


THE BELIEVERS
ALMANACK
1895.



TWENTY-SECOND YEAR

OF PUBLICATION.

THE

Believers' Almanac:

OR

Christian Remembrancer

FOR

1895.

Compiled as formerly by Walter Scott.

Contents:

THE TABERNACLE:—TEACHINGS AND LESSONS—DEVOTEDNESS OF THE PEOPLE—SIGNIFICATION OF THE MATERIALS OFFERED—THE COURT—THE BRAZEN-ALTAR—THE LAVER—RITUALISM—GENERAL STRUCTURE OF THE TABERNACLE—THE DOOR OF THE TABERNACLE—THE HOLY PLACE—THE VEIL—THE VESSELS OF THE HOLY PLACE—THE MOST HOLY PLACE.

SIN:—HOW MAN DEALS WITH SIN—HOW GOD DEALS WITH SIN.
THE HOLY GHOST. DAILY TEXTS.

HAMILTON: SCOTLAND: WALTER SCOTT, Publishing Office.

LONDON: W. BLATCHLEY, 27 Lancefield Street, W.

MELBOURNE, AUSTRALIA: J. A. CLEMENTS, Stanley St., Brighton.

NEW YORK: LOIZEAUX BROTHERS, 63 Fourth Avenue.

TORONTO, CANADA: ROBERT HARVIE, Bible Truth Depot.

PRICE ONE PENNY: CLOTH INTERLEAVED: 6d.

12 Copies, 1s; 50 Copies, 3s 6d; 100 Copies, 6s 6d; 500 Copies, 28s; 1000 Copies, 50s.

BOOKS BY C. E. STUART.

From Advent to Advent: or an Outline of the Gospel according to St. Luke, (A most instructive work), Price 3s 6d.

An Outline of St. Paul's Epistle to the Romans, Price 2s 6d.
(Probably the ablest exposition which has yet appeared).

Sketches from the Gospel of Mark, Price 1s 6d.

Simple Papers on the Church of God, Price 1s.

Remarks on the Tabernacle. *Contents*—Prefatory Note—Remarks on the Tabernacle, &c.—Its Erection—The Aaronic Priesthood—The Court—The Holy Place—The Holiest, &c.—The Levites—On the March—The Movements of the Ark—The Ark in Captivity—The Ark at Jerusalem—The Ark entering into its Rest. Price 6d, by post 7d; or 2 copies post free for 1s.

Help and Instruction, selections on points of doctrine and numerous Biblical Notes of Interest, compiled by W. S., Price 6d.

Our Standing: the Ground of it, One Halfpenny; 3s 6d per 100.

In Christ: what is it? One Halfpenny; or 3s 6d per 100.

Too Good for Christ, (Gospel), One Halfpenny.

Too Bad for Christ, (Gospel), 1s 6d per 100.

Primitive Christianity, (new edition revised), Price 4d. *Contents*—The effect of the Word of God—The Evangelists—The work of the Evangelist—The Teacher—Ministering to the Saints—Remembering the Poor—The Service of Women—The Public Ministry of Women—Conclusion.

Orders to the amount of 1s sent postage free to any part of the world.

The Believers' Almanac for 1895.

THE TABERNACLE:

TEACHINGS AND LESSONS.

THE directions concerning the construction of the tabernacle, and the institution of priesthood—without which there could be no presentation to God of sacrifice, or worship at the golden-altar—are the subjects of seven chapters in the book of Exodus, xxv.-xxxi. How cheerfully and abundantly the “*willing* hearted”—both of men and women—contributed of their substance, and how the “*wise* hearted”—both men and women—wrought in the work till all was completed, and Jehovah filled the tabernacle with His glory, are the happy subjects of the last six chapters of the book.

DEVOTEDNESS OF THE PEOPLE.

All of Israel, from the youngest to the eldest, from the poorest to the richest, but of Israel *only* are contemplated in this bright scene of devotedness and service to Jehovah. No stranger or alien from the commonwealth of Israel was permitted to offer, or work in preparing a dwelling for Jehovah. “And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded saying, ‘Take ye *from among you* an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the LORD,” (Exodus xxxv. 4, 5). If Jehovah is to inhabit the praises of Israel and dwell in the midst of His redeemed people, all others are necessarily excluded. A redeemed people alone could form God’s habitation.

Where have we drifted to when the aid of the world is invoked : its gold and silver eagerly sought, and the patronage of the rich and great courted, but who, nevertheless, are the rejectors of our adorable Lord ? In the present condition of things the sharp and scriptural line of demarcation between the Church and the world (2 Cor. vi. 14-18) is almost lost sight of. The high boundary wall of separation between the friends and enemies of Jesus is in ruins. The Church as a whole, has deliberately abandoned the safe and holy ground of absolute dependence on the Living God. She has ceased to lean on an Almighty arm. The world has poured its gold into the lap of a luxurious Church. The doors of the sanctuary are widely opened for the free admission of strangers to God, who are invited, moreover to participate with Christians in acts of "public worship." How contrary to all this is the unworldly Christianity of early Apostolic times. The company of the redeemed then, was both an inclusive and exclusive one. It embraced the whole number of believers ; it was rigidly exclusive of men and things not sanctified by the precious blood of Christ. What is needed is not a reformed Church, but a distinct and positive return to primitive Christianity.

In the construction of the tabernacle there was work for every member of the redeemed host. Jehovah whom "the heaven of heavens cannot contain" desired to dwell amongst men. He could have created for Himself a palace befitting His august presence, but such His rich and condescending grace that He would have the willing hearts and ready hands of His redeemed people to prepare Him a home. "Let them make Me a sanctuary that I may dwell among them." The hearts of the people were deeply touched by the many signal displays of Jehovah's intervention on their behalf. Love was conspicuously displayed throughout the camp of Israel. It overflowed the banks and barriers of human selfishness. It had its spring in Jehovah Himself. Its strength and reality were proved by generous deeds. The grace of God was answered by the grace of the people, for right worthy was Jehovah to receive their love and wealth ! Their hearts were freely opened, and their riches poured out morning after morning into the treasury. So fully and

abundantly did the people respond to the claim of love that their generosity had to be restrained. "For the stuff they had was sufficient for all the work to make it, and *too much*" (Exod. xxxvi. 7).

"Too much!" Is the Lord's treasury now-a-days so filled to overflowing? Has the grace of God so reached our hearts that it has emptied our pockets? Is our wealth poured out at our Lord's feet? Is our love of such a self-sacrificing character, that we give not according to the giving of the rich, who cast into the treasury "of their abundance," but of the poor widow, who "of her penury hath cast in *all* the living that she had?" (Luke xxi). Think you the poor widow whose only support was Jehovah would not be cared for by Him! Yea, verily! If the worthiness of *Jehovah* wrought such wonders of grace amongst Israel of old, surely the worthiness of the *Lamb* ought to yield even a deeper form of devotedness in us!

If any were too poor to give, they could at least work. There was something for all—for every member of the mighty redeemed host of about two millions of people—something to give and to do. It might not be much, but its acceptance by Jehovah was not according to the wealth of the giver or the strength of the workman, but according to the *state* of the heart. It is so now. God loveth a cheerful giver. The willing hearted gave. The wise hearted wrought. Intelligence, skill, and knowledge of Jehovah's requirements characterized these latter. They wrought according to the pattern shewn to Moses on the Mount and no deviation could be allowed, or amended plan be tolerated. "God is jealous and the Lord revengeth" any affront on His glory or on His Word. Jehovah Himself was the architect of His own house, hence nothing was left to man's judgment, or to what he might consider best. The whole was arranged and planned according to infinite wisdom. The size, number, and other specifications of such small items and mere matters of detail as pins, and cords, and hooks, and taches were divinely regulated. What a lesson to us! Obedience to God must be rendered to Him not as we see fit, or in weighty matters only. But obedience to Him is due at all times; do His will at all cost. Our life as God's children in all its detail, ought to be a life of obedience. We are not our own. We are the blood-bought property of another. We cannot make choice of a path of obedience. We live only to do His will in all things—great and small. We are sanctified to the obedience of Christ; to obey as He obeyed; to walk as He walked. A higher standard there could not be, and a lower one there must not be.

SIGNIFICATION OF THE MATERIALS OFFERED.

The materials so freely offered by the people are enumerated in chap. xxv. 3-7, and are again named exactly in the same order in chap. xxxv. 5-9 when the work was about to commence.

The metals were gold, silver, and brass, each having its proper distinctive meaning.

GOLD.—Christ in His Divine Nature. Essential glory and righteousness.

SILVER.—Christ effecting atonement in the power and value of His blood.

BRASS.—Christ bearing the judgment of sin—endurance and stability.

The colours were blue, purple, and scarlet which occur in this combination and order nearly 30 times in this book.

BLUE.—Christ the heavenly One on earth.

PURPLE.—Christ in humiliation and death.

SCARLET.—Christ invested with the insignia of earth's glory.

The textile fabrics, *i. e.* the curtains, were fine linen and goats' hair.

FINE LINEN.—Christ in spotless purity—practical righteousness.

GOATS' HAIR.—Christ in prophetic character and in practical separation from evil.

The coverings over all were rams' skins dyed red, and badgers' skins. Thus the order was as follows: first, set of fine linen curtains; second, set of goats' hair curtains; third, a covering of rams' skins dyed red; fourth, over all a covering of badgers' skins. Two curtains and two coverings.

RAMS' SKINS DYED RED.—Christ's devotedness to God in life and death.

BADGERS' SKINS.—Christ in the absolute holiness of His Person and Life repelling every form of outward evil.

The only wood referred to in the construction of the tabernacle is the shittim. There are four kinds specified in the building of Solomon's temple, namely, the cedar, fir, alnum, and olive. In Ezekiel's temple the palm tree, emblematic of *rest* and *victory*, is the only one named, and we may add, that neither gold, silver, or brass are referred to in the millennial temple of the prophet of the captivity.

SHITTIM WOOD.—Christ in the incorruptibility of His human nature.

The oil and spices, these latter were four in number (Exod. xxx. 34) answering to the four-fold description of Christ in the Gospels.

OIL FOR THE LIGHT.—Christ the light of the world in the power of the Holy Ghost.

