

# TRUTH IN LOVE:

BEING A

## REPORT OF ADDRESSES

GIVEN AT THE

Glasgow Half-Yearly Meetings of Believers,

HELD IN

WATERLOO ROOMS & CHRISTIAN INSTITUTE,

*FROM 5th TO 8th APRIL, 1890.*

BY

HENRY GROVES, HENRY DYER, F. C. BLAND, J. G. M'VICKER,  
GEORGE ADAM, THOS. COCHRANE, Col. M'GREGOR,  
JOHN RITCHIE, THOMAS HOLT, A. FRAZER, A. HARRIS.

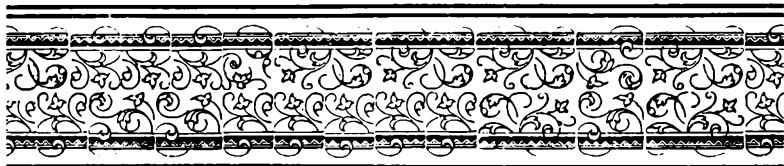
---

GLASGOW :

The WITNESS OFFICE, 180 BUCHANAN STREET.

LONDON :

JAMES E. HAWKINS, 17 PATERNOSTER ROW, E.C.



PRICE THREEPENCE ; 4 Copies for 1/, post free.

## ASSORTED PACKETS OF GOSPEL BOOKS AND LEAFLETS.

---

### FOUR-PAGE SCRIPTURE TRACTS.

Assorted Packet of 50, price 6d, post free.

---

*Foolscap 8vo., 2 pp.*

### ASSORTED PACKETS OF GOSPEL TRACTS.

HERALD LEAFLETS, 100 Assorted, Packets A and B, price 4d each, post free. 16 different in each packet.

NEW SERIES OF GOSPEL TRACTS, Assorted, Packets A and B, price 4d each, post free. 16 different in each packet.

EVANGELIST SERIES OF GOSPEL TRACTS, Assorted, Packets A and B, price 4d, post free. 16 different in each packet.

---

*Medium 32mo., 2 pp.*

### SALVATION LEAFLETS.

Assorted Packets—A and B—200 in each, price 6d each, post free.  
16 different in each packet.

---

*Medium 32mo., 1 page.*

### GOSPEL SLIPS.

Assorted Packets—A and B—250 in each, price 7d each, post free.

---

### SCRIPTURE-HEADED NOTE PAPER.

Packet A—Large Post 8vo., 24 Sheets.

" B—Small Post 8vo., 30 Sheets.

*Price 6d each, post free.*

---

### Scripture-headed Note Paper and Envelopes.

An Assorted Packet, containing 16 Sheets and 16 Envelopes. Different Texts on each. *Price 6d, post free.*

---

### SPECIAL PACKETS AT REDUCED RATES.

5/ worth for	-	4/	20/ worth for	-	14/
10/	"	-	7/6,	40/	" - 27/

CARRIAGE PAID.

# TRUTH IN LOVE:

BEING A

## REPORT OF ADDRESSES

GIVEN AT THE

**Glasgow Half-Yearly Meetings of Believers,**

HELD IN

**WATERLOO ROOMS & CHRISTIAN INSTITUTE,**

*FROM 5th TO 8th APRIL, 1890.*

BY

**HENRY GROVES, HENRY DYER, F. C. BLAND, J. G. M'VICKER,**

**GEORGE ADAM, Col. M'GREGOR, JOHN RITCHIE,**

**THOMAS HOLT, A. FRAZER, A. HARRIS.**

---

GLASGOW:

The WITNESS OFFICE, 180 BUCHANAN STREET.

LONDON:

JAMES E. HAWKINS, 17 PATERNOSTER ROW, E.C.

# CONTENTS.

---

Ministry in connection with Prayer, ... ..	1
The sufferings of Christ in relation to His Members, ... ..	3
The suffering Christ an example for us, ... ..	5
The sufferings of Christ, and the glory that should follow, ...	7
The ways of Joseph in seeking the restoration of his brethren, ...	9
Repentance, ... ..	12
The Peace that the God of Peace gives, and the Peace the Lord of Peace speaks to us, ... ..	15
The vessel, the treasure, the life, and the glory, ... ..	19

---

CONFERENCE:—The Ministry of the Gospel, ... ..	23
The individual Believer, a channel of blessing to the unsaved, ... ..	23
The righteous claims of the Gospel, ... ..	25
The importance of Prayer, and the use of sound words in connection with the preaching of the Gospel, ... ..	27
The source and authority of the Gospel, ... ..	28
The Divine authority of the Word of God in connection with the Gospel, ...	29
Walk in the Spirit, then preach in the Spirit, ... ..	30
Divine characteristics of preachers of the Gospel, ... ..	31
The measure of each Believer's responsibility in Gospel Ministry, ...	33
What the Gospel is, ... ..	35
The simplicity and infinite fulness of the Gospel, ... ..	36

---

God's precious jewels shut up in His safe. Exhortations for the last days, ... ..	37
Broken Vessels, ... ..	40
The Divine way of getting our difficulties settled, ... ..	42
The Reproach of Christ, ... ..	44
Our responsibilities and privileges as Priests unto God, ... ..	47
Our priestly character and our worship, ... ..	49
How to be strong and victorious, ... ..	51
The way to meet Satan's temptations, ... ..	52

# REPORT OF ADDRESSES

GIVEN AT THE

## HALF-YEARLY MEETINGS OF CHRISTIANS

HELD IN

GLASGOW, APRIL, 1890.

---

### MINISTRY OF THE WORD IN CONNECTION WITH PRAYER.

---

Mr. J. G. M'VICKER read 2. Tim. ii. 8: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel." We need to keep constantly in our mind that Jesus Christ is really risen from the dead, because everything in connection with Him depends upon His resurrection.

If Jesus Christ be risen from the dead, then our minds may be at rest regarding our sins. God has put His seal to the perfectness of the work of atonement by raising His Son from the dead.

If Jesus Christ is alive from the dead, then He is the spring of life for all saints.

The risen Lord Jesus is the centre of the churches' gathering place; He is also the Almighty Saviour at God's right hand; all authority in Heaven and on Earth is put into His hands.

If Jesus Christ is risen from the dead, all our resources for service are in Him; He is our wisdom, holiness, and power for serving God.

Then as the risen One, in Him all God's counsels are centred; and He is the manifestation of the purpose of God to the Church.

As we are thinking about the Meetings which are about to be held: let this thought encourage our hearts, that Christ, our risen Lord, will be looking down upon us; He shall see in every saint the blessed result of the travail of His soul on the Cross; He died there for everyone of us. Have you ever thought of this?—that God has given you and me the same place in His heart that Jesus Christ has. I know that blessed

truth is in the Scriptures, but we want it transferred from the written Word into the depths of our hearts, and kept there by the Holy Spirit.

O! that we might so realize Christ to be risen from the dead, that when we meet fellow saints we may joyfully exclaim, "The Lord is risen!"

Col. M'GREGOR read *Psalm lxiii.*, and said—I read this Psalm that we might test ourselves by it. We are in danger, in large conferences such as this, of being carried away with excitement. We get in this Psalm the condition and attitude of soul that will make these Meetings really profitable; that is, a real thirst for the living God,—a longing desire to know more of communion with the Lord Jesus. The greatest attainment in the Christian life is to know Christ. It is well for us thus to test ourselves as to our aim in coming together. While we seek to enjoy blessed fellowship with fellow saints, let our principal object be, communion with God.

Mr. THOMAS COCHRANE read *Psalm xxi.* and said, "This is called a Psalm of David. but it also refers to a greater than David, the Son of God himself." "The King trusteth in the Lord." That was the experience of the Lord Jesus whilst down here. During His sojourn in this world He ever trusted and rejoiced in God. He did not need to learn what was in the heart of His Father, He knew it all; for He dwelt in His bosom in eternity; but God has to bring us into circumstances to teach us His faithfulness and lovingkindness. The Lord Jesus had to cry out—"My God, My God, why hast Thou forsaken Me?" But He is on the throne now; that is the pledge that God will never forsake His people. The One through whom all blessings come is "the same yesterday, to-day and for ever." And "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). Let us give joy to His heart by trusting in Him now.

Mr. F. C. BLAND read *Psalm v.* and said: Do we not often find ourselves uttering words beyond our experience? David says here, "Give ear to my words, O Lord, consider my meditation"—(*verse 1*). How would we like to have all our meditations during these meetings spread out before all? How seldom we realize that every thought in our heart and every word we utter is taken note of by God. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee and will look up." How blessed it is when in early morning the first thought in our heart and the first words on our lips are of God! Then he says, "I will come into Thy house in the multitude of Thy mercy, and in Thy fear will I worship"—(*verse 7*). The longer we live and the more we know of God and His word the more will reverence and godly fear characterize our gatherings for prayer, worship, or ministry of the word. Let us recognise the mercy that has brought us together, and let this be the desire of our hearts that all our meditations may be considered by God.

# THE SUFFERINGS OF CHRIST IN RELATION TO HIS MEMBERS.

---

Mr. H. DYER read *Psalm xxii.*, and said, I read this Psalm in connection with these words in the Hymn just sung :

“And gazing on Thy wondrous cross,  
I saw all else as worthless dross.”

The particular verse that came to my mind was *verse 17*—“**I may tell all my bones: they look and stare upon Me.**”

This Psalm lets us into the personal humiliation, grief, and sufferings of the Son of God, which He endured, whilst He hung upon the Cross, bearing our sins. The very indignity, to which this blessed One was subjected, brought before His view His naked limbs. I trust, we think of this when we break the bread **every first day of the week**. If that Holy One, from head to feet was wrung with agony unutterable, under the wrath of God for us, shall we not break the bread, I don't say with trembling, but with reverent and worshipping fingers?

The other thing I wish to remind ourselves of is this :—As His eyes were closing in death, every limb down to His feet may serve to remind us how He keeps incessantly before Him the members of His redeemed body. He numbers and counts His own, and says, “They are right in front of ME, they look and stare upon Me, nothing hides them from MY view.” Is it not so still? The very reproach, wherewith the world reproaches Him in His members, only makes Him think the more of His precious limbs for which He died. He poured out His life for them on that wonderful TREE, eighteen hundred years ago ; and is He not in another sense pouring out His resurrection life and fulness even now?

Those limbs that our Lord looked at, never more feeble than when He saw them on that Cross, He had walked with many a weary mile in the land of Palestine ; and He had walked with those feet over the Lake of Galilee ; were they ever more vividly before Him, than when He hung upon that Cross? Even now, the members of Christ's body are worn and weary. They are despised for their feebleness and for their separation from man's religion. If Jesus felt down to His extremest limbs, should we, who profess to have fellowship with Him, not feel for the weakest and most despised of His redeemed body? God help us to do so.

We shall read a few scriptures in this connection. To begin with, read *Rom. xiv. 1*—“**Him that is weak in the faith receive ye.**” He is in the faith, but, he is weak ; he is a limb of the body, but he is a weak limb. Read also *xv. 1*—“**We then that are strong ought**

to bear the infirmities of the weak." Those who have a little more ability to help than others, should spend it for them. Our brother ROBERT CHAPMAN says :—

"Thy Cross is charging me to care  
For Saints and all mankind ;  
Grant me to spend myself, nor spare,  
With constant heavenly mind."

Our blessed Master spent Himself first of all for God ; secondly, in order to bring every member of his precious ransomed body home to glory. We are not to bear the infirmities of the weak to continue them in their infirmities. We are to please our neighbours for their good in order to their building up. The neighbour here is that of Exodus xii. 4. **"Even Christ pleased not Himself . . . The reproaches of them that reproached Thee fell on Me."** When all the Apostles ran away from Him, He did not complain ; He did not say to His Father, "See the poor feeble flock Thou hast given Me." The reproach, ignominy, and shame all fell upon Him ; and he bore it patiently. Peter could not have been there, for he had gone to weep bitterly ; others forsook Him, but He saw them all in His limbs on the Tree. He said, "You may leave Me, and wander about, but I'll shepherd you again in Galilee." For even Christ did not give up the most feeble of His limbs on that wondrous Cross, in order that he might bring every limb into everlasting glory. These things were written beforehand in *Psalms lxix.*, that in our Church service we might learn to be patient with feeble, erring, wandering saints ; not to wink at their sin, but to care for them at the mercy-seat.

Turn to 1. Peter v., where the sufferings of Christ are brought in in connection with Shepherd work. *Verse 1*—"The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ." The word witness here does not mean a beholder, but a testifier. Peter was one of those that forsook Him and fled in the hour of His sufferings. Observe, he does not call himself an Apostle ; he says, "I am a testifier to the sufferings of Christ." "But, Peter, your name is in one of the foundations of the heavenly Jerusalem." "I know it right well, but I shall walk those golden streets with fellow saints." According to the sufferings of Christ, let me care for fellow saints.

**"Feed the Flock of God which is among you."** To feed, means to shepherd,—to foot it from house to house.

**"The elders which are among you."** It does not merely mean elders having attained to an advanced age. Elihu was a good elder ; and the young man Timothy was a good elder, though young. It means, those who lead the flock to the wondrous Cross, and to the risen Lord ; they are the real elders.

**"Likewise, ye younger, submit yourselves unto the elder . . . and be clothed with humility."** When they stripped



our Master of His bodily raiment, with what humility He was clothed ! The humility that said, "**I am a worm, and no man !**" though He was God's own fellow. The humility that said, "I am sick unto death" —the sinner's doom ; but, "I must bring him out of it, for he wont rise out of it himself:"

**"God resisteth the proud."** That is the one that wont care for his brother, and who says, "Am I my brother's keeper?" We are to be clothed with humility in the Church ; we are to be in the mind of Christ amongst His flock.

The mighty hand of God is the hand that has appointed us all our fellow members as our charge and our care. It does not merely mean the mighty hand of God in our providential circumstances. God's mighty hand is upon you and me in our circumstances ; His mighty hand is upon the dear ones in Central Africa, it is quite true ; but His mighty hand is in His Church, appointing you and me to care one for another. Jesus humbled Himself in every limb of His naked body, that he might see, in all those limbs of His exposed flesh, the members of His mystical body. **"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you,"** when you have done your work, and He lifts you to glory.

## THE SUFFERING CHRIST AN EXAMPLE FOR US.

MR. H. GROVES —I have been thinking lately how very little we ponder over *Matt. xxvi. and xxvii.* There is nothing to me more remarkable than the way in which God has lengthened those moments on which eternity hangs ; how He pictures moment by moment, those last hours of the Son of God ! I fear many read these chapters rather lightly, not realizing what is comprehended in them. These awfully solemn moments when the Son of God hung upon the Cross are traced and pictured by the Holy Ghost in each Gospel, each being a distinct revelation from God of the Lord Jesus Christ. There is a tendency in the theology of the present day to take away from the authority of the Scriptures. They say "Matthew forgot something and John forgot something, and John makes up what Matthew forgot." What a denial of the inspiration of the Holy Scriptures !

