve him as their master. These, with the elect of Israel, become the nucleus of God's new family of His earthly people, in striking contrast to His heavenly people in Christ, already glorified in heaven. Of many contrasts, the following may be specially noted:—The distinction between Jew and Gentile, which for the present age ceases to exist (Rom. x. 12; (Eph.

ii 14, 15), among believers, is again resumed. Their names are said to have been inscribed in the Lamb's Book of Life FROM the foundation of the world (chap. xiii. 8), but the predestination of the heavenly people is "BEFORE" its foundation (Eph. i. 4). They are not enthroned as the elders in chap. iv., nor do they wear the victor's crown. They "*stand before* the throne," and say "Amen, blessing . . . be unto our God." The glorified church *sits* and sings, "Worthy is the Lamb." Their place is on "Mount Zion," the nearest point of earth to heaven (Isa. ii. 2), as a people saved for millennial earthly blessing, a "first fruits" (ver. 4) of the earth's population for God and the Lamb, the nobles and associates of His earthly kingdom. These two companies are to stand before Him together on the sea of glass mingled by fire at His appearing, bearing palms and tuning harps, honours peculiar to them, but not once named for the heavenly saints. So that the three groups named in 1 Cor. x. 32, "the Jews, the Gentiles, and the Church of God," reappear here in their distinctness, at the close of the present time of grace. The sphere of "the great Tribulation, and of their sufferings is to be in Judea and Jerusalem, in which the "sabbath" is observed and where the image of Antichrist is set up in the temple. But there is not a word to warrant the thought that any member of the Church, the body of Christ, will be left to pass through the great tribulation, or to share in any of the events that are to transpire on earth, between the coming of the Lord *for* His own, and their appearing *with* Him in glory.

## World-Logged.

**A** WATER-LOGGED vessel is a pitiful sight. Her sails tell that she is made for motion, to glide across the waves. Her helm is there, to guide her to the desired haven. But she lies like a log, incapable of movement. What has happened? Simply this. The element in which she is intended to sail, has got unto her hold, and spoiled her for that purpose for which she exists. She is all right so long as she is *in* the water, but all wrong when the water gets into her. And that silent, water-logged vessel, lying helpless and useless in the sea, is what we may see any day in the spiritual realm. There, are Christian men and women, who in their years of spiritual buoyancy, when the breezes of heaven filled their sails and their helm answered to the touch of their heavenly Owner, glided across the sea of life, in their beauty and brightness. They brought the fruits of heavenly fields from far, for the strength and refreshment of many a weary soul. But the world got into them. Love of money, the desire to be wealthy, a wish to live in better style, to have grander houses, more up to date furniture, and to keep pace with their worldly neighbours around them, were yielded to. Not without misgivings and reproofs of conscience at first, but as these were silenced by easily found excuses, world-love flowed stealthily on, and gradually they went under, and now they are world-logged. And the net result is, that they have ceased to be of any use to God, or to bring anything of spiritual blessing to their fellows. Lor was one of these. He

first "pitched his tent around Sodom" (Gen. xiii. 12), next is seen in it, and finally *it* in him. He was Sodom-logged, and had to be dragged out from it, rescued as "by the skin of his teeth," as Job puts it. Let us watch the beginnings of this condition. It is very popular, very harmless-like, but extremely solemn. To waste a life that should have been lived for God, to gain a position that will look poor enough in the light of eternity, and to miss the highest honour given to man on earth—to go through the world *in* but not *of* it, is a loss that none can reckon—a loss here, to God and man. For God loses His joy in a child disobedient to His call, and the child loses his Father's company.

---

### The Morning Cometh.

**O** HARK! I have news, glad news for thee,  
It has thrilled my soul with joy,  
And to sound it abroad henceforth shall be  
My lifelong sweet employ.  
"The morning cometh!" The radiant time  
We have long'd for, hasteth nigh!  
O publish the tidings in every clime,  
Proclaim it from earth to sky!

As the early sunbeam is breaking forth  
And lighting with glory the waking earth,  
Hast thou heard the sweet burst of joyous praise  
Which seemeth to rise in the morning lays  
Of the birds to the glorious sun?  
Thus soon shall a song, a wondrous song,  
Triumphant, glorious, free,  
Hail, the first glad ray of that endless day,  
And praise HIM eternally!  
For "the morning cometh!" The radiant time  
We have longed for, hasteth nigh.  
O publish the tidings in every clime,  
Proclaim it from earth to sky!



## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

VIII.—MINISTRY, ACCORDING TO THE WORD OF GOD.

THE recoil from a one man ministry, elected by or for the people, and made permanent by human ordination, had the effect on some, of causing them to suppose that every man was free to publicly preach and teach, apart from gift and grace to use it. This was very shortly proved to be erroneous, both in theory and in practice. When we came together as worshippers, to exercise the common functions of our priesthood (1 Pet. ii. 5), guided by the Spirit (Phil. iii. 3, R.V.), any were at liberty to lead the praises, thanksgivings and worship, as they had ability. But this principle does not apply to a meeting for the preaching of the Gospel. Some thought it did, and it was tried, but found wanting. For all are not evangelists, or fitted to speak in public. Only those who are, should occupy the platform. When this was seen to be the Lord's way, the next thing to be considered was, how were those so fitted to be known, and how were arrangements to be made so as to give all who were thus gifted, an opportunity to exercise their ministry? Of course, the wide world is open, and there is need for the Gospel everywhere. But our first responsibility was toward the assembly's own Gospel testimony, as carried on in our hall on the evenings of the Lord's Day. This had been continued for a time by helpers from other places, who, hearing of our need, had willingly offered their help. And God had blessed their ministry to conversions. But

we found that continuous help from other places gave little opportunity for exercising and developing any gifts of preaching, among ourselves, which several young men had proved themselves to possess, and had used in acceptable preaching of the Gospel, in cottages and in the open-air. So it was arranged by those who took the oversight, and had special care of the Gospel work of the assembly, that while ALL whom the Lord sent into our midst would be gladly welcomed when they came, none should be specially asked or arranged for, to take a month or any specified period, as had been recommended by some who wrought on that system. We had found that if a preacher had no fresh message to give, no Holy Ghost power in his preaching, and no results in conversions, a month was too long for his unfruitful ministry. If in power, the people coming increasingly to hear, and the Lord working with him, to cut his ministry short to make room for another, who might be out of condition, to continue what the man sent from God had begun, would be a serious mistake, and as we had already proved to our cost, might damp out the work of the Spirit of God in our midst. So we ceased from the "open meeting" system, in which *any* man might speak—or, as sometimes happened, all sat dumb, the audience wondering what they had come for—and also from the "monthly minister" way, to be guided by the Lord, as we ought always to be, to welcome and make room for whom the Lord sends from afar, or calls and for the occasion fits, from among ourselves, to preach the Word. And He has not failed us.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### THE SINNER IN NATURE,

As pictured in Titus iii. 3.

- " Foolish "—for ourselves.
- " Disobedient "—toward God.
- " Deceived "—by Satan.
- " Serving divers lusts "—openly.
- " Living in malice "—secretly.
- " Hateful "—of God and all good.
- " Hating one another "—in all evil.

#### GOD'S GREAT SALVATION.

As described in Titus iii. 4-6.

- The Kindness of God—Its Source (Eph. ii. 7).
- " The Washing of Regeneration "—Its Method (John xiii. 10).
- " The Mercy of God "—Its Message (Eph. ii. 4).
- " He Saved Us "—Its Certainty (2 Tim. i. 9).
- " Through Jesus Christ "—Its Channel (Rom. v. 17-21).

#### THE SAVED SINNER.

As described in Titus iii. 7, 14.

- " Justified by Grace "—His Position.
- " Made Heirs of Life "—His Possession.
- " Maintaining Good Works "—His Occupation.

### CONCISE SCRIPTURE SUBJECTS FOR STUDY.

#### POSITION AND PROGRESS IN THE FIRST DISCIPLES.

- " To Christ " (Matt. ix. 9)—For Salvation.
- " With Christ " (Mark iii. 14)—As Learners.
- " In Christ " (Eph. v. 30)—As Members.
- " For Christ " (2 Cor. v. 19)—As Representatives.

#### GABRIEL, A PATTERN MESSENGER OF GOD.

Luke i. 19.

- He stood in the Presence of God (Psa. ciii. 20)—His Position.
- He was sent to Speak for God (Gal. i. 16)—His Mission.
- His was sent to shew Glad Tidings (1 Cor. i. 51)—His Service.

## The Young Believer's Question Box.

### "In Christ" and "in the Lord."

Am I right in believing that the expression, "in Christ," is true of ALL saints, and that equally so are the words "in the Lord?" Some who publicly

teach, distinguish these, and would apply the words "in the Lord" ONLY to such as are manifestly owning and honouring Him in their life and testimony. Is this according to Scripture?

The words "in Christ" and "in Christ Jesus" are very frequently used—especially in Paul's Epistles—to express the spiritual oneness that exists between Christ in resurrection and all His people. They are "in Christ Jesus," and their being there is by no act, or through no merit, or obedience of their own. It is the work of God. As we read in 1 Cor. i. 30, "OF HIM are ye IN CHRIST JESUS." Individuals (Rom. xvi. 7) and churches (1 Thess. ii. 14) are so described, and in general the designation points to relationship and acceptance, rather than to character and conduct. "In the Lord" generally—we cannot with such Scriptures as Rom. xvi. 8, 13, before us say, exclusively—characterise behaviour, action, and the quality of service rendered to Him by those "who belong to Christ." The title "Lord," connotes ownership and control. A life "in the Lord" will be one in which His control is owned, and His Word obeyed (Luke vi. 44). "The work of the Lord" (1 Cor. xv. 58) is what He has authorised. To "labour in the Lord" (Rom. xvi. 12; 1 Cor. xv. 58) is not only to do His work, but to do it in His way. To marry only IN THE LORD (1 Cor. vii. 39), implies much more than if it had said "only in Christ," for not every couple, although both "in Christ," marry in subjection to and under the guidance of the Lord. There may be the same mind in a number of believers, but if it is not gained in subjection to the Word of God, it may not be "the same mind IN THE LORD" (Phil. iv. 2). And a ministry may be entered on and pursued with much earnestness and apparent success, which has not been "received IN THE LORD" (Col. iv. 17), but chosen from a liking to it, or adopted as a profession and a means of livelihood. Some "wax confident" in their own ability to preach, but this if to be distinguished from "waxing confident in the Lord," as Phil. i. 14 is better read. So that we may surely say that, while "in Christ" and "in the Lord" surely both apply to Christians, the former words have reference to relationship and position, which is all of grace and inalienable; the latter direct our thoughts and ought to exercise our hearts unto character and conduct, becoming those who are "not their own," and in such ways and works as are worthy "of the Lord" (Col. i. 10) and "well pleasing to the LORD" (Col. iii. 20).

## Answers to Correspondents.

STUDENT.—Constantinople, the then capital of Eastern Christendom, fell into the hands of the Turks in 1453. The last of the Constantine Emperors fell in the battle, and Mahomet II. transferred his throne to the conquered city. The number of the years under which it has been under Mohammedan rule have no prophetic significance. Prophecy has as its centre in Israel and Palestine, and other nations only come into reckoning as they are brought into contact with, or are found in opposition to, God's earthly covenant people.

A. L., DURHAM.—No man seeking the peace and prosperity of an assembly of Christians, will force his ministry upon them, even should he consider they need it. Better to go to other spheres, than form parties and foment divisions by teaching what they will not receive, or ministering to a people who do not want it. If they are wrong, God will deal with them about that. But you are neither their judge, nor the administrator of their chastisement.

G. A., GREENWICH.—Congregational singing, whether in the worship of God, in a prayer meeting, or before the preaching of the Gospel, should always be in such hymns and tunes, as all can intelligently and heartily join. Some are not acquainted with music, and do not sing "by the book," but by the ear. It may not always be what a musical critic would desire, but if it be "heart melody," such as Eph. v. 19 commends, it will be well-pleasing to God, and should not be evil spoken of by those whose ear may be clearer, but hearts colder than those who offer their best to God, in that praise which "glorifies" Him (Psa. l. 23). An occasional hour, at a convenient time, in a suitable place, to learn a new hymn, or practice the singing of a suitable tune, will help to harmonise and improve united singing, and may surely be conducted in a godly way, giving no offence to those who have good cause to fear the introduction of "musical evenings" and "choir practices."

W. J. G., BELFAST.—The Gospel, simply and faithfully proclaimed in the Holy Ghost's power, is all that we need to "attract" to our meetings, and if it is so preached it never fails to draw those who are seeking after God. and who know something of their need. And although their number may be smaller than those who are caught by sensational subjects, modern methods and accompanying music, they give more heed to the message, and the results

are far more satisfactory. For it is perfectly well known, that the "large meetings," got by "up to date" methods, and the many "professions" of conversion, under shallow preaching and sentimental singing, do not bear the marks of being the work of God, but are the imitations of man, and bring with them mostly, where they are received to church fellowship, weakness, and a blighted testimony. It is better to go on steadily and steadfastly in the Lord's way of evangelisation, doing His work as He has bidden us, even if the apparent results seem small, than to adopt the world's methods of doing God's work, and have as the net result, a harvest of unreal profession and untimely fruit, not the work of the Spirit of God, but of the ingenuity of man.

## Subjects of Special Practical Interest, To Assembly Leaders and Helpers.

### The Value of Letters of Commendation.

In the assembly where it has been my privilege for some twenty years to be, it has been the practice, to give a Letter of Commendation to all leaving for other places permanently, and to advise Christians on a visit to other assemblies to take such a letter with them. We have found this custom to be acceptable to all, and its use according to Scripture precedent and pattern (Rom. xvi. 1; Acts xviii. 27). But some have lately come amongst us from places where no such care is evidently exercised, but where all who say they are Christians are received to Christian fellowship on their own testimony. And they are very zealously agitating for this system to be recognised and adopted, among us. The elder brethren, almost to a man, are not in favour of this change. They see its dangers, and insist that those coming from other places, who are "unknown by face" (Gal. i. 22) to any of us, should for confidence, be commended by those who know them in assemblies where they are.

We believe it to be according to the Word and for godly order, that Christians visiting assemblies, in which they are personally unknown, should always take with them a letter of commendation given them by responsible brethren in the assembly where they locally are. It costs little trouble, and goes far to promote godly order and prevent improper persons from finding entrance, who have no right to be there. Only such as claim to have the "liberty"—as they call it—of taking their

friends and week-end visitors with them to "their church" object. This is a recognised habit among the denominations, and it is those who have not got rid of their ways, who wish to continue it. They want to have their friends with them without having to disclose anything either of their spiritual condition, or ecclesiastical connections, but only to say "Mr. S. from G. is with us to-day," without consulting anybody. We know of cases in which manifestly unconverted persons have been in this way brought in by relatives, who assumed, without much inquiry, that they were Christians, and of others who, if born again, were utterly unfit to be there, because of doctrines held, immoralities practised, and evil associations adhered to. The agitation of a few newcomers, ought not to be allowed to prevail, but firmly gripped in the bud. If they want a "free and easy" sort of meeting, to which one may invite his friends with the same ease as he invites them to his tea table, consulting nobody, let them go where such ways are in practise. But do not alter, what is admitted by all who have experience in present days conditions, to be more than ever necessary, to keep false professors, "evil men," and "corrupters" of the doctrine of the Lord, and "troublers" (Gal. i. 7; v. 16), from finding easy access to God's assemblies, to do the enemy's work there.

#### Leading on Young Believers in the Truth.

We have a number of young believers, most of them converted in the Sunday School and at the Gospel meetings held in connection with our assembly, sound cases, all giving good evidence of being born of God, and desirous of following the Lord whose Name they confess. We help them on as we are able, by personal conversation, in social intercourse, and through what gift there is among us—which is not much—in public ministry and exhortation. But those who have a shepherd care for these young believers, and seek to guide affairs in the assembly feel, that if these and others of older years, who have lately come amongst us, are to take their part in the exercises of the assembly intelligently, and maintain their place of testimony outside of the world's religion, they need to be taught definitely and precisely the truths of God's Word, which are our only warrant for assembling as we do. There are not many to do it. Most of those who preach and teach, avoid all this line of things, if they know it. And there is little said on

such subjects in our larger gatherings, such as Conferences, &c. We are in a country town, and there are some seventy in the assembly. What would you advise us to do in furtherance of this?

Sound, simple, well-balanced ministry of God's Word on the constitution and functions of the Christian assembly is needed everywhere, and especially where there are young believers and untaught Christians brought out from the sects, with little intelligence of what they are there for. It is the lack of this, we are persuaded, that contributes largely to the prevailing lethargy and lack of real interest in worship and service, as it is the chief cause of so many artifices of the devil to divide the saints of God, prevailing. Knowledge of itself, does not ensure a right spiritual condition. No more does ignorance. But where the principles of God's Word are known, there is something to appeal to and bring exhortation and warning to bear on, whereas if there is no exercise on such matters—whether from indolence or ignorance—things decline and drift, without restraint. A week-night meeting, to which all believers in the place may be invited—for very many only know from hearsay what our principles of meeting are, and as prejudiced persons describe them—and all in the assembly encouraged to bring those they know to be interested. There are some to be found among us, and ready to give their help, who hold and are able to teach those truths—such as are set forth in 1 Cor., 1 Tim., and other Scriptures—which are our authority for assembling in the Lord's Name, and ordering those assemblings as He has commanded. Such truths, wisely and graciously taught, would go a long way to revive in spiritual freshness, increase intelligent worship, and restore to that path of separation from worldly religion which has been so much departed from in recent years. No doubt, such meetings will bring out opposition, oral and in print, for it seems that no effort to build up the broken walls of Jerusalem will ever be made, without the devil seeking in some way to prevent it. But what of that: it is the Lord's work, and it has got to be done. We are thankful to hear of a widespread desire—some of it from quarters least looked for—a genuine work of godly "reconstruction" of that which in years gone by was common among us, namely, clear and definite teaching as to our church position, why we are found outside all sects, and what is our Scriptural authority is for meeting as we do, so entirely different from the world's religious systems that are around us.

## Christ Glorified in Heaven.

TO the early visitors who, in the breaking light of that memorable Resurrection morn, stood in the empty tomb, seeking the body of their Lord, the heavenly sentinels, clad in shining garments, who guarded the sacred spot where their Lord had lain, said, "He is not here, but is risen" (Luke xxiv. 6). And forty days after, that Risen One, who had met and talked and eaten with His disciples, calmly ascended from the slope of Olivet and was "received up into heaven" (Mark xvi. 19), where God glorified Him (Acts iii. 13). And there He is at this very moment, a glorified Man in the heavens. There, His first martyr, Stephen, saw Him within the opened heavens, ready to receive His saint and servant to the rest and joy of the heavenly home, to which He Himself had come as the Forerunner and Welcomer of the "many sons" whose home-bringing to glory (Heb. ii. 10) God has entrusted to His hand. Very wonderful and very blessed it is to consider these things, and to meditate on the words in which they are communicated to us.

"He is not here." No, indeed. The earth was once the place of His pilgrimage, but never His home. He was the Stranger here. But He was not wanted in the world, for it "knew Him not." So He is no longer here, but gone to His heavenly home, the place of His honour and glory. And it is just because "He is not here," that there is nothing here to detain His saints, or to attract to and fix their thoughts on things below. Writ

large in letters never to be erased, faith reads, "He is not here"—not in the world's progress, its religion, or its prospects. And where Christ is not, where He is "disallowed," there His people should not, and if true to Him, cannot be. "He is not here" cuts the cords that bind the Christian to earth and its enjoyments, for if there was no place for Christ amid its scenes, there can surely be nothing to attract His redeemed ones there.

"He is Risen." Yes, blessed be God. Risen as Conqueror, Victor, Lord. Gone up on high as Representative, Firstfruits, and Princely Leader of His own, to prepare a place worthy of them, and presently to come again and receive them to Himself, to share the glory He has already entered upon. It is the fact that "He is risen," and that they too "have been raised together with Christ" (Col. iii. 1), that gives them interest in "things that are above, where Christ is seated on the right hand of God." So they set their affection on things above, where all their interests really are, and not on things "on the earth," in which Christ no longer is, and from which they expect very soon to go, to be "glorified with Him" (Rom. viii. 17) in that heavenly sphere.

Beloved in the Lord, it is the power of these great, these transcendent truths, welcomed by faith to the heart, and allowed to operate in the lives of saints, that makes them heavenly and spiritual, that *separates* from the world, and sets the heart on things above. And nothing else will do it. "Christ crucified," cuts all the cords below. "Christ glorified," forms new bonds above.

J. R.

## Divine Love.

EXPOSITORY NOTES ON I JOHN IV. 7-21.

WILLIAM HOSTE, B.A.