SPICES FOR ANOINTING OIL.—Christ in moral grace and beauty witnessed to by the Spirit.

SPICES FOR SWEET INCENSE.—Christ in varied moral beauties and perfections displayed in His life here below, *now* filling heaven with their fragrance.

The only stone specially named here is the Onyx, but other precious stones were abundantly supplied tho' not here specified. "Onyx stones and stones to be set in the ephod and in the breastplate."

ONYX STONES.—Christ in many and variegated glories.

STONES FOR THE EPHOD AND BREASTPLATE.—Christ in the moral glories of His Person and ways manifested on behalf of His saints.

THE COURT.

The Court was one hundred cubits (150 feet) in length and fifty cubits (75 feet) in breadth. The entrance to this sacred enclosure termed "the gate of the court" and "the door of the court," was on the east side. The tents of Moses, Aaron and his sons were in front of the entrance. A fitting place surely for the Mediator (Moses) and the Priest (Aaron). The Levites surrounded the court according to their respective families and in connection with the special work assigned them (Num. iii) All was regulated and ordered by God. It was His house and He alone had sovereign right to govern. Each one and each family had both place and service carefully assigned them. The same principle equally obtains in the Church: "God hath set the members every one of them in the body as it hath pleased Him" (1 Cor. xii. 18). Why then quarrel with the place of another? Surely God's appointment is enough to settle the long standing and vexed question "which should be accounted the greatest." Further, "God hath set some in the Church" (1 Cor. xii. 28). Our sphere of service in the Church is as much a matter of divine appointment as our place in the body. Man can no more make a servant of God, and a member of the body of Christ than create worlds. There are then three points to be carefully noted. The Levites had their

position towards the camp and the tabernacle divinely allotted them; their particular service in relation to God and Israel was divinely given them; and the work assigned them even to its minutest detail was divinely regulated. God gives each his place, assigns his work, and regulates his service. It was so *then*, it is equally so *now*.

The many thousands of Israel according to their tribes were encamped around the oblong sacred enclosure—three tribes on each side (Num. ii). “The Levites shall pitch round about the tabernacle of testimony.” The tribes a considerable distance off (Num. ii. 2; Joshua iii. 4). The all-absorbing object of interest was the tabernacle—Jehovah’s dwelling place. That was the most sacred spot on earth. The floor of the court, as of the tabernacle was the sand of the desert. What mattered it whether gold or sand formed the floor of God’s house. It was His presence which made the place all glorious and holy. *That* sleeper wrapped in slumber in the sinking vessel in the angry Galilean sea, is none other than the Rock of Ages and the Eternal God (Mark iv. 37-41). God in the midst is faith’s answer to the combined forces—moral and physical—of earth and hell. *That* was the glory of Israel, *that* is the chief glory of the Church. Wreck and ruin, nations alarmed and armed, clouds and darkness, governments and authorities rocking and reeling to and fro, but all is still, secure and happy within the charmed circle of the Lord’s immediate presence. Amidst all, “the peace of God” is our safeguard and strength (Phil. iv. 7).

The height of the curtained enclosure, five cubits ($7\frac{1}{2}$ feet) effectually precluded an outsider from witnessing what went on in the court, which was a holy place (Lev. vi. 16, 26, not “the holy place” as in Authorised Version). Besides, the Levites—the jealous custodians of the sacred vessels and ministers of the sanctuary—were set to keep, watch, and guard all round the court. A man must be born again ere he can see “the kingdom of God” (John iii. 3) and ere he can “enter” it (verse 5). So the inside of the court and of the tabernacle could neither be seen nor entered from outside; all being effectually screened from the public gaze and protected from unhallowed approach. There was but one door, but one gate. Christ, not the Church, nor ordinances, nor a consistent life is the door. “I am the door; by Me if any man enter in, he shall be saved” (John x. 9). There can be no approach to God on the ground of creation. Man is ruined. God alone can provide the means and reveal the way of approach to Himself. All who would enter the court must do so by the gate at the east. It was broad enough, thirty feet, and high enough, seven and a half feet. Wide enough to admit many, high enough for each one. There could be no entrance to the

court and its privileges, save by the gate on the east side of the curtained enclosure. God's way to His own house was by that gate and that only. The Ritualist, the Rationalist, the mere Religionist are seeking to deny the very essence, the kernel of Christianity that Christ *alone* is the door of salvation (John x. 9). "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). Re-examine the foundations of your faith, dear reader, and see to it that Christ and not ordinances, Christ and not nature, Christ and not baptism, Christ and not experience, Christ and not works is your soul's only confidence in light of eternal judgment and wrath to come. The gate admitted to *outward* privileges in the court.

The hangings for the gate of the court were of the same material as the door of the tabernacle, and the veil of the holiest, namely, fine twined linen; the colours too, blue, purple, and scarlet were the same in the gate, door, and veil. Cherubim, emblematic of the moral attributes of God's throne centred in and exercised by Jesus (Ps. lxxxix. 14; John v. 22, 27), were wrought in the veil, and in the curtained-roof of the tabernacle, in keeping with the character of truth signified in these typical teachings. The cherubic figures were wanting in the hangings of the court, and in the door of the tabernacle. One hundred cubits (150 feet) of linen were required to make the gate, to make the door, and to make the veil. Christ is the gate for a sinner into the court of holy privilege. Christ is the door for a worshipper into the holy, or heavenly places. Christ is the veil into the immediate presence of God. The gate of the court was wider than that of the door or veil, but these latter were double the height so that the exact quantity of fine linen was the same in the three. These types, and lights, and shadows afford us numerous glints and gleams of Christ in His person, atoning sacrifice, and priestly, and regal glories.

The breadth of the court was fifty cubits (75 feet), and as the gate was in the centre on the east side of the court, it left fifteen cubits (22½ feet) on either side of it, the breadth of the gate being twenty cubits (30 feet). The gate of the court was broad, the door of the tabernacle was narrow. Many is the thought in the former. Few is suggested in the latter. The hangings for the gate were suspended on four pillars, probably of brass, their sockets were of brass, the hooks and fillets above being of silver. What met the eye outside was on all sides an unbroken line of white linen — Christ the Righteous One. But the eye is relieved and the soul rests in the thought as the wide gate of the court comes into view: Can I get within that righteous enclosure?

Yes, for why the gate? Why the door? for both terms are employed to express the entrance to the court. The gate expresses judgment, there it was administered and is so still in the east (Exod. xxxii. 27; Gen. xix. 1). The door was for admission simply. Typically Christ is both the gate and the door. In Him sin is judged, hence external privilege, as hearing the Word, the presence of the Spirit, etc.; by Him alone we enter the court.

Now we are in. When outside, those white curtains telling of purity were our fear and dread. But now inside, those same curtains are our safeguard and security. It makes all the difference whether we are outside or inside. Outside, Divine righteousness is a terror to a guilty sinner. Inside, Divine righteousness is the sinner's boast. Inside, you look around on those curtains which speak to you of Christ. The pillars which support them are firm and immovable. Their sockets were of brass; their fillets of silver. Christ bearing Divine judgment is the basis (brass). The blood of atonement (Lev. xvii. 11; Exod. xxx. 11-16) secures all above (silver). The chapiters, or ornamental upper parts of the pillars, were overlaid with silver. There is beauty as well as security. The curtains were attached to the pillars by hooks of silver, shewing, that righteousness for us, or on our behalf is inseparable from the blood of atonement—the precious blood of Christ. The filleting of the pillars above with silver kept them firm and steady. Thus secured at the base by brazen sockets and bound together above by silver fillets, the pillars in turn sustained the curtains. Storms might sweep through the desert, but the court stood firm and steady as a rock. God established it. Are you in the court as a *true* believer, or as a *mere* professor?

Now having entered the court from the east you will observe that the tabernacle is across the court, on the west side. There stands the dwelling place of Jehovah—the scene of His presence and glory. But to enter it you *must* first visit the brazen-altar, then the brazen-laver, which stood between it and the tabernacle—the centre of interest and hope to every godly Israelite. The vital connection between the presence of God and sacrifice—the only ground on which God can be approached, is indicated in the position of the brazen altar. “Thou shalt set the altar of the burnt offering *before* the door of the tabernacle of the tent of the congregation” (Exod. xl. 6). The effort of Satan in the down-grade movement is to remove the altar from its rightful place in the court, to deny the fundamental truth of Scripture taught to Israel in type, and ourselves in distinct statement, that God cannot be approached, heaven cannot be reached, save on the ground of Atonement. To deny

this is to tread in the way of Cain who was the first to attempt the impossible, namely, to reach God by brushing aside the Atonement. We reiterate the statement; emphasise the declaration that "without shedding of blood is no remission." Sacrifice, even the sacrifice of Christ on the Cross, is a necessity of Divine righteousness, if God is to be glorified and sinners saved. The basis—grand and solid—on which alone, God can meet and save a guilty sinner is THE CROSS. It is, thank God, an imperishable ground of safety, but it is the only one. We will now step across the court from east to west till we reach the brazen-altar or altar of burnt-offering.

THE BRAZEN-ALTAR.

Standing beside the altar the individual Israelite would learn the blessed truth that sinner as he was, God could righteously accept him, because of the value of the sacrifice which was wholly consumed on the altar (Lev. i.)—not accepted *in* it, for "it shall be accepted for him" (verse 4). There is no such thought in Scripture as "I died *in* my substitute," or, "I died *in* Him." Such language sets aside the true idea of substitution, which is not one in another, but one for another.

"The fire shall ever be burning upon the altar; it shall never go out" (Lev. vi. 13) tells us that the remembrance of Calvary is eternal. The place called Calvary, where love strove in agony, and achieved its mightiest victory is too grand to perish from memory. The thrilling story of the Cross shall bow the heart and knee of millions in glory. Then the sacrifices, which unlike those contained in chaps. i.-iii. of Leviticus were compulsory, were also laid on the altar of burnt-offering. "And the priest shall make an atonement for his sin that he hath committed and it shall be forgiven him" (chap. iv). In the burnt-offering which presents the highest character of sacrifice, God's glory in respect to sin was fully secured. Christ in death accomplishing the will and glory of God, where sin abounded and seemed to triumph, is the New Testament truth of the burnt-offering. By it the acceptance of the person was secured. By the sin-offering the forgiveness of sins was guaranteed.