God has given us four photographs of the dying hours of His Son that we may prayerfully ponder them over. May the truth of God concerning the life and death of Christ get into our heads, then into our hearts, and down to our very feet that we may practically live it out.

God has given us those solemn records of the sufferings of the Son of God that our thoughts of Him may be intensified ; and that as we ponder over them we may worship Him who died upon that Cross.

You will have observed in reading **Peter's first epistle** with what remarkable frequency he alludes to the sufferings of Christ. Read one verse—*ii. 21*—“**For even hereunto were ye called ; because Christ also suffered for us, leaving us an example that ye should follow His steps.**” I do pray that our meetings may be hallowed by a deep realization of the Cross of Christ. He was spit upon that you and I might know what it is to be spit upon and take it meekly. He was buffeted, reviled and called hard names that you and I might learn how to bear hard, unkind words. How little we know of Cross-bearing ; it is very real. God never puts a Cross upon any man. We are to take up *our* Cross. Take it up brother. It is only as we take up *our* Cross that we shall glorify God. Naturally, we don't like the Cross when it comes across our pathway in the providence of God. Beloved, take up *your* Cross and bear it, and walk in the footsteps of Christ to the glory of God. The Cross is not only the symbol of atonement, it is also an example for us. We shall find in the Gospels twelve distinct steps of the Son of God from the Garden of Gethsemane to the Cross. Find them out for yourselves, ponder over them ; contemplate one step for a week : dwell upon it, pray over it and it will give you a deeper sense of what the Cross of Christ means. Paul in his epistle to the *Galatians* (*vi. 14*) says—“**God forbid that I should glory, save in the Cross of our Lord Jesus Christ.**” Most of us would say that Paul gloried in the Cross because it saved him, not so ; he gloried in the Cross because it crucified him. He was a crucified man, and he gloried in the Cross because it crucified him to the world and the world to him. Let us ask ourselves before God if the Cross of Christ has experimentally crucified us unto the world, and crucified the world to us.

In *Matt. xxvii. 50.*, we read that “**Jesus, when He had cried again with a loud voice, yielded up the ghost.**” He yielded Himself to Judas, to the Scribes and Pharisees, to Pilate, to Herod, and to the Roman soldiers to be crucified ; and now He yields Himself back to God, and says, “It is done.” O ! what joy filled the suffering soul of the blessed Son of God, as he passed away from the present to the unseen. Our brother has been reminding us of the grace of humility. There is nothing in our Church life, our family life, and our life in the world that we come so utterly short of, as humility. It was that which characterised the Son of God before and on the Cross. See how that blessed Holy One was smitten, and scourged with those terrible Roman scourges which tore the very skin off. Do we realize what a picture is given us by the Holy Spirit of the sufferings of Christ ? Let us be careful that we do not set aside this divine picture : such a picture as God the Holy Spirit has given of nothing else. Paul's death was not worth writing about ; Peter's death was not worth recording, only this one death, the mighty death of the mighty Son of God.

There is nothing that would so stimulate to real deep repentance as a view of Christ on the Cross. What the Church wants is repentance. The Spirit of God, in writing to the Churches in Asia, calls them again and again to repent. May we have grace to go amongst the assemblies of God, calling fellow believers to repent. Repent, means to live out the Cross of Christ. If our repentance be deep, our realization of the Cross of Christ will not be superficial, as it too often is. If our repentance were deep, our realizations of the atonement would be more real. May the humility of the Cross characterize our meetings; and may God lead our souls into the depths of the sufferings of Christ. There was not one ignominy, not one shame, nor dishonour, nor scourging, that came upon the Son of God, that you and I didn't deserve.

It was not mere physical suffering that the Son of God endured. There was the agony and sorrow, and the deep unutterable anguish, which He passed through, that God only knows. As we gather around that Holy One each Lord's day, to remember His sufferings and death, may it be in brokenness of heart, and with tears of contrition. God give us to shed more tears, as we call to remembrance what that blessed Son of God endured for us on the Cross. And as we are led by the Spirit into the sufferings of Christ for us, may we be led by that same Spirit into the likeness of Christ.

---

## THE SUFFERINGS OF CHRIST, AND THE GLORY THAT SHOULD FOLLOW.

---

Mr. F. C. BLAND—Let us read *1. Peter x. 11*, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." From the earliest days there were many prophesies about the coming of Christ; coming as the Deliverer; and as the One who should suffer indignity at the hands of men. In *Isaiah liii.*, there is the recognition that He was wounded for the transgressions of His people. *Psalms xxii.* is not merely a prophecy about the Lord's sufferings, but the Spirit of God entered into a man, and gave utterance through his lips to the sufferings which Christ by and by was to undergo. David might have uttered those words, "My God, My God, why hast Thou forsaken Me," but he would have had a different answer. He had

committed terrible sin, yet he gave utterance to these words ; but it was the Spirit entering into David that thus gave utterance to "The sufferings of Christ, and the glory that should follow." That is what we essentially get in the Psalms, where the Lord Jesus speaks. I believe that is the reason why the Psalms are so wonderfully comforting to the people of God. Personally, the speaker seems always to be in the presence of God, so completely in the presence of God, that when he is speaking of something else, he leaves it and speaks to God. For instance, in *Psalm xlii.*, he is speaking of the hart panting after the water brooks, then he says to himself, "**Why art thou cast down, O my soul ?**" (*Verse 5*). Then he turns to God, as though He were by His side. There is no distance between the speaker of the Psalms and Jehovah ; he is always by His side, and in the most wonderful way turns, from what is engaging his attention, to God.

Whilst *Psalm xxii.* refers to the sufferings of Christ ; *Psalm xxiv.* refers to the glories that follow ; but *Psalm xxiii.* refers to the time between the Cross and the glory. That Psalm has been the stay and comfort of the departed. I remember, many years ago, getting a letter from a dear, aged saint, telling of the departure of his wife. He said, "For a time, Satan made an assault upon the poor weak frame, but she took her stand on the firm foundation of the twenty-third Psalm, and passed away resting on these words"—"**Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for Thou art with Me,**" &c. In *Psalm xxiv.* we read of the everlasting doors opening to the King of Glory ; and in *Isaiah xxvi. 2* we read—"Open ye the gates, that the righteous nation which keepeth the truth may enter in." The King of glory must enter first. If we be partakers in the sufferings of Christ, we shall also share with Him in His glory. Christ was alone in His sufferings for us on the Cross. But He would be without the fruit of His toil if these everlasting gates did not open to let those who follow, share with Him in His glory. Every saint, even the most feeble, will enter that glory in the full title and rights of Jesus Christ. Every one will be a partaker of His glory, on the ground of His death and resurrection.

I thought, as our brother read these words in *Psalm xxv. 1.*, "**Unto Thee, O Lord, do I lift up my soul,**" we have been lifting up our voice in singing, and God alone can tell if it were merely the natural voice that was lifted up ; no one can tell for another. We lift up our hands in the name of the Lord, but the lifting up of the soul is something more ; it is the lifting up of the heart in adoration, and praise, and worship to God. That is what should follow as we read *Matt. xxvi. and xxvii.* There are times when we are not in a condition of soul to read these chapters aright. I should not like a man out of communion with God to read them. There are times when other portions of the word are more suitable. I wish to read with you one or two verses in this *25th Psalm*. This Psalm is always a comfort to me—*verses 4-5*—"Shew me Thy ways, teach me Thy paths. Lead me in Thy truth, and teach me : for thou art the God of my salvation." Moses said

to God, "Show me now Thy way, that I may know Thee." (*Ex. xxxiii. 13.*) And God said, "I will send an Angel before thee, and I will bring you out of this place, and bring you to your inheritance."

*Verse 12*, "What man is he that feareth the Lord ? him shall He teach in the way that He shall choose." It may be by prosperity or by adversity that He will teach us His way ; which ever way it is, we may be certain it will be a right way.

"The secret of the Lord is with them that fear Him ; and He will shew them His covenant"—*Verse 14*. I often think as I read that verse of the story in *2 Kings xi.*, when Athaliah destroyed all the seed royal except Joash the son of Ahaziah. This heir of the kingdom was hidden, and only certain persons were let into the secret. Now is the time when God's King is hidden. The world does not know God's anointed King, but "the secret of the Lord is with them that fear Him." The time is coming when there will be no secret about Him ; He will be manifested. Let us "gird up the loins of our mind and be sober and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." (*1. Peter i. 13.*) May we dwell much upon the sufferings and the glory that will follow. That is the time when the rights that are now denied to Christ will be granted to Him ; when He shall come forth with the crown that is now withheld from Him, but which God will give Him at that time when He shall be manifested to the world.

---

## THE WAYS OF JOSEPH IN SEEKING THE RESTORATION OF HIS BRETHREN.

---

Mr. F. C. BLAND read *Gen. xli. 55*.—"When all the land of Egypt was famished, the people cried to Pharaoh for bread ; and Pharaoh said unto all the Egyptians, 'Go unto Joseph ; what he saith unto you do.'" That is a Gospel picture of what God says to sinners when they cry to Him about their sins. Between that and the time that Joseph reveals himself to his brethren there comes in *Chap. xlii.* in which he appears in a totally different aspect ; an aspect which is exceedingly searching. I have taken it up that it may search us too. The object of Joseph, in this chapter, is to bring the consciences of these men into the presence of God about their sins. He knew them, but they did not know him. They began a conversation with each other, but they did not know that Joseph understood what they were saying. Many a time we commune with our own hearts and forget that God knows it all.

These men tell their story to Joseph, but they pass over their sin against their brother. But to one another, in the presence of the one they cast into the pit and sold for twenty pieces of silver they say, "**We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us.**" *Verse 21.*

What a mercy that God has given us a conscience! This reminds us of Herod, who, having heard of the mighty works of Christ, said "It is John whom I beheaded; he is risen from the dead"; thus was his conscience troubled. Joseph is determined to arouse the consciences of these men; and to lead them under conviction of sin into the presence of God. *In verse 13* they say, "**Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father and one is not.**" They don't speak of their great sin, seeking to slay their brother.

*Verse 24*—"Then he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes." This was his strange work. He sought in this way to exercise their conscience and bring them to a sense of their guilt. These men, however it may be done, must be brought into the presence of God. We know how this applies to our own hearts; when we get away from God, the only way by which we can get back into personal communion with Him is by confessing our sin. This is the divinely appointed way by which sin can be removed from our conscience and we restored to personal intercourse with the Lord.

Joseph is like the One spoken of in *Heb. iv. 12*, who discerns the thoughts and intents of the heart. In connection with the divine two-edged sword I am reminded of two swords mentioned in the Old Testament Scripture. The first was in connection with the sin of Israel in worshipping the golden calf, when Moses at the command of Jehovah told the sons of Levi to put every man his sword by his side and execute judgment on them for their sin. (*Ex. xxxii. 27-29.*) Then we read of another sword in *1. Kings iii. 16-28*, where the two women come to Solomon for judgment concerning the living child which they both claimed. The moment he took the sword to divide the child the thoughts of their hearts were instantly discovered. That sword was in the hand of a merciful King, and he stays judgment. What a comfort for us to know that the Sword of the Spirit is in the hands of a merciful and compassionate High Priest.

Simeon must be bound, Benjamin must be brought from his old father, before Joseph can reveal himself as Saviour to his brethren.

We see the progress of the work of God in these men's consciences. When they found the money that they had paid for their corn in each man's sack their hearts failed them, and they say, "**What is this that God has done unto us?**" (*Verse 28.*) Where there is unconfessed

sin there is no rest of conscience ; and there is a constant fear and dread lest some calamity should overtake us. There is one comfort concerning the judgment-seat of Christ ; and that is this—there will not be a single sin confessed or unconfessed that won't be there. Some one may say, "Surely confessed sin won't come before the judgment-seat of Christ ?" ROBERT CHAPMAN being asked that question replied, "We shall be commended for self-judgment there. 'The 51st Psalm will be to the eternal glory of David. Things to our glory and praise will come up there, and there unjudged sin will be gone into and settled forever.'"

Israel sends down his sons again to Egypt and tells them to take a present to the man. That is what sinners are doing now, seeking to propitiate God with their gifts. Neither Israel nor his sons knew the heart of Joseph.

When Joseph saw his brother Benjamin "his bowels did yearn upon his brother . . . and he entered into his chamber and wept." (*xliv. Verse 30.*) Joseph wept several times in connection with his dealings with these men. When first he saw them he wept, for he knew what he would have to do before they could be brought under conviction of sin. The Lord feels for His people when He has to deal with them in their conscience to bring them to a sense of what is due to Him. Joseph washed his face and came out of his chamber and refrained himself. We cannot see the heart of God ; He may appear to be severe in His dealings with us, but He loves us all the same. If Joseph felt for these men who sought to slay him, what must Christ feel for those who have murdered Him by their sins?

*xliv. 15.* Joseph says to them, "What deed is this that ye have done ?" "And Judah said, What shall we say unto my lord ? What shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants." What was this iniquity ? Not stealing money or food. The thing was in their heart, one great unconfessed sin, and never will Joseph make it up with them until they bring God in and say, "God hath found out the iniquity of His servants."

*Verse 27-28*—"Ye know that my wife bare me two sons ; and the one went out from me, and I said, Surely he is torn in pieces." Thus they put words into old Jacob's mouth. What quibblings we have with God about our sin ; sometimes making excuses, and not putting things straight ; and trying to make little of sin. Does not this search our hearts ? How often you and I try to deceive God ! Let us remember that "God is light, and in Him is no darkness at all." The Lord has searched them ; the two-edged sword has done its work ; it has discerned the thoughts and intents of their hearts. They are self-convicted ; they know that God has found out their sin.

Then follows this beautiful *chapter (xlv.)* in which he reveals himself. "And there stood no man with him, while Joseph made himself known unto his brethren." In the restoration of the backslider,

it must be an individual matter between the soul and God ; there is no rest till we own our sin to Him. *xlv. i. 16.* **Joseph wept aloud, "and Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence."** Then he sought to quiet their minds and remove all fear from their hearts. We get rest on a higher ground than that on which Joseph gave rest to his brethren. We get it on the ground of the atoning work of Christ. The type comes short of that which it prefigures. No atonement was made for their sin ; but Joseph proves his love to his brethren. Satan would have the love of God preached apart from atonement. Such teaching lulls the soul into a false peace. It is the Godward aspect of the atonement that gives a sinner perfect peace. How blessed to know that the infinitely holy and righteous God, against whom sin has been committed, is perfectly satisfied ; His holy and righteous law magnified, and the deep need of man's soul met in the sin-atoning death of the Son of God ! If we preach the Godward aspect of the Cross the atonement will not be left out, and people will not be led to trust merely in a God of love and mercy, but also in a God of inflexible righteousness and unsullied holiness.