THE subject of this passage is love to the brethren, based on the love of God to us. It begins with an exhortation—"BELOVED, LET US LOVE ONE ANOTHER," backed by three reasons, "FOR LOVE IS OF GOD." If your father owns a goldmine, you will surely have some gold about. "AND EVERYONE THAT LOVETH IS BORN OF GOD." A son is recognised by his likeness to his father; his tone, his manner, are the same. "AND KNOWETH GOD." Close companions, married couples, become assimilated; knowledge produces correspondence of character and ways. "HE THAT LOVETH NOT, KNOWETH NOT GOD." He may claim acquaintance, but he is no friend; for "GOD IS LOVE." For a mirror not to shine, if turned to the sun, is impossible. So we, reflecting as a mirror the glory of the Lord, "are transformed into the same image" (2 Cor. iii. 18 R.V.). Now follows an exposition of this Love of God. How was it manifested? "GOD SENT HIS ONLY BEGOTTEN SON INTO THE WORLD, THAT WE MIGHT LIVE THROUGH HIM." Greater proof of love was impossible. On what condition was it granted? In response to love? "NOT THAT WE LOVED GOD, BUT THAT HE LOVED US, AND SENT HIS SON TO BE THE PROPITIATION FOR OUR SINS." Life, without forgiveness would spell condemnation. An atonement was indispensable and Christ supplied it. This lays on us a moral obligation. "BELOVED, IF GOD SO LOVED

US, WE OUGHT ALSO TO LOVE ONE ANOTHER. NO MAN HATH SEEN GOD AT ANY TIME. IF WE LOVE ONE ANOTHER, GOD DWELLETH IN US." An empty house is dead in the day, and dark at eve. An indwelt house expresses the character and tastes of the indweller; his care, his activities, and his resources; so the love of God is perfected in us; that is, finds its proper expression and expansion through our lives. How are we to know it? "HEREBY KNOW WE THAT WE DWELL IN HIM AND HE IN US, BECAUSE HE HATH GIVEN TO US OF HIS SPIRIT." And that Spirit cannot be hid, but moulds and fashions our outward conduct. The 14th verse, seems to resume the argument of verse 9. "AND WE HAVE SEEN AND DO TESTIFY THAT THE FATHER SENT THE SON TO BE THE SAVIOUR OF THE WORLD." The love of verses 9 and 10 was to us-ward; this is world-ward. The world, as such, receives neither life nor forgiveness, though the presence of Christ to save the world cannot be denied. God, however, does not dwell in the world, but only in a special class. "WHOSOEVER SHALL CONFESS THAT JESUS IS THE SON OF GOD, GOD DWELLETH IN HIM AND HE IN GOD. AND WE (emphatic), (*i.e.*, who confess the Name of Jesus) HAVE KNOWN AND BELIEVED THE LOVE THAT GOD HATH TO US," the rest remain insensible to it. "GOD IS LOVE, AND HE THAT DWELLETH IN LOVE, DWELLETH IN GOD AND GOD IN HIM." A break in love to one another, makes a break in our fellowship with God. "HEREIN IS OUR LOVE MADE PERFECT," lit. as in R.V., "Herein is love made perfect with us;" that is, the love of God finds its complete

expression in our love to our brethren, "THAT WE MAY HAVE BOLDNESS IN THE DAY OF JUDGMENT: BECAUSE AS HE IS, SO ARE WE IN THE WORLD." Some see in this last expression, an affirmation of our perfect standing before God—as Christ is, so are we; others, of our community of interests with Christ, "His sympathies and hopes are ours," but "HE" is emphatic, "that one," not Christ as such, but HE just spoken of, the God who is Love. The question is not of standing, but of walk; not of acceptance through Christ, but of our state of mind before the judgment seat of Christ, "that we may have 'boldness.'" If we in our love, are in a measure like Him in His love, we shall have corresponding "boldness" in that day, when all that has not been judged will come under review. The character of our walk will affect things then, as indeed it does *now*. "THERE IS NO FEAR IN LOVE, BUT PERFECT LOVE CASTETH OUT FEAR; BECAUSE FEAR HATH TORMENT. HE THAT FEARETH, IS NOT MADE PERFECT IN LOVE." Here the expression is modified. It is not the love merely which is not perfected, but the man. He shews by his fear, not only that God's love is not finding its true outlet in him, but that he himself has not reached his proper development in love. "WE LOVE ("Him" is omitted by preponderant authority) BECAUSE HE FIRST LOVED US." The measure of our love is, the measure in which we hold His love. The two things act and react. Failure to love, cuts off the enjoyment of Divine love. Hence depression and dread, under the chastening hand of God.

## Abundance of Peace.

PART II.—BY THE EDITOR.

ANOTHER aspect of this "Abundance of Peace" is named for appropriation and enjoyment, in Col. iii. 15, R.V. "Let the peace of Christ rule—arbitrate—in your hearts, to the which also ye were called in one body." The "heart" is here regarded as the source and spring of motive and action, "for out of it are the issues of life" (Prov. iv. 23). There arise many and many a question, which this "peace of Christ," the peace He possessed here, amid life's constant changes, and which He imparts to His people, left amid the same set of circumstances in the same ungodly world, will settle rightly. That peace, allowed to "arbitrate," to determine and decide when troubles rise, what attitude to assume, what course to take, not only as regards oneself and personal considerations, but in view of the effect upon others, fellow-members of the same body, so inter-related, and so organically one, that whatever is done by one member, or to it, affects for good or evil all the rest. This, when allowed to do its beneficent work, will calm many a rising storm, prevent many a rupture and division, and so decide in and dispose of that which the devil may use, and intends to use, to divide those whom God would have together, and mar that unity which we are exhorted to be diligent to "keep in the uniting bond of peace."

PRACTISING GODLINESS in daily life, doing those things that are "true and honourable and just and lovely" (Phil. ix. 9), things seen in all fulness in the

perfect life of Christ, and, in a measure in His servants, not only adorning and speaking well of them, but *doing* them, brings the presence, the companionship of God Himself. For the word of exhortation to "do" brings the promise, "And the *God of Peace* shall be with you." This is more than "the peace of God," inasmuch as the Blessor is more than the blessing. And this "God of peace" is He who "sanctifies wholly and preserves" His saints entire, without blame, unto, and "in the coming of our Lord Jesus Christ" (1 Thess. v. 23).

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

PURSUING PEACE, as well as *seeking* it (1 Pet. iii. 11, R.V.), is a Christian duty. In every path of life, seeking to *live*, as much as in us is, at peace with fellow-saints (2 Cor. xiii. 11), ever seeking to follow those things that make for peace (Rom. xiv. 19), eschewing all in word and in deed that might breed contention or cause estrangement, ever ready to yield anything and everything of our own, rather than stand for "our rights," Yet the godly lover of peace never looks lightly on evil, or allows it to pass unchallenged, in order to save possible trouble or undesirable service for God in dealing with it, and those who bring or indulge it. For the Divine wisdom is first pure, then *peaceable* (James iii. 17), and, like the great Peacemaking of Calvary, ever the result of "righteousness" (Isa. xxxii. 7), having its due, and "the Word of righteousness" (Heb. v. 13) its honour. No godly, abiding peace ever came, from

ignoring Divine claims or setting aside Divine commandments. But in all cases where "yielding" involves no compromise of what belongs to God and is His due, but only in that which is "our own," it is better to yield, than to wrangle for "rights," and so cause dispeace. Even if wronged or blamed, we may be assured that God will let no man who sets *His* interests before his own, be ultimately a loser. And thus becoming "peacemakers" (Matt. v. 9), who are called "blessed," they are the true "sons of God" (R.V.), in character like unto their Father, "the God of Peace."

PEACE IN THE CHURCH.—"The God of peace" (Heb. xiii. 21), makes His people "perfect," *i.e.*, fits and adjusts them so as to work harmoniously in every good work, for He is not "a God of confusion, but of peace" (1 Cor. xiv. 33), always and ever "of peace," alike for the individual believer and "the assemblies of the saints." And should anything arise to mar this Salem character in the Christian assembly, the faithful servants who bring the word of rebuke, or the severity of discipline to bear on disorderly ones (2 Thess. iii. 11-16), knowing well the danger of this (in itself a necessary thing), in straining the finer threads of that unity of the Spirit, which is ever to be kept in "the *uniting bond of place*" (Eph. iv. 3, R.V.), pray, "And the Lord of Peace Himself"—He who is Lord of and over all who serve and are served in His churches—  
—"the Lord of Peace Himself, give you peace, at all times, in all ways" (2 Thess. iii. 16, R.V.). May thus it be, through grace, in our happy experience.



## “Sound Speech.”

RECENT remarks and wholesome words in these pages on “The Tongue,” with its capabilities for good and evil, recall some words of the ministry of a beloved servant of the Lord, long gone to be in His presence—on this subject, which were a means of sanctification to those who heard them many years ago, and may, by the Divine blessing, prove a word for the edification of God’s saints to-day. We live in a time when “sound words that cannot be condemned” (Tit. ii. 8), are more than ever needed in social intercourse among the Lord’s people.

“There is an uncommon danger of falling into the spirit and ways of the ungodly in our conversation, and of adopting their vulgar and unseemly forms of speech. We little realise the potency of “the tongue” for good or evil, and for the furtherance or hindrance of fellowship among us as children of God. Naturally, our tongues are under control of the evil that is in us. They are “set on fire of hell,” using deceit, instinct with the venom of asps, walking proudly through the earth in the spirit of the words, “Our lips are our own.” And this is true of the amiable and refined, as it is of the coarse and vulgar. There may be refinement and attractiveness in the speech of some who are still the children of nature, but as nothing save spiritual death is in them, their words can be no other than the breath of that corruption which is within. In the day of new and heavenly birth, the old gives place to the new. A new life asserts its power within. The Spirit of

God becomes the controller of that new life. The Word of God directs its issues, and the tongue—with other members—is to become an instrument for the service of God (Rom. vi. 13), and for the blessing of others, speaking truth (Eph. iv. 25), and “things which become sound doctrine” (Tit. ii. 1), and what is for the good of others (Eph. v. 19). “Evil speaking” in all its forms is to be “laid aside” (1 Pet. ii. 1), and “put away” (Eph. iv. 31). In social intercourse, nothing but purity of speech should be found among those who bear Christ’s Name, nothing savouring of indelicacy, mimicry, or levity having any place. I have known a godly man to lift his hat and walk out from a company of professing Christians, because the head of the house in which they were assembled allowed improper words to pass unchallenged at his table, and I believe he did right. To silently connive at evil is to become a partaker in it. The Christian is to abstain from its very “appearance” (1 Thess. v. 22), and to “shun” words of a profane and vain character (2 Tim. ii. 16).

The Lord attaches great value to the use of the tongue in the service of His saints. “Sound speech that cannot be condemned” (Tit. ii. 18), “speech always in grace seasoned with salt” (Col. iv. 6), should be ever found among them, as distinguishing marks in their lives. But no “clamour or evil-speaking,” no “filthiness, foolish talking, or jesting,” is to have place for a moment among them.”

The subject is one for personal consideration, and honest practical application by all, as before the Lord. J. S.

## The Church as Christ's Body.

PART III. W. J. M'CLURE, CALIFORNIA.

THE claims of the Lord, will lead us to walk apart from whatever is contrary to the Word of God, and this action may be misunderstood and misjudged. But every member of the body, even if found amid the darkness of Catholicism, should be dear to us, and we should seek their good. We get a fine picture of this in 2 Chron., in a time when Israel was broken up and divided. In chap. xxix. 24, "The king commanded that the burnt offering and the sin offering should be made for ALL Israel." Many of them cared little whether Hezekiah included them or not. Indeed, more likely most of them resented his doing so. Then in chap. xxx. 1, we read, "And Hezekiah sent to ALL Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the House of the Lord at Jerusalem, to keep the pass-over unto the Lord God of Israel." This was according to the will of Jehovah as expressed in Exod. xii. 47.

If some "laughed to scorn" the messengers that were sent to call them to keep the passover, this would not make Hezekiah regret that he had included them ALL, in the offerings. So it is our responsibility, while compelled to walk apart from those who are connected with unscriptural associations, to Hezekiah-like, ever bear them up in intercession, and seek to win them from the unscriptural position and paths they have chosen, which keep those apart, who ought to be together.

THE BODY IN EPHESIANS AND IN COLOSSIANS.—Both these Epistles speak much of the Head and the Body. In Ephesians the emphasis is on the *Body*, while in Colossians it is on the *Head*. And with this distinction the teaching of each Epistle is in perfect harmony.

Take a passage in Ephesians i. 22-23, "And hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Note that word "fulness;" it means the "complement" of anything, that which fills up, or makes it complete. It is a wonderful word to be used of the church. What grace, that those who were lost and guilty sinners, should be necessary to Christ completeness. And yet so it is. He as the Head needs us all the members of His body, and would not be "complete" without them. Such grace might well humble is in His presence.

We now take a verse from Colossians ii. 9, 10, "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him which is the Head of all principality and power." The word "complete" here, gives us just the same thought as the word "fulness" in Ephesians gave us. In Colossians, Christ is seen as the complement of the body. All the body needs, is found in Him. In Him, "are hid all the treasures of wisdom and knowledge" (chap. ii. 3). This might surely lead us to "hold the Head," who has the competence to meet all the needs of the body.

A WORD OF COMFORT TO TRIED BELIEVERS.—We have spoken of the mem-

bers as set and expected by God to have a care for each other. We have to own that in this we fail very sadly. But the Head cares for *all the members*, and He never fails. Take an illustration. When Saul of Tarsus was persecuting the saints, the Lord Jesus met him and said, "Saul, Saul, why persecutest thou Me?" Saul might have replied, "How can I be, Thou art in heaven?" If he had said so, the Lord could have replied, "These are members of my body, and you cannot hurt them and I not feel it." We read in 1 Cor. xii. 26, "And whether one member suffer, all the members suffer with it." If this is true of the members, how much more is it of the Head. Through sin and failure, that true sympathy that should exist between the members may not be much in evidence. Some members may care very little for their fellow-members, and some may only care for those members with whom they have most in common. But the Head cares for *all* the members.

No truth can better establish those, who through wrong teaching, live in fear of being separated from Christ at last, and being lost, like this truth. In Psa. cxxxix. 16, we read, "In thy book all my members were written, which, in continuance, were fashioned, when as yet there was none of them." These words may well remind us of Eph. i. 4, "Chosen in Him before the foundation of the world." Loved from Eternity to Eternity, saved in time, and set in the body, no member of Christ's body can ever lose his place or forfeit the life and inheritance which God in grace has given.

## Support of God's Ministers.

COL. W. BEERS, DUBLIN.

THE apostle teaches in 1 Cor. chap. ix., the Divine principles as given by the Lord Jesus for the support of those who, at His call, give themselves wholly to the work of preaching the Gospel to the world, and ministering the truth to the saints throughout the entire course of the present dispensation. He has here given the pattern, and we are not at liberty to alter or improve it. The three-fold ministry of the evangelist, the pastor and the teacher, seems to be in view in the figures used in ver 7. The evangelist goes forth on "a warfare" (2 Tim. ii. 4) for Christ against the powers of hell, who as a strong man armed (Luke xi. 31), hold sinners in captivity. The Gospel preached by the evangelist is a message of "deliverance to the captives" (Luke iv. 18), to bring them from the power of Satan unto God (Acts xxvi. 18), and to this deliverance the devil offers resistance. The evangelist's work is in one aspect that of a warrior, and he is not to be neglected or left in the struggle, without that necessary support to which a true man, doing the Lord's work in the Lord's way, is justly entitled. The pastor who shepherds the flock, following after the straying, watching for the souls of saints as one who has to give an account of his stewardship to the Lord (Heb. xiii. 17), is not to be neglected. The "milk of the flock" (ver. 7) is not to be denied to its shepherd. The teacher, who ministers the Word for edification and comfort,

using all his time in the service of his Lord, is to be ministered to "in all good things" (Gal. vi. 6), by those who are "taught in the Word" by His ministry. And these "commandments of the Lord" are just as obligatory on all God's saints and assemblies, as any other given in the Word. To neglect them is to suffer loss. "The rich" are warned against with holding that which is due (James v. 1-4). And this applies to all who have more than they need to meet life's claims, in the position in which they are placed. There is cause for deep searchings of heart as to why so few are being raised up by the Lord to carry on His work in evangelising the lost and ministering to the saved. May it not be that those whom He has given for these ministries, have been in great measure neglected in temporal things, and their widows and orphans left to our care, allowed to suffer want, or be dependent on the "charity" of the world? These things ought not to be. They will not, if the Lord's honour is kept in view, and His Word allowed to guide. Three examples are set forth by the apostle in 2 Cor. viii.-ix. to stir up this grace of giving. First, God has bestowed His unspeakable gift; He gave for us His only begotten Son. Second, He who was rich, for our sakes became poor, and gave His all for us. Third, the Macedonian assemblies first gave themselves, and then out of their "deep poverty" ministered to the need of others. These Divine principles are left for our guidance, while the church is on earth. Bargaining and hiring in the service of God are not to be countenanced, although common in the religious world.

## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

### IX.—BYPATHS, AND THEIR ATTRACTIONS.

FOR several years, our numbers increased. Gospel work, carried on in the assembly's hall on Lord's Days, and at times nightly when an evangelist came among us on a visit, yielded precious fruit, the converts being taught the ways of the Lord and added to the assembly. For while we never hurried, or even invited any to "join themselves" to us, we did—as the Word of God very fully shows us those who preached the Gospel did in early times—teach those who believed, the truths of believer's baptism, separation from the world's religion, and gathering unto the Name of the Lord Jesus in the assembly, not as *our* Creed or Confession of faith, but as part of "THE faith of God's elect" (Tit i. 1), "once for all delivered unto the saints" (Jude 3, R.V.), not as a relic of the past, to be admired, but as the abiding Word of God, to guide and control all our ways, individual and collective, for all the days. These were happy years, full of activity and rich in spiritual experiences. It is just under such conditions that the ever-watchful enemy seeks especially to bring into an assembly of believers elements, which, if long permitted to work unchallenged and unchecked, make mischief. Ours began in a most insidious manner. Among those whom we had received to the assembly's fellowship was a brother, who had for a number of years been in what is commonly known as an "Exclusive" meeting, which for some cause had ceased.

For a while he sat alone, then came to our Gospel meetings, and forming acquaintance with some of the believers, who spoke of him as a "well instructed brother," he eventually applied for fellowship, and was received into the assembly—little being known of his antecedents. He was given a class of young men to teach, and it was not long before we had evidence that he was busy indoctrinating them in some peculiar "views" he held, and taking them through the whole history of "Bethesda," the Darby division and its results, which badly upset a number and led—as it was intended to lead—several into the "bypath" of Darbyism. When he had accomplished his purpose he left the assembly, taking a few of those who had been influenced by his teachings with him. We felt very sad over this, our first rupture. Some were influenced by it in an opposite direction, for shortly after these left us, others who had come from other places cried out for a "wider fellowship," with a certain going and coming with denominations and their missions, from which the Word of God had brought us out, and back to which it could not lead us again. As in the case of those who had gone to "Exclusivism," the saintly lives, edifying ministry, and service in the Gospel of some, were all held up as attractions to the positions that these dear brethren occupied, and as reasons for us recognising them there, and betimes associating with them in their denominational work. But while we are called to love all who are Christ's, because they are Christ's, we are not under obligation to go into the wrong

positions or to share in what we believe to be the unscriptural practices of our brethren, to manifest our love to them. On the contrary, we prove our love to the Lord (John xiv. 23) by keeping His words, and love to our brethren is always to be "in the truth" (2 John 1). So we have sought "through grace" given, to maintain what we believe to be the Scriptural position and path all these years—which is neither laxity nor narrowness, but a walk "in love" (Eph. v. 2), and "in the truth" (3 John 3).

---

### The Heavenly Vision.

LINES written to the dictation of a dear Christian man, who was deprived of his sight in middle life.

Once I could see, but ne'er again  
 Shall I behold the verdant plain,  
 Jewelled with flowers of colour bright,  
 Bathed in a flood of golden light ;  
 The birds, the brilliant butterflies,  
 These all IN THOUGHT before me rise,  
 The shining rivulet, whose song  
 Comes sweetly murmuring along ;  
 The sky, the clouds, the grass, the trees,  
 All waving, glancing in the breeze.  
 I see them pictured in my mind,  
 But THERE alone—for I am BLIND.  
 "BLIND," did I say? How can it be?  
 Since I, by faith, my Saviour see  
 Exalted on the throne above,  
 Beaming with mercy, grace, and love !  
 A view like this is better far  
 Than sun, or moon, or glittering star,  
 Or glowing landscape, sunny skies,  
 Or sight that's fair to mortal eyes.  
 It pleased my God to gently put  
 A veil before my eyes, and shut  
 All earthly objects from my sight,  
 Then, CHRIST REVEAL IN GLORY BRIGHT ;  
 Henceforth my word shall ever be,  
 "Once I was blind, but NOW I see."

## The Preacher and Bible Students' Column.

### EVANGELISTIC TRUTHS,

#### With Enlarged Notes and Outlines.

##### GOD'S ABUNDANT MERCIES.

Abundant Mercy (1 Pet. i. 3)—To the Needy.  
 Abundant Pardon (Isa. lv. 7)—To the Guilty.  
 Abundant Peace (Psa. xxxvii. 11)—To the Troubled.  
 Abundant Grace (2 Cor. ix. 18)—To the Believer.

Abundance of mercy 1 Pet. i. 3, of Grace Rom. v. 17, of Pardon Isal. lv. 7, and of Peace Psa. xxxvii. 11, are mercies which come to sinners through the Cross of Christ, and are declared in the Gospel. "Rich in mercy" Eph. ii. 4, exceeding abundant in Grace 1 Tim. i. 14, God meets the returning sinner, forgives him "according to the riches of His grace" (Eph. i. 7, and fills him with all joy and peace in believing Rom. xv. 13. Then gives Grace sufficient, for life 2 Cor. xii. 9, and service Heb. xii. 28, in which grace, all are to "continue" Acts xiii. 43, and "grow" 2 Pet. iii. 18.

##### GREAR REDEMPTION.

Redemption's Price (1 Pet. i. 19)—At the Cross.  
 Redemption's Perfection (Heb. ix. 12)—Eternal.  
 Redemption's Power (Rom. iii. 24)—In Salvation.  
 Redemption's Prospect (Eph. iv. 30)—In Glorification.

REDEMPTION—a word meaning to "buy out" from bondage, in order to possess, is a great evangelical truth, set forth in type in Exod. xii., in history Ruth iv., in fact 1 Pet. i. 19, and in result in are the Word. Redemption by Price, was effected once for all at the Cross. There, "eternal redemption" was obtained Heb. ix. 12. In virtue thereof, believers are justified Rom. iii. 24. In POWER Exod. vi. 6; Luke i. 68, it is experienced Psa. cxi. 9, in believing Eph. i. 7, from iniquity Tit. ii. 14, unto God Rev. v. 9. The redeemed are secured, unto "the day of redemption" Eph. v. 30, in which "the body" Rom. viii. 23 will share in its power Hosea xiii. 14, and the purchased possession Eph. i. 14, will be restored to its rightful Owner.