But a further blessing was enjoyed by those congregated beside, or at the brazen-altar. Jehovah at the door of the tabernacle met with and spoke to His people (Exod. xxix. 42), fitting place for them to hear the words of Jehovah.

The brazen-altar, or rather the grand truth of which it was the symbol, namely, Atonement was, and is, and ever shall be the basis of all that is real, all that is true, all that is divine in the religious world. To blot out the Atonement from Christianity would leave as huge and dismal a

blank in the moral world, as it would be to extinguish the sun from the physical world.

The altar was made of shittim wood—the incorruptible humanity of our Lord, but the wood was overlaid with brass—the divine ability of Christ to endure the fire of judgment. Here then we have the infinite basis on which all sacrifice rests. That “Holy Thing” which was born of the virgin was incorruptible. As absolutely perfect in the bosom of the Father as in the womb of the virgin, but as man—for in that character He was crucified—He had in Himself an infinite capacity to endure the expressed judgment of God. Christ was both altar and sacrifice.

The shape of the altar was four square (chap. xxvii. 1-8), being five cubits ($7\frac{1}{2}$ feet) in length and breadth, and three cubits ($4\frac{1}{2}$ feet) in height. The size of the ark in length and height was exactly half the size of the altar in these two respects. A network of brass was inserted in the midst of the altar—that is one and a half cubits down. On this net the sacrificial victim was laid and bound to the four horns of the altar. “Bind the sacrifice with cords even to the horns of the altar.” The appointed victim was held for death. Blood—the witness of death was put on the horns of the brazen altar (Lev. iv. 25) also on those of the golden altar in the case of a priest or the congregation sinning (verse 7, 18). Thus blood meets the offerer in the court and the worshipper in the tabernacle. The sin of Judah was graven on the horns of their altars (Jer. xvii. 1). Either our sin or His blood which blots it out is on God’s altar: which is it? The breadth of the mercy-seat corresponded exactly to the height of the part of the altar whereon the victim was laid. There was blood shed at the altar some of it being also sprinkled on the mercy-seat. God’s appreciation of the sacrifice is the measure of reception at the mercy-seat. The sacrifice of Christ is towards the human race, hence the size of the altar as exceeding the tabernacle vessels—ark, table, etc. The pans, shovels, basins, flesh-hooks, and fire-pans were all made of the same fire enduring metal; they were accessories to the altar of judgment and intimate in their uses and offices, how awful—inconceivably awful was the agony endured by God’s appointed Lamb. How thorough! how unsparing the judgment endured by Christ, else these vessels would not have been employed. The staves of the altar—of shittim wood and brass—would signify the journeying character of the altar. Carry it far and near, from pole to pole. Tell it out, tell it out to the nations that Christ is God’s sacrifice for a ruined world. The altar in Solomon’s temple had no staves. They were not needed, its journeys being over. Rest was enjoyed and glory too.

THE LAVER.

We next approach the laver. Its use and place in the court are highly significant. It was made of the polished brazen-mirrors of the women of Israel; they, as well as the men had right and privilege to assemble in the court and enjoy and profit by the privileges which it afforded (Exod. xxxiii. 8). The laver was filled with water, in which the priests washed hands and feet before ministering *at* the altar or *in* the tabernacle. It was a fitting act therefore, in those women to part with those natural looking glasses where beauty and self were rated at each one's own value, for God's one and only true looking glass for one and all—the word of God (James i. 23-25). The laver was for the practical purification of God's priests. Hands and feet—acts and ways—must be kept clean for sanctuary service. "Be ye clean that bear the vessels of the Lord" and so imperative was the command for ceremonial purity on the part of God's priests and ministers of old, that the penalty of death was annexed to any neglect of it (chap. xxx. 17-21). The laver was filled with water, not with blood. The daily cleansing of our walk and ways is by the practical application of the word to the soiled conscience. There was blood on and at the altar. It was water which filled the laver. Now the altar was first approached, and divine teaching (typical) learnt there as to the meaning, value, and application of the blood. There the sinner was forgiven, and there he was accepted on the ground of the atoning sacrifice. But as a priest and for sanctuary service, the laver was indispensable. Christ as revealed in the word, is the measure of our practical cleansing. Christ in whom too, the word is embodied is the standard of daily walk for a believer. But who can estimate at its value that infinite purity—inward and outward—in nature and life—of Him who was the brazen-altar, with its foot on a sin stained earth, yet remained alone in absolute holiness? Hence the laver has no measurements, we are simply informed of the place it occupied—between the altar and the tabernacle: the material of which it was made—brass; and the use to which it was appointed—the purification of the priests. The Lord no doubt refers to the laver in His significant action recorded in John xiii. as He refers to the temple in chapter xiv. The brazen-altar and brazen-laver both speak of the searching character of divine judgment, whether it be of the sins of the sinner (the altar), or the failures of the believer (the laver). The altar is sin judged by the Cross. The laver is sin judged by the Word of God. Practical holiness, the maintenance of a good conscience by saint and minister, is absolutely essential for the enjoyment of communion with God, for worship in the heavens, and for service in the Church and in the world.

The pattern of the tabernacle and of "all the instruments thereof" was shewn by Jehovah Himself to His faithful servant Moses on the mount (Exod. xxv. 9, 40; xxvi. 30.) Moses alone saw the pattern, and hence the minute instructions given that in all points the heavenly types or patterns might be conformed to. The tabernacle and all connected therewith was an exact likeness of what was shewn to the mediator. Now these latter, *i.e.*, the heavenly patterns are cleansed by the blood of Christ, rendered necessary by angelic sin (Ezek. xxviii; Eph. vi. 12; Rev. xii.) To guard against misapprehension, carefully observe that defiled "heavenly things," not sinful heavenly *beings* are cleansed by the blood of Christ. The whole system on earth, *i.e.*, the tabernacle, etc. which was framed according to the heavenly model, was cleansed and purified by the blood of sacrificial animals (Heb. ix. 23.)

To return. There are three distinct yet closely related places. First, the court, the place of outward privilege where sacrifice was offered and Jehovah met with and spoke to the people. Second, the holy place characterised by the golden altar and where the worship of Israel by the priests was daily carried on. Third, the holiest of all, where Jehovah abode in His glory—dwelling between the golden cherubim. There was but one entrance to each. The gate of the court, the door of the tabernacle, and the veil of the holiest, have their force and value only in Christ. Every whit of the tabernacle, as of the temple uttereth His glory. They were all passing shadows. The substance is CHRIST.

RITUALISM.

The only ritualistic system of Divine authority was the one set up in midst of Israel. That *morally* ceased when the Lord of the temple bowed His head in death—God's sacrificial Lamb for the sin of the world. *Historically* it was closed up in judgment when the Roman ploughshare passed over Zion in the year 70 A.D. Ritualism is perpetuation of shadow. It denies *in toto* the Christianity of the New Testament, and is an affront to the glory of God. Its fate is as sure as that inflicted on apostate Judaism by the sword of the Roman. God Himself set up a Ritualism on earth, which after having served His purpose He destroyed. He will set up another in millennial times (Ezek. xl.—xlviii.)—a *commemorative* system, as the former was *anticipative*. But between these—past and present systems—Christianity in its doctrine and history comes in, its living power being the Holy Ghost. In these 2000 years between the past and future of Israel, there is neither need, nor room for Ritualism. What a travesty of the elaborate and burdensome system established by God in Israel, in altars, candles, crosses, petticoated priests, and all the

silly mummery and paraphernalia of modern Ritualism, more fit to be regarded as a show for children than to be termed worship. Contempt for these geegaws is our feeling. Pity for the deluded devotees—Worshippers shall we term them?

GENERAL STRUCTURE OF THE TABERNACLE.

This had better be understood ere with uncovered head and feet we enter it. A full and accurate description is furnished in chaps. xxvi. and xxxvi. of Exodus. It stood on the west side of the court in a line with the gate. The solid framework was composed of forty-eight boards, twenty north, twenty south, six west, with a corner board at each end. These boards were of shittim wood overlaid with gold—the human and divine natures of our Lord. Each individual board expressed the same vital and fundamental truth. We see Christ in the structure as a whole, and Christ in each of the boards. *Not* believers, but Christ and Christ only. The boards were ten cubits (15 feet) in length, and one cubit and a half in breadth. Thus the breadth of each board was the exact height of the mercy seat (chap. xxxvii. 6), and also of each of the two parts of the brazen altar, divided by the brazen network on which the sacrificial victim was laid (chap. xxvii. 1, 5). Christ in the combined glory of His person as God and man, is the truth represented in each board. The infinite capacity of Christ to bear Divine judgment, is taught us in the brazen altar. The mercy seat of gold sprinkled with the blood of atonement, is Christ on high in righteousness and glory before whom, and in whose holy presence, we are privileged to stand without fear.

The north and south sides of the tabernacle were each composed of twenty boards. Thus the length of the holy building would be thirty cubits (45 feet), the boards being a cubic and a-half in breadth. Its height was ten cubits (15 feet). Its width was exactly the same, namely, ten cubits (15 feet). Each board was maintained in its place by two tenons or hands which again were grasped by two sockets of silver. Then in order to bind the whole in one compact body of strength and security, five bars of shittim wood and gold—same as the boards—ran along the two sides, and also along the end at the west; fifteen bars in all, being inserted in rings of gold attached to the boards. The third or middle bar stretched across the whole length of the building—45 feet; of the length of the other cross-bars we are not informed. The corner boards at the extreme end—north and south—were coupled together at top and bottom by rings of gold, in addition to the tenons and silver sockets at the base. These corner boards then would knit the ends

so firmly by their fastenings of rings, tenons, and sockets, or blocks of silver, that a break down was impossible, while the sides were equally upheld and maintained by the bars. Here then we have the Rock of Ages embodied in the tabernacle. The person of the Lord as God and man—the gold and wood—is the mighty basis of our faith. Divine right to the throne of the Eternal was His, yet He stooped as man to the death of the Cross. The Lord Jesus Christ in the double glory of His person—in His two-fold nature—Deity and Humanity—is the grand basis of Christianity. It is on Him the Cross rests. What a tower of strength and rock of salvation we have in the contemplation of our Divine and adorable Lord and Saviour. Then over this fast, firm, and solid framework four coverings were spread, each setting forth Christ in a distinct and special character.