One word more in this chapter. Then Joseph says to them, **"Go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me."** (*Verse 9-10.*) When they told him, Old Jacob thought the news too good to be true ; **"His heart fainted for he believed them not."** But when he saw the wagons and heard all the words which Joseph said unto them, **"The spirit of Jacob . . . revived; and he said, It is enough, Joseph my son is alive: I will go and see him before I die."** And so peradventure we may see our Lord before we die. What a wonderful thing it would be for the trump of God to sound, and the dead to be raised, and we to be changed, and both to be caught up together to meet the Lord in the air—to be ever with Him in eternal glory ! It is indeed a blessed hope, to know that we shall soon see His face.

---

## REPENTANCE.

---

MR. H. GROVES—I desire to look further at this deeply important subject of repentance. We need it in our Gospel Ministry. The want of real, thorough repentance, accounts for the poverty and shallowness of



many conversions. In days gone by the subject of repentance was more preached than it is now-a-days. Some people think that repentance should only be preached to the world; the saints need it too. The reason our Christianity is so poor, feeble, and unreal, may be traced to this subject being so seldom brought before the saints.

Sin, truly repented of, puts us in a higher position than we are aware of. David never stood as high as when his repentant soul breathed out the yearning agonies of the *51st Psalm*.

The divine order is,—“**Repentance toward God, and faith toward our Lord Jesus Christ.**” (*Acts xx. 21*). The Holy Spirit alone works true repentance in the heart. He walks up and down in these hearts of ours, shewing us things that make us tremble. May God give us more trembling of soul, brokenness of spirit, and self-judgment. If we were in this condition of soul the atmosphere of our spiritual life would be more heavenly. Saints talk of being in heavenly places; but their ways show that they are not living in spirit there. If we would grow in likeness to Christ let us take care of the atmosphere in which we live.

I would ask you to notice the different times that Joseph wept. A repentant soul brings us close to a weeping Christ.

In connection with the repentance of Joseph's brethren, turn to *Zech. xii.*, “**I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.**” (*Verse 10*). May God pour upon His Church “the spirit of grace and of supplication.”

“**They shall look upon Me whom they have pierced.**” How those brethren would look upon Joseph! And as they looked upon him they would say—“That is the one whom we sold, whose cries we heard, and whose tears we saw.” Do we know that every sin we commit is practically a piercing of the hands and feet of Jesus? that every sin is, as it were, a thorn on the brow of Christ? Do we realise that our sins were the stripes that were laid on the back of the Son of God? These solemn truths need to be wrought into our inmost soul, by the power of the Spirit, to teach us what sin is. God has given us this terrible picture of the agonies and sufferings of Christ, that we may know what the agonies of sin are, and feel them too. We are apt to say flippantly, “O, Christ bore it all, and we have not got to bear it.” Let us beware of speaking lightly of the sufferings of Christ. The work of the Holy Spirit through the Scriptures is to bring us into fellowship with the thoughts of God concerning the sufferings of Christ.

“**And they shall mourn for Him, as one mourneth for an only son, &c.**” Beloved, is our repentance like that? Are our conversions like that? God wants us to be in the spirit of true repentance day by day. We confess to God as if forgiveness was a very cheap thing. He wants us to confess, realising what an awful thing sin

is, and what it cost Him to put it away. We need to have our hearts exercised about these things ; and never more than now, when the Gospel is preached so clearly. The devil wants to make sin little and trifling. The dying agonies of Christ tell us that sin is not a little thing ; but that it is an awful thing.

If we were more in the mind of Christ as to repentance there would be a more lowly and Christ-like spirit manifested by us ; and we would feel more than we do the weight of the world's iniquities, and the poor backslider's sins. Unless saints know the weight of their own sins they won't feel the weight of the world's sins ; nor will they grieve over the poor backslider's ungodly ways. Oh ! the solemn weight of a world's guilt ;—but for the grace of God we should be in hell.

(*Verse 12-14*)—“**And the land shall mourn every family apart,**” &c. Repenting work is a lonely work ; it is personal dealing with God about our sin. May this be the character of our repentance.

(*xiii. 1.*)—“**In that day there shall be a fountain opened.**” It should rather be, “There shall be in that day an open fountain” ; it was opened at the Cross when Christ died.

Turn to 2. *Cor. vii.* “**Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance ; for ye were made sorry after a godly manner.**” The margin gives a better rendering—“**Sorrow according to God.**” We see sorrow according to God in the *51st Psalm*. Against whom did David commit his terrible sins ? *Verse ii.* gives us the answer,—“**Against Thee, Thee only, have I sinned and done this evil in Thy sight.**” Uriah was not taken into account. David sees his sin as having been committed against God. That is repentance according to God. Repentance according to men is to see the sin as having been committed against Uriah. I don't say that the manward side of the sin has not its place ; but as love to God stands before love to man, even so our repentance towards God stands before our repentance toward men. Till we learn the distinction between these two, we shall think of repentance in connection with something as done against our brother, and not as a sin against God. Have you thought how you pierced the heart of Christ by that unkind word which you said to that brother yesterday ? If you look at sin in the light of the Cross you shall see its awful magnitude and vileness. We are living in the midst of an impenitent church. People say, “How weak we are ! how little success attends our service !” It will never be better till there is more real repentance.

“**What carefulness it wrought in you ; Yea, what clearing of yourselves.**” That does not mean self-vindication and seeking to clear ourselves of any charge which may be against us. It is the clearing of our hearts of that which led to the sin. Brethren, God will not be mocked with *shallow* repentance for *deep* sin !

Turn now to *Romans ii. 4*—“**The goodness of God leadeth thee to repentance.**” That is, the discipline or goodness of God that

breaks your heart, your prospects and your hopes. It takes a great deal to break saints' hearts. God has no pleasure in smiting His people. May He give us to understand a little more of what this breaking discipline means.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (*Isaiah lxvi. 2*). "A broken and a contrite heart, O God, thou wilt not despise" (*Psalms li. 17*). Who broke his heart? God broke it. When He has broken the heart He comes in and ministers comfort. If the Lord is breaking your heart, and leading you thereby to repentance, don't rebel or kick against His dealings. The Lord said to Saul "It is hard for thee to kick against the pricks" (*Acts ix. 5*). It is hard for us to kick against the discipline of the Lord. You are kicking against the One who is seeking to humble in order to bless you. God means the sufferings of Christ to lead us to godly repentance and brokenness of heart before Him. We know how sin can break us down and turn our glory into shame; and our lives into darkness, misery, and woe. I see this in Judah who was instrumental in selling his brother Joseph. Reuben sought to deliver him to his father again, but Judah sold him. What do we find repentant Judah doing now? He says, "Take me and let Benjamin go; it will break my father's heart; I broke my father's heart, take me." There was Judah's triumph. He made his very sin the triumph of his self-renunciation. That is the trespass offering; which is the paying back with compound interest. If God takes us down, as it were, to the very depth of hell, it is that He may lead us to the very height of heaven. We may so triumph over sin as to make the devil the very footstool to raise us higher than ever we stood before.

## THE PEACE THAT THE GOD OF PEACE GIVES, AND THE PEACE THE LORD OF PEACE SPEAKS TO US.

MR. H. DYER.—We are living in days when the Christendom portion of this guilty world keeps crying, "Peace, peace, when there is no peace;" also, they say, "Peace and safety," when just right on before them is everlasting destruction. This is what Ezekiel calls daubing the wall with untempered mortar. This is characteristic of these last days. The River Niagara is never smoother than just before its awful thundering fall. Pharaoh was never more haughty and defiant than when, for the last time, he dared Moses to come again into his presence. He never had to come, for that proud monarch perished with his boasted armies in the waters of the Red Sea.

Let us turn to the consideration of our Lord's threefold utterance of, **"Peace be unto you,"** in *John xx.* **"Then the same day at evening, being the first day of the week, when the doors were shut for . . . fear of the Jews, came Jesus and stood in the midst, and said, "Peace be unto you." (Verse 19).** I would put along with this, that other word of our blessed Lord in *John xiv. 27,* **"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you."** Whatever the world can give, it cannot give peace. It may talk of religious and moral reformation, but it cannot give real peace; for **"There is no peace, saith My God, to the wicked."** **"Let not your hearts be troubled."** **"Drink in My peace,"** let it fill and abide in you; and let it be the atmosphere in which you live day by day.

I like to write over *John xix.*, **"Having made peace through the blood of His Cross."** (*Col. i. 20*). And also over the top of *John xx.*, **"He came and preached peace"** with His blessed lips. There is something in a promise written on paper, if there is one behind that promise to make it good. There is One behind those words, **"Peace be unto you,"** even the Son of God who paid the solemn price to obtain that peace.

The first utterance of **"Peace be unto you"** is in respect of the world's hostility and enmity to the little flock of the Son of God. The world is increasing in its hatred of the people of God; not only the secular, but the religious world hates them. It was the very leaders of the religious world who cried out, **"Crucify Him, crucify Him!"**

**"When the doors were shut for fear of the Jews."** This does not mean a door ordinarily shut; but it means one strongly barricaded, fastened, and barred. They had made that chamber a sort of fortress; and there they stored up things they needed. We learn that from Luke's narrative. The Lord said, **"Have ye here any meat? and they gave Him a piece of a broiled fish and an honey comb."** (*Luke xxiv. 41-42.*) They store up food, for they don't want to have to go out to buy it, lest they might meet those murderous men of Jerusalem. The truth is, this precious band, thus prepared and secured against their enemies thought if they could only shut themselves securely in that chamber for a few days till the tumult was abated they might then make their escape out of it. But He, who is Lord of all, comes into their midst and teaches them the folly of such human defences. He says, **"Peter, John, what means this barricade?"** **"Matthew, Bartholomew, what means this barring and fastening of doors?"** **"Have you forgotten the words I spake unto you? 'Behold I send you forth as sheep in the midst of wolves' (Matt. x. 16); and again, 'Be not afraid of them that kill the body and after that have no more that they can do.'"** (*Luke xii. 4.*) **"Are you afraid to die by murderous hands?"** Then he shewed them what the murderous hands of Jerusalem sinners had done unto Him. **"Be not afraid to die; it only speeds you homeward to your God."** As the little hymn says,

"Be hushed my sad spirit, the worst that can come,  
But shortens my journey, and hastens me home."

Abel reached the bosom of God by his own brother's murderous hands. Stephen was stoned by these very Jerusalem murderers. And just before his ransomed spirit winged its way to the presence of his Lord he said, "**Lord Jesus receive my spirit ;**" and he . . . cried with a loud voice, "**Lay not this sin to their charge.**" And right down the age the saints have been subjected to all manner of torture and cruelty. The bloody Inquisition tells a sad tale of murdered saints.

Jerusalem sinners had murdered the Master, and they were ready to murder His little flock also ; but He appears in their midst with those sweet, comforting words on His lips, "**Peace be unto you.**" "**Then were the disciples glad when they saw the Lord ;**" not when they saw how strong their barricades were ; but when they saw the risen Son of God, and heard those precious words fall from His blessed lips.

Let us look now at our Lord's second utterance of peace, and its connection—"Then said Jesus to them again, **Peace be unto you, as My Father has sent Me, even so send I you.**" (*Verse 21*). "What ! Master ! must we undo this barricade ? Must we open that very door ?" "Yes Peter, open that very door, and go out into that very street ; but don't go to fight as when you smote the servant of the high priest and cut off his ear. Don't go out to fight in a carnal fashion, but open the door, and go out and show them heavenly ways, and proclaim to them heavenly grace."

What does the Master do ? He does not repeat these words, "peace be unto you," and show them His hands and His side ; but, He breathes upon them a power, separating them from that crowded, boasted city. In breathing on them He communicates the Spirit of divine instinct, intelligence, and discernment, to enable them to discern between saved and unsaved, between mere professors and genuine believers. In our gospel ministry we have to show the distinct separating line between God's children and the children of the wicked one ; we have to show the most plausible professor that he is on the way to hell. Never apply the name "Christian" to any mere professor. Our duty is to draw the line straight, clear, and distinct, between those dead in sins, and those quickened by the Spirit of Christ.

I am reminded of that word in *1st John ii. 18*, "**Little children (or rather babes), it is the last time ; and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know it is the last time.**" The Lord breathed upon His disciples, not merely as apostles, but as learners of Him. How are they to know these deceivers ? "*Ye have an unction from the Holy One and ye know all things.*" (*Verse 20*). That unction gave them divine discernment to know those who were not of the Father. May we have that unction breathed upon us afresh from the lips of our blessed Master ; breathed upon all of us as gospel preachers ; not only the

breath of life to the lost sinner; but the breath of intelligence, and discernment in our gospel ministry, to distinguish between saved and unsaved, between the dead and the living.

The third mention of these words of our Lord, "**Peace be unto you,**" is in connection with *Assembly work*. "**But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.**" (*John xx. 24*). The word Didymus means twin. We are not told who the other twin was. "**The other disciples therefore said unto him We have seen the Lord.**" (*Verse 25*). They pressed their dictum upon him, but the Lord had to manifest Himself, before Thomas was clear on the point.

"**He said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.**" Thus we see, he would not accept the united testimony of his brethren, but assumed a determined, incredulous attitude towards them. We have here a precious element of assembly work and it is most instructive. There is a difficult one to deal with; he won't be taught, nor accept the united testimony of his brethren; is he, therefore, to be put out of the assembly? No, but he is to be kept in the fellowship, cared for and instructed. They did not give him up, but they bore with him; they didn't let him alone, but they continued to teach him, till the Lord comes in, and in fellowship with them completes their pastoral work.

(*Verse 26*).—"And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.**" When the Lord stood in the midst He was as near to Thomas as any of them. The words "*for fear of the Jews*" are not here. The doors being shut was simply to make a distinction between the little flock and those outside the door. It included all in the fellowship, but shut out all who were not in the company of the saints.

"**Then saith He to Thomas, Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless, but believing.**" We do not read that he pushed his finger into the nail prints, or thrust his hands into His side, but he worships Him, saying, "**My Lord and my God.**" Thus the Lord confirms their assembly care of this difficult member, by placing him in their midst, and settling for ever all his doubts. I don't know if they would have been favoured with that second visit from the Lord if Thomas had not been with them. Nor shall we have the joy of special manifestations of the wisdom and grace of the Lord in the restoration of erring saints, if we do not exercise a godly care over them; if we do not exercise patience with those who are slow to take in the teaching of the Master. Because they are slow to take in the divine teaching, are we therefore to separate from them? No. But let us be patient with the slow ones, care for the weak, the difficult, and troublesome ones of

the flock. If we show divine ways in dealing with erring saints the Lord will fill our soul with His own peace. The same gracious loving One, who in *John xiii.*, would not give up washing these disciples till every foot was washed, won't give up unwilling and unbelieving Thomas till with a worshipping heart he exclaims, "My Lord and my God." Needed matters handled by the Spirit of Christ result in most blessing.

