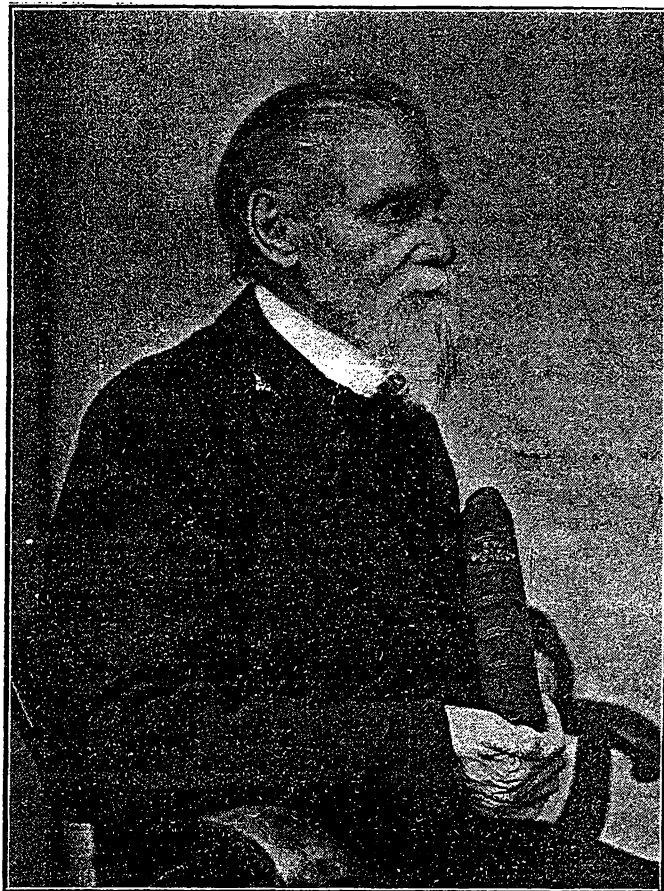


Life and Times
OF
THOMAS NEWBERRY,

Editor of *The Englishman's Bible*.



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ONE PENNY.

... LIFE AND TIMES ...

OF

THOMAS NEWBERRY,

Editor of *The Englishman's Bible*.

FEW brethren were more generally beloved, and few faces more familiar in the assemblies of Christians who gather to the Name of our Lord Jesus Christ, than the dear saint whose features will be recognised on the frontispiece of this, and who "fell asleep" in Christ Jesus at Weston-super-Mare on 16th January, after a short illness, at the ripe age of 90 years.

For many long years he had faithfully served the Lord, and counted it his chief joy to minister the Word to fellow-saints, also to preach the Gospel of the grace and glory of God to sinners, always with sweetness, power, and profit to the souls of his hearers, so that one is not surprised to hear of a very widespread feeling of sorrow at the great loss the Church has sustained in the removal of this honoured and beloved servant of Christ, who was truly "a burning and shining light," *holding forth and holding fast* "the faithful Word of God."

It will be of interest here to quote the following testimony of the departed scholar, written in his old age: "As the result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the signification of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. . . The godliness of the translators, their reverence, the superiority of their scholarship, and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole as **THE WORD OF GOD.**"

Around his grave in Weston-super-Mare Cemetery were gathered a large circle of fellow-saints who cherished fond memories of sweet fellowship with their dear, departed brother, yea, their father, in Christ, and also of the profit their souls had derived from his edifying ministry. Memorial services were held in the Gospel Hall there, when brethren James Wright, W. H. Bennet, C. Paul, and Dr. Baedeker spoke of their affection for the dear, departed one, praying to the God of resurrection that other pastors, teachers, and shepherds may be raised up to *feed and care for* "the flock of God." Seasonable exhortations were also given that believers should *follow the faith* and emulate the diligence and loyalty of the one whose memory was very fragrant to all.

It is suggested that a short outline of the life, times, and leading features in the ministry of Mr. Newberry would be glorifying to God and profitable for fellow-saints. We therefore refer briefly to some of "those works of faith, labours of love, and patience of hope in our Lord Jesus Christ" which the Holy Spirit wrought in and through our departed brother.

It was his wont to refer with deepest gratitude to the exceeding riches of Divine grace which saved him at an early age, and sustained him during the long years of his pilgrim life in simple trust in God and the Word of His grace.