1. The white linen curtains of blue, purple, and scarlet, with cherubic forms wrought throughout on the pure linen, formed the roof of God's dwelling-place. The floor was the desert, the sides were of gold, and the roof the beautiful curtains. The pure white linen was the material on which the colours were displayed, and in which the cherubim were wrought. The linen proclaimed His personal purity. The colours His heavenly character (the blue); His death on the cross (the purple); and His yet future earthly glory (the scarlet); judicial authority too is inseparable from His person (the cherubim). This beautiful roof was composed of ten curtains each twenty-eight cubits, (42 feet) in length, and four cubits (6 feet) in breadth. Five of these were coupled together—breadth to breadth. The other five were joined in a similar manner. Thus we have a length of 42 feet and ten breadths of 6 feet each, in all 60 feet, thus covering the top of the tabernacle—45 feet—and height at west end, 15 feet. The beauty of the curtained roof and its wonderful story about Jesus, could only be seen and heard by those inside. Priestly nearness to God is indispensable by all who would have Jesus as their one and only object. The two sets of five curtains were linked together by fifty loops of blue in each, one hundred in all, "the loops held one curtain to another." This would remind us of the truth of 1 Cor. xv. 48, the heavenly One in whom and by whom these glories were united, while the fifty taches or clasps of gold which firmly united the two sets of curtains, would show that Divine righteousness was the strength and security of all. Intrinsic righteousness maintained all inviolate in the Divine person of our adorable Lord. These beautiful curtains which in material, make, measure, colours, and emblematic characters—united and

secured in one by loops of blue and clasps of gold—publish the whole history of Christ from heaven (the blue), on till the government and glory of the world, (the scarlet) is wielded and borne by Him who in His person, and by His obedience and death as man, merits every glory of heaven and earth; yea, and all combined. Those curtains over canopying and over shadowing the solid structure, rest their weight on the gold covered boards, and then tell their wonderful tale to the worshippers within. The binding, clasping, and uniting together of this truly wonderful story in all its parts, entitles it to the appellation “And the tabernacle shall be one” (R. V. Exod. xxvi. 6).

2. Next, we have the goat's hair curtains which were thrown over the beautiful curtains already described, completely covering them, so that their beauty could only be seen by those inside. The linen curtains are termed “the tabernacle,” while the goat's hair curtains are termed “the tent.” Exod. xxvi. 7, R. V. reads “Thou shalt make curtains of goats' hair for a tent over the tabernacle;” again, “the fore-front of the tent” (v. 9) *i.e.*, the goats' hair curtains. The beautiful linen curtains then are termed the tabernacle, over it is spread the tent or goats' hair curtains, while over the tent are the two coverings of rams' skins, and seal-skins.

The tent was made of eleven curtains, the tabernacle of ten. The breadth of the curtains in both cases was the same—four cubits, but the tent curtains were two cubits longer, so as to hide from outside gaze the tabernacle curtains, and also the exposed portion of the gold covered boards—north and south (v. 13). These eleven curtains were divided into five and six. The five were coupled by themselves. The six were coupled by themselves. In the set of six you have necessarily an extra breadth of four cubits. The use to which the additional measure was put is told us in verse 9 chap. xxvi. Two cubits of curtain were doubled up on the east end, so as to form a pouch or bag (v. 9) similar to that in the breastplate of the High Priest (chap. xxviii. 16); the other two would hang over the front. Thus the tabernacle was completely covered over, its gold, and colours, and beauties hid from the gaze of an outsider. The beauties of the Lord are only to be discerned in the sanctuary. The curtains are coupled by loops and taches of brass. The innermost curtains were secured by loops of *blue* and taches of *gold*. The goats' hair ones, by loops—of what colour or material we are not informed—and by taches of *brass*—Divine righteousness dealing with evil. Gold is righteousness in the Divine presence—righteousness in its intrinsic character. The curtains thus coupled and secured formed the tent “that it may be one” (v. 11). The unity of office and glory centring in the person of

our Lord, seems expressed in verses 6 and 11—one tabernacle and one tent.

The goat was pre-eminently the sin offering (Lev. xvi. 5, 10). The same animal in contrast to sheep (Matt. xxv. 32, 33) signifies sinners. Christ was the great sin offering. He poured out His soul unto death. His soul was made an offering for sin, hence of this sacrifice only is it said the Priest "shall *pour* out all the blood thereof at the bottom of the altar" (Lev. iv.) In the case of the burnt offering the blood was sprinkled round about the altar (Lev. i.) *Poured* in the one, *sprinkled* in the other. But while the goat and sin are associated thoughts in the mind, it is Christ in life, and not on the Cross, which is before us in the goats' hair curtains, hence they point to Him as the Prophet of God, fulfilling His prophetic ministry here on earth, in absolute separation from evil. The gorgeous tapestry within, and the rough exterior of the goat covering without, are thus set in sharp contrast. The outward severity of Christ's life in holy separateness from sin, thank God, not *from* sinners, would be the aspect towards man. There was no beauty in this outer covering, and there was none in Christ that He should be desired. His visage was marred. There were neither beauty, form, nor comeliness in Him to fix the gaze and ravish the heart of an unbelieving world. It is in the sanctuary where the beauties and glories of Christ are disclosed. It is there that hearts are bowed and souls worship.

3. The rams' skins dyed red placed as a covering over the tent or goats' hair curtains (chap. xxvi. 14; xxxvi. 19) speak to us of Christ in His absolute consecration to God in life and death. The ram was the consecration—sacrificial animal (Lev. viii. 22-29). The skins dyed red would express *absolute devotedness*. This covering was not measured, as the curtains forming the tabernacle and tent were. The curtains signify Christ in relation to God and the heavenly priesthood (the embroidered tapestry seen within), and Christ as outwardly witnessed by men in His prophetic service here on earth, (the rough goats' hair curtains). In both aspects He is infinitely precious to God which seems the force of the curtains being measured (Ezek. xl.; Rev. xi). The coverings were not measured; they do not so directly present to us the person of the Lord; while of course they convey truths about Him of profound importance.

4. Badgers' skins, or seal-skins as in Revised Version of Exod. xxvi. 14; xxxvi. 19. While a lengthened and detailed description is given of the curtains (chaps. xxvi. 1-13; xxxvi. 8-18), the coverings are named in a couple of sentences. The seal-skin covering was put over all as a protection, and to guard against hostile influence. This outer

covering was impervious to weather and climatic change. The power of the Lord in repelling evil, and that same power in guarding and protecting His life, ministry, and glory from evil, seems the thought here.

THE DOOR OF THE TABERNACLE.

We must now direct attention to the door of God's dwelling place. It stretched across the whole of the east side. The door was formed of the same material as the hangings of the court, of the gate, of the veil, and of the tabernacle curtains, namely, fine linen, emblematic of the personal purity of Christ—His righteous character before men (the court), and in presence of God (the veil). The colours, blue, purple, and scarlet were *not* wrought in the hangings of the court, but were in the gate, door, veil, and beautiful curtains. Cherubic figures were skilfully wrought in the linen in addition to the colours in the veil, and in the tabernacle curtains, but omitted in the gate, and door, and hangings of the court. The moral supports of God's throne as justice and judgment (Ps. lxxxix. 14)—the judicial authority—are seen in that which specially presents Christ in presence of God. The cherubim whether on the ark, in the curtains, or in the veil could only be seen inside. The five pillars of shittim wood overlaid with gold (the union of the Divine and Human natures in the person of our Lord), were to support the display of needle wrought work in the pure linen. What a tale that door unfolds! We are satisfied that the shittim wood in the altar, in the pillars here, in the staves, and in the ark can only set forth the perfect human nature of our Lord—holy and incorruptible. It is not a gain, but loss to force the shittim to utter any name but that of Christ. In the *five* pillars there may be an allusion to the five Christ given ministries of Eph. iv. 11. Surely the only business of apostle, prophet, evangelist, pastor, and teacher is in their several spheres to point to the curtained door, containing in hieroglyphic characters the history of Christ, as righteous, as heavenly, in death, and on the throne, all wrapped up in the mystery of His being as God and man in One. The beautiful hangings were of needlework. The variegated glories of Christ were, so to speak, wrought into the very texture of that marvellous holy life. These glories were inseparably attached to His person, as the hangings to the pillars by hooks of gold. Divine righteousness linked and secured all together. Gold, too, adorned the chapiters, or ornamental upper parts of the pillars. Five brass sockets at the base maintained the pillars immovable in their position. As you are about to enter the tabernacle solemnly remember, that you can only do so on the ground that Divine righteousness has judged sin in "the place called Calvary." The gold

at the top of the pillars signifies Divine righteousness in itself; while the brass at the base of the pillars shews the inflexibility of Divine righteousness judging sin. The court-pillars had silver above and brass beneath. here we have gold above and brass beneath.

THE HOLY PLACE.

The words tabernacle and tent are both applied to the sacred enclosure we are about to enter. The former signifies that it is God's dwelling; the latter, the place where God met His people. Then, as we have seen, the two sets of curtains are denominated respectively the tabernacle (the innermost curtains), and the tent (the goats hair curtains).

As priests we enter. None but Aaron, his sons, and Moses the mediator could minister in the holy place. Silence reigned in the sacred apartment. No prayer was offered, no song was sung. The voice of man was hushed, but the voice of those vessels of gold mutely, yet eloquently, spoke of Christ. Constant daily service—never ceasing, never ending before that unrent veil for 500 years, told a mournful tale of imperfect service and sin-burdened consciences. God was hid behind the veil. When will it be rent or removed? When will a sinful creature be able to stand holily and righteously before the throne? When will sinners be brought face to face with God, and be divinely competent to gaze in love and holy fear on the uncreated glory of God in the face of Jesus? Not till a sacrifice is offered which will satisfy God in respect to sin, cleanse the guilty conscience, and save the vilest sinner believing on Jesus. That sacrifice has been offered to God, and accepted by Him. The veil was rent, not removed, by the hand of God, "rent in the midst" (Luke xxiii. 45) and "from the top to the bottom" (Matt. xxvii. 51). Now in faith and in the power of the Holy Ghost, we pass thro' the rent veil into the innermost sanctuary, the *immediate* presence of God (Heb. x. 19). We do not cower or fear, as with unsandalled feet we tread the heavenly courts. The blood of Jesus imparts "boldness," yet rebukes presumption. For us, then, the veil *is* rent; of old it stood as a barrier to the further approach of the most holy of Israel's priesthood. None but the High Priest could enter that most sacred spot on earth—only once a year, and then not without blood and incense.