Restored Thomas becomes the greatest blessing to the rest. If we thus deal with our weak and erring brethren in patience and love, the Master will make them a blessing to us. Except we thus learn to love and serve one another, we shall not have the peace of God ruling in our hearts.

## THE VESSEL, THE TREASURE, THE LIFE, AND THE GLORY.

MR. GROVES—2 *Cor. iv. 7*.—"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" We have not only to thank God that the vessel is an earthen one; but we have also to thank Him for the infinite treasure that He has put into it. We should make nothing of the vessel; but we should make much of the treasure. Every crack in the vessel is an opening to let the glory shine into it. We are in danger of being discouraged because of the frailty and infirmity of our earthly house, and the circumstances that affect us. God can bring a great deal out of our difficulties and our circumstances. There is nothing we are more prone to complain of in the dealings of God with us, than the frailty of our bodies. Let us remember that God has given us these redeemed bodies, and made them vessels for His own glory and grace.

(*Verse 8*).—"We are troubled on every side, yet not distressed." How often we are perplexed, when we ought to be rejoicing. We are called to trust in God in the midst of these very perplexities. If we did so, the very peace of God would rule our hearts, our tempers, and our spirits. We should let the Word of God govern and direct us at every step. Alas! how often we allow our unbelieving thoughts and imaginations to run wild within us, and so bring dishonour on the Name of the Lord.

(*Verses 10, 11*).—"Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Life only comes out of death. Observe it is "*the life of Jesus*," not the life of Christ, that is spoken of here; the distinction is very important. The life of Christ implies, the life that flows through Christ to us; but the life of Jesus is that life which He lived out on this earth; that life recorded in Matthew, Mark, Luke and John. I want to press that word upon young Christians, "**The life of Jesus . . . made manifest in our body.**" Read the Gospels, that the life of Jesus may be impressed on your heart and lived out in all the details of your daily life. Let the tenderness, humility, and pitifulness of the Son of God, in all His ways, be shown by us in every department of our life—in the Church, in the family, and in the world. Dear young Christian, begin early to live the life of Jesus. Let us beware of manufacturing a Christianity of our own. Let us seek to grow daily, by the power of the Spirit, into the likeness of the Son of God. Think of the Babe in Bethlehem, the Babe in swaddling clothes, of Jesus the carpenter, of Jesus the despised One. God can bring great things out of despised things.

These are deeply solemn words which were written to the Corinthian Church; that most troublesome Church. I have never thanked God for anything, so much as this—that God gave His servant, the Apostle Paul, to manifest to them what the grace of our Lord Jesus was. God enabled him to triumph over the carnal ways of those Corinthian believers towards Him. God will also enable us to triumph over our troublesome brethren. The way to triumph over them is by being nothing.

(*Verse 11, 12*). "**For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifest in our mortal flesh.**" "**So then death worketh in us, but life in you.**" This is the hardest thing for us to learn; daily dying to self, and daily living to God.

(*Verse 15*). "**For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.**" Our difficulties, perplexities, troubles, trials, and sorrows are all for our sakes; they are intended to bring glory to God. Hezekiah was sick unto death, and when recovering from it, said, "**O Lord, by these things men live; and in all these things is the life of my spirit.**" (*Isa. xxxviii. 16*). Let us seek to realise this blessed truth. If we do so, we shall not groan as we so often do, over our church difficulties; or our family and business difficulties. Instead of groaning over them, we shall live by them. Let us not seek to get out of our difficulties, but rather ask God to make them a blessing to us. If we made our trials stepping stones to Heaven, we would find how rich in the things of God our troubles and sorrows would make us. God had to send His Son into this guilty world to live and die for us, that He might show what His abundant grace meant. Angels didn't



know it; they learn it in God's dealings with us. Let us not grumble any more, at that which is intended to bring glory to our ever blessed God, who so loved us, that He gave His Son to die for us.

(*Verse 16*). **"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."** It is interesting to note the frequent occurrence of the words, "Day by day," in Scripture. The sun rises day by day, God gives us bread day by day; and we are to take up our cross daily; and here we read of daily renewing. I read a little story the other day of a certain man who gave his son so many shekels a year; and he never saw anything of his son except once a year when the money was due. He said to him one day, "My boy, this won't do, I will give you in future so much a day." So the boy came to his father "day by day" for his supplies. God keeps us dependent on Him daily for everything. It is in that very attitude of dependence that we get our richest blessing. Our poverty and weakness bring God very near to us.

(*Verse 17*). **"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."** As Christians, we are living in the midst of paradoxes that the world knows nothing about. Those paradoxes which meet us in our daily life, come as direct demonstrations from God to us. Observe what this momentary light affliction does: it worketh out for us an eternal weight of glory. If we have not the affliction, we won't have that blessing which comes out of it.

May we seek to realize the outcome of those solemn hours, when Jesus hung upon the Cross. Eternity hangs upon those three hours of darkness when the Son of God made atonement for sin.

There were probably never such afflictions, apart from Christ's, as characterized the life of the apostle Paul. We have an account of them in chapter xi. of this epistle. All that eventful life of suffering and tribulation which he endured in service to the Lord, he calls it *light* and *momentary*. It is but a little while till we shall hear the *voice* that shall summon us up into the Lord's presence to see Him as He is and to be glorified with Him.

Do not seek to hinder God in His gracious dealings with you; He wants to teach us through His loving discipline, precious and blessed lessons, which shall be to our eternal spiritual enrichment; and to His own eternal glory. If we fail here we shall be losers in eternity. **"For what is a man profited if he shall gain the whole world and lose his own soul"?** (*Matt. xviii. 26*). That does not mean that we shall lose eternal life: that is eternally safe in the keeping of Christ; but, if we do not walk in the power of the Spirit we shall be eternal losers. Mark the precious contrasts we have here. "Light affliction," "eternal weight of glory," "things seen," and "things not seen," "things temporal," and "things eternal."

May God direct our hearts to the needs-be of continued heavenly looking. The moment we look away from eternal things and gaze on the things around us, we become perplexed and discouraged. We are living in the midst of God's realities. Let us not be cast down by the things which we see around us ; they are only temporary, but our portion in Christ is eternal. Let us seek to live in the midst of our perplexities and troubles with the blessed realization of the Almighty presence of God with us. O ! that we knew a little more of the privileges into which we are called in Christ Jesus. It is the purpose of God to conform us unto the image of His Son ; and He will do it, and He is seeking in measure to do it now. The troubles, trials, sorrows, perplexities, and difficulties that we are passing through are being used of God to bring about this blessed end. God desires us to learn fresh lessons, and to have manifestations of Himself to our souls in the midst of those circumstances which seem so trying and unpleasant to the flesh. As we look back from the heights of glory we shall wonder, and praise the grace of our God who led us by a right way, though it did not seem to be so to us. Then we shall realize the truth of *Psalm cvii.*, that wonderful Psalm of loving-kindness, which closes with these precious words—**"Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."** The loving-kindness of the Lord in the storm and in the tempest ; in sickness and in affliction. May He give us observant eyes and hearts, that we may understand that every storm, and sickness, and trial, is but an unfolding of His loving-kindness.



# CONFERENCE.

SUBJECT :—THE MINISTRY OF THE GOSPEL.

---

THE INDIVIDUAL BELIEVER, A CHANNEL OF BLESSING TO THE  
UNSAVED.

---

Mr. H. DYER—Turn with me to *John vii. 7*. What a wondrous word of Gospel is this precious Gospel of John ! The divine glory of the Lamb of God stands in its very porch-way. And how frequently that precious word “Whosoever,” occurs in it. John’s gospel is rich with the ocean fulness of the divinity of the Gospel, which, like the mighty ocean, flows into every creek and shore of this guilty, dark world. There is not one little minnow, nor crab, but gets a sip out of the great Pacific Ocean; that is like John’s Gospel. There is in it the minuteness, as well as the richness of the Gospel. We have a Nicodemus coming inquiringly to Jesus in the depth of night ; and at twelve o’clock in the day, He gives the water of life to a poor Samaritan sinner, by Sychar’s Well.

Let us read together this precious Scripture, (*vii. 37*). “In the last day, that great day of the feast.” It does not mean that the day was great, but that they made it great.

“Jesus stood and cried.” There are other places in this Gospel (*John xi. 43, xii. 44*) where it is said that Jesus cried ; He cries here at the top of His voice to blind religious Jews. Let us not be afraid to cry out the Gospel at the very tip top of our voice.

“If any man thirst,” be he Jew or Gentile. What a dry rock that Nazarene appeared to those Jews !

“He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.” It is not he that is an Apostle, or Evangelist, or a John Wesley, or a George Whitefield, but it is every believer. Are we gathered as believers in this hall at this moment ? How many are there ? Whatever number there may be, there are just so many springs of living water for Scotland or Glasgow.

“He that believeth on Me,” one may say, “But, I am only a private Christian ;” “but, you are a believer in the Son of God ;” “but I am only a servant maid.” “He that believeth on Me.” “O, but I am only in the workshop with ungodly sinners right and left of me.”

Observe the words—"He that believeth on Me." Be it in a tramway car, or a railway carriage, or in the quieter retreats of life. "He that believeth on Me," what then? "Out of his belly shall flow rivers of living water." Not out of his long preaching tongue, but out of his inmost yearning soul, for that poor lost sinner. Not mere pools that will dry up in an hour or two, but "*rivers* of living water." Not giving a word in a railway carriage, and then shrinking back into your corner, thinking that you had done well that you did not altogether hold your tongue, but out of the very yearning of his heart flows the stream.

*John vii.* takes us back to *John iv.*, where we read that the Master sat tired and foot-sore with His journey, and asked a poor Samaritan sinner to give Him water for His thirst. She did not wet His parched tongue, but He moved His own holy tongue to give her the living stream. She got a blessed drink of His love to her; though she never gave Him a mouthful from her pitcher.

"But thus spake He of the Spirit, which they that believe on Him should receive." Shall any of us be a barren stream? If no water is flowing from your belly and my own, how shall those around us get a drink of the water of life? There is only one class of people in all the British Isles who can give this Water of Life; and that is Believers in Christ.

If poor sinners around us lack the living water, which ought to flow through us to them, the Spirit within us shall be grieved. Take heed, therefore, that we grieve not the Holy Spirit of God, by hindering the water of life from flowing out of us to the perishing around.

"He that believeth on Me," what next? He must be in the power of the Spirit. That precious God-given Gospel can only be truly and really preached, as we preach it in and by the Holy Spirit. It may seem a very simple thing to say, but it will at once appear a very obvious truth to all of us.

The Holy Spirit came as soon as Christ was glorified. We are men of Pentecost; therefore, we should ever be filled with the Spirit. We are to be filled with the Spirit to keep us full of the Gospel, and filled with the Word of God to teach us how to preach the Gospel.

Let us preach for eternity; it will be seen then, the souls that were saved through our preaching. Let our lives, as well as our lips, preach the gospel. As men of eternity, let us not be turned aside, neither to the vanity of self-seeking, nor to mere lifeless orthodoxy; but let us serve with a single eye to the Lord's glory; and when He comes we shall be well repaid for our gospel labour by the commendation—"Well done, good and faithful servant; . . . enter thou into the joy of thy Lord" (*Matt. xxv. 23*).

## THE RIGHTEOUS CLAIMS OF THE GOSPEL.

---

Mr. F. C. BLAND read *Romans i. 1-3*.—"Paul, a servant of Jesus Christ . . . separated unto the Gospel of God." This Gospel of God, or good news from God, is "concerning His Son, Jesus Christ our Lord." The only good news that God has to tell sinners is that concerning His Son.

We get salvation, or redemption, shadowed forth in many ways in the Old Testament. We get it in that familiar type, the Paschal Lamb. In Egypt we see a people sheltered from judgment by blood; in Leviticus we get the putting away of sin typified by the scapegoat; the sins of Israel were confessed over the head of that goat; figuratively, you get in that act, the putting away of sin. If I were brought into contact with an anxious soul, one troubled about his sins, I would point him to the Lamb of God who bore away the sin of the world; then I would take him to some Scripture to show him, that all that was necessary for him to do, was to believe the record that God has given of His Son.

"The Gospel of Christ . . . is the power of God unto salvation, to every one that believeth." (*Verse 16*). God has invested the Gospel with His own attribute; that is, almighty power.

Then the Apostle tells us, that *the righteousness of God is revealed in the Gospel*. (*Verse 17*). God can now take up a vile, unrighteous sinner, and justify him in His sight. The longer we live the more wonderful the Gospel appears. There is no teaching so wonderful as the doctrine of the Gospel. The longer a preacher lives, the better he ought to be able to preach the Gospel; and the more power it ought to have over his own soul.

The Gospel which declares God's righteousness, and His wrath upon all impenitent sinners, is the Gospel which glorifies Him. The first aspect of the Gospel is this:—God has been satisfied, and glorified, in the sin-atonement of Christ; that being so, you may now turn to a sinner and say, "God, the One against whom sin has been committed, is perfectly satisfied and glorified in the death of His Son on account of sin; and you as a sinner may, and ought to be satisfied, by that which has satisfied God." I remember travelling on an omnibus at Plymouth, and a very scientific gentleman was sitting by me. We were talking about matters of science. "Everything," he told us, "is a matter of investigation—even the Gospel is a matter of investigation." I said, "It is not a matter of investigation, but it is a matter of revelation; and if God has not revealed it to a man by the Holy Spirit he has not got it." When the Gospel is revealed to the soul, and received by the power of the Holy Spirit, there is experienced in that man a conscious sense of rest

and quietude which he has never known before. I recollect some time before I was converted,—I was living in a beautiful part of the country, and I used to go down every Sunday and sit by the sea shore and enjoy the scenery ; but I had an uncertain, unsatisfied feeling in my soul. Shortly after that I went away to England, and was converted there ; and when I returned, I sat down and looked at the same scenery as before, everything was as beautiful as ever, but the void in my soul was gone—I had got everlasting life, and the peace of God filled my soul ; all things had become new.

