

THE Believer's Treasury.

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WHAT WAS THE CAUSE ?

THEY were sad, those two disciples on their way to Emmaus (Lu. xxiv. 17). What made them sad? It was *the absence of Jesus*. The One they loved had been "cut off out of the land of the living." A great void had been left in their heart—a void that nothing on earth could fill. Sad, therefore, and disconsolate they wended their way to Emmaus.


Is not this a true mark of a child of God?—sad because of the absence of Jesus. This is the test of love. The worldlings have no such witness within. They miss Him not, for they have never walked with Him. The sweetness of His love they have never tasted, they have never known.

But as we go down the chapter we find the same two disciples saying, one to another, "Did not our heart burn within us, while He talked with us by the way?" (ver. 32). Ah! the two who were so sad a little time before are now glad. What has made them glad? It is *the presence of Jesus*. They have been in company with Him whom their souls love. In *His* presence they have found "fulness of joy" (Ps. xvi. 11). "Weeping may endure for a night, but joy cometh in the morning" (Ps. xxx. 5). Blessed are they that hunger and thirst after righteousness, for they shall be filled. They who long for the courts of the Lord's presence shall soon be heard saying, "How amiable are Thy tabernacles, O Lord of Hosts!" (Ps. lxxxiv. 1).

We have here again, in another form, the mark of discipleship — glad because of the presence of Jesus. They had *Himself*, and they were satisfied — yea, their heart burned. Let us be satisfied with nothing less than “Himself.” The longing heart cannot find rest in the round of things that pertain to the outer court of the temple. Inside the veil—with Himself—in the presence of the King—’tis there the longing heart must press its way, and be constrained to bear testimony, “Thou art fairer than the children of men!”

Glad because of the presence of Jesus. What power is there! The very atmosphere of praise and adoration is there. That joy which is strength is there. Do we long for an overcoming life, and for power in service? All heavenly furnishing is waiting for us *there* — in the Master’s presence. Let us learn that the savour of His presence is power, and that the joy of conscious nearness to Himself is the highest equipment for His service.

“TROUBLED.”

HE opening verses of the second chapter of Matthew are in striking contrast to the experience of the two disciples on their way to Emmaus. Herod was “troubled,” and all Jerusalem was troubled likewise. What was it that made them sad? It was *the presence of Jesus*. The Messiah had come at last; the long-promised King had been born. But that great event brought no joy to the dwellers in the city of Zion. They were *troubled!* Yet these were the people who were praying in their synagogues, “Come, great Deliverer, come.” These were the people who declared they were longing for the advent of the Promised One — saying, “Why tarry the wheels of His chariot?” — “O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land?”

Surely the heart of this people would leap for joy at the very

first intimation that His reign was at hand! But no. They were troubled. Strange, passing strange; yet it conveys a solemn warning to us upon whom the ends of the age are come. Unto that people had been committed the oracles of God; and, so far as outward eye could see, they drew near to Him "after the due order." But they had no heart for the Christ. Amid the highest profession of allegiance to Jehovah, they were so far away in heart from Him that they were troubled by the advent of the One whom He had sent.

Let all this teach us that the most correct church order is in itself no guarantee that we are walking with God. People with the highest privileges may be those who have descended to the deepest depths of departure from the Lord Himself. And in nothing will that departure be more clearly seen than in their being *troubled* by "the presence of Jesus," whether it be in some devoted saint, or in His wonder-working power among men.

NATURAL TEMPERAMENT.

NO doubt you have heard it said that when a person is born again he still "retains his individuality." That is to say, if he was naturally of an impetuous character, he is still impetuous; but his zeal is turned into a new channel. If he was wont to be of a retiring disposition, he will carry that disposition into his converted life; only it will be sanctified for God. Thus, Peter still retains his impetuous nature, Nathanael his simplicity of character, and so on. But while all this is admitted, we must beware of pressing this argument beyond its true limits. It is to be feared that the "workings of the flesh" in believers is often set down to "peculiarity of temperament," instead of being judged in the presence of God, and forsaken. "It is just my way," you say, "and I cannot get over it." No doubt it is your "way"; but to say, "I cannot get over it," is the language of unbelief. If it is

not a "way" that is in keeping with the Word of God and the Spirit of Christ, then I am called to put it off—to cast it aside. The "ways" we are to learn and cultivate are "the ways which be in Christ." Alas! how much unmortified temper escapes the sword of judgment—under the title, "natural temperament"!

We do not say that conversion to God will do away with a man's individuality. But we make bold to affirm that sound conversion will "switch" the whole train of the man's faculties on to the rails that make for righteousness and God, and all that is lovely and of good report. The flesh, with its affections and lusts, will be crucified; the deeds of the body will be mortified, and Christ enthroned as Lord in the heart. The natural energies of the soul will be "conserved" for God. Yea, the energies that have been dulled and dwarfed by the dominion of sin shall rise into new vigour by virtue of "the law of the spirit of life" in Christ Jesus.

We are quite ready to admit that there is a great variety of temperament among God's people, and we believe that such a variety is quite in keeping with a close walk with God. But this can only be the case when each diverse temperament among believers serves to bring out some *aspect of the character of Christ*. If our "peculiarity" is not one that adorns His doctrine, and allures to His person, the sooner we get rid of it the better. What a wonderful time of blessing we should see if all the "peculiarities of the flesh" that cling to us were dragged into the light and hewn in pieces! But that happy moment cannot be reached so long as these peculiarities of the flesh are allowed to flourish as mere "infirmities." Let them be called by their true name—let sentence of death be passed upon them; and, through simple faith in the keeping power of the risen Christ, we shall prove what it is to be "more than conquerors through Him that loves us."

DISHEARTENING.

PERHAPS one of the most disheartening things in the whole field of service is to preach the Gospel, time after time, *to believers*. A small meeting need not in itself be any discouragement, if you have a few unsaved to preach to. But if Gospel meeting follows Gospel meeting, and you are compelled to preach the Gospel only to those who have believed it long ago, your position is not to be envied. We are unable to see how Gospel preachers can go on preaching the Gospel under such circumstances. It is as if you had got fifty loyal subjects together at the close of the Indian Mutiny, and besought them, week after week, to avail themselves of the proclamation of pardon. No man in his senses would have done such a thing; and in like manner we cannot see how brethren can go on preaching the Gospel *to each other*. "O," they say, "but we must keep up a testimony." To

this we reply that they have no call to keep up a testimony of *that* kind. If we have lost our hold on the unsaved, it is better that we should own it up candidly in the presence of God, and get down on our faces, and see what is wrong. Let us be delivered from going on in the rut of mere formality; whether the Lord be manifestly with us or not. By all means let the chariot stop if the power of God is not turning the wheels. Pride may suggest to us that it would be "humiliating" for us to come to a stand-still. But such a thought will have no weight with one who walks before God. Confession of weakness is the sure prelude to a renewal of strength. If we find that we cannot reach men in the mass, we can at least take a bunch of tracts and attempt to reach them one by one. This personal dealing with souls will very soon let us know our whereabouts, and perhaps give a hint as to why it is often so difficult to get the unsaved to the Gospel meeting.

A SMALL AUDIENCE.

SOME men can preach with wonderful fervour if you give them a large meeting to address ; but if the meeting is small they seem to collapse entirely. It is said that a great London preacher agreed on one occasion to preach in a certain place. But very few turned up to hear him ; and his discourse fell flat and unarrestive. Great preacher as he was, he missed the "inspiration of a crowded meeting." This was a token of weakness — not of strength. He is to be pitied who depends on the crowd for inspiration. The man of faith will not be found resting on such a broken reed.

There can be no doubt that a large audience will have a certain stimulating effect upon almost any preacher ; for the larger his audience the greater he feels his responsibility to deliver his soul in a manner worthy of God. But even in this case the man of faith gets his "inspiration" where he gets his message—from God.

WHY WAS IT ?

IN preaching the Gospel I experience a good deal more liberty in some places than in others," said a "Gospeller" to us the other day. "And it is not easy to account for it," he added ; "for the believers in the one case are just as hearty as in the other." In some instances he said he could reckon beforehand that he would preach in the fulness of the blessing ; and it was so. To this we added that perhaps something was due to that great law of the Kingdom, "The wind bloweth where it listeth." At the same time, while God may "move in a mysterious way His wonders to perform," it becomes us to see that there are no hidden forces at work to hinder the purposes of grace. "The curse causeless shall not come." Let us remember that "sin in the camp" brought defeat upon Israel. In a certain place the Lord could not do many mighty works "because of their unbelief."

• IS IT RIGHT ?

IS it right for a born-again person to be in church-fellowship with the unconverted? This is a question that concerns a great number of God's people; and it is important that it should receive a clear and definite answer. It can do no harm to look into the question, and see what *God* says in His Word. If it is right that the saved and the unsaved should be mixed up together in Church-fellowship, it is well to have it clearly shown from the Scriptures. This would help some to have "a good conscience" who, it is to be feared, have a troubled conscience in this very thing. If the practice is wrong—unscriptural, that is—then it is surely desirable that it should be brought under the light of the Word.

On appealing to Scripture we find it written that "all that believed were together" (Acts ii. 44), "and of the rest durst no man join himself to them" (Acts v. 13). "Being let go, they

went to *their own company*" (Acts iv. 23). It was *disciples* who came together on the first day of the week to break bread (Acts xx. 7). The Church is being built up of *living* stones (1 Pet. ii. 5). The *dead* have no part in it; for it is written, "The dead praise not the Lord" (Ps. cxv. 17). It is utterly foreign to the spirit and letter of Scripture that the Church should be built up of the living and the dead indiscriminately. Yet this is exactly what we see around us at the present day—congregations composed of the world, with a sprinkling of *converted* people here and there; as a minister in one of the leading denominations said some time ago: "Many of our congregations are scarcely anything better than little patches of the world that lieth in the Wicked One." That minister was simply admitting what is patent to every one who has eyes to see.

Let each born-again reader, therefore, ponder the matter at this point. Are *you* in a church-

fellowship in which the living and the dead are mixed up together? If so, you surely cannot fail to see that it is not the mind of the Lord you should be in such an association. We have given a few quotations from the Word, all bearing on the point. But it is well you should know that the Lord has *forbidden* His people to have fellowship with the unconverted. In Eph. v. 2 it is written, "Have no fellowship with the unfruitful works of darkness, but rather reprove." And, again, "What communion hath light with darkness? and what concord hath Christ with Belial?" (2 Cor. vi.). "Wherefore, come out from among them, and be ye separate, saith the Lord" (ver. 17). There is no use in attempting to explain away the positive command of the Lord; He says, "*Come out.*" And it remains with each reader of these lines to answer the question, "*Have I come out?*"

We are not addressing ourselves to the unsaved. We do not expect *them* to submit to the

Word of the Lord in this matter; for the world loves its own, and "the natural man receiveth not the things of the Spirit of God" (1 Cor. ii. 14).

But to those children of God, dear to the Father's heart, who are "worshipping" Him while sitting in company with the enemies of Christ, we appeal. How can you remain there while God is saying, "Awake, thou that sleepest, and arise from among the dead"?

You say you never thought of it. Perhaps not. But you now see what God says about it in His Word. The commandment of the Lord is clear: "Come out from among them"—the unconverted. He has also said, "If ye love Me, keep My commandments" (Jno. iv. 15). "He that hath My commandments, and keepeth them, he it is that loveth Me" (Jno. xiv. 21). And again, it is written, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

Do you say there are eminent


Christians who sit in Church-fellowship with the unconverted? If so, it is to be deplored. *That* practice has not tended to make them eminent. Great men are not always wise. Moreover, the example of a man cannot reverse the plain commandment of the Lord. We are exhorted to order our steps "in *the Word*" (Ps. cxix. 133); "not as pleasing men, but God, who trieth our hearts" (1 Thes. ii. 4).

Do you say you would lose your influence if you separated yourself from the unconverted worshippers? This is carnal reasoning. Who ever lost influence (in its true sense) by *obeying God*? And who will dare to say that *power with God* can be promoted by *disregarding* what He has said?

We have thus endeavoured to place before you some of the things that are clearly revealed in the Word as to fellowship with the unconverted. We shall trust and pray that the entrance of that Word may give light (Ps. cxix. 130), and that all whom

it may concern shall be constrained to say, "The light is sweet" (Ecc. xi. 7); and to be at one with the psalmist when he said, "I made haste, and delayed not, to keep Thy commandments" (Ps. cxix. 60).

BROTHERLY LOVE.

 WE have made the following extracts from a pamphlet recently issued by Mr. John James, of 25 Torrance Street, Montreal, Canada, from whom free copies may be had. We think our brother's message will commend itself as specially suited to the time in which our lot is cast. If there is one element of testimony which has been more lacking than another, it has been the great Philadelphian characteristic of brotherly love; and if there is one thing more fitted than another to make for unity and oneness of mind in the Lord, it is a revival of this mighty force — brotherly love. We are per-

sueded that failure to cultivate this great element is at the root of all strife. Mr. James, among other things, says:—

It has been recently remarked by a dear brother in Christ, that we are in "the brotherly love stage" of the Church's history (Rev. iii. 7.) If this be so, it is an epoch of great importance, and we do well to see that our state corresponds to it. Some years ago enquiry was awakened in my mind as to what it is to be an "overcomer" in Philadelphia, where there was nothing but commendation. Does it not consist in this, that we overcome the influences that tend to make us inconsistent with the Philadelphian character? These influences are strong, and many are overcome by them, and are exhibiting a development of something the very opposite of Philadelphian.

Holiness cannot be where brotherly love is not.

Hatred, variance, emulation, and strife had no place in Philadelphia. Love, joy, peace, longsuffering, gentleness, faith flourished in its holy atmosphere; and the Lord Himself seemed to be at home there. Sweet and encouraging words He can address to them, both in regard to an open door for their service now, and their reward in the coming day of glory.

Holiness and truth maintained, along

with "love to all saints,"—nothing short of either of these will suit the Lord. This corrects any tendency to laxity as to what is unscriptural in ourselves, as well as a hard legal spirit of exaction from others of what is beyond their light.

We must not, however, take it for granted that because we belong to this or that party we are Philadelphians. We must test ourselves as to this. Are we manifesting Philadelphian characteristics? If not, it is vain to assume to be it. If I am not manifesting "love to all saints," in holiness and truth, I am not a Philadelphian. There is no such thing as belonging to a certain company or party, and, by reason of that, being in Philadelphia; I must be a Philadelphian by "walking in love." No excuse avails for not doing this. Holiness does not call for the hatred and strife which some manifest, and deceive themselves into calling "faithfulness"! We have put off the old man, and have put on the new man, which is created according to God, in righteousness and holiness of truth. What God is, therefore, in His nature is to be manifested by those who have a nature "according to God."

Let us not suppose that we are keeping His word and not denying His Name, if His own commandment to love one another as He loved us is set aside by us, and we confine the exercise of our love to those of our own party.

TO OUR READERS.

WE had duly "counted the cost," and were therefore in no way disappointed when the close of the year brought word that a number of our subscribers ceased to take the *Treasury*. We have every respect for the conscientious scruples of others in regard to the periodicals they may think fit to read; and they know their own business best. At the same time it is well to state clearly the reason for their ceasing to take in this Paper. It is because we hold and teach that if one is known to be a *brother* and *walking godly* he is entitled to his birth-right place at the Table of the Lord. This is the "heresy" of which we have been held guilty—a heresy in which we must confess we have learned to rejoice. We have not yet seen that great and beautiful principle controverted. No one has attempted to prove from Scripture that a believer such as we have described should be rejected. Nevertheless "traditional custom" declares the principle to be unsound and dangerous. Be it so. We have laboured

during the past year to build up the saints on their most holy faith, including that part of "the Faith" which has to do with the "fellowship of saints," as we have been taught of God from His Word. We have had to bear reproach for so doing. Yet we are satisfied that the revival of truth in this great matter shall roll onward with irresistible force, until many believers shall be ashamed that they could ever conduct a godly believer to the back seat for no other crime than this—that "he is not *one of us*"!

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THE

Believer's Treasury.

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Vol. XI.

THE POWER OF LOVE.

PAUL must have drunk deeply at the great well of everlasting love when he could say, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. xii. 15). Naturally there is nothing so repelling as unrequited love. But grace, rising clear above nature, refuses to be repelled, and delights to lavish its affection on those who are Christ's *because* they are Christ's, however feebly they may reciprocate the overtures of love. The secret of it is simply this, that Paul was sitting at the Master's feet; and in that holy presence he learned something of the self-sacrificing love that sought Gethsemane and trod

the weary way to Calvary. The apostle had learned to breathe the atmosphere of love; and it was out of a heart overflowing with that love that he told the saints how he delighted to serve them, no matter how ill-requited his service might be.

This may help to give us some idea of the power of love. But we must not associate a Paul or a John exclusively with such power, as if "ordinary believers" like ourselves were only permitted to stand at a distance and say, "What a wonderful force this 'love to the saints' must have been in Paul's experience!" It is designed of God that the same love should prove the same mighty force in your experience and mine. If we are in God's school, such shall be our experience; for we are "taught of God

to love one another" (1 Thes. iv. 9).

It is to be feared that this wonderful force has been largely lost sight of by the Church. Certain commandments have been insisted on with an earnestness bordering on enthusiasm, while the "new," the "great commandment," "That ye love one another as I have loved you" (Jno. xiii. 34), has been in great measure forgotten. The fruits thereof are to be seen all around to-day. The reaping is in keeping with the sowing. The great element of *brotherly love* has not had its due place in testimony, and the result is a development of Christian character decidedly weak in love.

This is to be deplored for many reasons. Brotherly love, in healthy exercise, gives a tone to all the other "graces" of the Christian character. It serves to make a brother an "all-round man," and delivers him from becoming hard, crotchety, and one-sided. Love teaches you to respect your brother's conscience,

and reminds you that "all wisdom" is not centred in yourself. While others may be in the dark as to what "Israel ought to do," he who dwells in love shall have the light of the Father's presence, for "he that dwelleth in love dwelleth in God" (1 Jno. iv. 16).

If brotherly love is burning low you may be sure that something very different from brotherly love is burning high. You will find a certain want of "balance of parts"—an ill-proportioned, cranky believer, or perhaps a whole company fashioned after the same pattern! They have gone away down "the dark side of truth," and everything they see is tinged with the gloom of their own surroundings! What is needed? Nothing less than the sunshine of heavenly love. The great truth as to the "New Commandment" needs to be expounded and received in power. Yea, there needs to be a retiring from the multitude and the voice of testimony, to find that spot "where spirits blend, and friend holds fellowship with friend."


In church life the great element of brotherly love not only makes burdens light but it makes difficulties easy. Love will find a way to solve a knotty point, while logic is at its wit's end, and self-will can see no ray of hope. Strife and envy are compelled to hide their heads where love predominates: and if some carnal move suggests itself, it is only to be summarily rejected; for it is a veritable law of the Kingdom that love "doth not behave itself unseemly" (1 Cor. xiii. 5).

If it is a matter of my own individual life and testimony, I can hardly overestimate the power which the cultivation of brotherly love will exercise upon my spirit. And if it is a matter of Assembly life, I know of no revival of truth more fitted to work for God and righteousness, and peace and unity, than that which bears on brotherly love. Let us be immersed in this love, and we need not doubt that many a wilderness of testimony shall ere long blossom as the rose.

WILL IT SUIT?

WHEN a certain portion of the truth is brought before a child of God, the flesh enquires, "How will this affect my position among men?—If I obey this truth, will it entail self-denial and reproach?" It is to be feared that these considerations often determine a believer to have nothing at all to do with certain clearly-revealed truths of Scripture. The question with them is not, "Does God say I am to do this?" but, "Will it *suit me* to do this?" When subjection to the Lord thus becomes a matter of mere personal convenience with us, we may rest assured that we are entrenching ourselves in our own self-will, and know little of subjection to the Lord Christ. If our supreme object is to please Him, we shall be ready to say, "Speak, Lord, for Thy servant heareth." And, like the Psalmist, we shall be found declaring, "I made haste, and delayed not, to keep Thy commandments."

WHAT "OUR RECORD" SAYS.

HE following query was recently sent to *Our Record*, edited by our esteemed brother Mr. Donald Ross, of Kansas City, United States :

"Should an individual, whom we believe to be Christ's, be received who is *still a member of a sect* (such as Baptist or Presbyterian), and though the truth has been put before him, he goes and comes occasionally. Is not this connection with evil?"

When we read the above query we were greatly interested to know how the editor of *Our Record* would answer it. It is evident that the subject is one of great interest to many of the Lord's people ; for the editor of *Our Record* devotes three columns to the answer. We are always glad when we find we are in agreement with other periodicals professing, like ourselves, to contend earnestly for the Faith once delivered to the saints. We occasionally see magazine

articles with which we are not at all in agreement ; but, as a rule, we find that the interests of the truth are best served by paying no attention to these. As the old saying goes, "Everything comes to him that waits"; and this seems to be true in regard to the matter of "Fellowship." We rejoice, therefore, to see the stand that our esteemed brother has taken on this question. His utterances will no doubt be reckoned "strong meat" and very "advanced truth" by many; and he will very likely find that he must face a storm from certain quarters. But we are convinced his answer is in keeping with the Word of God and the Spirit of Christ. No doubt the supposed case is extreme—a case which in many places would not occur except on a very rare occasion. Nevertheless, the extreme nature of the case may all the better serve to illustrate the great truth, that we receive those whom *God* has received, and who are morally clean and fundamentally sound in the faith.

Our Record first deals with the loose men—those who are simply loose in everything, and who are not so much concerned with what is the Lord's path as with the particular line of things which will *suit them*. They are hit off in these trenchant words:—

“The question is with them not so much what the Lord's path is, but what suits them. They dislike the reproach of the path of separation; they don't care to be known as narrow or bigoted, and unconsciously sometimes, they fall into the loosest kind of treatment of everything that bears on this question. They call themselves large-hearted and liberal, but we have found, in coming in contact with such, they are just about as dogmatic and unreasonable with you if you differ from them as any class of people you ever met. Their large-heartedness and charity are all for a certain class. Woe is unto you if you do not hold the same loose views.”

The effect of this sort of thing, says *Our Record*, on those “who are really conscientious, is usually to drive them to the opposite extreme, and so the two parties are formed.”

Our brother then deals with the “narrow” people—“those who are narrow by inclination.” He describes them as

“Hard and dogmatic and strict in their dealings with others, seemingly always on the scent of evil, and maintaining what they are pleased to call ‘divine principles’ with iron hand. They form rules and regulations about receiving, and are much more careful about seeing that one is separated from the sects than that he is really in his home and business and private life, living a godly life. The effect of this line of action on many of the Lord's people is to awaken a reactionary feeling; and the truths as to separation are loosely held, if not given up altogether.”

After referring to certain heretical sects, our brother concludes that the Baptists and Presbyterians are in the main orthodox in the fundamental doctrines of Christianity. “It is true,” he says, “that they have gone into worldliness and many things contrary to the Word; but as bodies we must make a very great distinction between them and those others” (Uni-

tarians, &c.). The editor of *Our Record* then comes to the point and answers the query thus:—

“We would not say then that a Christian’s inability to see fully the error of his ways in being a member of those orthodox denominations is a bar to his being received, but the very contrary. The truth is this: such an one, *if the Assembly is godly in its walk and testimony*, will soon drop either the one or the other.”

This answer will be a surprise to not a few. But it may serve to let not a few see that the tide is rapidly rising in regard to this question of Fellowship of saints. When intelligent and experienced believers are saying *Receive*, while they are expected to say *Reject*, we may safely conclude that the revival of truth on this matter is much more widespread than is generally supposed.