## The Young Believer's Question Box.

### The Divine Pattern of God's Assembly.

Am I right in believing that the principles of 1 Cor. xi.-xiv. are our abiding pattern for the ordering of our assembly's worship, the observance of the Lord's Supper, and mutual edification, in this day, in which it can no longer be claimed that in any town or village, all who are believers in Christ

assemble together in "one place," as chap. xi. 20, or "in assembly," as chap. xiv. 23 seems to indicate the Corinthian believers did? There seems to be much difference of opinion as to this, some saying that these chapters are simply a record of what was the practice in the early churches, without necessarily being an example for all time, while others insist, that they are an abiding pattern for us to follow?

If the Lord has given a pattern for His people to follow in their assembly gatherings at all, it is surely here. We believe that, like everything else that comes to us from an all-wise living Lord, who knows His people's needs and understands their weakness and wilfulness, this pattern, given by Him through the apostle, who "received" it from Him (chap. xi. 2, 23), and "delivered" it to the churches which, as "a wise master builder" (1 Cor. iii. 10), he was entrusted to found and to build up, was intended to be that to which all assemblies of His people all through the years of their earthly existence, are to conform. Else, how should the apostle write at the close of the group of chapters especially devoted to this very thing, "If any man think himself to be a prophet or spiritual, let him acknowledge that THE THINGS that I write unto you, are THE COMMANDMENTS OF THE LORD" (1 Cor. xiv. 37). We firmly believe that the legislation here given, is as applicable for to-day, as it was to those to whom it first came, and that we are no more at liberty to alter, add to, abbreviate, or amend the pattern here—and elsewhere—given by the authority of the living Lord, than Moses, as builder of the Tabernacle, would have been to change a colour in one of the curtains—say from purple to green—or to alter the shape or size of any of the holy vessels of ministry. For as the Lord's commandment covering each went forth, it was accompanied by the injunction, or its equivalent, "Look, that thou make them after the pattern which was shewed thee in the mount" (chap. xxvi. 9-40; xxvi. 30). And in the record of the rearing and ordering of the various parts, "As the Lord commanded Moses" (occurs again and again (chap. xl. 16, 19, 23, 32), telling how perfectly the Divine pattern had been followed and the Divine commandments had been observed. "THEN" a cloud covered the tent, and the glory filled the inner tabernacle (ver. 35). In order to have and enjoy the Divine presence, to prove the sufficiency of the Divine grace and power to meet all need, to supply and control all ministries, the Divine

pattern must be steadily kept in view and reverently adhered to, not because we like it best, but because it is the Lord's. We are well aware that this can only, be when there is spirituality, and that a mere form, even when according to Scripture, adhered to in a carnal way, gives little joy to God, and brings little blessing to men. But it is no cure for lack of spiritual power to cast aside the pattern the Lord has given, and adopt another more easily wrought out in practice. We believe the wisdom of God has so arranged that, when spiritual life runs low, and His people become cold and worldly, the result is soon apparent in disorder and confusion, with apparently no power to restrain or restore. But this should humble us, send us to our knees and to our God, rather than to adopt some human device, or join ourselves to some human system, in which the Word of God is "made of none effect," or set aside for "the commandments of men."

### Answers to Correspondents.

QUERY.—Dr. Lowth renders this verse (Isaiah liii. 9), "His grave was appointed with the wicked. But with the rich man was His tomb," which we trust may give the help you seek.

T. P.—Retaliation, or recompense in kind, is distinctly forbidden to Christians (1 Thess. v. 15). They are never to render "evil for evil" (1 Pet. iii. 9), but always good (Matt. x. 38; Rom. xii. 21). The opposite is the approved spirit of the world, and of course those who walk in its company become like it. This, we are persuaded, is whence these "differences of judgment" on such matters, which are now magnified as virtues, are derived.

W. M. G.—Neither one man ministry, nor every man ministry, has the sanction of God's Word. What is there taught is, that wherever God has "set" (1 Cor. xii. 28) in the Christian assembly those whom He has called, and the Spirit has qualified to minister, there should be recognition and full opportunity for such to exercise their ministry, whether one (Acts xviii. 27), two (Acts xv. 35), or six (Acts xiii. 1). As to how and when, that must be a matter of fellowship amongst themselves. A "ministering brother," engaged to "take the meetings" for a month, or any other stated period, makes this impossible, for he is "THE MINISTER" during the period of his engagement. In principle it is "clerisy," with certain limitations, but in no sense a Scriptural ministry.

H. B., EDINBURGH.—"Traditions," as that word is used in 1 Cor. xi. 2; 2 Thess. ii. 15, &c., refer to the oral teachings of the apostles, as received from the Lord (Gal. i. 12; 1 Cor. xi. 23), "once for all delivered" (Jude 3) to the saints then (2 Tim. ii. 2), "passed on" by word from one to another before the epistles were written, and collected as we now have them. The "traditions" of the elders (Matt. xv. 2) were additions to the Word of God which, wherever observed, made it of "none effect," as "the traditions of men" (Col. ii. 8) do now, say in infant baptism, confirmation, and much more. And it is quite easy to continue customs that have no higher authority than "We do this because it has been the custom," or "We must be like other folk." To keep right with God and His truth, we need to be continually bringing all we hold and all we have and do, to the touchstone of "the Book."

J. E. B.—"Bible Schools," under clerical and sectarian rule, in which the whole Word of God is not wanted or allowed, are no place for one whose desire is to go forth as the Lord's free servant, to serve as He may guide, and to do whatever He may appoint. The Lord trains His servants Himself, generally on very different lines from the schoolmen. But He trains and teaches "to profit" (see the lives of Moses, Samuel, David, Paul), which is not always apparent in man's "training for the ministry."

H. B.—The habit of singing three and four hymns at a Gospel meeting is not usually because the congregation is over full of praise, but rather because the preacher is short of matter. A Gospel meeting should have as its supreme object, the preaching of Christ (Acts viii. 5; 1 Cor. ii. 2). And anything whatever, that tends to hinder or obscure this, should have no place there.

### The Spirits in Prison.

Answer to a Question, in our May issue.

QUESTION.—Did Christ personally preach to the spirits in prison (1 Pet. iii. 19), between His death and resurrection?

ANSWER.—The verse mentioned certainly states that Christ IN SPIRIT preached to the spirits in prison; but it does not say that He did so between His death and His resurrection.

It will help us to understand the passage in which the words occur, if we note that verses 19-22

of this chapter form a sort of parenthesis, as will be seen by reading together chap. iii. 18 and chap. iv. 1. The exhortation in the latter is clearly founded on the statement made in the former, and the intervening verses may be omitted without any apparent break in the sense.

In the last clauses of chap. iii. 18, we have before us, both the death and resurrection of Christ; for "quicken" implies resurrection here, just as it does in Rom. viii. 11; 1 Cor. xv. 36, ect., and as the same Greek word does in 1 Cor. xv. 22, where it is translated "shall be made alive." That being so, it is plain that, when we pass on to verse 19, we must turn in thought backwards, and we do not reach again the point at which we were, until the resurrection of Christ is once more introduced in verse 21. This turning back is just as much a necessity if we refer ver. 19 to an act done between the death and resurrection, as it is if we refer it to something that took place thousands of years before. To escape it, we would have to connect the verse with an act done AFTER the resurrection. But for this there is no need, since similar parenthesis are common in the Epistles, and not infrequently we are carried in thought back far in the opening part of them, and then gradually led up again to the point at which the main argument was dropped.

If, then, we turn backwards at all at ver. 19, is it not as easy and much simpler to go back at once to Noah's days, and to look on it as describing from a particular point of view what then took place?

In the first chapter of this very Epistle, we are told concerning the Old Testament prophets, that "the Spirit of Christ which was in them . . . testified." Have we not here God's own light on the meaning of chap. iii. 19? If the Spirit of Christ testified in others, why not in Noah? Add to this, the further light given us in 2 Pet. ii. 5, where Noah is called a "preacher," and the Greek word used is the noun corresponding to the verb "preached" in 1 Pet. iii. 19. Then going further afield, we have in Eph. ii. 17 an expression very similar to "He went and preached," and which will help to explain it. It is, "He came and preached," and the context shows that it was through the agency of the apostles and others, though they are not mentioned. Is it unreasonable then that "went and preached" in 1 Pet. iii. 19 should mean through the agency of Noah?

An apparent difficulty is, the use of the phrase "spirits in prison," to describe the hearers of the message. This expression is probably used for two reasons. In the first place, it suits the one going before it. Christ "IN SPIRIT" preached to the "SPIRITS." Then, again, it forms a vivid contrast with an idea which underlies chap. iv. 6, and some other verses, namely, that death is to the believer's spirit a gaining of FREEDOM. These men of chap. iii. 19, when preached to, were "in the flesh;" now, because they disobeyed the message, they are "spirits in prison." On the other hand, when the "dead" of chap. iv. 6 had the Gospel preached to them, they too were "in the flesh;" but now, though dead, they "live in the spirit," because, when they heard the good news, they believed it, bearing as a result the "evil speaking" (ver. 4) of their fellows, and their "judging" (ver. 6), and possibly death itself at their hand.

If it be held that those of chap. iii. 19 must have been "spirits in prison," at the very time of the preaching, it follows that those of chap. iv. 6 must have been "dead" when the Gospel came to them, and dead too in the same literal sense in which that word is used in the preceding verse. But in the latter case, the final clause of the verse implies that they were saved through this preaching, and it would thus be made to contradict the plain teaching of the Word of God elsewhere.

In closing, I would remark, that it is well to give due weight to chap. iii. 20, for it completely disproves some very erroneous views of ver. 19. In it we see God in His long-suffering waiting on these sinners, and this in Peter implies the offer of salvation to them (see 2 Pet. iii. 5, 6, 9, 15). This went on all the while "the ark was a preparing," yet during that whole time they proved disobedient to God's call.

That being so, there can be no question of (1) these sinners getting any further offer, who, with 120 years of opportunity remained disobedient; nor (2) of the spirits in prison being, as some teach, a class of fallen angels, called in Gen. vi. "sons of God." The opportunity given for repentance puts the latter also entirely out of court. "Not of angels doth He take hold" (Heb. ii. 16, r.v.).

WM. RODGERS, Omagh.

[As this subject is one of much contention, and many contradictory views are held concerning it, other brief answers to this question from competent writers, will be welcome.—ED.]



## Christ, Seated and Expectant.

**I**N the Hebrews Epistle, the Lord Jesus is presented as seated in heaven, the expectant of a kingdom. He is seated, because His work of redemption is accomplished, and has been accepted. He is expectant, because the people of His purchase, the church for which He gave Himself a sacrifice, and the inheritance which He purchased by His ransom, have not yet come to Him in actual possession. The "sufferings" of which the prophets spake of old (1 Pet. i. 11) are past, but the "glories" that were to "follow" have not yet been manifested. A seated Christ tells us that the work by which our salvation, our access to God and heaven are secured, is a completed work, that there is no more to be done for our acceptance with God and meetness for heaven (Col. i. 12). An expectant Christ, waiting for His people and for the actual entrance on that "purchased possession" to which He has right and title, reminds us that He has not yet come to that which is His own, but is in patience waiting for it, and for that hour when He and His saints shall be "glorified together," and so enter on their joint inheritance.

A right consideration of these two present attitudes of our Lord in heaven, as seated and expectant, with the message they bring to the soul of the saint, should, if that sight produces its desired effect and that message is received in a lively personal faith, produce a corresponding condition of heart and life in the people of God. The sight of a seated Christ at God's right hand, having purged our sins

(Heb. i. 4), effected reconciliation (Rom. v. 10), and procured peace (Col. i. 20), should set the soul at rest in the presence of God, purge the conscience, and give the joy of access to God (Heb. x. 19), removing all fear and giving the heart rest in His presence. For there is nothing more to be done, to provide title and fitness for us in the presence of God. The blood of Christ gives an inalienable title, and the Spirit of God given consequent on redemption, and now indwelling the saints, gives ability to use that title in drawing near to God. But the Christian is expectant still, for until He, the "Firstborn" of the heavenly family comes to His own, until the "Heir" enters on the possession of His inheritance, His "brethren" (Heb. ii. 11), who are to share it with Him, cannot have their portion. And so they hope and wait, refusing to "reign" in a world from which their Lord was cast out, or to have a settled dwelling where He was a Stranger. They are content to be "despised and rejected of men," where their great Exemplar was denied His rights, and to suffer wrong where He was put to shame. They know well, that the kingdom must be entered through "much tribulation" (Acts xiv. 22), so they reckon on a rough passage, with the bright hope of a warm welcome to their City Home in that land on which their eyes have long been set, which the Forerunner has already reached, and in which He now waits, seated and expectant. These are great and glorious things indeed. But they will only yield their joy and strength, if they are welcomed to the soul and given their freedom in the domination of the life.

## Conformity to Christ.

NOTES OF AN ADDRESS GIVEN IN ABERDEEN.  
BY H. B. THOMPSON.

WE know we are predestinated by the grace of God to be conformed to the likeness of His Son (Rom. viii. 29). That likeness—a real and permanent one—will be ours perfectly when the Lord Jesus Christ comes, who will transform our bodies of humiliation, that they may be fashioned like unto His own body of glory (Phil. iii. 21), for “As we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. xv. 49). This is, to so speak, the Divine side of the transformation. But then there is the other side; the side for which we, in measure at least, through the power of God enabling us, are responsible. This, the apostle brings before us very clearly in 2 Cor. iii. 18, when he says, “But we all, with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image.” And I think we may judge of our advance in the Divine life, in proportion to the likeness of the Lord Jesus Christ, which is being manifested in us, and through us, and by us. The Lord Jesus tells us in Matt. xi. 29, that He is “meek and lowly in heart.” That meekness or that lowliness, is not natural to any one of us. It was through pride that Satan fell: he said, “I will be as God,” and God cast him down from heaven. He came into the garden of Eden and told Eve virtually that God did not really love her, or her husband. For if God had really loved them, He would not have withheld any-

thing from them, not even the fruit of that tree of which He had forbidden them to eat. Satan on that occasion said, “Ye shall be as the Triune God” (as the word “gods” should be rendered). And Adam fell, through partaking of that forbidden fruit. Satan well knew what he was doing, when he went to the garden of Eden and poisoned the spring. Now everything coming from that source bears its pollution. It was there he implanted those seeds of pride and folly, which are found in every human heart, no matter who or where, he or she is. If any have been enabled to repress their manifestation more than others, no thanks to us. It has been due to the grace of God, and nothing but His grace. But while we are predestinated to be ultimately conformed to the image of God’s Son, He means that we now, through our consideration of the life of the Lord Jesus Christ, and our contemplation of Him and of the perfection of His character and ways, should be transformed *daily* in spirit into the likeness of Him who was “meek and lowly in heart.” I sometimes think of the Apostle Paul’s reference to himself in 1 Tim. i. 13-14, where he speaks of how the mercy of God had abounded toward him who was formerly “a blasphemer, and a persecutor, and injurious” (or as the word in the original means, “*an insolent, overbearing man*”). The grace of God had so reached his heart and so transformed him, that he could by the Spirit of God say to the Thessalonian believers (in the first Epistle he ever wrote), “We were *gentle* among you” (1 Thess. i. 7). Ah! who made that smoking fire-

brand, that human volcano, as Saul of Tarsus once was, when he was "breathing out" threatenings and slaughter against the disciples of the Lord, into a *gentleman*? It was the grace of God operating on his heart, while in contemplation of the Lord Jesus Christ, and in companionship with Him who is "meek and lowly in heart." May we all know more of this transfiguring grace, until we are taken home, then to be perfectly like Him and eternally with Him, there to "see Him as *He is*."

### The Truth Rejected.

**T**HE truth of God may be rejected and we believe it often is, because if received and obeyed, it would bring reproach and possibly loss of friendships. But it may be slighted also, because of the unsavoury testimony of some who profess to own it. This is a very serious hindrance indeed. And we have often felt it was not so much the truth, as the manner and spirit in which it was spoken, that raised prejudice and drew forth opposition. And little wonder, if it be rudely hurled like rugged stones, or served out in a heterogeneous mass "like a dog's breakfast."

The man who stands in God's presence with the opened ear to hear as the learner, will always have the Word in season to speak (see Isa. 1. 4), at the proper time. And if, like the great Teacher, he speak what he hears from God, he that is "of God" will hear God's Word (John vii. 26). If others reject it, he is not responsible for that, seeing he has fulfilled his trust, and will in no wise lose his recompense, in the day of Christ.

## Nearing the Gloryland.

JOHN RAE, SEN., ESTEVAN.

**B**ELOVED, "The Time is at hand," and the grand fulfilment of the Lord's own sweet promise, "I will come again" (John xiv. 3), is surely near. We are living in expectation of that wondrous "moment," which will bring Him whom, though having not yet seen, we love, our glorious Lord and Lover, to "the air," to "shout" us up, and gather us all around Himself. The sleeping ones out of their graves, the living from the earth, all "together" to be for ever with Himself. Yes, indeed, we are nearing the Gloryland, our longed-for home, the gathering place of the scattered children of God. What a "gathering together" that will be! From every kingdom of earth they will come. All saved by grace, all destined for glory. This, beloved, is our hope. And what a "purifying" hope it is! How it severs the heart from things below, and fixes the affection on things above. And how it encourages us to press on through all difficulties, to the glorious goal! Only a few more now to be gathered in by the Gospel, out from the world into the church, then it will be "complete," and all who are of it "glorified together." It is really grand to be living in the daily expectation of the fulfilment of this. And in the happy hope of presently being with the Lord, and in our own eternal home. There will be no partings there. And the best of it all will be, as the hymn has it—

"To see Thy glory, and to be  
IN EVERYTHING conformed to Thee."

## Christian Stewardship.

A CONFERENCE ADDRESS. BY THE EDITOR.  
Read Matthew xxv. 14-30; Mark xiii. 34-46;  
Luke xii. 41-43; I Cor. ix. 16-18; iv. 1-3.

**T**HESSE Scriptures, and others, speak of Christian stewardship. The believer is not only a child in God's family, a member of Christ's body, a stone of that temple in which the Holy Spirit dwells, but he is a "steward of the manifold grace of God" (I Pet. v. 10). He has had his Master's goods committed to his trust, as the parable teaches, and is to trade with these for his Master's interest and gain, during the period of His absence. He has been entrusted—like Joseph in Egypt, in olden time—with the bread that is to feed those who are of the family of faith, and he is to give to each his portion in "due season." He has been "put in trust" with the Gospel of God, as the apostle speaks, and it is his business to see that those for whom that Gospel is designed and sent, get the message it bears.

A steward is not an owner: he is simply one in charge of his master's property, and "it is required in stewards that a man be found faithful." If in this he fails, he may be dismissed—as we learn from Luke xvi. 1, for wasting his master's goods—although he will still retain his place as a child in God's family. The latter relationship stands in grace alone; the former is one of personal responsibility. There are many forms of Christian stewardship, but, for our present purpose, we will limit ourselves to the consideration of two, mentioned in the Scriptures read, namely:—

1. The ministry of THE GOSPEL toward the world, and to every creature in it (Mark xvi. 15).

2. The ministry of all THE WORD of God among all the children of God (2 Tim. iii. 16, 17).

### STEWARDSHIP IN THE GOSPEL.

It was the burden of this stewardship that caused the apostle Paul to say, as he cast his eye across the great world, civilised and barbarian, "I am debtor" (Rom. i. 14). It was a sense of the responsibility that came with this "stewardship" of the Gospel, that made him cry—"Woe is unto me, if I preach not the Gospel" (I Cor. ix. 16, R.V.). Would to God that all of us in our varied measures felt the same burden, and were of the same spirit—the one talent men as well as the ten! And it applies to the assemblies of God's people, as it does to individuals. Each assembly has its peculiar stewardship. It is set like a "lampstand" (Rev. i. 20), in the place where it is, to give the light of the Gospel. It ought to be like the Eddystone lighthouse with its double motto, "To give light, and to save life." To shine and to save. Yes, that small company of God's people, living in that dark religious parish, with plenty of religious profession but little Gospel light, is to be a steward of God's Gospel to every sinner in it. And if it prove unfaithful to its trust, God may pass its service into other hands. An assembly of Christians—like an individual—is not worth the space it occupies on the earth, if it ceases to shine for God and spread His Gospel.

The evangelist, the gospeller, the way-side worker, the tract distributor who

abandons his work, buries his talent and goes in for ease or moneymaking—for the bed and the bushel both obscure the light—will hear of it from his Master, in the day of the judgment-seat.

There would not be a county, town, village, or parish in Great Britain unevangelised, if we were half-alive to our responsibilities as God's stewards in the Gospel. There would be no "half-time" preachers, no "stand-at-ease" evangelists, no half-asleep churches, and certainly no half-empty halls, if God's people were awake to the immense possibilities of their privileges and responsibilities, in spreading the Gospel. Just think of being "put in trust" with the most costly, the most mighty, and the last of all God's messages of grace to men!

Those who preach, should ever seek to reach forth to "regions beyond," and those who remain should "hold the ropes," as Carey said, praying for, standing by, and providing "the sinews of war" for those who are manifestly called of God to give themselves and their time wholly, to this stewardship. And whoever feels the burden of this holy trust, will seek whenever, wherever, however he can, at all times, in all places, to speak to sinners of Christ, to warn them to flee from coming wrath, and to tell them of God's love and God's salvation. We often think that the day of Christ may show, that more have been converted through these wayside, and what some call "irregular," methods, than through the orthodox platform and regular preaching. When one lays himself out for God and is willing to be used by Him, keeping his soul in a right condition, it

is wonderful what God can do with even a common but clean vessel. A ram's horn, the jawbone of an ass, five pebbles from the brook, serve God's purpose; in fact anything, so long as it is clean and humble and near to His hand.

