

THE
Young Christian:

A MONTHLY PERIODICAL

Intended to Meet the Varied Spiritual Needs
of Believers in Christ.

Also, LIVING STREAMS: a Monthly Gospel Periodical.

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TWENTY-SIXTH YEAR OF PUBLICATION.

THE Believers' Almanac:

OR,
Christian Remembrancer
FOR

1899.

Contents—

To the Lord's Beloved Aged People—Water Baptism—The Lord's Supper—Important Scriptural Terms—The Lord's Great Prophetic Discourse—A Trial in the High Justice Court of Heaven—A Sum in Spiritual Addition—Baptized by the Spirit—Sealed with the Spirit—The Character of the Times—The Lord's Poor—The Fruit of the Spirit, &c., &c.

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133. JANUARY 1899.

OUR GRANT FUND.

THE object of this Fund is to supply free parcels of Books, Tracts, and Periodicals to persons willing but unable to purchase. These free parcels have been sent out and distributed amongst our soldiers, sailors, amongst the slums, and amongst all classes—high and low. We hope to send out several free grants end of January.

We gratefully thank J. F., 3s; Miss W., 6s; C. (Father and Son) 2s 2d; H. D., 2s 6d; a Sister in Christ, 5s—in all 18s 8d. The deficit to date £27 14/.

Nov. 25th, 1898.

WALTER SCOTT.

OUR MONTHLY PERIODICALS.

'Living Streams' & 'Young Christian.'

WE hope by the Lord's gracious help to continue these periodicals as hitherto. "Living Streams" will D.V. be conducted on the same simple lines as at present.

"The Young Christian" is capable of improvement, and we hope to profit by numerous suggestions which have reached us from time to time. Long continued and lengthy articles will be avoided, and the needs and difficulties of the soul receive more direct attention. We hope that in these, and other respects our new issue will show an improvement.

WALTER SCOTT,

53A PORTLAND ROAD, NOTTINGHAM.

THE YOUNG CHRISTIAN.



THE SCRIPTURE ACCOUNT OF CREATION.

GEN. I.

THE first revealed subject in the Bible is that of creation, and it is the first, moreover, which makes a demand on God's creatures—not of their reason, but of faith (Heb. xi. 3). The first action of faith is in respect to creation. God rests the brain ere He rests the conscience.

The first verse in the Bible is a simple statement of fact. *How* and *when* God created the heaven and earth we are not informed. Whether it was effected by one act or word of almighty power, or by a detailed series of progressive action we are in absolute ignorance. This primal creation may be ten thousand or a million years of age, or any conceivable length of time. Neither Scripture nor science determines the antiquity of the globe, and as to the age of the heaven it is absolutely beyond the ken of the creature unless God reveal it and that He has not done.

The second verse in the Bible describes the earth in a ruined condition: compare with Jer. iv. 23. Certainly it was not created in the physical state described by Moses and Jeremiah. By *what* means, and *when* the earth sunk into the condition spoken of as "without form and void," dark, and covered with waters we know not. Its creation is noted in verse one. There is nothing said as to the heavens in verse two.

Then follows the six days' work. Light is the work of the first day; the firmament dividing the waters

2 THE SCRIPTURE ACCOUNT OF CREATION.

the work of the second day ; there is a two-fold action in the third day, first, the earth arises from its watery tomb, and second, it is then clad with vegetation ; the heavenly bodies are placed in relation to the earth on the fourth day ; there are two creations of life on the fifth day ; and also two creations of life on the sixth day ; on the seventh day God rested and kept sabbath.

We have a condensed summary of the work in chap. ii. 4, which reads, "These are the generations of the heavens and of the earth when they were *created*" referring to chap. i. 1, "in the day that the Lord God *made* the earth and the heavens" detailed in chap. i. 3-31. The primal creation is spoken of as the *heavens* and the earth ; the six days work as the *earth* and the heavens.

Are the days periods of time—vast and unlimited—or are they to be regarded as days of 24 hours ? Of the latter we are convinced. Would not any simple reader of His Bible gather that the days were of 24 hours each ? Was it not the universal faith of men ? Now that the youngest of the sciences is thought by some to teach differently, and to correct the general faith, we are to bow to its supposed teachings and accept a mode of interpretation which certainly is not found in Scripture. The mistakes of geologists are notorious. Science is not a safe guide in the interpretation of the Scriptures. What, too, about the facts ? If the days are lengthened periods how could the plants and animals have lived during a long dark night of, say, a thousand years ? All vegetation must have perished. How comes it that the vegetation of the *third* day was in existence for the use of man and land animals on the *sixth* day ? Had these and intervening days been vast periods of time it would have required a perpetual miracle to have preserved the needed vegetation, and of any such miracle there is no trace.

ON THE CAUSES OF BACKSLIDING.

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Again, Moses in Exod. xx. says, "Remember the sabbath day to keep it holy, six days shalt thou labour and do all thy work, but the seventh is the sabbath of the Lord thy God *for* in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (verses 8-11). The sabbath day was one of 24 hours. Six days they were to labour—days of 24 hours. Why then depart from the simple and obvious sense of the very same words when used of God? What point could there be in the statement of God working in six vast periods of time? Besides, what would the law-giver and the people understand by the words "for in six days the Lord made heaven and earth?" Would they not understand these days simply as days of 24 hours? Geology had not come in with its new interpretation, and it cannot be denied that the faith of men everywhere regarded these days in the familiar way in which most of us are wont to regard them.

There we leave the subject. May God give us all to cleave close to Holy Scripture and to hold fast the form of sound words. We would also add that science when rightly understood cannot possibly conflict with Scripture. God's works and God's word cannot contradict each other, and in the view suggested in the foregoing paper there is ample room left for geological demands of time before the work of the first day.

 ON THE CAUSES OF BACKSLIDING.

WE have been at some trouble to trace the various causes of decline in the souls and lives of many who walk no more with Christ. They promised fair, but their sun has gone down. We may seek for the causes of such sorrowful declension.

The first began a downward course by neglect of private prayer. He ceased to have delight in communing with God and instead of at once confessing it, and having his lost communion restored, he went on still further, stifling the still small voice within. He is now a moral shipwreck.

The second was hard pressed by a christian friend (?) to attend a religious concert. The minister was to be there and so he went. The professedly saved and unsaved sang together the songs of Zion. The Spirit of God was grieved and caused the young Christian to feel it. But the fine music captivated the young, warm heart and he went again where a few songs were thrown in, and thus on from bad to worse till his testimony for Christ is ruined and spoiled.

The third is a reader and fond of books, and thought she would like to indulge her taste in reading the latest novel, and penny novels which combine courtship and conversion, and thus silently and surely the taste for reading God's Word got vitiated and the Bible was rarely read, but the novels and tales were well thumbed and eagerly devoured. The state of the soul with God, happy and peaceful intercourse with Christ was at its lowest point, thus another shipwreck.

The soul which has truly believed on Christ is saved—eternally saved. Our sin and failure as God's people, if continued in, most certainly destroys a life of usefulness and of happy enjoyment of God. But the salvation of the soul is secured by God. Our earnest and loving advice to every backslider is this: get into God's presence at once, retrace in thought and remembrance the various and successive steps in the downward path. Confess all fully and heartily, and then seek anew His grace to walk more worthily in future. Do not fear to come to Him, "Come *boldly* to the throne."

THE FORGIVENESS OF SINS.

ONE characteristic feature of Christianity is the great and distinguished blessing—the forgiveness of sins. This is regarded by many as the height of christian attainment; to reach it is considered the goal. But we turn to the Scriptures and learn that “forgiveness” instead of lying at the *end* of the journey is really the *first* step in christian life; that it is not a question of attainment at all, but is bestowed IMMEDIATELY one believes the Gospel.

Now, we want each believer in Jesus to turn over the leaves of his New Testament and pause in Acts x. 42-43, “He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness that through His name WHOSOEVER BELIEVETH IN HIM shall receive remission of sins;” again, in chap. xiii. 38-39, “Be it known unto you, therefore, men, brethren, that through this man is preached unto you the forgiveness of sins.”

Will you now pin your faith to these divine statements? If a believer you are forgiven. If you doubt it then you put yourself outside the family of God, because every one of that vast family—from the babe up to the most advanced—has his or her sins forgiven. “I write unto you, little children, because your sins ARE FORGIVEN YOU” (1 John ii. 12). But not only are they *all* forgiven, but they are *all* forgotten (Heb. x. 17). Now do you believe simply because it is written that *all* your sins are forgiven and forgotten? Does the Bible not say so? But one may say, “Ah! that is all very well but I do not feel it at all, how then can I say they are forgiven and forgotten?” There is only one way in which I can *know* that all my sins are forgiven. That piece of glad news is only found in the Bible. I read the foregoing statements

with the happy result that on precious and divine certainty I can say, "my sins are *all* forgiven and all forgotten," and if I am asked, "How dare you say so? How do you know?" My answer is simple enough, THE BIBLE SAYS SO. These three passages, Acts x. 42-43; xiii. 38-39; and 1 John ii. 12, are just as simple as they are sure. By faith, not feeling; by faith, not attainment, forgiveness *is known*.

A WONDERFUL MACHINE.

IN early life I was intimately acquainted with a physician of the first eminence and reputation in the country. Not only was he revered for his intellectual acumen and high literary and scientific acquirements, but much beloved for the gentleness and loving-kindness of his nature. With all this he had a reputation in certain quarters of being infidel in his sentiments.

On one occasion I had an opportunity of trying the tone of his mind on a scriptural subject, of which I availed myself.

We were standing together over the body of a friend, when I said to him: "Dr. ——— there are those who say that it is impossible for such a human frame as that now before us to last for a thousand years, and hence they infer that the account given in the Scriptures of the age of the antediluvians is false, and consequently that the Scriptures are untrue. What is your opinion," I continued, "of the fact on which they rest this speculation?"

"Why, sir," he replied, "the marvellous mystery is, that such a wondrous machine should work at all, but having begun to move, whether it should endure for an hour, or for a day, or for a year, or for ten thousand years, or to all eternity, must depend on the will of Him who constructed it."

H E R G I F T.

AN AMERICAN INCIDENT.

THE minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church up among the mountains—a section where rough men and women knew hardly anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give. I want the people in the mountains to hear about my Saviour, O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, and is worth a lot of shinin' dollars. You kin give up your best frien' what helps you to get into the park where the birds sing, an' takes you to preaching an' makes your life happy."

"Oh no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He gave more'n that for me."

Blindly she extended the polished crutch and placed it in the hand of the deacon, who was taking up the scanty collection.

For a moment the man was puzzled, then compre-

hending her meaning, he carried the crutch to the front of the church, and laid it on the table in front of the old pulpit. The minister stepped down from the platform and held up the crutch with trembling hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he faltered, at last, "little crippled Maggie's crutch—all that she had to make life comfortable? She has given it to the Lord and you—"

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah! you have found your hearts. Thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or the days in which she would sit helpless in her chair, as she had once done. Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood no better when a woman's arm drew her into its close embrace, and soft lips whispered in her ear, "Maggie, dear, your crutch has made six hundred dollars for the mission church among the

QUESTIONS AND DIFFICULTIES.

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mountains, and has come back to stay with you again. Take it little one."