We may be permitted to add that in such a case as has been supposed, it would devolve upon “those that are spiritual” to show to the brother wherein he was in error; and when this is done in a godly way we may count upon


the Lord that the brother will be completely delivered from the meshes of sectarianism.

We are quite at one with *Our Record* as to the down-grade of evil doctrine in the denominations, and that it is time to raise the question as to how far we can place any confidence in their orthodoxy. At the same time let it be our purpose to “take forth the precious from the vile” (Jer. xv. 19); and we shall do this all the better if we give heed to our brother’s closing words, “Let us be patient, brethren, with each other; and the meek will He guide in judgment, the meek will He teach His way.”



IN some men’s prayers the words are the words of faith, but the tone is the tone of unbelief. Such prayers can never open the windows of Heaven, while they must have a very depressing effect on the hearts of others who have met to call upon God. Public prayer, like Christian testimony, is effectual only in so far as it is real. The mere array of high-sounding words counts for nothing.

MISREPRESENTING GOD.

E have a letter from an esteemed brother on the other side of the Atlantic; and believing that his words will be to general edification, we reproduce them here. He says:—

“In this country progress is being made. The grace and truth that subsist by Jesus Christ are the expression of the essential nature of God manifested in the world. God is *light*; and that manifested in darkness is *truth*. God is *love*; and that manifested to sinners is *grace*. Therefore, as we and all our brethren grow in the knowledge of God, we grow in grace and truth; and this corrects our poor human thoughts. I have been struck by the fact of our responsibility to *represent God correctly*. This has been brought home to me by reading what God says to Job's friends. ‘My wrath is kindled against thee,’ He says, ‘and against Thy two friends, for ye have not spoken of *Me* the

thing that is right, as My servant Job hath’ (Job xlii. 7). How careful we must be in everything not to *misrepresent* the character of God in our ministry! Some of us insist upon *truth*; others are prominent in *grace*; but we must manifest both grace and truth; for by the Cross of Christ ‘mercy and truth are met together, righteousness and peace have kissed each other’ (Ps. lxxxv. 10). The Gospel, and all God's ways towards us in Christ, are therefore to our souls the revelation of Himself—His nature manifested. God came down from the inaccessible light, which no man can approach unto. The Word became flesh, and dwelt among us; and the great mystery of what *God is* was ‘manifest in flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory’ (1 Tim. iii. 16).

“We must know this mystery in order to know how ‘to behave ourselves in the house of God, which is the assembly of the

living God, the pillar and support of the truth' (1 Tim. iii. 15). It is this truth of the revelation of the 'mystery' which the Church is to maintain and support. May God enable us to speak of Him the thing that is right."

CONDITION OF THE HEART.

WONDER is sometimes expressed that a professed child of God, claiming to possess the fullest assurance of salvation, should manifest absolute indifference to the plainest commandments of Scripture. But we would perhaps cease to wonder if we knew the *spiritual condition* of the believer in question. In the matter of subjection to Christ as Lord, the condition of the heart will account for a great deal that would be otherwise mysterious. You may lay down the truth as clear as a sunbeam—you may quote passages of Scripture so unmistakable that the wayfaring man, though a fool, need not err

therein. But you are met by the most complete indifference—varied perhaps by some decided opposition to the clearest commandments of the Lord. You are startled—amazed. But is there not a cause? The cause is to be found in the condition of the heart. A low standard of Christian experience will simply paralyse everything of the nature of progress in the divine life. If there be not a heart for Christ, how can there be a heart for the words of Christ? "He that loveth Me keepeth My words."

MUST GO DEEPER.

THE servant of Christ, in seeking to build up the people of God on their most holy faith, is constantly finding his efforts in large measure fruitless on account of the low tone of spiritual life in those among whom he labours. He must have *something* to work upon in attempting to reach the consciences of the saints. This


“something,” it would seem, is very often wanting. You are complimented for your “able address,” but you search in vain for “fruits meet for repentance.” “A very serious state of matters,” you say. What is to be done? You must go deeper down. With the knife of testimony you must reach the seat of the disease. Half measures will not do. What will it avail for a man to praise your preaching, while he has a lie in his right hand? You must reach hearts—you must deliver souls. You may meet with determined opposition from those who care not to be disturbed in their sleep of carnal security. But be assured that there shall be fruit unto God. His message shall not fail to accomplish its purpose. He that is of God shall hear God's words; and the thoughts of many hearts shall be revealed. There is something even worse than active opposition to godly testimony—it is that sheer indifference, that deadly callousness, that can sit unmoved under the most soul-stirring appeals.

BROTHERLY LOVE.

*(Extracts from Mr. James's Pamphlet,
concluded from page 10).*

IF one enquires what it is that has made this the “brotherly-love stage” of the Church's history?—what has brought it about?—is it not due to the fact that in the early part of the present century the truth of the Church's unity was perceived in the Word of God, and sought to be acted upon? At any rate, there can be no doubt that some of God's saints, beginning to “endeavour to keep the unity of the Spirit,” found and realised, even amid the ruins of the Church, a “fellowship of saints” of such a character, that out of it developed this “brotherly love,” which requires just such an atmosphere as the Spirit's unity in which to flourish. It was a love which found its spring and power in communion with God, within the veil, and therefore outside the camp, bearing the reproach of Christ; but inasmuch as all its springs were in God, it had strength and vigour to reach out to “all saints,” and include them in the blessings which the Spirit of God was leading into the knowledge of, so that there was some measure of comprehending with all saints the length and breadth and depth and height of the riches of His glory, and a deepening knowledge of the love of Christ that passeth knowledge.

“FROM” AND “TO.”

N the case of the converts at Thessalonica there was a turning *to* God and a turning *from* idols (1 Thes. i. 9). We have here a picture of scriptural separation, in which there is (1) a turning to God, and (2) a turning from that which is not of Him. Some one has said that “separation from evil is God’s principle of unity.” But there is no Scripture for such a statement. Paul did not tell those believers that “separation from idols is God’s principle of conversion.” He put *God* first, well knowing that turning to God involves turning away from idols and from all that is opposed to Himself. In the same way *God* must be *first* in the matter of separation. What is wanted is *separation unto God*; and real separation *unto* God involves separation *from* evil.

It is true that the Lord in His Word tells us to depart from evil; and special mention is made of many things from which we are

to be separate. But our giving heed to the Word of the Lord in these things, while it may produce a *separation* (and rightly so), will not and cannot produce a *unity*. In God’s principle of unity there is not only a *coming out* but a *bringing in*. Put into language which even a child may understand, God’s principle of unity is simply, “*Jesus in the midst*, the centre of gathering.” We go forth “*unto Him*.” We gather in the one great Name of our Lord Jesus Christ. That Name is sufficient to unite all God’s saints; and we want no other name. It is the design of the great Shepherd to gather together in one the children of God which are scattered abroad (Jno. xi. 52); and the great centre of gathering is the Lord Jesus Christ Himself. This is God’s principle of unity, and a very simple and beautiful principle, is it not?

—♦—

EVERY yielding to fleshly suggestion is simply putting back the clock of progress and weakening the whole man for Christian testimony.

INTEREST IN THE GOSPEL.

IT is a good "sign" when believers have a decided interest in the Gospel. Paul says, "Woe is unto me, if I preach not the Gospel" (1 Cor. ix. 16). And although we are not all preachers like Paul we can at least give heed to his exhortation—"Striving together for the faith of the Gospel." There are believers who never trouble themselves about Gospel work unless some "special effort" is on foot. When the Evangelist arrives they feel that they must enter appearance at the meetings; but the end of the special effort sees the end of their efforts in the Gospel; and to all appearance they go comfortably to sleep again—until another series of special meetings are announced. We do not see how spasmodic effort of this kind can glorify God or bring satisfaction to the heart of any who thus act. If *all* the workers indulged in such periodic spells of inaction, the light of Gospel effort would

speedily go out altogether. What we want, as a brother put it recently, is not "the odd-job Christian," but the believer who is on "full time" as a worker for God. We must awake up to the fact that we have a higher destiny on earth than merely making ourselves comfortable under the discourses of a gifted preacher. Souls are perishing all around. Men and women are going down to a lost eternity. And, whether special meetings are going on or not, *all* who have named the name of Christ are needed to come to the help of the Lord against the mighty. There is no discharge in this war. Blessed are they who in the morning sow their seed and in the evening slack not their hand. This is our watchword—"Always abounding in the work of the Lord."

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EXALTED.

FTER a revival time it generally happens that some believers are stirred up to a closer walk with God. And no doubt this is something to be thankful for. But those who have any lengthened experience in the Lord's work will have observed a peculiar danger to which such "revived" believers are exposed. We refer to the danger of their being puffed up with spiritual pride—one of the most devastating diseases that can fasten upon the child of God.

Yonder is a believer who had been away in "the far country" for some time, but who is now brought back to God. If he remembers that he is simply a debtor to grace, and if he walks humbly with God, hating even

the garment spotted by the flesh, it is well. He shall be sustained by power divine, and in the days of famine he shall be satisfied. But, if he give heed to the voice of the Tempter, he shall be exalted with the idea that he has "really got on remarkably well of late." Indeed (although he would not admit such a thing) he flatters himself that he is not so *dependent* on God as he was when newly restored. *Then* no one was more conscious of his weakness—and therein lay his power; but *now* he has acquired a certain amount of strength. He does not feel such an urgent need to go into his closet, and speak to his God in prayer. He finds, or thinks he finds, he can get on nicely without sitting down so often to gather food for his soul from the pages of the

written Word ; while his sense of momentary dependence on God is lost.


All this comes to "tell" on his spiritual life. A certain self-satisfied tone begins to manifest itself in his demeanour. He has become exalted with his spiritual promotion. He has still a fair amount of zeal, but it is zeal untempered by humility, and therefore all the more likely to blind him to the condition of his heart. In a word, he has "set up business on his own account"; and he will have reason to be thankful if he is made to feel that he is one of the weakest mortals on earth. This may be effected through some enemy of the soul coming in and gaining the mastery. He is startled and chagrined to discover how easily he has fallen a prey to the great Adversary. But there is a cause. He had been living in a fool's paradise—neither nourished by the Word nor strengthened by prayer. His spiritual energies had been secretly wasted ; and, like Samson of old, he was not

aware that his strength had departed until the Philistine host of evil came upon him like an armed man. Woe be unto us when the Lord leaves us to our own devices !

But it is no part of the purpose of our God that His "restoring grace" should be followed by such lamentable failure. We must be on our guard against spiritual pride. This, however, cannot be done by ascending to some tower of observation in order to detect its approach. The most powerful resistance we can offer to this withering influence is to *walk humbly with God*. "To this man will I look," saith the Lord, "even to him that is poor, and of a contrite spirit, and trembleth at My Word" (Isa. lxvi. 2). "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. xvi. 18). It may be safely said that if open sin has slain its thousands, spiritual pride has slain its tens of thousands. And at no time are we more liable to this snare than after we have had a deepened

experience of the lovingkindness of the Lord. When the Devil is beat off in his attack upon one point, he will renew his assault, but from an entirely different quarter. If the temptation to sensual indulgence fails, he will find quite as dangerous a temptation in the seductions of "pride of grace."

A PASSION FOR SOULS.

 BROTHER stood up at a Conference some time ago and said, "*What we want is a passion for souls.*" Yes, this is the great want—a passion for souls. And we do not know that anything less will be of any use, if work is to be done for eternity. It will not do to make a mere "pastime" of the Lord's work. The man who has "an axe of his own to grind" need not expect to be used of God in delivering souls. We do not say that there must be any special genius or platform ability in order to do real work for God

among the perishing. But there is one thing that we must have, and that is a *single eye* for God. We need not try to persuade *Him* we are "all for Jesus," if He is only second or third in our affections. But, if we give Him His true place—the chief place—we need not doubt that He shall have work for us to do. If we thus sit at the Master's feet, we shall so learn of Him that there shall arise in our hearts that great, deep longing, known as "a passion for souls." And that heaven-born thirst shall have its satisfaction. We shall see of the travail of our soul, and shall doubtless return, "bringing in the sheaves."

—◆—

It is not hard to discern the workings of party spirit. When a brother stumbles, the first question seems to be—"Is he one of *us*?" If he is "one of us," then it seems to be understood that the matter must be kept within a very small circle. But if he is not "one of us," there is no hesitation in causing the evil report to fly on the four winds!

THE TOTAL POWER.

LET it never be forgotten that the power of God in an Assembly is simply the total power of God in each individual believer in that Assembly. This brings home to us the startling truth that each one of us has a responsibility in regard to the spiritual condition of the company of believers with whom we are associated. You may say, "What can I do?—my condition can have no effect on the state of the Assembly." But you make a serious mistake if you reason in that way. It is within your province to *walk with God*. What a wonderful privilege!—what an untold blessing! How dare you say that the walk with God shall have no effect? As well might you say that the sun shines and the dew falls in vain. To walk "in the light" is to raise the spiritual tone of the Assembly in which your lot may be cast. When each believer realises the wonderful possibilities that are

wrapped up in such a walk, we may expect a great revival in the midst of the years.

ANYWHERE WITH JESUS.

WE recently heard one of the Lord's servants humming over "Anywhere with Jesus," and as we thought it might be interesting to those of the Lord's people who have not come across it before, we jotted down the words and music, and now reproduce them here.

Key E flat.

M. 104.

s : l.l	s.m : d.r	m : f	s : —
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Anywhere with Jesus I can safe - ly go,

f.m : r.m	f.s : t.l	s : f	m : —
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Anywhere He leads me in this world be - low ;

s.s : l.l	s.m : d.r	m : f	s : —
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Anywhere without Him dearest joys will fade,

d'.d' : d'.s	t.l : s.f	m : r	d : —
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Anywhere with Jesus I am not a - fraid.

r.m : f	m.f : s	l.l : s.fe	s : —
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Anywhere, anywhere, fear I cannot know ;

d'.d' : d'.s	t.l : s.f	m : r	d : —
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Anywhere with Jesus I can safe - ly go.

ANYWHERE with Jesus I can safely go,
Anywhere He leads me in this world below ;
Anywhere without Him dearest joys will fade,
Anywhere with Jesus I am not afraid.

Anywhere, anywhere, fear I cannot know ;
Anywhere with Jesus I can safely go.

Anywhere with Jesus I am not alone,
Other friends may leave me, He is still my own ;
Even though He leads me over dreariest ways,
Anywhere with Jesus is a house of praise.

Anywhere with Jesus I can go to sleep,
Though the dark'ning shadows round about me
Knowing I shall waken never more to roam, [creep ;
Anywhere with Jesus shall be home, sweet home.

“DIVIDED THE LIGHT FROM THE DARKNESS.”

THERE are two things which God is doing to-day; and in both of these things He is being resisted by the great Adversary, the Devil. It is important that all the Lord's people, and specially those newly converted, should have a clear understanding as to these two things.

The first point is this, that God is at work separating His people from the enemies of Christ. This work of separation began at the moment you were saved. It is a part of God's purpose. His order is (1) a *saved* people, and (2) a *separated* people. When you were saved you were brought, by association with Christ, into that “new creation” where “all things are of God” (2 Cor. v. 18). And it is true of the new creation, as of the old creation referred to in Genesis i., that the *light* must be separated from the *darkness*. Is it not significant that you get *separa-*

tion in the very first chapter of the Bible? There we read that “God divided the light from the darkness” (Gen. i. 4). This has been His principle all down the ages.

In Egypt it was not sufficient that His people should rest, and even feast, under the blood-sprinkled lintels: they must come out of Egypt—they must be a separated people. Pharaoh—a true type of Satan here—did his utmost to frustrate this purpose of God. “Sacrifice to your God in the land,” said the king of Egypt (Ex. viii. 25). He wanted to show that there was no need to go three days' journey into the wilderness to sacrifice to Jehovah.

We are met by the same argument to-day. There are those who say it does not matter where you worship—“Worship God in the land.” That is to say, “Worship Him in Egypt.” But such a thing is entirely opposed to the teaching of Scripture. It was never contemplated by the Lord that the *friends* of Christ and the *enemies* of Christ

should be found worshipping Him in company. You could not conceive of Caiaphas the high priest and John the apostle sitting down at the Lord's Supper together. O no, you say; you could not conceive of such a thing, for Caiaphas was the *enemy* of Christ, and John was the *friend* of Christ. Just so. It would have been a mingling of light and darkness, which Scripture forbids, and against which every sentiment of the renewed heart rebels. But mark you, my dear young believer, that very thing is going on all around us in the religious world to-day. Yonder are the converted and the unconverted—the friends of Christ and the enemies of Christ—sitting together at the Communion Table. Do you say, as some say, that we “must not judge”? To this I reply that Scripture plainly says we are to “*judge them that are within*” (1 Cor. v. 12). Scripture also says, “By their fruits ye shall know them” (Matt. vii. 20). But in most cases we are not left even

to judge in the matter; for if you were to go up to one of these unconverted communicants on Monday morning and say, “Well, brother, is it long since you were converted to God?” he would at once turn round and ask how you dared to call *him* “brother”! If you proposed to have some prayer, or a little talk about Jesus, you would at once discover that he was an utter stranger to the great change of Conversion to God. Be clear then as to this, that the Lord never designed you and such people to sit together at His Table.

God put a separation between His people and the Egyptians in a bygone day; and His great principle of separating the light from the darkness is still operating. His people are plainly told to have “no fellowship with the unfruitful works of darkness” (Eph. v. 11). “Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light” (Eph. v. 8). And because light can have no fellowship with darkness the Lord says, “Where-

fore, come out from among them, and be ye separate" (2 Cor. vi. 17). Nothing could be clearer than this; and it remains for each one to ask the question, "Have I given heed to what *God* has said as to this important matter?"

While the Lord is at work separating His people from the unconverted, it is the work of Satan to do the very opposite—that is, to have God's people and the unconverted mixed together. The great Enemy is ever found running contrary to God. In Eden when God said, "Thou shalt surely die" (Gen. ii. 17), the Adversary said, "Ye shall *not* surely die" (Gen. iii. 4). And when the Lord says to His people, "Be ye separate," we need not be surprised when we find the Enemy of souls at work, virtually saying, "Be *not* ye separate." His work is to mingle the light with the darkness: God's purpose is to separate the light from the darkness. The will of our God is that His people (all who are *saved* by the Blood) should be together, and *separate from the*

enemies of Christ—neither keeping company with them (See 2 Cor. vi., 1 Cor. xv. 33), nor walking with them (See Ps. i. 1), nor worshipping with them (See Ex. viii. 25, 26; Ps. lxxxviii. 10). What have *we* to do in this matter? We have simply to *obey God* (Acts v. 29). It is not a question of what *man* says about it, or what is popular, or what is fashionable. It is simply a question of what does *God* say? How, then, can we do otherwise than fall in with the purposes of our God, and be subject to His will in this matter? The Lord Himself has built a wall of separation between the friends and the enemies of Christ; and how can we, whom He has redeemed, help on the enemy in pulling down that wall of separation which God has built? It cannot be. Our path is clear. Surely every redeemed soul will respond, not reluctantly, but joyfully, to the call of God. And if obedience to the Lord should entail reproach and persecution, shall we not be sharers in the

blessedness of those of whom it is written, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name"? (Acts v. 41).

GATHERED TOGETHER.

WE have now to consider another work which our God is doing in the present day. He is *gathering His people together*. This divine purpose is clearly revealed in Scripture. We find it as far back as the book of Genesis, where it is recorded of the promised Messiah that "unto Him shall the gathering of the people be" (chap. xlix. 10). In Ps. l. 5 we find the Lord saying, "Gather My saints together unto Me"; while in Ps. cxlvii. 2 we have the declaration of Jehovah that "He gathereth together the outcasts of Israel." And when we pass on to the New Testament we find that one of the great purposes for which Jesus

died was, "that He should gather together in one the children of God that were scattered abroad" (Jno. xi. 52).

From these Scriptures, and many others which might be quoted, it is clearly the purpose of our God to gather His people together. In the early days of the Church's history, a great object-lesson is set before us as to this very thing. "All that believed were together" (Acts ii. 44). And this *together* meant a clear separation from the unconverted; for it is written that "of the rest durst no man join himself to them" (Acts v. 13). We have thus not only the revealed will of God on this point, but we have the striking example of the New-Testament believers. "Being let go, they went *to their own company*" (Acts iv. 23). By a certain heaven-born instinct the saved drew to the saved. Prison doors might separate them for a time; but their hearts were one; and, whenever the prison doors were opened, the kindred spirits found each other at once!

Was it remarkable? No; it was not at all remarkable. It was only "natural" that members of the same family of God should gravitate towards each other in accordance with the law of heavenly affinity. Every joyful young convert knows this. To one who has been newly and truly converted there is no company like the company of the redeemed. Considering that all who are saved by the Blood are destined to be together through never-ending years, it is surely not surprising that they should find it a blessed thing to be together down here.

But in addition to all these considerations there is that wonderful prayer by the great Head of the Church—*"That they all may be one"* (Jno. xvii. 21). This is simply irresistible. It is the clearly revealed will of God, and the longing of the Master's heart, that His people should be one; and this is not merely an "invisible oneness," as it has been called. It is to be a *manifest* thing, for it is to the intent that

the world may *believe* (ver. 21), and that the world may *know* (ver. 23).

The question, therefore, that arises here for every child of God is a very simple one. It is this: *"Am I helping, or am I hindering, this oneness?"* It is clearly the purpose of the Devil to resist everything that would make for this oneness. Names and sects and parties abound, and many are glorying in names and sects and parties utterly unknown to the Scriptures of Truth. "But," you say, "what am I to do, seeing there are so many different bodies?" Scripture says, "There is One Body"—"the Church, which is the Body of Christ." Why should we recognise any other body? Is it not the recognition of these bodies, founded by *man*, that is blinding so many believers to the beauty of the Church which *God* has formed, and the gathering together which He has commanded? We want no man-invented names around which to rally—no man-devised systems of religion to determine

the bounds of our habitation. We go forth "unto Him," without the camp. We gather in that Name which is above every name, and which is all-sufficient to gather together "all the children of God that are scattered abroad"—*if they will only permit themselves to be gathered.*

This great work of "gathering together the children of God" is going on. As Moses refused to be called the son of Pharaoh's daughter, so are many believers refusing to be any longer called by names which the Lord never called upon them. As Christians (Christ's ones) they are seeking to gather in the one great Name of our Lord Jesus Christ. "Jesus in the midst" is the centre around which the Lord is gathering His people; and He has said, "He that gathereth not with Me, scattereth abroad."


In contending that God's people should be together, we are contending for a thing to which *no child of God can object.* We have never yet fallen in with a believer who says that Chris-

tians *ought to be divided.* It is admitted on all hands that they should be together; and we have seen from Scripture, without the shadow of a doubt, that this is the will of God. Yet, when we look around, we see a sad contrast to what the Master's prayer in Jno. xvii. 21 would have led us to expect. He prayed, "that they all may be one." But yonder are companies of believers, each railed off from the other, and each contending for that which can only still further tend to divide the people of God. Yonder is a handful of believers scattered among a great company of the unconverted; while yonder, again, is another handful in the same condemnation—all separated from their brethren by systems of church-government which the Lord never formed!

What is wanted? This is wanted—that believers should arise at the call of God and say, "We shall be separated no longer by laws which the Lord never made. We shall go forth as members of the one great


brotherhood of the children of God, to gather together with them in the one great Name of the Lord Jesus, and to seek to carry out what we find written in the Scriptures of Truth!