#### STEWARDSHIP OF THE WORD OF GOD.

The second aspect of the Christian stewardship is, to give *all* the Word of God to *all* the people of God. Not according to the pattern of one very zealous man, who advertised that in a certain hall on a given night, he would "declare the whole counsel of God." That was rather a large order for a single meeting. He possibly meant that he was in a position to speak all that God might give him, keeping nothing back that would be profitable; not bound down by restrictions, so that he dare not mention certain truths. We must all claim such liberty, and woe betide that man who, either tacitly or by contract, keeps back what of God's Word he knows will give offence. But it must be given, as our parable teaches, "in due season" (Luke xii. 42), and he who thus ministers the Word, is to be a "wise" as well as a "faithful steward." Faithfulness will not keep back what is God's truth, and profitable to the saints: wisdom will give it in due season and proportion as they are able to bear it, giving milk to babes, and strong meat to those whose senses are exercised to receive it. A healthy babe will thrive on milk, but a joint of meat would choke it. The wise steward will seek to present God's truth with heavenly skill, as "apples of gold, in baskets of silver" (Prov. xxv. 11, R.V.), not to repel, but to gain.

## Sins of the Heart.

DR. A. T. PIERSON.

THERE never has been an outbreak of sin in a Christian's life, for which there has not been an *inward preparation* in the heart, long before. Here is a man, who has fallen into flagrant sin, at which the world points the finger of scorn. He has been outwardly a moral-living member of society, and it may be active in Christian work also, for many years. He seems to have suddenly lapsed into flagrant sin, fallen under the power of an irresistible temptation. No, that is not so. What, then, is the philosophy of it? Just this. There has been a gradual decline from God, a continuous letting down of his moral and spiritual condition, for a long time. He has been cherishing sin in his heart, secretly indulging and entertaining evil imaginations. He is likely associating with evil company in secret. He has been lowering the whole standard of his life, and losing steadily his power of resistance. He has been familiarising his thoughts to evil, and nourishing within his heart, the germs of what at length bursts forth in act, wrecking his life, and bringing untold dishonour on the Name of the Lord in his fall. Just as in disease, one becomes a prey, and is quickly prostrated by some fatal ailment, because for a long time there has been a preparation going on in his physical constitution with no power in man to combat or throw it off, so where sin is cherished in the heart, and indulged in the secret life, when some temptation is presented to that man in that condition, he goes down under its power.

## A Prayer-Hearing God.

FRED. STANLEY ARNOT.

THERE is still a prayer-hearing God in heaven. Here, in the wilds of Africa, in the midst of dark heathenism, we have been reminded of the reality of God hearing His people when they call on Him in truth. A tribe, whose chief is a decided Christian, truly converted to God, had a year of terrible drought, from which all their crops were likely to be lost. The heathen sneered at the helplessness of the Christians of this tribe, whose "rain doctors" had been discarded by the chief, after his conversion. The chief felt the reproach, and called the Christians together, appointing a day for humiliation before God and prayer, throughout his country, and sent an invitation to the people in a Makalaka village close by to join them. But these villagers, being heathen, sneered at the proposal, and retorted that they would abide by the counsel of their "rain doctors," in whose powers they had more confidence than in the Christian's God. The day of humiliation and prayer was spent, and many earnest petitions were winged in faith to the God of heaven, for His intervention in their distress. Towards evening, heavy clouds began to appear, and a drenching rain fell on and around the town of the chief. The gardens of the Christians lay alongside those of the heathen on a plain in front of the town, and in the morning it was found that while all the fields belonging to the Christians were well soaked with water, those of the scoffing heathen, remained dry as they were before.

## The Regions Beyond.

COL. BEERS, DUBLIN.

A CHIEF part of "the liberality" of the early churches of God was for the spread of the Gospel in "regions beyond" them, to which they in their Gospel preaching could not personally reach. There is the great heathen world, in all its darkness and need, to which the eye of the true Gospeller is or ought to be always directed. But there are "regions beyond," not so far afield, toward which we have a primary responsibility (see Acts i. 8), in taking or sending the Gospel to them. There are Romanised and Ritualised parishes and towns to which no ray of clear Gospel light comes, and there are drink-sodden villages and pleasure-loving resorts whose dwellers never hear the Word of God, or its testimony to grace in salvation and of judgment to come. To these it is *our* work to give the testimony of the Lord, and to "send" forth (see Acts xiii. 3, 4) in fellowship with the Holy Spirit, men who have proved themselves to be called and fitted for the work of evangelising them. And it is our responsibility to support such who have gone forth in this service. For it is not only when in our midst, labouring in the Gospel which they are entrusted with, that the servants of the Lord are to be remembered in the ministry of temporal things. In Acts xv. 3, they are seen to be "brought on their way by the church" to other spheres of service. And the Philippian Church communicated their gifts to Paul when he was evangelising far away from them in other fields (Phil. iv.

14-17). There are devoted servants of Christ preaching in unevangelised places where there is no assembly to invite or co-operate with them, and no Christian home to give them hospitality, who have a special claim on the liberality and fellowship of individual believers and evangelistic assemblies, who ought to feel the responsibility of spreading the Gospel of Christ in regions in which it is not heard. This is a matter in which the Lord's people need to be constantly kept in remembrance, not in the spirit of begging, or to raise money for emergencies, but as a chief part of their responsibility as stewards of God in dispensing His bounty to those purposes for which they have been entrusted with it. The withholding of what is due to God brings barrenness to the soul, and seldom benefits the saint, for as God says it "tendeth to poverty" (Prov. xi. 24).

### The Blessing of Contentment.

"Neither murmur ye" (1 Cor. x. 10).

"I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11).

SOME murmur when their sky is clear,  
And wholly bright to view;  
If one small speck of dark appear,  
In this great heaven of blue;  
And some with thankful love are filled,  
If but one streak of light—  
One ray of God's rich mercy—gild  
The darkness of their night.

In mansions, there are hearts that ache  
In discontent and pride,  
Why life is such a dreary task,  
And all things good denied:  
And hearts in poorest huts admire,  
How love has for their aid—  
(Love that not ever seems to tire)  
Such rich provision made.

## The Integrity of God's Word.

THOS. NEWBERRY, Editor of "The Newberry Bible."

**I**T is cause for continuous thanksgiving to God, that the Divine records of His revealed truth have come down to us through the ages, in their integrity, stamped with the seal of truth, proving them to be the revelation of God, His living Word which abideth for ever. Guarded with jealous care, handed down free from corruption, so that the original text, notwithstanding the dangers to which it was for centuries exposed, can be depended on as the Word of Truth, inspired by the Holy Ghost. And not only did the Providence of God guard these sacred records, but the Spirit of God, abiding in and with the church, watched over and preserved them in their entirety. And the believer has an unction from the Holy One, that he may know all things (1 John ii. 20), whose internal testimony in his spirit, responding to and bearing witness to the authority of these Divine oracles, leaves no doubt on the subject and reverent mind that the Scriptures are what they claim to be, the God-breathed Word of Him who liveth and abideth for ever. The same eternal Spirit, manifestly guided those who engaged in the translation of these Scriptures into the English language, guarding them from every fundamental error in their translation. It is the consciousness of this which has commended to our reverential acceptance, the Authorised Version of the Sacred Scriptures, as that on which faith may rest with unwavering confidence. Copyists may have made their

mistakes in minor details, and translators may have missed the meaning of words in conveying them to other languages, but the words, as originally written by the Spirit of God on the sacred page, are pure and perfect, lasting as eternity, and they cannot be "broken" (John x. 35). It is a solemn thing for any to disturb this restful assurance that the Bible is the very Word of God, or to cast doubt on the great truths which for centuries have entwined themselves round the hearts of true Christians. Those who have been trained from childhood in a reverential acceptance of the Scriptures, may refuse to receive any suggestive questionings regarding their reliability. But the evil effects of tampering with their integrity, and raising doubt as to their credibility, by men who have the reputation of being scholars and critics, will undoubtedly bear their fruits on generations to come, whose faith will be put to the test as to whether the Bible as it stands, is to be received as the very Word of God or not. The Authorised Version of the Sacred Scriptures was translated by men who were not only scholars, but reverential and devout Christians, and were helped in that work by the Holy Spirit.

### The Crowning of the Victors.

"I will give him a Victor's Crown" (Rev. ii. 10, Newberry's version).

**T**HE fight at length is finished,  
 Life's conflict nobly won,  
 And to receive their King's reward  
 Behold the Victors come.  
 All swords of earthly conflict  
 Now at His feet laid down,  
 And on each faithful warrior's head  
 Is placed the Victor's crown.



## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

### X.—Gospel Preaching and Ministry of the Word.

**I**N our early years of assembly life, we had frequent visits of God-honoured evangelists, of whom there were quite a few in these years, men who had given themselves to the work of evangelising the unconverted, and who gave all their days and every day, to this work, mostly in places where there were no assemblies, preaching in schools, halls, barns, and cottages, as the Lord opened doors for His Gospel. Sometimes it was laid on their hearts to visit the assemblies they had been used in planting, or increasing, for a special effort in the Gospel nightly, either in the hall where the saints were wont to meet, or in a public hall to which the townspeople would more readily go. We were always ready to welcome God-sent men, to co-operate heartily with them, and see that as the servants of the Lord they lacked nothing, not only while they laboured among us, but at other times as well. But we never invited, certainly never "engaged" any to come for a special time, as if *we* could determine how long God intended to work in our midst, or keep His servants among us. In this simple and, I believe, Scriptural course, we have continued, and regret to see so many departing from it, to what approximates to the "hiring" system, so ruinous to all spiritual ministry, but practised in all the "denominations" and "missions" from whose principles and practices God's Word has separated us. But while we have been greatly helped in our Gospel

testimony by such visits, we do not rely wholly on them, for an effective, continuous Gospel work, but seek to exercise what gift we have among us, in preaching the Gospel all the year through. And God has very graciously given His help in this and His blessing on it. We have the largest stated Sunday evening congregation in the town, and it is composed very largely of churchgoing people, who often bring their neighbours. We have no choir, use and need no organ, but sing the Gospel and praise God for salvation as a people who love it, and are in possession of the blessings it brings. And a man of the world, told publicly quite lately, that we are the only church in B, where there is good singing, "because all sing." In ministry of God's Word to the saved, we have much the same habit. When a brother gifted to minister the truth offers his help, for a Lord's Day or week nights, we gladly accept it, and seek to give a wide invitation to all God's people in the place to come and hear. And by this means quite a number have been helped in spiritual life, most of whom have ultimately desired to be in the assembly, though we never pressed them, but left God to lead them on by His Word. But we have all the year round an afternoon meeting on the Lord's Day for ministry and exhortation, with the object of mutually helping ourselves and feeding the lambs of the flock on simple truths they need. And during the week we have a prayer meeting and Bible reading, in which *all* are encouraged to take part, and most do. Without such stated ministry of God's Word, no assembly can grow.

## The Preacher and Bible Students' Column.

### GOSPEL SUBJECTS, WITH ENLARGED NOTES.

#### GRACE ABOUNDING.

Grace, Justifying the Guilty (Rom. iii. 24).

Grace, Saving the Lost (Eph. ii. 8).

Grace, Sustaining the Saved (2 Cor. ix. 8).

GRACE—Greek, "*Charis*"—the favour of God toward man, unmerited and free. Man is sinful (Rom. iii. 16). In relation to law, guilty (Rom. iii. 10). God alone is the Justifier (Rom. viii. 33). He pronounces the believing sinner, righteous (Acts xiii. 39), by Grace (Tit. iii. 7) alone. He SAVES by Grace (Eph. ii. 8), not of works, and sets the saved in Grace (Rom. v. 2), sustaining them all the way, by its sufficiency (2 Cor. xii. 9).

#### SEVEN POINTS IN SALVATION.

Its Origin is in the Mercy of God (Tit. iii. 5).

Itself the Free Gift of God (Eph. ii. 8).

Brought to us by the Grace of God (Tit. ii. 11).

Made known in the Gospel of God (Rom. i. 1).

Accomplished by the Power of God (Rom. i. 16).

Assured by the Word of God (1 Cor. xv. 2).

Sealed in Believers, by the Spirit of God (Eph. i. 13).

SALVATION—Greek, "*Soterion*"—the deliverance from sin's penalty, guilt and mastery, wrought by God for and in, all who believe the Gospel (Acts xvi. 31; Rom. i. 16). The MERCY of God is its origin (Eph. ii. 4). His GRACE supplies it as a free gift (Rom. v. 18), and BRINGS it to men (Tit. ii. 11), declaring and describing it in the Gospel (Eph. i. 13; Acts xxviii. 28). RECEIVED in faith, ACCOMPLISHED by Divine power (1 Thess. i. 5), it is ASSURED by the Word of God (1 Cor. xv. 2; 2 Tim. i. 9), SEALED and secured in the Spirit (Eph. i. 13). The Word Salvation is used in three aspects in the N.T.; past (Eph. ii. 8), present (Heb. vii. 25), future (Rom. xiii. 11).

## The Young Believer's Question Box.

### WHO ARE THE SLEEPING SAINTS?

Are the saints named in 1 Thess. iv. 14, as "them also which sleep in Jesus," the same as "the dead in Christ" of ver. 16? And if not, what distinguishes them? Does the word "sleep" bear the meaning on non-consciousness, or does it simply point to rest from labour, and active life in the body? There is very much questionable teaching abroad on these subjects, and I know some who

have, through accepting what I judge to be false interpretations of this Scripture, been gradually driven the whole way into Annihilationism. It began through accepting the sleep of the soul.

The whole passage is given by the apostle as something that had been the subject of a special revelation from the Lord, one of those communications directly given him by the Lord for His own (1 Cor. xi. 23)—"a mystery," as 1 Cor. xv. 51, puts it, something hitherto unrevealed; but now for the first time made known, and given to the saints as the very "Word of the Lord" (ver. 15), to meet the perplexity that had arisen in the infant church in Thessalonica. And this perplexity was, not regarding the living who were on earth waiting for the Son of God from heaven (chap. i. 9), but respecting some of their number who had evidently died—probably had been killed because of their faith in and testimony for the Lord Jesus. They had been taken from the waiting company violently, and without any apparent Divine intervention on their behalf. What had become of them? And would they miss the triumphs of that moment in which the returning Lord would change the living into His image (Phil. iii. 20, 21), and conform their bodies to the body of His glory. The answer concerning "the dead in Christ" in general is, that instead of being at any disadvantage through being absent from the body, they shall "rise first"—that is in point of time, before the living and waiting saints are "changed." And if some were martyred for their faith, that was only what had happened to their Lord, and to His earliest witness, Stephen, of whom it is recorded he "fell asleep" (Acts vii. 60), even amid the horrors of a violent death. The words concerning those martyred saints are, as literally rendered, "those who have been put to sleep, by—or through—Jesus," the Spirit using the same word as He does in recording the death of the first martyr. But while the Lord's special interest in and care for those saints who for His sake yielded their lives, is here shown in the words used to describe His part in their dissolution, it would be wrong to limit the application of them to martyred saints, and to rob the lone and long-time suffering invalid saint of their comfort. Surely He who smooths the pillow and ministers His comfort to such, in years of weakness, does not fail in "putting them to sleep" when the final hour is reached. So that we may take it, that the two phrases apply to the same people viewed in their relation to "Jesus" as the Saviour, by whom they are saved from

judgment, and to "Christ," IN whom they are accepted and secured for glory. The word "sleep" is never used of the soul, always of the body, and so also is the word "resurrection." There is not a shred of Scripture to warrant the thought, that the soul or spirit in its disembodied state sleeps, or is unconscious. On the contrary, the whole testimony of Scripture is, that it is "very far better" than in its best estate here in mortal body, as enjoying God's favour and engaged in Christ's service. There have been some very sad shipwrecks of faith ending in disaster to all true testimony for the Lord, among those who entered on the path of error, by accepting the doctrine of the "sleep of the soul," between death and resurrection, which sets the feet on that awful, downward, road, ending in a bold denial of all conscious punishment of the wicked, and a belief in their extinction like to the beasts at death.

---

### Answers to Correspondents.

DEUX.—Your correspondent errs in his definition of "tempted," as applied to our Lord in Luke iv. 2. The "temptation" was not from WITHIN, as ours usually is (see James i. 14), but from the devil presenting to Him objects WITHOUT, with suggestions intended to allure Him from His path of obedience to and dependence on His God. And the "temptation" was not—as it is from the evil within us—continuous: it had a beginning and an "end" (see ver. 13).

W. M'D.—We do not interfere in the world's labour affairs, nor indulge in political fireworks, criticising Governments and the like. Our pages were originally opened for WHOLESOME MINISTRY OF GOD'S WORD, and practical help to God's people in their spiritual lives, and to this we adhere. To provide "light" reading for those who believe in a secularised Christianity, and to give recognition to all sorts of sectarian institutions and practices, to please those who are drifting in that direction, might increase our circulation, but we are not minded to have it in this way. So we courteously decline your offer. We have no fear at all as to the Magazine's future circulation. God will see to that.

H. M., LONDON.—There is no such thing recognised in Scripture as "voting" in the things of God. Neither for the election of ministers or elders, nor in reaching decisions in administration. "One mind, one mouth" (Rom. xv. 6), in "one accord" (Phil. ii. 2), is God's way. Not a majority overriding

the consciences of their brethren, and pushing their point, heedless of the convictions of others. This may do for a Trades' Union, or a Political Club, but it is to have no place in the Assembly of God.

A. M'L., STIRLINGSHIRE.—The most effectual form of instruction in the Word, known to us, for the help of young believers is, to gather them together, each with a Bible in hand, and take up very simply and in order, the study of such subjects as salvation, justification, sanctification, eternal life, union with Christ, Christian walk, etc., getting them to turn up the texts, note them with pencil, giving opportunity to ask questions, express difficulties, and state their thoughts on any point of special interest. This form of ministry has largely fallen into disuse, and the "sermonising" habit of snatching out of its setting a "text"—which is used much in the same way as a clothes line is, on washing days—to hang out a long row of firstly, secondly, thirdly arguments and deductions, which generally neither expound nor elucidate the subject, but, as a wit once said in our hearing, "only make it more mysterious than ever."

---

### Letters to the Editor.

#### The Evils of Card Playing.

"I am deeply grateful for the warning given in a recent number of 'The Believer's Magazine' on card playing in Christian households. It is far more widely practised than most of us are aware, and is producing very sad results. A young man of my acquaintance was asked to play a game at 'whist' in a Christian home some time ago, 'not for money,' but simply as an amusement, the host remarking that 'there was no harm in it.' This young man, has, from this apparently harmless (?) beginning, acquired a taste for the evil practise, and has been led away from God. He is now found in the association of evil company gambling for money. It is to be feared his is not a solitary case. There is need for solemn warning to be given on this matter, and faithful rebuke administered—without the least consideration of their 'worldly position'—to any who practise or encourage it in their homes."—M. M. B.

#### Trade Agitations and Strikes.

"The present trade and Labour agitations, with their assemblings on the Lord's Day to discuss and arrange strikes, is having a baneful effect on the spiritual life and testimony of many who bear the Christian name. And unless a very decided testi-

mony is given against such ungodly conduct, which is opposed to the teaching of God's Word regarding the relations of masters and servants, as given in Eph. vi. 5-9; Col. iii. 22-25; vi. 1; 1 Tim. vi. 2, 3, and applicable for all time to the people of God, there must be in the near future a crisis, in which all distinct testimony to the Lordship of Christ and the authority of His Word, will be imperilled. To yield one's personal liberty as a Christian to the votes and ruling of lawless men, who have openly expressed their denial of all government save their own, and who are heading as fast as they dare to Revolution and Anarchy, is a fearful position for any man to maintain who, with his lips, confesses Christ as his Lord and Master. And it cannot be continued long by any who are truly His, without chastisement of a solemn kind. Many who see the evil, seem afraid to let the Word of God be heard in its witness against it. But this is wholly unworthy of any who are set as watchmen over the assembly of God, or set within it as ministers of the Truth. It is a matter of common knowledge, that some who take part in Christian worship and service, have left the table of the Lord to take part in public meetings on the Lord's Day, in these interests, without remonstrance or rebuke. It is high time that this should be dealt with in a faithful and godly manner, by those who take the place of overseers and watchmen in God's assemblies."—J. M.

### Subjects of Present Practical Interest, To Assembly Leaders and Helpers.

**Business Meetings.**—It is the habit in some places, to transact purely business matters connected with the assembly at the close of the Lord's Day morning meetings. We consider this to be a bad practice, especially if subjects involving discussion have to be dealt with. The spiritual savour of the assembling around the Lord's table, so necessary to saints to fit them for the later services of the day, and to send them along the working days of the week in good spiritual condition, is apt to be lost, in discussing these matters at such a time. And a reverence for the Lord's Day, would surely forbid it. A week night homely gathering, say quarterly, over a cup of tea, followed by a statement of finance by those who look after it, and a free interchange of thought in a brotherly spirit, regarding all that concerns the assembly's affairs, necessary to be talked over, would do much—and does so

much where it is practised—to keep all the activities of an assembly in happy working condition, and in which all would have opportunity—not to criticize or condemn what they imagine should be otherwise done—but to suggest and if need be revise, whatever may tend to contribute toward the well-being and blessing of all."—G. W.

**Pastoral Work.**—"We have had a goodly number of young believers added of late to the assembly here. The special need among us at present is, pastoral work, visitation of these and others in their homes, giving godly counsel and seeking to help in spiritual and family life according to the need. Most of us are working men, with little time at our disposal beyond what is given to meetings in the hall and other service. And few consider themselves fitted to do pastoral work efficiently, while others hardly know in what it consists. A little practical help would be much appreciated, no doubt by others also in the same position, regarding this work."—A. L. B.