Like a flash of light there came a consciousness in some mysterious way that her gift had been accepted of God and returned to her, and with a cry of joy she caught the beloved crutch to her lonely heart, then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.

 QUESTIONS AND DIFFICULTIES.

IN reply to our American correspondent we consider that James v. 7 simply inculcates the lesson of patience. The husbandman has to exercise "long patience" ere he reaps the precious fruit of the earth. The "early" rain he has to wait for to cause the seed to germinate and the "latter" rain to swell the grain and cause it to ripen. The illustration is a pertinent one. Deut. xi. 14 and Jer. v. 24 show that the early and latter rain, both needful for an abundant harvest, were amongst the governmental blessings promised to Israel consequent on their obedience.

As to the vexed question: Did Judas partake of the Lord's supper? We have no hesitation in replying in the negative. The Lord's supper was partaken of on the conclusion of the Paschal feast. Now John refers to the Passover supper in chap. xiii. and to that alone. In verse 30 we read; "he then, having received the sop went *immediately* out; and it was night." Went out, we gather on the *conclusion* of the Paschal feast and *before* the Lord's supper was partaken of. Judas received the sop or part of the Paschal feast out of the Lord's own dish—what grace! and

then and there went out. Luke xxii. 21 does not refer to the order of events. Luke rarely does. "But behold" is not a note of time, but of attention. The hand of Judas was "on the table."

The same friend who proposed the foregoing question also enquires: Did the Lord wash the feet of Judas? We suppose He did, for in the account of the feet washing John xiii. we read "So after He had washed *their* feet" and no exception seems to be made. The washing of the feet of Judas along with the others does not militate against the spiritual teaching of the act of our Lord to be known afterwards (verse 7). The immediate lesson was one of humility and of lowly service (verses 14-16).

Yet another question from our friend W. E. What is meant by "If any man defile the temple of God: him shall God destroy," 1 Cor. iii. 17. The Church in her responsible position and character is here declared to be the temple of God. The body of the individual believer is also spoken of as God's temple. Now in 1. Cor. iii. the apostle is treating of ministerial service. In verse 14 a successful labourer receives his fitting reward. In verse 15 an unsuccessful servant—one building with bad material, loses in consequence reward, but is saved for he is a christian. In verse 17 the man who by the introduction, say, of soul destroying doctrine, corrupts God's temple which is holy, that man shall himself be destroyed, be eternally lost. In this case it is no question of reward or loss; but a far more terrible thing—the temple corrupter is himself destroyed—soul and body—in the lake of fire. The man never had life. He was a professor merely. Every servant of God should solemnly weigh the lessons of this chapter. Holiness must not be trifled with, else the consequences may be serious.

NO PLEASURE IN PRAYING.

"I HAVE no pleasure in prayer; when I go on my knees there is such a sense of distance to God that I am glad to get up and occupy my mind with something else," and, added the young believer, "why is this?" Now, the sun always shines, but we do not always see its smiles because clouds come between it and us. You see the cloud, and not the sun which is hidden behind it. There is a cloud between you and God. *He* did not put it there, *you* drew the cloud between God and your soul. Now thoroughly search yourself and discover what the cloud really is. WHERE? WHEN? and in WHAT did you do wrong? Was it in allowing evil thoughts, suggested perhaps, by hearing a coarse or indecent jest, or in reading an improper book? Search it, whatever it is, and then honestly confess it; keep nothing back. Then the cloud will pass and the face of God be seen. Confession is absolutely necessary for the restoration of communion with God. Search out the thing that lies between you and God. *When* was your communion broken, and by *what*? Confess fully and restoration follows.

CHRISTIANS AWAKE.

CHRISTIANS awake! so many thousands sing;
To celebrate the birth of Christ the babe, "that Holy
Thing,"
Born of the virgin Mary, power of the Holy Ghost,
Same Mighty Power, that worked at Pentecost,
Most Holy, wondrous sight to look upon,
The Mighty God incarnate; a Babe become.
Event of grace, the heavenly host announcing,
And men to Bethlehem haste, homage pronouncing.
In honour of the advent of Jesus Christ, the Lord,
In whom God's wisdom, grace, and love, was richly
stored.

Christians awake ! to linger round the manger,
 (Though holy that scene; that lowly infant stranger),
 Is not God's wish : for all eternal blessings—
 Which God's redeemed are all thro' grace possessing
 Flow from the cross of Calvary; when there He died,
 When Christ, God's sacrifice for sin, was crucified,
 'Twas there God's righteous character was vindicated
 In saving guilty man ; the foe frustrated.
 The cross is God's grand centre to His glory,
 Christ's person and His blood, root of salvation's story.
 On Calvary's tree we prove His matchless worth,
 His love we prove in death, grace at His birth.

Christians awake ! that happy morn is near,
 When that same Jesus will in the cloud appear,
 With the arch-angel's voice, and trump of God,
 To summon to His presence all those redeemed by
 blood.

Responding to His voice they'll rise, their Saviour meet
 Jesus, who for us died, but lives, with joy we'll greet,
 Triumphant voices raising to His praise, and worship
 rendering

Our crowns cast down before Him, due homage tend-
 ering—

To Christ : that once despised, rejected Nazarene,
 But now resplendent glory crowns, object supreme.
 Dear saints of God awake ! to hail that happy morn,
 When thou shalt view His face, that brow once
 crowned with thorns. C. A. I.

MY RESOLVE.

I expect to pass through this world but ONCE. Any
 good thing, therefore, that I can do, or any kindness
 that I can show to a human being, or a word that I
 can speak for Jesus, let me do it NOW ; let me not
 neglect nor defer it, for I shall not pass this way
 again.

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We do, however, earnestly request persevering and believing prayer that God may use this effort to His glory and for the blessing of His people.

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SUGGESTIVE THOUGHTS ON THE PRIESTHOOD OF CHRIST.

CHRIST'S entrance into the Sanctuary (Heb. iv. 14; ix. 11-12), immediately after death, and His ascension as man forty days after His resurrection (Acts i. 9-11), have been confounded. He entered as *priest*. He ascended as *man*. It has been said scripture speaks of but one entrance into the Divine presence. Is this so? When the Lord said to the dying thief: "To-day shalt thou be with Me in paradise," did He not after death go *up* (2 Cor. xii. 4) into paradise? And was not that visit to paradise 40 days prior to His ascension? Are we wrong in looking for, and insisting upon the christian application of *that* part of Lev. xvi. shewing Aaron entering the holiest with blood and incense, and that *immediately* after the death of the appointed victims? Could Christ not do any priestly work in the separate state? He was, and is a priest after the *order* of Melchisedec. The order of Aaron was successional; that of Melchisedec has its force and value in Christ viewed as an eternal Person. The resumption of humanity in the Risen State did not put Christ into the Melchisedec order of priesthood. He was of that order BEFORE He rose and of it equally AFTER. Neither the resurrection nor the ascension were requisite for Melchizedec order (Heb. vii. 3 16, etc). This being so: Is there any difficulty in Christ doing priestly work in the separate state? We have no place of worship on earth. The Christian's place of worship now is within the veil, in the holiest. There, and there only is worship carried on. Our bodies *on earth*, our worship *in the Sanctuary*. Why deny for Christ what we claim for ourselves? If Christ could be in paradise while His precious body was on the

cross: could He not equally minister in the Sanctuary? Why not? *He* served in the Sanctuary after death and before as after resurrection; *we* worship in the Sanctuary (Heb. x. 19-22), while in point of fact we are still on the earth.

It is said "All was finished at the cross." Suppose you said to an Israelite, "all was finished at the altar;" what would be his reply? No, all was not finished at the altar. The sprinkling of the blood *inside* by Aaron was as needful to effect atonement as shedding the blood *outside* in the court. So atonement for us has, at least its two parts, a dealing at the cross and a work at the mercy seat. If people said the *foundation* was laid at the cross it would be all right, but that *all* constituting atonement was done ON EARTH is contrary to scripture. We insist upon it, that the blood had to be sprinkled in the heavenly Sanctuary and by our great High Priest ere atonement could be completed. What answers to the entrance of Aaron with incense and blood is contained in Heb. ix. 11-12. The incense of old has its answer in the merits of Christ, and the blood of old in the precious words "by His own blood He entered in once;" further, as to the blood being sprinkled before and on the mercy seat, Jesus Himself *is* the mercy seat. Thus the type in Lev. xvi. 11-15 has been fulfilled to the letter. Scripture is more exact—verbally exact—than we suppose it to be.

SIMPLE TRUST IN THE LIVING GOD.

WALKING one day with a young Christian lady, she related to me the following striking incident in her own experience.

"A short time ago I met with a poor respectable widow, who was in sore need. My heart went out in deep sympathy toward her, and I wanted to give her

some substantial help, but just then—for various reasons—my purse was empty. Feeling my own helplessness I cried earnestly to God that He would send me some money by some one or other. After praying thus, Satan suggested how very foolish it was, for who in all the wide world would send me money! In a few days, however, a cheque for £3 17s 6d was sent me—really from an investment I had long given up as utterly lost. This was God's answer to my confidence in Him. So my poor friend got the relief she so much needed. I'm sure it was God who arranged it all, and sent me the money."

I could not help thinking if we would only *trust* the Living God—our Father in Christ Jesus—as we would trust a beloved earthly father—and as this dear girl trusted Him, how very much oftener should we receive what we ask for. We want the implicit trust of the little child who has confidence in its father's full and perfect love.

Thus would our God get glory, and our own hearts a deep and full blessing.

"Simply trusting every day,
Trusting through a stormy way.
Even when my faith is small,
Trusting Jesus that is all."

E. C. B.

THE HOLY SPIRIT IS IN US.

THE Holy Spirit is on earth not in heaven. He was sent by the Father (John xiv. 16) to abide with us for ever, not a brief presence like the Son on earth. He was sent, too, by the Son (chap. xv. 26). As sent by the Father He leads our souls into communion with His thoughts. As sent by the Son He is our power for testimony and service. The Holy Spirit came down to the earth to dwell when Christ was glorified

(John vii. 39). Previous to the ascension of the Lord the Holy Spirit was on and in men but from heaven. Now, however, He is dwelling on earth in the Church which is the temple of God, (1 Cor. iii. 16), and also in each believer—our body the temple of the Holy Ghost (1 Cor. vi. 19).

The Holy Ghost dwells in the Church corporately (1 Cor. iii. 16), in the Church locally (Eph. ii. 22), and in each believer (1 Cor. vi. 19). The Holy Ghost in the individual believer is the *seal* that belongs to God (Eph. i. 13), and also to Christ (Rom. viii. 9). He is also the *earnest* of the coming grand future (2 Cor. v. 5).

Now we are sealed unto the day of redemption (Eph. iv. 30); that is till the body is redeemed, and glorified like Christ's own body of glory which will be accomplished at the return of the Lord from heaven. Till that day and hour we are sealed by God with the Spirit; that is, the Spirit Himself in the believer is the seal, as also the earnest. Thus the blessed truth comes out, that the Spirit identifies Himself with the body till it is redeemed. It may be burned and the ashes scattered to the four winds of heaven, but the Spirit is identified with the body till the day of redemption. Do not grieve the Spirit. He is *in you*. Day by day, hour by hour, you have within you the Holy Ghost. Keep your body pure for it is a vessel sanctified by the indwelling of the Holy Ghost. Do not grieve Him. He is a person and can be grieved. Do not allow ways and conduct inconsistent with His presence *in you*. He is holy, act, therefore, in keeping with His character.