REFRESHING.

T is quite refreshing to receive testimony after testimony that the Lord is opening the eyes of His people to see that they are "one with every saint who loves His Name." An enlargement of heart is now going on, and this among those who cannot be called "loose"—brethren who contend earnestly for the Faith once delivered to the saints. They are admitting, with sorrow, that their idea of "the fellowship" was a very narrow and restricted affair; and they are telling, with joy, how they can now welcome to their heart all those upon whom the anointing oil of the Holy One has come. In some instances it would seem that this revival of truth

has produced an actual transformation of character—a hard, cold, exclusive spirit having disappeared, and been followed by another spirit, bearing the fragrance of heavenly fields. We are of opinion, however, that fruit of this kind will be found in *every* case where "the truth in love" has had its due effect in "enlarging the heart."

DRYING UP.

PRAYER was recently offered that the Lord would "dry up every influence that tends to divide the people of God." We have no doubt that there shall be a very hearty *Amen* to this prayer. But if there is to be a drying up of the Euphrates of Division, we must see that we are strengthening the things that make for unity. There is such a thing as *helping to answer our own prayers.*

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DOMINATED BY ANOTHER.

YOU sometimes hear it said of a man, that he has no will of his own: he is simply dominated by that of another. You pity the person who is thus moulded and fashioned according to the dictates of some poor worm of the dust. Yet, strange as it may appear, a Christian pure and simple is one who is dominated by another, even *Christ*. He has handed Himself over to Jesus as Lord. The *will* has been surrendered. He is under the dominion of another. But he is no unwilling captive. It is his joy thus to yield himself up; for well he knows that his highest blessing, for time and eternity, lies in the path of subjection to the Lord Christ.

Subjection to the will of man produces but a poor type of Christian character. He who is simply dominated by his brother is scarce worthy of being called a unit. His own individuality has been lost. He has merged himself in some other person. He has ceased to influence the destinies of men: he has become a mere machine. And neither saint nor sinner has any respect for the man who only moves as he is moved by the will of his brother.

How different it is with the believer whose will has been brought into subjection to Him who is both Lord and Christ! What a strength and stability it gives to character when one is dominated by the Man who sits at the right hand of the throne above! The believer who is thus

"handed over" will retain his individuality; and although a transformation goes on, it is a transformation into the image of the Chiefest One among ten thousand. Such a believer is a force among men. His influence is felt. His word is with power. His life tells for God; for it is "the life also of Jesus made manifest in the mortal body."

Wonderful possibilities rise up before us in connection with the surrendered will. The Master said, "I am not come to do mine own will but the will of Him that sent me." And He shall yet "see of the travail of His soul, and shall be satisfied." Thus, too, shall it be with all who seek to "follow Him" in the blessed path of subjection to His Father, God. They shall find it the only path of perfect rest in a world of storm—a path in which there shall be guidance in troublous times, and light in the darkest hour. And, walking in subjection to that blessed will, they shall behold His goings forth. In measure it shall be true of

them that "the pleasure of the Lord" shall prosper in their hand. They shall not only be blessed, but be made a blessing. Having power with God, they shall have power with men. The divine streams are ever flowing where there is subjection to the divine will. There shall be fruit unto God; for many shall see, and fear, and acknowledge that this is a seed which the Lord hath blessed!

"VERY UNFORTUNATE."

"**P**OOOR fellow! he has been very unfortunate," said my friend.

I at once concluded that some great trial had overtaken the brother referred to. "What do you mean?" I said. "Has anything serious happened?"

"Yes," was the reply; "it is serious enough. He has now *lots of money and nothing to do.*"

I breathed more freely. Yet on reflection I concluded that my informant was quite correct.

Once on a time the "poor fellow" had been to all appearance rich in faith, and diligent in the Gospel. Those were his "humble" days. But riches increased; and then, alas, came his evil days! "Fulness of bread and abundance of idleness" found in him a ready prey, as they found in Sodom of old (Ezek. xvi. 49). His Gospel zeal is down below zero now, and so is his love to the people of God. He finds more congenial company among the enemies of Christ! People tell you of his fortune. But the man who weighs things in the light of the sanctuary reads it *misfortune*. Leanness of soul, with worldly conformity, and a light that is swallowed up in darkness—who would call these the marks of a *fortunate* believer? Yes, poor fellow, he fell upon an evil time when he found himself with "lots of money and nothing to do."

But let no one imagine that a believer must of necessity fall on an evil time when he finds himself in these circumstances. There is abundance of work to

be done for God. None need be idle except those who deliberately choose to be idle. If a brother is so well-off that he can afford to do without any "secular calling," he is no doubt exposed to the temptation of idleness—a temptation from which most of us are exempt. But let him get into harness of some kind for God, and Satan will be defeated; for it has been well said that "while the Devil tempts every man, the idle man tempts the Devil." He who has a great amount of money and time at his disposal, has of necessity a great amount of responsibility. Yet what untold privileges are his!—plenty of time to cheer desolate hearts—to spread a savour of the Master's Name; and out of the abundance of his earthly store to gladden many a weary soul hard pressed with the battle of life!



IF as much attention had been given to the life within the veil as to the forms of the outer court, the assemblies of the saints to-day would have been the wonder of the surrounding world.

PRAYERS LACKING IN POWER.

CERTAIN public prayers are commendable in many respects—they are orderly and desirable, and free from the suspicion that they are directed against the brother who is sitting opposite. But they lack one thing—they lack fire. If those well-ordered prayers were set on fire, what a fire they would kindle! What a hold they would take upon God! But they lack the great element of intensity. They have a far-away sound about them, that seems to speak of a far-away God. Ah! brethren, we want to know that *God is*, and that He is a rewarder of them that diligently seek Him (Heb. xi. 6). Let us realise that *God is*—that He is present, and that it is His delight to be laid hold upon for definite blessing. Let us get into the presence of the Lord—where the fire is; and, with hearts burning within us as He talks to us by the way, the dross of formality in our public

prayers shall be burned up, and nothing be left but the pure gold of earnestness and reality. Do you say that this would make some of our public petitions very short? Well; would not that be a blessing? It is surely better to have a little of what is real and earnest, than a great deal of what is formal and dreary. If public praying were bereft of all mere spinning out of words to fill up time, we should consider ourselves within measurable distance of a great revival among the churches.

—♦—

WHEN a believer takes a wrong turning, and enters upon "a false way," it takes special grace to enable him to retrace his steps. If he be a stranger to this "special grace" he will be found defending his position with wonderful energy, and unmoved by the most manifest tokens that he has made a serious mistake. Disaster and calamity have no voice to him: he persuades himself that these are simply the trial of his faith!

INCOMPATIBILITY OF TEMPERAMENT.

ONE of the great hindrances to harmony in a company of God's people is what is known as "*incompatibility of temperament.*" That is to say, certain brethren are of such a temperament that they do not "harmonise" with certain other brethren in the assembly. To all appearance they are unsuited to each other—cast in a different mould and animated by a different spirit. When they come into contact with each other over any debatable point, there is friction—a want of drawing together—perhaps even a pulling in opposite directions. The fault may be on one side, or it may be on both sides. But the "incompatibility" is there. It has to be reckoned with. And the result of the reckoning is very often this—a paralysing of united effort for God, and a doing of things in the coldness of formality instead of the warmth of fellowship.

It may be interesting to ask, "What is the cause of this incompatibility of temperament?" We believe the answer is not far to seek. It is simply due to *pride*; for "only by pride cometh contention" (Prov. xiii. 10). If certain brethren in an assembly begin to think of themselves "more highly than they ought to think" (Rom. xii. 3), the leaven is already at work. There is nothing more subtle than the workings of pride, which may flourish even while its possessor is extolling the beauties of humility.

An exaggerated idea of one's own importance is incompatible with a harmonious working together in the things of God. The man who sets too high a value on his own qualifications is sure to come into disagreeable contact with those who really cannot accept him at his own valuation. If he made too *low* an estimate of himself, the thing could be easily remedied. But the mistake has been made on the wrong side. And there he

is, exalted to a position of self-satisfaction from which he views everything — measures everything — yea, *opposes* everything if it does not happen to coincide with his own judgment.

When a few of these incompatibles are in an assembly we need not wonder that the chariot moves heavily. They seem to be adepts in the art of obstruction. If a suggestion does not come from "their side of the house," they are almost certain to oppose it. "Opportunists" of the first water, they seem to be ever on the watch for the chance that will make their influence felt in the assembly. If you oppose them, woe betide you when you depart one hairbreadth from the line of strict orthodoxy; but if you support their "cause," you shall find they are the most indulgent of critics! Generally speaking they do not know what manner of spirit they are of. As a rule they have no hesitation in "making a scene," under the plea of "faithfulness to God." You do not know the moment


they will "pop up" and strike a discordant note even in the midst of Heaven-begotten harmony!

What do these brethren need? They need *another* temperament. They need a *different* spirit. In some cases we would say they need to be turned into *other men!* We wonder, at times, if these brethren have ever asked the question, "What is Christianity?" We understand that it means the manifestation of Christ—the reproduction of the Christ spirit and the Christ life. But what are we to think of professed champions of truth who seem never to have learned the first principles of ordinary courtesy, not to speak of Christianity itself!

The brethren of the incompatible temperament must get rid of that temperament if they are ever to be of any use for God, or blessing to His saints. But if they fancy they have no need of such a drastic change, and that they already possess a fair endowment of the beauties

of humility, the spiritual must take the matter into the presence of God, and there seek the needed grace to deal lovingly, yet resolutely, with the incompatibles. Godly discipline, if it cannot transform them, may at least prevent them from continuing to be a positive infliction upon the unoffending saints who come up to the various meetings, from time to time, saying in the simplicity of their heart, "*We would see Jesus.*"

OPERATING CAUSES.

N the great Revival that occurred in the days of Asa, king of Judah, there were certain "operating causes" which it may be instructive for us to consider. A time of refreshing may come, we know not how. But if we had the ability to discern, we would generally perceive certain things that "go before," and pave the way for a time of blessing. Just as John the Baptist went forth to

"prepare the way" for the long-promised King, so shall we find a preparing of the way in the case of all true revival from the presence of the Lord.

In 2 Chron. xv. 1 we read that "the Spirit of God came upon Azariah." True revival, you see, always begins with *God*. It was the same at the advent of the promised Messiah, for it is written of John the Baptist that he was "a man sent from *God*" (Jno. i. 6). It is true of revival, as of the new birth, that it is not of the will of the flesh, nor of the will of man, but of *God* (Jno. i. 13).

Azariah came with a message from God to Asa the king. It was a message of warning, and yet of encouragement. It reminded him that although Israel had been for a long season without the true God, and without a teaching priest, and without law, yet "when they in their trouble did turn to the Lord God of Israel, and sought Him, He was found of them." "Be strong, therefore," said the prophet, "and

let not your hands be weak, for your work shall be rewarded" (2 Chron. xv. 7).

Here, then, was a clear and unmistakable call to "turn unto the Lord," and "be strong" for Him. How did Asa treat this message from God? We read in the very next verse that "he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim" (ver. 8).

All this is most instructive. Asa did not smite the Lord's messenger, as Ahab did; neither did he say, like the men of Jeremiah's day, "Prophesy unto us smooth things." He received the message without a single cavil. Indeed, the first effect produced upon him was that he "took courage." What a strengthening of the hands is experienced in having dealings with God! "Where the word of a king is, there is power"; and receiving a message from the Throne has often been like life

from the dead to many a discouraged saint. Even Samuel the prophet had to learn, through a message from the Lord, that the time had come to arise and fill his horn with oil. And this is ever coming true of us if we are receiving messages from God. There is a filling of the horn with oil—there is a renewal of strength—there is an encouraging of our hearts in God.

But there is more: there was more in Asa's case. No sooner had he heard the message of God, and taken courage therefrom, than he cast down the "abominable idols." Here was fruit meet for repentance. He had not received the message of God in vain. It was not enough that he had *heard* Jehovah's voice: he must at once set to work to *act* in accordance with Jehovah's will. Asa was not of those who would fain persuade themselves they are happy in simply *hearing* what God says. He knew there could be no true happiness and prosperity in anything short of *doing* what God

says. Therefore the idols must go; and the idols went.


This speaks to us of the self-judgment ever associated with having to do with God in secret. Spiritual declension brings not only a disinclination to work for Christ, but a want of power to rise against the enemies of the soul. But when there is real heart-work in the presence of God, there is a strengthening of the feeble knees; and a lifting up of the hands that hang down. The believer who thus meets with his God in the wilderness "takes courage." Possessed of a new power, and strong in the joy of his Lord, he rises against the idol host and overthrows them. Who is there among the saints of God that has not experienced this "expulsive power of the new affection"? What an overthrow of the idols there is when the message of God is received in power! Ah, this is what we want—to be brought into the presence of God. The "abominable idols" shall be seen *there*, and judged *there*, and hewn in

pieces *there*. It is there that the unholy alliance shall be viewed in all its iniquity—it is there that the un-Christ-like disposition shall be discovered in all its deformity. Let leaders among the saints have done with ecclesiastical strategy, and playing at cross purposes to secure the triumph of their views. Let them lead the people of God *into the presence of God*; and they who thus truly "lead" shall find that the Lord will prove Himself the keeper of His people. Ecclesiastical strategy is not needed where there is heavenly simplicity. Cross purposes must hide their heads in the presence of God; and the triumph of brotherly love shall be to us the signal for the shout of victory.



ALTHOUGH thou hadst been caught up into the third heaven with Paul, thou wouldst not be secure from suffering; for it was of Paul that the Lord said, "I will show him how great things he must suffer for My Name's sake."

ANOTHER HERESY.

F heresies it may be said, "Still they come." It would seem as if there is to be no end of them. But we do not know that this should cause surprise, as departure from the Faith was to be one of the marks of the last days. We have observed that new and strange doctrines are usually "discovered" at a time when they are "wanted"—wanted to buttress some sect or party, or to justify some step that has been already taken.

Among the latest of these strange theories is the interpretation attached to the words, "And believers were the more added to the Lord" (Acts ii. 42). The humble student of Scripture sees nothing in these words except the simple statement that sinners, believing on Jesus, were added to the Lord—another way of saying that they had been "translated out of the kingdom of darkness into the kingdom of God's dear Son." But certain

teachers have made a discovery which professes to go far deeper than this. They have found, or think they have found, that the passage quoted will favour their "Church of God" theory. They have accordingly announced, in the most authoritative tone, that "added to the Lord" does *not* take place when a person is born again. They tell us it may be years after his conversion before he is added to the Lord. Indeed, he may never be added to the Lord on earth! They hold that "added to the Lord" means added from the Church which is the Body of Christ, to the Church which is the local Assembly! But be careful to note that if you do not happen to be in a local assembly in *their* confederacy, you are *not* added to the Lord! In other words, they virtually say, "Join *us*, and you will be added to the Lord; and if you do not join *us*, it is simply impossible you can be added to the Lord!" It is lamentable to think that brethren can be found who not only embrace this theory

but seem to glory in it. Surely that "cause" is desperate which needs to be supported by such far-fetched and absurd interpretations of Scripture. When we find believers who can calmly sit and receive such "teaching" as if it were a revelation from Heaven, we can only wonder at the length to which human credulity can go.

Let us beware of fanciful interpretations such as we have been describing—interpretations which are nothing less than a darkening of counsel with words without knowledge. My dear brother, the moment you believed and became a child of God, *that moment you were added to the Lord*. By one Spirit are we all baptised into one body (1 Cor. xii. 13). We are the "members of Christ"—"joined to the Lord" (1 Cor. vi. 15 17). Yet there are those who say you are *not* added to Him until you are added to something besides Him! We think it is hardly possible for the new teachers to go much further than this.

THEORY AND PRACTICE.

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Evidently he has been passing through an experience not unlike our own and that of many children of God at this time. Surely when we find that we have been drifting from our old moorings, it is needful that, in the spirit of brotherly love and forbearance, we should "try our ways," and see if they are according to the Word.

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MAY, 1896.

Vol. XI.

A TERM OF REPROACH.

T was recently announced in an evangelical paper that Lady —— and her family had “left the Church of Rome, and gone over to the Plymouth Brethren.” No doubt there is cause for rejoicing over those who have been delivered from the Romish system, and who are now seeking the ways which be in Christ. But why this term of reproach—*Plymouth Brethren*? We can understand a worldly newspaper speaking of the “Plymouth Brethren,” for the world either knows no better, or, if it knows better, deliberately uses the term of reproach to have its fling at those obnoxious people who dare to do without “clergymen,” and who dispense the ordinances without the help

of any man-ordained functionary. But what are we to think of a professedly *Christian* paper intimating in a matter-of-fact way that So-and-so has “gone over to the Plymouth Brethren”? Does that Christian paper not know right well that the title “Plymouth Brethren” is utterly repudiated by those to whom it is applied? Then why use it? Any intelligent believer who understands what he is talking about, knows that the title is a “nickname.” It is a term of reproach flung at believers who go under the names by which *God* has called them, and who refuse to take any of the names of division which abound in the religious world.

Now, we have here a remarkable thing: If you join one of the denominational systems and


take a sectarian name—a name unknown to Scripture, you will never have a nickname thrown at you on account of your “church-connection.” You will have no reproach to suffer. The greatest care will be taken, by worldly papers and Christian papers alike, to speak of you by your correct denominational name. They will be as courteous as give you the name you have given yourself. But all this is changed the moment you throw off man-invented names, and take those names by which God has called you. Immediately the world’s newspapers, and even professedly Christian papers, apply the term of reproach, and call you one of the Plymouth Brethren! This is remarkable. Yet we believe there is a deep meaning in it all. We find it written in 1 Pet. iv. 14, “If ye be reproached for the Name of Christ, happy are ye.” This involves the confession of His Name and the manifestation of His character. By what name shall we call ourselves? We are

not left to choose and select in this matter. The Lord Himself has settled the point. His Name has been called upon us. We are *Christ's-ones* — Christians! Thus it is written, “If any man suffer *as a Christian*, let him not be ashamed” (1 Pet. iv. 16). It does not say, “If any man suffer as an Episcopalian, or a Congregationalist, or a Presbyterian,” but “if any man suffer as a *Christian*.” The *Name of Christ* is to be exalted. It is as *one with Him*—it is as bearing and confessing His Name—that we are to suffer. But this is the very thing that the religious world will not tolerate. To exalt the Name of Christ, and to let all other rallying names disappear, is by “Christendom” reckoned heresy. And if you will not take one of its names of division, you must suffer reproach—yea, it will give you a name which you refuse to acknowledge! Be it so. It is surely a great honour to be “counted worthy to suffer shame for His Name” (Acts. v. 41).

It is quite easy, in a certain

sense, to escape the reproach of being called a "P.B." All you have to do is to join a popular worldly system of religion, with a man-invented name and a man-devised order of Church-government. You will get no more "nicknames" then. You will be duly called by the name you have chosen. How careful the religious world will be of your feelings! But if you take your stand with the rejected Lord Jesus Christ, and seek only to exalt *His Name*, the whole position of matters will be changed. This lets us see that the world by wisdom knows not God, and that "the natural man receiveth not the things of the Spirit of God." It may also help us to understand how hopeless is the attempt to please God and yet have the approval of the religious world. From all such attempts let us be delivered. And if it should be our lot to be reproached for the Name of Christ, let us not be ashamed, but "*glorify God in this Name*" (1 Pet. iv. 16, R.V.).

HAVE COMPASSED THIS MOUNTAIN LONG ENOUGH

N the world's warfare it may take a good deal of courage for a commanding officer to surrender, and to acknowledge he is beat. Indeed, such a thing might require more real bravery than to maintain an obstinate resistance when nothing was to be gained by prolonging the strife.

The same thing is true concerning the "battle" of the Lord's work. If a number of brethren are engaged in effort of some kind to reach the perishing, it may be painfully evident that nothing is being gained by going on any longer on that line. The people are not being reached. Tokens of heavenly power are sadly wanting. The thing has become a positive "weariness to the flesh." Yet the same dreary routine is continued. What is to be done? This is what ought to be done. Bring the machinery of service to a standstill, and get into the presence of God about


the work ; and we have no doubt you will discover that you have "compassed this mountain long enough." Mere obstinacy may keep you in a certain path, simply because you have got into it, and there you are determined to remain. But it takes courage to stand up and say, "Brethren, is it of God that we should go on in this rut, simply because we find ourselves in it?" That which *is* is not always that which ought to be.

The chariot of service may drag heavily for various reasons. It may be caused by the right men not being in the right place, or by brethren attempting work for which they are not fitted of God. They have seen *other* men do the same thing ; and they see no reason why *they* should not do it too. But they forget that "all members have not the same office." In real work for God there is a certain "fitness of things"—the instrument being fitted for the work to be done. But where there is a manifest *unfitness* we need not wonder if

there is a lack of "signs following," and a general "sinking at the heart" over the work.

Then we have to consider the *spiritual condition* of those who are engaged in the effort. In this respect there may be the fatal drawback of sundry "dead flies" in the apothecary's ointment. What kind of spirit is being cultivated by the workers? If it is that hard, austere thing which occasionally goes by the name of Christianity, we should not be surprised that service becomes a mere beating of the air. We need not try to proclaim the Gospel of peace if war in any form is in the heart. Strife and envy will betray themselves, just as the precious ointment betrayed itself. Even the unsaved have a wonderfully accurate idea of the spirit and condition of those who profess to do work for the Lord. A genial, kindly, Gospel spirit will go a long way in service for God. Where *another* spirit is at work it will simply be a matter of "death in the pot."

ALL SATISFIED.

 F there comes to the door, on a Lord's-Day morning, a brother known to one or two in the assembly as a Christian and a godly person, we hold that he should have his place at the Table. There are brethren, however, honestly contending for what they believe to be the truth, who hold that such a person should not be received, for the simple reason that there must be time given for *all to be satisfied*. Let us briefly examine this objection. If the demand, "that time be given for all to be satisfied," were insisted on in every case, the objectors might at least claim to be consistent. But it is *not* insisted on in every case. Indeed the rule, if such you may call it, is transgressed habitually, and that even in assemblies which protest against all "lawless" ways of receiving. If the stranger presents a *letter of commendation* with two names signed at the foot, he is, on the testimony of these two names,

set down at the Table *at once*. No one objects. No one would dream of objecting. But, mark you, there has been no opportunity given for "all to be satisfied." Yet all are apparently satisfied with the testimony of the brethren who sign the letter of commendation. In short, the brother has been received on the testimony of two. We therefore ask, "Why, then, receive in this way on the testimony of two brethren at a distance, while *objecting* to receive on the testimony of two trustworthy brethren in your own assembly?" What is the difference between receiving on the testimony of two brethren at a distance, and receiving on the testimony of two brethren at home? It is clear that even in the most "orthodox" assemblies, brethren are being constantly received on the testimony of two, and no time given for "all to be satisfied." Those who object to this forget that they are objecting to a thing which they themselves are doing continually! Yea, it

occasionally happens that a stranger is received with a letter of commendation signed by two brethren they *do not know*. This makes the matter worse ; for they thus put themselves into the strange position of receiving a man on the testimony of two brethren they do not know, while they object to the principle of receiving a man who is commended by two brethren they *do* know.