THE VEIL.

The mystic veil is briefly described (chaps. xxvi. 31-33; xxxvi. 35-36). But words cannot portray its deep and profound teachings. There it hung in silent glory teaching the priests daily for half a millennium. In other instances the material or ground work, "fine twined linen" is

first named, ere the colours are specified (xxvi. 1, etc.) but in the directions for making the veil, the colours are first referred to. Little of the linen could be seen. The colours told of heaven, the Cross, and the throne, but whether Christ is viewed as the man from heaven (1 Cor. xv. 47). yet as in it (John iii. 13) even on earth, or, on the Cross as an expiatory sacrifice, or on the throne of universal glory, He carries in His own Person the judicial authority of the eternal God. The veil was wrought with cherubim. It was suspended on four pillars of shittim wood overlaid with gold. The veil was securely attached to the pillars by hooks of gold. The immovability of the pillars too was guaranteed by the firm sockets of silver. The division of the holy, from the most holy, was effected by the separating veil placed under the gold taches of the beautiful curtain above. Thus the respective sizes of the two apartments may be easily ascertained. The Holy Place was 30 feet by 15. The Most Holy was 15 feet by 15—a square apartment.

THE VESSELS OF THE HOLY PLACE.

Want of space forbids detailed description. There were three vessels in this, the outer apartment, namely, the candlestick or lampstand, the table of shew-bread, and the golden altar.

The *Candlestick* was of pure gold. Its shaft and six branches were beautifully ornamented and adorned with bowls, knobs, and flowers—all of pure gold. It was lighted at night and trimmed in the morning. Like the laver no dimensions are given, but in contrast to it, the candlestick was wholly of gold, the laver all of brass. For description see Exod. xxv. 31-40; xxxvii. 17-24; Num. viii. 2-4. Christ and Christ only, is the seven-fold light of the sanctuary.

Opposite, on the north side, stood the *table of Shewbread* made of shittim and overlaid with pure gold, and surrounded with a crown of gold. It was provided with staves of wood and gold, and gold rings for its journeys, thus marking its pilgrim character. The absence of measurement in the candlestick is not more noticeable than the careful dimensions of the table. Every Sabbath twelve loaves, freshly baked, and arranged in two rows of six each, with pure frankincense put on the bread, were placed on the table. These when removed were eaten by the priests (Lev. xxiv. 5-9). The twelve loaves represent the twelve tribes of Israel. Is she forgotten before God? Never. Israel (the ten tribes) is outcast, and Judah (the two tribes) is dispersed throughout the earth, but the whole nation is precious to God as the frankincense on the loaves shew, and the light of Christ (the candlestick), and the person of the Lord Jesus Christ is their strength and support, as the gold-covered

table shews. Israel will appear the *first* in millennial glory. The table is described in chaps. xxv. 23-30; xxxvii. 10-16.

The *incense* or *golden altar*, as also the *laver* are omitted in the general description of the vessels of the holy place and of the court in chaps. xxv.-xxvii. Why is this? It will be observed that the incense altar is described, *after* the establishment of the priesthood (chaps. xxx. 1-10; xxxvii. 25-29), so also the *laver* (chap. xxx. 18-19). Practical purification and worship as God's priests, are the respective thoughts conveyed by the brazen *laver* and *golden altar*. By these we draw nigh to God; whereas the other vessels had, as their distinct object, the presentation of God to man, not of man to God, as witnessed in the priests using the *laver* and *altar*.

The incense altar was placed in front of the veil, (chap. xxx. 6) the other two vessels on either side. Its wood, gold, crown, rings, staves, and sweet incense of four precious ingredients, speak of Christ in His Being, in the mystery of His Person, of His travels with His people, and of His moral grace and beauties, sustaining and giving character to our worship before God. The connection, too, between the altar *within* for worship, and the altar *without* expressive of judgment, is seen in the fact so precious and touching to us, that it was fire from the judgment-altar, which brought out the perfume of the incense at the worship altar. In us trials manifest dross. In Christ the fire manifested His moral beauty and perfectness.

THE MOST HOLY PLACE.

The *ark* was the most venerated of all the holy vessels. It was made of shittim and overlaid with pure gold without and within, so that no part of the wood could be seen—all was gold for the eye of Aaron on his yearly entrance. The sacred chest contained the two tables of stone, on which were engraved by the Divine hand the law—God's demand of righteousness from a sinful creature (chap. xxxiv. 1). The lid was composed of pure gold only, and on either end was fashioned a cherub. Between the two, God dwelt (Ps. lxxx. 1). This golden lid with cherubim was the throne on earth of Jehovah, God of Israel and of the earth. Once a year, blood—the witness of death—was sprinkled on it, and seven times before it (Lev. xvi. 14). Christ, too, not only in His death, but in all the grace and moral perfectness of His person (the incense) was expressed on the pure mercy seat (ver. 13). Of the fate of the ark, scripture is silent. But now as we retrace our steps, and leave the tabernacle, our soul's desire is that the blessing of Israel may be graciously extended to and enjoyed by every Christian reader of these pages. Num. vi. 22-27.

SIN.

WHAT a volume of misery is comprehended in that one little word *sin*. It had its birth in heaven in the bosom of the most exalted of the angelic hosts (Ezek. xxviii. 15, 17), while the first subject of it on earth was the fairest of God's creatures (Gen. iii. 6). Sin is in us, on us, around us, above us, beneath us. It has wrapped itself round the roots and fibres of our moral being and stamps its character on the most trivial details of life. Sin only explains the agony in the universe. It has bred corruption and withered and blasted wherever it has permeated. Sin has "built the great state prison of hell, kindled its first fires, and awakened groans that never end." After the millennial reign of 1000 years God shall gather from all parts of the universe the subjects of sin and banish them, along with its moral and physical effects, to that vast, gloomy, and eternal prison—"the lake of fire" (Rev. xx. 15; xxi. 8)—not primarily prepared for men (Matt. xxv. 41), but for angelic sinners.

The Scriptural definition of sin is *lawlessness* (1 John iii. 4. R. V.) There is but one sovereign, dominant will in the wide universe—the will of the Creator, sin therefore is simply doing your *own* will, and not God's.

What a waste of time and talent in discussing the question of "the philosophy of moral evil." Sin is a fact, while its consequences reach to God's throne and down again to the depths of hell. Sin is like a huge upas tree—rotten from root to topmost bough. The removal of the tree has been *the* question of questions for 6000 years. Men in all ages and in all countries have been and are working at the branches, pruning, purging, cutting and improving, but yet the tree stands. God has applied the mighty axe of judgment to the *root* of the tree "in the place called Calvary." The sin question is eternally settled for each and all who believe. Sin (the root) is condemned, while sins (the branches) are forgiven.

DEFINITIONS.

SIN, *missing the mark*, which is God's glory (Rom. iii. 23).

DARKNESS, *fundamental and final ignorance of God* who is light (John i. 5; 1 John i. 5).

TRANSGRESSION, *breaking a known command; passing over a boundary* (Rom. v. 14).

INIQUITY, *morally distorted or perverted—contrary to equity* (Ps. xxxii. 5).

DEFILEMENT, *moral or ceremonial uncleanness*. UNRIGHTEOUSNESS, *state of, or inconsistency with one's relationships to God or man*.

GUILT—(a judicial term) *amenable to punishment*. GUILTY, *fraud, deceit*.

HOW MAN DEALS WITH SIN.

THE need of improvement is universally admitted. It is the grand *desideratum* in every age and of every race and nation. We might label our nineteenth century as the age of EDUCATIONAL PROGRESS AND OF SCIENTIFIC DISCOVERY. The perfection of the race is the goal of human hope. A regenerated world through the effort of social and religious reformers is, however, a day dream. It is shooting Niagara as Carlyle sarcastically termed it. Each age boasts of its superiority to its predecessor. It is frankly allowed that science is richer to-day than in any previous period of human history, but she is proportionately more arrogant, self-assertive, and God-defying.

In some respects the ancients have far outstripped the moderns. What are the plain facts as to material progress? The period *immediately* succeeding the introduction of sin (Gen. iii.) was one of unusual mental and physical activity. Cain—the first religious and social reformer of a godless race—stamped his energetic character on the state of things. He established a religion which flattered the pride, and founded a state of society which appealed to the selfish interests of the human family. Genesis, chap. iv., evidently reveals a high character of civilization, of culture, of refinement, of material progress. The smouldering fires of rebellion in man's nature were pent up for a time, but human nature, strong in evil, must assert itself, sooner or later, unless God effectually interpose. Corruption and violence overspread the earth, so God wrapped it round in a winding sheet of judgment (Gen. vii). Those two very evils will close up the history of our religious, scientific, and learned century. Corruption will be headed up in the personal antichrist, and violence in the personal head of the dominant civil power.

Then the race lapsed into a state of barbarism out of which it slowly emerged into a condition of civilization, which in Assyria, Egypt, Greece, and Rome have left us far behind in the race. Grecian and Roman statuary furnish our sculptors with inimitable models. Corinthian and Egyptian Architecture in style, extent, and grandeur, are the admiration of the world and have never been equalled, much less excelled. "The Great Masters" of old in music, painting, and sculpture leave the most proficient in these sciences now simply pupils. There have been retrograde movements in the history of the race, both in the realm of thought and action. To deny this is to misread history.

The moral perfection of the race after a 6000 years' course, seems as far off as ever, and as impossible as ever for man unaided to reach it. We are free to admit that a good deal has been done in the removal of gross and public evils, and in the repression of others. But somehow others are ever and anon bursting forth, so that the work of social elevation is doing, but never done. Why this? Why this ceaseless struggle after the impossible since the days of Cain? Because the evil is beyond the reach of a human hand. No surgeon's knife can penetrate to the root of the disease. Man cannot probe deep enough. The reformer is himself a sinner, and the evil he so strenuously seeks to remove, is simply the outcome of sin lying embedded in the very core of his moral being. You may garnish and decorate the tomb, but, all the same, death and corruption, reign unchecked within.