Full of the Holy Ghost, and *filled* with the Spirit convey distinctive thoughts. The former is the normal state or condition of the Christian (Acts vi. 5; vii. 55); the latter is a pre-requisite for special service (Acts. ii. 4; Exod. xxxv. 31). The truth of the Spirit

ON SINNING.—OUR FOOD.

17

indwelling the Church and believers is nigh forgotten by the mass of professing Christians. Many know nothing at all about it, and consequently do not enjoy the privilege and cannot act on the responsibilities of such a distinguished blessing.

ON SINNING.

"I HAVE not sinned for five months" said a Christian woman to us on one occasion. "Well," we replied, "you have now sinned in making such a statement." What saith scripture? "All have sinned," a historical fact in the life and experience of every human being, and "fall short of the glory of God" (Rom. iii. 23, R.V.) The former part of the verse is in the *past* tense, the latter part in the *present* tense. All—saints and sinners—come short of God's glory. We have the old nature *in* us and so long as it is there "no sinning" is an impossibility. "If we say we have no sin we deceive ourselves, and the truth is not in us" (1 John i. 8). Persons who assert that they do not sin, deceive themselves, but not others. A man may rate himself at a certain value, but others are better judges of his worth.

OUR FOOD.

THE food of Israel in the wilderness was the manna (Exod. xvi. 4-36). The food of Israel in the land was old corn or fruit of Canaan (Josh. v. 11-12). Now Christ is typified by both, by the former Christ in *humiliation* is expressed, by the latter Christ in *glory* is meant. We, as Christians, feed on Christ as known down here, and on Him as known up there. Christ is our food. As a pilgrim people exposed to trial we feed on Christ as One who Himself entered into the

depths of humiliation and life-long sorrow. As a heavenly people we feed on Christ exalted and glorified above. He is there our life, our sole desire, our object, the sun of our souls. The husks of the world, experience, happy feelings and such like is not soul-sustaining food.

LOOK ON THE SUNNY SIDE.

Look always on the sunny side,
 'Twill make you happier far;
 Why should we try to find the cloud,
 When brightly shines the star.
 Some people only see the world
 As through a smoky glass;
 They go half-way to meet the woe,
 And let the sunshine pass.

TRUTH AND ERROR.

Truth crushed to earth shall rise again,
 The eternal years of God are hers;
 But Error, wounded, writhes with pain,
 And dies amongst his worshippers.

THE SCRIPTURES.

THERE are mysteries of grace and love in every page of the Bible: it is a thriving soul that finds the Book of God growing more and more precious. A careless reader of the Scriptures never made a close walker with God. Meditation on the Word of God is the chief means of our growth in grace; without it even grace itself will be little better than empty form. Meditation nourishes faith, and faith and prayer are the keys which unlock the hidden treasures of the

Word. A child of God who neglects the Scriptures cannot make it his business to please the Lord of glory—cannot make him Lord of the conscience, ruler of the heart, the joy, portion, and treasure of the heart. The great cause of our neglecting the Scriptures is not want of time, but want of heart—some idol taking the place of Christ.

T H E W O R L D .

DID you ever think of the vast field for service that lies before us, viz., the world? It is calculated that there are no less than 1,470 millions of immortal beings inhabiting this world. *Five thousand* pass away every hour to their final state and condition. The labourers are few. In England, there is one preacher to every 400; in India, one to every 478,000; in China, one to every 400,000; and in the non-Protestant and heathen world, one to every 162,000 persons.

The creeds and numbers of followers:—

Heathen	...	...	874	millions
Roman Catholics	...	...	195	„
Mohammedans	...	...	173	„
Protestants	...	...	135	„
Greek Church	...	...	85	„
Jews	...	...	8	„

1,470

„
W. R. Manders.

A P R E S E N T S A V I O U R .

“And Enoch walked with God.”—Gen. v. 24.

An old Scotch shepherd was nearing his end. A very kind-hearted neighbour came to see him, and was anxious to know the state of his mind. “Donald,” said he, “hae ye a glimpse o’ His face noo?”

20 "SHE IS NOT DEAD BUT SLEEPETH."

"Gang awa' man," said Donald, "I'll hae none of your glimpses. I hae had a fu' view of His blessed face these forty years—why should I be content wi' a glimpse noo?" And Donald was right.

"SHE IS NOT DEAD, BUT SLEEPETH."

The baby wept ;
The mother took it from the nurse's arms,
And soothed its griefs and stilled its vain alarms,
And baby slept.

Again it weeps ;
And God doth take it from the mother's arms,
From present pain and future unknown harms,
And baby sleeps,
—*Bishop Hinds.*

ENGRAVE UPON YOUR HEARTS, "Whatsoever ye do, do it heartily, as unto the Lord;" and then take up, piece by piece, the work He lays before you, and do it thoroughly. It may look little and insignificant all the way, but at the end the golden grains shall have made a shining mountain.

SEVEN ASPECTS OF GOD'S LOVE.

- (1). The greatest possible love, *viz.*, God's love.
- (2). For the greatest possible number, *viz.*, the world.
- (3). Manifested by the greatest possible gift, *viz.*, His only Begotten Son.
- (4). To the greatest possible sinner, *viz.*, Me.
- (5). On the easiest possible terms, *viz.*, Believing.
- (6). From the awfulest possible death, *viz.*, to perish.
- (7). To the highest possible life, *viz.*, Eternal Life.

THE TRUE CIRCUMCISION.

"FOR we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). Thus wrote the apostle in view of the persistent efforts of the Judaisers of his day. Wherever the simple preaching of the Gospel had been these evil workers followed, seeking to corrupt the simple and to lead them astray from the grace and truth of God. The apostle resisted such teachers whenever he fell in with them, denouncing them as subverters of souls and perverters of the Gospel of Christ. Here he calls them dogs, evil workers, the concision, and bids the saints "beware." This is not inconsistent with the faith which worketh by love (Gal. v. 6). Divine love rejoices with the truth (1 Cor. xiii. 6), and cannot tolerate evil, whatever form it may take, or from whatever quarter it may come.

Flesh loves law and ordinances, hence the readiness of the early believers to hearken to these seducers; and hence, too, the tenacity with which men in Christendom to-day cleave to the legality and ritual in which they have been trained. But Christianity makes nothing of ordinances (I do not here speak of baptism and the Lord's supper), substituting for them the spiritual realities to which those of old pointed. Consequently the apostle says, "we are the circumcision." The rite of circumcision is full of meaning. It meant death to flesh and was the sign of relationship with God. God cannot take flesh into relationship with

Himself. It is antagonistic to Him in every way, not subject to His will, but evil and corrupt beyond all repair (Rom. viii. 7-8). Therefore if He would bring any into blessing before Him flesh must be dealt with and set aside, that all may be of God on the ground of sovereign grace.

The Christian finds his circumcision in the cross of Christ, as we read, "in whom ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ" (Col. ii. 11). In the cross we not only see our sins dealt with in infinite holiness, but flesh judged and put aside. God there "condemned sin in the flesh" (Rom. viii. 3). It is therefore a part of our Christian position that we have put it off, we are no longer in it before God, though for the present it is in us. Flesh cannot therefore be allowed a place, it must be given no quarter at all, or our Christianity is falsified. Alas! this is but little understood by the mass of those who bear the Lord's name. Flesh is everywhere sanctioned and regarded as fit to stand before God, granted favourable circumstances, such as religious training, helps, etc.

This is not of God. In the circle recognised by Him flesh is seen by Him as divinely judged. Here we find our separation to God. We are taken out of the old sphere and standing altogether, hence we "worship by the Spirit of God." Israel of old worshipped by means of ordinances. They approached God through them, the veil being as yet unrent. Judaism consisted of "meats and drinks, and divers washings, and carnal

ordinances imposed on them until the time of reformation" (Heb. ix. 10). It could not be otherwise with Israel, but it is far otherwise now. Those who approach to God in this period are not burdened with such a load of outward observances, though many around us seem to think so.

Our God now looks for worship in the Spirit. He has sent Him from above to dwell in each individual believer and in the Church of God. He, and He alone, is the power of worship. He acts, not on flesh, but on the new man, drawing forth suitable adoration and praise. These are acceptable to God by Jesus Christ (1 Peter ii. 5). These please Him better than an ox that hath horns and hoofs (Ps. lxix. 30-31). Christian worship, though profound and exalted, where rightly understood and entered into, is of the simplest possible character as to its form. Externals are valueless—that which flows from renewed hearts in the power of the Holy Ghost alone, ascends agreeably to God.

Another mark of the true circumcision is that we have "no confidence in the flesh." We have learnt its evil and treachery, and its incompetency to stand before God, or to please God. However, we may have gloried in it formerly, we distrust it thoroughly now, and watch narrowly against its inroads. The apostle, when Saul of Tarsus, had much to glory in after a fleshly sort. He tells us something of it in this chapter. He places circumcision in the front rank. He was no uncircumcised Gentile, but one of the favoured stock, ranking well among his fellows. What a proof of the treachery of flesh that such a rite as circumcision, with its humiliating signification, should have been made a ground for glorying! Yet so it had been with our

apostle. But Paul's day of boasting was over. All his religious and legal advantages he counted but dross and dung, all that men counted gain in a fleshly way he regarded as loss for the excellency of the knowledge of Christ Jesus the Lord. He saw in Him risen, and in the righteousness of God displayed in Him, that which eclipsed all that flesh could aspire to or perform. He would cast aside the religiousness of the flesh with the same feelings of relief as its corruptness and wickedness. Henceforward he would stand before God as a man in Christ, with flesh distrusted and judged, and with the Spirit as his only power for service and worship here. This is true Christianity.

W. W. FEREDAY.

B R E V I T I E S.

Fear God for His power; trust Him for His wisdom; love Him for His goodness; praise Him for His greatness; believe Him for His faithfulness, and adore Him for His holiness.—*Mason*.

Every Christian either reflects a ray of light, or casts a shade of darkness.

A man cannot pray for long and continue in sin; for either his prayers will compel him to leave his sins, or his sins will lead him to leave off praying.—*Taylor*.

"Let every one please his neighbour." Had the passage been rendered *tease* "his neighbour," surely no precept, divine or human, had ever been so generally obeyed.—*Taylor*.

God is *for* us (Rom. viii. 31); Christ is *with* us (Matt. xxviii. 20); the Holy Ghost is *in* us (1 Cor. vi. 19).

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CHRISTIAN EXPERIENCE: HOW PRODUCED AND HOW RETAINED.

WE use the word Experience in its most comprehensive sense, not that all experience is Christian in character. We would refer to Rom. v. 3-5; Paul's Second Epistle to the Corinthians; and especially his Epistle to the Philippians as presenting the varied experiences of saints and servants.

How is a happy condition of soul produced? We do not say a sinless condition, for that cannot be so long as the flesh is in. "If we say that we have no sin (*in us*, of course) we deceive ourselves, and the truth is not in us" (1 John i. 8). Besides, a sinless condition necessarily denies the necessity of confession of sins (verse 9)—a truth rigidly insisted upon by the Apostle John. We do not regard experience therefore, as a sinless state, nor as one in which *our* love to God, and *our* progress in the christian life are prominently before the soul. Experience—Christian experience—is the life of Jesus manifested in our mortal bodies. There can be nothing but this and this alone which God can own as true, proper Christian experience. To feel as He felt, to walk as He walked, involves an experience of the highest order and character, and no true child of God would—if true to his spiritual instincts—desire anything less. But how can an experience like this be produced? When people tell me how happy they are, how calm and restful, I naturally inquire: How came it about?