At this point the objectors attempt to back up their case by saying that the letter of commendation bears testimony that the stranger is *in the fellowship*, and, being "in the fellowship" in one place, he is in the fellowship wherever he goes. To this we reply, that if such be the meaning of a letter of commendation we should like to have chapter and verse for it. We understand that a letter of commendation is for the purpose of testifying to the *personal worthiness* of a believer who is going to a place where he is not likely to be known by the saints. The letter

commends. Thus we read in Rom. xvi. 1, "I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea." We admit that if a stranger comes from an assembly known to be well-ordered and careful in the matter of receiving, the likelihood is that he is a worthy person. We *infer* that if he were an unworthy person he would not be in yonder assembly. And, generally speaking, we would be warranted to make such an inference. Yet the proper purpose of a letter of commendation is to testify to the worthiness of the person referred to. In other words, a person is to be received on account of *personal fitness*.

We quite agree that if a brother is *in the fellowship* he is in it no matter where he goes. But by "in the fellowship" we understand *the fellowship* which God has formed, and not a certain number of assemblies all bound together on the principle that they receive all who are *in* the confederacy and reject all

who are *outside* of it. This would be Exclusivism pure and simple; and we are not aware of any *middle ground* between that principle and the principle of receiving a person because he or she is personally worthy.

THE "FREE-LANCE."

WE can understand the brother who "goes nowhere"—who does not eat "the bread of his God" in any particular assembly of believers—and who at the same time admits that he is unable to defend the practice. He is conscious that his position of isolation is not of divine appointment, and he honestly confesses that if his own soul were in a more prosperous condition he would be within the definite circle of some assembly of believers, sharing in their joys and sorrows. We say we can understand a brother who takes up such a position. But we are at a loss to understand the position

of the "free-lance"—who has "no abiding city"—who is not identified with any company of believers, and who, at the same time, tries to justify his conduct. He is here to-day, and yonder to-morrow, and next day no one knows where. Indeed, he does not know that himself. He professes to keep himself "free for service," and thus he visits one organised company of believers after another, and tries to persuade himself that he is doing God service. But is this really the case? Service at the expense of truth is not one of those sacrifices with which God is well pleased. There is one passage of Scripture which brethren of "the wandering foot" would do well to consider. It says, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. x. 25). It is also written, "This do, in remembrance of Me" (1 Cor. xi. 24). We are not at liberty to play fast and loose with that which God has written, even although it be on the plea that we may

“serve Him.” “If any man serve Me,” saith the Master, “let him follow Me” (Jno. xii. 26). “If a man love Me, he will keep My words” (Jno. xiv. 23). “To obey is better than sacrifice” (1 Sam. xv. 22).

Scripture is decidedly against a wandering Christian testimony such as we have been describing, and experience does not show that it is a desirable thing in any respect. The free-lance Christian may congratulate himself on the wonderful liberty he enjoys—that he can go to this meeting to-day, and to yonder association next week, and so on. But he forgets that if *all* believers were of *his* mind he would be left *without any meetings to visit*; for all would then be “free-lances” looking around for Christian organisations, but finding none!

There is one consolation, however, which is, that these “unattached” believers are very few in number; and we think, by a little expounding to them of the way of truth, that their number might be still further

reduced. We find as a matter of experience that, with rare exceptions, believers attach themselves definitely to some particular church-organisation. It is felt that it is not good for man to be alone, so far as Church-fellowship is concerned. Isolation is not good for the soul, it is not honouring to God, and it is a bad example to our brethren. We believe there is a growing feeling against isolation; and it is well that this should be so. At the same time, let us see that the flesh in us be not roused to make such offenders smart unduly for what we view as their misconduct. They may have been ill-instructed—they may have been injured by unfavourable influences—they may have “ceased to do evil,” and are now seeking to “learn to do well.” Whatever be their condition, let our aim be to help them—yea, to deliver them, that they, by grace divine, may be found walking in the ways of the Lord and adorning the doctrine of God our Saviour in all things.

I'M WAITING FOR THEE.

** The following melody, by one of the old masters, comes down the corridors of memory; and as it seems exactly to suit the well-known hymn, "I'm waiting for Thee," we have thought it might be interesting to reproduce the music here. This may be the more acceptable, as the hymn does not appear to have had a tune for itself.

Key E flat.

M. 100.

: s | s : m : m | m : d : d | t₁ : r : f | f : m

I'm waiting for Thee, Lord, Thy beauty to see, Lord,

: s | s : d' : t | l : s : m | s : f : m | r : —

I'm wait - ing for Thee, for Thy com - ing a - gain,

: s | s : m : m | m : d : d | t₁ : r : f | f : m

Thou'rt gone over there, Lord, A place to prepare, Lord,

: s | s : d' : t | l : s : m | s : f : r | d : —

Thy home I shall share at Thy com - ing a - gain.

2 'Mid danger and fear, Lord,
I'm oft weary here, Lord,
The day must be near of Thy coming again—
'Tis all sunshine there, Lord,
No sighing nor care, Lord,
But glory so fair at Thy coming again.

3 Whilst Thou art away, Lord,
I stumble and stray, Lord;
Oh, hasten the day of Thy coming again!
This is not my rest, Lord;
A pilgrim confess'd, Lord,
I wait to be blest at Thy coming again.

4 Our loved ones before, Lord,
Their troubles are o'er, Lord,
I'll meet them once more at Thy coming again,
The blood was the sign, Lord,
That marked them as Thine, Lord,
And brightly they'll shine at Thy coming again.

5 E'en now let my ways, Lord,
Be bright with Thy praise, Lord,
For brief are the days ere Thy coming again.
I'm waiting for Thee, Lord,
Thy beauty to see, Lord,
No triumph for me like Thy coming again.

A QUESTION OF STANDARD.

"PERFECTIONISM" is simply a question of what standard you set before your mind's eye? Some men have a standard of their own. They say they walk up to it, and we have no reason to doubt their statement; for perfectionism is not such a difficult matter, if you are dealing with a standard which has been "evolved out of your own consciousness." But if you take the standard of Scripture, you will find it a widely different matter. Those who adopt that standard are never found boasting of their attainments. Alas for us if our "perfections" are invisible till we call attention to them ourselves! He who has drunk most deeply at the divine springs is the most deeply conscious of how far he comes short of the divine pattern. The pinnacle of self-satisfaction is a far-distant point from that humbleness of mind that ever marks the Christ-like man.

SALVATION'S JOY.

THE Psalmist prayed, "Restore unto me the joy of Thy salvation" (Ps. li. 12).

The salvation may remain while the *joy* of salvation has become a thing of the past. The consciousness of being a child of God may be still yours, though you know but little of what it is to drink of that river which maketh glad the city of God. It is nothing short of a calamity when this great element of heavenly joy is wanting in our experience. The lack of this joy brings on a lack of vigour, fosters a spirit of discontent, kindles the fires of strife, dries up the streams of brotherly love, and so blinds the eye of spiritual perception that we persuade ourselves we are in the third heaven of subjection to the will of God! If we would be true witnesses for an absent Lord, if we would help our brethren after a godly sort, and see "all saints" in the light of Heaven—we must have the restoration of salvation's joy.

THE SHEEP-MARK.

ALL thy children shall be *taught of the Lord*" (Isaiah liv. 13). And what is the foremost thing they are taught? "Ye yourselves are taught of God to *love one another*" (1 Thess. iv. 9). "And by this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35). Now, dear brethren, all the people round about are to know that we are His disciples by our love one to another? That's what God *expects*. If people don't know it by *that*, they wont know it by our *profession*; for God never says, "by their profession ye shall know them," but "by their fruits ye shall know them" (Matt. vii. 16); and the first-mentioned fruit of the Spirit is *love*. And that's the sheep-mark; mind, that's the sheep-mark. Some big sheep-farmers have one mark for their sheep, and others have another mark; and the "great Shepherd of the sheep" has a mark too, and it is this—*love one to another*.

What a wonderful sheep-mark! How often we find it referred to in the Book. "God is love" (1 John iv. 16), dear brethren, and He delights to see all His dear children like Himself. And after we have beheld "what manner of love the Father hath bestowed on us" (1 John iii. 1), He tells us to "love one another with a pure heart fervently" (1 Peter i. 22); to be "knit together in love" (Col. ii. 2); to forbear "one another in love" (Eph. iv. 2); to "walk in love" (Eph. v. 2); to "speak the truth in love" (Eph. iv. 15); to "abide in love" (John xv. 10); to "dwell in love" (1 John iv. 16); to "continue in love" (John xv. 9); to "increase in love" (1 Thess. iii. 12); to "abound in love" (Phil. i. 9); to be "kindly affectioned one to another in brotherly love" (Rom. xii. 10); to "love our enemies" (Matt. v. 44); to "let love be without dissimulation" (Rom. xii. 9). Then we are told that "love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not

puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. xiii. 4-7).

"Faith, Hope, and Love;

Two of these shall once grow pale—

They burn without,

But love within the veil."

[We published "The Sheep-Mark" in leaflet form some eighteen years ago. In order to rescue it from oblivion we now reproduce it in these pages. We are persuaded that it shall still be found "present truth."]

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THE


Believer's Treasury.

No. 166.

JUNE, 1896.

Vol. XI.

THERE WAS FELLOWSHIP.

HE last train was just about to start when a stranger was shown into the compartment in which I was sitting. His friend, who was seeing him off, introduced him as brother —. I said I had heard the name before, and was rejoiced to have the company of one of the heavenly family during the forty miles we had to travel together. I had never seen my new-found brother before. But in a few minutes we seemed to know each other as well as if we had been acquainted for months or years! We conversed on the things that touch the King. The one object occupied our hearts. We were drinking at the same stream—sitting, if I may so speak, at the same Table, and feasting on the

same heavenly bread. The miles slipped rapidly away behind us, and all too soon we reached the station where we had to part.

“One of the excellent of the earth,” I said to myself, as I was left alone in the compartment, and the train resumed its journey. I felt that we were bound up together in the great bundle of life with the Lord our God. If there is such a thing on earth as “fellowship of saints,” we enjoyed it as we came down in that railway train.

I was then only beginning to perceive that *fellowship* was not a thing we could manufacture, but something which *God* makes. It has to do with *the heart*. Man can neither make nor meddle in the matter. Wherever you find two hearts occupied with Christ you find fellowship there.

I have no doubt that many believers, claiming to be strictly orthodox, would have said of the dear brother I met, that he was "not in the fellowship," and that "there could be no fellowship," &c. But in spite of all traditional theories we had sweet fellowship together while we spake one to another of Him who is fairer than the children of men! You need not try to undo what God hath wrought. When we learn, by the plainest precepts of the Word and the deepest instincts of the soul, that we are truly in fellowship with a brother, we are unmoved by all the thunders of the ecclesiastical artillery. In the case of a man who has merely *embraced the theory*, you may persuade him that he has embraced the wrong theory. But in the case of those who have experienced the welding power of the love of Christ, and whose hearts have rejoiced together in beholding and admiring the beauty of the Lord, you will find it a very difficult thing to persuade them that all this was

a delusion. The fellowship of heart with heart rises higher than creeds, and travels wider far than the narrow boundaries of a "recognised" fellowship. As an esteemed brother said at a recent Conference, "We have been trying to do what only God can do. In the matter of *fellowship* we have been *interfering with God's business!*"

—♦♦—

THE *manner* in which a kindly action is done may be of far greater value than the action itself. An ancient philosopher said of a good office done harshly, that it was "a stony piece of bread; it is necessary for him that is hungry to receive it, but it almost chokes him in the going down."

—

THE exhortation to "abhor that which is evil" does not stand alone in Scripture. It is joined with the exhortation to "cleave to that which is good." It has been well said that "they are not reformers who simply abhor evil. Such men become in the end abhorrent themselves."

FAITH IN GOD.

WE speak of a believer's *faith in God*, as if it were some special gift conferred on the few, and withheld from the many, of the children of God. We hear of men of remarkable faith—who can lay hold on God for definite blessing—who “through faith obtain promises”; and we unconsciously wish that we could exercise the same faith. But we are prone to forget that there are certain *conditions* on which faith depends for its very existence. Faith must have a certain soil in which to grow, and a certain atmosphere in which to flourish. He makes a serious mistake who fancies that faith can be conjured up by an effort of the will. Indeed, we might say that faith is not something which we find by searching: it is rather the natural *effect* of a certain condition of heart and life. We find it written in Ps. ix. 10, “They that *know Thy Name will put their trust in Thee.*”

Here we have undoubted faith in God. But it is not a faith that is worked up by an effort of the mind. It is the simple and inevitable result of *knowing* the Name of the Lord. This involves *acquaintanceship* with God. But how shall we become acquainted with Him? We shall become acquainted with God by learning from *His Word* what He is. This means diligent search—patient waiting on Him in the Scriptures, which make wise unto salvation. The knowledge of God, thus gained, has this effect, that we *trust* God. You do not trust people you do not know. We trust God because we know Him; and the more we know Him the more we trust Him. This lets in a flood of light on what is known among believers as *exercising faith in God*. There is no “royal road” to becoming a man of faith. If we are not learning of Him—if we are not humbly searching for “the knowledge of God,” we shall find it a very hard matter to trust Him in time of trouble. If, on the

other hand, it is our joy to grow in the knowledge of the Lord, and behold His wonders in the deep of His own Word, our faith shall act for itself. We shall be of those who trust and are not afraid. The world is a stranger to this faith in God, for it is written, "The world hath not known Thee" (Jno. xvii. 25).

Besides the knowledge of God, however, you will find that a godly subjection to the revealed will of God has a great deal to do with a habitual faith in Him. We find it written, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 Jno. iii. 22). Here we have decided faith, without a doubt. But we have decided obedience and pleasing God. The man who has been singled out of the Old-Testament saints for his remarkable faith was quite as remarkable for his obedience (Gen. xii. 4; xxii. 3). And the man, in the New Testament, who earned the com-

mendation, "I have not found so great faith, no, not in Israel," was a man accustomed to obey (Lu. vii. 8). Referring again to the Old Testament, we find that Saul the king, the man who so signally failed in the matter of obedience to the word of the Lord, was he who as signally failed in the matter of faith in God (1 Sam. xv. 22). His faith was commensurate with his obedience; or, rather, his distrust was commensurate with his disobedience. Nowhere in all the pages of Holy Writ do we find such a picture of desolation as that presented to us in the rejected Saul, when, forsaken by God, he seeks from beneath what is denied him from above (Sam. xxviii.)—driven in his unbelief to wrest from the world of darkness the secret he could not draw from the world of light!

—♦—

"LITTLE did I think," said one, "that I had so much love for the world, and so little for God, until He *tried* me in the fire of affliction."

THE PHILOSOPHY OF REVIVAL WORK.

(*First Paper.*)

WE have long believed that a very interesting series of papers might be written on what we may call "The Philosophy of Revival Work." We have no intention to undertake any exhaustive treatment of the subject in these pages. But while we rejoice that many aspects of the question have been already touched upon by various pens, we may be permitted to call attention to certain "points" which meet us at the very threshold of this interesting study.

Revival work, like movements in the natural world, is subject to certain laws, and dependent on certain conditions. This, we fear, is too often overlooked in the present day; and is lost sight of specially by those who lay too exclusive a stress on the Scriptures that bear on God's sovereignty. It is quite true that "He doeth according to His

will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand" (Dan. iv. 35). It is quite true that "the wind bloweth where it listeth" (Jno. iii. 8), and that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix. 16). But these passages, with many others that might be quoted, do not in the slightest degree set aside the Scriptures that tell us how blessing from God depends upon a certain condition of things among ourselves. We pray for the windows of Heaven to be opened. But we forget that the Lord Himself has told us the secret of opening these windows. And, strange as it may seem, the secret does not consist merely in importunate prayer. Prayer—of a certain kind—may cost us very little. The Lord goes deeper. "Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour out a

blessing, that there shall not be room enough to receive it" (Mal. iii. 10). We think no one will deny that an undoubted Revival "phenomenon," even the opening of the windows of Heaven, is here made conditional on something for which *we* are responsible. Thus our God rolls back upon *us* the responsibility of barrenness and drought. It is His delight to bless and to revive. And, if blessing and reviving be not the order of the day, we may rest assured that we are *blocking the channel of blessing*. The conditions are not being fulfilled on our part; therefore the windows of Heaven are not being opened.


The tithes (or tenths) speak to us of *God's portion*. His people had been withholding that which was due to Jehovah; and the Heavens were as brass. But although we are not under any definite law as to tithes, we may be withholding from God that which is His due. There may be the harbouring of that which He hath forbidden. There may

be a divided heart—a lack of surrender to the Lord Christ. It is possible to keep up the external form of the Christian religion at the cheapest possible rate. When such is the case, let us not express any surprise if the windows of Heaven are closed. Let us not take refuge in the decrees of God, and attempt to comfort ourselves by quoting the poet's words:

"God works in a mysterious way,
His wonders to perform."

What we have to do is to *bring in the tithes*. Let there be full surrender to God. Let Him have His portion—let Him have *us*; "for the Lord's portion is His people" (Deut. xxxii. 9). The windows of Heaven, if we may so speak, shall then open of their own accord; and this not in any mysterious way, but in accordance with a law of the Kingdom. Let our God have His portion and His place, and we shall find it true as of old, "I have declared and have saved . . . when there was no strange God among you" (Isa. xliii. 12).

DISCOURAGERS.

N carrying on work for God there is perhaps no greater discouragement than the "help" of a worker who is ready to take offence at the merest trifle. As the saying is, "You don't know when you have him, and when you want him." He is one of those uncertain individuals who must be constantly "considered." The greatest care needs to be taken lest he should find occasion to go off in a fit of discontent. But, no matter how careful you may be, he is sure to take umbrage at something; though what that something may be it is often very difficult to determine. At times he is gushing with enthusiasm, and for a short while you are tempted to think that he is completely delivered from his uncertainty of temperament. But suddenly he evinces a certain coldness of manner. He has entered on a periodic term of "standing at a distance." You feel it to be a miserable experience, trying to

get along heartily with believers of this kind. I wonder if they ever reflect on the unnecessary pain they inflict on others. They seem to have the decided gift of *discouraging* their brethren; and they are successful in the unenviable work of hindering progress, and damping zeal, and misrepresenting the Christian character. If they took a little pains to "read" themselves aright they would find the root of their uncomely behaviour is simply an undue sense of their own importance. Therefore, whatever we are in the chariot of the Lord's work, let us see we are not dead-weights on the wheels of progress. If we cannot do mighty works in public service for God, we can at least see that we do not *discourage* those who, amid many hostile influences, are seeking to bear public testimony for Him.

UNSELFISHNESS is of the very essence of Christianity. He is truly an advanced believer who can say of *self*, "I know not the man."

CHANGE OF CIRCUMSTANCES.

DO you say, "I could live for God if it were not for the circumstances in which I am placed"? If this is your excuse it is simply an attempt to roll the blame of your present condition over upon circumstances. No doubt there are circumstances which—humanly speaking, at least—are hostile to spiritual prosperity. But God is greater than circumstances. If you are treading a path in which you can "abide with God," you need not think that a change of circumstances will effect any favourable change in your spiritual condition. When the heart is not right with God it is the office of the great Enemy to persuade us we are not to blame. Let the heart be right, and the eye be single, and all shall be well. Yea, and if we find in God's presence that we are in the wrong path, there shall be sustaining grace to enable us to leave that path, and so preserve a good conscience.

THE HIGHEST.

A BROTHER who was being exhorted to what is known as "The Higher Life," made the following reply: "I only know of one life, and it is the *highest*. It may have a higher manifestation in you than in me; but the life is the same—the life also of Jesus made manifest in these mortal bodies. I know of no higher life than this."

We think this goes to the root of the whole matter. Even our "Higher-Life" friends must admit that this is a very fair statement of the case. We are at one with them as to the thing itself, and we need not fall out as to the terms employed. At the same time, it is well to be reminded that faulty teaching is often associated with faulty names and titles. It is always safe to keep as near as possible to the language of Scripture, or at least to have terms that will bear a Scriptural test.

The "Higher Life" in many minds is associated with the

"second-blessing" theory, which teaches that later on than conversion there comes something very like a *second* conversion. This is spoken of as the "second blessing," or entering into the "Higher Life." Now, we do not for a moment doubt that many saints of God have had an experience such as this. But while this may be the experience of many Christians, it is not an *essential* department of *Christian experience*. Those believers have simply been enabled, through faith in the keeping power of Christ, to enter into a deepened experience of that power, and to manifest a higher expression of "the life of Jesus." Others, from the hour of their conversion, had been enabled to "abide in Him," the path of their testimony having been like the shining light, that shineth more and more unto the perfect day. Others, again, can praise God for *many* special seasons of revival—in which the "second" has come into no special prominence whatever.

You cannot have a stereotyped pattern of Christian experience. At least, if you go to the Word for what you might call the *normal* Christian life, you will not find in it the "second blessing" or the "Higher life," as a necessary second experience; for the simple reason that a *normal* Christian experience would embrace the fulness of the blessing all along the line. The truth seems to be, that the second-blessing and Higher-Life teaching has been designed to meet human failure. But God and the Word are sufficient here, as of old. Even a second blessing is no guarantee that a third or a fourth may not be needed. Therefore, we come back to the great but simple principle that all the saints of God are called to manifest "the life also of Jesus." Let our aim be that in *us* there may be an ever-deepening expression of that life; and let the aim of our teaching be that the redeemed may be found each day truly growing up into an holy temple in the Lord.

EXPERIENCE.



GUIDE can lead you up the mountain only as far as he himself has already trod the way. And thus it is with those who "guide" in the things of God—whose office it is to lead others into a deepened experience. They can lead you only as far as they themselves have already gone. When they come to a certain point they can go no further—because their experience goes no further. This shows us that he who would put his hand to the great work of leading and guiding the saints, must have *an experience*. He must be one who has not only an intellectual knowledge of a certain truth because it is written, but an experimental knowledge of the truth, because he has made it his own by appropriation. Men without an experience may point you to certain truths, in the same way as one who in geographical teaching points you to places on the map. But it is widely different when one who has been

at these places takes you with him to behold their beauty.

All this must be kept in view if we seek to help others in the ways of God. How far have we ourselves gone in the wilderness experience? This will determine how far we are able to lead our brethren into that experience. A certain measure of experience may be sufficient for certain work, while it may be altogether insufficient for some other kind of work. When real work is to be done for God there must ever be a fitness as to ways and means. He who is taught of God will find out two things in the path of service, namely, (1) that there are cases in which he is privileged to lead out souls into the goodly land of the promises; and (2) that there are cases in which he is to a large extent helpless—he must have a deeper experience of God ere he can deal with these. Happy are they who thus know their measure, and who attempt only that which comes within the compass of "the ability which God giveth."

**"MINE OWN VINEYARD HAVE
I NOT KEPT."**

(S. of S. i. 6.)

THEY made me a keeper of vineyards,
But mine own I have failed to keep;
With weeds it is all grown over,

The sight of it makes me weep.
Rank weeds of strife and contention
Are growing there, tall and strong,
And pride in its full perfection
Is blooming my vines among.

I knew that I must be faithful
In contending for the Truth,
But ah! in the heat of battle
I have lost the dew of youth!
With my sword I have made gashes
Which the Master has had to heal;
Yea, godly ones I wounded
In my ignorance and zeal.

I believed and obeyed my teachers—
I took theirs for the voice of the Lord;
But I saw that I was mistaken
When I opened His precious Word.
His command is to "love one another,"
And to keep my own heart with care—
In love to serve my weak brother,
And help him his burden to bear.

And if some plain truth I must tell him,
I'm to speak it in tenderest love,
Seeking only to win him and help him
To obey our one Master above.

The servant of God must be gentle
To all, and he ought not to strive—
Apt to teach, but always "in patience";
Good shepherds will not overdrive.