Finally, the same grace enabled him to "rejoice in hope of the glory of God" and "magnify the Lord" during the last hours of his earthly testimony. Among the cherished words then uttered, we are told that he spoke of hearing the Father say to His child, "Come home!" and then from his rich memory he quoted such simple Scriptures as, "With long life will I satisfy him, and show him My salvation," "I shall be satisfied when I awake with Thy likeness," "Not His glory, but Christ Himself, shall these sightless eyes behold; yea, I shall see the King in His beauty."

With many such words of faith and hope did he cheer beloved friends who were privileged to be near him, and only a few hours before his "departure to be with Christ" a cheque was received in payment of an account, which he handed to a

relative with the remark, "You will, of course, put aside the Lord's portion of this," telling of one of the exemplary habits of his redeemed life.

Referring to his early days, he praised God for the blessing of a Christian mother and a godly elder sister, for through them, like Timothy of old, he knew the Holy Scriptures from a child; and it pleased God to reveal His Son to his soul as SAVIOUR AND LORD at an early age, so that he knew the blessed experience of being "BORN AGAIN," by the incorruptible Word of God, which "liveth and abideth for ever." And his Christian life commenced with a love and reverence for THE HOLY SCRIPTURES, which were his food and "the joy and rejoicing of his heart" throughout his long and active life, so that he became "mighty in the Scriptures," and one of the most reliable and profitable expositors of the Bible.

We have often heard him remark that during the early years of his Christian experience he was but an ordinary READER of the Word of God for comfort and instruction; but sixty-one years ago he began the diligent STUDY and SEARCHING of the Scriptures in the original Hebrew and Greek languages.

Pursuing these studies for twenty-five years, he felt constrained to commence that work which will be one of the best memorials of his valuable life, even *The Englishman's Bible*, which has been issued in three editions, and is now widely known and greatly prized by Bible students as one of the best *helps* ever published for enabling ordinary readers to discern the beauties of the original "sacred Scriptures," as "holy men of God" wrote them under the inspiration of the Holy Spirit.

This work has been highly commended by competent scholars, who express admiration at the immense labours bestowed upon the book, and the valuable and reliable information given in its marginal notes, which help Christians to understand somewhat of the precious treasure which God has given in this, His own Word—to be "a lamp to our feet, and a light to our path," and "which things the angels desire to look into."

Well do we remember occasions when the face of this honoured servant of Christ beamed with holy joy as he com-

mended to fellow-saints "THE WORD OF GOD" he so dearly loved, and exhorted them to "SEARCH the Scriptures, for in them ye think ye have eternal life, and they are they which TESTIFY OF ME," *i.e.*, JESUS CHRIST THE SON OF GOD.

One of his happiest illustrations to give point to this great truth, that "THE TESTIMONY OF JESUS is the spirit of prophecy," and that "to HIM give all the prophets witness," was the reference to the historic MIRROR OF ARCHIMEDES, which was composed of various plates of polished metal, each plate being concave in form, focussed to one centre, so that when the sun shone, its brilliant rays were concentrated by reflection upon one object. So, he was wont to say, whilst the Bible was a Book of many parts, yet "all was given by inspiration of God," and the whole sixty-six books combined were so arranged by Divine skill, that being focussed to one centre, they throw their concentrated light upon the glorious Person and work of HIM who was "the brightness of God's glory and the express image of His Person ;" yea, HIM whom all the angels of God worship, and who, to carry out the purposes of God concerning our redemption and salvation, became "God manifest in the flesh." Yea, said he, "A body hast Thou prepared me," "By the which will we are sanctified through the offering of the Body of Jesus Christ once for all." "For by one offering He hath perfected for ever them that are sanctified, whereof the Holy Ghost is a witness to us."

The glories of this NEW COVENANT set forth in the Epistle to the Hebrews, as contrasted with the bondage of the former Covenant of LAW made with Israel at Mount Sinai, was one of the favourite and profitable themes of public ministry by our dear departed brother, and many have to thank God for soul enlightenment and liberty received through the same.

This reminds us of a remarkable REVIVAL which took place in the British Isles early in the last century, and with which Mr. Newberry was associated, when the Spirit of God led many eminent Christians to search the Holy Scriptures in relation to their ecclesiastical associations both in the Established and Nonconformist Churches.