Pastoral work is the chief need everywhere, and without it, public teaching in a large measure misses to meet the need. The teacher is occupied in providing "food convenient" for the flock. The pastor sees that the sheep are there to get it, and seeks to help them in the proper use of it. Not all are fitted for this, which is a work requiring experience and patience, with gentleness as well as faithfulness. To visit the home, not merely as a casual visitor, talking of generalities, but bringing godly counsel, imparting spiritual help, encouraging to perseverance and encouraging in difficulties, is indeed a precious ministry. And although it may not be instantly rewarded in success, as the evangelist's labour is in conversion, it is precious in the sight of the Lord, and has the promise of His sure reward, in a crown of glory (1 Pet. v. 1-5). "Two are better than one" (Eccl. iv. 9), in this as in other service (Mark vi. 7). And by reaching two or three homes in a district one night a week, an assembly of fifty can be gone over in six months. There is no need to wait for appointment or recognition. A care for the saints "in the heart" (2 Cor. viii. 16), a good report among them (1 Tim. iii. 2), a suitable companion—preferably an experienced elder coupled with a younger brother (Acts xv. 40), and the fellowship of other serving brethren—nothing being done in isolation, or to avert sympathy—secured, much of the need may be overtaken, most blessed results attained, and mutually shared by all. Ability in and love for such work grows, as it is practised.

## On His Head, Many Diadems.

IN that wondrous vision given to the lone prisoner of Patmos, in which the opened heavens disclose the Son of Man returning to earth for judgment, accompanied by the host of heaven, He is described as "King of kings and Lord of lords." And on "His head are many crowns." The word here used for "crowns" is *diadema*—a regal crown, the symbol of imperial dignity, as contrasted with *stephanos*—the victor's crown, won in the race or contest, the reward of merit, the symbol of triumph. Already, the glorified Lord in heaven wears His Victor's Crown, for His triumph is already complete. His victory has been won. But the hour of His coronation with the regal crowns, which are His right, is yet to come. It will be the public response of heaven, to the dishonour He suffered on earth. Men crowned the Christ of God with a crown of thorns, and bowed the knee before Him in mockery. God will set upon His brow, so rudely wreathed with thorns, the Royal Diadem of heaven, investing Him with the glory and the power which to Him belongs, as "King of kings." He will bring Him back to the world that cast Him out, and to the very scenes in which the Cross once stood, arrayed in royal majesty, crowned with His "many diadems," to be owned and acknowledged as "Lord of all." And where the ruby blood drops of His Passion once sat, the "many crowns"—symbolic of His earthly rights—will then shine in their unfading beauty and unsullied splendour. Twice before, this word *diadema* is

found in the Book of Revelation. Once, in chapter xii. 3, on the head of the Dragon; once, in chapter xiii. 1, on the head of the Beast, the devil's representative and his ruler of the kingdoms of earth. But the day will come when He, whose right it is to reign, will come to his own, and then "The crowns that were wreathed on the False One's brow,  
Shall be worn by their rightful Lord."

The *diadema*—the royal crown of *Creation's* lord, will be His, worn on that day of its release from its curse, and the bondage of its corruption. Lost to Adam in the day of his fall, regained by Christ in the hour of His triumph. *Israel's* crown, will also be on His brow, for the returning conqueror is the Man of Calvary, above whose Cross, they wrote in scorn, "Jesus of Nazareth, the King of the Jews." And the crowns of *Gentile* nations, whose rulers come to own him, King, and lay their riches at His feet (Psa. lxxii. 10), will be His, also on that day. He is worthy of them all.

And then the weary earth and the restless nations, shall know the benign rule of the Prince of Peace. But not till then. No, never! For how can the earth be at rest, or the world "break forth into singing" (Isa. xiv. 7), while the great usurper wears it regal crown, and claims to be its prince and ruler? But judgment must soon clear the scene, and the Great Usurper will pass to his doom. Then will heaven's hallelujahs rise in honour of her rightful King, and the call will echo from the eternal throne, outward, onward to the uttermost bounds of creation, all joining in the joyful song—

"Bring forth the Royal Diadem,  
And crown Him, Lord of all."

## The Days in which we Live.

THEIR CHARACTERISTICS AND CLOSE.

NOTES OF A CONFERENCE ADDRESS AT SEVENOAKS.

BY C. H. JORDAN.

I DO not think that people generally, and even Christians in some instances, are giving sufficient heed to the things which are transpiring in these days, and the issues involved in them.

I submit, therefore, that it may be well that we should take the opportunity on this occasion, of considering these things, and, in the light of God's Word, seek to ascertain what they indicate, and what place they have in the present dispensation.

If at the commencement of my remarks, I give you a very sad, a very serious, and a very solemn statement of the days in which we are living, I will not leave you to be occupied with such mundane matters; but will endeavour to direct your attention to those things of a brighter and happier character, pertaining to the glorious state on which we, as believers, may very soon enter.

The world at the present time is in a state of strife and unrest, never before experienced. Events have resulted from the recent war which are producing momentous issues. Nations and peoples are perplexed, and are in an agony of suspense and despair. Never has this nation been in such a state of chaos, as at the present moment. It seems unable to extricate itself from the wreckage in which it is involved. Its financial responsibilities are increasing daily to an alarming extent. Industry is being relegated

by many to the scrap heap. Trades Unionism is enslaving men, and by its strikes, destroying commerce and promoting lawlessness. It is said by some in authority that, speaking metaphorically, we are sitting on a volcano that may at any moment burst forth, and involve the country in anarchy. Employers are reluctant to enter into contracts, being unable to rely upon their fulfilment. Production is deliberately hindered, and unemployment indulged in, and even paid for out of the country's taxation. Crime has never been so rampant in this country as now. Murders and robberies, accompanied with violence, are of daily occurrence. And the country is swarming with thieves. The law, as administered, is no longer "a terror to evildoers." Money is being squandered in millions in pleasure-seeking, extravagance in dress, tobacco smoking and other evils, to an extent never before equalled. Thousands have lost husbands and sons in the war, yet the theatres and picture palaces are all crowded.

The world is seeking for improvement and is powerless to obtain it. Nevertheless, the purposes of God are being fulfilled. As believers, we look on in amazement, but need not be alarmed, for we hear our Lord's words—"Fear not," and are comforted, knowing too that "the Eternal God is our refuge, and underneath are the everlasting arms." Although we have to look *upon* these things, we can look *UP*. When night is darkest, dawn is nearest. The morning without clouds is about to dawn. The night may have been long and weary, but daybreak is at hand. And

the moment when we shall see Him, whom we long to behold, is drawing nigh.

Surely by viewing, in the light of God's Word, the days in which we are living, we cannot but conclude that the return of our Lord is near.

In the 24th and 25th chapters of Matthew's Gospel, our Lord describes events that will be taking place when He comes as "Son of Man" in judgment. We know He will previously come FOR His saints. But does it not appear that we are almost entering into the conditions described, in the days in which we are living. If such is the case, then we cannot but see, that we are now in the closing days of this dispensation.

In further proof of this, we learn in the 2nd Epistle to Timothy, 3rd chapter, that in "the last days perilous times shall come," when men will, among other things, be "covetous, unholy, truce-breakers, traitors, and lovers of pleasure more than lovers of God." Again, in the 3rd chapter of the 2nd Epistle of Peter, we are told that "there shall come in the last day scoffers, walking after their own desires, and saying Where is the promise of His coming." Further, in the Epistle of Jude, we are reminded that "there will be mockers in the last time, who will walk after their own ungodly desires, . . . sensual, having not the Spirit."

Amid all this sin and wickedness, however, now taking place in these last days—"God is our Refuge and Strength, a very present help in trouble, therefore will not we fear" (Psa. xlv. 1).

Now, listen to our blessed Lord's own words in the 14th of John's Gospel—"Let

not your heart be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, *I will come again and receive you unto Myself, that where I am there ye may be also.*"

Then in the 17th of John's Gospel, 24th verse, we have His desire—"Father, I will that they also whom Thou hast given Me, *be with Me where I am, that they may behold My glory, which Thou hast given Me.*"

These words, although spoken so many centuries ago, have lost none of their comfort, and they come down to us through the ages, with all their solace, and all their assurance of fulfilment.

But this is not all the assurance we have of the Lord's return. That He is coming for *all* His own, is set forth in the 4th chapter of the 1st Epistle to the Thessalonians as an absolute certainty.

And the change that will then take place in us from a condition of mortality into that of immortality, is gloriously explained in the 15th chapter of the 1st Epistle to the Corinthians (verses 52-57).

While the Apostle John in the 3rd chapter of his 1st Epistle, declares that, although "it doth not yet appear what we shall be, "we nevertheless" know that when He—the Lord Jesus—appears, we shall be like Him, for we shall see Him as He is."

So we are able to rejoice and to say in the language of the Psalmist—"I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy like-

ness." And in the words we find in the 2nd chapter of Acts—"Thou shalt make me full of joy with Thy countenance."

Now, in view of such blessed assurances given us in God's own precious Word, let us be comforted, and amid all the abounding sin and wickedness surrounding us in the days in which we are living, take courage, while we keep in mind the declaration of our blessed Lord—"Surely I come quickly." To which may our hearts truly respond—"Amen, even so. Come, Lord Jesus."

## Reasoned into False Profession

It is to be feared that not a few are hastened into a profession of faith in Christ by a style of reasoning common to certain preachers of the Gospel of our time. It is a notorious fact, that "under" the preaching and "dealing" of this particular school of theologians, a large number of those who "profess," give no evidence of being born again, and do not stand. Like the seed sown in stony ground, they have no root, and wither away. It will be noticed by those who have come in contact with this class of profession, that there is no solid foundation in it. The converts have plenty to say about feelings, little about Christ. The Person and Work of Christ, the imperishable seed of the Word of God, laid deep in a heart prepared by the workings of the Spirit of God, have little or no place in them. They have been *reasoned* into their profession. We have sometimes heard such reasonings as the following used to "simplify" the Gospel. "Your

sins were all laid upon Jesus, when He died upon the cross, therefore they cannot be upon you, any more than your hat can be upon a peg and on your head at the same time." And again—the Bible says, "God hath given to us eternal life; you have only to believe that you *have* it, and it is yours." This system of reasoning is entirely false. It is a perversion of the Gospel, and will never be used by the Holy Spirit to lead sinners to Christ. He uses "the truth"; but this is not the truth. The sins of unbelievers are *on* them, and for these sins they will be punished (Col. iii. 6). They have no life in them, and to ask them to believe that they have, is to believe a lie. The Gospel is for the unconverted, but the assurances of Salvation given in the Word are only for believers. To put them into the lips of those who are not believers, cannot be for anything but deception, and used of the devil for their ruin. No evangelist who has any spiritual discernment will ever be guilty of such folly in order to procure professions. Preach Christ: preach the Word, and leave room for God by His Spirit to work. But do not attempt to "simplify" God's message by foolish reasonings and false deductions of your own. And do not try to hasten the work of God in a soul, as if He were less zealous than you in seeking its salvation. The most helpless and hopeless cases one meets are those, who have been reasoned into a false profession and a sham conversion, which, having broken down, leaves them stranded wrecks, the most difficult of all to reach, with the truth of God.



## A Ministry of Restoration.

BY THE EDITOR.

A MINISTRY of restoration is a special need of our time. It is far too often taken for granted, that the spiritual condition of individual believers and of assemblies, is just as it ought to be. And this is especially so, among those who preach and teach. Many go on teaching and presenting truths which, not being in season, miss their mark, because the bearers are not in a condition to benefit by them. The ministry may be quite sound, but it is not the message they needed. This adaptation of God's truth, is much in evidence in the New Testament Epistles. The truths set forth in the Epistle to the Ephesian saints—whose spiritual condition was evidently so right that no word of rebuke or call to repentance is given them—would have had little interest to the Galatians, who were in a condition requiring different treatment. Had the apostle ignored this, and proceeded to unfold heavenly and delectable things, his ministry would have missed its mark, and the saints would have been none the better of it. And thus it is that "good addresses" and high class teachings often fall like rain—not on "the mown grass"—but on the hard pavement, imparting nothing. In Paul's two Epistles to the Corinthians, we have a fine example of a ministry of restoration, and of the spirit and manner in which it is to be rendered. The apostle begins his message by addressing them as "the Church of God," and as "sanctified in Christ Jesus, called saints." They were in a very low condition, spiritu-

ally and morally, so bad that I fear some of us would hardly have given them credit for being converted at all. But it was not so with the Apostle, their father in the faith (chap. iv. 15). He knew that they were carnal, ranging themselves under party leaders. There were divisions among them. They had become lax in morals too, allowing such sin to go unchallenged in their midst, as would make the heathen blush (chap. v. 1). But as taught by the Spirit, he discerns that they had not yet forfeited their character as God's assembly, so he addresses them as such, And although their ways were far from being saintly, or separate from the world, he sees them still as "persons sanctified in Christ" and saints by calling. This is much to be observed. Their carnal ways had blighted their spiritual freshness, and sadly marred their testimony among men. But they had not severed them from Christ. They were still found "in Christ Jesus," and in Him "sanctified." It is because the apostle sees this, that he sets himself toward a ministry for their restoration, alike as "saints" and as "God's assembly in Corinth." He is to be the bearer of a message of stern rebuke and strong denunciation of their carnal state and ungodly conduct. But before a word of it is uttered, he proceeds to tell them how he "thanks his God always on their behalf, for the grace of God which is given them by Jesus Christ." This was very much in season. For it was their forgetfulness of this grace, that had caused them to wander in heart and in way from God. To recall them to the grace in which they

had rejoiced in their early days of Christian life, when "the testimony of Christ was confirmed in them," is therefore his first business. So he calls to their remembrance what grace has done for them, and to fix their thoughts on the tokens of that grace which were still among them. For he goes on to say, "In everything ye are enriched by Him, in all utterance and in all knowledge," so that they "came behind in no gift." He did not reckon these gifts as useless, because they lacked a spiritual condition in which to use them aright. Their gifts were from God, and were therefore precious. And so tracing them to the Giver, he sets them in their proper place, for their right use. They had "knowledge" and "utterance;" they knew the will of God, and they had the ability to convey it in edifying ministry to others. And they were "waiting for the coming of our Lord Jesus Christ," who had not only saved them at first, but who was to "confirm them to the end, blameless in the day of our Lord Jesus Christ." All this—and there is very much in it surely to reach their hearts—he tells them, before bringing home to their consciences the rebukes they merited and the solemn truths they needed to hear, to bring them to repentance and to effect their restoration. The same order is observed by the Lord Himself in giving His final messages to the seven churches of Asia (Rev. ii.-iii.). He commends all that is of grace in them, before He charges home their sins, or calls them to repentance. There is a pattern here, to be followed by those who minister the Word of God. There is to be no shirk-

ing of the responsibility to speak the whole truth, or to give the Lord's message, exposing sin, bringing it home to the conscience. But the confidence of the saints has to be gained and their hearts recalled to the God from whom they have departed, before the word of rebuke can have any abiding effect. Apart from this, it will only irritate their flesh, call forth their opposition, and confirm them in their carnal state and unholy ways. The speaker will be blamed for "lack of grace" in his ministry, and the word he brings criticised, instead of being allowed to search the heart and ways as the candle of the Lord. There is in every true child of God, that which responds to the grace of God, when it is presented aright. And when the "Word of Grace" has done its work, then the "Word of Truth" in all faithfulness, and always in season, is to be spoken in all plainness, nothing left out, no part kept back. And when the heart is so reached and the conscience set into exercise before God, the Word that judges, searches, humbles, and brings about humiliation, confession and restoration, will not then be ministered in vain, but with the blessed results of a true restoration to God.

### The Soul's Dwelling-Place.

"I flee unto Thee, to hide me" (Psa. xxxii. 7).  
 "Thou hast been our dwelling place" (Psa. xc. 1).

FROM every point, within, around,  
 What hosts of troubles come;  
 They serve to chase my vagrant heart  
 To THEE, its blessed Home.  
 In creatures or in wretched self  
 I cannot find a rest,  
 Each seeming pillow's filled with thorns,  
 That drive me to Thy breast.

## Sowing Much, Reaping Little.

IN Haggai's time, the people of God were told by him, "Ye have sown much and bring in little" (chap. i. 6), And if the prophet were here among us to-day, and saw the immense amount of work and the very meagre returns, he would know the full meaning of his words. For nobody who has any gift of observation at all, can fail to see, that the "in bringing," as the prophet puts it, is as nothing in comparison with the output of religious work of one kind and another. We do not say of Gospel work, for a very great part of it has no claim to that designation. Gospel work in earlier time was the plain, simple, unembellished preaching of the Gospel in the grace and power of the Holy Ghost, by men who had the power of it dwelling in their souls, and who knew and felt the need of sinners who were yet without Christ and without hope. And so they preached with heaven and hell full in view, and their one object was, to win souls to Christ. They had a lively faith in the power of the Gospel in the Spirit's power to arrest, arouse, convict, and convert sinners, and so they kept at it, all the time. They had no need for solo singing or musical entertainments, though there was no lack of singing of the best and sweetest melody—the songs of newborn souls, the grandest and the sweetest songs, the nearest to heaven's "Hallelujah Chorus," this world will ever hear. And there were people of all persuasions, of all religions and no religion, of high and middle and humble rank in life reached, convicted, and con-

verted to go forth and live for God, causing folks to see what real conversion is, and making them wish they knew something of it in their own lives. Thank God, there are a few of such conversions here and there still, but they are very few indeed, as compared with what there should be and would be, if preachers were right with God, and spake His Word as it ought to be spoken. But there must be reality in the preacher, and downright honesty in the preaching, before we need expect God to do His work by it, or us. Haggai had to tell the people of his time, that the reason for such dearth, so little fruit from so much sowing, was simply this: they were setting their own selfish interests before His work, building fine houses for themselves in Jerusalem, while His temple on Moriah lay waste. That was the root cause of their barrenness. And if one has any discernment left in him at all, he cannot fail to see that a better place in the world, grander clothes to wear, more elegant houses to live in, more money spent in furnishings and style to keep pace with or outdo their neighbours, is the "dry rot" that is eating at the vitals of spiritual life in the souls of many, and the chief cause of indifference to the things of God and the work of the Lord to-day. May Haggai's message, "Consider your ways" (ver. 5), come to our souls as the voice of God, and cause us to search ourselves in this matter. It is high time we did, and that the spirit of empty display and much sowing, gave place to confession and return to God. When it does in all honesty and sincerity there will be blessing.

G. W.

## Confederacy in Evil.

THE "last days," as the apostle informs us (2 Tim. iii.) are to be infidel and lawless. Self-love, and self-exaltation, will be found in them in full fruitage. And the godless will combine in solid ranks to gain and force their wills on their weaker fellows. Ever since Babel arose on the plain of Shinar, this trait of man's attempts to concentrate his strength in open defiance of God has been manifest. But the people of God are not to be mixed up in this confederacy of evil. Their place is outside it. It was to this separate place that the call of God brought Abram, in the days that fruits of Babel filled the land with idolatry (Josh. xxiv. 2). And in the coming days of a "confederacy" among the nations, the man of faith is to "sanctify the Lord," and make Him his fear, his trust, and his object. Is all this grouping and consolidating of nations now, the work of the Spirit of God, or is it a fruit of the insubject will of man? Is not its final issue described in the Apocalypse as a "confederacy," over which the Beast shall preside and whose claims it will own? And if this is to be the full end of that in which man is already engaged practising his hand, which, when it has reached its zenith, is in the hour of its apparent triumph to perish at the hand of God (Rev. xviii. 10), again I ask—Is this a confederacy in which a confessed follower of a despised and rejected Christ is to have any share? Or is he to stand with an earth-rejected Christ, apart from it, as God's witness in the earth?—*J. G. Bellett.*

## God's Assembly.

AN assembly of God is not a religious "free and easy," where everybody may do what he thinks fit. Nor is it a social club to which only such as are voted by the members are admitted. It is not a religious sect, formulating its special doctrines, promulgating the points in which it differs from others. It is a "called out assembly" of saints, redeemed sinners, severed from the ungodly world by the Cross of Christ, called into existence by God to answer His own purposes, in the edification of itself and as His witness among men. A company of saved men and women, who individually own Jesus Christ their Lord (1 Cor. xii. 3), the Spirit of God their Guide (John xvi. 13), who assemble in the Name of the Lord Jesus Christ (Matt. xviii. 20), owning the Written Word of God as their only statute book in worship, ministry, and all the functions in which they engage. God's assembly is His dwelling-place, His temple, and it is therefore to be holy. (Eph. ii. 21). It is God's House (1 Tim. iii. 15), and should consequently be ruled and ordered by Him, and not by the predilections or vote of its inmates. It is God's lightbearer, His lampstand (Rev. ii. 5) to shed forth His light among those in whose midst it is set, and ought to be separate from, raised above, and shining upon them, giving heaven's light on earth's darkness. If it fails in this, it may be removed from its place. If it ceases to have the character of God's assembly, it may be rejected, and its lamp put out, although it may exist for long. J. S.

## "WITH CHRIST."

LIEUTENANT-COLONEL WM. BEERS, OF TORONTO, AND DUBLIN.