O give me Thy grace then, Lord Jesus,
To do what I find in Thy Word,
Yielding loving and hearty obedience
To Thee as my Master and Lord;
First keeping my own little vineyard,
By digging and weeding with care,
Then seeking to help those around me,
In love and in patience, with prayer.

DALRY, *Ayrshire.*

E. M.

It is easy to live in the world after the world's opinion; and it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd can truly live as "a stranger here."

THERE is nothing in which we need more singleness of eye than in the work of self-examination to discover the true motives that actuate our conduct.

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WILLIAM SHAW, Maybole, Scotland.

THE
Believer's Treasury.

No. 167.

JULY, 1896.

Vol. XI.

THE UNITS.

ALL the troubles connected with our collective testimony may be traced to individual departure from God. When the individuals in an assembly are right with God, you may be sure that the assembly is right with God. He who aims at getting the external fabric of a church into a certain order, while he overlooks the spiritual condition of the *units*, may succeed in his object, and yet fail to bring a single saint any nearer to God. You have to do with individual hearts ; and if you are a true worker for God your aim will be to lead others into the presence of the Unseen—into a fuller surrender to the Father's will, and a deeper rest in God. In certain cases it may not be a

difficult matter to reason people into our views, and convince them that a particular church order is the remedy for the evils under which many of the Lord's people are groaning. But it is not by any means so easy a matter to lead a believer into a closer walk with God. For *this* work you must be in touch with the Master, and carry with you a savour of His name. Qualifications such as these are not needed for the work of compassing sea and land to make one proselyte. We quite admit the importance of having the people of God instructed in the great truths connected with our gathering together in the Name of the Lord. But there is one thing that must be reckoned with *first*, namely, the condition of the *individual believer*.

We have been amazed, in our time, to see the formation of churches, professing to be a testimony for God, in which the condition of individual units was clearly a matter of secondary importance. The great object was evidently to secure adherents. Now, though we may be compelled to differ from certain believers in the matter of church order, we can respect them, provided they are consistent with their own profession. But, if they "strain out the gnat" in dealing with lawlessness in the mass, and "swallow the camel" in dealing with lawlessness in the individual, their collective testimony must inevitably be weak in the extreme. Such partiality in dealing with evil must tend to *repel* godly souls from that ecclesiastical position—no matter how scriptural the position itself may be. It is solemn to reflect that each believer, in whatever kind of assembly his lot may be cast, is by his life either attracting to, or repelling from, the position which he has taken up.

No doubt he is convinced he is on the true ground, and he may be proclaiming this conviction with all his might. But there is a louder witness than the voice of his testimony—and that is *the tenor of his life*. It is "the life" that must be "the light of men." And men will read the life, yea, and believe it, no matter what the lip of profession may say.



A WELL-KNOWN expositor, speaking of the coming again of our Lord Jesus Christ, says:— "He will 'so come in like manner as' He has gone. We are not to water down such words as these with anything short of a return precisely corresponding in its method to the departure; and as the departure was visible corporeal, literal, personal and local, so, too, will be His return from Heaven to earth. And He will come as He went, a visible manhood, only thronged, amidst the clouds of heaven, with power and great glory. This is the aim that He sets before Him in His departure."

SPIRITUALISERS AGAIN.

SOME time ago I had a chat with one of the *spiritualising* brethren. I describe them in that way as they are so strongly addicted to spiritualising the plainest precepts of Scripture. There are many of their doctrines which I cannot view as anything else than heresies—some of them dangerous heresies. But I must give these brethren credit for being much better than their doctrines; for their life generally tells more powerfully than the proclamation of the theories they profess to hold. The brother to whom I was speaking told me, in the tone of a man who had done good work, that he had been the means of delivering a brother from the “formality” of observing the Lord’s Supper! A young brother had been keeping the word of the Lord which says, “This do, in remembrance of Me,” and he had been persuaded by my spiritualising friend that the Breaking-of-Bread was a carnal ordinance! “Well,” I said, “I

do not see that you have any cause for rejoicing in such work. Paul praised the Corinthians for keeping the ordinances as these had been delivered (1 Cor. xi. 2). How can you expect praise of God in *setting aside* these ordinances?”

I thought he would find himself in a tight place at this point. But he boldly declared that the Lord’s Supper is “a carnal ordinance”—the bread, as he averred, being spiritual bread!

On referring him to 1 Cor. xi. 24, where we have the plain command, “This do, in remembrance of Me,” he said, “Quite true; but that is only *till He come*. And,” he added, “*the Lord has come*, and we do not need the Breaking-of-Bread ordinance any more”!

“What a wonderful method of getting out of a difficulty,” I remarked. But he told me the Lord had *come* to him by the Spirit, and therefore the command, “This do,” had no further application in his case. I pointed out to him that the coming re-

ferred to was the *personal* coming of Christ; and I showed him that in the spiritual sense the Lord had also come to the Corinthian believers who were praised for keeping the ordinances. But here my friend interjected that the Lord had not come in that sense to the Corinthian believers, as Paul told them they were "carnal." I felt it a little difficult to preserve my patience in the face of such manifest *wresting* of the Scriptures. I asked him if there were none but carnal Christians in Corinth, and I showed him that the Epistle was addressed to "all them that are sanctified," and not to saints at Corinth only, but to *all that in every place call upon the name of Jesus Christ our Lord*" (1 Cor. i. 2). This should have been conclusive; but there is such a thing as a person being silenced though not convinced. Indeed, whenever you build a religious system upon theories and inferences, and not upon the solid rock of Truth, you are bound to explain away every

passage of Scripture that is opposed to your system.

I then called his attention to Acts i. where we have the record of our Lord's ascension, and the clear and decisive statement made, "This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts i. 11). I asked if the Lord Jesus had come *in like manner*. But the question was again evaded. That single passage of Scripture shakes the spiritualising system to the core. The spiritualisers deny the personal return of Christ. They persuade themselves He has already come, and that ends the matter. Christ "appearing in the presence of God for us," has no meaning to them. I asked my friend if he believed there was any spot in the universe of God where the risen Jesus is. But there was only an evasive answer. To the spiritualisers there is no such person as the risen Jesus, and no such event as His coming again!

I reminded my friend that if the Lord has come, the resurrection must be past ; and I referred him to the passage which speaks of the time when "this mortal shall have put on immortality." "Does that mortal body of yours not convince you," I said, "that the Lord has not come? Has your body put on immortality?" But he avoided the question by saying, "I believe I am to put on immortality every day."

I saw there was no need to pursue the subject further, and I would not have pursued it so far had it not been for the presence of a dear brother somewhat enamoured of the strange teaching. I believe he was decidedly helped by our conversation ; and I trust the same result may follow if these lines should meet the eye of one who has a tendency to be carried away with the plausible reasonings of the spiritualisers. A few appeals to the unchanging Scriptures of Truth are usually sufficient to expose that which is not clearly founded on "Thus saith the Lord."

THE PHILOSOPHY OF REVIVAL WORK.

(*Second Paper.*)

THOSE who have observed the progress of the Lord's work cannot have failed to see how often a Revival is associated with the efforts of *one man*. In the great revivals of the past, it is significant that one man, raised up and equipped of God, seems to have been the chosen vessel in almost every case. He may have co-labourers—there may be one or more associated with him in the work. But there is generally one, "anointed with the oil of gladness above his fellows," who is recognised by all who have eyes to see, as the special instrument by whom the Lord is pleased to deliver many souls.

If you go back to the earliest times in the history of the Church, you will find ample illustration of this characteristic of revival work. Peter, the outstanding figure in the Pentecostal testimony, preached the great "Sermon,"

through which thousands were saved. Philip went down to the city of Samaria, and preached Christ unto them; "and there was great joy in that city." Paul, a chosen vessel, was sent far off unto the Gentiles, being mightily owned of God, and the honoured channel by which the Lord was pleased to make known some of the deepest mysteries of the heavenly commonwealth. In connection with the testimony of Barnabas, we read that "he was a good man, full of the Holy Spirit and of faith; *and* much people was added unto the Lord."

Coming down the ages we find individuals—one here and another there—ever and anon being raised up of God for the blessing of many. Luther, Calvin, Knox—Elijahs of their time—had each their work to do, and they did it with their might. Whitfield was manifestly raised up of God for a period of great awakening; and Wesley had his anointing for a great work—a work which we believe he accomplished, though we do not believe

it was any part of that work to found a "dynasty," or form a "society," that should bear his name. Yet these men, and many more that might be named, were wonderfully used of God in the salvation of souls. They were the means of disturbing the sleep of death, and raising all the elements of Christian testimony into a higher plane.

By such instrumentality—men chosen and anointed of God for a special work—the Lord has seen fit to revive His heritage and add to His Church in all ages. You may reason over the matter as you please, but the simple fact stares you in the face, that the Lord usually takes up one man as the special instrument of revival and awakening. That one man's personality is stamped upon the work, and his name is associated with it. Humanly speaking, if there had not been the chosen instrument there would not have been the revival time. But we must remember that the choosing and fitting of the instrument was as really of

God as the blessing which followed. We do not trace revival to the instrument: we trace it to *God* Himself; but we cannot fail to see how generally it is the divine manner of working to use one man as the special channel of blessing to many.

How easy it would be, in the revivals of the last forty years, to name off some of the leading spirits who at different times were specially honoured of God in the salvation of men. One in particular, in the early sixties, passed through the country like a flame of fire, and a track of blessing marked the path by which he had gone! At that time there were not a few—each with his own pronounced individuality, but all alike on fire with love for souls—whom God sent forth with a message of power. The slain of the Lord were many; and many saw it, and feared, and trusted in the Lord. Yea, even at the present time, is it not the case that what we know as a revival is almost invariably associated with the testimony of

one man fitted of God? Is not this clear from the circumstance that an Evangelist, believed to be a chosen vessel, is generally expected to be the means of a great awakening? And are not the greatest revivals in our assembly history connected with the visit and labours of some one thus “sent of God”?

But what kind of men are these who are thus raised up to “stand in the gap, and make up the hedge” for God? They are *men of God*. They are men with the single eye. They are men who are out-and-out for the Man of Calvary. They are men in whose breast is the great master-passion, *Souls for Christ*. They are men upon whom the anointing oil of the heavenly sanctuary has come—whose hearts have been attuned, whose tongues have been loosed, to tell out the glories of a crucified and risen Redeemer. Shall we not then pray the Lord of the harvest to thrust forth labourers into His harvest? And shall we not seek unto Him with the whole heart,

if haply in our own humble
sphere of service we may each
be found in the path of His will,
bearing the name of Jesus to a
lost and dying world?

THE COMING OF HIS FEET.

By WILLIAM BLANE.

The following verses are taken from the
forthcoming Volume of Mr. Blane's Poems.

WHILE the wintry winds were blowing,
And the rivers darkly flowing,
And the tempests driving wildly through
the long, deserted street,
By a flickering fire low burning,
Longing for his Lord's returning,
Sat an aged pilgrim musing on the coming
of His feet.

Now upon the embers gazing,
Now his eyes devoutly raising,
The howling blast he heard not, nor the
drifting of the sleet;
And his eye would strangely glisten
As he strained his ear to listen
For his absent Master's footfall — for the
coming of His feet.

Memory's gentlest gales were blowing,
And Thought's deepest rivers flowing,
While their sighs and murmurs blended
into music strangely sweet;
And Time seemed backward flying,
To his vision scenes supplying,
As his heart this song indited of the coming
of His feet.

THE SONG.

SPRING.

When the flowers of earth are springing,
And the birds with gladness singing,
And the cloud-chased sunbeams touch me
with a fervent glow and fleet,
Then there comes a sacred feeling
O'er my spirit strangely stealing
As I think upon "the Rapture" and the
coming of His feet.

SUMMER.

When the summer sun shines stronger,
And the days are warm and longer,
And a world of blended beauties on the
smiling landscape meet,
Then my love-smit heart seems vying
With the zephyrs in their sighing,
For "The Altogether Lovely" and the
coming of His feet.

AUTUMN.

When the year, with harvests golden,
In rich autumn's hands is holden,
And the leaves begin to wither, and earth's
glories to entreat;
When the dull days are returning,
Oft I feel a greedy yearning
For the rustling of His garments and the
coming of His feet.

WINTER.

When the winter winds are howling,
And the heavens darkly scowling,
And the mariner is praying while the
storms against him beat,
I can feel a deep emotion,
Like the wave that swells the ocean,
As I listen with impatience for the coming
of His feet.

When the west, the sun receiving
 From the ocean's bosom heaving,
 Glows with streaks of purple glory which
 scarce hide God's Mercy-seat—
 While a moment he reposes,
 Ere the glowing portal closes,
 Then I often long so wildly for the coming
 of His feet.

When the midnight hour is dreary,
 When the morning star is cheery,
 When from east the day is rolled, and in
 the noontide heat,
 When the shadows are declining,
 When the fitful moon is shining,
 I am waiting, watching, longing for the
 coming of His feet.

In the day of light and gladness,
 In the night of gloom and sadness,
 When my cup is running over, or when
 favours I entreat,
 At all times and in all places
 This sweet hope my spirit braces :
 It is only till I meet Him at the coming of
 His feet.

“He is coming, He is coming !”
 Air, and earth, and sea are humming ;
 Restrained creation yearneth the King of
 Peace to greet.
 Victor-crowned and glory-bearing,
 Everlasting honours wearing,
 Yet as Calvary's Lamb I'll know Him at
 the coming of His feet.

JOHANNESBURG, *March, 1896.*


* * * The complete Volume of Poems by
 William Blane will shortly be published by
 Pickering & Inglis, 73 Bothwell Street,
 Glasgow. A special notice of the collection
 will appear in *Treasury*.

A “TAKING” SUBJECT.

POSTERS appeared in a
 certain town intimating a
 Lecture on *the Coming of
 the Lord*. A young believer read
 the notice, and concluded that
 it was sure to be a splendid
 meeting, seeing the subject was
 so interesting. He went to the
 Lecture ; and we have no doubt
 he heard something about the
 Coming of the Lord ; but he
 heard a great deal more which it
 would have been better for him
 not to hear. Indeed, the Lecture
 on the Lord's Coming was simply
 a device to ensnare unwary souls.
 The promoters of the Lecture
 had evidently a secret conviction
 that, if they proceeded upon
 ordinary lines, their meeting
 would be a failure. A “taking”
 subject was therefore selected, so
 that they might have a good
 opportunity for the ventilation of
 their dogmas—baptismal regen-
 eration, and others of an equally
 “deadly” character. Our young
 friend managed to withstand the
 seductions that were brought to

bear on him ; and there was at least one lesson which he learned, namely, to be wary in responding to every invitation that appears on a hand-bill, even although the promised subject be "splendid" in every way.

GREATNESS AND HUMILITY.

T was recently remarked of one of the world's greatest scientists that he seemed to have an entire absence of conceit in his own attainments. Transcendent genius and a rare humbleness of mind were found combined in the one person. In the sphere of the Church we believe a similar law prevails. Wherever you find transcendent Christian worth, we believe you will find the grace of humility. He who is most deeply taught in God's school has the deepest consciousness of his own unworthiness. The knowledge of God invariably leads to a knowledge of self, and results in self being brought into the dust. He

who has perceived the heavenly glory in the mount of Communion, sees clearly that no flesh shall glory in the presence of God. What is usually known as self-consciousness is simply the consciousness of one's own importance. This is no part of the proper experience of a believer. Paul gives us the true experience when he says, "I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20).

As the sun can only be seen by its own light, so the Truth of God can only be seen in the light of God. Fields of truth are unknown territory to many, simply because they are not in a position, or rather a condition, in which to see.

A TREMBLING hand in dealing with evil may generally be traced to the consciousness of departure from God. Saul's compassion for Agag was really compassion for himself.

COMPANIONSHIP.

THE Psalmist says, "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Ps. cxix. 63). This is nothing less than a divine deliverance on *companionship*. And that subject goes deeper into the vitals of Christianity than does even our Church-fellowship itself. Tell me a man's *companions*, and I will tell you, to a nearness, what condition he is in. You may sit in Church-fellowship with those whom you do not make companions of. You cannot judge definitely of a man's spiritual condition by the persons with whom he breaks the symbolic bread. He may break bread with those with whom he has very little in common. You must go deeper, in order to find out where he is. With whom does he keep company? Is it with the world?—the enemies of Christ? If so, you have a token, alas! a true token, of his spiritual condition. Two cannot walk

together except they be agreed. The child of God must come down a long way from his excellency, ere he can walk with those who are rejecting God's Christ. Let us beware of this terrible snare. And let us beware of the delusion that we are at liberty to form such companionships, and yet profess to be identified with the rejected Jesus. The Psalm already referred to is sufficient to wither up all such pretensions. The bounds of our companionship are clearly defined. Our companions are to be found among them that *fear God* and that *keep His precepts*.

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THE


Believer's Treasury.

No. 168.

AUGUST, 1896.

Vol. XI.

“AS THE MANNER OF SOME IS.”

T is generally admitted that there are “deep things” in the Epistle to the Hebrews. But it will be generally admitted that in that very section of Holy Writ we have some most practical exhortations, as to the drift of which there can be no doubt whatever. One of these will be found in chap. x., ver. 25, where it is written—“*Not forsaking the assembling of ourselves together, as the manner of some is.*”

The attention, or non-attention, given to this single passage of Scripture has a powerful influence on the walk and testimony of the believer. It is no part of God's design that His people should be isolated units, each one wending his heavenward

way, as if there were not another saint on earth. On the contrary, it is a part of the divine purpose that His people should *come together*, to wait upon Him, to encourage their hearts in God, and be strengthened for the battle of life. So important is this great element in Christian testimony that we have the special exhortation not to forsake “the assembling of ourselves together.” And as if to give emphasis to this solemn charge, the significant words are added, “*As the manner of some is.*” What a startling thought, that He whose eyes are as a flame of fire takes note, so to speak, of those who forsake the assembling of themselves together!

Those who have not the privilege of assembling with the saints—who have the desire but

not the opportunity of coming together in His Name—shall undoubtedly have their portion of the children's bread. Those longing souls—true “prisoners in Zion”—shall be fed with the heavenly manna; and, though compelled to tarry at home, they shall have their “visions of God” while they meet in spirit with their brethren at the one Mercy-seat.

But it is widely different in the case of those who *can* be present in the meeting of the saints, but who deliberately choose to be absent. A divine exhortation may not be set aside with impunity. And those of us who think we may disregard the warning of Heb. x. 25, as to the assembling of ourselves together, and yet enjoy spiritual prosperity, are sadly deceived. There is an undoubted “means of grace” in coming together to call unitedly on the Name of the Lord. And why is this? It is because the assembling of ourselves together is a divine arrangement. Our God never said to His people, “Seek ye My

face” in vain. In the keeping of His statutes there is great reward. Blessed are they who can say, “In the way of Thy judgments, O Lord, have we waited for Thee.” In the dark days of Malachi “they that feared the Lord spake often one to another.” And their communings were heard in Heaven; for we read that “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.” It was when the disciples were *assembled* that Jesus appeared in the midst (Jno. xx. 19, 26). It was when they were all with one accord in one place that they heard the rushing wind of the Pentecostal time! (Acts ii. 1, 2).

Whereabouts are you and I found as to this great question of forsaking the assembling of ourselves together? If we *are* forsaking the assembling of ourselves together, we may settle it definitely that we shall suffer loss. No child of God need

attempt to rob his Father in Heaven (Mal. iii. 8). If we are found wantonly to keep back the offerings of the sanctuary, and forsake the assembling of ourselves together, the dew of youth shall depart; the little desire there may be for heavenly things shall rapidly become less; spiritual torpor shall clasp us in its icy grasp, while the latent energies of the flesh shall assert themselves and reveal an unsuspected power.

Let us see, therefore, that we are not setting at nought the counsel of our God in this matter. Let us see that we are not among those whom the Lord refers to when He utters the solemn words, "*As the manner of some is!*"

A POWERFUL intellectual grasp of things is good, if it be wedded to a humble and a prayerful spirit. But, if it be not thus happily wedded, the powerful intellect will prove only a powerful exponent of one-sided truth or positive error.

VOLUME OF POEMS,

By WILLIAM BLANE, JOHANNESBURG.

WE have great pleasure in announcing that a Volume of Poems by Mr. William Blane, Johannesburg, has now been published. He is perhaps most widely known as the author of "The Atonement, a Poem," extending to some eighteen pages, and of which no less than three editions have appeared. This was one of his earliest efforts, and it is still circulating far and wide. It may interest our readers to know that we had the honour of "discovering" Mr. Blane in his poetic character. The first verses he wrote were sent off to a periodical for publication, if found suitable. But they never appeared; and our friend concluded that poetry was evidently not in his line. He had written another short piece, however; and it was in his waistcoat pocket when we met him for the first time at a Conference in Irvine some thirteen years ago. When we told him we had heard of his verse-making, he pulled out a half-sheet of notepaper containing "Polished—Hid—Well-pleasing." We read the verses over on the spot; and, at once perceiving

the poetic "ring," we told him they would appear in next number of the *Pathway*, adding that we should be delighted to have a barrow-load of verses of similar quality. Blane, surprised at such a favourable estimate of his work, gave full rein to the poetic instinct; and fugitive pieces in great numbers, besides more pretending productions, streamed from his pen. He says, if it had not been for our word of cheer at the right moment, he questions if he would ever have written a dozen pages of verse. Be that as it may, it is refreshing for us to remember that we were able to provide a channel for our brother's poetic effusions, and that his pieces, which have appeared so often in our pages, have proved streams of refreshing to many a weary saint of God.

The Volume runs to about 150 pages, comprising nearly eighty different pieces. It would be difficult to single out any of these for special mention, when there is so much that is excellent, so far as our judgment goes. Indeed, we think it would be hard to find a collection of evangelical poetry surpassing the one now before us for simplicity of style, felicity of

expression, and soundness in the faith. We may say that "The Atonement" has already commended itself to thousands. Among the shorter pieces, "The Coming of His Feet," which appeared in our last number, may probably be considered the gem of the Volume. Possibly "Judas Iscariot" is unsurpassed for dramatic power; while "Be not afraid, 'tis I" is simply drawn to the life, and touches the deepest chords in the believer's experience. Among those who have passed through deep waters, and have been taught of God in the wilderness, who is there that can be unmoved by the lines,

The heart that knows no sorrow
Can feel no holy joy;
I would not have the gladness here
That never knows alloy;
For if Life's sea were waveless,
And mine a cloudless sky,
I ne'er could hear those words of cheer:
"Be not afraid, 'tis I!"

We expect a large circulation for the Volume. "Lays of Life and Hope" (as the title runs) is published at 2/6, post free. Let orders be sent to Pickering & Inglis, 73 Bothwell Street, Glasgow. Or, if more convenient for our friends, we shall be glad to supply any orders that may reach us at Maybole.

THE SECOND COMING OF OUR LORD JESUS CHRIST.

Notes of an Address by MR. J. R. CALDWELL.

WE have before us to-day a truly blessed subject, and it has just been brought before us in a very practical way—a way that, by the Spirit of God, is intended to instruct the conscience. I see here (and I am struck with it) many young people, and especially young men—comparatively few grey hairs. God is working—working all through town and country, and gathering a people to be ready for Christ when He comes. But it occurs to me, in view of so many young believers being present, that I might just take up a few points which present difficulties to some, in order to clear the way for an intelligent belief in the fact of the coming again of the Lord Jesus. I daresay most here read a number of papers. A great many are published to-day. I should not say anything against them, for I have edited one myself for a long

time. But some of these papers teach strange things; and the queerer the things they teach, the better they sell.