We often hear people say when one has been converted, “Go off and preach.” I don’t say so, but I would say, first, acquaint yourself with God’s thoughts and ways ; wait on Him, and He will find out a place of service for you ; and when He opens a door, go in and don’t wait. Paul in *1 Thess. ii. 4*, writes—“**As we were allowed of God to be put in trust with the Gospel even so we speak ;**” also *1. Tim. i. 11*.—“**The glorious Gospel of the blessed God was committed to my trust.**” Preaching the Gospel is not merely telling people a lot of stories. I don’t object to the use of suitable and appropriate illustrations in preaching the Gospel ; the Lord used them, for instance, in the parable of the prodigal son. Every believer has been put in trust with the Gospel of God’s Grace. The Gospel proclaims the righteous claims of God over every heart. The Evangelist is one who preaches and maintains the rights of God over every sinner’s conscience. And if there be people listening who don’t seem to have any exercise of conscience, it is a serious thing to lull such into a false peace. The Gospel is only for those who are conscious that they are sinners, and need the pardon of their sins. Jesus says, “*If any man thirst, let him come unto Me and drink.*” (*John vii. 37*). I don’t say this to discourage young preachers of the Gospel. I was a young preacher once, and I dare say I said many wrong things ; but, I feel the deep solemnity of preaching the Gospel. I recollect many years ago of a brother speaking on Moses striking the rock ; he referred to the wonderful spiritual activity seen in the great number of people that were being converted ; and he said (and I believe truly), “God will surely reckon with the vessel, how they exercise the gift given to them.” God had commanded Moses to speak to the rock, but instead of speaking to the rock as He had told him, he struck it twice. *Israel got the water, but Moses died for his disobedience.* It is a solemn thing to work outside the lines of Scripture ; to smite when we should speak ; or to speak peace to a sinner when he is not exercised about his sins. The meaning of the word “*Converted*” in Irish, is not as in the English language ; if a man was walking and stops, and then steps out in the opposite direction ; that is an illustration of what conversion means. And so it should be with people converted to God ; the change should be as distinct and marked. Therefore, when you preach the Gospel, do not beseech sinners to accept God’s Salvation when they have no mind to quarrel with their sins. Let us maintain the claims of God’s Gospel with reverence and Godly fear.

## THE IMPORTANCE OF PRAYER, AND THE USE OF SOUND WORDS IN CONNECTION WITH THE PREACHING OF THE GOSPEL.

---

Mr. G. ADAM read *Eph. vi. 19, 20*.—"That I may speak boldly, as I ought to speak." I desire to bring before you the necessity of the Gospel preacher being borne up before the Lord by the prayers of his fellow saints. Paul, though a divinely inspired Apostle, seems always to have felt the need of the prayers of fellow saints. I remember, a long time ago, reading of a servant of the Lord, who had at one time been greatly blessed to the conversion of sinners and to the building up of saints. By and by his ministry became so barren, that the people among whom he was labouring, got tired of him. Some of them waited on him, and let him know that his ministry was not acceptable. He said, "I have realised that for some time." They asked if he knew the reason, and he replied, "I think I do; I have lost my prayer book." They were surprised, and said, "Your prayer book! we never knew that you used a prayer book." He said, "The prayers of my fellow saints are my prayer book, and I have lost that long ago." They went home, and began to pray, and the servant of God began to preach, and much blessing followed. How often it happens that some servant of the Lord comes amongst an assembly to preach the Gospel or to help saints, but his ministry is felt to lack power and blessing, and he becomes discouraged. What is the cause? Perhaps it is that the saints have not been bearing him up before God in prayer. Instead of blaming and criticising the preacher, they should go to their closets and cry to God, that His servant might be enabled to "speak boldly as he ought to speak;" that he might have divine utterance given unto him; not a glib tongue, but utterance in the power and by the guidance of the Spirit.

Turn to *2 Tim. i. 13*.—"Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ." I was speaking to a brother to-day as to the importance of really knowing what the Gospel is; it is not so much what it embraces, as what it is. The servant of the Lord should carry to the lost the real message of the Gospel. It would be well if the Lord's servants would, again and again, look up to God for divine teaching concerning the Gospel. While many of us have been delivered from the error of thinking that a classical education is necessary, before a man can be properly qualified to preach the Gospel, are we not in danger of using unsuitable language in preaching the Gospel? Young men should learn to use the English language aright in the proclamation of God's Gospel to the lost. Let us quietly wait before God and seek to be instructed as to the most suitable and appropriate language to employ in communicating the truth of God to others.

## THE SOURCE AND AUTHORITY OF THE GOSPEL.

---

Mr. GROVES—*Ecc. xii. 11*—I don't know another verse in the Scriptures which so brings before us what the word of God really is. In the matter of preaching in the present day we should remember *2 Tim. iv. 2*—“*Preach the word.*” The more we lay hold of this the more we shall realize the object of this verse. “**The words of the wise men are goads given by the Author of the collection,**” given through Moses and David and Paul; they all come from One Shepherd, One God, one Author of them all; the various writers all goaded by the One Shepherd. This is a grand word for the integrity of the Scriptures; for the source and authority of the Gospel; and the medium through which the Gospel is communicated; the object is to goad us on to something higher. May God give us grace so to lay hold on this word in connection with the inspiration of the Holy Scriptures, that we may be stirred up to gird up the loins of our mind and hope on till the end. “*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive*” (*Eph. iv. 14*). May we be progressing onward to something higher and better. May God give us to know what it is to be nailed to the Cross of Christ by the power of His resurrection. In our ministry and personal life may we realize the power of the Word of God in pressing us on in the Christian course—making us run a little quicker; and causing our lamps to burn a little brighter; and keeping us fast and firm to that which we have received of God; getting deeper down into the grace of God; and nearer to the Cross of Christ.

“*Vanity of vanities, saith the preacher, all is vanity*” (*Ecc. xii. 8*). Alas! how the vanity of this age is increasing; and above all, the vanity of human theology. May divine theology be inwrought by the Spirit of God in our souls, that we may be able to cope with all the machinations of Satan. Let us thank God for the sifting of these latter days. God allows His children to be put into the sieve that they may be sifted. The Devil gets the chaff, but God gets the wheat, to the praise and the glory of His grace.

*Verse 10*—“**The preacher sought to find out acceptable words.**” We oftentimes, by our improper handling of the Word, fail to speak acceptable words; words of comfort to weary, heavy laden, burdened saints and sinners. Let us seek from God suitable words to speak to anxious sinners, and perplexed and tried saints.



## THE DIVINE AUTHORITY OF THE WORD OF GOD IN CONNECTION WITH THE GOSPEL.

---

MR. THOMAS COCHRANE read *2 Peter, i. 19-21*.—Our brother Mr. Bland gives the proper rendering of this verse, which is—“**We have also more fully confirmed to us the word of prophecy, to which ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise.**” Let us remember that the Gospel which we have, is the Gospel which was once for all delivered unto the saints : nothing can be added to it, and nothing can be taken from it. “*Where the word of a King is, there is power.*” (*Ecc. viii. 4.*) Why? because there is all the power of the king at the back of his word. If the Gospel we preach is not God’s Gospel, then it lacks the power that ever accompanies the Gospel, which is the power of God unto salvation to every one who believes it. “**Knowing this first, that no prophecy of the Scripture is of any private interpretation.**” (*2 Peter, i. 20.*) The Holy Scriptures are simply the collection of sacred writings communicated by the Holy Spirit to holy men. Observe what Peter says about them—“**for the prophecy came not in olden time by the will of men ; but holy men spake as they were moved by the Holy Spirit.**” Let me illustrate this—I take up a pen and I move it to express my thoughts on paper. So God took up Isaiah and moved him to write His divinely inspired thoughts upon the parchment roll. And in like manner, He took up Moses, David, and all the Old Testament Prophets, to write His thoughts to us ; and we have the result in the collected writings of the Holy Scriptures, preserved and handed down to us. Paul says—“*If any man preach any other Gospel unto you than that we have preached unto you, let him be accursed.*” (*Gal. i. 9.*) He also says,—“*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.*” (*1 Cor. xiv. 37.*)

One day, Moses, when in the land of Midian, went out to feed the flock of Jethro his father-in-law ; as he goes along the hill side he sees a tree, and he takes his knife and cuts a rod off it. “Now,” he says,—“This will do well to guide my sheep.” It was only a rough stick taken from a tree on the hillside ; but, “*the Lord said unto him, What is that in thine hand? and he said A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from it.*” Then God told him to take it up, and he put forth

*his hand and caught it, and it became a rod in his hand. (Ex. iv. 1. 4.)* And when Moses went to the land of Egypt, he took the rod of God in his hand. That rod was God's instrument of power in the hand of Moses; and by it he wrought mighty signs and wonders before Pharaoh; and by that same rod he divided the Red Sea for the ransomed of the Lord to pass through to the other side.

It does not matter who the instrument may be that God uses in the conversion of sinners, be he learned, or unlearned, the first thing we have to do is, so to speak, to cast him down before God, as Moses cast down that rod, and God will take him up, and use him for His own glory.

## WALK IN THE SPIRIT, THEN PREACH IN THE SPIRIT.

Col. M'GREGOR read *1 Thess. i. 5*—"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." There is no power in the mere words of the Gospel: though we may know this, we are apt to forget it. I believe that is one of the reasons why our preaching bears so little fruit to God. And so, brethren attempt to preach the Gospel who are not living lives that can give weight to their Gospel testimony. If we want the power of God to accompany our Gospel preaching, we must live and walk in the Spirit day by day. How many there are who profess to be converted, who have not been really born again. This is the result of preaching out of communion with God. If we do not live in the power of the Spirit, we cannot preach in the power of the Spirit.

*Verse 5, 6*—"Ye know what manner of men we were among you for your sake, and ye became followers of us and the Lord." We should not stand up and preach the Gospel if our behaviour is not becoming the Gospel. Paul says:—*1 Cor. xi. 1*—"Be ye followers of me, even as I also am of Christ." Those walking in fellowship with the Lord, and seeing Christ in His servants, will follow them in the measure in which they are following and manifesting Christ. If we live in the enjoyment of the truth of the Gospel, we shall have spiritual power to preach it. When we go forth to preach the Gospel do we expect to see souls led to Christ through our preaching? As we go forth to preach let us expect to see souls saved; but before we preach let us see that we are living, day by day, in communion with the Lord; and as we go forth to preach Christ, let us go in faith, expecting God to bless and own His word in the conversion of sinners.

## DIVINE CHARACTERISTICS OF PREACHERS OF THE GOSPEL.

---

Mr. HARRIS read *Matt. ix. 38*—"Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Also *Acts xvi. 9*—"There stood a man of Macedonia and prayed him saying: Come over into Macedonia and help us." I wish to connect *Acts xi. 22-26* with these two scriptures. Barnabas was sent to Antioch because there was a work being done for God there. Apparently his ministry was owned of God, for we read that "**much people was added unto the Lord**" through his testimony. I believe the reason why God so used him was this—"He was a good man, and full of the Holy Spirit." None but good men should preach the Gospel; "good," because of being sanctified by the precious blood of Christ, and the indwelling of the Holy Spirit.

There are two things recorded of Barnabas which show that he was a good man—First, he brought all his substance and laid it down at the Apostle's feet. That showed he was a man who had a heart for God and his brethren. Barnabas was a consecrated man—one devoted in heart to the Lord and to His service. The next thing that is recorded of him is this—There was a difficulty arose in the Church and he gave his help to settle it. Barnabas was a man of peace; he was not one who sowed discord amongst his brethren; but he was a Peace-maker. The Gospel of God is the Gospel of peace, and the man who has not the peace of God dwelling in his heart, nor the peace of God dwelling in his family, and who does not promote peace in the assembly of God, is not a man who is spiritually fitted to preach the Gospel. The Lord enable us to keep our mouths shut till this spirit characterizes us.

Barnabas is sent to Antioch to help in the work of the Lord going on there. After he had been some time there he found the work increasing in his hands and becoming too much for him to overtake alone; and he went to Tarsus to seek Saul to help him in the work. O! that this spirit was more manifested by the Lord's servants. As servants of the Lord Jesus, when we find that we have not the special gift for carrying on alone a work of God, which may have fallen into our hands, it would be becoming for us to seek the aid of some brother more gifted than ourselves for the work: so that it might be overtaken

to the glory of God. Barnabas was not one of those who would take the platform and do all the preaching. We see at once that he was a good man, full of the Holy Spirit and of faith.

*Matt. ix. 38.*—"Pray ye the Lord of the harvest." Brethren, if we cannot preach the Gospel in the spirit of prayer it would be better for us not to preach at all. We have here the Lord instructing us to appeal to God for help. But in *Acts xvi. 9* we have an appeal to man. When an assembly of saints are conscious that they lack Evangelistic gift, let them own it, and appeal to God for help. How often the work of God is hindered by those engaging in it who have neither moral, intellectual, nor spiritual fitness for it.

Turn to *John i. 19-23.*—The priests and Levites of Jerusalem said to John, "*Who art thou?*" he said, "*I am the voice of one crying in the wilderness, make straight the way of the Lord.*" He was sent to testify concerning the Son of God, not about himself. Let us take care that we don't preach ourselves, but let us preach Christ.

*Verse 29.*—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." Beloved, are our sins practically taken away? Are our old associations and old habits of life taken away? If this be not the case, how can we say that the Lamb of God has taken away our sins? *Verses 35, 36.*—"Again the next day after John stood, and two of his disciples, and looking upon Jesus as He walked he said, Behold the Lamb of God." God sets His Son before us, that we may walk even as He walked. Then the two disciples that heard John speak followed Jesus. If we thus point disciples to the Lamb of God the result will be the same; they will follow the Master and not His servants.

When the Lord observed them following Him, He "saith unto them," *What seek ye? Rabbi . . . Where dwellest thou? and He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him.*" We should expect the same result to follow all such divine ministry. Wherever a true-hearted servant of Christ, points first to the Lamb of God who taketh away the sin of the world, and then to the Lamb of God as He walked, the heart of the believing one will be attracted to Him, and will seek to abide with Him. Jesus takes them to dwell with Him. And by and by He will come and take us to be with Himself for ever; that will be a blessed thing for us.

*John iv. 1-3.*—"When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John . . . He left Judea and departed again into Galilee." How beautiful this meek and lowly spirit of the Son of God! how He considers the reputation of His servants. May He enable us to have the same consideration one for another. Thus following in the steps of Jesus we will glorify God and be the means of blessing to others.