One by one, men of God who have long walked in His ways and by life and lip have commended His Gospel, are entering into their rest. The latest home-call being that of Colonel W. Beers, who departed to be with Christ in Dublin on 29th September. Colonel Beers was born in the picturesque seaside town of Newcastle, Co. Down. He was "christened" and brought up in the Church of Ireland; he afterwards went to Tunbridge to school, where he was "confirmed" by the Archbishop of Canterbury. At the age of twenty-one, he obtained a commission in the Cameronians (26th Regt.), and after home and foreign service, retired in 1878. For many years he went in for the world's transitory pleasures; but through God's mercy, he was saved from its dissipations. No serious thoughts of God's claims or his soul's need occupied his mind, until spoken to for the first time in such a manner by a Christian fellow-officer (the late Surgeon Condon), on board a troopship en route to India. This message was used of God to cause him thoughts of his spiritual condition and need, but, like many others, when in measure awakened, he became religious, reading the Scriptures to the men in hospital and engaging in religious ceremonies. Returning to England in 1875, he was stationed at Portsmouth. Lord Radstock was then preaching the Gospel with much power, in Southsea. He went to hear, and was personally dealt with by Lord Radstock. He saw from Isaiah liii. 5, 6, the substitutionary work of Christ, and believing, he rejoiced in the forgiveness of his sins. He began to read His Bible, and met also for the same purpose with others who loved God and His Word (the late Captain Vicary, R.N., Captain Key, and others), and learned therefrom the truth of deliverance from man's traditions; that it was his privilege to be immersed as a believer, and to remember his Lord in the breaking of bread. He further saw the truth regarding the Christian's entire separation from the world—religious and irreligious—and his relationship to it. And in this pathway of whole-hearted separation to God, he steadfastly continued—a good example of "the large heart in the narrow path." After leaving the army, he went to Arkansas, U.S.A., with his wife and family, and engaged in farming, while preaching Christ. Later, he removed to Toronto, where for over 20 years he laboured assiduously as pastor, teacher, and Gospeller, being a true yoke-fellow of the late Mr. Donald

Munro. Here, his home was the centre of generous hospitality, in which his wife—who was one in heart with him in his service—nobly took her part. The walk and ministry of Colonel Beers—ever true to God and His Word and ways—was used to the furtherance of the Gospel and in the blessing of His people. He was well balanced in the truths of God's Word, seeking to walk "in the midst of the paths of judgment," having a longing desire for the blessing and growth of the "beautiful flock," and a yearning for the salvation of the perishing. He was in labours abundant, in the United States, Canada, and British Isles. It was the privilege of the writer (who knew him long and intimately) to be associated with him in Gospel work and in Christian Conferences in the British Isles, and it was a soul-stirring sight to see this aged servant of Christ—like a modern Caleb—when over 80, night after night, with freshness and power, beseeching men to be reconciled to God, and warning them to flee from the wrath to come, and also building up the saints in their most holy faith. And all this continued when his advanced age, naturally called for retirement and rest.

Such strenuous labours in halls, barns, and tents, ultimately told on his vigorous constitution, so that for the past eighteen months his health had been failing. All that the best available medical skill and the untiring, loving attention of his devoted wife could accomplish, was done; but the end was drawing on. Conscious almost to the last, his closing days were very happy; he was longing to see his Saviour's face. At 5 p.m. on September 29, the home-call came, and the aged warrior and "good soldier of Jesus Christ," answered to the roll-call of heaven. He had desired that the writer should conduct his funeral service, which was held in Grosvenor Hall, Dublin, on 2nd October. Mr. J. W. Cumming added a few words, and closed with prayer. The remains were taken to Dean's Grange, and consigned to their last resting place, to await the joyful shout of our Lord at His coming. Thus the grave closed over one who had "fought the good fight, finished the course, and kept the faith."

Colonel Beers was twice married; first to Miss Maclean (sister of late Dr. J. L. Maclean, Bath), and second, to Miss M. M. Teskey, of Warminster, Canada, who survives him. Let us pray, that Divine comfort, guidance, and support may be given to her, in her bereavement.—H. B. THOMPSON.

## The Preacher and Bible Students' Column.

### EVANGELISTIC SUBJECTS, WITH OUTLINES.

#### GREAT "WHOSOEVERS."

- The "Whosoever" of Invitation (Rev. xxii. 17).  
 The "Whosoever" of Salvation (John iii. 16).  
 The "Whosoever" of Remission (Acts x. 43).  
 The "Whosoever" of Condemnation (Rev. xx. 15).

WHOSOEVER is a great word of Grace. It is used freely and in many connexions, in the preaching of Gospel. It includes all, in every condition, excluding none. And the same inclusiveness, without distinction, now made known in Grace, will be witnessed in Judgment.

WORLD-WIDE RESULTS OF THE CROSS OF CHRIST.  
 He has given a Ransom for all (1 Tim. ii. 6).  
 He tasted death for every man (Heb. ii. 9).  
 He has acquired Lordship over all (John xvii. 2 R.V.).  
 The Field of the world, is bought (Matt. xiii. 14).  
 There is Salvation by Grace for all (Tit. ii. 4).

The Cross has deprived Satan of his power (Heb. ii. 14), annulled his claims, and its full results will yet hurl him from his place of usurped authority to his doom (Rev. xii. 9). Meanwhile, Grace reigns (Rom. v. 21), and Salvation is proclaimed to all, on the ground of the sufficiency of Christ's sacrifice. Yet all will not be saved, only such as appropriate what has been provided, and thus come under the efficiency of the blood shed, and the ransom given.

### BIBLE STUDIES ON DEVOTIONAL THEMES.

With Suggestive Notes and Outlines.

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

- His Chosen Company (ver. i., with Eph. v. 11).  
 His Delightful Occupation (ver. 2, with 1 Pet. ii. 2).  
 His Fruitful Life (ver. 3, with John xv. 8).  
 His Work and Reward (ver. 3, with 1 Cor. xv. 58).

The BLESSED Man is the Forgiven (Psa. xxxiii. 1) and Disciplined (Psa. xciv. 12) saint, who keeps himself "apart" (Psa. iv. 3), where the Lord has set him, occupying himself with the Word of God (Job xxiii. 12), finding his delight in meditation therein (Psa. cxix. 97). The health and soundness of his inner life, appears in his fruitful bough (Gen. xlix. 22), and evergreen leaf (Psa. xcii. 14), while his rich reward awaits him in the day of Christ (Rev. xxii. 12).

#### LINKS IN SALVATION'S CHAIN.

- Elect in Divine Foreknowledge (1 Pet. i. 2).  
 Begotten through Divine Mercy (1 Pet. i. 3).  
 Kept by Divine Power (1 Pet. i. 5).

Chosen (Eph. i. 4), Predestinated (Rom. viii. 29), in the past; Redeemed and Regenerated in the present; Preserved, to be Glorified (Rom. viii. 30; 1 Pet. v. 10) in the future, are links in salvation's chain, which cannot be severed.

## The Young Believer's Question Box.

### The Christian as a Civil Ruler and Magistrate.

I am asked to vote for the election of a Christian man of my acquaintance, to the office of a civil ruler, in the town where we both live. I am not clear as to doing this. The party who asks my vote is a consistent Christian man, but whether or not he is right in seeking to occupy a place of authority in the world, I am not clear, or whether I would do right in giving my vote to help him into such a position. Help from the Scriptures would be much valued.

That "the powers that be"—the existing authorities—are the appointment of God, Romans xiii. 1-7 assures us. All authority is from God, and its right exercise is for blessing. Certain aspects of it are clearly enjoined on Christians, and directions given in the Word of God for its proper exercise. Husbands, fathers, masters, are all viewed as "in authority," and full directions are given how to use that which is entrusted to them by God, so that it may be for blessing. In each of these spheres of domestic government, the one exercising it holds his authority directly from God, and is free to use it according to the commandments of the Word. He is responsible only to the Giver. He is not the representative or servant of any body, or community, whose votes have placed him in the position he holds. He is "under authority" to God alone, from whose hand he has received his trust, and under whose direct control it is to be fulfilled, according to His Word.

But the civil ruler is not in this position. He owes his official position to the votes of those who have elected him to office, and he is under obligation to them, to rule according to their will and wishes. There are no directions given in the Word of God to the Christian civic ruler, to guide him in the exercise of his office, which cannot surely be accounted for by omission on God's part, but rather that He does not contemplate that any child of His, should be found in such a position! The civic ruler is the servant of the world, and he is there to administer the laws that the world has

made, whether they be just or unjust, whether according to God and Christ, or in opposition to both. He may seek personally to "do justly," but he cannot alter those laws that others have made, and which he is there to administer. He may have to sign the warrant for fine or imprisonment, of a fellow-believer\* for refusing to do what the Word of the Lord forbids him, or for obeying what it commands. He is not there as the free servant of Christ, but as the servant of the community, to fulfil the wishes of those he represents, however discordant these may be with the teaching of the Word of God. If he do otherwise, he will very soon lose their favour, and be cast out from his office.

It has been said that magistrates and civil rulers were appointed in Israel by Moses, "able men who fear God, men of truth, to be judges and rulers of the people" (Exod. xviii. 21-26), and that directions were given them how to perform their duties (Deut. i. 17). This indeed was so. But it has to be remembered that the laws of the nation of Israel were the laws of God. Jehovah was their Lawgiver. His Word was their statute book (Exod. xxi. 1). No other people has ever had their national or civil arrangements formulated direct from heaven. Do civic authorities consult the Word of God in the framing of their municipal laws? Do you ever hear of a Bible being laid on the table at the Municipal Council meetings, as the source from whence they derive the laws they make? Do they not rather reach their decisions by mutual consultation and by vote, and the majority wield the power. Nor can it be rightly claimed that a Christian may acquiesce OFFICIALLY in any work that he PERSONALLY would not engage in? How can he share in granting a publican's license officially, while personally he abhors it? A Christian is not a dual personality. He cannot free himself from responsibility in his official capacity from any obligation that God has laid upon him as an individual. His Christianity is to enter into ALL his relationships, and "whatsoever" he does in word, or in deed, ALL is to be done "in the Name of the Lord Jesus" (Col. iii. 17), as unto the Lord heartily, and not unto men (Col. iii. 23). He is the Lord's servant every-

where and always, and where he cannot serve his heavenly Master, and act according to His Word, there he ought not to be. In subjection to the civic authorities, Christians are to render them honour, and pay whatever taxes or dues they may impose. But this neither sanctions their position, nor does it endorse their service. If it be wrong for a Christian to put himself into alliance with men of the world, to be fellow-workers with them under a common yoke, subject to their vote and under obligation to acquiesce in their judgments, then it CANNOT BE RIGHT for their fellow-believers to vote them into an office, in which they cannot without compromise of the truth, serve Christ the Lord.

### Answers to Correspondents.

J. E.—"The unity of the Spirit," which Christians are to "give diligence" to keep (Eph. iv. 3), is not a unity of churches. Nor is it attained by going in with fellow-Christians to those sectarian "folds," to which they have attached themselves, all of which are a denial of that unity.

H. W.—The indwelling of the Spirit in the individual believer does not constitute him infallible, no more does the presence of the Spirit in an assembly of believers guarantee that all its exercises and judgments are to be regarded as right, or "in the Spirit." In both, His guidance should be sought and obtained, but if thwarted or hindered, what then? Claims of this kind have to be put to a test by their results, not by the assertion that they are of the Spirit of God, and therefore as infallible, to be always accepted.

J. M., CALCUTTA.—"All of one" (Heb. ii. 11), does not mean that our Divine Lord came down so far as to enter into man's FALLEN state, or that any "union" exists between Him and mankind as such. It is not mankind as such, but the "sanctified"—that is the saved—who are said to be "one" with Him, and whom He is not ashamed to call His "brethren." All teaching must be fundamentally false, that assigns to the whole human race a relationship, which Scripture clearly declares belongs alone to those born of God. And yet the popular teaching from many pulpits of our time is, that the "Fatherhood of God" is toward all, only some have turned "prodigal" and need to be restored. Whereas Scripture clearly says, all are RUINED, and all need to be REGENERATED. A great and vital difference, surely!

\* We have heard of a case in which a civic magistrate, who was a Christian, was called on to impose a fine on a fellow-believer for preaching on the market place of the town, whose magistrates, who were mostly publicans and infidels, had un-justly forbidden. The magistrate, after imposing the un-righteous judgment, paid the fine out of his own purse. And this was lauded as an act of grace. But we think there is another name for such an act.

## Letters to the Editor.

### An Educated Ministry.

"I notice that there is an ever-increasing demand among a certain class of Christians in our assemblies, for what they call 'an educated ministry.' If by this they mean a ministry by men taught in the school of God, who can give out the truth they have learned from His Word in freshness and with spiritual power for godly edifying, we would all be agreed. But it is not this they seek, or want, but a ministry from those who have been educated in the world's seminaries, and who have 'studied for the ministry' in the world's theological colleges, men who can quote dead languages and 'air' their learning in their preaching. We see in this a return to clerisy. For this call for an 'educated ministry' very soon develops into a select circle being marked off by preference as speakers in Conferences and soon in ordinary meetings, and no one else is invited or allowed to take part. I think of days when Richard Weaver, a Lancashire collier; Robert Cunningham, a Glasgow flesher; John Hambleton, a Liverpool actor; and James Turner, the Peterhead fish curer, were used of God to shake whole towns and parishes, and bring thousands to Christ; and none of them were 'educated' in the sense in which the word is now being used. But they were 'ministers of God' all the same. And there ought to be room for all such, to preach and teach wherever God sends them. It will be an evil day for us, when we shut out such men, because their lack of "education" offends the ears of the worldly and proud." W. S.

### All-Sectarian Gospel Efforts.

"I feel it to be a duty to warn fellow-believers, and especially those who stand as guides and ensamples to the flock, against leading young Christians who are inexperienced in the wiles of the subtle adversary, and untaught in the Word, into affinity with the religious world, by the example in going to these, and by their presence and help giving what ordinary folks who look on, regard as their sanction of them. Quite recently, we had one of these all-sectarian efforts. A picture palace was secured for meetings, and all the denominations in the town were "united" to share in the effort. So were some of the leaders in our assemblies. The 'effort' soon fizzled out, and so far as I know there were no genuine conversions. But the effects remain. A number of young people have left the Assemblies and gone to wordly religion. J. W.

## The Believer's Magazine for 1920,

Will (God willing) continue its course for the 30th year, on the old lines, giving "All God's Truth to all God's People," with seasonable Ministry suited to the times in which we live. Among the papers now in hands for the coming year are:—

**The Lord of Glory.** Devotional and sweet, heart-warming presentations of the Son of God in the place He now occupies, and the Offices He bears on the Father's Throne. Six Papers.

**Immanuel's Land,** "The Glory of all Lands" (Ezek. xx. 6), as it is to be under the reign of Christ, its rightful King. To enable our readers to intelligently follow the course of these instructive and intensely interesting prophetic studies—the Editor has prepared and will present to all subscribers

### A COLOURED PICTORIAL CHART

of **The Land of Israel**, as it will be then divided amongst the Tribes, in the coming Reign of Christ, with the restored and beautified **City of Jerusalem** in its midst, and with **The Temple** as described by Ezekiel "exalted above the hills" as the centre of worship for all nations, with the Laws of the Kingdom going forth "out of Zion," then the seat of Government (Isa. ii. 2, 3). Begins in Feb. issue.

**The Bride of the Lamb.** A Series of precious papers, describing the present Bridal relation and future manifest glories of the Church, by our esteemed contributor, W. J. McClure of California, will give true pleasure and lasting profit to all.

**The Church in the Gospels** by a new contributor. **The Growth of a Church**, four stirring articles by "An Old Disciple," who has seen much of the Lord's work, with promised papers from our well known helpers—Messrs. Wm. Hoste of London, John S. Anderson of Italy, W. B. Thompson of Bangor, and others of repute, whose ministry has been long used to feed the "flock of God."

**Corn of Canaan** from the preserved ministry of J. G. Bellett, Wm. Lincoln of Beresford, E. H. Bennett of Cardiff, Col. Beers of Toronto, W. H. Hunter of Manchester, A. J. Holiday of Bradford, all of precious memory. **Grapes of Eschol** for the refreshment of wilderness wayfarers from the unpublished Meditations of John Dickie of Irvine, C. S. Blackwell of Tralee, and Samuel Rutherford of "Anwoth by the Solway"—will fill our pages for the coming months. We shall greatly value the continued fellowship of our many helpers, in making known and commending the Magazine to fellow-believers, on an early date, and in naming it and receiving orders for it, in the assemblies where they are.



## Nearing the Glorious City :

THE BRIGHTEST STAGES OF THE ROAD.

IN a glowing passage of Bunyan's "Pilgrim's Progress," he vividly describes his pilgrims as having entered into the Country of Beulah, whose air "was very sweet and pleasant," where the sun shone continuously, and where, while pursuing their onward, upward path, the Celestial City, upon which their hearts had so long been set, came into view. Here, as they walked and talked together of the glories of their future home, they "had more rejoicing than in any earlier part of their pilgrim pathway, and an abundance of all the good things they had sought for in their pilgrimage." And the nearer they came to the end of their journey, the brighter shone the glorious light from the Golden City, in which light they walked, until they came in sight of the city's gate. Then the last stages of the journey up the hill, were quickly walked, and they passed in to the Glorious City with "ten thousand welcomes." And as the dreamer caught a glimpse of the glories of the place through the opened gate, by which the pilgrims passed to their heavenly home, he says, "I wished myself among them."

Yes, indeed. And who would not wish to be there? Well, that hour will come, as surely as the Lord has said it. The redeemed of the Lord, who to-day tread the rugged road to heaven, will pass from the present scene, either one by one, to enter "Paradise," and share the bliss of the unclothed state, that condition which the Word describes as being "very far

better," than the very best of their earthly years. And some of these, blessed be God, have been seasons of spiritual enjoyment and of holy joy—"as the days of heaven upon the earth" (Deut. xi. 21). Or, if they "go without dying," altogether, "caught up" in an eye-twinkle at the "shout" of their returning Lord, to enter with Him, and all the glorious company, on the full bliss and glories of the Resurrection State, that will be best of all. But what are the last stages of the upward road that leads to the glorious goal to be? We learn from the far more sure Word of God, what Bunyan so sweetly describes in allegory, that these last stages of our pilgrimage may be the best and brightest of the road. And surely we want them so to be? To walk and talk together—not of the fights and failures that lie behind; not of the dark days in Doubting Castle, or the foolish hours of Vanity Fair, but—of the glorious heaven to which we draw near, the beauty and loveliness of our Lord and Lover, whose Face we are so soon to see, while we breathe the air and walk in the light and warmth of heaven reflected from the glorious City—for the Lamb is the Light thereof—whose beams are already falling upon us. Is it thus, that the last stages of the road are to be walked? This is surely what we wish to experience. And it is just this, that the renewed heart longs for and aspires to share, above and beyond all else, and which grace is ready to make good.

There are evils enough in the world, but we are not to be continually occupied with them. There are failures and depravities in abundance in what professes

to be the church, as there ever has been, and will increasingly be to the end. But it gives the heart no joy, and the life no brightness to be ceaselessly brooding over our own or our brethren's mistakes. There is a path, on which the light of heaven shines, and the warm rays of its glory beam, in which the heaven-bound pilgrim is called to walk with uplifted head and bounding step toward the land he loves—"always rejoicing." To walk in the light of the Lord's countenance, to abide in the warmth of His love, to awake in the sunshine of heaven in the morning, continue in the enjoyment of "things above" all the busy day, and then lie down, without a fear, "with nothing between," in the blessed hope of waking in the morning, in the Homeland, amid loved ones gone before, in the unveiled presence of the Lord, is the Christian's birthright, as it is his highest privilege while here on earth, passing on to the heavenly home. Surely if it is thus with us—and it may be—then our last days will be our best. And the closing stages of the pilgrim road that leads up to the City of God, an holy, heavenly Home, will be the best, the brightest, and the happiest of them all.

We have seen the Golden City  
 Shining as the Jasper Stone;  
 Heard the song that fills the heavens,  
 Of the Man upon the Throne:  
 Well, His glorious voice we know,  
 We have heard it here below.

Round us, as a cloud of glory,  
 Lighting up the rugged road,  
 Falls the light of that bright City,  
 Showing us the path HE trod;  
 Faith will soon give place to sight,  
 In "the Glory of that light."

## The "Day of Eternity."

W. H. BENNET, YEovil.

THE ever deepening gloom only emphasises for the believer the blessed assurance, that "the day is at hand" (Rom. xiii. 12). Toward that day, all who have ever been begotten of God, have reached forward with longing hearts, though with varying degrees of intelligence. To saints of the present time, the Lord has said, "I am the Bright and Morning Star" (Rev. xxii. 16). And we know that when He fulfils His Word of promise, and comes to receive us to Himself, the "Day" for us will begin. We must regard "the Day" as here spoken of, in its fullest sense, not limiting it to that "day of the Lord," which will bring glory to Israel and the blessing of righteous rule to the world. Even that day will, as *regards the World*, end in darkness, rebellion, and judgment. But all this can cast no shadows upon the risen and glorified saints of God, who will "ever be with the Lord." To them, the *whole* of the next period will be but as the morning of what Peter calls "the Day of Eternity" (2 Pet. iii. 18; R.V., mar.). That morning begins with the revelation of Christ to them, as "the Bright and Morning Star," even before He is known to Israel as "the Sun of Righteousness," arising "with healing in His wings." It will indeed be "a morning without clouds." But "the day" lies beyond it—"the day of God"—an eternal day, that can never be succeeded by a night, because "there shall be no night there.

## The Testimony of the Lord.

PAUL'S CLOSING MESSAGE.

T. D. W. MUIR, DETROIT.

IN the Second Epistle to Timothy, we have what is believed to be the closing message of the Apostle Paul, just prior to his death at the hands of the Roman power. With prophetic eye, he sees, not the golden-tinted skies of "a morning without clouds," but rather a cloudy sky, and times of peculiar difficulty for the people of God. Departure from God, His truth, His testimony, and His ways, was already coming in, and would only "wax worse and worse," as time went on. Eventually, as had been foretold in 2 Thess. ii.—complete apostasy would close the scene. As a father in the Gospel to his "genuine son in the faith," he sends this last communication, which surely contains a word of helpful counsel for us in these closing days. Most pathetic is the setting of this Epistle. Paul, the active, self-sacrificing, self-denying "servant of Jesus Christ," is in prison, about to be condemned to death for the truth's sake. Many of those who had been saved through his ministry, and who had every reason for being loyal to him, had turned their backs on him. When face to face with Nero, he said, "No man stood with me," "but," he adds triumphantly, "the Lord stood with me and strengthened me." He would not forget, nor forsake His own faithful servant!