Many different points are raised about the Lord's coming, and I would like to clear away a few difficulties by looking at the Scriptures. I will ask you to go with me from Scripture to Scripture carefully and closely for a little while. Read Mark xiii. 32: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Now, in some respects that is perhaps one of the most remarkable verses in the Bible. I am not prepared to explain to you the meaning of that word that "even the Son" does not know that hour. I suppose the explanation of it may be that the blessed Lord Jesus chose to take the place of a dependent man, who as a child grew in the knowledge of the Scriptures, and continued to grow in the knowledge of the Scriptures, as it were setting aside—not using—His

infinite and divine knowledge, but learning, taking the place of a man. And so I suppose it is in this respect that He speaks of Himself as not being informed by the Father as to the date of His coming again.

This passage refers to His coming as the Son of Man. That connects Him with two things. First, it connects Him with the earth, the earthly kingdom, for it is as the Son of Man that He is the heir of the world, the Son of Adam, Son of Abraham, Son of David. Then, again, we read in Jno. v. 22-27, that the Father hath committed all judgment unto the Son, because He is the Son of Man. That is to say, it has pleased God that the judge of mankind should be a man. And so in Acts xvii., when Paul is preaching at Athens he says, "God hath appointed a day, in which He will judge the world in righteousness by that *Man* whom He hath ordained." So that when I read of His coming as Son of Man I know that that means He is coming in judgment,

He is coming to deal with the world, He is coming to take His kingdom, He is coming to reign.

But when I read of His coming for the saints, that is quite another thing; that has nothing to do with the world any more than the taking up of the sheet that had been let down from Heaven had to do with the world (Acts x. 11-16). The Lord is coming to take His redeemed people out of the world to be with Himself, and the world will go on pretty much as if nothing had happened. Government can go on without the saints, trades and arts can go on without the saints, aye, the so-called churches can go on without the saints, many of them. Of course where there is a converted minister they will be in a fix; but the churches for the most part could go on though the saints were all out of them. This coming of the Lord, therefore, does not necessarily affect the world at all. It is a heavenly act, it is taking a heaven-begotten people up out of the world to their heavenly inheritance. Now,

this 13th of Mark is distinctly associated with that day and hour in which He is coming as *the Son of Man*. There is no intimation given in the Old Testament (or the New either, for that part of it) as to when He will come as Son of Man ; and, if that be so, there is still less indication, if I should say so, of what moment He may come for the Church. If there be no indication—nothing to enable us to calculate—when He is coming as the Son of Man to take His kingdom and reign on this earth, then still less is there anything to show when He is coming to take the Church to be with Himself.

All I know is this, before He comes to reign He must come to take the Church ; for when He comes to reign, we are to reign with Him. And I believe that is signified in the fact that the New Testament gives Christ the title of "the Morning Star." The Old Testament gives Him the title, "Sun of Righteousness." Now, you know the morning

star comes before the sun rises. He is going to rise as the Sun of Righteousness, and dispense righteousness, and reign in righteousness, and wholly illuminate the world. The sun illuminates the world. But, before that, He is going to come in the character of the "Morning Star." The morning star does not illuminate the world. Most people are asleep when it appears ; only a few that happen to be awake see it. Thus Jesus Christ puts Himself before us as the One that is to come before the day-break ; yea, perhaps at the darkest hour of night, or, as He says in another passage, it may be at midnight, or the first watch, or at the cock-crowing, just before the dawn.

I don't know when it is to be ; but this I do know, if the signs on every hand are telling to those who have intelligence as to the word of prophecy, that the earth is rapidly ripening for the display of the coming judgment of God, then nearer still is that moment when He shall come to take us, without any warning, in the

twinkling of an eye, to be with Himself.

Another passage bearing on this point you will find in Acts i. 6, 7 :—"When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power." There is no answer given to their question as to the time ; and so this exactly corresponds with the former passage quoted, "It is not for you to know it."


And now one other passage on this point, 2 Pet. iii. 4 :—"Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Mark that word. There are men who deny that there ever was a flood. They say everything continues the same as it was from the creation, and that these things about the Ark and Noah, and all the rest of it,

are mere fables. Verse 5 :—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water : whereby the world that then was, being overflowed with water, perished : but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night."

(To be continued.)

SOME men believe that God is about to work, simply because they see the *means* He is likely to use. But faith in God can count upon Him although there be no token of coming deliverance.

ONLY HALF-DELIVERED.

T is always a matter of joy to us when we hear of the return of believers who had joined themselves to an unscriptural ecclesiastical system, and who have retraced their steps. But that joy is sometimes mingled with trembling when we hear the returning ones declare that they "believe exactly what they believed before." They profess to hold the same church-principles as ever; and the reason they have returned is that they could not get their principles carried out in the "fellowship" to which they had gone.

Now, this is altogether an extraordinary way of explaining themselves. They held certain church-principles; and they held these so dear that they "went out" to an ecclesiastical position where they expected "the true teaching" to be carried out. But they found it was not carried out there; and they have returned to the spot from whence they set out. We are rejoiced to see

them. We trust there shall be large additions to their number. But we wish humbly to point out that these brethren should not poise as men who have not changed their minds at all, and who still hold all they ever held. The true attitude in such circumstances is to make the candid admission, "*I have made a mistake.*" This will do far more to set us right with God, and commend us to our brethren, than any amount of explanations that we hold "exactly the same truth that we held before."

But may there not be more than a grain of truth in the claim that these brethren, although delivered from a certain ecclesiastical system, are still holding its doctrines? We have spoken with some of them on this point. They admit they made a mistake—but it was the mistake of joining themselves to a system in which they afterwards discovered that their principles could not be carried out. This appeared to be about all the admission they were prepared to

make. It seemed clear to us that if they could find a religious body in which their theories could have free course, they would be in it to-morrow! And herein lies the danger. These dear brethren are only half-delivered! Indeed, in one sense, they may be said to be scarcely delivered at all. They set out with a catalogue of certain doctrines which they held to be essential to the welfare of an assembly—so essential that they severed many precious ties in order to be faithful to what they considered their "light." They discovered, however, that *in actual practice their doctrines would not work!* There was a strife and confusion exceeding anything they had ever experienced before. They retraced their steps, sadder but wiser men.


But what conclusion did they come to? They came to the conclusion that their church-principles were perfectly sound, and that they were simply *unfortunate* in not finding a circle of

assemblies in which their principles could be put into practice. We venture to point out that these brethren arrived at the wrong conclusion entirely. They should have concluded that there must be something seriously wrong with their church-principles when there was such a tremendous difficulty in getting them carried out. "Does it not occur to you," we said to one, "that your principles must be seriously at fault when you could not get them carried out in the old assembly, nor yet in the new system to which you went forth? There does not seem to be a 'fellowship' on earth where your principles can work. How then can you contend that they are God's principles?"

We trust our brethren to whom these remarks apply will bear with us in thus seeking to point out where they are in error. They are still fondly clinging to the theory of a confederacy of assemblies; and *this* is at the root of the confusion in their minds. They simply need to be

delivered from the confederacy heresy. They need to see that there is not such a thing taught in Scripture; and, whenever they see *that*, they will cease to "mourn for Saul." They will then understand that the confederacy principle fails to work, because it is *not a divine principle*.

BLESSED YEARS.

 BROTHER in the Lord writes us from New Zealand, on the subject of practical godliness; and we think it well to reproduce a few passages from his very interesting letter. He says:—

"I was brought to the Lord more than twenty years ago, when I resided in Scotland. Although never for a moment doubting my acceptance in Christ, I failed to see God's claims upon me. In other words, while acknowledging Christ's work finished *for me*, I failed to acknowledge the Holy Spirit's work *in me*. Now I can say

that these last five years have been more blessed to me than the previous fifteen; and I believe I have been more useful to God. It is such a blessed life, to trust the Lord moment by moment, realising that all that I am and have belongs to God. How different God's Word becomes to us when we can see both an open Heaven and an open Book!"

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Vol. XI.

THE CLERGY.

T is said that by long usage people get accustomed to anything; and no doubt it is this "long usage" that has so accustomed many of God's people to certain heresies, that these are held as "truth" which must not be questioned. Take, for example, the word *clergy*. In the religious world that term is used to describe a certain select class in the Church—or, at least, supposed to be in the Church. In fact, the religious world, by universal consent, has divided the Church into two classes, namely, the *clergy*, and the *laity*.

The clergy are held to be the privileged few, who are alone warranted to assume "ministerial functions"—who do all the preaching, who control public

praise and prayer, and who alone are deemed duly qualified to baptize, and "dispense the elements" at the Communion. They are reckoned far above the laity. Between them and the laity a great gulf is fixed. The laity are taught that they themselves are only "ordinary believers"! The clergy are viewed as so eminently superior that a special garb is assumed in order to give emphasis to the distinction, while a special title ("reverend," "very reverend," "right reverend," &c., &c.) is prefixed to their name, to let it be known beyond a doubt that they belong to the *clergy*.

Now, the simple question arises here—"Is it in accordance with the revealed mind of God that His people should be thus divided into two classes—clergy and laity?" The answer is an em-

phatic *No*. There is not such a thing revealed in the Scriptures of Truth. But is there nothing about *clergy* in the Scriptures? Assuredly there is. We find the *kleros* (the clergy) referred to in 1 Pet. v. 3, where the word is translated *heritage*, and, significantly enough, the elders whom Peter is addressing are warned not to lord it over God's heritage, which heritage comprises *all the people of God*. This is instructive and conclusive. It clears the ground of a great deal of the dust of tradition which is associated in many minds with the high-sounding title, *clergy*.

If you *will* have the term *clergy*, you must apply it to *every saint on earth*, else you will not be in the current of *God's* thoughts on this point. He never divided *His* clergy (His people) into two classes; and we may surely say, "What God hath joined together, let not man put asunder." But man *has* put them asunder. Man found it desirable to establish a select few in ministerial functions; and, to

invest the order with a kind of Scriptural authority, they took from God's people a title which He had given to *them all*, and they have appropriated it as the exclusive title of a few. Believers have been so long taught they are "*only* the laity," and not the clergy, that many of them actually believe that these distinctions are due to a divine arrangement. This lets us see how completely the Word of God is sometimes set aside by the traditions of men. It is thus clear that such a distinction as "clergy and laity" is utterly opposed to Scripture; while everything that tends to emphasise that distinction must be as completely opposed to the mind of God.

It may be asked, Why did the translators not give "clergy" as the rendering of the word in 1 Pet. v. 3 — giving an English form to the original word, in the same way as they did the word they translated *baptize*? Simply because the word has already been Anglicised and appropriated

by the "clergy" for their own exclusive use; and, if they had given *clergy* as the rendering, believers would have said, "Then it is *we* who are the clergy after all!" This would have let the people of God know too much! Nevertheless, they are awaking up to their privileges as "God's clergy"—the true clergy—the only clergy recognised by the Scriptures. The grave-clothes of tradition are being thrown off; and not a few, bound, lo! these many years, by laws which God never made, are discovering their birth-right privileges. Here and there numbers of the clergy of 1 Pet. v. are arising to the dignity of their calling, are repudiating distinctions which are opposed to the revealed will of God, and are gathering in the one great Name of the Lord Jesus, to offer unto Him the sacrifice of praise.

We gladly admit that among clergymen there are to be found good men and true, according to their light—men who have proved themselves to be able

ministers of Jesus Christ. But this does not justify the existence of an order called "clergy" within the precincts of the Christian Church. And these ministers would have been no less able men of God although they had repudiated the "clergy" heresy, and simply taken their stand as servants of Jesus Christ. It is well known that a few of the most eminent preachers of modern times have refused the titles and peculiarities of the clerical position; and we have yet to learn that they have thereby weakened their power as servants of the Lord. No true loss can be sustained in honouring God; and there can be no real gain, either to the Church or the world, in fostering the class-distinction of clergy and laity—a thing utterly opposed to the Scriptures of Truth. Let us pray that the true clergy—the blood-bought people of God—may, in increasing numbers, arise to the dignity of their calling, and stand alone by that which will stand the light of God.

THE KING AT THE FLOOD.

"THE LORD sat (as King) at the Flood; yea, the LORD sitteth as King for ever" (Ps. xxix. 10, R.V.)

JEHOVAH at the Flood sat King!
Fountains burst forth at His command,
The heights, the depths "great waters"
Swept is the face of ev'ry land. [bring—

JEHOVAH at the Flood sat King!
His enemies are swept away,
On earth is left no living thing,
He reigns with undisputed sway.

JEHOVAH at the Flood sat King!
By power divine He keeps His own,
Who mercy may, 'mid judgment, sing
To Him as "God of Judgment" known.

JEHOVAH at the Flood sat King!
His word goes forth, its ragings cease;
The Flood abates, on cloud He'll fling
His cov'nant bow, which speaketh peace.

JEHOVAH ever *sitteth* King!
Let this assurance fears allay,
Earth's longest Winter has its Spring—
The darkest night its break of day.

Yea, He *for ever* sitteth King!
He maketh all things work for good;
Fond hopes away their flight may wing—
His promise stands—has *always* stood.

For evermore He sitteth King!
"Above the earth" the Flood uplifts;
On sun-lit mount we praises sing,
Rejoicing in His kingly gifts.

Sure as JEHOVAH sitteth King,
He'll send His saints aye what is best;
In storm, or calm, to *Him* we'll cling,
He reigneth!—*here* is perfect rest.

JEHOVAH sat—*still sitteth* King
O'er waterfloods: they rage in vain;
With "harps of God," of many a string,
We'll sing *where floods ne'er come again!*
Weston-Super-Mare. D. R.

HUMBLE WEAPONS.

IN meekness instructing
those that oppose them-
selves." Perhaps there
is nothing more trying to the
patience than the carrying out of
this exhortation. The flesh has
a tendency to rouse the flesh. An
opposing spirit naturally begets
an opposing spirit. You are
tempted either to "deliver your
soul" to the opposing brother,
or to give him up at once as a
hopeless case. Yet there is a
more excellent way than either
of these methods; and the ex-
cellent way is associated with an
"excellent spirit." In dealing
with an opposing brother the
servant of the Lord is to *avoid*
strife, and to use *gentleness*,
patience, *meekness*. Very humble
weapons; yet they shall prove
mighty, through God.


“TOO SURE.”

“**D**ON'T be too sure,” said one of the local brethren to a young stranger who had just delivered his testimony in the Gospel. The young brother had told the people how he was *saved*, and that he was going home to Heaven. But one of the workers, evidently possessing no such assurance himself, had to come in with what he considered a needed caution, not to be “too sure.” In some quarters it has apparently come to this, that they preach a Gospel which does *not* bring assurance of salvation. Indeed, the preachers themselves are not sure whether their final destination is to be Heaven or Hell! This being the case, it is not surprising if their hearers rise to no higher standard, and are all their lifetime subject to bondage. How can the Gospel be “good tidings of great joy,” if it keeps the believer in uncertainty as to whether Heaven is really his home after all? If a preacher

does not know that he is *saved* from wrath to come, how can he expect sinners to receive the Gospel “in the Holy Spirit and in much assurance”? Scripture knows nothing of the Gospel of uncertainty in which some seem to glory. The Gospel of Christ is “the power of God unto salvation, to everyone that believeth” (Rom. i. 16). The believer is one who has passed from death unto life, and *shall not come into judgment* (Jno. v. 24). He is one who can say, “We *know* that we have passed from death unto life” (1 Jno. iii. 14). “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor. v. 1). But we need not multiply passages. It is simply beyond a doubt that the Gospel imparts the assurance of salvation. It may pass for humility to say, “Don't be too sure—we cannot tell for certain whether our terminus shall be Heaven or Hell.” But this is not a humility that

honours God. Indeed, it is not humility at all. It is God-dishonouring unbelief trying to pass itself off as humility. True humility takes God at His word. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17). The possession of eternal life is a great reality; and those who are in doubt on the point had better get their doubts cleared away, before they attempt to herald forth a full, free, and eternal salvation.

CHRIST REIGNING.

HE great feature of the millennial age is to consist in this, that *Christ shall reign*. "The Lord alone shall be exalted in that day." And if we are to have a spiritual "millennium" in the Church, it must arise from the same cause—Christ reigning in the hearts of His people. Therefore, let there be *room for Christ*—let

Him have the throne of the heart; and the people among whom we sojourn shall be made to feel the effect of His reign!

The question is sometimes asked, "How is the Lord's work in your quarter, brother?" And the answer is sometimes given, "Things are very quiet: we would be the better of a revival up our way." True; and we know that a revival must "come down." Yet it is possible for us to stand in the way. A revival condition of things simply means that *Jesus is reigning*. This brings us back to the condition of the heart; for it is in the heart that He must reign. If we are truly longing for revival in the midst of the years, let us "bring forth the royal diadem, and crown Him Lord of all."

—♦—

THERE is such a thing as being over-anxious about the *external* things of the Lord's work. These demand our attention, it is true; but the merest touch will suffice to keep things right if *hearts* are right with God.

THE SECOND COMING OF OUR LORD JESUS CHRIST.

Notes of an Address by MR. J. R. CALDWELL.

(Continued.)

THEN, again, when the question is raised — “Where is the promise of His coming?” what is Peter’s answer? Does he say that a great many things have to take place? — that Antichrist must arise—that the people of Israel must be restored to their land, &c., &c.? No; that is not it. Or, does he say, “Have you not read in the book of Daniel that there are 2520 days, and if you begin and calculate from a given date to another date, by that calculation you can arrive at the very date?” No; that is not the answer. We know how it has been foretold for 1866, and 1872. One of those who fix and announce dates for the coming of the Lord was asked why he continued to fix dates in the face of so many mistakes? His reply was, “We are always getting clearer light.” Ah! dear friends,

it won’t do; it is all on the wrong tack. Whenever anybody attempts to predict a date for some future event, he is *off the line of divine teaching*.

Why, then, so long delay in the fulfilment of the promise of His coming? The only answer is that given by Peter:—“The Lord is not slack concerning His promise.” “He is long-suffering to us-ward.” It is just His patient grace. There is no other way of accounting for the delay. And, as if He would make it doubly sure, He puts in the warning, “One day is with the Lord as a thousand years, and a thousand years as one day.” That means, He can do as much in one day as we expect would occupy a thousand years. Or, He may take a thousand years to do what we would think could be accomplished in one day; meaning that if His patience lasts a thousand years, He only regards it as one day. You see how we are knocked off the whole line of fixing dates for future events. The fact is, in the New Testa-

ment, we are just set down in the presence of a great prospect. Our yesterday is the Cross; our to-morrow is the coming of the Lord.

In reference to the Passover it is written, "It shall be kept a feast throughout your generations." Of course there were to be generations to keep the Passover. You never read a word like that in the New Testament. There is nothing about your children's children in the New Testament. It is just keeping the feast "*till He come*"; that is all! There is nothing else in the future for us but, "*till He come.*"


I may see the course of prophetic events going on. I may see the whole area of the Roman empire being prepared morally and politically for the rise of Antichrist, and for the development of things that are to take place in the last days. I may see the land of Canaan getting ready for the Jews, and them going back to it. I may see the fig-tree beginning to bud, and conclude that summer must be

near; but I am not at liberty to name a year, a day, or an hour. These things are not for us to know. We are always to be in the waiting, longing, prepared attitude.

I remember hearing a beautiful illustration as to this point. A dear old gentleman at Oban lived on a hill from which, when the steamer was to bring any friend to him from the south, he could see the smoke of it half-an-hour before its arrival at Oban. His habit was to go into the garden and watch for the smoke of the steamer, after the appearance of which he had plenty of time to go and meet his friend. One day he was expecting a friend, and the steamer was a long time in coming. Something had taken place. He went down to the steamboat office and asked if there was any word of the steamer. "Oh," they said, "she has not left Crinnan yet, and she cannot be here for two hours at least." He went away back to his house, and out to his garden; but he gave up looking for the

steamer for an hour-and-a-half. He was no longer *looking* for it, because he knew a certain event must take place first. It would require to leave Crinnan, and steam a long way before it could appear in sight. If I am looking for Antichrist, or for the Jews to be restored to their land — if I am thus looking to the east, instead of looking to Heaven, I am off the scriptural line altogether. The scriptural direction is, *looking right up to Heaven*, with the promise ringing in my ears, "I will come again and receive you unto Myself."

THE LOST POUND NOTE.

 AS an instance of how good it is to "take everything to God in prayer," we may tell how a brother, "through faith," found God a present help in trouble. "This is the very spot," he said, "where I found out my loss. That £1 was reserved for the rent, which

was due in a few days; and I was on my way up to the railway station when I discovered *I had lost the pound note*. My wife was greatly distressed when I told her what had happened; for the rent *must* be paid. It was in vain that I tried to reassure her by saying I believed it would 'come all right.' But I took the matter to the Lord in prayer. I told Him that He knew all about that pound note, and the trying circumstances in which I was situated. I rolled the burden *on Him*, and left it there. That night I slept soundly; and, would you believe it, I arose in the morning and walked up this road, trod by so many feet, straight to the spot where that little bit of paper was fluttering in the wind! I put it carefully into my pocket, and went round the corner to return thanks to God for deliverance in time of trouble." Truly the Lord is good, and "blessed are all they that put their trust in Him." "He that believeth shall not be confounded."

NO MATTER WHERE.

WE have heard it said that it does not matter what church-fellowship a believer is in, and that his spiritual prosperity depends on himself, and not on his surroundings. We need not say that we cannot endorse that theory. You might as well say that it does not matter what soil a shrub is planted in, it will prosper. We all know that soil, although it is not everything, yet plays a most important part in the prosperity of the plant. And, in the same way, although church-fellowship is not everything in the life of a believer, it has a powerful influence in the moulding of his character, and upon the condition of his heart.

If you are in an assembly whose principles are opposed to Scripture, it is difficult to see how you can expect your church-position to favour soul-prosperity. That which is not according to God cannot produce that which is according to God. "In the

way of Thy judgments, O Lord, have we waited for Thee." This great principle may not be set aside with impunity. It must be our aim to wait upon the Lord in accordance with His Word. In cases where there is a measure of soul-prosperity, even in an unscriptural position, such prosperity is not due to the position, but to the Lord meeting an honest heart seeking Him according to its light. At the same time, we are convinced that many a godly soul, sorely tried and not knowing what has gone wrong, has simply to make the discovery that he occupies a church-position which he should never have been in!

Then you may be in a local assembly which seems to be outwardly correct, but which is lacking in the elements of spiritual power. This is spoken of as an assembly "in the right position, but in a wrong condition." A right position is good; and will surely be sought by all who seek to please the Lord Christ. But a right position is

not everything. Assemblies with the correct outward framework of truth, yet wanting in the oil of gladness and the warmth of love, will not contribute much toward your growth in grace. Nevertheless, you have much to praise God for, if you find yourself associated with the form of godliness. If it needs but a spark to set it aglow with life, who shall tell but *you* may be used of God in this great work!

But the happiest church fellowship is to be found in an assembly which is not only in a scriptural *position*, but in a scriptural *condition*. When it can be truly said of a church, that "God in the midst of her doth dwell," we may well exclaim, "Happy is the people that is in such a case!" In an assembly where "grace and truth" are thus found dwelling together, your surroundings shall tell powerfully in favour of your own spiritual prosperity. Let us pray that such may be the happy lot of every child of God who reads these lines.

PARTING LINES.

WHILE hearts in sympathetic love
So truly beat as thine and mine,
All time and distance can but prove
How strong the kinship—how divine.

Had I for ever by my side
A friend so proved and loved as thou,
Somehow I fear a selfish pride
Would settle coldly on my brow.