How were these feelings and happy state produced? The relation of *your* experience cannot possibly produce it in me. Experience is a result, not a cause. What has made your face shine, will equally cause my face to shine. It is faith in the *objective* which leads to and produces a *subjective* state. It is the *outward* which produces the *inward*. Take the statement contained in 2 Cor. iii. 18 as illustration and confirmation of this, "We all looking on the glory of the Lord with unveiled face are transformed according to the same image from glory to glory." Christ in glory is the object, and moral transformation to Him is effected as we look, or are occupied with Him. In other words, occupation with Christ where He is, leads to a complete transformation, or deepening likeness to Christ, morally of course. This being so, the relation of experience merely is hurtful. Experience necessarily relates to one's self, and herein lies the special danger to souls. Self is not Christ! Why not rather tell of *Him*? If Christ has made you happy, the SAME will make me happy as well. But you may preach to me about yourself, and all you say may be true, without producing a corresponding state in me at all. Give the cause and the effect is sure to follow. The constant dwelling upon experience so common in certain "Holiness Conventions" has done much to produce a sentimental class of believers by no means characterised by moral spiritual vigour.

But how is Christian Experience retained? It ought to grow and deepen. How was it produced? By occupation with Christ. How is it retained and

HOW PRODUCED AND HOW RETAINED. 27

in ever increasing strength?—in exactly the same way: constant occupation with God's beloved Son. "Christ lives in me" wrote the Apostle (Gal. ii. 20). But how was that life to be expressed day by day and hour by hour? Paul informs us "the life which I now live in the flesh (Christ in him) I live by the faith of the Son of God who loved me and gave Himself for me." The life within was strengthened and nourished by faith in an object *outside* the apostle, namely, the Son of God. How can we expect to retain a true Christian Experience if the novel or newspaper is our food instead of Christ! If the Scriptures are seldom read, if prayer is only an occasional exercise, how can we expect to make spiritual progress? If the *means* are neglected—the Word of God and prayer; if the *object*, which is Christ in glory, has been displaced for the world or aught else, how can we expect to see a race of spiritual giants? May God greatly bless all our readers and create in their souls an ever abiding longing for Christ, and the Word which reveals Him.

A CLUSTER OF COUPLETS.

Foreboding is idle and pregnant with evil,
While fretting and pining are pleasing the devil.

The soul in harmony with God
Will ne'er lack blessing on the road.

Do what you can and leave the rest:
Be what you are, you will be blest.

Swift as an arrow moments fly
And speed me nearer to the sky.

C. G. CHANDLER.

THE OLD TROUBLE.

BELIEVERS in all ages have been troubled with that chronic complaint, INDWELLING SIN. Volumes have been written, sermons have been preached, conferences have been held, and teachers have sought to expound and explain the great problem but all seemingly to little purpose. The question of *Indwelling Sin* is one which vitally concerns every saved soul. It cannot be reasoned away. It is a real, every day trouble. Every believer till the day of his death has a nature in him which is in direct and positive rebellion and opposition to God, and you can no more bring it into subjection to God's authority, or mend it, or sanctify it than can a serpent be turned into a lamb. On this Rom. viii. 7, 8, speaks positively and conclusively, and the experience detailed in chap. vii. 7-25 confirms it.

The old nature or sin in us is hopelessly corrupt and absolutely beyond improvement. When born of God a *new* life was given with corresponding qualities or characteristics, but the *old* life remained with its own characteristics. God in implanting the new did not remove the old, nor did he sanctify it. He left it where He found it.

Now were believers to accept this fundamental truth in practical christian life, half the trouble would be gone. For young Christians, starting to live for God, to walk in "newness of life" we would earnestly press this vital truth on their immediate acceptance. Do not seek by any means to improve the old nature.

THE OLD TROUBLE.

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It cannot be done, God has condemned it in Christ's sacrifice (Rom viii. 3) and "it is not subject to the law of God" *i.e.*, to His authority, "neither indeed can be" (verse 7).

Here, then, are two truths to start with.

(1). The old nature is ever in you till death or the coming of the Lord ; *that* is the moment of eternal separation between you and it.

(2). The old nature is absolutely incapable of improvement. "Flesh" it is (morally, we mean as in Gal. v. and Rom. viii.) and "flesh" it ever will remain ; it can never become spirit. Its characteristics are unchanged and must remain so for ever.

Now sin in us is not dead but scripture says, "reckon ye also yourselves to be dead indeed unto sin" (Rom. vi. 11) ; we dead to it, not it dead to us. But why does scripture read "reckon" ? Simply, because in point of fact, we are not dead. Were we *actually* dead, the word "reckon" would have no force. Here, then, is the ground-work laid of deliverance from evil ? no, but from its power, that is, deliverance from the *dominion* of sin. Sin and we shall part company at death. But we have present freedom from the dominion or authority of sin in us. It no longer controls us, or masters us, altho' it is within us.

How comes this about ? We are associated with Christ. He died *for* our sins, and in this there could be no association with Him. He died *for* us. But He also "died *unto* sin" (Rom. vi. 10) ; that is, to have nothing more to do with it ; in this respect we are dead with Him—dead to all He is dead to. Is

He dead to sin? So are we (Rom. vi.) Is He dead to the law? So are we (Rom. vii.) In the actual death of Christ He passed out of the scene where sin and law reigned. Now we, as associated with Him, are to *reckon* these things true, and to act practically upon the truth that we are dead with Christ. Blessed truth! Alas! unknown to many.

Now, our business as believers is to cultivate and strengthen the holy desires of the new nature. There is no struggling to die to the old nature, or seeking to make it die to you. Dead with Christ is a truth which faith accepts and acts upon, precisely in the same way that we by faith received God's testimony to the truth that Christ died for our sins.

The fruit of the Spirit should be sedulously cultivated (Gal. v. 22-23). The *existence* of the flesh in us need not hinder communion with God, but the *allowance* of it will.

If you have a thing to say, say it.
 If you have a debt to pay, pay it.
 Don't be ever waiting, dumb,
 For a fitter time to come;
 Do the thing and then you're free
 For the thing that is to be.

God never works only for to-day. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.

—Bishop Simpson.

IS A FRESH BAPTISM IN THE SPIRIT A SCRIPTURAL IDEA ?

IN 1 Cor. xii. 13 we read, "For in one spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free ; and were all made to drink of one Spirit " (R.V.)

Clearly, the baptism here referred to is not *water-baptism*, as that would involve an impossibility. How could baptism in water effect that living unity, one body ? Now let us clearly understand *who* is the baptiser ; *when* this baptism took place ; and *what* it effected. If we can give satisfactory answers to those questions, the difficulty in many minds is settled.

1. *Who* is the baptiser ? The authorised version of 1 Cor. xii. 13 reads, "*By* one Spirit are we all baptised," but the critical and correct reading is, "*in* one Spirit." "*By*" would make the Spirit the instrument in baptising, or in other words the baptiser. "*In*" means in the power or value of. Now if we read John i. 33, we will learn who the baptiser is, "Upon whom thou shalt see the Spirit descending and remaining on HIM, the SAME is HE which baptiseth with (or "*in*") the Holy Ghost." The Lord Jesus Christ is the baptiser as John thus emphatically asserts. The Lord, then, on high, and not the Spirit is the baptizer.

2. *When* did this baptism take place ? Clearly, not in the interval between the Lord's Resurrection and Ascension—a period of 40 days—for in Acts i. 5, we read, "John truly baptised with water, but ye shall

be baptised with the Holy Ghost not many days hence." These words were spoken, be it noted, *after* the Resurrection and before the Ascension; "the many days hence" evidently refer to the gift of the Spirit at Pentecost. As the body consists of Jews and Gentiles we are necessarily turned to Acts ii. and x., "the gift of the Holy Ghost" was poured out on saved Jews as detailed in the former Scripture, and on saved Gentiles as narrated in the latter passage, and we may remark that Acts xi. 15 connects the two events, "the Holy Ghost fell on *them* (Gentiles) as on *us* (Jews) at the beginning."

3. *What* was the result of this baptism? One body was the grand result. Believers previously were scattered abroad as so many units. There was no living organic body of a spiritual character before Pentecost. There were Children of God, of course, but not a hint in the whole of the 39 books of the former Revelation of a body on earth with its Head in heaven; no thought of believers united to each other and all united to Christ in heaven—their Head. Believers in O. and N. Testament times had and have Eternal Life—a life common to all saved people in all ages, but life neither unites to each other, nor to Christ. Union is by the Lord and in the power of the Holy Ghost. Scripture nowhere says, "we are united to Christ by faith." We repeat, union is in the power of the Holy Ghost.

Now a fresh baptism in the Holy Spirit is absurd, because *another* body there cannot be. As a result of the Lord's baptising *all* believers in the power of the

Spirit, a body was formed termed, "*one* body," hence there cannot be a second. Neither Paul nor the Corinthians personally shared in the outpouring of the Spirit at Jerusalem (Acts ii.), nor subsequently in the house of Cornelius (Acts x.), yet they and we were embraced in the effect, as 1 Cor. xii. 13 shows. Sealing with the Spirit is individual, and it is that, we judge, which puts one into the body; that is, there is a Spirit-baptised body on earth into which we are individually introduced by the sealing with the Spirit.

A fresh baptism of the Spirit is admissable. It was a corporate action, and its result is the existence of the one body on earth. It was not individual action at all.

THE PAST. THE PRESENT. THE FUTURE.

The past with all its woes and fears
Meet at the threshold of the morrow;
Then let us wile away our fears,
Nor yield to useless sorrow.
Why should our hearts with doubt be vex't,
Eternal Glory may be next?

With voice of thunder speaks the Law—
This do and live:
With still small voice the Gospel says—
Live first then give.

One loving, happy, present smile
Outweighs a thousand after years.
O give the bright, the sunny smile,
Nor wait for coming years.
Flowers given *now* are better far
Than *wreaths* upon the dead one's bier.

C. G. CHANDLER.

QUESTIONS AND DIFFICULTIES.

"COULD you, as a Christian, frequent the theatre?" Certainly not. We believe that the theatre makes for evil, and only evil. Let us refer to one fact which all may verify. In the illustrated advertisements of the plays, and in the photos of the actors, indecency is common, if not the rule. We positively assert that no modest woman would exhibit herself as these pictures show; nor would pure minded men and women place themselves in certain positions and attitudes common enough on the stage. Bring it home to yourself my friend: would you or would you not shrink from a public exhibition of your wife, your daughter, or sister, or other loved female relative in the position, and partly dressed as these pictures show? You would not. On, of course, higher and spiritual grounds we shun the theatre and other public amusements.