Now, with no hesitancy, but with every confidence, he urges Timothy—and all who would walk in the same path—to look the declension fair in the face, and

*then cling more tenaciously to the Word of God.* There is not a hint of any change of attitude, to suit the changing conditions which would come upon them. Not a thought, that, in course of time, they would not be able to carry out God's Word, and therefore be absolved from any responsibility to do so. On the contrary, he is more urgent than in any of his former epistles, that, *because of the very conditions he foresaw*—and which had already begun to confront them—God's Word should be adhered to, passed on to others, and proclaimed, while there was at all an ear for it. First, he speaks of "the testimony of the Lord," and urges, "Be not thou ashamed of the testimony of our Lord, nor of me His prisoner" (2 Tim. 1-8). The "testimony of the Lord" would include all that revealed truth, which God had been pleased to give, and which characterises His present dealings among men.

1. Salvation free, present, and eternal, through Christ alone, and apart from human merit, was one great theme of that "testimony," and, alas! how soon it was departed from!

2. Union with Christ, in death and resurrection, severing the individual from his old Adam standing, and giving him a new place in Christ. Already had this been departed from, as witness the success of Judiasing teachers, in various places—Antioch, Galatia, etc.

3. The unique character of the Church, which is composed of Jew and Gentile, baptised in one Spirit into one body, of which Christ is the head; and whose origin and destiny is heavenly and not

earthly. Even at that early day, the heavenly character of the Church was being lost sight of, and some of the saints were seeking to "reign as kings," before the time (1 Cor. iv. 8).

4. The peculiar place and privilege of an assembly of God, as a dwelling place for God (1 Cor. iii. 16), being a sphere of divine rule, where His Word was to be carried out—of worship, where, by His Spirit, He could lead out the praises of His people—and of divine activity, where through the ministry of His truth, sinners are brought to Christ, and saints led on in His ways.

These distinctive truths were not *then* popular—nor are they yet. And there was a danger of Timothy—and ourselves—being ashamed of the testimony of the Lord; and against this, he and we, are warned.

There are those who would rob us of the Word itself, and we are surely to "hold it fast" against them. But let us beware also of the counsel that would rob us of the *pattern* (R.V.) of sound words committed to us. For God has given us a "*pattern*," even as He did to Moses, and He is not less careful about our following that pattern, that He was that Moses should follow his, in the building of the Tabernacle.

Therefore, He would have us "hold it fast" (2 Tim. i. 13), whether it be in the Gospel we preach; in our worship, or in our service for Him; that all might be in full accord with the form, or "*pattern of sound words*," He has given us, and which stands good till Jesus comes. Paul was in bonds, but the Word of God was not

bound. There was failure and defection among the saints, but the Word endures forever, and is there for the obedience of all his own!

Again, we note that the Apostle not only exhorts to a "holding fast," but a "passing on" of the Word with its pattern. We read—"The things which thou hast heard of Me among many witnesses, the same *commit thou to faithful men*, who shall be able to teach others also" (2 Tim. ii. 2). The "things" Timothy had "heard," was not merely the way of salvation, or kindred truths, upon which there might be agreement, but the present testimony of the Lord as to Christian standing and practice; from which there was an early turning aside; and from which there is ever the tendency to depart.

But, surely, there would be no sense of passing on the "things learned" from one generation of faithful men to another, if the time was coming when there could be "no collective testimony," because of the failure of the "Church!" Does not the exhortation of chap. ii. 2, evidence, that the Divine purpose is to have a testimony to these things till the Lord come? It may be individual, it may be only the literal "two or three," but wherever there is an honest heart to do God's will, and to carry out God's Word, there God will have a testimony; and as His own are gathered together unto the Name of the Lord, there He will be "in the midst of them" (Matt. xviii. 20). And His *presence* there, will ever mean *power* to carry out His will, and to "observe" "all things whatsoever He has commanded," for His people, individually and collectively.

## “Ways which be in Christ.”

DAVID H. OLIVER, NEW YORK.

IN Acts xviii. 1-4, we have the record of a wonderful work of God in Corinth. Paul, though an apostle of Jesus Christ, was a man who had a trade, and when it was to be for the furtherance of the Gospel, he wrought at it, to pay his way, whilst he preached Christ in new fields. We do not often hear of this being done by preachers now, but God approves of it, else He would not have it recorded here in His Word. A number of the Corinthians were converted: some of them very bad characters as we gather from 1 Cor. vi. 11). But when they received Christ, God made them “saints” by His call (1 Cor. i. 2). And He could write to them by Paul, “Ye are washed, ye are sanctified, ye are justified” (1 Cor. vi. 11). This is true of all who believe on Christ as their Saviour, and confess Him as their Lord. What happened next? The Word tells us, “Many of the Corinthians, hearing, believed, and were baptised” (Acts xviii. 8). This is God’s first step in obedience, after believing. Many neglect it, and go on to something else. They say it is “not essential,” it does not matter. If you have the baptism of the Spirit, that is the great thing. But we find in Acts x. 44-48, that the first Gentiles, who were converted under Peter’s preaching and had received the Spirit, were immediately after baptised in water, in the Name of the Lord. And the next step was, they were gathered together as God’s assembly, His church in Corinth (see 1 Cor. i. 2), of which Paul says he

laid the foundation as a “wise master builder” (chap. iii. 10, 11), according to the pattern he had received of the Lord (chap. xi. 1-2, 23). This was not the church as the body of Christ spoken of in Eph. i. 22-23. Paul never built that. It is “the Apostles’” doctrine (Acts ii. 42), that forms the fellowship that is of God, and according to His pattern. And Paul used it *everywhere* in forming new Churches. He practised what he taught, and could say “Be ye followers of me” (Cor. xi. 1). What he taught, he taught and practised “everywhere, in every Church” (1 Cor. iv. 17), not like some in our time who teach different things in different places, to catch the favour of their hearers, and give no offence to any. This was not Paul’s way. He taught and practised the same “everywhere,” and could write to these Corinthians that when Timothy came among them, he would bring them to remembrance of “my ways which be in Christ, as I teach *everywhere* in *every Church*” (1 Cor. iv. 16-17). The things that Paul taught and practised were not his “views,” which could be altered at pleasure. They were “ways which be in Christ,” always and everywhere the same, not to be laid aside or altered for any tradition of man, or to meet any prejudice or craze of any body of men; but held fast as God’s unchanging Word, by which all is to be tested on a coming day. We need to remember this in our day, in which preachers, as well as people, think they can do what they like with certain parts of God’s truth, altering His pattern to suit their own convenience. But the Word of God is given us to be obeyed, not to be whittled down, or altered.

## On the Verge of Apostasy.

THE faith, "once for all delivered to the saints" (Jude 3), has almost disappeared from the "religion" of the greater number who call themselves Christians. There is not a pulpit or a church in the British Isles, where a whole Bible and what it contains, would be tolerated a month. Most of the present day ministers are half-sceptical of the teachings of the Book of God. What else can they be, when the Professors, who were their University teachers, are mostly "Higher Critics," denying the full inspiration of the Bible and the Deity of the Son of God. "As the old cocks crow, the young learn." If the Professor teaches that the Bible is an unreliable book, and that its writers were men who "held the current Jewish notions respecting the Divine authority and revelation of the Old Testament,"\* and that the Lord Jesus, "knowing no more than the people of His time," accepted these "current notions" as if they had been actual facts. Starting out with the Christ of God reduced to the level of a "child of his time," and the Bible of no more value than a lottery bag containing prizes and blanks, having some portions which are credible, and more that are rejected as "the assured results of modern criticism," as one of the most popular of these sceptical professors, who has since become the Principal of a College and a Knight of the realm, affirms, then it need be no surprise if the students, who have

been brought up at his feet, deny the ruin of man, emasculate the vital truth of redemption by blood, and render meaningless the Lord's words regarding the need of regeneration by the Spirit, by preaching the "Fatherhood of God" to mankind as such, and that all are His children. To be sure there can be no hell for any, if that be true, for the children must all sometime and somehow get to the "Father's House" at last. And if any doubt whether this is what is being preached by men who at their ordination vowed most solemnly to teach and preach the truths of the Bible, and of the Confession of Faith of their denomination, and are handsomely paid for doing it, let him ask those of his hearers, who are able to carry away intelligently what he says, and they will tell. The fact is, the Gospel to the unconverted and the truth of God to feed and uphold the people of God, has almost entirely disappeared from the popular denominations, and if the reader wants to retain any spiritual vigour in his soul, and any godliness in his life, he had better "stand clear" of the whole thing before it goes over solidly to Antichrist, and to his master, the devil. Popular religion is heading as fast as it can rush, to apostasy, and it is on the very verge of the last stage on that downward road. No amount of drum-beating or church-uniting will stay its course. The Gospel is still bringing out from "the power of Satan to God" (Acts xxvi. 18), all who receive its message, and the Word of God faithfully ministered is severing "the precious from the vile" (Jer. xv. 19), and will so, continue until the Lord come.

\* See "Hastings' Bible Dictionary," p. 601, a handbook of great authority among present day ministers and teachers.

## Assembly-Life Experiences.

LETTERS OF AN OCTOGENARIAN.

Closing Letter. A Right Spiritual Condition.

IT has often been remarked, and is constantly kept in prominence in mutual ministry and exhortation among us, that having returned to the simple Scriptural *Position* of God's assembly, as it is described in the Word, our chief business should be to maintain a right spiritual *Condition*, in which the fellowship, functions, and activities of the assembly may be kept in lively exercise. Nothing can make up for the lack of such a condition. If it is not found among us, everything will go wrong. And then human devices without number will be resorted to, to keep things straight, without success. For while human systems of religion, and churches formed according to man's own predilections, can be made a "success," apart from spiritual life in their members or Divine power in their worship and ministry, an assembly of believers constituted according to the pattern left for our guidance in the Word, cannot, but will either go into confusion, or become a ruin, if those that compose it depart in heart from God, and become worldly in life and ways. And it is a mercy surely, that thus it is. For a church, from which Christ is shut out (see Rev. iii. 20), with carnality ruling within (see 1 Cor. iii. 3), has little in it to give God His due in worship, or what the world needs in true testimony for Christ. Hence the need of all who guide and all who minister in the assembly of the saints, having ever before them as the object of all their service, the maintainance of the saints individually in

a right spiritual state, and the fellowship of that assembly in a healthy working condition. Should differences arise—as they will, so long as the flesh is in us; should dissensions threaten—as they must wherever man's will is in activity; should parties form—as we know they did in the churches of apostolic times, those who "watch for souls" should seek unto God, and act for Him as His Word directs, *before* these work havoc and break forth into open rupture and God-dishonouring divisions. Some are lethargic and unwilling to interfere. It is not work that they like to do. But if it is for God, and to hinder the devil, it should be done faithfully and fearlessly. Phinehas, the priest, would find it unsavoury and unpleasant work to cast his javelin (Num. vii. 11) at the guilty pair in the camp, but that act saved the congregation from righteous judgment, received the commendation of Jehovah, and gained for him a covenant of everlasting priesthood. Faithful dealing in the beginnings of wrong—always in wisdom and in love, covers, or hinders a multitude of sins. It has been our experience throughout fifty years of assembly life, that where godly and humble-minded men, who have the honour of God and the glory of Christ as their only motives in service, who seek and claim no place among their brethren, save to serve and guide them as the flock of God, keeping the lowly place in a lowly mind—are, that they are esteemed and owned by all the godly. And if at times they are challenged by the carnal, as Moses was in ancient days, blamed for "taking too much" upon them (Num. xvi. 3) by place-

seekers and their following, God vindicates their character and work in due time, and overthrows all evil counsels that rise against them. It is the most delightful sight on earth, to see a company of God's people "dwelling together in unity," walking in the truth and in love, and while serving the Lord in the spread of His Gospel in the world, and His truth among His people, are waiting expectantly for His coming to take them unto Himself to their heavenly home.

We live in a day when everything belonging to God and Christ in this world, is being assailed, not so much by open persecution, as by secret seduction, for the devil hates every true testimony raised to the honour of the Lord Jesus, and on the lines of the Word of God. And if he cannot destroy it by force, he seeks to corrupt it by introducing that into it which will work as leaven, and in due time so deteriorate its value, that God ceases to own it as a vessel for the display of His power. This is our chief danger at the present time. Principles and practices borrowed from the world have been the ruin of every spiritual testimony raised up by God in these last days, and ours—feeble as it may be—is no exception. Younger men, who have not had the experience of watching this degeneracy, are apt to discount its danger, and to think themselves wise beyond their fathers, and able to come and go with the world's religion without becoming ensnared in its meshes and blinded to its deceptions. But I am absolutely sure that this cannot be, and God has warned us well of it, in His Holy Word.

## A Faithful and Wise Steward.

BY THE EDITOR.

"IT is required in stewards that a man be found faithful" (1 Cor. iv. 1). Faithfulness is the responsibility of the servant; success is with God. Yet how often one hears the argument that, in order to gain people's ears, break down their prejudices, and adapt the message to their condition, certain truths likely to give offence and cause opposition, should not be spoken of. Our Divine Lord, our Great Example in all service, never so acted. Once and again, when He had the ears of the people, and when they crowded around Him in an "innumerable multitude" (Luke xii. 1), He began to speak what He knew would arouse their anger and scatter them. He never kept back the "truth" for fear of giving offence, even when He had gained the people's favour by means of "the gracious words" that He had spoken (Luke iv. 22, with 25-29). Are His servants wiser than He, when they speak only half the message? We may rest assured that, in the day of Christ's judgment-seat, what He will then approve and what will gain His "well done," will be the full and faithful stewardship of all that has been committed to us, for the benefit of those for whom it has been given, and not the mincing or withholding of any part of it. Not men's ideas of success, but His estimate of the faithfulness of His stewards, will gain His reward. "Well done, good and faithful servant" (Matt. xxv. 23), will be the word on that day. "Thou hast been faithful in a few things; I will make thee



ruler over many things" (Liike xix. 17). May grace be given to all who are entrusted by the Lord with His message, whether to the world or the Church, to be "faithful in all things," even should the result be, in man's estimation, failure, and the path that of rejection as the present result. God will sooner or later vindicate His faithful servant, roll away his reproach, and reward him openly. No path ever ended with less success, as man reckons, than the path of the Lord Jesus! Yet He was the "Faithful Witness," and always did what pleased the Father. The full results of His testimony and service will yet be seen, in a heaven filled with ransomed sinners. So shall faithful service and stewardship have its full fruition, and reward, in the eternal state.

But WISDOM is also needed. Not that worldly wisdom which the apostle discounts as of no value at all in the service of God (1 Cor. i. 17, 21), but the wisdom which is from above (Jas. iii. 17). "A faithful and *wise* steward" is one who gives each his portion "in due season" (Luke xii. 42), milk for babes, and strong meat for those who are able to bear it. This necessitates spiritual discernment, which is acquired by walking in the Spirit and waiting upon God. There is a difference between God's *truth* and God's *message*; the latter is the truth given by the Spirit in season, to meet the spiritual need of that people, at that time. How often the mark is missed in this, and something given which is neither seasonable nor edifying. And how often those whom the Lord was leading on in His truth, as they were able to follow, have

been driven away by a hard and harsh ministry, which if it was truth at all, was not the word in season to them. All this may well remind those that minister to their fellows, of the need of wisdom as well as faithfulness, and to exercise both, in discernment of the Spirit's guidance.

There never was a better opportunity of spreading God's Gospel and His truth among men, than there is to-day. The whole world is virtually open to the Gospel, and although utter indifference reigns in many a countryside, and evil doctrines destructive of the faith abound on every hand, there are weary souls to whom the world has proved itself a failure, seeking something that the Gospel alone can give them. And when it is plainly and simply preached in the Spirit's power, they come to hear it. There are very many of the children of God, wearied of the dry and unspiritual preaching they get in their "churches," who are glad to get a handful of the "corn of heaven," wherever they can find it. Let those who have it, hold it forth to others, in the grace and sweetness of the Spirit's power, always in season, with nothing withheld, and nothing pressed beyond its measure.

— o —

### At Rest with Christ.

"There, the weary be at rest" (Job iii. 17).

REST for the toiling hands,  
Rest for the thought-worn brow,  
Rest for the weary way-sore feet,  
Rest from all labour now.

Rest for the fevered brain,  
Rest for the throbbing eye,  
Rest in the bosom of the Lord,  
Without a pang or sigh.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### SALVATION, PRESENT AND ETERNAL.

Its Author is Christ (Heb. v. 9).

Its Character is Eternal (Heb. v. 9).

Its Bringer is Grace (Tit. i. 11).

The Gospel is its Message (Eph. i. 13).

Its "Day" is Now (2 Cor. vi. 2).

SALVATION is of the Lord (Jonah ii. 9). It is "the Salvation of God" (Acts xxviii. 28). Christ is its Author (Cause, r.v.), and Consummation (Phil. iii. 21). It is everlasting (Isa. xlv. 18). It is brought in Grace, declared in the Gospel. Its time is Now. It may be received (Eph. i. 12), despised (Acts xiii. 42), or neglected (Heb. ii. 3).

#### THE KNOWLEDGE OF SALVATION.

The Lord is ready to give it (Luke i. 77).

The Word of God provides it (1 John v. 13).

The Spirit witnesses to it (Rom. viii. 16).

The Believer confesses it (2 Tim. i. 12).

TRUE ASSURANCE of Faith (Heb. x. 22), not doubt or uncertainty, is what the Gospel imparts and the Word warrants. Such knowledge, the Lord personally (Luke vii. 50), and through His servants instrumentally (1 Thess. ii. 16), gives. The Word provides (Eph. ii. 8), and the believer possesses this knowledge (1 Cor. i. 18), and joyfully confesses it to others (2 Tim. i. 9; Acts xv. 11).

#### THE POWER OF GOD'S WORD

(Psalm xix.).

In Creation (ver. 1)—Originating.

In Control (ver. 5)—Sustaining.

In Conversion (ver. 7)—Turning.

In Counsel (ver. 8)—Gladdening.

In Commandment (ver. 8)—Controlling.

The Word of God, uttered in Creation (Psa. xxxiii. 9), written by Inspiration (2 Tim. iii. 16), is used for Conviction (2 Chron. xxxiv. 19), The instrument in Regeneration (1 Pet. i. 23), and the Cause of Conversion (1 Thess. i. 9). It is the Food of the Saved (1 Pet. ii. 2), the Gladdener of their hearts (Jer. xv. 16), and the Light of their path (Psa. cxix. 105) all the way.

## The Young Believer's Question Box.

### Ministry: Exclusive, Obtrusive, and Prearranged.

It would be a real help to many of us here, if you can give us some Scriptural help on the subject of ministry. Some would have it all exclusive and

pre-arranged. They find obtrusive ministry from unqualified persons, who would thrust themselves in on every opportunity, is not for edification—which we all admit—but do not agree with the proposed remedy, which is practically a "hired" ministry, for a week, a month, or other stated period, other than continuous, as in the principal denominations.

We do not find in the Word any authority for an EXCLUSIVE ministry in the assembly of God, such as is practised where one man is engaged to statedly do all the preaching and teaching to a mute, and unexercised congregaton. Nor is there any Scripture precedent for that which amounts to the same in principle, namely, the engaging of an evangelist or preacher to "take the Services," and so become THE minister for a month, or any other period. The alleged scarcity of "gifts" for ministry does not warrant us in departing from the Divine principles of God's Word, or the adoption of a human expedient to make up for what God has not given us. Better to find the reason why, confess our failure, and seek unto God for the remedy. If few are being raised up to preach and teach, may it not be, that those whom God has given, are not allowed to exercise their ministry, as and where He desires, or to give from God what His people need—but what many of them do not want—the plain, wholesome truth of God which corrects wrongs in the life, and makes crooked ways straight, as well as feeds and nourishes the spiritual nature. People will rather pay for what pleases them, and makes them well pleased with themselves, than take what God sends because He knows they need it. Ministry, according to God, is neither EXCLUSIVE—limited to a certain class—nor is it OBTRUSIVE—open to any and all, who think themselves able to speak, and thrust their talk in wherever they can find place or opportunity, without consideration of others. True ministry is that which God "sets" in the assembly of His people, under the administration of Christ as Lord, and in the grace and guidance of the Spirit (see 1 Cor. xii. 4-6, 28). In evangelistic work and teaching, by those who give themselves and their time wholly to ministry, the pattern given in the Word is neither an engagement for some specified time, with so much pay for so much preaching, nor a "free and easy," where anybody may say what he likes. But the servants of the Lord being exercised as to the sphere of their service, ordered and guided by the Spirit in it (Acts xiii. 2-4; xvi. 6), not always accepting invitations given (1 Cor. xvi. 12), never engaging for a

specified time, but as the Lord's servants, remaining for whatever period they judge the work requires (Acts xiv. 3; xv. 33, 34; xx. 31). Prearrangement must always be subject to the word, "If the Lord will" (Jas. iv. 15), and with the individual. There can be no prearrangement for ministry in the assembly gathered in the Lord's Name, for the Spirit is there to guide and divide to every man severally as He will (1 Cor. xii. 11), and His will cannot be anticipated, and ought not to be hindered by any human arrangement. The trend of things is assuredly in this direction, and has advanced so far in certain places, where this "engaged" and very often "exclusive" ministry—as to men and matter—has been in operation for a while, as to have the preacher and his subject announced for eleven o'clock on the Lord's Day morning. It is the beginning of this that needs to be watched. The end will fully manifest itself in "clerisy."

### Answers to Correspondents.

AMICUS.—Your friend is mistaken. There never was, nor could be, a "church of Rome" recognised as "of God." But Paul's Epistle was addressed to a number of "saints"—living ones—IN Rome (Rom i 7) That makes a difference, a big one too.

J. S. R.—The Gospel needs no "preliminaries." When Philip came alongside of the Ethiopian eunuch in the desert, he "preached unto him Jesus" from the Scripture which he was reading (Isa. liii. 8). This is to be our pattern, and this our message. Whether the "preliminaries" you make so much of are to "attract" the crowd, or to "soften" the hearts of the hearers to make them ready for the Gospel, makes no difference. They are not required. God's own Good News is all-sufficient, and the Spirit never fails to use His own instrument.