But we must love and live apart,
Learning to lean on God alone,
And still with strong and purposed heart,
Not fainting though a tear may start,
Each labour till his work is done.

June, 1896.

W. B.

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Vol. XI.

HONOURING THE LORD WITH OUR SUBSTANCE.

N the matter of *giving* for the Lord's work we once heard it stated that a great many professed believers are trying to get to Heaven at *the cheapest possible rate*. This is a heavy indictment; but it is to be feared that in many cases it is the simple truth. Generally speaking, it has become one of the most difficult problems in the Church—how to get money out of the reluctant pockets of those who can stand up and sing with all their might,

“My all is on the altar;
I'm waiting for the fire.”

What a terrible unreality there must often be in singing the first of these two lines! The second line comes nearer the mark; for,

if the fire were to come down, what a mighty change would take place! Yes, the fire must be burning low—very low. Some one has said that “the pulse of an assembly is the prayer-meeting.” But we might make an addition to this and say, “*And the Collection Box*”—always considering the circumstances of the contributors. We question if systematic *giving for God* is one of the things most surely practised among us. It seems to be forgotten that *giving* is a part of our worship. And, when formality begins to characterise our giving to the Lord, it is a sure token that formality has taken fast hold upon the springs of our Christian life. A *profession* of Christianity, and “the fling of a copper to the funds of the kirk,” may do for worldlings. But it

must be a different matter with those who say they are saved by the Blood. If they *are* truly converted to God, they must make up their minds—and should rejoice to make up their minds—that as God has blessed and prospered them (1 Cor. xvi. 2) they will honour Him with their substance (Prov. iii. 9). He who sits down to consider how he can “run the heavenly business” at the lowest expenditure of money, had better be looking to his foundations; for such a thought never came from above. True Christianity never suggests the question, “How *little* can I give to God, and yet get to Heaven after all?” When such a man stands at the door of a meeting-house, fumbling in his pocket for the smallest coin he can lay his fingers on, he need not be surprised if he carries nothing away, and finds “somehow or other” that money for God is very hard to spare. In the question of *giving* there are certain “laws of the Kingdom” that operate in the inexorable manner of cause and

effect; and one of these is the great principle, “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty” (Prov. xi. 24).

Under the *Law* a *tenth* of a man's income was the least that was set apart for God. Under the *Gospel* we might naturally look for a larger fraction, generally speaking; but it is no breach of charity to hazard the opinion that many professed believers contrive to keep up a profession, and preserve an easy conscience, on much less than a tenth! Who is to know what they put into the box? Perhaps they would be ashamed to let *man* know what they are offering; but the box keeps their secret; and as for *the Lord*, they seem to think they can easily square matters with *Him*! Little wonder there are signs of mildew in divers places. Little wonder the heavens are so often as brass, and that leanness of soul takes the place of joyful times in Zion. We want a mighty revival, brethren, in this

matter of giving for God. We want a revival that shall reach the *pockets* of God's people ; and we question the reality of any revival that fails to reach the pocket. In one sense it may not be difficult to sing hymns of the highest experience, and even to offer a prayer of twelve minutes' duration. But a more searching test of profession is the simple question, "*What are you going to give for God?*" We believe this matter of *giving* will be found the most powerful test of a man's Christianity. But, after all, it is simply a question of the heart. When Christ dominates the heart He dominates the pocket. And, when this is the case, the dragging out of the reluctant three-penny-piece becomes a thing of the past. There is a willing and a joyful offering of our substance to the Lord ; "for God loveth a cheerful giver" (2 Cor. ix. 7). Then it shall come to pass that we shall offer not only the *praise* that is due to His Name but the *proportion of our income* that is due to His

Name. And we need not doubt that our offerings, free from the strange fire of counterfeited devotion, shall come back in blessing on our heads ; for we must remember that the windows of Heaven open of their own accord when the last tithes is brought into the storehouse.

HANDS FILLED.

“**W**HATSOEVER thy hand findeth to do, do it with thy might” (Ecc. ix. 10). You need not wait till work is thrust upon you, or until it turns up by chance. Search for it. Do not seek refuge in the excuse that nothing has turned up. Set yourself to *find* some definite work which you must do for God. And when you have found it, put your soul into it. Go about it heartily. Do it with your might. There is nothing so unsatisfying as half-hearted service. There is nothing so discomfiting to the enemy as to have our hands filled for God.

BOASTING.

LET us beware of making our boast in numbers. In speaking of increasing prosperity as a company of believers, it is becoming that we should do so with humbleness of mind. Boasting is one of the marks of the last days (2 Tim. iii. 2), and is entirely out of keeping with the Christian character. Just as men of the world become exalted with pride through their success, so is there a danger of believers being "lifted up" by tokens of external prosperity. For such tokens let us be thankful; but let us remember that there are deeper and truer marks of prosperity, namely, a growing conformity to the image of Christ, a separated walk, an increase in bowels and mercies, an abounding in brotherly love. When fruits such as these are found among us, there is prosperity—a prosperity which proclaims its own existence and needs no one to tell it abroad.

THE PRIVILEGE OF GIVING.

MANY fail in the matter of "giving" because they fail to understand that giving is a *privilege*. They seem to look upon giving as a positive infliction. And, this being the case, it is not surprising if they try to have as little as possible of this kind of infliction. "Giving" in such a spirit is truly a miserable operation. He who gives, professedly for God, and yet feels that his gift is a painful operation, should keep his offering in his pocket. To give *grudgingly* is forbidden by Scripture (2 Cor. ix. 7). When we grasp the simple truth that giving for God is a *privilege*—that it is closely associated with a blessedness reacting upon the giver—the question exercising our hearts will not be, "How little can I give for God?" but "How much can I give?" Blessed are they who have learned in the school of happy experience that "it is more blessed to give than to receive."

THE SECOND COMING OF OUR LORD JESUS CHRIST.

Notes of an Address by MR. J. R. CALDWELL.
(Concluded.)

TO point out a contrast which some may get confused over, look at 2 Thess. ii., "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." Mark the point here. It is not the coming of the Son of Man: it is not His coming to gather His people to Jerusalem. It is "the coming of *our Lord Jesus Christ*, and our gathering together unto Him." Now, we know *where* we are to gather together unto Him. We are to be caught up in the clouds, to meet Him in the air. That is the point in this verse. "We beseech you, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not shaken in mind, or be troubled, neither by spirit nor by word, nor by letter, as from us, as that the Day of Christ is at hand." Now, the general

explanation of this passage is this, that in the 1st epistle the Thessalonians were taught to wait and expect the coming of the Lord at any moment; but in the 2nd epistle the apostle, at a later date, writes to correct this impression—to put them right about it, and to tell them that the Lord is not to come until a great many things take place. That is the way it is generally explained. But a careful examination of the Scripture will show that this is not what it says at all. Does it say "that the Lord is at hand?" Does it say "that the day of Christ (or of the Lord) is at hand"? The apostle is not here speaking of Christ coming, and our gathering together unto Him; but he says, "Let no man trouble you, that the day of the Lord is PRESENT" (R.V.). It is the word translated everywhere in the New Testament "*present*"; and it is evident that the translators did not understand the point, and, thinking it would not be sense to translate it "present," substituted the words, "at hand."

The fact is, the Thessalonians had been so long looking and waiting for Him that when He did not come, and when tribulation came upon them, somebody, instigated by Satan, took opportunity to trouble them, and sent a letter to them, professing to be written by the apostle Paul ; for the Devil will resort to the meanest tricks in order to upset the faith of God's people. This letter was sent to them, purporting to come from the apostle, saying to them that the Day of the Lord is present—" He hasn't come for you as He promised ; He has come, and gone, and left you here ; and you are now in the Day of the Lord, and your hope, and your waiting, and your gathering together to Him, is all nonsense ; you are in the tribulation ; you are under the heel of Antichrist, and so on." But look at the last chapter of the epistle, (ver. 17)—" The salutation of Paul with mine own hand, which is the token in every epistle ; so I write." You see how careful he is when he sends this epistle.

He calls their attention to the signature, and says, " You know my signature, don't you ? " so that they might not again be deceived. 1 Thess. ii. lets us know that one thing must take place before any of these things can come, namely, *the Lord's coming and our gathering together unto Him*. When that takes place, then comes the apostacy, the Man of Sin ; and then the revelation from Heaven of the Lord Jesus Christ in flaming fire, when He shall come to be glorified in His saints and admired in all those that believe. For when He comes in His glory, He will not come alone ; He will come, and all His saints with Him, His redeemed people, as " the armies of Heaven " accompanying Him on His course to judge this world in righteousness.

Now don't mix up first and second Thessalonians any more. The first speaks of the coming of the Lord, and our gathering together unto Him. The second speaks of the " Day of Christ," when He shall come with His

saints (previously taken to be with Him), to reign, to judge, to gather out of His kingdom all things that offend, and to fulfil all that is written concerning God's kingdom throughout the whole of the Old Testament Scriptures. We might take up many more points; but these are sufficient to clear away that difficulty as to fixing dates, &c. The Lord may come at any moment; the time may be long, or it may be short; but our attitude is to be ever ready, *waiting for Him*.

Then one point more—Heb. ix. 27, "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin unto salvation." That word, "*unto salvation*," is the same in meaning as the passage from Philippians iii., "From whence we look for the Lord Jesus Christ as Saviour." It is His coming to save us, spirit, soul, and body,

and to present us in His own glory. But here some have stopped at the words, "To them that look for Him." What about those who are *not* looking for Him?—those who do not expect Him till the close of the millennium. Other passages have been referred to, showing that all who are Christ's shall be taken up with Him when He comes. It will not be a mutilated body, but complete, and not lacking the feeblest member. Now bear in mind that the scene of the epistle to the Hebrews is the tabernacle in the wilderness. The high priest has gone inside the veil, and the whole congregation are gathered round the tabernacle. What are they waiting for? One thing on that 16th day of the 10th month—the day of atonement—they wait for. It is the coming-out of the high priest to bless them. He may have been a good while in—perhaps half-an-hour, or an hour; I don't know how long; but they were all waiting for that event. Some might not have been looking in

the direction of the tabernacle just at the moment of his coming out. Some may have remained in their tents to keep the children; but characteristically the whole congregation was a waiting congregation—waiting for a certain event, and that was the coming-out of the high priest. There were Amalekites, Moabites, and all the rest of the nations lying round about them. Were *they* looking? No. Not one of them cared in the least what was going on at that tabernacle. God's congregation, and they only, were a waiting people. And whatever may be the lack of intelligence, and the ignorance of God's dear people as to the truth of the coming again, Christ Himself is the Hope and expectation of their hearts; and in the truest sense every saint is looking for Christ. That passage therefore presents no difficulty. He appeared once, to put away sin by the sacrifice of Himself. It is appointed unto men once to die, but after this the judgment. We have died in the person of

Christ; and there is no judicial necessity why any saint should die again. It is the right of the Lord; He has purchased the right—the moment God's time comes—to take every living saint straight away to His own glory, without ever tasting death. So perfectly did He put away our sins, and finish the work God gave Him to do, that He has got the right to do it, and He is going to do it.

CONDITIONAL CONFESSION.

WE are always suspicious of what is called *conditional confession*; that is, confession upon the principle, "If *you* confess, *I* will confess." Perhaps you know you have injured a brother, or a number of your brethren. But you are not prepared to confess until you have some assurance that there will be a confession from the other side. If such be your frame of mind you may rest assured that you have not


been really humbled before God about the matter. True humbling in His presence never asks, "What will this man do?"—"How much is the other man prepared to confess?" He who has learned, in the presence of God, that he has sinned against his brother, will be ready to confess he has done wrong, no matter whether the other man makes confession or not. But when there is a bargain that "if you confess so much, I will do the same," you may be certain that the proposed confession is only a counterfeit article. True confession, like a dew from the Lord, as it really is, "waiteth not for man, nor tarrieth for the sons of men."

"GARMENTS."

ALL thy garments smell of myrrh" (Ps. xlv. 8).
Garments, in Scripture, are typical of habits—the things about us that men can see, just as they can see the clothes we

wear. Garments with "a sweet savour" signify habits with a savour of Christ—an odour of the "precious ointment" as we move up and down among men. This marks a clear distinction between the Christian and the worldling. The man of the world may have a kind of legal righteousness, giving his sixteen ounces to the pound, and making sure that he gets nothing less. But it takes the child of God to manifest the beauties of the Christian character. The world judges a Christian's profession by his actions. It is only by means of these "outer garments" that they can form an opinion of what kind of man he is within. If his actions are of an upright, transparent, unselfish character, they commend his profession. But if the world is heard saying, "That man does things that *we* would not do, and we make no profession," the name of Christ is blasphemed. Alas for the standard of our Christianity when the world can say, "If *that* is Christianity, we don't want it!"

“I CAN OBJECT.”

N the machinery of the Lord's work there are brethren whose special gift seems to consist in putting on the brake. They evidently think they have “come to the kingdom” for that special purpose. Certain it is that they are scarcely ever found at any other work than brake-work. That is their special line. We admit that the brake is needed when the chariot is going *down-hill*—when things are on the down-grade. But the brethren referred to are constantly applying the brake when the chariot is *ascending*. “What attitude are you taking up in this matter, brother?” “O, I am opposing it thoroughly.” Exactly. You are in dead earnest—you are opposing with all your might. Could you tell us of any branch of aggressive Christian work in which you are in dead earnest—which you are pursuing with all your might? Rarely indeed is the chronic opposer an aggressive worker.

It takes neither genius nor consecration to be an opposer. The energy of the flesh is all the furnishing you require. No doubt you have heard of the brother who was pressed to say what he could do in the work of the assembly, and who seemed not to know where his special gift lay. “Is there nothing whatever you can do?” “Yes” he replied, “I can *object*.” But this gift is not wanted in the church. The supply is already far in excess of the demand. Indeed, we can do entirely without the mere objector. We shall be glad to have a hint from the brother whose sympathy we can count on—whose zeal in positive work for God is apparent. But with the chronic opposer it is quite another matter. He should get rid of his “gift” without delay. It can only be a burden to himself and an infliction upon his brethren, while it will not prove the means of leading a single soul to Christ, or of guiding a single believer into a closer walk with God.

PREACHING HIS DOUBTS.

WE do not believe that a ministering brother has any right to use the public platform in proclaiming his *doubts*. This is sometimes done, but for what reason we are at a loss to conceive. We confess that we have often been amazed, in our time, to hear professed evangelistic preachers proclaim publicly that they were occasionally troubled with serious doubts as to the fundamental truths of Christianity. Now, that might pass for candour, or for humility of a certain kind. But what we want to point out is this, that no man is warranted to ascend a public platform, as a chosen servant of Christ, and disseminate his doubts. He should have all his doubts set at rest before he stands forth as a witness for God. The Lord never called and sent forth any one to proclaim his own tendency towards scepticism. A witness in the affairs of earth will have very little weight if his testimony runs—"I understand

this is what happened, but I sometimes have my doubts." And the witness in the things of Heaven will have as little weight if he stands up and delivers a similar testimony. He who would serve the Lord Christ in proclaiming the great truths of revelation, must be one who can say, "We speak that we do know." It is not through the proclamation of our doubts that souls are saved or sanctified. Such a "ministry" will only produce fruit after its kind. A true witness is one of those who can say, "We also believe, and therefore speak." Those who would fain minister the Word, and cannot say this, should act upon the principle, "We have our doubts, and therefore keep silent."

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WILLIAM SHAW, Maybole, Scotland.

THE
Believer's Treasury.

No. 171.

NOVEMBER, 1896.

Vol. XI.

THINGS I HAVE OBSERVED.

IN the course of a good many years' experience in the Lord's work, I have had occasion to observe certain things while passing along the great highway of life. As the testimony through these pages is now drawing to a close, I may be permitted to record these "observations." I do not set them down in any particular order, but just as they happen to occur to me. They are gathered from the field of experience, and have been unchanged by a calm review of the years that are gone.

Most powerful influence.

I have observed that the most powerful influence upon my own life has been the beautiful and Christ-like disposition of certain

believers whom I have known. I have always been able to find these "lilies of the valley." And to me their presence has often been an inspiration. No platform eloquence has ever equalled the power which they have exercised upon my spirit. I never told this to any of them. It is not a secret which *they* should hear. But they preached powerfully to me, though they uttered no word of rebuke; and they are preaching still! I have found that a calm, pure, beautiful, Christ-like disposition is the most powerful testimony under Heaven. At least I have observed that such a disposition in others has been the most effective influence in moulding my own life to the heavenly pattern. It is still true, as of old, that "the life" is the light of men.

Ministry in power.

In listening to platform speaking I have observed that it is only ministry of a certain kind that seems to have any weight ; and that is ministry which comes through manifestly God-sent men—men who speak because they have a message from the throne. The fire is in their bones, and it finds expression in “words that burn.” The stamp of reality is upon their testimony. They get hold of the people, without any attempt at producing an effect ; and you feel that business has been done for eternity.

Turning the handle.

Then there are speakers who simply “turn the handle,” as it is called. They have no difficulty in keeping the machinery of a meeting in motion for the orthodox time. But not even the surface of the water has been stirred. The time has merely been killed ; and sometimes it happens that the meeting shares the same fate ! If men who have no definite message from God

would only keep silent, what a wonderful relief would be experienced ! Do you say there would be a difficulty in filling up the time ? We do not want time “filled up.” We want it occupied for God. A twenty-minutes' address in the power of God will not be improved by a forty-minutes' oration to “use up the time.”

Measure of capacity.

I have observed that those who sit under the ministry of the Word are like vessels in this respect: each one has his measure of capacity. It does no good to continue pouring water into a vessel after it is full. I believe the average capacity is smaller than many imagine, and that in ministering the word we should take this capacity into account. Let God's people have what they can conveniently carry away.

Long Prayers.

I have observed that nothing has a more deadening effect on a meeting than long prayers

And brethren who can groan under the long prayers of others are often the greatest offenders themselves. Seemingly no man can understand how *his* praying can weary out a meeting. We remember being told by an aged servant of the Lord that he believed there was such a thing as "praying people wicked." He referred to the long prayers that are ever closing but never coming to an end. Whether they exert such an evil influence or not, certain it is that they make people impatient. In a "recipe" for "How to kill the Prayer-Meeting," one thing should be included, namely, "Sit silent until the usual hour for closing has arrived: then deliver a long prayer for everything you can think of under the canopies." Some men's public prayers are so long and so general, that if you were to ask them afterwards what they had been praying for, they could not enumerate the half of their petitions. Yet they are told to "watch" and "look up" for the answer!

Not always in the front.

I have observed, strange as it may seem, that the most godly men in an assembly are not always those in the front rank. I have seen the Sauls on the throne, while the Davids were in the wilderness. But I bear testimony that I never saw *the godly* rejoicing under such a reign. I have observed that men manifestly anointed of God for the guiding of His people, are not addicted to forcing themselves upon the saints; while those without the marks of that anointing are almost sure to keep a death-grip upon the reins of power. I believe deliverance from such rule would be more often vouchsafed if there were more exercise of heart among the saints in this matter. But often, indeed, it would seem as if "My people" love to have it so!

Mysterious.

I have observed, and have been startled to observe, that there are not a few acknowledged believers upon whom *grace* seems to have

made very little change. The most prominent features in their character are the *natural* features. There are those with a naturally bad temper, and it still remains bad. There are men with a naturally revengeful disposition; and, though professedly under grace, they can vow vengeance like a worldling. There are men naturally selfish, who, while professing that self has died, are still contending for their "pound of flesh." There are men naturally dogmatic, who have never learned to let their "yieldingness" be known. There are men naturally unstable, who have never yet become steadfast in the Lord. There are men naturally inclined to button up their pockets; yet it cannot be said that grace has transformed them into other men. Now, it is much easier to "observe" these things than to explain them. Yet we think they might all be accounted for under two heads. (1) We have no doubt that "a mere profession" will account for a good number. It is greatly to be feared that

"*Never was converted to God*" will explain many mysteries; for it will be admitted that there are professed believers whom, if it were not for their profession, no one would take to have any connection whatever with the Kingdom of God. (2) We can readily believe that many children of God are carrying about with them the remnants of their own carnal peculiarities, because these have *never been judged and put away*. The next thing to be learned after the *knowledge of God* is the *knowledge of ourselves*; and the believer who has never set himself to discover his own weak points, is going through life with a lie in his right hand, and is presenting to the world a thoroughly misleading picture of the Christian character.

We need not say that these "Observations," which will be concluded in our next number, do not apply to any particular section of the Church, but refer to believers of all "kinds," and to service over the whole "field."

WHY IT IS, AND WHAT IT IS.

WITHIN the last three or four years an attempt has been made to found a new ecclesiastical system; and in order that simple-minded enquirers after truth may understand a little about the matter, it may be profitable to make the enquiry, *Why* did the new system spring into existence? It is important to understand this point; for if there was not a scriptural reason for attempting to form a new body, the "New Exclusive" brethren were guilty of causing division contrary to the doctrine of the Word. A serious responsibility is incurred by those who say, "The time has come to purge ourselves out from the believers with whom we are associated in church fellowship." But it is one thing to make an assertion, and it is another thing to prove that assertion, and to show *from Scripture* that "the time has come."

Let all be clear on this, that

the reason why the brethren in question left various assemblies was, that in these assemblies it sometimes happened that they received believers known to be godly, but who were *not* associated with any recognised assembly. And the brethren who afterwards founded the New Exclusivism protested against this. They held that a Christian, if not in a recognised assembly, had no right to the Table, and should be set in the back seat. And they held that, in the case of any assembly offending in this way, the whole assembly should be cut off. Because they could not get this procedure carried out they "purged themselves," as they termed it, from "lawlessness," and proceeded to found a new Church-fellowship, in which they could carry out the principles they hold. Now, will any believer contend that these were scriptural reasons for "coming out" to form a new body? Perhaps a godly brother turned up who was not in a recognised assembly, but who was known to

be a worthy person. He was accorded his place at the Table, because he was believed to be in fellowship with God. And, because the New Exclusive brethren were powerless to hinder this, they went out to form a system which would effectually put that godly brother into the back seat!

Such, it is well known, is the great reason for their existence as a corporate body. Will such a reason stand the light of Scripture? Not for a moment. Is it a crime to allow a godly man his birth-right place at the Table of the Lord? These brethren have never shown that it is a crime. Therefore they had no right to separate themselves from their brethren; and they have therefore no right to a separate existence. They have never been able to produce a *plain Scripture* commanding them to come out from their brethren. Not long ago, when one of them was asked to furnish Scripture for leaving a prosperous assembly, he replied, "I have no particular Scripture:

the house is on fire; leave it as soon as you can." But no honest enquirer can be satisfied with an answer like this; for it is a virtual *admission* that they have *no Scripture* for the step they took!

So much for the *reason* why the new body was founded. But let us look at its working. If you present yourself at the door of one of their meetings on a Lord's-day morning, you will very soon discover whether their practices will stand the light of Scripture. They say they object to receive unbaptised believers, or those who do not "continue stedfastly" in breaking of bread. But put them to the proof, and you will soon see where they are. Are you a decided Christian? Yes. Are you baptised? Yes. Do you continue stedfastly in the breaking of bread? Yes, you reply, you are in a very happy assembly some twelve miles off, seeking, under the guidance of the Spirit, to carry out what you find written in the Scriptures. "Surely the way is clear now,"

you say to yourself. But all these qualifications avail you nothing, simply because you are *not in one of the New Exclusive Assemblies!* In other words, "If you are not prepared to *join us* you must sit in the back seat; and if you join us you must never look near that 'happy assembly some twelve miles off,' where you are wont to gather in the Name of Jesus the Lord!"