The conviction was forced upon many of their souls that much of the teaching was not in harmony with the Word of God; that many of the customs were based upon expediency rather than conformity to "the law and the testimony;" that principles and practices (which were plainly recorded in the Epistle to the Corinthians and other Scriptures, as CHARACTERISTIC OF THE CHURCHES OF GOD AS FOUNDED BY THE APOSTLES, after the divine pattern given to Paul, "the wise master-builder") were not being observed, although 1 Cor. 1. 1, 2 said they were binding upon "all that in every place call upon the Name of Jesus Christ our Lord."

So that *great searchings* of heart took place about the years 1828-1830, leading godly men to act as those did in Malachi's day: "Speak often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His Name."

Events of deepest interest resulted from these meetings, for as the conclusion was forced upon their souls that they were not able to preach, teach, and practice all they found written in God's Word, and as they were in associations where parts of that Word were violated and ignored, they must separate from such surroundings (as taught in 2 Cor. 6. 14-18, Rev. 18. 4, Isa. 1. 16, and Jer. 15. 19), and occupy a position where it was possible for them to "keep the ordinances of the Lord as they were delivered" (1 Cor. 11. 2), and to conform to all things THEY FOUND WRITTEN IN THE LAW OF THE LORD, and where they could exercise those gifts which were betowed upon them by the Lord Jesus Christ for the mutual edification of fellow-saints (see Eph. 4. 11-17, 1 Pet. 4. 10, 11, Rom. 12., 1 Cor. 12. 14, &c.), without human appointment, sanction, or restrictions.

Reference has often been made to a similar REVIVAL of obedience to the Scriptures found in the book of Nehemiah chap. 8. 5, where "Ezra read the book of the law in the sight of all the people, who bowed their heads and worshipped the Lord with their faces to the ground." Then it says that "THEY FOUND WRITTEN IN THE LAW WHICH THE LORD HAD COMMANDED

BY MOSES, that the children of Israel should dwell in booths in the feast [of TABERNACLES] in the seventh month."

The solemn fact was then recognised amongst them, that "since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so."

The great principle herein set forth that "OBEDIENCE is better than sacrifice" (1 Sam. 15. 22), was brought home to the children of Israel in Ezra's day, as it was in those days in the last century, when God-fearing men such as the late Thos. Newberry, J. N. Darby, C. H. Mackintosh, J. Deck, A. N. Groves, J. Stancombe, Lord Congleton, J. G. Bellett, H. W. Soltau, H. Heath, W. Lincoln, H. Dyer, H. Groves, Dr. Neatby, W. Yapp, G. Müller, R. Chapman, and many others went forth to the Name of the Lord Jesus, and took their places "outside the camp, bearing His reproach." Some of them resigned their livings as clergymen in the Church of England that they might meet as Christians, owning one Master, even Christ, and that all who confessed Him as their Redeemer and Lord, and evidenced that they were HIS DISCIPLES by conformity to His teaching (see John 8. 31, Acts 9. 15-26, and 1 Cor. 14. 37), were their brethren, with whom they rejoiced to have fellowship as members of the same Body, the Church.

Amongst the RECOVERED TRUTHS for which we have to thank God as having been rescued from "the tradition of the fathers," through their instrumentality, we may mention the following: "THE UNITY OF THE SPIRIT," as set forth in Ephesians 4, even the mystery revealed, that converted Jews and Gentiles are all "by one Spirit baptised into ONE BODY," of which Christ is the HEAD, and all His redeemed people are members of this Church.

Further, that it is in the purpose of God that the present fellowship of His people in local assemblies or churches should be an expression of that UNITY which He has formed by this *communion of saints*.

The former aspect of the Church relating to the position of PRIVILEGE which all believers occupy before God upon the ground of Sovereign grace, "as accepted in the Beloved," is

principally the subject of Ephes. 1, 2, and 3, whereas the latter, dealing with RESPONSIBILITY, in obedience to the teaching of the Word of God, and conforming to the Divine pattern for the constitution and government of local assemblies, is set forth in the Epistle to the Corinthians, which declares "THE ORDER OF GOD'S HOUSE," its ministry, rule, and ordinances.