Without referring to correspondents by name we would remind them that they sing—

"His precious blood has spoken there,
Before and on the throne," again,
 "See sprinkled with the blood
 The mercy seat above."

yet no one supposes that literal blood has been sprinkled on and before the throne. The language of the type is written, spoken, and sung. But some have charged us with teaching that Christ has gone into heaven and there before and on the throne sprinkled His own *literal* blood. We hold no such idea and never did, nor does the venerable servant of Christ against whom these attacks are hurled. *We* speak and write the language of the type (Lev. xvi. 13); *they* sing it as above. It is wrong in us, but right in them! See also "*The Young Christian*" for August, 1898, for a further disclaimer on the same subject.

“What is it to be in Christ?” It is to belong to that spiritual race in which there is no distinction of sex (Gal. iii. 28). In Adam the natural race is so distinguished. In Christ the spiritual race there is no sex-distinction. In Adam is to be of his race—he the head. In Christ is to be of His race—He the head. If the respective heads and races are separately viewed all difficulty disappears.

SENTIMENTAL PEOPLE.

WE were reading lately of a Christian woman, who after writing a letter to a friend, bethought herself that she had not asked the Lord for a definite message for her friend. Taking up the letter, she closed her eyes, opened her Bible, and putting a hand on the opened page prayed for a definite message. Opening her eyes she read, “I had many things to write, but I will not with a pen and ink write unto you.”

Some years ago we were visiting a dying young believer. A Christian lady said to us: “Is there anything she needs?” “Yes,” we replied, “a bottle of wine would be most acceptable.” What was the answer? “I shall pray about it,” and while she prayed the dear young believer died, and when the bottle of wine was sent, our young friend had fallen asleep. We could enumerate other typical instances of a like character, but let these suffice.

Avoid these affectations; they manifest *unreality*. The Lord does not so lead His beloved people. We have met with a good deal of this spurious sentiment. If people would only be simple and real and not affect a spirituality which they do not possess, and which cannot be imitated, it would be well. Even unspiritual people can see thro’ these attempts to *be* what is *not*. Seek to be more Christ-like, but see that it is the Christ of the Gospels, and of the Epistles you have before you as your MODEL, and not a Christ evolved out of your feelings and sentiments.

THE SCARLET THREAD.

Two ladies were sitting together in a train in London. Said one, "I would go a great distance to hear a sermon in these days about the blood of Christ. I wonder why it is not preached now?" "Yes," said the other, "we sing it in the hymns, but we don't hear it in the pulpit." There is food for reflection in this. Are we losing sight of the scarlet thread which runs throughout the Bible? If so, we are losing the very clue to its teaching. The farewell counsel an old theological professor once gave to his class, would need to be recalled by many of our preachers and Sabbath-school teachers:—"Make much of the Blood, young brethren; make much of the Blood." From what we read in the Book of Revelation we learn that "the Blood of the Lamb" is the great theme among the saints in heaven. Surely it should be a familiar subject in the sanctuaries of God's people on earth.

J. M. E.

J E S U S.

Many names are dear, but His is dearer,
How it grows more dear as time goes on!
Many friends are near, but He is nearer—
Always what we want and all our own.

Jesus! Jesus! let us ever say it,
Softly to ourselves, as some sweet spell.
Jesus! Jesus! troubled spirit lay it
On thy heart and it will make thee well.

THE LORD JESUS.

THE Lord Jesus when transfigured on the Holy Mount had on His right hand and on His left, Moses and Elias, the most honoured ones of Israel. When crucified He had on His right hand and on His left, two of the dishonoured and degraded. What a lesson on the humiliation of love!

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2 SAMUEL gives the history of governmental power in the hands of David, *i.e.*, *beloved*. David's reign over part of Israel at Hebron, i.—iv. ; David king over *all* Israel ; Jerusalem ; Government ; and the ark of grace, v.—xii. ; Absalom, his doings and end ; David clears the land of his enemies, xiii.—xxiv.

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THE OLD TESTAMENT.

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JEREMIAH is both historical and moral in character and deals with Israel, Judah, and nations of the past and future. Moral appeals to the conscience of Judah, i.—xxiv.; Cup of Judgment drunk by all—Judah to Babylon; and the latter-day return of *all* Israel, xxv.—xxxiii.; The state of things in Jerusalem (xxxiv.—xxxix), and events after its capture xxxiv.—xlv.; Prophecies of judgment upon *upon the nations*, xlvi.—lii.

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HOSEA points out the sins of Israel and Judah; as also their future blessings. Prophetic symbols, i.—iii.; Moral appeals to Israel, iv.—xiv.

JOEL speaks of the day of the Lord (*judgment*), afterward the Spirit poured out upon all flesh—Pentecost being a sample (Acts ii.). The day of the Lord, Judah and the Gentiles, i.—iii.

AMOS declares the iniquities of Israel and the nations; at the close however, glory and blessing break out for all Israel. Judgment upon nations and, i., ii.; Wickedness of Israel, iii.—vi.; Judgment and blessing of Israel, vii.—ix.

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"POOR BIDDY."

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ZECHARIAH unfolds the scenes of the last days—Jerusalem being the centre of them all. Series of visions, i.—vi. ; Gentiles and Israel in relation to the latter-day, vii.—xiv.

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 "POOR BIDDY!"

THE greater part of the seventeenth century was a period of stern conflict in this country in more senses than one.

With its political conflicts we have nothing to do, except that we may say that in the providence of God we are greatly indebted to the uncompromising fidelity of the Puritans of this century for the liberty we enjoy to-day, for the free and unhindered circulation of the Word of God, and for the many blessings that this liberty has brought in its train.

It was a century, too, of mighty men ; men mighty in the Scriptures ; such men as Baxter, and Howe, and Bunyan, the influence of whose writings continue to this day. And some of them had to suffer much for their faithfulness, according to their light, to Christ and His Word.

There were others, too, who, though they were engaged in the political conflicts of the period, preserved their faith and were true to Christ. Such a man was Oliver Cromwell.

Various indeed are the views taken of the character and conduct of "The Lord Protector of the Commonwealth of England," according to the standpoint of

those who have formed their judgment of him. But he is best understood, I believe, by what he has left in writing, and the following extract from one of his letters to his son-in-law, Lieut. Gen. Fleetwood, will illustrate that, and may, I think, be helpful to some, who, like Cromwell's daughter "Biddy," suffer from a legal mind.

"Salute your dear wife from me, bid her beware of a *bondage* spirit. Fear is the natural issue of such a spirit:—the antidote is, Love. The voice of fear is: If I had done this, if I had avoided that, how well had it been with me!—I know this hath been vain reasoning; 'poor Biddy!'

Love argueth in this wise: what a Christ have I; what a Father in and through Him! What a name hath my Father; *Merciful, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin.*

What a nature hath my Father: *He is love*,—free in it, unchangeable, infinite! What a covenant between Him and Christ, for all the seed, for every one; wherein He undertakes all, and the poor soul nothing. The new covenant is grace—to, or upon, the soul; to which it, the soul, is passive and receptive." . . .

"This commends the love of God; its 'Christ dying for men *without* strength, for men whilst sinners, whilst enemies, and shall we seek for the root of our comfort within us? What God hath done, what He is to us in Christ, is the root of our comfort; in this is stability, in us is weakness. Acts of obedience are not perfect, and therefore yield not perfect grace. Faith, as an act, yields it not, but only as it carries us into Him, who is our perfect rest and peace; in whom we are accounted of, and received by the Father—even as Christ Himself. This is our high calling, rest we here, and here only."

C. B.

A ROUGH PROPHETIC PLAN.

RUSSIA, ETC.—NORTH.

RUSSIA or Gog (Ezek. xxxviii. ; xxxix.) is the determined antagonist, first of Judah restored to the land *and then of the whole nation*. Gog is also opposed to Egypt and to the Western Powers who politically support the restored Hebrew Commonwealth. The king of the North, then occupying the present Syrian possessions of the Sultan, will act in subordination to his great chief, head of the vast Russian populations. He shall come to an awful end. Isa. x. speaks of him as "the Assyrian"; Daniel as "king of the north," chaps. viii.; xi. He besieges and partly captures Jerusalem. Zech. xii., xiv.

JERUSALEM—EZEK. v. 5.

THE Western Powers—the Revived Roman Empire—makes an alliance with Judah restored in unbelief, and pledges protection from the great Northern Autocrat. The pledges are not fulfilled. The treaty is broken in the midst of Daniel's future week of seven years (chap. ix. 27) and a fearful outburst of persecution takes place which lasts three years and six months. The antichrist heads the ecclesiastical apostacy and has his seat in Jerusalem; the head of the Empire has his seat in Rome. There will yet be a highway from north to south. The western and eastern boundaries of the land during the millenium will be the Nile and the Euphrates—Gen. xv. 18.

EGYPT — SOUTH.

WEST — MEDITERRANEAN — WEST.

EAST — EUPHRATES — EAST.

QUESTIONS AND DIFFICULTIES.

OUR indefatigable questioner, W. E., enquires (1) as to the difference between Redemption and Atonement; (2) when the garments for glory and beauty were worn by the High Priests; and (3) as to the rulers referred to in Heb. xiii. 7-17.

Redemption changes the state entirely. Whereas it was one of bondage to Satan, it is now one of happy liberty, of joy in God and freedom to serve Him. Atonement is not merely the purging of our sins on the cross, and the endurance of Divine judgment justly due to us as sinners, but so satisfying the rigorous claims of God's throne by the presentation of the shed blood on high, that every believer has an immutable standing before that throne. The mediator, Moses, was needed to accomplish the former (Exod. xiv.); the High Priest, Aaron, could alone typically effect the latter. The redemption of the body is yet future (Rom. viii. 23); its present and abiding application so far as our sins are concerned is stated in Eph. i. 7. One who has written on these subjects helped us much by pointing out that while Israel was redeemed by *power*; the nation is yet to be redeemed by *blood*. We on the contrary, have been redeemed by *blood* and are yet to be redeemed by *power*. Things, too, are purchased but await redemption (Eph. i. 14).

There were two sets of pontifical garments: Holy garments for glory and for beauty (Exod. xxviii.), and which were worn on all occasions in which the priests ministered at the altar or in the sanctuary, save on the 10th day of the seventh month of each year. On that special occasion holy linen garments as specified in Lev. xvi. 4, were to be worn. In verses 23-24, of that instructive atonement-chapter we learn that the garments were changed. The linen ones left in the Tabernacle for another return of the solemn services

of that day a year hence, and "put on his garments," *i.e.*, those for glory and beauty.

There are rulers or guides in the Church of God. They are equally needed in the Church as in the world. Lawlessness and general contempt of authority—spiritual and civil—is a terrible evil and is the sure precursor to the coming apostacy. We welcome ecclesiastical authority. It is of God. The rulers referred to in Heb. xiii. 7, had formerly laboured amongst the saints, but had passed away to their rest and reward; they were not to be forgotten, but to be lovingly remembered. Those mentioned in verse 17 were then alive and labouring amongst the saints. Their's was spiritual rule, bringing the Word of God to bear upon the conscience and themselves setting a godly example before all. We have such men amongst us; not ordained for we lack the necessary authority to do so. To all such the general body of the saints should submit, and esteem highly in love.

COUNSELS TO CHRISTIAN WORKERS.