## THE MEASURE OF EACH BELIEVER'S RESPONSIBILITY IN GOSPEL MINISTRY.

---

Mr. JOHN RITCHIE—Turn to *Romans i.*—This is the doctrinal, gospel Epistle. The first eighteen verses give us something of the experience of a man who spreads the Gospel abroad. There is one beautiful sentence in *verse 15*—"As much as in me is, I am ready to preach the Gospel." The inspired penman of these words was the Apostle Paul. In speaking of his ministry he limits it to "*As much as in him is.*"

It would be altogether wrong to suppose that God has given to every believer the same measure of ability and responsibility in connection with the spread of the Gospel. However, it is the privilege of every believer to serve the Lord according to the measure of ability and grace given to him by God. I believe that the largest number of those who have been saved, have been led to the Lord by individual effort. Let us, as believers in Christ, embrace every opportunity of testifying for the Master; whether by the way, or in a railway carriage, or tramway car, wherever we may be placed, let us preach Christ to the unsaved. Some brethren seem to think that in order to fulfil their ministry, they must always go to a platform to do so. It is our privilege every day of the week, and every hour of the day, inasmuch "*as in us is*" to spread abroad the Gospel of the blessed God.

The question has sometimes been asked,—how are we to be supplied with Gospel preachers? How are they to be perpetuated? I suppose we all admit that it is God alone who can qualify a man for any ministry. He has given His ascended Son all gifts; and He dispenses them to men, according to the sovereign will of God. While this is perfectly true, it does not exclude the fellowship of His servants, in seeking to lead on in service those young in Christ. *To pray the Lord of the harvest to thrust forth labourers into His great harvest field*, is not inconsistent with the cry, "*Come over into Macedonia and help us.*" Some brethren seem to believe so in the leading of the Spirit in connection with Gospel Ministry, that they think it wrong to ask evangelists to come and preach at some given time and place. I don't think the Scripture authorises such an idea. The man of Macedonia was as truly in the leading of the Spirit, as those who prayed to the Lord of the harvest to send forth labourers.

While some of the most experienced of the Lord's people should more especially care for the flock of God amongst them, it seems to me that the younger brethren should be occupied more particularly in the

spread of the Gospel. I wish there were many more actively engaged in Gospel work. If the leisure time of many of our young brethren were more taken up in some department of Gospel work, there would not be so many becoming cold and slipping back into the world.

The Apostle, from his prison, writes to the Church at Philippi, which, from its very beginning, was a Gospel Church. There is something beautiful in the way the Apostle speaks of young Timothy in *Phil. ii. 22*. "**Ye know the proof of him, that, as a son with the father, he has served with me in the Gospel.**" The first account we have of Timothy is in *Acts xvi.*, where we read of Paul coming to Lystra and finding young Timothy, who was well reported of by the brethren, he would have him go forth with him in the service of the Lord. He did not wait for some mysterious thrusting forth. I believe the Apostle would look for divine guidance; and he had the fellowship of the brethren, in leading Timothy on in the Lord's service. We therefore think that it is not inconsistent with the acknowledgement of the sovereignty of God, and the Lordship of Christ, to lead on young brethren in the Lord's service, who may have some heart and ability for preaching the Gospel. Sometimes young believers are unwisely pushed forward, to occupy positions, for which they have neither gift nor grace. Then they are in danger of being lifted up with pride and of falling into the condemnation of the devil. Let young believers be helped forward in a Scriptural way by experienced godly brethren, and in this way the work of the Lord will be furthered, and the gifts which God has given them will be exercised and developed.

Take for instance our Sunday evening Gospel Meetings;—in many cases, night after night, you find the same brethren occupying the platform. If there are just three God-given preachers of the Gospel in an assembly don't let us try to make a fourth. Don't let us think because the hall belongs to the assembly that therefore every brother has a right to go to the platform and preach.

Some brethren think that our Gospel Meetings should be conducted on the principle that the meetings for the Breaking of Bread are conducted; that is a mistake. There is no scriptural warrant for this. The preaching of the Gospel should not be done in a slipshod manner. Don't let us glory in our impromptu preaching. If we are going to preach the Gospel, say at half-past six in the evening, it is becoming that we should prepare our hearts before God for this service, realizing what a solemn responsibility it is to preach in the Name of the Lord to perishing sinners; and seeking to have the Lord's message for that particular occasion.

Then as to leading on young brethren in the preaching of the Gospel. If a young brother shows a measure of ability and heart for the Gospel, and has a good testimony among his brethren; if he be diffident, not ready to push himself forward, he ought to be encouraged; and wisely led on. The first time I opened my mouth in Gospel

testimony, it was through a dear old saint, a soul winner. He used to say to a few of us, "Some of you who know the Lord give out a hymn ; if you cannot do anything else, read a few verses. Don't speak ten words when you should only speak five." There are a number of young men who seem to do scarcely anything for the Lord ; and there are others, who have got into associations that don't help their spiritual life. The blame lies at our door, because we don't encourage and lead them on in the service of the Gospel. As believers in Christ, who have been put in trust with the Gospel, let us exercise our privilege and responsibility, according to the measure of grace given to us, and seek to spread abroad the glorious Gospel of the grace of God.

---

## WHAT THE GOSPEL IS.

---

Mr. A. MORTON—The faith was not delivered to the Apostles merely ; it was delivered to the Saints. In the measure in which each individual believer is a trustee of God's truth, to that extent he is responsible to maintain it. I apprehend that "*the faith*," comprehends the Gospel, and all the precious truth associated with and springing out of it. There is a great lack of Gospel joy in our souls ; therefore, there is a great lack of Gospel power in our preaching. Our preaching, alas ! too frequently, is barren as to real results, because we have not the joy of God's salvation filling our souls. What is the scriptural definition of the Gospel ? *1 Cor. xv.* gives the answer. Paul says, "*I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand. (Verse 1).*" Then he goes on to remind them of the Gospel which he had preached and which they had received. "*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures ; and that He was buried, and that He rose again the third day according to the Scriptures.*" (*Verses 3, 4*). There we have a simple and concise definition of the Gospel. I find that, even to-day, with all our intelligence in the things of God, some of us seem to be forgetting what the Gospel is. Christ in dying for our sins met the righteous claims of the holy God ; if the death of Christ has not done this we are still exposed to the righteous judgment of God. Let us stand fast in the liberty wherewith Christ has made us free, and let us contend earnestly for the faith of the Gospel ; the very foundation and top-stone which is "*Christ died for the ungodly.*" (*Rom. v. 6*). The Gospel which the Apostle Paul preached was this—Christ died for sinners ; He was exposed to the righteous wrath and judgment of God on the Cross, on account of our sin. He says in *Gal. ii. 20*—" *The Son of God loved me ;*

*and gave Himself for me."* He also says in *Romans v. 8*, "*Christ died for us.*" Saints don't die because of any claim that stands against them on account of sin ; but it is an arrangement of God which continues till the Lord comes, when we shall experience the full result of the death of Christ. Don't let us allow any one to take away from us any part of the glorious Gospel. Let us go on preaching it in all its fulness and freedom. Let us not get occupied with truth or any cluster of truths which we may have grouped nicely together ; but let us seek to embrace and hold fast the divine revelation in its entirety. Let us preach the Gospel that the Apostles preached. Don't be afraid to tell sinners that Jesus died to redeem them from sin and death and hell, and to bring them in perfect righteousness to God. Let us preach all the various aspects of the sin-atoning death of the Son of God ; and expect God to bless His own word in the salvation of sinners. May the truth of the Gospel dwell richly in us ; and may it flow out from us in the freshness and power of the Spirit.

---

## THE SIMPLICITY AND INFINITE FULNESS OF THE GOSPEL.

---

MR. H. GROVES—I would warn fellow-believers from saying what the Gospel is not ; say what it is. There is an infinite length and breadth in the mighty Gospel ; and we can never say what is not in it. Thank God, we know what is in it. In seeking to meet the scepticism of the present day in connection with Christ and the work of the Cross we need to be very much upon our guard. I believe a great many of God's dear children seem to limit the Gospel in a way, I confess, I don't see it limited in the word of God. The Gospel is very plain and simple, but, it is infinite ; and there is a length and breadth in it, including substitution, redemption, and I know not what. Let us therefore be careful in seeking to meet the scepticism of our day, not to commit ourselves by saying the Gospel is not substitution, or anything else. The Gospel includes it all ; and may God grant that our one great desire may be, to know the Gospel more fully. Christians boast that they know the Gospel. It is an easy thing to present the Gospel to sinners ; but let us seek to take the Gospel into our own souls in all its length and breadth, and depth and height. I never expect to know the Gospel fully till I get to eternity. Let us thank God that we all know what the Gospel is ; how easy to be understood ! The poor sinner who really comes to Christ knows in a measure what the Gospel has brought to him ; but he will only really know in eternity the infinite richness and fulness of the Gospel. Therefore, I say to fellow-believers, be very careful in trying to maintain the truth of God against the scepticism around us, that you don't venture to say what the Gospel is not.



## GOD'S PRECIOUS JEWELS SHUT UP IN HIS SAFE. EXHORTATIONS FOR THE LAST DAYS.

---

Mr. FRASER read *Jude's* epistle, and said—We have here the troubles and difficulties of the last days described. Before the apostle gives a description of these last days, he shows us God's precious jewels shut up in His safe:—"Preserved in Christ Jesus." Rich people shut up their valuable treasures in iron safes; but, beloved, God has shut up His redeemed people—His precious treasure—in His divine safe, which is fire-proof, and proof against wicked men, and Satan himself. God has put us in Christ Jesus, as He shut Noah in the Ark. What a sweet name God applies to His children here! He calls them "**Beloved.**" The trials we are passing through make us all the more dear to our heavenly Father.

From that hill top where the Lord had gone to pray, He saw yonder little boat on Galilee's lake tossed about by the winds and waves; and His loved ones toiling and rowing, and in danger of being engulfed in the angry sea; He comes to their help, and commands the winds and waves to be at rest. Even now, our blessed Lord, at God's right hand in heaven, sees His beloved ones toiling and rowing in the midst of varied difficulties and trials—difficulties in the church, difficulties in the family, difficulties in business;—all kinds of difficulties surrounding them. Brethren have said to me, "*Will you pray for us?*" This is what we need,—in the midst of our difficulties to lay hold on God.

There are a few exhortations in this epistle bearing upon our present position in the midst of these difficulties that I desire to look at with you. Let us read *verse 17*—"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." In connection with this verse read *2 Peter iii. 2*, "*Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.*" Also, *Malachi iv. 4*, "*Remember ye the law of Moses, My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*"

The captain of a vessel at sea does not often look at his chart when in mid-ocean; but, if he comes to a difficult rocky coast, where there are many dangers, he looks often at his chart. In *verse 12* of *Jude's* epistle we read these words, "**These are spots in your feasts.**"

The *revised version* renders it, "**Hidden rocks.**" A rock just a little below the surface is a dangerous one. Beloved, are we looking at the divine chart day by day? There is not a difficulty that we can possibly meet with, but we shall find some instructions in the Word of God as to how we may steer clear of it, or triumph in it, or over it, to the glory of God. How is it with each one of us? As each day comes round, do we read the Word of God? The daily private reading of the Holy Scriptures is indispensable to our spiritual sustainment and guidance. Beloved young Christian, you will never grow spiritually, except as you habitually read and meditate upon the Word of God. Seek to cultivate a love for the Holy Scriptures; study them in private, and ask God, by His Holy Spirit to teach you the meaning of what you read, and apply it to the need of your soul. Thus you will be guided safely through all the difficulties which may surround you.

*Verse 20.*—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." These two, the ministry of the word and prayer, should always go together. In connection with this, read *Joel ii. 12-13.*—"Now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning," &c. There is much need at the present time for real humbling of soul before God. Brethren say, "There are trials in our gathering";—have you been humbled before God about it? If some one has been judged for sin in an assembly, we should expect to see signs of repentance and self-judgment; this must be before there can be restoration to fellowship with the Lord and His people. There is no other way to blessing, either as individuals or assemblies. O! that there were more of this spirit of humiliation in the Church of God at the present time. If there are any troubles and difficulties in your assemblies find a few like-minded with yourself, and continue in confession and prayer before God about these things. You remember when the children of Moab and Ammon came up against Jehoshaphat to battle that he gathered the whole congregation before the Lord. They took the low place, and God came to their deliverance. Did you ever know this to fail? It never failed, and never will fail. That's the need of the present day. In *Isa. xxii. 12-13* the Lord calls for "*weeping and mourning*," but instead of that, *there was "joy and gladness."* When something which brings dishonour on the name of the Lord happens in an assembly, surely that is a loud call to humbling of heart before Him. God means us to profit by our failures.

*Verse 21.*—"Keep yourselves in the love of God;" that is, in the conscious enjoyment of His love to us. In *John xv. 10* we see how we are to keep ourselves in the love of God. "*If ye keep My commandments, ye shall abide in My love; even as I keep My Father's commandments, and abide in His love.*" The former refers to our closet life; the latter, to our obedience. The condition of our souls goes before our service. Hezekiah said to the Levites, "*Sanctify now yourselves*;" that being done, what next? *Sanctify the house of the Lord God of your fathers.*" (*2 Chro. xxix. 5*). They were to begin first

with themselves. Paul said to the elders at Ephesus, "*Take heed therefore unto yourselves ;*" that is the first thing, then next, "*And to all the flock.*" (*Acts xx. 28*). Also, in writing to Timothy he says, "*Take heed unto thyself, and unto the doctrine.*" (*1 Tim. iv. 16*). These exhortations show that our first duty is to see to the condition of our souls ; that being right, then we can attend to the service that the Lord has given us to do. If we are neither building up ourselves on our most holy faith, nor praying in the Holy Spirit, we are not in a condition of soul to contend earnestly for the faith once delivered to the saints. If our condition of soul is not right before God our service will be done in the flesh, and no good will come out of it. Let us, therefore, give heed to these exhortations bearing upon the condition of our souls before God.

There is a great need that God's saints, in these last apostate days, should contend earnestly for the faith. It is sad to see in how many ways our most holy faith is being denied. For instance, see how the precious truth of Believers' Baptism is set aside and misrepresented ; it is a part of our most holy faith, and therefore, ought to be contended for earnestly. Many other fundamental doctrines of God's Word are treated in the same way. Let us not be afraid to maintain and to teach all God's truth. David says, "*I will speak of Thy testimonies also before kings, and will not be ashamed.*" (*Psa. cxix. 46*). We need to be careful how we speak of our most holy faith. God alone by His Spirit can teach us when, where, and how to contend for the faith. If you come in contact with one whom you know to be a child of God, who does not know the truth of Believers' Baptism, and you do not show it to him from the Scriptures, you are unfaithful to your Lord and Master ; you are not contending for this part of the faith. When we meet dear children of God whom we know to be wrong, either in practice or position, in regard to any of the truths in the Word of God, we should seek to instruct them concerning them. Knowing the Lord Jesus and His truth, and being in fellowship with Him, when we meet such, we should be ready to impart to them what the Lord has taught us from His Word. God's Word alone will keep us right. Let us beware of giving undue prominence to any truth or doctrine of Scripture, to the exclusion of some other equally important truth. Let us contend earnestly for the entire faith—not merely a part of the faith.