Throughout Christendom a very common idea prevails, viz., that sinners should get to Christ through the Church, instead of getting to the Church through regeneration by the Spirit and faith, accepting Christ as Saviour and Lord, whereupon He adds saved ones to His Church, and fellow-saints unitedly welcome such to their communion, upon being satisfied as to conversion and discipleship.

Formerly, and even now to a large extent, unconverted persons were allowed to partake of the Lord's Supper, regarding it as "*a means of grace*," but such a mixture of saved and unsaved in worship and service was seen to be unscriptural, and the Word of God was respected, which taught that this was "*a communion of saints*," who "were washed, sanctified, and justified" (see 1 Cor. 1. 2 and 9; 6. 11; 14. 33; 10. 16, 17), and as "light cannot have fellowship with darkness," brethren were compelled to separate from associations where such things existed.

Further, it was seen that THE HOLY SPIRIT was a Divine Person, dwelling in all saints and in the Church, who are taught and led by Him, and called upon to yield themselves to Him, for Divine power and guidance, to carry out the teaching of God's Word.

Very important, also, among the truths set forth by those who in the past century "came out to the Name of the Lord," was THE SUPREMACY AND AUTHORITY OF THE HOLY SCRIPTURES. Setting aside the creeds, rules, and regulations which men had devised, and which had become sectarian barriers to the communion of saints, they regarded it as a cardinal principle of God's assemblies that the Word of God should be their sole appeal for all matters of doctrine and practice, and its decisions were binding upon all in their fellowship; also

that there should be liberty to preach, teach, and obey all they found written in the Bible.

Then, again, they believed that THE ORDINANCES OF THE LORD SHOULD BE KEPT AS THEY WERE DELIVERED (1 Cor. 11. 2). Therefore they reverted to the customs in primitive Churches, that believers should be BAPTISED by immersion, for which their authority was Matt. 28. 19; Mark 16. 15; Acts 2. 41; 8. 12, 16, 36; 9. 18; 10. 47; 16. 33; 18. 8; 19. 5; Rom. 6. 4; Col. 2. 12, &c. They also gathered together upon the first day of the week to BREAK BREAD, as taught in Acts 20. 7; 1 Cor. 11; 16. 2; Matt. 26; Luke 22, and thus they observed the ordinances of the Lord.

As it was evident from the teaching of Eph. 4; 1 Cor. 12; 14; 1 Peter 4. 10; Rom. 12, &c., that in the early Christian Churches the MINISTRY OF THE WORD OF GOD was regulated by the Holy Spirit, and that liberty existed for all to take part according to the grace and gift bestowed upon them as members of Christ's Body, for their mutual edification. This was unofficial, and apart from human appointment or sanction. Therefore they claimed this "in the fear of God," and withdrew from associations where it was hindered by other arrangements.

Further, in regard also to PRIESTHOOD. It became evident to them that serious errors were current in the Anglican and Roman Catholic Churches upon this subject through regarding the tradition of the fathers instead of the Word of God, where it was obvious from the teaching of the Epistle to the Hebrews that God set aside the Aaronic priesthood and instituted a new one, in which there is now no altar other than the Cross of Christ, where our Lord offered Himself as an atoning oblation to God when He put away sin by the sacrifice of Himself. Further, "There remaineth, therefore, no more sacrifice for sins," and no more priests by proxy. But the Throne of Grace affords failing man a ready way of access to God, where we may obtain mercy and find grace to help in time of need. For we have a great High Priest, after the order of Melchisedec, who is serving in the heavens, and all His believing people are now an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. The requisites for WORSHIP now are: 1, A TRUE HEART (Heb. 10. 22); 2, A TRUE TABERNACLE (Heb. 8. 2); and 3, TRUE WORSHIPPERS (John 4. 2, 3).

Connected with this is a very important truth which few had apprehended until these precious truths were publicly taught

by those esteemed brethren who have been referred to, in association with the subject of this narrative, as having published them in the early years of the last century, viz.: That a GREAT DISPENSATIONAL CHANGE TOOK PLACE WHEN GOD RENT THE VAIL OF THE TEMPLE FROM THE TOP TO THE BOTTOM AFTER OUR LORD SAID, "IT IS FINISHED," UPON THE CROSS.