G. L., GLASGOW.—You would require to discriminate between one who leads to and causes division in an assembly of God's people, and those who are misled by his evil example. The former would answer to the "heretic," or party-man of Tit. iii. 10, while those who follow, like the two hundred who took sides with Absalom in his rebellion and division in their "simplicity," and "knew not anything" of its real cause (2 Sam. xv. 11), would require that "compassion" named in Jude 22, and that character of restoration or healing mentioned in Gal vi. 1. "Divisions" of all kinds are

evil, but the "simple" are to be treated differently from those who "deceive" them (Rom. xvi. 18).

H. S., SOUTH WALES.—Apostasy is not, as your friend supposes, "a falling away FROM all the churches," or "a movement AGAINST them," It is rather a "movement" OF the churches themselves, in their withdrawal from the foundations of the Faith as expressed in their own Creeds and Constitutions, with the adoption of doctrines subversive OF and in opposition to what they themselves profess to own. There may be recovery from backsliding, but there is none from apostasy. Hence the call of the Lord to His own, who are still nominally or actively connected with these churches, is not to reform or reconstruct them, but to "Come out from them" (2 Cor. vi. 17; Rev. xviii. 4). For where the Lord Himself is outside the door (Rev. iii. 20), as He surely is, wherever His claims are denied, His Name dishonoured and His sacrificial death disowned, as the sole cause of a sinner's salvation. And where He is not, can be no place for His people

W. R., CO. ANTRIM.—The gift of prophecy, being one of the "scaffolding" sign-gifts in the early churches, while yet the Word of God was incomplete, was only for a temporary purpose, and never intended to be permanent. It was to "fail," as "tongues" were to cease (1 Cor. xiii. 8). Having the complete Word of God now in our hands, to which nothing is to be added (Prov. xxx. 6), the ministry of the prophet has ceased, but that of the teacher remains. The prophet spoke apart from the Word, oftentimes going beyond what was in it. But the teacher brings forth FROM the Word what God has given there, and has no warrant to go beyond it. We do not therefore look for or want, prophetic or tongue-gifts—and if any say they have them, we would refuse to own it. But teachers will always be needed to instruct and edify saints from the Word, as evangelists will be, to preach the Gospel to sinners. These, with pastors, are permanent gifts, to continue till "the church is come to a perfect, complete, and full grown" (Eph. iv. 11-13).

E. B., LIVERPOOL.—We rejoice to hear of young Christians hungering for the Word of God. It is the best possible proof of new life being in them. The "life of God" in a child of His, feeds on the Word of God, and cannot do without it. Give them plenty of it, and get them to become acquainted with "THE Book" themselves. A local class for Bible study, one night a week, is found an excellent way of leading on young believers in

the truth. May we name the subjects for the coming year, to be used in our BIBLE STUDENT'S CLASS, now numbering over 4000, mostly young men and women, who will take up **The Epistle to the Galatians**, arranged in fifty-two weekly subjects, throughout 1920. Cards of these and a copy of "Notes," will be cheerfully sent free, to all of your young believing friends, who desire to begin these studies in January next.

ALPHA.—It is the Word of God alone—not man's interpretations of it—that must be your guide. As an old Christian wrote to a young disciple many years ago, in answer to a similar question, "You have your guide book—the Bible: you have a Divine teacher—the Holy Spirit; and you have your knees—for prayer. Use them, and you will be guided aright." So we say to you.

---

### Letters to the Editor.

---

#### A Precious Time of Quiet Ingathering.

"It is with a glad heart, that I communicate to you the joyful tidings of a steady, quiet work of conversion in our midst, which has continued now for many months, with the result that the little assembly here has been greatly increased in numbers. It began quite simply on a Sunday evening, in our ordinary evangelistic meeting, by a brother, who seldom takes public part, giving a most solemn message, with unmistakable help from God, through which several were deeply impressed. And two of these during the week passed into the light and liberty of God's salvation, while being spoken to over an open Bible. They told their companions of what had happened, and invited them to the meetings. A number came, and the Lord dealt with them by means of the Word preached. We had much prayer, seeking guidance, and watching lest we might miss the way. Sometimes the Lord sent one of His servants, at other times we carried on the meetings among ourselves, and the work went on, never more than two or three being saved in a week. But nearly all who professed, go on following the Lord. Most have been baptised and added to the assembly, but we hasten none. We began to teach them the way of the Lord in baptism, separation from the world, in its follies, and religions, the Lord's way of worship, church association, and their responsibility to obey what God has commanded, leaving the Word to

do its work as it always does. And we have 'the joy of harvest' among us now, with the ingathered fruit of that precious time, which has not ceased, although it continues in another form amongst us."

H. D.

#### The Effects of a Good Example.

I never saw more clearly than I see to-day, the force of that Word of our God, primarily written to those who exercise shepherd care among the saints, but in measure applicable to all who serve or guide in the assembly of God—"Being ENSAMPLES to the flock" (1 Pet. v. 3). The word has more to do with conduct than with words, and "the force of example" is the most powerful form of teaching. In a village not far from here, there were two godly, aged men, who for over thirty years sought to be helpers of the small assembly of believers gathering simply in the Lord's Name there. They had little gift, but they were godly, and their lives before men were consistent. They came in for a full share of persecution at the first, when under the power of God's truth they came out from positions of trust in the "churches," to "go by the Book" in their worship and service. But that died down. And for many years these men, though little understood, have been much respected. If any were sick, they were sent for; not the worldly and spiritually-blind minister. If any were in sorrow, they were visited, comforted, and helped temporarily and spiritually by these simple men. The younger ones in the assembly had been nursed by them (1 Thess. ii. 7) from their spiritual infancy, and taught the truth (ver. 11) as to their walk in the world and place in the church. The result is, a truly separate, spiritual, and fruitful assembly. It is a joy to be there. There are no complaints as to young ones running hither and thither. They had no example of that set before them. There is no lack of helpers, for all were taught by precept, and still more by practice, that there is work for all. At the burial of one of these dear men, practically the whole village turned out, and every token of respect was shown. It was one of the finest sights I ever witnessed, to see a long line of those who had been led to Christ, and helped on in the Christian life, pass silently, sorrowfully around that open grave, whispering, "I owe him much," and pass along with the prayer on their lips, "Let my last end be like his." This is the kind of life that tells, and greatly privileged that assembly is, in which such men who are "ensamples to the flock," stand before the saints as leaders.—A. N.

## Special Points of Practical Interest To All Assembly Leaders and Helpers.

**Punctuality.**—Those who have the responsibility of being at the door to welcome the saints, to receive strangers, and do whatever may be necessary for visitors, should study to be there in good time. Great confusion may arise from lack of punctuality on the part of one who is "a doorkeeper in the house," where the presence of the Lord is wont to be.

**Distinct Speaking.**—Those who take public part in God's assembly, should study to speak distinctly and loud enough to be heard, with their faces toward the people. In giving out a hymn, its number should be pronounced clearly, twice if necessary. Nothing is less likely to beget the spirit of praise, than hunting through the hymn book for a hymn, while others are singing it.

**Reverence.**—The spirit of irreverence is greatly on the increase, and it will creep into our worship and seasons of quiet waiting upon God, while around the table of the Lord, if not watched. Gazing around, while fellow-saints are assembling; talking—not in an undertone—to those seated near, on other subjects than those we have come to meditate on; aimlessly turning over the leaves of *Bible and hymn book*, as if looking for something to "give out," are all activities out of keeping with the character and object in the assembling of saints on that occasion. Quiet waiting on God, silent meditation on Christ, reading a portion of the Word for the soul's refreshment and the mind's occupation, all help toward "a good time," while their opposites hinder it badly, in ourselves and others.

**Oneness of Mind.**—No matter should be brought before the assembly publicly, by brethren taking oversight, until they are of "one mind," and are able to speak with "one mouth" (Rom. xv. 6) about it. Better delay, and use every godly means to reach a united judgment regarding it, than bring it to the assembly, while still divided about it. Most of the schisms—some breaking forth into divisions—that we have to sorrow over, began in this way. There is nothing can be lost by waiting, and meanwhile being diligent in prayer, and earnest in searching of the Word for guidance, which, where there is no personal element to hinder or prejudice to thwart, is always given. But God is never in a hurry in such matters, and He may, for reasons known only to Himself, see it necessary to keep His people waiting on Himself, to curb haste.

## The Value of United Bible Study.

Having invited testimonies as to the utility and results of united study of the Word of God, in the form of Assembly Weekly Scripture Readings and Young Believers' Bible Classes, we are pleased to receive and pass on the following, selected out of many warm appreciations of this old-time form of mutual help in the truth of God, which, we believe, is reviving, and will be taken up by many Assemblies in the coming year.

**Greatly Helped.**—"I was greatly helped in my spiritual life, twenty-one years ago, as a young believer, when I with seven others took up 'The Epistle to the Romans' for a week-night study, going through it chapter by chapter. Each gathered what he could in private, then gave it out for our mutual benefit, when we met together. I rejoice to see you are recommending **The Epistle to the Galatians** for the coming year, which I with others shall very gladly take up, with the aid of the 'Notes' you purpose giving on it, in **The Christian Worker** each month." J. M.

**The Very Best.**—"Our weekly Assembly Bible Reading, which has been carried on for many years, has proved to be the VERY BEST FORM of mutual help in the study of the Scriptures to at least two generations of us here. We take up an Epistle, go through it in order, dwelling longer on truths we consider to be especially in season for our present need, and this has proved a great blessing indeed. I warmly recommend the Weekly Bible Reading to fellow-saints everywhere." W. L.

We invite the interest and help of all who labour among and seek the welfare and progress, in the knowledge of God and His truth among fellow-saints, in commending and introducing this method of Bible study, which is a very old one, practised in Nehemiah's day, and described in the words of chap. viii. 8, as, "they read in the Book, in the law of God distinctly, and gave the sense, and caused them to understand the reading." It had largely fallen into disuse in Nehemiah's time, as it has in ours, with the result that a generation had arisen who, being unacquainted with the Word of God, were ready to receive any and every perversion of it, that teachers of error might bring, much in the way that we find to-day. From a Revival of the united, reverent, prayerful study of God's Word, we fully expect to see and hear of great and happy results flowing.

# Remembrances and Recollections of the Closing Year.

IT is 10.50 a.m. November 11. The bells are tolling. They call to memory this day last year, on which at this hour, the roar of battle ceased, and the horrors of a five years' awful war ended. The King has called for a pause in the activities of national life for "two minutes," to be given to remembrance of "the glorious dead," who fell in the awful strife. We sit writing these lines after the stillness, the profound silence that follows that call to "remembrance." They are solemn moments indeed, and we think that all true children of God, throughout the British Empire and far beyond it, will use them in raising their hearts in thanksgiving to "the living God," to whose intervention they trace the great deliverance, and in remembrance of His mercies to "the living." "The dead" are beyond the reach and the need of prayers. Their state is fixed, and thus it will remain, not by the sacrifices they made, but according to their relationships toward God, His Son, and His Gospel. No prayer from earth can alter it. No act of mercy from heaven will affect it. Glory will manifest what grace has wrought for the saved. Judgment will unveil the condition and seal the final doom of the lost. There we leave them, assured that the "Righteous Judge," who searcheth all hearts, and knows the secrets of all lives, will justify all His ways with men in that day, when we "know," even as we are already "known" to Him. But we turn to the living, to ourselves, to begin with. Where are we? Where am I? The sands of another year are running out, and so are the years of our earthly lives. Soon we, too, shall be reckoned among "the dead"—that is, if the Lord's return does not bring us to heaven and home," without dying." How have the days, the weeks, the months of this year of grace been spent? Has the gratitude expressed to God for deliverance from invasion, from subjugation to and the place of bondsmen under our would-be oppressors, resulted in lives of fuller devotion to God, allegiance to Christ, separation from the world, and service in spreading God's Gospel among the millions who have not heard it? Such questions come to us in these moments of reflection, and they must be answered individually to God Himself, with whom is our account, as His witnesses and workers here, among men. So far as can be seen by human eyes, and judged by careful observation, the real spiritual condition of God's people generally, and of those who have come through the nightmare of active warfare

particularly, has not been bettered, but blighted by the experiences of the years just behind us. Explain it as we may, the solemn fact remains—and there are innumerable witnesses to it—that spiritual life in Christians generally, is in a lower condition, and spiritual power in the worship and the work of "assemblies of God" (1 Cor. xi. 16)—"churches of the saints" (1 Cor. xiv. 33)—is not what it ought to be, or even what it was before the agony of war came upon us, in these favoured lands. The causes of these conditions may be many. We know they are varied. And our great adversary knows exactly the bait to set and the net to spread to accomplish his ends. Some of the causes are so glaringly visible, that none need mistake them. Amongst these may be named, high wages and a reckless use of them in luxurious living and dress, wholly unwarrantable among followers of a rejected Christ; a slackening all round of the restraints which the Word of God imposes on Christians in their associations with the world in its affairs; co-partneries with the unconverted in its business and reformatory schemes; membership and active participation in the activities of its "unions," bordering often on anarchy, and defiant insubjection to such Divinely-established rule, as the Word of God clearly commands the Christian to recognise in his parents, his masters, his civic rulers, and his king. And with these advances on the downward path, comes a corresponding neglect of all that goes to cherish the inward life, and regulate the outward walk. The quiet hour with God, the precious times in meditation on His Word, the valued evenings in the fellowship of saints, the ardent times of service in making known the Gospel in many ways—are all more or less neglected, while the newspaper, the novel, the picture house, the company of the light and the society of the frivolous, receive full measure of attention and meed of approval. These are the things that are blighting, withering, and bringing to nought, the clear, bright, and once-powerful testimony of individual Christians, who once professed to be and in practice were, "in separation" from the world. And they are the root causes of lack of freshness, fragrance, and attraction to fellow-believers in the companies of Christians who, in profession, are severed from the sects and systems of the world's religion, and gathered simply to the Name of the Lord Jesus Christ. These are facts, and we are surely called to consider them and our individual relation to

them, before God, to whom all is "naked and opened," and before whom each one of us will one day soon, have to give an account of our stewardship, how we have lived, what use we have made of the talents entrusted to us, the opportunities given us, and what response we have made to the mercy He granted us twelve months ago to-day, in delivering us from the fears, the horrors and the ravages, of war. If God's calls are unheard and His claims disallowed; if we who are His people, turn away the ear from His rebukes; if we despise His chastisements and resent His dealings with us, to awaken us to and recover us from our declining condition and departures from "the way of His commandments," then we may expect to find our way still more "hedged up with thorns," and the wheels of our chariots "dragging heavily." For God is too good and too faithful toward His own, to

allow them to go on in their downward course, unchallenged and unchecked. So He applies "the bit and the bridle." He raises "the stormy wind" (Psa. cvii. 25) of trial, and causeth the elements of adversity to bring us to our knees, while He permits the fulfilment of His own appointed law—than which there is nothing surer in fulfilment, HERE and NOW, as well as hereafter—"Whatsoever a man soweth, THAT shall he also reap" (Gal. vi. 7).

May it be given to each and to all, to give ourselves to honest heart-searching before God, to a true review of our course throughout the months of this eventful year, and a faithful dealing with all that has engaged us in all departments of life and service, in the sure knowledge that we shall meet these scenes again, and receive our Lord's review and estimate of them, when we stand before His judgment seat in heaven.

## AT THE CLOSE OF TWENTY-NINE YEARS.

IT is with a deep sense of the goodness of God, and of His good hand upon us in the preparation and publication—and, we may surely add, the distribution—of **The Believer's Magazine**, that we fill its **348th Number**, and so close its **Twenty-ninth year**. Each issue has passed through our hands, and our aim has always been to provide sound and wholesome ministry for our readers, giving "**All God's Truth to all God's People**," keeping back nothing for real profit, withholding nothing from fear of giving offence or losing subscribers, inserting nothing we did not believe would be for profit, and tend to the godly edifying of our readers. We make no claim to infallibility, or perfection. We are deeply conscious of how far we come short, but we can honestly say that we have given what we consider "the present truth," to meet the changing conditions among the people of God in these testing times. And it is cheering to learn from hundreds of readers, in all parts of the world, that the messages which go forth through these pages, are welcomed and valued as aids to the spiritual life and helps on the heavenward way, giving strength and cheer and counsel to very many whose desire is to cleave unto the Lord, and walk in "the way of His commandments." We gratefully acknowledge the full measure of hearty fellowship we have received in this service throughout the closing year, from beloved brethren whose pens have provided seasonable and valued papers; from esteemed correspondents who have supplied the

monthly columns of Intelligence of work and workers, in home and foreign lands, enabling thousands to praise and pray in a manner and measure they could not have otherwise done; to those who have continuously kept the magazine before fellow-saints; named it in the assemblies where they are, offered to take names of subscribers and delivered it month by month throughout the year. And we do not forget, but thankfully acknowledge the cheering letters we receive from all parts, in which we are assured of the continuous PRAYERFUL fellowship of beloved fellow-saints who are our true fellow-workers, of one heart and soul with us in this service. May God richly bless and bounteously repay all who thus give of their best for the spread of His Truth, by this means. Should it be the Lord's good will to extend our years and continue physical fitness, with the needed strength which the preparation of "**The Believer's Magazine**"—with five other monthlies—demands, we hope to continue the issue during 1920, on the old familiar lines, but with **Fresh Matter** and some **New Features** added, to meet arising conditions, and give "food convenient" to all readers. Need we add that, the continued fellowship of all our helpers will be more than ever needed and valued, in sustaining the character and tone of these pages, and in seeking for them a yet fuller circulation—especially in places where the Magazine is yet unknown—among the Lord's people of all "persuasions," the wide world over.

# The Believer's Magazine, for 1920.

**I**N the goodwill of God, we purpose to continue the issue of **The Believer's Magazine** for its **Thirtieth Year**, with a full supply of sound, Scriptural ministry of the Word of God by well known writers, with seasonable and practical papers on the Christian life in its many aspects. And as the inflow of young believers and others requiring simple and definite help in the early stages of the heavenward path, increases by month by month, we hope to devote an extra page to this special ministry. Among the articles already in hand and in promise, are the following :—

**The Lord of Glory.** Six papers by Six Writers on the Personal Glories and Present Offices of the Son of God. Sweet and heart-warming presentations of Christ, which all who know and love His Name will read with delight.

**The Bride of the Lamb.** A Series of precious papers setting forth the Bridal Relations and Coming Glories of the Church in association with Christ. By W. J. McClure, California.

**The Son of God, as Revealer of the Father.** A series of Expository Papers on a theme of perennial interest to all believers. By Wm. Hoste, B.A.

**The Church,** as foretold in the Gospels. Primary and Suggestive Papers on the Calling, Character, and Destiny of the Saints of the present Outcalling of God. By a new Contributor.

**The Assembly of God:** its Constitution, Character, and Condition. Papers for Young Believers. By Thomas Lough, an Irish evangelist, whose labours and ministry are held in loving remembrance by very many saints, in Ulster.

**Worship and Worshipers.** By C. H. Jordan. Seasonable and searching ministry on a much needed yet greatly neglected subject.

**Immanuel's Land,** "The Glory of all Lands," as it will soon be, under the reign of the Lord Jesus; its rightful King. Six papers by the Editor.

**AN ORIGINAL COLOURED PICTORIAL CHART** has been prepared and will be presented **Free** to all subscribers to **The Believer's Magazine** for 1920, shewing in clear and simple Outlines and connections, as they are described in the Scriptures, **The Land of Israel**, as it is then to be divided, according to Ezekiel's prophecy, among **The Twelve Tribes**, regathered and rearranged by God, with the **City of Jerusalem**—"Beautiful for situation, the joy of the whole earth"—the "City of the Great King"—as the metropolis of the world. **The Temple**, rebuilt

and "exalted above the hills," **Zion** as the seat of Divine government, and the **Glory of the Lord** covering the whole earth—elucidating and illustrating truths which are little known, and bringing their meaning and message home to all.

**The Growth of a Church.** By an Old Disciple, who has seen much of the work of the Lord, and proved experience, the things that make for godly increase and real growth in assemblies of saints.

**Corn of Canaan,** from the preserved, but yet unpublished ministry of Wm. Lincoln, Thos. Newberry, Col. Beers, W. H. Hunter, and A. J. Holiday, for strength to the Lord's warriors and cheer to His workers.

**Grapes of Eschol,** gathered and served for the refreshment of Wilderness Wayfarers and Heaven-bound Pilgrims from the meditations of John Dickie, C. S. Blackwell, Samuel Rutherford, and others.

**Papers** from John S. Anderson of Italy, H. B. Thompson, Dr. W. J. Matthews, W. Rodger, and other helpers, will appear in early issues, with all the present ministries of Gospel Outlines for Preachers, Young Believers' Question Box, Answers to Correspondents, Practical Papers for Assembly Leaders, and Reports of Work and Workers at Home and Abroad.

We bespeak for these papers a wide acceptance and a warm welcome. Many of God's people are longing for a return to the simplicity and glowing ardour of earlier years, and are prepared to welcome and give effect in practice to the Word of God and its teaching, along which lines alone it is to be expected. We earnestly seek the continued fellowship of all who are in sympathy with the truths taught in **The Believer's Magazine**, in helping toward its increased circulation among fellow-saints everywhere. This may be done effectively in many ways, of which we name the following:— (1) By naming and commending it to friends. (2) By sending a copy to individual Christians, who need and will welcome its teaching. (3) By naming it specially to the Assembly on an early Lord's Day, and offering to receive names of subscribers. (4) By handing Specimen Copies—which will be gladly provided free, for this purpose—to newcomers and local Christians who do not know it. And not least, by praying continually that God may provide the matter and the messages He desires His people to read in these pages month by month.