To Evangelists.—Your work is in the world. The limit of your commission is "every creature." Your motto is "Christ and Him crucified." Perhaps you are labouring amongst the slums in the city, or to the cushioned-pew hearers in church or chapel, or addressing a company in a theatre, hall, or meeting-room. It is all the same, you want souls for Christ. Preach *Him*, preach the Gospel. Proclaim its facts as stated by Paul—the death, burial, and resurrection of Christ—make much of these facts. Do not dwell exclusively on the love side of the truth. God is intolerant of evil. He is light as well as love. Speak plainly to men about the judgment of sin in the cross, and its judgment, too, in the lake of fire. Do not preach election, leave that to the teacher. Press the immediate responsibility of believing on Christ, and plainly tell your hearers they will be damned if they die in

their sins. Avoid witticisms; they may win you a cheap and momentary popularity, but perhaps to the eternal ruin of some of your hearers. Speak with simplicity. Speak the language of the people and do not ape the rhetoric of the Academy. Speak with an earnestness born of the solemnity of your subject. Look for immediate results, but do not be disheartened if the congregation is a small one and none decide for Christ there and then. Do not allow the cavils of some, the criticism of others, or the luke-warmness of professed friends to turn you from your work. Never allow money considerations to influence you in the slightest degree. Above all things spend much time on your knees wrestling with God, first for yourself, and then for your hearers, and in all the details of your work see that the written Word is your sole authority, that *it* governs all.

To Sunday-School Teachers.—You are sowers; you shall be reapers soon. It is trying work and one demanding much patience. As a general rule we consider well-taught Christian women make the best teachers of the young. We regret exceedingly that the good old practice is dying out in some schools known to us, *viz.*, the repeating of texts by the children. We would earnestly urge Sunday-school teachers all over the land, to labour in making the Bible known and valued by the rising generation. Encourage your scholars to learn texts of scripture, and hymns next. We are quite in accord in offering rewards to those who learn correctly portions of Scripture. Try and combine firmness with gentleness, and control the children. If you cannot do this latter, better give up the work and take up some other department of service. Lawlessness in Sunday-schools must be checked, but love and interest does a great deal. Win the children, take an interest in them and above all things seek in prayer, conversation, and teaching their salvation.

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Mar. 25th, 1899.

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C O N T E N T M E N T.

"I SHALL be eighty-five next birthday and I was never so happy before in all my life." What happy person uttered these words? Some one may say the speaker must have been in easy, comfortable circumstances, and surrounded by friends, surely! No, dear reader, nothing of the kind. It was an aged saint of God who spoke thus; living alone in one small room in a small country village, three miles from an adjacent town. Very poor as far as this world is concerned, but "rich in faith." She has but half-a-crown a week coming in regularly, and out of that, one shilling goes for rent, but she says if any poor creature ever proved the goodness of God, it is she. "I often get very low"—as to means she meant—"but then God sends me just what I want, I haven't to tell Him even, He knows. I don't think I am wrong in telling you all this, it is only that others may be encouraged to trust Him too."

She has been very ill from heart weakness, and is quite deaf, and has to use an ear-trumpet: but not a fear of any kind disturbs her. She says, "I think as I lie down at night, what if I should wake in the glory! What a wonderful change it would be!" She has no outward fellowship with the saints, as she is confined to her room; and like most of our villages this one lacks earnest Christian workers.

Oh! why do evangelists and teachers concentrate all their energies in towns when the villagers are starving? And why do not Christian ladies visit the cottages, instead of going out of their sphere to preach

to large congregations in towns, where there are already plenty of workers? But though not able to meet with the Lord's people, she says, "I always think of you on Lord's-day morning, and my heart goes up to God for you." She seems to have such an abiding sense of the Lord's presence, and her face shines with joy. It does one good to spend half-an-hour with her. One learns that we have to do with the same God now, who could enable His servant of old in the prison at Rome to write to the saints at Philippi that he had learnt, in whatsoever state he was, therewith to be content, and tell them to rejoice in the Lord alway. "I have learned the secret," he said, for so the Revised Version renders it, "both to be filled and to be hungry, both to abound and to be in want." That aged saint in her lonely room has learnt the secret of how to suffer need gladly. "God has cared for me up to this time," she said, "and He will till the end for He has said, 'I will *never* leave thee nor forsake thee.'"

Have we in any measure learned this wonderful secret? It is easy to talk about it and enjoy it in theory, but it is only in time of testing we prove how much we have really learnt. There are other ways of learning how to be abased besides being brought into straitened circumstances like the old lady of whom we have been writing. It does not come to us by intuition; even the apostle has to say, "I have learned." Are we willing to learn it? It is well worth learning surely. It is in proportion as we are able to say with that same apostle, "For me to live is Christ," that we shall be able to say with him, "I know how to be abased and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him which strengtheneth me," Phil. iv. 12-13, (R.V.)

S. B.

THE OLD MAN AND THE NEW MAN.

1. The *old* man has been crucified with Christ (Rom. vi. 6). Now we understand the old man to signify the old nature as displayed in one's life and ways in our unconverted state. But if the old man has been crucified with Christ, surely, then, it no longer exists. Is this so? Now carefully note that scripture does not say, "our old man is *dead*," or, "our old man is *gone*," or, "our old man *no longer exists*." There is sin in us, 1 John i. 8 expressly asserts it. The advocacy of Christ for our failures supposes it (1 John ii. 1). The feet washing of John xiii. would otherwise be a service devoid of all meaning. Scripture and everyday experience confirm the fact, that each and all believers have sin *in* them, and which does break out now and again.

The old man *crucified* is consistent with all this. But the old man dead or gone, or non-existent is a flat contradiction to fact and scripture. Now, "crucified" conveys a judicial thought, and intimates that God has subjected the old man to judicial action or dealing. It is hateful to Him as it will *not* be subject to His authority (Rom. viii. 7). What, then, remains? If the old man determinedly sets itself up in direct opposition to God, to all that is holy and good, and cannot possibly be improved in its character and actions—as bad and rebellious in a Christian as in an unconverted person—what could God do but to condemn it, and submit it to the action of Divine judgment, which however, has not terminated its existence.

Then in Eph. iv. 22; and Col. iii. 9, we are said to have put off the old man, and, of course, all that belongs to it. When we were converted this took place. We then put off the old man as we put off an old garment. The old life with its sins, its pleasures, its tastes, its habits were thrown aside—a life which should never be resumed.

2. The *new* man has been put on (Eph. iv. 24 ; Col. iii. 10). The *old* coat has been discarded. The *new* coat is now worn. But where can I find the new man patterned ? In the path of Jesus on earth (Eph. iv. 21 ; 1 John ii. 6). We are to walk as He walked, to live as He lived. We do not mean that you are to do the actions that Jesus did, that is an impossibility. But His character is to be displayed by us as believers. The characteristics of the *old* man are stated in Col. iii. 5-8. The characteristics of the *new* man are enumerated in Col. iii. 10-14.

The theatre is food for the *old* man.

The novel is food for the *old* man.

The Bible is food for the *new* man.

The Prayer-meeting is food for the *new* man.

QUESTIONS AND DIFFICULTIES.

IN our judgment intemperance is the curse of these lands, and simply and only an unmitigated evil. We should rejoice were every "spirit shop" closed, but we fear that will not be. The temperance cause has been thrown back by the new move on the part of the great Brewers and Distillers who have turned their businesses into public companies, and so, for gain, large numbers of people in middle-class society have shares in these undertakings. Look up the lists of shareholders and you will be surprised at the large number of clergymen, ministers, and religious people whose names appear, and thus connected with the drink traffic. Shame to them !

We do not ourselves actively move in the temperance cause altho' our warmest sympathies turn in that direction. It is reserved for the Lord to clear His kingdom of "all things that cause stumbling" (Matt. xiii. 41, R.V.) Time is too short to engage in the work of reforming persons and things. The gospel proposes salvation, not reformation. But drunkenness

is a crying and growing evil, and why Christians should lend themselves to the increase of this terrible traffic—directly or indirectly—is beyond our comprehension.

O for the clear and clean cut of early apostolic times! No tampering with evil! No palliation of wrong! Sin is sin, and worse when practised by a Christian, than by a mere worldling. We would earnestly entreat every Christian to be MOST CAREFUL in the use of that which is ruining thousands—soul and body. Whether, however, you make men sober by Act of Parliament, or moral suasion, you leave them where you found them, *lost before God*. We go with the gospel to the world, and *that* saves soul and body. We could say more, but our correspondent may rest assured that our fullest and warmest sympathies are with every party in seeking to benefit men and create happier households; altho' we cannot ourselves join in any of these movements, yet we trust we do not quite neglect Gal. vi. 9-10.

WHAT IS IT TO BE A CASTAWAY.

1 COR. IX. 27.

A CLERGYMAN, a minister, a preacher, a sunday-school teacher, a tract distributor, a missionary, or a church official even of the highest order, might be finally and eternally rejected, or become a castaway. A professed servant of the Lord is not necessarily a Christian or a true child of God (Matt. vii. 15-23). The ranks of the ministry are entered by many who are not saved men. Now the question which Paul deals with is the question of public service and not that of salvation. He regards *Servants* not *Christians*, although of course all the former should be children of God, but such is

54 WHAT IS IT TO BE A CASTAWAY?

not the case. The evidence of life in the preacher should be shown by godly ways, by a good life ; where this did not exist the preacher would find himself lost, utterly rejected or castaway. His service, or preaching could not save him. If a godly life was conspicuous by its absence, then it would manifest that life was not in the preacher, and utter rejection must be the inevitable consequence. . The connection between a godly life and its glorious end is an important point and but too little insisted upon.

But it may be said that Paul affirms of himself the possibility of being a castaway—"lest I myself should be a castaway." Not so. He had just said, "I therefore so run not as uncertainly." He himself had no fear, not the slightest, as he contemplated the future ; see also Phil. i. iii. But he also adds, "so fight I, not as one that beateth the air." The solemn character of the work was ever before the soul of the apostle—*that* prince of saints and servants. He had no fear whatever of the issue.

But in order that the Corinthians might see the terrible evil and peril of preaching without an exercised conscience as to one's ways, he transferred the then and present state of things to himself, that its full gravity might be seen ; see chap. iv. 6. We repeat, every *professed* servant of God and of Christ shall be a castaway, if in the prosecution of his service there is no self-restraint, no godliness in the life—the proof that the servant is not a true child of God.

A Servant may become a castaway.

A Christian never can become a castaway.

DEAR MR. EDITOR,

I was glad to see in your last No. of the "Young Christian" that you set in the light and language of Scripture, how the believer receives power over sin within. We *have died* to sin with Christ. Such is God's written declaration to His saints, and following on that *fact* we are taught to reckon ourselves *dead* to sin and alive to God in Christ Jesus.

Some very strange statements have been scattered abroad lately. One writer tells us that in his meditations (on Scripture?) he was led to see as never before that baptism by water was the burial of the old man, and in order to be valid must be an act of faith on the part of the one baptized. Scripture tells us that *we* are buried with Christ by baptism unto death (Rom. vi. 4) and again, buried with Him (Christ) in baptism wherein also *we* are risen with Him (Col. ii. 12.)

A second statement made in a gospel paper which 'scatters' much good seed I readily admit, we find the editor inserting a small paragraph wherein it is stated as regarding the Christian that his sins and himself too were put away from the Eye of God for ever. Where within the covers of that wondrous book called the Bible is there such a statement that it is a step in the path of the Christian when he learns that *himself* has been put away from the Eye of God? The person who has been forgiven is the same person who will be in the company of the Saviour for ever. Not put away! No! No! but *brought nigh* by the Holy One dying.