The former dispensation was associated with THE LAW OF MOSES and THE OLD COVENANT OF SINAI. That LAW was written upon tables of stone, and was the minister of judgment and death to transgressors, who were cursed by it and "died without mercy, under two or three witnesses." Whereas THE NEW COVENANT is written by the Spirit of God upon the fleshy tables of our hearts, and is associated with Calvary, where Christ died "for the redemption of the transgressors," who were condemned as guilty by that old covenant, and now "GRACE REIGNS, through righteousness, unto eternal life by Jesus Christ our Lord." And sinners who "submit themselves to the righteousness of God," admitting their ruined state by nature and by practice, are now "justified freely BY HIS GRACE, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS." Precious, glorious truth, set forth in the GOSPEL OF GOD in the Epistle to the Romans.

How our souls have been revived as the dear, departed one dilated upon these truths, and exhorted us to praise the Lord for the inestimable blessing of living in this GOSPEL AGE, when we hear of Jesus Christ as being "the Mediator of the better covenant, established upon better promises," He having "redeemed us from the curse of the law, being made a curse for us."

How gratefully should we acknowledge our indebtedness to such "able ministers of the new covenant" as this honoured and beloved servant of Christ, who has helped us to understand "dispensational differences," and to "try things that differ."

The apprehension of such subjects has been greatly helped by Mr. Newberry's lectures and writings upon the Tabernacle and the Temple. In connection with the latter there is A MODEL of exquisite beauty, and quite unique in its design and workmanship, the result of great research in the original Scriptures, so that it might convey to modern people some idea of that gorgeous temple which Solomon built from the patterns given to his father David by the Spirit of God, as Moses also constructed the Tabernacle from the pattern which God gave to Him in the holy mount. This MODEL, with

various writings in connection with it and bearing upon other subjects, will be lasting memorials to the Bible research of our departed brother and his deep reverence for the Holy Scriptures.

Further, we must not omit to say that amongst the subjects brought from obscurity into prominence by Mr. Newberry and brethren such as Sir Edward Denny and others who were associated with the movement we have referred to, was THE SECOND COMING OF OUR LORD AND SAVIOUR JESUS CHRIST. This great truth, so fully set forth in 1 Cor. 15, 1 Thes. 4, John 14, Acts 1, &c., &c., had been lost sight of by the Church for ages, and confusion reigned as to a general judgment of the just and wicked at the great white throne "in the last day." But God be praised for having made clear from the Holy Scriptures the difference between "*the judgment of the living nations*" (Matt. 25) upon the earth prior to the millennium; "*the Judgment-seat of Christ*" for believers only, in relation to their service, after the rapture of the Church (see 2 Cor. 5. 10; 1 Cor. 3 13; Rom. 14. 10, &c.); and *the final "judgment of the great white throne"* (Rev. 20), when the wicked dead will be judged in eternity, and will be consigned to the lake of fire, which is the second death.

Then the distinction between *the first resurrection* of the just unto life and eternal glory at the coming of Christ (see 1 Cor. 15; 1 Thes. 4; Rev. 20), and that *of the rest of the dead*, i.e., *the unjust*, after the millennium—these distinctions being important for our "rightly dividing the Word of truth" and carefully distinguishing between the JEWS, GENTILES, AND THE CHURCH OF GOD.

But prominent in all his ministry was the glorious truth as to THE LORD'S PERSONAL RETURN being the present *blessed hope* of His Church. The important distinction was often commented upon that we were simply waiting for the fulfilment of our Lord's PROMISE, which relates to His heavenly people—the Church—and not for any *events* to take place, having their relation to PROPHECIES pertaining to Israel or the Gentiles, who are the subjects of PROPHECY, whereas the Church is the object of Divine PROMISE.

We may therefore thank God for the help He has given us through this departed minister of His Word, and now let it be our aim to HOLD FAST that "faithful word" as did this beloved servant of Christ. And let it be our ambition also to be "well-

pleasing to the Lord," so that He may hereafter commend us as "good and faithful servants." Often have we heard him tell his hearers that it was "better to be faithful than it was to be famous," therefore our aim should be to *magnify Christ*, and "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the Word of truth."

We make no apology for these ample remarks, as they involve the review of seventy years of eventful Church history in which we have no ordinary interest.