Temperance, Reformation, Social Advancement, Material Progress, Intellectual Improvement, Philosophy, Science, helps and helpers all combined, are simply playing about the circumference of human life. They cannot pierce the centre or tap the source of moral and physical evil. Hence the powerlessness of the creature to deal with sin. God alone can do it by laying the axe at the root of the tree. "Ye must be born" anew. A new source of life, of being, of action must be implanted in the man, and this is the sovereign act of God the Holy Ghost (John iii. ; James i. 18).

HOW GOD DEALS WITH SIN.

Sorrow, disease, poverty, hunger, thirst, death and a thousand and one physical evils are in themselves sinless consequences of sin (Romans viii. 20) which God uses in the necessary discipline of His people, turning all to their present and eternal good (v. 28). "O LORD by these things men live and in all these things is the life of my spirit" (Isa. xxxviii. 16).

But the consequences of sin must be distinguished from sin itself, whether in its nature or in its acts. The grace of Christ as High Priest applies to the former, *i.e.*, sin's sinless consequences; while the atoning sacrifice of Christ applies to the latter, *i.e.*, sin in principle and in act. Now all sin may be classified thus: (1) The desires or works of the flesh as specified in Gal. v. 19-21. (2) The fruit of unbridled self-will as enumerated in Col. iii. 8. (3) The desires of the mind as pointed out in Col. ii. 8, 18.

The *first* shows sin in its gross and debasing forms. The *second*

in its more common and less repulsive form. The *third* points to sin in its refined and intellectual character, chiefly witnessed amongst educated and scientific people. Now all these have *one* common source, which is the fallen and corrupt nature in every member of the human family; all have it, prince and peasant, religious and profane, infancy and old age. All—save Adam who was created innocent and Christ who was born holy—are born into this world *in* a sinful state and *with* a sinful nature. “Behold I was shapen in iniquity and in sin did my mother conceive me” (Ps. li. 5). The total, universal, and absolute ruin of man is the key-stone of Christianity. It was our utter ruin which necessitated the Cross.

The whole tree is bad, from the root to the topmost bough and outward to every branch. You may as well look for a rose on a thorn bush, or a lily on a thistle as expect fruits of holiness from the corrupt nature of man. A fallen creature can no more change his nature, or live in consonance with a life which he does not possess, than can an Ethiopian change his skin or a leopard his spots.

What then is to be done? How does God deal with sin? The nature must be dealt with if the root is to be reached. Now the whole system of repression—the law included—comes short of *that*. You cannot go from the circumference to the centre as some earnest well-meaning workers attempt. God exactly reverses the process, going from the inward to the outward. He has dealt effectually with the tree. He has laid the axe to the root. Sin and sins, or the nature and its acts, have been unsparingly dealt with in the Cross of Christ. “What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh” (Rom. viii. 3). If sin in its principle and nature has been condemned by God in Christ’s Cross, why hack away at the tree or prune branches which are merely its off-shoots? The fountain is poisoned, why then expect fresh water? The spring is like the source. The fruit is according to the tree.

Now in the place called Calvary, sin was condemned and our sins borne. “Who His own self bare our sins in His own body on the tree” (1 Pet. ii. 24). The nature was condemned and the sins borne. For the settled peace of our souls, for practical progress in the ways of God, and for spiritual growth and the maintenance of holiness, the Cross must be thoroughly learnt. Sin from its root to its fruit was there, and there only thoroughly dealt with. Thousands of sincere, believing souls are vainly labouring to subject the old man to God’s authority, and to get the old nature to

produce fruit and holiness. It is a sorrowful and fruitless task—
one gone about amidst tears and ceaseless distress. The nature is
condemned. “Knowing this that our old man is crucified with
Him” (Rom. vi. 6). It is not death simply, but crucifixion—a judi-
cial term—which has been inflicted on the old man, and this to shew
how hateful it is to God, and how impossible for it to answer His
claim of obedience (Rom. viii. 7), of life (Rom. vi. 11), of fruit (Rom.
vi. 22). Sin therefore is condemned (Rom. viii. 3), the Christian
has dominion over it by death with Christ (Rom. vi. 6, 7), and soon
he will be delivered from its presence absolutely when raised from
the dead, or changed (Rom. viii. 11). The judicial condemnation
of the nature is a foundation truth of Christian doctrine and life.

THE HOLY GHOST.

THE Holy Ghost is God (Acts v. 3, 4) and Lord (2 Cor. iii. 18) con-
jointly with the Father and the Son. He is the third person of the
Godhead (Matt. xxviii. 19; 2 Cor. xiii. 14), not as implying inferi-
ority, for He is *first* named in 1 Cor. xii. 4, 5, 6 and mentioned
second in Rev. i. 4, 5. The Holy Ghost is sovereign in action equally
with the other Divine persons (1 Cor. xii. 11), and the unity of His
Being is as carefully stated and jealously guarded. “*One Spirit*”
(Eph. iv. 4), “*One Lord*” (verse 5), “*One God*” (verse 6). But in
grace to us, it has pleased Him in the domain of Christianity to sub-
ordinate Himself to the Father and to the Son. As sent by the for-
mer, He leads into the enjoyment of the Father’s love and gives the
blessed personal consciousness of relationship as children (John xiv.
16, 26), as sent by the latter He becomes the efficient power of tes-
timony during the absence of our beloved Lord and Master (John
xv. 26, 27).

The whole moral power of Christianity, the progress of the Gos-
pel at home and abroad, the formation of the Church and its con-
tinued existence on earth, the state of our souls, and what is of
even deeper moment the Name, work, and glory of Christ testified
to in this world, form in brief the special work of the Holy Ghost
in this dispensation.

It is most dishonouring to God and a serious loss to us—an irre-
parable loss—to impugn the Deity of the Holy Ghost, to ignore or
deny His distinct personality, and to slight His conscious presence
in the believer (1 Cor. vi. 19), and His place in the Church (1 Cor.
iii. 16). He is the power, too, of all true service and worship (1 Cor.
xii. ; xiv). We strongly reprobate the unseemly and irreverent

habit in speaking of the Holy Ghost, as *it* instead of HIM, and further, in regarding the Divine Being as a mere influence, a spiritual force. No, no, He is a Divine Person, as truly and really so as the Father and the Son. In most published creeds, articles of faith, and theological treatises, there is a painful lack of sound and scriptural teaching, on the personality and services of the Holy Ghost. We are only safe as we firmly adhere to the Words of God in the Scriptures, rejecting all human limitations of the Divine Word which creeds necessarily are. The most perfect and orderly arranged human compilation of doctrine, falls infinitely short of the living Word set by God in its due proportions and relationships to other truths developed in the Scriptures.

The practical exhortations "*grieve not the Holy Spirit of God*" (Eph. iv. 30), and "*quench not the Spirit*" (1 Thess. v. 19) were never more needed and in season than in the present ruined condition of things, but God's Words are never old or out of date. The Spirit's relation to the One body (1 Cor. xii. 13) and to God's habitation (Eph. ii. 22) involves corporate responsibility of a weighty character, but "*grieve not*" and "*quench not*" are directly applicable to believers in their individual circumstances and relationships. You grieve the *Holy Spirit* in allowing anything in your life inconsistent with His holy indwelling. You quench the Spirit in seeking to hinder any manifestation of His power and presence in ministry or otherwise in any saint of God. But while the Spirit may be grieved and quenched, He cannot be driven away either from the individual or from the Church. He dwells in both and His presence is not conditional on the walk or obedience of either. In Old Testament times the presence of the Holy Ghost with individuals was intermittent, hence the language of David "*take not Thy Holy Spirit from me*" (Ps. li. 11). But such a prayer in the lips of a New Testament saint—since the days of Pentecost—would either manifest gross and culpable ignorance of God's Word or spring from rank unbelief. In the Lord's farewell discourse to His disciples (John xiv.-xvi.), He says "*I will pray the Father and He shall give you another Comforter that He may abide with you for ever.*" Further, the Holy Ghost is given to indwell the saints, individually, "*unto the day of redemption,*" that is, the redemption of the body.

The departure of Christ to heaven, and the coming of the Holy Ghost to earth consequent thereon, are the great characteristic truths of Christianity (John xvi. 7)—the latter, *i. e.*, the Holy

Ghost being a greater blessing to us than even the personal presence of Christ. Christ glorified in heaven—the answer on high to His cross and agony here—was the chosen moment for the Holy Ghost to be given (John vii. 39). The coming of the Spirit (Acts ii.) inaugurated Christianity. The coming of the Spirit (Acts i. 4-6) will formally introduce the establishment of Messiah's kingdom.

The *first* mention of the Spirit is in Gen. i. 2 and we may remark that the full and formal title "The Spirit of God" is there employed. The *last* reference is in Rev. xxii. 17. The former is in connection with a scene of darkness and of physical ruin; the latter intimates a scene of light and coming era of universal glory. Now between these two, the teaching of the Holy Ghost *about* Himself, is copiously taught especially in the writings of the New Testament. But our authorised version in John xvi. 13, "He shall not speak *of* Himself" flatly contradicts much precious and greatly needed instruction as to the Holy Spirit *by* the Holy Spirit. The Revised Version reads "He shall not speak *from* Himself." He comes as sent by the Father and by the Son. He does not act independently of them. He guides into the fulness of truth, declares what He hears, unfolds the future, glorifies Christ, makes Him in all His wealth and grace known to us (John xvi. 13, 14).

The Spirit's relation to individual believers is taught in Acts ii. 3; iv. 8; vii. 55; viii. 29, 39; Rom. viii. 2, 9; Gal. vi. 8; Rev. i. 10, which are only a sample of many. The Spirit's relation to disciples generally, is unfolded in John vii. 39; xiv.-xvi.; Rom. viii.; Eph. i. 13, 14; Gal. v., etc. The Spirit's relation to the Church is the subject of 1 Cor. iii.; xii.; xiv.; Eph. iv. The Spirit's relation to the world is revealed in John xvi. 8-11 and elsewhere.