Yours in Christ,

14/3/99.

D. S.

ETERNAL LIFE.

1.—PROMISED.

In hope of eternal life which God that cannot lie promised before the world began, Titus i. 2.

2.—BELIEVERS HAVE IT.

He that believeth on Me hath everlasting (or eternal) life, John vi. 47.

3.—IT IS A GIFT.

The gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23.

4.—ITS GROWTH.

He that eateth Me, even he shall live by Me, John vi. 57.

5.—ITS FUTURE ENJOYMENT.

We believe that we shall also live with Him, Rom. vi. 8.

9.—ITS PERFECT MANIFESTATION.

The life was manifested and we have seen it and bear witness, and shew unto you that eternal life which was with the Father and was manifested unto us, 1 John i. 2.

The foregoing are simple texts of which others may be gathered under their respective headings. Eternal life is a study for one and all, for young and old.

PROPHETIC QUESTIONS.

1. Is a second and personal return of our Lord from heaven taught in the Bible?

Yes. It is a truth interwoven in the very texture of the Word of God. Hundreds of passages speak of it. Whole books treat of it, as the 16 prophetic writings—Isaiah to Malachi; it is also the main theme of a considerable portion of the Book of Psalms. In the New Testament, the Thessalonian Epistles, and The Revelation especially, are full of it. Compare two distinguishing portions, Zech. xiv. and 1 Thess. iv.

2. Does the Lord not come at the great and final Judgment of the dead, Rev. xx. 11-15?

No. Read the passage carefully and you will see that there is neither a *coming* by Him, nor a *going* to Him by us; further, that the final judgment is one which contemplates the wicked only, and takes place *after* the 1000 years' millennial reign.

3. When shall the Lord return from Heaven?

We cannot say, as neither time, nor season, have been revealed (1 Thess. v. 1); while the day and hour are alone known to the Father (Mar. xiii. 32).

4. Cannot you fix an approximate Date?

No. We utterly reject speculation and guess work.

5. Why is the date of the Lord's return withheld?

That as Christians we might be found momentarily waiting, watching, looking for Him, and trimming our lamps. 1 Thess. i. 10; Luke xii. 35-44; Matt. xxiv. 42-44, xxv. 7.

6. Are there signs given indicating the near Return of the Lord?

Yes. And we may look *at* signs, while not looking *for* them. Scripture points to certain moral and pol-

itical signs. Luke xxi. 25-28; Jude 14-18; Matt. xxiv. 32-33; 2 Peter iii. 3-4.

7. What is the first object in the Lord's Personal Return?

To translate all true believers to His Father's house (John xiv. 2-3) and subsequently to the Kingdom (2 Tim. iv. 8).

8. Is the coming referred to in Zech. xiv. 4-5 the same as in 1 Thess. iv. 15-17?

No. The coming or presence of the Lord is a general term. The coming in these texts are at different times, for different purposes, and to different places. The *prophet's* reference is to the descent of the Lord to the literal Mount Olivet, for the deliverance of the Jews and accompanied with all His heavenly saints and angels. The *Apostle's* reference is to the descent to the literal air, to receive all real believers who shall be caught up in the clouds to meet Him there. This latter event is one prior to the other. Before He comes *with* (Zech. xiv.), it is evident He must first come *for* His people (1 Thess. iv.) The word "coming" is applied to both events.

9. Where is the truth of the Lord's Return for His people taught in the Old Testament?

There is no hint of it in the Old Testament. The translation of all believers to Heaven—the raised dead and changed living—is a New Testament truth and one of special revelation. "Behold, I show you a mystery." (1 Cor. xv. 51): "this we say unto you by the Word of the Lord," (1 Thess. iv. 15).

10. Where is this special aspect of the Coming first taught?

In John xiv. 3, "I come again and receive you unto Myself." Here, the fact simply is stated.

PROPHETIC QUESTIONS.

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11. Where are we furnished with Details of this Event?

In 1 Cor. xv. but more fully in 1 Thess. iv. 13-17.

12. Name the Order of Events?

First, the Lord shall descend from Heaven with a shout to wake up His saints. *Second*, "the dead in Christ shall rise first," i.e., before the living believers are changed. *Third*, all saints alive on the earth at that moment shall, with the raised dead, be changed into the physical and moral likeness of Christ (Phil. iii. 21; 1 John iii. 2). *Fourth*, both classes shall be caught up together in the clouds—mode of conveyance. *Fifth*, the meeting or trysting-place between the Lord and His saints is the air. But while the foregoing is the order all shall be accomplished in the "twinkling of an eye."

13. Who are embraced in the expression "The dead in Christ?"

All the righteous dead from the days of Adam—all who belong to Christ, (1 Cor. xv. 23).

14. Who are embraced in the expression "The First Resurrection?"

All true believers who have died, or shall die. "The first resurrection" began with Christ "the first fruits," (1 Cor. xv. 23) and is finished on the eve of the introduction of the millennial reign, by the resurrection of future companies of martyrs (Rev. xx. 5-6).

15. Will all God's people—dead and living—be translated at the Coming?

Yes. Every one. As to the living: see 1 Thess. iv. 15; John xi. 25; as to the dead: see verse 16 of 1 Thess. iv. and John xi. 26. The terms used explicitly forbid exception.

- 16. Do the words "unto them that look for Him shall He appear" (Heb. ix. 28) imply that some believers may be left behind?**

Certainly not. Every true believer is looking for Him to come; the time and way are not at all in question, but simply the fact. Wherever there is heart-affection to Christ, His coming or presence is desired.

- 17. When all believers are removed from the earth who will then carry on the testimony to God and the Truth?**

The Spirit of God will act in sovereign grace from Heaven as of old. He will convert and raise up a true witness for God amongst Jews and Gentiles, Rev. vii.; Matt. xxiv. 14; Dan. xii. 3, etc. But by what means this will be effected we are not informed; then these witnesses shall preach the Gospel of the Kingdom to others, many of whom shall be saved and thus swell the witnessing company on earth.

- 18. What will be the length of Time, and what the principal Events between the Translation to Heaven and the subsequent Return?**

The interval will be one of at least seven years, covering the last week of Daniel's celebrated prophecy of 70 weeks or 490 years (Dan. ix.) The principal events are as follows:—the national Restoration of Judah to Palestine; the resuscitation of the old Roman Empire; the rise and reception of Antichrist amongst the Jews as king and false prophet; the erection of a Temple and the revival of Judaism; the unparalleled tribulation which will continue three years and six months; awful conflicts between the West and the East in connection with the Jews—Rome (political) will be opposed to Gog or Russia; outbursts of deadly hatred against the saints of God—their blood shed as water, and Jerusalem more than once besieged.

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WALTER SCOTT,

53A PORTLAND ROAD, NOTTINGHAM.

ON APOSTACY AND BACKSLIDING.

"FOR it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost. And have tasted the good word of God and the powers of the world to come. If they shall fall away to renew them again unto repentance seeing they crucify to themselves the Son of God afresh and put Him to an open shame" (Heb. vi. 4-6).

Do these solemn verses apply to backsliders or to apostates? If their application to backsliders is clear and indisputable, then Peter and the great mass of saints including, we fear, the writer and Christian reader are hopelessly lost. "It is impossible to renew them again unto repentance." But is it so? Do these solemn words and warning with which we couple Heb. x. 26-31 really contemplate true saints of God?

There is no recovery for the persons in view in these passages. But backsliders *are* restored. The Lord said to Peter, "I have prayed for thee that thy faith fail not" (Luke xxii. 32), and the apostle John writes to believers in these terms "My little children, these things write I unto you that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 Epistle ii. 1). So the most ample provision has been made for all our continual failures.

Now Judas and Peter were both professed servants

of the Lord Jesus Christ, but the former turned out an apostate, the latter a backslider. Judas never really loved Christ. He was not born of God. Was not a converted man at all. His apostleship could not save him. Peter denied his master, but Judas sold Him. There is not a saint on earth who would sell Christ for 30 bits of gold. We go further, however much decline may mark the heart or life of a child of God, to whatever lengths of evil his lusts may lead him, still like a magnet the new nature turns to Christ and he would not give up Christ deliberately and in will, for a thousand worlds. There was no spiritual life in Judas.

Now an apostate is one who abandons Christianity, who gives it up *in toto*, not one who declines in it, but one knowingly and deliberately who gives up Christ, the Cross, and the Bible. For such there is no hope. If you deliberately choose Mahomet instead of Christ the *only* Saviour, and the Koran instead of the Bible the *only* revelation of God, what remains? God has nothing else to save you; no one else to redeem you. It is like a man in a burning house kicking away the fire escape—his only safety.

Now the persons to whom the apostle wrote were Jews who had abandoned Judaism for Christianity, many of whom were on the eve of turning back to the former discarded system. If they rejected the Person and doctrines revealed in Christianity and returned to Judaism which *had* crucified Christ, what would they be doing? "crucifying to themselves the Son of God *afresh* and put Him to an open shame."

What horrible depravity! They would again imbrue their hands in the blood of God's Son! Such persons saved people! perish the thought! Get the thought impressed upon the soul that these verses have no direct application to your case. They are exceedingly solemn verses, and in light of their unusual gravity we would earnestly warn our readers, young and old, not to tamper with the SOUL DESTROYING ERRORS OF MODERN SCEPTICISM. The Denial of the Atonement is rampant. It is fashionable to view it as a noble deed of self sacrifice *for imitation*. THE DENIAL OF THE SUBSTITUTIONARY SACRIFICE OF CHRIST ON THE CROSS FOR OUR SINS stamps the men who hold it as enemies of Christianity, as lost, as unsaved, doing Satan's work, and sure to spend eternity with him in the lake of fire, unless God in Sovereign grace saves them in time. We write plainly so as not to be misunderstood. Where is the blood of Christ declared? In how many pulpits and printed sermons is the old Gospel unfolded? The preaching of Paul to the Corinthians is as needful to-day as ever: but where is it preached? "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand: By which also ye are saved if ye keep in memory what I preached unto you unless ye have believed in vain. 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" (1 Cor. xv. 1-4), and this is the Gospel—the *very same* we have preached for 40 years and more—which is "the power of God unto salvation to every one that believeth" (Rom. i. 16).

(*To be continued, D.V.*)

LOVE ONE ANOTHER.

SOME time ago a soldier was giving an address to some Sunday School children, and he sought to show them how they might be soldiers of the Lord Jesus Christ. Amongst other questions he asked what the uniform of Christ's soldiers was. On not getting a reply he said he thought speaking and preaching for Christ was the uniform. Some of the teachers and older scholars not being satisfied with that explanation thought the subject over, and one of them remembered the words of the Lord Jesus, "By this shall all men know that ye are My disciples, if ye have love one for another" (John xiii. 35.) It had been suggested that the armour of God, (Eph. vi. 11-17), was the uniform, but armour is needed for fighting; the uniform shows what regiment the soldier belongs to. Well, Christ's soldiers should be characterised by *love*. In very early days it was said, "see how these Christians love one another!" Is it so to-day? Alas, how little is love displayed! If we read the thirteenth chapter of the first epistle to the Corinthians how we must feel condemned when we measure our conduct one toward another by it. How ready we are to find fault with, and criticise one another.