The REVIVAL that we have referred to started a great movement in Christendom, which has been denominated BRETHREN, gathering together simply as CHRISTIANS to the adorable Name of our Lord Jesus Christ, and refusing sectarian titles which tended to division. They have always wished it understood that they disclaim the name of BRETHREN as a distinctive title, as they desire not to un-Christianise others, or forego their relationship with all members of the Body of Christ, but rather to esteem them all in love, and own their obligation to pray for and serve ALL SAINTS; yea, let "Grace be with all who love our Lord Jesus Christ in incorruption."

Differences have arisen which have cast us upon an "all-sufficient God," and divisions, too, have taken place which should humble us with shame, as we think how we have dishonoured that holy Name, and how we have failed to express the mind of Christ, and forbearance and feet-washing in our dealings one with another. These things should be confessed, and then we may remember that "God abideth faithful," that HE is still our resource, and "the Word of His grace" is "the light which shineth in a dark place," until the day dawn, and the day star arise in your hearts.

Our aim should be to "Learn of Him, who is meek and lowly of heart," and says, "With the lowly is wisdom," and not to forget that "Only of pride cometh contention;" therefore let us "CONSIDER HIM, lest we be weary and faint in our minds," and let us aim still more at cultivating "fellowship of the Spirit" with all who are walking in truth, and who give evidence of true CHRISTIAN DISCIPLESHIP by "continuing in His words;" yea, who "observe all things that our Lord has commanded," and thus evidence that "Jesus Christ IS LORD, to the glory of God the Father."

Let us not be ashamed of the testimony of our Lord apostate times, when many are letting slip some of the precious

truths we have referred to ; but let us, as true Philadelphians, "keep His Word and not deny His Name," seeking grace to walk the narrow pathway with a large heart that desires to "go forth unto Him without the camp, bearing His reproach," and also "adorn the doctrine of our God and Saviour in all things."

E. H. B.

SOME EXTRACTS FROM THE WRITINGS OF THE LATE MR. T. NEWBERRY UPON SUBJECTS OF PRESENT INTEREST TO CHRISTIANS :

"Gathering unto the Name of Jesus."

It is around the Person of a once crucified but now risen Christ His disciples are to gather, in the Name of Him to whom all authority in heaven and earth is given ; and it is by the Holy Spirit sent down from this glorified One that we are united together in fellowship, guided in discipline, and qualified for worship.

The Christ of God is God's centre of gathering, the Christ whom God has revealed in His Word, and whom the Father reveals to the soul.

It is only when the Lord can say of the testimony borne to Him, and the character ascribed to Him, "It is no denial of My Name," that He can own those gathered to the confession of Him as His Church (Rev. 3. 7-9).

The confession of the true Christ, the holiness of character and walk which becomes this confession, and subjection to the supreme Lordship of Jesus—all this is included in *the reality* of gathering to His Name.

It is not simply *met*, but "gathered." This implies a drawing of faith, and the uniting of love, and a supreme regard to Him to whose Name they are gathered.

It is not simply *in* (*en*), but *unito* (*eis*), the Name of the Lord Jesus, implying purpose and object in gathering, not only around His Person, but in the apprehension, recognition, and acknowledgment of His character and titles ; coming together to realise what He is, and to render to Him the honour and obedience due to His precious Name.

God's centre of union is the same now as it was at the first. The Father reveals the Son. The Son of God still calls for the confession of His Name, and those who thus confess Him Christ will still recognise, and amidst the two or three thus gathered unto His Name, His presence, protection, and blessing may still be realised.

Reception into the Communion of the Assembly.

Whether it be receiving into communion, putting out of communion, or restoring again, the act to be valid must be the act of the whole assembly, and opportunity should be given for the assembly to express its judgment, or by its silence to signify its assent.

"Wherefore, receive ye one another," says the Apostle (Rom. 15. 7). He does not say, "Let elders receive you," but "Receive ye one another." It is a collective act.

"As Christ also received us." Only such as Christ receives we are to receive—none but true believers. But all that Christ has received are to be received by us, unless there be scriptural reason to the contrary. Hence it is added, "To the glory of God."

It is not for God's glory to receive into the number of those accredited before the world, as corporate witnesses for Christ, such as are walking unworthily of Him, or who refuse subjection to His authority; but it is for the glory of God that every true believer, walking consistently, holding the truth of Christ, and submissive to His Lordship, should assemble with and be received by those who meet in His Name.

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