"*Filled with the Holy Ghost*" (Acts ii. 4) is not synonymous with being "*full of the Holy Ghost*" (Acts vi. 3). The former was for special work and testimony as Bezaleel (Exod. xxxv. 31), the chief artificer of the tabernacle; the one hundred and twenty praying and waiting disciples (Acts ii. 4); Peter (Acts iv. 8); Paul (Acts xiii. 9), etc.; the latter, *i. e.* "*full of the Holy Ghost*" is regarded as the normal state and condition of each saint as Stephen (Acts vii. 55); the seven deacons (Acts vi. 3); Barnabas (Acts xi. 24), etc.

Prayer for the descent or outpouring of the Holy Ghost is certainly a contradiction of the fact that the Spirit came according to promise. Why, the feast of Pentecost has no significance whatever if the Holy Ghost has not come. That ancient and national Jewish feast (Lev. xxiii. 15-22; Deut. xvi. 9-15) pointed on to the exact period of Acts ii.

when that which it set forth was blessedly realised in the moral power and effects of Christianity by the Holy Ghost. Pentecost has had its fulfilment and hence is omitted in the future millennial ritual (Ezek. xl. - xlvi). Not only has the Spirit in person come to the earth, but He came to abide for ever (John xiv. 16) in express contrast to Christ's brief sojourn here. Hence supplication for the descent of the Holy Ghost, is a denial of the truth that He has already come, as also of His abiding presence on earth.

A "fresh baptism of the Holy Spirit" is ignorantly pleaded for at Holiness and other conventions. If these truly pious people would talk less and read their Bibles more, such mistakes, serious in their consequences to the soul, would be avoided. The baptism of the Spirit is a corporate act done once and never repeated. Sealing with the Spirit is individual. God seals the believer, that is, He marks him off from the world as belonging to Him, as His (2 Cor. i. 21, 22). But what is this distinctive mark without which you cannot be a Christian, or be Christ's? What is the seal? It is the indwelling Holy Ghost Himself (Eph. i. 13, 14). Now the believer is indwelt to the day of redemption. All this, however, is individual truth and teaching and of course one cannot be sealed twice, altho' you may be filled with the Holy Ghost more than once (Eph. v. 18). But the result of the Spirit's baptism is the formation of the "One body"—the mystical body of Christ of which He in heaven is Head and all believers on earth are members. The baptism of the Spirit is expressly stated in terms so precise that ignorance is inexcusable "For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. xii. 13, R.V.). Thus the Spirit's baptism is not predicated of *a* believer, but of *all* believers; moreover it is an accomplished fact with the result that "there is one body." Water baptism is individual. The Spirit's baptism is corporate. There is really no such thought in scripture as a second or fresh baptism of the Spirit. He will be poured out upon Israel when gathered to her land (Isa. xlv. 3), besides a personal and conscious possession of the Spirit by each saved Israelite (Ezek. xxxvi. 27). Careful attention to the *words* and distinctions of Scripture will preserve from many an unwitting blunder.

What a rich mercy that God does not answer our stupid blundering requests, or rather our way of preferring them, for we know not what we should pray for as we ought" (Rom. viii. 26), but God who knows the mind of the Spirit *in us*, answers the deep longings created within, because He "maketh intercession for the saints according to God" (verse 27). He knows; *that is enough.*

JANUARY.

1—Tu.	Gal. 6. 4	17—Th.	Heb. 12. 12
2—W.	Isaiah 32. 20	18—F.	Luke 22. 20
3—Th.	John 4. 34	19—S.	Phil. 4. 19
4—F.	1 Cor. 10. 12	20—S.	Rev. 1. 5
5—S.	1 Cor. 6. 11	21—M.	Gal. 4. 12
6—S.	John 15. 2	22—Tu.	Ps. 23. 1
7—M.	1 Thess. 4. 3	23—W.	Nah., 1. 2
8—Tu.	1 John 2. 12	24—Th.	1 John 1. 5
9—W.	Prov. 3. 26	25—F.	Col. 2. 9
10—Th.	Heb. 12. 2	26—S.	Heb. 12. 7
11—F.	2 John 6	27—S.	John 6. 37
12—S.	1 Cor. 15. 51	28—M.	Ps. 8. 5
13—S.	Zech. 9. 12	29—Tu.	Ps. 102. 27
14—M.	Matt. 6. 19	30—W.	John 11. 25
15—Tu.	Mark 13. 37	31—Th.	1 John 5. 11
16—W.	Phil. 3. 17		

FEBRUARY.

1—F.	Gen. 22. 8	15—F.	Matt. 26. 41
2—S.	Deut. 18 18	16—S.	1 Cor. 6. 20
3—S.	Isa. 32. 1	17—S.	Col. 4. 2
4—M.	Isa. 52. 13	18—M.	Ps. 121. 8
5—Tu.	Exod. 16. 4	19—Tu.	1 Peter 5. 7
6—W.	Mic. 5. 2	20—W.	John 10. 27
7—Th.	Ley. 3. 1	21—Th.	Heb. 4. 9
8—F.	Lev. 4. 3	22—F.	Rev. 7. 17
9—S.	Nah. 1. 7	23—S.	Pro. 3. 6
10—S.	Heb. 13. 14	24—S.	Jonah 4. 7
11—M.	Heb. 12. 7	25—M.	Mal. 1. 2
12—Tu.	Luke 12. 35	26—Tu.	1 John 4. 8
13—W.	Joel 2. 21	27—W.	Ps. 46. 1
14—Th.	Rom. 12. 1	28—Th.	Ps. 93. 4

MARCH.

1—F.	2 Cor. 5. 7	17—S.	2 Cor. 9. 15
2—S.	Col. 4. 5	18—M.	1 Cor. 10. 14
3—S.	Deut. 33. 12	19—Tu.	1 Peter 1. 16
4—M.	Ps. 23. 5	20—W.	Ps. 119. 89
5—Tu.	1 John 2. 17	21—Th.	Heb. 12. 7
6—W.	Ps. 73. 26	22—F.	2 Tim. 2. 12
7—Th.	Heb. 13. 8	23—S.	Rom. 16. 20
8—F.	Ps. 18. 39	24—S.	Ps. 119. 103
9—S.	Song 4. 1	25—M.	Ps. 80. 17
10—S.	Phil. 4. 4	26—Tu.	Ps. 110. 1
11—M.	Zeph. 3. 15	27—W.	1 Thess. 5. 17
12—Tu.	Mic. 5. 1	28—Th.	Rom. 12. 9
13—W.	Ezek. 34. 29	29—F.	Ps. 62. 11
14—Th.	Zech. 14. 3	30—S.	1 Pet. 5. 10
15—F.	1 Thess. 5. 21	31—S.	1 Thess. 5. 16
16—S.	2 Thess. 3. 13		

A P R I L.

1—M.	2 Cor. 13. 11
2—Tu.	1 John 5. 14
3—W.	1 Cor. 10. 31
4—Th.	Ps. 34. 10
5—F.	Phil. 4. 13
6—S.	Col. 1. 20
7—S.	1 Cor. 15. 10
8—M.	1 Sam. 3. 9
9—Tu.	Ps. 16. 11
10—W.	Rom. 13. 12
11—Th.	Heb. 13. 8
12—F.	Rom. 8. 1
13—S.	Heb. 1. 8
14—S.	2 Cor. 5. 17
15—M.	John 15. 8

16—Tu.	Song 2. 16
17—W.	Prov. 28. 26
18—Th.	James 4. 6
19—F.	Job 34. 29
20—S.	Ps. 56. 3
21—S.	Matt. 11. 6
22—M.	John 16. 24
23—Tu.	2 Tim. 4. 18
24—W.	Matt. 10. 30
25—Th.	1 John 4. 19
26—F.	1 Cor. 12. 14
27—S.	James 4. 6
28—S.	Heb. 10. 17
29—M.	Prov. 4. 18
30—Tu.	Dan. 6. 16

M A Y.

1—W.	Rev. 3. 4
2—Th.	Exod. 12. 13
3—F.	Amos 5. 15
4—S.	Lev. 16. 2
5—S.	Joel 2. 21
6—M.	Rev. 22. 3, 4
7—Tu.	Heb. 3. 1
8—W.	Matt. 22. 42
9—Th.	John 14. 19
10—F.	Heb. 10. 17
11—S.	Isa. 42. 6
12—S.	Heb. 7. 25
13—M.	1 Cor. 6. 11
14—Tu.	John 15. 2
15—W.	Rom. 12. 9
16—Th.	Heb. 13. 16

17—F.	Eph. 5. 15
18—S.	Rom. 12. 17
19—S.	1 Peter 1. 15
20—M.	Ps. 138. 8
21—Tu.	2 Tim. 2. 12
22—W.	Col. 4. 6
23—Th.	Ps. 31. 3
24—F.	1 Thess. 5. 24
25—S.	Ps. 9. 10
26—S.	1 Tim. 6. 8
27—M.	Heb. 3. 1
28—Tu.	Heb. 13. 1
29—W.	Heb. 12. 14
30—Th.	1 Thess. 5. 22
31—F.	James 1. 8

J U N E.

1—S.	Mal. 1. 2
2—S.	Matt. 6. 21
3—M.	Prov. 1. 33
4—Tu.	Acts 13. 39
5—W.	Song 7. 10
6—Th.	Heb. 13. 5
7—F.	2 Cor. 5. 10
8—S.	Zech. 14. 9
9—S.	1 John 5. 19
10—M.	Ps. 32. 11
11—Tu.	Pro. 10. 21
12—W.	1 Cor. 3. 23
13—Th.	Titus 2. 1
14—F.	1 Cor. 3. 21
15—S.	Luke 12. 30

16—S.	Ps. 23. 1
17—M.	1 Tim. 6. 8
18—Tu.	Ezek. 34. 29
19—W.	Exod. 17. 6
20—Th.	Zech. 14. 3
21—F.	Zech. 13. 6
22—S.	Matt. 5. 13
23—S.	Prov. 20. 22
24—M.	Ps. 46. 10
25—Tu.	Hab. 3. 18
26—W.	Ps. 19. 13
27—Th.	Eph. 1. 3
28—F.	Matt. 6. 11
29—S.	Ps. 55. 22
30—S.	Jos. 1. 9

JULY.