*Verse 24*—"Now unto Him that is able to keep you from falling (*stumbling*), and to present you faultless before the presence of His glory with exceeding joy." In connection with the difficulties and troubles of these last days, we have this Word to cheer and sustain our hearts. How comforting, beloved, to know that there is grace with the Lord to enable us to carry out His Word in everything which He has commanded us to do.

And then this epistle winds up with a note of praise ; and such a note of praise ! I remember a brother telling us that on one occasion, he, along with others, was waiting the arrival of the steamer to go to

Dublin. It was long behind the time that it should have arrived. They waited for several hours, and as there was no appearance of it they began to fear lest some accident had happened to it; and all on board had been lost in the sea. By and by as the steamer was seen entering the harbour a shout of gladness burst from all present. So it is at the end of Jude. O! beloved, what a note of praise will ascend to God when we all get home, after all the difficulties have been got over, and we are presented faultless before the presence of His glory with exceeding joy! The Man of sorrows will have the greatest joy. Then God will joy over us with singing. We have a little picture of the Father's joy over the return of the prodigal in *Luke xv*. We too shall have our own joy when the Lord comes and takes us to be with Himself for ever. Let us be "looking for the mercy of our Lord Jesus Christ unto eternal life." Let us thank God that whatever the troubles and trials we may be called to pass through we shall reach home at last,

"And every tempest-driven bark,  
With Jesus for its Guide,  
Will soon be moored in harbour calm,  
In glory to abide."

---

## BROKEN VESSELS.

---

Mr. T. HOLT—We have just been hearing how important it is in the present condition of the Church of God, to get down in the dust and judge ourselves, both as individuals and as assemblies. While our brother was exhorting us to humble ourselves in the sight of the Lord, these words in *Psa. li. 17* came before me—"The sacrifices of the Lord are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." What we need, is to have our hearts brought into subjection to the will of God.

In *Judges vii*. we read of something else that was broken. Israel, at this time, were in bondage to the Midianites. On account of their sin God had delivered them into their hands. They oppressed them sorely; and Israel cried unto the Lord and He raised up a deliverer for them in the person of Gideon. As He laid hold of him to use him, he realised and confessed his nothingness. He said, "*O Lord, where-with shall I save Israel? behold, my family is poor in Mannaseh, and I am the least in my father's house. And the Lord said unto him, surely I shall be with thee, and thou shall smite the Midianites as one man.*" (*Verses 15, 16*). That was the secret of his power—God with him.

Then we read, that at the call of Gideon, thirty-two thousand men came to him to fight against the Midianites. But the Lord said, "*The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me.*" Then He tells him to proclaim to the people "that whosoever is fearful and afraid let him return." The result of this was that twenty-two thousand returned. "*The Lord said to Gideon the people are yet too many,*" and He tests them further; and it was found that only three hundred of the thirty-two thousand were fit for God to use in discomfiting the Midianites. God says, "*My glory will I not give to another.*" He must have all the glory in defeating the hosts of the Midianites. Then we read that Gideon at the command of Jehovah went down by night with his servant to the camp of the enemy, and he heard one man tell his fellow a dream that he dreamed, of how a cake of barley bread tumbled into the host of the Midianites and came to a tent and smote it that it fell and overturned it. And his fellow said, "*This is nothing else save the sword of Gideon, for into his hands hath God delivered Midian and all his host.*" When Gideon heard this he worshipped and returned to the host of Israel and said, "*Arise, for the Lord hath delivered into your hands the host of Midian.*" Then he divides the three hundred into three companies, and he puts a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers, and he tells them, "*When I blow with a trumpet I and all that are with me; then blow ye the trumpets also, and say, The sword of the Lord and of Gideon.*" Gideon and the three hundred men that were with him . . . blew the trumpets and brake the pitchers, and held the lamps in their left hand . . . and they cried, *The sword of the Lord and of Gideon.*" Immediately upon this being done the host of Midian became panic-stricken and fled. Israel got the victory because they did what God had commanded them. They blew their trumpets, smashed their pitchers, and the light burst out. In connection with this turn to 2 Cor. iv. We can thank God for every soul here who has heard the word of the Lord and believed in His Son. They were once darkness, but now are they light in the Lord. "*For God who commanded the light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*" (Verse 6.) Then he goes on to say, "**We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.**" (Verse 7.) It was the light that was inside Gideon's pitchers that frightened the Midianites. If the vessels had not been broken the light would not have been seen. God wants us to be broken vessels, that the light of the glorious gospel of Christ might shine out from us to the dark world around; but the vessels must first be broken. God has sometimes to bring us through deep and sore trials to accomplish this. When we feel bowed down under trial let us lay hold on the power and grace of God to enable us to bear it, thereby we shall glorify God. "**We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.**" There we see the

breaking of the vessel and the glory shining forth. I once visited one of God's dear children, who had been in the furnace for more than forty years, and had been lying in bed all that time. I asked her if she would not like to change places with many around her who were well and able to walk about and enjoy themselves. She thought for a moment, and then she said, "No, indeed," "*For my light affliction which is but for a moment worketh for me a far more exceeding and eternal weight of glory.*" That earthen vessel had indeed been broken and the light of God was shining out. As I heard her utter these words I said to myself, "She has learned a lesson that I have not yet learned." I called some time after and found that bed-ridden saint going about, and rejoicing in the Lord who had healed and raised her up.

(Turn to *Matt. xxviii. 20*). In connection with the robe of the ephod worn by Aaron, the High priest, there was a bell and a pomegranate; a bell and a pomegranate. What do these represent?—Fruit and testimony. As the High priest went into the Holy place, these bells were heard ringing. It was not merely one bell that rung, but each bell gave forth its sound. God has given us many precious truths in His Word; and He commands us to *teach and observe all things that He has commanded us*. If we keep back any truth of Christ, we are disobeying Him. I pity the one who goes where he is not at liberty to speak the whole truth of God. He has given us His Word that we may know and do His will. He has commanded His servants to teach and observe all things which He has commanded; let us therefore not go where we cannot carry out the will of our Lord. If we shirk, declaring the whole counsel of God, we shall lose our reward when our Lord comes.

---

## THE DIVINE WAY OF GETTING OUR DIFFICULTIES SETTLED.

---

Mr. G. ADAM read *Psalms lxxiii. 28*—"It is good for me to draw near to God." We hear of difficulty and trouble on every hand. If there ever was a time when those who desired to please God needed to draw near to God, surely it is now. Our only hope amid all our difficulty is in the living God. My experience during the last six months has been the most painful I have known during all my Christian life; but it has, at the same time, been most blessed. I have learned how liable I am to err. How ready we are to conclude that those who differ from us are wrong, and we right. Let us avoid being one-sided, looking at things only from our own point of view.

We find in this Psalm that Asaph, who was one of the chief singers in Israel, had misunderstood and misjudged God in His dealings with him. He evidently thought that God's government of the world was entirely wrong; and that he was an ill-used man. He was chastened every morning, and he therefore thought that the great God was dealing unjustly and unkindly with him. As he considered these things it was too painful for him, until he got into the presence of God; there he saw things as they really are. He saw himself to be so foolish and ignorant, that he was as a beast before God. In matters where differences of judgment arise between brethren, what is needed, is to get into the presence of God and to get to know His will, and to be brought into oneness of mind with Him. I would seek to impress upon all our hearts the necessity of getting into the presence of God that we may see things as God sees them; and that we may learn what His thoughts are, and not be led by our own thoughts and ideas. I was once called to help in connection with a difficulty. I hope I will never be placed in the same circumstances again. The facts in connection with the case were laid before us in a very short time, and we were asked to give our decision upon it. I said I could not give any decision upon the matter, for I must first get into the presence of God and there get light upon it from Him. How often things are said and done rashly; and those who do so often lack grace to own that they have been wrong. Let us deal with God concerning every difficulty that we may come in contact with, and let us wait till He sheds light upon it.

This Lord's servant acknowledges that he was so ignorant and foolish that he was as a beast before God. **"Nevertheless,"** he says, **"I am continually with Thee."** As he gets into the presence of God and looks back upon his path, he says, **"Thou hast holden me by my right hand."** In one of our hymns these words occur:—

**"Lord, I would take Thy hand in mine."**

I think it is better to say:—

**"Lord I would place my hand in Thine."**

There seems to be in that act a real heart submission to the will of the Lord. In looking back upon my past life, I can now see that things which I thought were altogether against me were the very best things I ever met with. I have to thank God for putting me into circumstances in which I had none but Himself to look to. When Israel were brought through the Red Sea into the wilderness, they were not only set free from Egyptian bondage, but they were also cut off from Egyptian supplies. They had none to look to but God. And when they lost sight of Him they had nothing but the waste wilderness to look upon. Many of the Lord's people know a great deal of truth, but lack power to carry it out. What they need is to start afresh and live for God. It is blessed to have to deal alone with God. The longer we live, and the more we learn of God and our own hearts, we shall increasingly realise the truth of Asaph's

conclusion—" *I was as a beast before Thee.*" I remember the time when I contended strongly against the expression, "*I am the chief of sinners.*" I said, "It must refer to what Paul was before he was converted." But now I see that it was Paul judging what he was at the time he wrote, but for the grace of God. I am prepared now to own with the apostle that "*I am the chief of sinners.*" Beloved, let us seek to live for God. It is no use merely getting truth into our heads. It is one thing to gather truth second-hand, but it is another thing to learn it on our knees before God. We can only live it out as we do this. We need grace to live out the truth that we learn. May we therefore seek a constant supply of grace equal to the truth that we may be acquiring.

Then again, if we are dwelling in the presence of the Lord we will have right thoughts about sin; if we are abiding there we will not trifle with sin, neither will we hold truth loosely, nor come down as with a sledge hammer upon those whom we think to be wrong; but we shall deal patiently and graciously with those who do not see as far as we may see. Let us beware of enforcing our light upon the consciences of those who may have less light than we may have. Let us not exercise *our* authority in the assembly of God, but let us seek to carry out the will of Christ. The sin of these last days is lawlessness, despising Divine authority. This lawless spirit is even seen amongst those professedly gathered unto the Name of the Lord Jesus. In connection with all the difficulties and troubles in our assemblies let us go to God about them; let us open our Bibles, and humbly and prayerfully look to Him to give us help from His word; and grace to deal with them in the right spirit and in the right way.

---

## "THE REPROACH OF CHRIST."

---

Mr. H. DYER.—Our brother Groves emphasised that word in 2 Cor. iv. 10; "**Always bearing about in the body the dying of Jesus.**" What a picture of the tempest-beaten, storm-tossed, life of beloved Paul! Our brother also fitly reminded us that it does not say, *the life of Christ*, but, "**The life of Jesus.**" Oh! that the steps of the triumphant life of the Son of God might be lived over by us. We must begin at His cross, in order that the life of Jesus (*the life that led to that cross*) might be made manifest in our body. Paul began his Christian life by being a crucified man. He could never have lived out the life of Jesus if he had not begun at the Cross. He trod in the footsteps of his Lord by divine energy; but, he began at the Cross.



There were two lines of suffering in the life of Jesus. There was the line of secular suffering and poverty; and the line of suffering from man's religion. If you and I had lived when our Lord was on this earth, and had asked any of the Jewish Magnates, "Why do you not accept that Nazarene as the Son of God?" They might have said, "We won't have Him, because He is poor. We look for a Messiah after the pattern of Solomon, great in wealth, and power, and wisdom. He is a poor Nazarene, and we are not going to own Him as our Messiah." They crowned Him with a crown of thorns, because He had not a crown of gold. They say, "We look for a Solomon to build us a grand temple. This Nazarene won't come into these porches except to tell us how He abominates our ways." These two things He did, He spoke against man's temple religion, and man's love of gold. But the religious and the rich men of His day cast Him out. He was hated for His poverty, and for His fidelity to the truth. Am I living out the life of Jesus in the little assembly? Am I beginning to love the gold of the wealthy and rich? If so, then I am forgetting the life that Jesus lived, and the death that Jesus died. Am I beginning to follow in the ways of the world's religion? Then, I am getting away from Jesus and His word. Let us neither shrink from the reproach of His poverty, nor shrink from going outside the camp of man's religion.

I tell you why I have said this, I want to remind you of the word "**Reproach**" which comes in twice in the epistle to the Hebrews, where we get that most precious expression, "**The reproach of Christ.**" One of the two I have been now naming; His secular reproach; the other, His religious or temple reproach. *Hebrews xi.*—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter" (verse 24). He acted calmly and deliberately, not in the heat of his youth, "*Choosing rather to suffer affliction with the people of God.*" The people of God at that time were brickmakers. It was a wonderful step to take, from the palace to be associated with brickmakers; "*Than to enjoy the pleasures of sin for a season*" (verse 25); that is, every man doing his own will; and people do love their own way, rather than suffer affliction with the people of God. "**Esteeming the reproach of Christ greater riches than the treasures in Egypt**" (verse 26). He gave up the perishable riches of Egypt for the eternal and enduring riches of Christ. Who had the true riches? These brickmakers. They were not even paid in wages, but they had all their wages paid ere they went through the Red Sea, and so were able to build a dwelling-place for Jehovah their God. What was the reproach of Christ? To be accounted poor. Who has got grace to take up the reproach of the poverty of the Master? Are we willing to be poor, and to go on getting poor now, that we may get abundant riches in the Kingdom?

Turn to *Hebrews xiii. 12-13*—"Let us go forth therefore unto Him without the camp, bearing His reproach." What is the feature of the reproach here? That they would not have Him inside their religious city. It is not a question here of the wealth of Jerusalem.

They put Him outside their religious city, because He would not wink at their religious lies. There are many religious lies of men. For instance, they say that by the sprinkling of a little water on a child's face it becomes a child of God. That is an awful religious lie. Let us keep aloof from it all, whether it be Roman, or Anglican, or Nonconformist religious error. What is the path of Jesus? What is the reproach of the Master? That He stood aloof from the iniquities of that religious city. He will have it one day, but He would not touch it as it was then. We are to go outside the camp **"unto Him."** To do so is to be exposed to the sneer and the reproach that the Master was subjected to. But we are to know the dying of Jesus, that we might manifest the life of Jesus. That life that never ceased to manifest divine pity, and never ceased to have man's reproach.