Thus it comes that these Exclusive brethren put into the back seat men as godly as themselves (perhaps more godly than themselves) in order that they may keep their tradition. And they have as little Scripture for doing this as they had for coming out from their brethren.

To all who may be attracted in any measure by the new thing we would say, *See that you understand what the new thing is.* We have sought to point out that it has no reason whatever for its existence—that it was founded on a division unwarranted by Scripture—that its principles are opposed to Scripture, and that it

divides, by a man-made law, those whom *God has joined together.* This is serious, and may well cause deep searchings of heart to those who have joined themselves to the New Exclusive system. To all such we would affectionately say, How can you remain in a system so devoid of a scriptural reason for its existence, and which by a law of its constitution shuts out those whom *God shuts not out?* How can you be found strengthening the hands of such a system? You dwell upon the "lawlessness" of receiving a believer who is not baptised, or receiving one who does not break bread regularly. But you know right well that you are evading the point; for, although a brother *is* baptised and breaks bread regularly, you put him in the back seat all the same—*unless he joins himself to your system!* A man may have the qualifications for fellowship with God, and be enjoying that fellowship; yet it is evident that this is not sufficient to fit him for fellowship in your system! Weigh the

matter, my dear brother — or sister, as the case may be ; and we are satisfied you will find that the Lord never placed you in such a system. That system cannot be of God, which, by its own positive fundamental law, shuts out of *its* fellowship those who are enjoying *God's* fellowship ; *and this is what the New Exclusivism does !*

SOUL-PROSPERITY.

(Hab. iii. 17, 18.)

ALTHOUGH the fig-tree blossom not,
 Although no fruit be in the vine,
 And barrenness the olive's lot,
 The field to yield her meat decline ;
 Though flock and herd should both be gone,
 Still *He* remains who is my choice ;
 I never can be left alone ;
 So, in the LORD will I rejoice—
 In God of my Salvation joy,
 Whose praise must heart and voice employ.

Since *He* is mine inheritance,
 The LORD the portion of my cup,
 Come "good" or "ill," let me advance—
 "Adversity" may help me up,
 In Heav'nward way, to see and prize
 The treasure I have found in Him ;
 For things of earth oft blind the eyes,
 Whose vision is at best but dim.
 Soon, what we deem adversity,
 May turn to *soul-prosperity !*

Weston-Super-Mare.

D. R.

MY SOUL'S REFRESHING SPRINGS.

AS it Thy purpose, Lord, to wean
 This heart of mine from earthly things,
 That I may find in Thee alone
 My soul's refreshing springs ?

It must be so, for cisterns fail,
 My pitchers break, my streams run dry,
 My flow'rs all fade, birds cease to sing,
 The joys of earth all die.

In fairest, sweetest rose I've pulled,
 Sparkling with dew on summer morn,
 I found, beneath its glossy leaves,
 Was hid a piercing thorn.

Thus disappointments, one by one,
 Have marked the way my feet have trod ;
 I know 'tis well—O may I learn
 To seek my joy in God.

Thy work is perfect, and I know
 What Thou dost give is best for me ;
 Thy name, Thy every way, is love—
 Trusting, I cling to Thee.

Show me Thy beauty, gracious Lord,
 Fill Thou this heart, so prone to stray,
 Until the shining of Thy face
 Drives all earth's clouds away.

Then shall my heart be truly weaned
 From all that disappointment brings ;
 Then shall I find in Thee alone
 My soul's refreshing springs.

E. M.

YOU will not find a decided Christian to be lacking in decision of character. It is want of decision for God that accounts for an uncertain testimony among men.

JOTTING FROM GLASGOW CONFERENCE.

WE had the pleasure of hearing our esteemed brother, Mr. Donald Ross, of Kansas City, U.S.A., as he ministered the Word on the first day of the Glasgow half-yearly Meetings. Our aged brother got right hold of the people, and kept the hold until the close. So far as we could see, his address had only one fault—a somewhat rare fault in these days: there was too little of it! We could have listened for a while longer. We trust, through the kind offices of the shorthand writer, we may yet meet with a fair report of the address in black-and-white. But, even failing that report, we think few will forget his rousing appeals to live for God, and the graphic power with which he depicted the ecclesiastics who can sit for hours splitting hairs over points of doctrine, while the world is going down to Hell—and not a tear shed for the perishing! Nero

fiddling while Rome is burning! Our brother's illustrations, although of the simplest kind, set forth his point with uncommon aptness, and were driven home with an unflinching hand. Even the homely incident which told of the Paisley shawl with the fringe sewed on, served his purpose well. In a passage of great declamatory effect he went on to say, "And you will find there is a fringe in every assembly—a fringe which is no real part of the assembly, and which will be ready for any devilment whenever a time of trouble comes." A thrill passed over the vast audience as these words were uttered. Doubtless there were searchings of heart; and doubtless, too, many a secret prayer ascended, "Lord, deliver me from being a part of the fringe."

GRADUAL departure from God is the most dangerous form of backsliding. When a believer descends a considerable distance at "a sixteenth of an inch at a time," his condition is simply desperate.

TO OUR READERS.

WE have definitely resolved to discontinue the *Treasury* after the December number appears. The editing and publishing of this periodical has been carried on in our spare time, after discharging the duties of our earthly calling. Considering that our health, not specially robust at the best, has in these later years broken down on several occasions, we feel that we must really "husband life's taper." When the *Treasury* was reduced (in January, 1893) from a penny to a halfpenny paper, it was then a question whether it should be continued at all. And the inevitable has now come. But we feel it is better to close our testimony through these pages, than to overtax our strength. If, through the goodness of the Lord, we have been of any service to His Church in the past, we are persuaded it will be our wisdom to conserve our energies for that service in days to come. From this it will be seen that

although the *Treasury* ceases to appear, *we do not cease to write*—according as the Lord may be pleased to give the strength and the message.

We may say that we purpose to contribute believers' articles to the pages of the *Pathway*, and the *Witness*, with occasional Gospel articles to the pages of the *Evangelist*, or other Gospel Publications issued by Messrs Pickering & Inglis, 73 Bothwell Street, Glasgow. We hope to be found pretty frequently in these spots. The provision thus made for the continuation of our ministry through the printed page will not render the hour of parting so trying as it would otherwise have been. Indeed, it can scarcely be called a parting at all; and it shall be a great joy to us if we are still privileged to reach old friends through the Publications referred to.

To all who have for many years followed our humble pen, we now send our affectionate greeting. They have borne with us in wonderful grace. Some-

times, we fear, the food may have been considered "strong," and perhaps not handed out with a sufficiently skilful hand. Yet we have sought, we trust with singleness of eye, to build up His people on their most holy Faith. And we have had the most cheering and abundant testimony that we have not run in vain, neither laboured in vain. Whatever may be its peculiarities, the *Treasury* is a paper which has been *read*—in some cases read carefully twice over, and then passed on to others. In other cases the believers have been gathered together to hear it read from beginning to end. Things like these have combined to give us a "great congregation." The Day itself shall declare what has been wrought for God.

We hope, in our December number, to have something further to say to our readers. Meanwhile, this intimation will enable them to make their arrangements for Magazines during the coming year.

W. S.

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THE

Believer's Treasury.

No. 172.

DECEMBER, 1896.

Vol. XI.

THINGS I HAVE OBSERVED.

WE now conclude these "Observations," which were commenced in our November number.

The highest type.

I have observed that the highest type of Christian character is not to be found among those who profess the highest standard of consecration, or who profess the highest standard of separation. I have fallen in with men and women whom I would have considered perfect, if such people are to be found on the earth. But they were not among the Perfectionists. Neither did they claim kindred with those who profess to have come out from all lawlessness. Their faces shone, but they knew it not. I have

observed that a high-sounding profession of attainment, either in "Holiness" or in "Obedience to the Truth," is closely allied to spiritual pride, and exposes one to peculiar dangers. We have seen men who could talk glibly of "the perfect life," and who yet manifested imperfections that were patent to all who had eyes to see. And we have known men who could boast, like one of old (1 Sam xv. 13), that they have obeyed the commandments of the Lord, and who yet are guilty of things which those they charge with disobedience would be ashamed to do.

Signs following.

In the proclamation of the Gospel I have heard preaching so clear and so "faithful," that I was surprised when not a soul

was found in the Gospel net. And I have heard preaching with nothing very remarkable about it, that was owned of God to the salvation of souls. In such cases I have been led to the conclusion that a great deal depends on the spiritual condition of the preacher. The man who is in touch with God is the most likely man to get into touch with souls. To be right with God may not be everything; but, without it, all else will be nothing. I have also observed that there is such a thing as the power of God descending upon a meeting, or on a district. It is then that the slain of the Lord are many, and the merest scrap of Scripture is used of God to lead souls into perfect rest. In such circumstances we have known special opposition meetings started, but falling flat, and failing utterly to get hold of the people. Men need not try to traffic in spiritual power, or to counterfeit the gold of Heaven. The most effectual means of promoting revival is to be in a condition to be used of God.

Attracting and repelling.

I have observed that Christians with a good testimony *attract* to the company of believers where their lot is cast, even although that company is not gathered on Scriptural principles. And I have observed that Christians who have *not* a good testimony *repel* from the assembly where their lot is cast, even although the assembly be externally upon scriptural lines. The one attracts to a false position: the other repels from the true position. These things must be considered, in estimating the value of collective testimony, and considered especially by those who are prone to judge after the sight of the eyes. A few good men in an unscriptural system will give it a far greater prestige than all the eloquence of its apostles. They know this, and point to these excellent brethren as a proof that the system is right. But if you call attention to their inconsistent professors, they tell you the system must not be judged by its professors, but by its principles.

Always a few.

In an assembly of Christians I have observed that there are always a few whom you can count upon to turn up at the prayer-meeting, even when things are at a very low ebb. When there is a Conference, or when an evangelist is carrying on special meetings, what a rush there is to be present! You wonder how the thing can be done; but it is done—the whole assembly often turns out to a man. But wait for a little, till the ordinary meetings are resumed, and what a change! Where are all yon believers? You look around the week-night meeting, and discover you are back again to the usual faithful attenders—the remnant who, “let times be bright or dim,” are found, at the appointed time, “going up” to seek the Lord in the company of His people. I have sometimes wondered what would happen if the “remnant” followed the example of others, and only came out at special seasons. I fear that a notice would soon have to be put up

saying, “No collective testimony now in this place.”

An unpardonable offence.

I have observed that some men will forgive you for almost anything but daring to differ with them upon Church truth. In their eyes this appears an unpardonable offence. They seem to forget that a brother may be living in the third heaven of communion, although he does not see eye-to-eye with *them*. It never occurs to them that a brother may *honestly* differ with them upon ecclesiastical points. The thought has evidently never suggested itself to their minds that, after all, *they* themselves may be in error. But even if it is “the other man” who is astray on Church principles, we must ever be careful to distinguish between wilful blindness and imperfect apprehension of what God has revealed. We have no sympathy with that so-called “Christianity” which refuses to shake hands with a brother because he “goeth not with us.”

Excuses.

I have observed that it is the simplest thing in the world for an easy-minded believer to find excuses for being absent from meetings. And I have observed that excuses have a tendency to *grow* on him. Indeed, where there is little heart for united waiting on God, there will soon be less heart, and later on, perhaps, no heart at all. Obstacles are ever accumulating in the path of "feeble-desire." On the other hand, I have observed that those with a godly determination to be present at the meetings of the saints, generally contrive to gain their point. They *consider God* in making their arrangements, and *somehow* their lines fall in pleasant places. The stars in their courses fight against the Sisera of adverse circumstances. We might almost say, "To him that hath the desire for the courts of the Lord's house, shall opportunity be given; and from him that hath not the desire, shall be taken away even the opportunity he seems to have."

Easily satisfied.

I have observed that high-sounding and dogmatic teaching has great weight with a certain class of minds. If, in expounding some obscure passage of Holy Writ, the preacher declares, with all the power of his voice, that "*this* is the mind of the Lord," there are brethren who at once accept the statement as proved beyond a doubt. And if the preacher's hand descends at the same instant with sledge-hammer force on the boards of his Bible, his admirers exchange significant glances, as much as to say, "Did you ever hear the like of that?" These brethren are very easily satisfied. For my part I should prefer a text, or a scriptural reason; and in that case we could very well do without the thundering tones and the other accompaniments.

No effect.

I have observed that there are brethren upon whom scriptural arguments and "texts" seem to have no effect whatever. No

amount of "reasoning out of the Scriptures" has any weight with them. Yet, lo! when they sit down to listen to one of their own prophets, they can receive the most astounding doctrinal statements, upon the merest shred of evidence, and without asking a single question. In the one case the most conclusive Scripture testimony is not sufficient to convince them: in the other case the word of some ecclesiastical leader is more than sufficient. But this must ever be the case when men want Truth that will square with their ecclesiastical position, instead of an ecclesiastical position that will square with the Truth.

One-sided.

I have observed that believers who are constantly under the influence of one-sided truth become very one-sided Christians. They remind me of the cake not turned of Hos. vii. 8, or the lame man of Prov. xxv. 7. They dwell so exclusively on a certain line of teaching that only *one* side

of their character is developed; and, generally speaking, that is not the *best* side. The result is, the production of angular and crotchety brethren, who in certain things show an intensity of feeling that reaches boiling point, while in other departments of truth—as needful for them to learn—they are easy and indifferent. We want the healthful teaching that will produce "all-round" Christians—men and women who, in some measure, shall manifest the "evenness" of character that shone in the altogether lovely One.

Heart for the Gospel.

I have observed that assemblies most free from strife are usually those who have the greatest heart for the Gospel. If the hands are filled, and the heart is occupied with this blessed work, there is very little material for the lovers of strife to work upon. He who is not in fellowship with Christ as to the perishing, had better see if he is in fellowship with Christ at all.

A drawback.

I have observed that the divided state of believers is an undoubted drawback to the prosperity of the Lord's work. And I am persuaded this divided state of things will go on as long as believers (especially leaders) are more concerned to have their own will carried out than to have the Master's desire fulfilled — "that they all may be one." What is called a public testimony is often a testimony that strife has produced yet another division; and the world is tired of it. At the same time, we must bear witness that we have seen assemblies rise into new life and power, after passing through the throes of a division. Therefore, let us count upon God, in spite of drawbacks. "The life also of Jesus" manifest in His members, will tell for God. We must remember that uniformity is not unity. A few brethren in a certain condition of soul may keep a whole meeting in perpetual turmoil. When believers are one externally because they are one

in heart, the world will feel the power of that oneness. If work is to be done for God, ten believers of one heart are infinitely superior to twenty believers of whom half-a-dozen are simply playing at cross purposes.

Brotherly love.

I have observed that the cultivation of the spirit of brotherly love is one of the most powerful bulwarks against division. Where brotherly love is strong, all the elements that make for division are weak. Love is the *uniting* bond. When this bond becomes feeble, we need not wonder if things begin to go to pieces.

In connection with assembly life and the work of the Lord, I have observed many things which space will not permit me to refer to here. But I trust, through the blessing of God, that the "observations" I have recorded may be found words of help and cheer to the people of God, and may redound to the glory of His Name. W. S.

FAREWELL WORDS.

AS intimated last month, the *Treasury* is to be discontinued. This is the closing number which you now hold in your hand. We need not repeat the explanations already given. We think, however, it may be interesting to our friends if we give a brief sketch of our humble efforts in the line of evangelical literature.

Some Reminiscences.

Saved in 1873, we felt the need for clear testimony in the printed page as to the foundation-truths of the Gospel, besides no uncertain sound as to Christian walk and testimony. We were in the midst of a revival time when the *Maybole Evangelist* was started in 1874; and it fell to our lot to edit the paper, and write most of the articles. It was a halfpenny sheet of four quarto pages, and appeared every Saturday morning for three years and some odd months. It took a decided stand against the broad-church preaching of the day, besides furnishing "leading articles" on evangelical themes, and giving a weekly account of the progress of the Lord's work. We

find those "Chronicles" very interesting and stimulating reading to this day. The revivalists literally held the town for God. On one occasion a theatre-manager proposed to come for a series of plays; but the officer of customs informed him there was no need to come, as it was *Eternity* the people were concerned about. Later on, another theatre man contrived to "run the blockade," and suddenly appeared in our midst. But, in answer to prayer, the strolling actors never managed to make a beginning, and the theatre itself fell into the hands of the people of God, and was used for Gospel meetings for a considerable time. On an "Ayr Races" day we remember a revival tea-meeting at which 700 people sat down to tea, and we had a grand time. But we must pass on.

Outside the Denominations.

An esteemed brother, then in Ayr, who read the *Evangelist* regularly, declared that "the editor of that paper would soon be outside of the denominations." His words came true. From that time, disowning the names of Christendom, we have sought to gather with saints of God in the one great Name of our Lord

Jesus Christ. The *Evangelist*, in a smaller form, was resumed later on, and we were privileged to conduct it weekly for more than two years. Then the *Pathway* was projected—a halfpenny monthly for believers, and found great acceptance. Indeed, to meet the demand, the type of the first volume had to be set up no less than three times. We conducted the *Pathway* during the first four years of its existence; and, of the four-year volume, extending to fully 500 pages, only a few copies now remain in print. The *Evangelist* was issued in conjunction with the *Pathway*, and in the shape of a four-year volume it is still on the shelf of our book-case. Both *Pathway* and *Evangelist* continue to be sent forth monthly by Pickering & Inglis, Glasgow; and, as we said last month, we hope to be able to contribute articles for these old friends, as the Lord may enable us.

“Believer's Treasury.”

The *Treasury* has now run exactly eleven years. During the first year it appeared weekly at a halfpenny; the first volume (52 numbers) extending to 416 quarto pages. It then went on monthly, at a penny,

for six years. But the strain was considerable; and we had to reduce the size during the last four years. The *Treasury* is no doubt our largest effort, the eleven volumes extending to 2000 pages. To the glory of God we say it, that we have had many and signal tokens of undoubted help and blessing received through its pages. Often, indeed, we have had to bow our head and worship, for well we knew there was nothing in the earthen vessel. Unto God, therefore, be glory for all He has wrought.

Whatever opinions may be entertained as to the truths set forth in the *Treasury*, we can only say that, from the first number to the last, we have simply kept two things clearly before us—the glory of God and the highest blessing of His people. We have not shunned to declare what we were convinced was the mind of the Lord, even although we knew it would meet with a storm of hostile criticism. And we are now happy in the consciousness that we have done “what we could.”

“Tidings of Peace.”

Tidings of Peace, our four-page Gospel monthly, will close with the December number, after an existence

of eleven years. We have bestowed the same pains on that little paper as on our other publications, and we have been greatly cheered in the work. The numbers for the first four years have long been circulating in the shape of a four-year volume. The three succeeding years *may* be issued in volume form. The closing four years' numbers (red-line edition) will, we expect, be on sale before the year is out.

A new ecclesiastical system.

We believe there are times in the history of the Church when it is imperative that the "watchmen" speak out, and when there is such a thing as a guilty silence. One of these times came some three years ago, when an attempt was made to rend the assemblies, and form a new ecclesiastical confederacy. We resisted that movement with all our might. We do not say, neither do we believe, that the brethren who inaugurated it were actuated by improper motives. We believe they were sincere. We believe they were contending for what they honestly held to be the right thing. But we are firmly convinced they were mis-

taken—lamentably mistaken. We pointed out, at the time, that their confederacy principles contained the germs of inevitable strife and disintegration; and this has been confirmed by their terrible experiences during the three short years that have passed. Leader after leader has left them, declaring that the system is unscriptural, and, in actual practice, unworkable. Many "rank-and-file" believers have also been delivered; and the deliverance goes on. Let us pray that it may continue, until all the dear brethren who separated themselves from us shall be found with us again, striving to keep *the unity of the Spirit in the bond of peace.*

The same principle.

But we saw clearly, and there were others who saw clearly, that when the New Exclusive movement was introduced, there were many assemblies as rigid in the matter of "receiving" as the New Exclusive brethren themselves. Indeed, there were many assemblies who held the confederacy principle (a limited and recognised fellowship) and acted on it, although they did not see their way to join the new system. Now,

here we found among ourselves the same principle which had given birth to the new division, and which was quite capable of giving birth to further divisions without number. The whole "Receiving Question" was thus brought before us; and we were compelled to face it.

The true ground.

On looking into the matter prayerfully, we found there was not such a thing as a confederacy of assemblies in the Scriptures; and that, in the matter of receiving, we must act either on the principle of recognising only those *in fellowship with us* (Exclusivism), or on the principle of recognising those whom *God* has received, and who are walking godly. There was no middle ground. We saw (and the working of the New Exclusivism helped us to see it) that *the* fellowship was subject to no sectarian limits. What we are called to recognise is *the* fellowship into which God brings His people. If a man has the qualifications for fellowship *with God*, on what ground can we say he is not fit for fellowship *with us*? We hold that such a person *is* fit for fellowship with us, and we rejoice to give him his place

at the Table. Yea, it is *the Lord* who gives him his place there. We have contended for these simple, and, as we hold, Scriptural principles of fellowship since we were enabled to grasp them in their simplicity. In thus contending, we have had to suffer; but that is a small matter. We have seen *a gradual triumph* of these very principles—even in quarters which were "New Exclusivism" in all but the name! This is surely something for which to be thankful; for we must remember that if these principles of reception had been held all over the assemblies, *the New Exclusive division would have been an impossibility!* Let this be pondered by all who are enamoured of a rigid fellowship. Let the saints be taught that each assembly is responsible *to God* for the conducting of its own affairs, and that all who are in fellowship with *God* are in fellowship with *us*; and the builders of confederacies will have no material to work upon. They will be sent about their business! Truly manifold is the wisdom of God. If His people had only been content with *His* principle of fellowship, the sword of division might have been in its sheath to this day!

Finally.

We are convinced that believers cannot carry out divine principles apart from divine power. And we believe a great many of our troubles may be traced to this,—attempting, by human device or arrangement, to do what we were unable to do, for lack of the power of God.

The “bare truth” may hold a company of believers together for a time, and that even with difficulty; but it takes *grace and truth to draw others* “unto Him.”

This question of *power* in the assemblies must be taken up in downright earnest, if there is to be a gathering together into one, of the children of God which are scattered abroad.

For all contributions to our columns, and all help and counsel given, we tender our grateful acknowledgments. The Lord shall abundantly reward all who have thus sought, with singleness of eye, to serve Him.

We have written on a very great variety of subjects in the pages of our monthly papers. In regard to many things we may be said to have “delivered our soul.” Yet we trust we shall still be ready to come to “the help of the Lord against the mighty,” according to His own good hand upon us.

Yours in the bonds of

Everlasting love,

W. SHAW.



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THE FINAL PAGE.

Just as this closing number of *Treasury* is going to press, the South-African mail has brought in the following verses from our esteemed contributor, Mr. William Blane, of Johannesburg. Our brother's touching and beautiful lines will fitly close the testimony through these pages.

With weary hand he laid the pen
Beside the finished, final page,
And wondered if the eyes of men
Would read it in some future age,
Or if, forgotten and unread,
The volume would oblivious lie,
Like some lost memory of the dead
Who lone and unremembered die.

But inly conscious of their worth,
Though conscious of their weakness too,
He sent the humble pages forth,
And slept as weary toilers do.
Sweet is his rest—no pen, no voice,
His slumb'ring heart and ear can thrill;
But God and Time have made their choice,
For "being dead he speaketh" still.

W. B.

Johannesburg, 2nd Nov., 1896.

Written for the last page of the "Treasury."