1—M.	Ps. 121. 8
2—Tu.	Rev. 7. 17
3—W.	2 Cor. 4. 12
4—Th.	Titus 2. 1
5—F.	Ps. 149. 4
6—S.	Phil. 4. 19
7—S.	Heb. 13. 8
8—M.	Isa. 54. 17
9—Tu.	Rom. 8. 31
10—W.	Ps. 84. 11
11—Th.	Rev. 1. 17
12—F.	1 John 5. 4
13—S.	2 Tim. 4. 17
14—S.	2 Sam. 10. 12
15—M.	Isa. 40. 31
16—Tu.	Isa. 41. 10

17—W.	John 16. 33
18—Th.	Heb. 13. 20
19—F.	Ps. 4. 8
20—S.	Col. 1. 20
21—S.	Rom. 8. 2
22—M.	Rom. 3. 25
23—Tu.	Ps. 23. 6
24—W.	Heb. 10. 19
25—Th.	1 Cor. 9. 27
26—F.	Rom. 5. 9
27—S.	Ps. 143. 10
28—S.	1 Cor. 11. 27
29—M.	Phil. 4. 13
30—Tu.	Acts 20. 28
31—W.	2 Cor. 12. 10

AUGUST.

1—Th.	Isa. 12. 5
2—F.	2 Pet. 1. 10
3—S.	1 Cor. 5. 7
4—S.	Deut. 31. 8
5—M.	Isa. 40. 29
6—Tu.	Isa. 35. 10
7—W.	2 Cor. 12. 9
8—Th.	Ps. 121. 3
9—F.	Rom. 5. 9
10—S.	Ecl. 7. 8
11—S.	Micah 4. 5
12—M.	John 10. 29
13—Tu.	Rom. 5. 1
14—W.	Jude 24
15—Th.	Isa. 28. 5
16—F.	Psalms 28. 9

17—S.	Psalms 19. 1
18—S.	2 Cor. 4. 6
19—M.	Deut. 5. 24
20—Tu.	James 5. 16
21—W.	Eph. 4. 29
22—Th.	James 4. 7
23—F.	Eph. 4. 30
24—S.	James 3. 1
25—S.	Eph. 5. 15
26—M.	Heb. 13. 16
27—Tu.	Phil. 4. 4
28—W.	Heb. 13. 5
29—Th.	Phil. 4. 6
30—F.	Heb. 13. 2
31—S.	Phil. 2. 14

SEPTEMBER.

1—S.	Isa. 60. 20
2—M.	1 Pet. 1. 15
3—Tu.	Gal. 5. 25
4—W.	Ps. 27. 5
5—Th.	Song 1. 3
6—F.	Heb. 12. 3
7—S.	Prov. 10. 29
8—S.	Phil. 4. 4
9—M.	Rev. 21. 5
10—Tu.	Phil. 2. 14
11—W.	Nah. 1. 7
12—Th.	Heb. 13. 14
13—F.	Heb. 12. 7
14—S.	Luke 12. 35
15—S.	Joel 2. 21

16—M.	1 John 2. 17
17—Tu.	Ps. 73. 26
18—W.	Heb. 13. 8
19—Th.	Gal. 6. 9
20—F.	Heb. 13. 8
21—S.	Ps. 18. 39
22—S.	Song 4. 1
23—M.	Eccles. 11. 1
24—Tu.	Mark 10. 45
25—W.	1 Cor. 15. 58
26—Th.	Acts 20. 35
27—F.	Isa. 32. 20
28—S.	Heb. 6. 10
29—S.	Prov. 11. 25
30—M.	Ps. 9. 10

OCTOBER.

1—Tu.	Prov. 18. 24	17—Th.	Heb. 12. 3
2—W.	1 Cor. 11. 1	18—F.	Jer. 1. 12
3—Th.	Ps. 103. 14	19—S.	Ruth 2. 12
4—F.	Matt. 5. 4	20—S.	Isa. 12. 2
5—S.	Ps. 46. 1	21—M.	1 Sam. 2. 1
6—S.	Ps. 25. 4	22—Tu.	Song 2. 2
7—M.	Ps. 147. 3	23—W.	2 Sam. 7. 18
8—Tu.	Ps. 32. 7	24—Th.	Eccles. 3. 14
9—W.	Isa. 44. 2	25—F.	1 Kings 8. 61
10—Th.	1 Peter 4. 13	26—S.	Prov. 12. 15
11—F.	John 14. 18	27—S.	2 Kings 7. 9
12—S.	Ps. 37. 23	28—M.	Ps. 1. 6
13—S.	John 11. 35	29—Tu.	1 Chr. 16. 9
14—M.	Mal. 1. 2	30—W.	Job 13. 15
15—Tu.	Mal. 2. 16	31—Th.	Rom. 14. 11
16—W.	Rev. 7. 17		

NOVEMBER.

1—F.	Matt. 26. 41	16—S.	Eph. 1. 6
2—S.	Ps. 50. 23	17—S.	Ps. 27. 1
3—S.	Acts 20. 35	18—M.	1 Cor. 15. 55
4—M.	Heb. 12. 2	19—Tu.	Rev. 12. 11
5—Tu.	Prov. 25. 11	20—W.	1 John 3. 20
6—W.	James 5. 7	21—Th.	Rom. 8. 28
7—Th.	1 Peter 2. 11	22—F.	Rev. 21. 7
8—F.	Isa. 12. 5	23—S.	Mal. 1. 2
9—S.	1 John 4. 8	24—S.	Jos. 1. 5
10—S.	Rev. 3. 19	25—M.	Rom. 16. 20
11—M.	2 Chron. 6. 18	26—Tu.	John 14. 3
12—Tu.	Prov. 27. 2	27—W.	Isa. 43. 2
13—W.	Gal. 6. 9	28—Th.	John 15. 16
14—Th.	John 14. 14	29—F.	Deut. 33. 12
15—F.	1 John 5. 21	30—S.	Gen. 15. 1

DECEMBER.

1—S.	Rom. 8. 35	17—Tu.	1 Cor. 15. 53
2—M.	Jude 25	18—W.	Titus 3. 1
3—Tu.	Ps. 89. 6	19—Th.	Ps. 19. 13
4—W.	Neh. 9. 5	20—F.	Ps. 23. 1
5—Th.	Rom. 12. 9	21—S.	Nah. 1. 2
6—F.	Heb. 13. 16	22—S.	1 John 1. 5
7—S.	Col. 1. 27	23—M.	Col. 2. 9
8—S.	Rom. 12. 17	24—Tu.	Heb. 12. 7
9—M.	Rom. 12. 16	25—W.	John 6. 37
10—Tu.	Jos. 24. 15	26—Th.	Heb. 12. 7
11—W.	Deut. 33. 27	27—F.	2 John 6
12—Th.	1 John 3. 2	28—S.	1 Cor. 15. 51
13—F.	Matt. 13. 43	29—S.	Zech. 9. 12
14—S.	1 Thess. 2. 12	30—M.	Matt. 6. 19
15—S.	Phil. 2. 5	31—Tu.	Mark 13. 37
16—M.	Heb. 14. 9		

An Old Roman City: A memorial of the Martyrs, by CHARLES BLOOMFIELD, Price 1s 6d. The ruined city of Silchester is here described by one possessing an intimate knowledge of its early connection with the Romans. The writer has also retold some tales of suffering and martyrdom in the times of pagan and papal Rome. It is a deeply interesting work.

BY WALTER SCOTT.

The Blood of the Lamb.

Born Again: or the Two Natures.

Deliverance: or, Why Doubt and Fear?

Full Assurance: or the Certainty of Faith.

In Canaan: or the Daily Life of a Heavenly Man on earth.

The Shepherd and the Sheep.

Jehovah Reigneth.

Christian Standing and Conflict.

Price One Penny each; or 50 Copies at Half-price, post free.

OUR MONTHLY PERIODICALS.

The Young Christian, 16 pages, One Halfpenny.

Living Streams, 16 pages, One Halfpenny.

The former periodical is intended to meet the spiritual needs of Christians—especially of the young. It contains a large amount of much needed biblical instruction. Our aim from the commencement of the work, seven years ago, having been to help believers in the earnest study of the holy scriptures, as also into a deeper apprehension of the will and ways of God.

LIVING STREAMS is a Gospel periodical which evangelists and others have found suitable for distribution at their meetings. Simple, earnest, brief, and telling articles occupy our pages. The prices are as follows: 25 copies of either or both, 1s; 50 copies, 2s; 100 copies, 3s 6d; 500 copies, 15s; 1000 copies, 27s 6d—all carriage paid. Specimens gladly sent, post free.

- Handbook to the Study of the Old Testament, price 7s 6d.
Story of our English Bible, new edition, price 1s 6d.
Bible Outlines, new edition, price 1s 6d.
Our Bible Note Book, (Hundreds of Bible Notes), price 1s 6d.
Coming Glories, paper, 6d; cloth, price, 9d.
The Course of Time, paper, 6d; cloth, price 9d.
The Two Trees of Paradise, paper, 6d; cloth, price 9d.
Future Events, paper, 6d; cloth, price 9d.
Divine Unfoldings, paper, 6d; cloth, price 9d.
John Nelson Darby, price 2d.
Doctrinal Summaries, price 2d.
The Bible: its Authority and Inspiration, price 2d.
The Eastern, or Jewish Question, ninth edition, price 2d.
The Lord's Supper, price 1d.
Jewish Persecution and Return to Palestine, price 1d.
Prophetic Catechism, Price 1d.
There is One Body, price 1d.
State of the Professing Church, price 1d.
Political and Religious Review, price 1d.
Our Political and Social Relationships, price 1d.
The Church of God and its Ministry, price 1d.
A Guide to the Subjects of the Books of the Old Testament,
with the leading divisions of each Book. Price One Half-
penny; or 50 copies, post free, for 1s.
Plan and Order of the Ages, A Diagram for Insertion in Bibles.
Price One Halfpenny; or 50 copies, post free, for 1s.
Counsels to Young Christians, price $\frac{1}{2}$ d, or 3s 6d per hundred.
On Holding On; or Final Perseverance and Eternal Security,
price $\frac{1}{2}$ d, or 3s 6d per hundred.
What is to be Done? or, Things that remain, $\frac{1}{2}$ d or 3s 6d per 100.