There are two corresponding uses of the words **"not ashamed"** in the Epistle to the Hebrews. The first occurs in chapter ii. 11—*"For both He that sanctifieth,"* that is Jesus, by whom we are sanctified; *"and they who are sanctified,"* that is ourselves who believe in Him; *"are all of One,"* we are all of the same Father who has begotten us in resurrection; **"for which cause He is not ashamed to call us brethren,"** because we are born of the same resurrection birth with Himself. He is not ashamed to call the weakest and most failing of His saints His brethren. How sweet these words to the child of God when he is reproached for the name of Christ. The other place where **"not ashamed"** occurs is in Hebrews xi. 13-16—*"These all died in faith."* Faith to enable them to live, and faith to enable them to die. May this be granted unto each of us. *"Not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."* There was nothing on the earth that could satisfy them; they did not want man's religion nor man's gold. *"For they that say such things declare plainly that they seek a country."* The word country should be **"fatherland."** *"But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city,"* and He will bring us there. He wants citizens for that heavenly country. Some are travelling on to it now. What an honour to have the reproach covered over by these blessed words—*"God is not ashamed to be called their God."* Thus God identifies Himself with His people, who are called to suffer both the hatred and reproach of a money-loving and religious world. We are living in an age when the world is heaping up gold more than ever it did. Never was there a greater honour than to be permitted to turn our back upon all the world's wealth and religion. You say, *"Give me the crown of my Jesus which will endure for ever, rather than the golden crown of this world's wealth which will perish for ever."* Never was there such shipwreck of religion; and never was there such an opportunity of going outside it all.

## OUR RESPONSIBILITIES AND PRIVILEGES AS PRIESTS UNTO GOD.

---

Mr. F. C. BLAND read *Rev. i. 5-6*; and *1 Peter ii. 5.*, and said—The first Scripture tells us that “**we have been made priests unto God**”; and the next, that we are an “**holy priesthood to offer spiritual sacrifices acceptable to God by Jesus Christ.**” This being so there are duties which devolve upon us just as definite and absolute, as those which devolved upon the priests in Israel. We learn something of our responsibilities and privileges as priests, by referring back to Priesthood in the Old Testament. We read in the books of Exodus and Leviticus that God ordained a High priest for Israel; also, that his sons were set apart to be priests, but their duties were different. The High priest's duty was to enter into the Holiest once a year, and to sprinkle the blood of the Sin-offering, which was to make an atonement for himself and for his house, upon and before the Mercy-seat; also to kill the goat of the Sin-offering and bring its blood within the veil and sprinkle it also before and upon the Mercy-seat to make reconciliation for the sins of Israel. (*Lev. xvi*). We often say at the beginning of our meeting for the Breaking of Bread, that the Holiest of all is thrown open to us; and that we have liberty to enter in by the blood of Jesus. That does not mean that we are to fulfil all the functions which the High priest of Israel performed; this we could not do. Nor do we presume to take the place of doing what our Great High Priest does for us in Heaven. But, it means, that as a place of worship, it is now made open to us, that we may come into the presence of God and worship Him. We don't thank God as we ought for this blood-purchased privilege. We learn what it means by going back to the book of Leviticus. If we had not the Old Testament there would be no use of God telling us that we have an High Priest at His right hand in heaven, for we would not know what it meant. How could we understand what Priesthood meant unless it was explained to us in some part of the Bible. It is explained definitely in the Old Testament that Israel could in nowise offer a sacrifice or a vow, or anything else, without the intervention of the High priest or one of his sons. When the High priest went in before God, he went alone; but when Aaron's sons came to offer a sacrifice, or when an Israelite came to offer a sacrifice, one of Aaron's sons went with him. We see from Leviticus 1., that when an Israelite brought an offering to the door of the Tabernacle before the Lord, he laid his hand upon the head of his Burnt-offering, thus identifying himself with it. It was the offerer who slew it, not the priest, thus recognising his death in the death of

the victim. Then in the case of a Burnt-sacrifice being a fowl, one of Aaron's Sons plucked away *his crop with his feathers*, thus separating what was vile from what was precious; that was priestly service. The position that every believer occupies is that of priests unto God. And, to recognise any human being to do divine service for me, in a place of greater nearness to God than myself, is utterly wrong, and is a departure from the teaching of the New Testament Scripture. The mistake that Christendom is making is this: they are ordaining and acknowledging priests after the pattern of those mentioned in Exodus and Leviticus, instead of acknowledging and maintaining the position that every believer in the Lord Jesus occupies, as a priest to God. To be consistent, every man who assumes the office of a Priest ought to be of the tribe of Levi. We ought to recognise no priest between us and God except the Lord Jesus Christ.

I wish to speak a little further upon our responsibilities as priests unto God. We learn these from the functions performed by the priests in the Old Testament. We read in Leviticus 1. that Aaron's sons were to put the different parts of the sacrifice, the head and the fat, upon the altar; they were also to wash his inwards and his legs with water, and to burn all upon the altar. Does it strike you that there is anything which answers to that in the function we should perform as priests when we come to worship or serve the Lord? Are we to be indifferent as to what we present to Him? We must separate that which is holy from that which is unholy. We need constantly to judge our motives in serving the Lord. If a man goes to preach merely that he may be heard; or that he may have a congregation hanging upon his lips, that would be the "**crop and the feathers**," which is unfit for God's altar. Our business as priests, is to separate the precious from the vile, and never to forget that we are priests to God.

We read in *Hebrews* iii. 6.—"**But Christ as a Son over His own house; whose house are we.**" And then there is a parenthesis from verse 7 to verse 12 of chapter iv.; where we read that "**The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**" What is the meaning of "*dividing between soul and spirit*"? There are two parts in our inner being, there is the soul and the spirit. If we come into a meeting and join in the singing, and we enjoy it because the singing is good, there are a number of voices that join in beautifully together; that would be soulish. But if because of the subject we sing—if we sing truly from our hearts, "*Unto Him that loved us, and washed us from our sins in His own blood . . . be glory and dominion for ever and ever*" (*Rev. i. 5-6*). That would be singing in the spirit. The Spirit of God distinguishes between these two in our worship; and between all the motives of our service, which it is our privilege as priests to do.

There is another kind of priestly service referred to in *Leviticus xiii*. We all acknowledge that leprosy in the Scriptures typifies sin. A man might have leprosy, but, till it was manifest he was not responsible to let it be known to the priest. But the moment it came to the front the priestly eye has to be brought to bear upon it. We are not responsible for sin in our nature, nor are we able to eradicate sin out of the flesh, but as priests to God we have to judge it the moment it comes to the surface. Whenever a leprous spot appeared the priest had to give it a thorough examination, and if it was a doubtful case, the person was to be shut up seven days, that, if the disease was there, it would have time to manifest itself. Whenever the man was proved to be a leprous person the priest pronounced him unclean. If evil thoughts surge up in my mind; or if a hasty word escapes my lips, it is my business as a priest to see whether it is deeper than the skin. I remember a very beloved brother who was hasty in his words; he had said something one day to a brother, and he no sooner said it than he was sorry for it; he brought his priestly eye to bear upon it. He said, "I am nervous and hasty at times, but I do not mean any unkindness or evil." It was a blemish but not deeper than the skin.

We should not only judge our service, but we should also judge our motives in serving the Lord.

Then leprosy might break out in a man's garments; that represents his surroundings. A man may not only commit sin in his person, or in his thoughts, but he may also commit sin in his circumstances. Leprosy was to be judged whenever it appeared, and we too as priests to God have to judge sin in us or about us.

Then there may be leprosy in our Church associations. Questions arise on which we may reasonably differ. It is most astonishing that two men will listen to the very same evidence and take different views. But weighty things, that which touches the foundation truth of God,—we are called as priests to God to judge.

---

---

## OUR PRIESTLY CHARACTER AND OUR PRIESTLY WORSHIP.

---

Mr. GROVES.—It cost very little to make a Levite, but it cost a great deal to make a Priest. I want to impress upon all our hearts how costly is this priestly character which we have through grace. If you read *Ex. xxviii. and xxix.*, and *Lev. viii. and ix.*, you will see what Aaron and his

sons had to undergo before they could stand before God as His priests. Then after all had been done that God had commanded; they were to be seven days at the door of the Tabernacle. If we thought more of our priestly character and priestly worship we would find what a wonderful influence it would have upon our Levitical service. We think a great deal of our work, but how little we think of that near and close relation which the word "Priest" implies. May God give us to realize a little more of the magnitude and glory of our position as priests to God; and how every feature of our priestly character is connected with the varied features of the sacrifice and atonement of Christ. God is not done with us when through the atoning work of His Son He brings us into His presence; this is only the beginning of His work, we are called to do priestly service, not only here but also in eternity. I daresay Aaron and his sons might think seven days a long time to be waiting inactively at the door of the Tabernacle. How very little we know practically of this waiting in fellowship with God. The Lord help and stir up our hearts in connection with our priestly calling, privileges, and responsibilities, so that we may be such as our blessed God will not be ashamed of; and don't let us have cause to be ashamed of ourselves. I fear we often say carelessly and thoughtlessly, "*God has accepted me in Christ.*" That is a most precious truth, but, do you know what it is for God to accept you in yourself? That is the work of the Holy Ghost. Never let us confound these two; God's work for me, which presents me acceptably in His sight in Christ, and the work of the Holy Ghost in me, by which He makes me acceptable in myself unto Him. Let us seek so to bring this priestly truth to bear upon our hearts and lives, that we may be able to say in truth, "**Unto Him that loved us,**" or rather as it more properly should be "**Loveth us,**" it is the present as well as the past. **Having washed us from our sins in His own blood and made us kings and priests unto God,** let us therefore ascribe unto Him "**Glory and dominion for ever and ever.**" *Rev. i. 5, 6.*—Then I would remind you of those blessed words in *John xiii. 1.*—"*Having loved His own which were in the world.*" One betrayed Him, and another denied Him, and all forsook Him and fled. Yet, "**He loved them to the end.**" When we speak of divine things let us do so in a humble and reverent spirit. The Lord keep us from spiritual profanity. Alas! how often we speak irreverently about the things of God. We do well to take heed to these words spoken by Jehovah to Moses when He appeared unto him in the burning bush. "**Draw not nigh hither: put off thy shoes from off thy feet: for the place whereon thou standest is holy ground.**" (*Ex. iii. 5*). We should ever stand with unshod feet in the presence of God.

In connection with the word in *Heb. xiii. 13*, to "*go forth unto Him without the camp,*" I would say this:—In chapter x. we see God leading His people inside the veil, before He tells them to go outside the camp. We shall have little desire to go outside the camp if we have not been thoroughly inside the veil. The more we love to be in the heavenly sanctuary the more joyfully will we go forth unto Jesus without the camp.

# HOW TO BE STRONG AND VICTORIOUS.

## A WORD TO YOUNG MEN.

---

A Brother read *1 John ii.*, and said—The Church is viewed in different ways in the New Testament. In *1. Corinthians* it is spoken of as a temple and as a body; in *1. Peter* as a flock; in the book of *Revelation* as a bride and a wife; and in this Epistle as a family. This aspect of the Church is most precious to the child of God. It tells him of his relationship to God as a Father, and to every believer in Christ as members of one common family. If we apprehended this more fully in our hearts we would manifest more care and love for each other. If divine love was more shown by believers in Christ we would be saved from a great deal of the discord, alienation, and trouble which exist amongst the people of God.

In *verse 12*, the apostle says to the babes,—“I write unto you little children because your sins are forgiven you for His name’s sake.” Forgiveness is the first blessing we receive at conversion. God does not tell us to ask to be forgiven, but He says, “*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” (*i. 9.*) No one that is really a child of God will continue in a course of sin without confessing and forsaking it. Three different classes are addressed in *verse 13*, viz:—fathers, young men, and babes. We see from *verse 14.*, that three things characterised the young men. *They were strong, the word of God was abiding in them, and they had overcome the wicked one.* The word of God was dwelling in them richly; therefore when the enemy tempted them they overcame him with the Sword of the Spirit. Young men don’t neglect to read your Bibles daily; and like the Lord Jesus hide the word in your heart. It is our privilege as believers in Christ to be **overcomers**; to triumph over every temptation of Satan. “**Let us be strong in the grace that is in Christ Jesus**” (*2 Tim. ii. 1.*) We have the almighty power of the risen Christ to enable us to triumph over Satan.

Turn to *Proverbs xxii. 17.*—“**Bow down thine ear, and hear the words of the wise, and apply thine heart unto My knowledge:**” There must be the bowing down of the ear to hear the words of Him, who, of God is made unto us wisdom. If we would learn the will of our Lord we must come to the word as little children willing to be taught of Him. Let us not come to Him as those who have great ability and learning. A man may have great intellectual power and knowledge and yet be perfectly ignorant of the will of Christ. Self-will, will hinder us from both knowing and doing the will of Christ. Let us

come to God acknowledging that we cannot understand His will apart from the teaching of the Holy Spirit. If the word of Christ is dwelling richly in us it will conform us into the image of Christ and enable us to do His will.

Turn again to *1 John ii.*, "**Ye have an unction from the Holy One, and ye know all things**" (*verse 20*). Also *verse 27*, "**But the anointing ye have received of Him abideth in you, and ye need not that any man should teach you but as the same anointing teacheth you of all things, and is truth and is no lie.**" Some say they don't require ministry for they have the Word of God and the Spirit of God. We see from Ephesians iv. that the ascended Christ gave Evangelists, Pastors, and Teachers for the spiritual growth and edification of the Church. That which they had heard from the beginning was to abide in them—that is that Christ had come, that He had become flesh and tabernacled among them; and having accomplished the work of redemption ascended up on high, and had given them the Holy Spirit by whom they might know truth from error; deceivers from real believers. Then He exhorts them to abide in Him till He should be manifest, and then they would be manifested with Him in glory as sons of God.

---

## THE WAY TO MEET SATAN'S TEMPTATIONS.

---

MR. H. GROVES—You will find in Christ the way to meet all Satan's temptations. The Son of God met Satan's temptations in the wilderness by simply saying, "*It is written.*" How simple it is! The first temptation is mistrust in the Word of God; the second, lies in the way of apostacy from the Word; and the third temptation is misuse of the Word. In the second temptation Satan quotes Scripture. You will never find the devil using Scripture as God uses it; and herein we do need wisdom. Some are serving the devil by misquoting Scripture. In connection with the second temptation Satan says, "**If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee,**" etc. Satan did not quote that Scripture as God had written it. It is, "**For He shall give His angels charge over Thee, to keep Thee in all Thy ways**" (*Psalms xci. II*). If thy way is God's way then He will keep thee in it. You may say, "**If I am a child of God surely God will take care of me.**" He will do so if you are walking in the *narrow path*. Let us be on our guard as to the use we make of Scripture. Men can live in sin and be able to quote Scripture, and even go down to hell with the word of God on their lips. The greater our familiarity with Scripture the greater is our danger. Many know the mere letter of the Scripture, but do not know its spiritual power. What we need is to learn the Scripture in the presence of God. May He teach us how to use His Word.