It was said a short time ago to the writer, that young people are more apt than older ones to criticise others and talk of their faults. There may be some truth in the remark, but surely we are all, old and young, guilty in this respect. How ready we are, most of us, to see and speak of the failures of others, and how little conscious of the mischief we often do. The temptation is great sometimes in our social gatherings, to speak of this or that in others which

try *us*, because we are all different. God would have it so, He has made no two animals or plants quite alike, and other's weak points try us as ours do them. But is it becoming to saints? Is it what pleases Christ? *If it is actual sin in another then surely that should call for sorrow, and lead us to the Lord about it, not to make it a subject of idle gossip and fun.*

Many year ago a young lady, known to the writer, about seventeen or eighteen years old, was on her death-bed. She knew the Lord Jesus and was happy in the thought of going to be with Him; but she said there was one thing that grieved her so much she could not forget it; and that was the way she had so often spoken of the Lord's people, and even made fun of them. It caused her real pain although she knew all was forgiven. It was never forgotten by the writer who has often been deterred from joining others in making fun of some peculiarity in another, or discussing their failings, by that remembrance; and now feels, perhaps, that the relation of the fact may lead others to think before they make fun of any of the Lord's people, or talk over their failings. We want to keep before us the thought of how dear to Christ is even the simplest or weakest believer in Him. And to remember, too, that He takes notice of how we treat His people, and counts what we do to them as done to Him. "Inasmuch as ye have done it to one of the least of these, My brethren, ye have done it unto Me," are His own words. And He said to Saul of Tarsus, "Why persecutest thou Me?"

What we all want is more occupation with the Lord Himself, and to be in the conscious enjoyment of His love in our own souls, then we shall be going out in love to others; *whether His own who are so dear to Him, or to lost sinners around to seek to win them for Him.* Thus shall we *show* we are His disciples.

S. B.

BIBLE QUESTIONS.

G. C., asks several questions :—

1. IS APOSTOLIC SUCCESSION A TRUTH OF SCRIPTURE?

There is not a trace of it in the Word. The only successors Paul writes of are "grievous wolves," who would by no means spare the beloved flock of God (Acts xx. 29). Peter writes, "I will endeavour that ye may be able after my decease to have these things always in remembrance" (2 Epistle i. 14-15.) How? By appointing a successor or successors? Not the least hint of such a thing in the Word of God. Where is this bulwark of papal superstition to be found in Scripture? Apostles were appointed by Christ and not by each other.

2. IS IT RIGHT IN CHRISTIANS TO VOTE AND DABBLE
IN POLITICAL AFFAIRS?

We have no hesitation in answering this question with an emphatic, *No*. We are regarded here as strangers and pilgrims—passing through the world. Our home is above, our kingdom before us. In the Lord's prayer (John xvii. 14, 16), the repeated declaration ought to settle the question of the believer's relation to earth's politics: "*They are not of the world, even as I am not of the world.*" Did the Lord meddle with the governing authorities in His day? Did He take part in revolutionary movements? Did He seek to improve the laws, or in any wise identify Himself with political parties or interests? Certainly not. "My Kingdom," He said, "*is not of this world*" (chap. xviii. 36). Christ's relation to the world's politics determines ours.

3. WHAT ARE WE TO UNDERSTAND BY "MANY
MANSIONS?"

"Mansions" scarcely conveys the thought intended by the Lord, "abodes" or "abiding places," see margin of John xiv. 2, R.V. The Lord had been intimating

to His disciples His early departure from them—preparing them for it. He was going back to heaven—His Father's house. *There*, He says, are many abodes. There is room for all, for you as for myself. He is not *now* preparing a place above. He said, "I go to prepare a place for you." It is prepared. The abodes are ready.

4. ARE DREAMS TO BE RELIED ON ?

God has again and again spoken to His people in dreams (Gen. xxxvii. ; Matt. ii.), and to unbelievers as well (Dan. ii. ; Matt. xxvii. 19). But dreams are not God's ordinary way of speaking to men now. We have God's mind made known in the Scriptures. But we dare not say absolutely God does not now speak to His creatures in dreams. In general, dreams are the result of a disordered stomach and have not the slightest spiritual significance. "Your *young* men shall see visions, and your *old* men shall dream dreams" (Acts ii. 17). Why the distinction ? Because the old men are supposed to be characterised by matured wisdom and sound judgment, and hence more reliable in interpreting dreams. The visions beheld by the young men tell their own tale.

WHAT WE ARE AND HAVE.

- Our *Sinnership*.—Rom. iii. 9-19 ; Eph. ii. i-3.
- Our *Standing*.—Rom. iii. 25, 26 ; 1 Cor. xv. 1-4.
- Our *Salvation*.—Eph. ii. 4-9 ; Titus ii. 11.
- Our *Saintship*.—Rom. viii. 27 ; Eph. i. 15.
- Our *Perfection*.—Heb. x. 14 ; Col. ii. 10.
- Our *Portion*.—Heb. xi. 40 ; Eph. i. 3-14.
- Our *Rank*.—Rev. i. 6 ; Rom. viii. 17.
- Our *Dignity*.—1 Cor. vi. 2, 3 ; Rev. xx. 6.
- Our *Service*.—Luke xxii. 24-27 ; Rom. xii.
- Our *Worship*.—John iv. 21-24 ; Heb. xiii. 15-16
- Our *Hope*.—John xiv. 1-3 ; Titus ii. 13.
- Our *Glory*.—John xvii. 22-24 ; Rev. xxi.

GOING DOWN.

SOME years ago a gentleman travelling near a mountain was interested in watching two goats who were approaching each other from opposite directions but on the same narrow path. On and on they came, nearing each other, till at last they stood, their two heads close together, apparently considering the situation. It was a moment of intense interest. If one attempted to pass the other it must be dashed to pieces. So narrow was the path if one attempted to push the other it might be fatal to both. At length the watcher was highly gratified by seeing one of the goats drop on its knees, the other then walked over the prostrate form and both went on safely. Here is a lesson for Christian brethren, a lesson taught, too, in many ways. He that humbleth himself shall be exalted. We cannot pass each other at the cost of wounding and mangling loving hearts. We dare not push each other, for woe to him thro' whom the offence cometh. One must go down. Which shall it be? There is no disgrace in going down, there is perfect safety and blessing, for He being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, but humbled Himself, wherefore God also hath highly exalted Him, Phil. ii. 6-8. Brethren we cannot go too low for His grace.

C. G. C.

THE MANNA AND THE WATER.

THE manna and the water—*Christ* and the *Spirit*—were given to Israel in the wilderness, not to take them out of trouble, but to sustain them in it, and to impart strength and joy in the way. Exod. xvi. and John vi. shew *Christ* as the manna; while Exod. xvii. and John vii. give the *Spirit* as the water.

THE THREE PILLOWS.

WHEN I visited one day (says the Rev. E. Paxton Hood), as he was dying, my beloved friend Benjamin Parsons, I said :

“How are you to-day ?”

He said :

“My head is resting very sweetly on three pillows—infinite power, infinite love, and infinite wisdom.”

Preaching in the Canterbury Hall in Brighton, I mentioned this some time since ; and not many months after I was requested to call upon a young woman apparently dying.

She said “I felt I must see you before I die. I heard you tell the story of Benjamin Parsons and his three pillows ; and, when I went through a surgical operation, and it was very cruel, I was leaning my head on pillows, and, as they were taking them away, I said, ‘Mayn’t I keep them ?’ The surgeon said, ‘No, my dear, we must take them away.’ ‘But,’ said I, ‘you can’t take away Benjamin Parsons’s three pillows. I can lay my head on infinite power, infinite love, and infinite wisdom.’”

PRACTICAL AND IMPORTANT.

“*Dead with Christ ;*” therefore necessarily dead to all *He* died to ; “*risen with Christ ;*” therefore risen to all *He* rose to as man. God deals with the roots of what we were and are—*Dead to sin and alive to God.*

THE ANIMAL KINGDOM.

THAT interesting department of natural history—zoology, thus classifies the animal kingdom ; *first*, land mammalia ; *second*, birds, or all kinds of flying fowl ; *third*, reptiles or creeping things ; *fourth*, fishes ; and *fifth*, invertebrates. These distribution of animal life are most useful when scientific accuracy is required ; but to a general reader, and for all practical purposes the scripture classification is amply sufficient, as, *first*, marine creatures ; *second*, winged and flying fowl ; and *third*, land animals. We have the seas, then heaven or the air, and lastly the land respectively stocked with life (Gen. i. 20-25). This is the order, too, observable in modern geological research.

J E W I S H T I M E.

NIGHT.

First Watch, Evening	-	-	-	6—9	p.m.
Second Watch, Midnight,	-	-	-	9—12	p.m.
Third Watch, Cockerow,	-	-	-	12—3	a.m.
Fourth Watch, Morning	-	-	-	3—6	a.m.

D A Y.

Third Hour,	-	-	-	-	6—9	a.m.
Sixth Hour,	-	-	-	-	9—12	noon.
Ninth Hour,	-	-	-	-	12—3	p.m.
Twelfth Hour,-	-	-	-	-	3—6	p.m.

In the Eastern world the *evening* and the morning constituted the day (Gen. i.) This borne in mind will afford a clue to the solution of many chronological difficulties.

THE LANGUAGES IN WHICH THE BIBLE WAS WRITTEN.

THESE were the Hebrew and the Syriac or Aramean in the Old Testament, and the Greek in the New. The Hebrew of Moses, of Abraham, of Isaiah, was probably the primitive language of man—the language of Adam. The Syriac is more generally termed the “Aramean,” from Aram, the Bible name of Syria (Gen. x. 22-23), sometimes also called, but erroneously, “Chaldean,” that being a dialect peculiar to the learned in Babylon (Dan. i. 4). The Syriac was the tongue spoken by the Assyrians who destroyed the kingdom of Israel, and of the Babylonians who destroyed Judah. The several instances in which this language is used in the Old Testament are, *first*, Jeremiah x. 11, in which the triumphing heathen are abruptly informed that their Gods are doomed to utter destruction; *second*, Ezra. iv. 8 to vi. 18, and vii. 12-26, in these portions the haughty Gentile conquerors of Judah are informed in their own language of Jehovah’s abiding interest in His people, although but weak and few in number, having just emerged from their long captivity; *third*, in Daniel ii. 4 to the close of chapter vii., here the rise, progress, and total destruction of Gentile power are divinely sketched, and thus they are left without excuse.

The Hebrew tongue, Acts xxvi. 14, and the various Hebrew words and expressions, such as in Mark v. 41; vii. 34; xv. 34, spoken by Christ; also John v. 2; Rev. ix. 11, must not be understood to mean the

72 THE ORIGINAL HEBREW AND GREEK MSS.

original Hebrew language, but simply that *then* spoken by the Jews. In general, the Lord and the Apostles spoke the common tongue—Greek. The exceptions we have indicated, as also Paul's address on the Castle stairs at Jerusalem (Acts xxii.), were in the Syriac tongue. The whole of the New Testament was written in Greek. John, Paul, James, and Luke wrote it.

THE ORIGINAL HEBREW AND GREEK MSS.

WE are thankful that the original MSS.—Hebrew and Greek—which proceeded from the inspired penmen are *not* in existence. Men would worship them, as Israel did the brazen serpent, type of salvation by Christ (2 Kings xviii. 4), and as the devil sought possession of the body of Moses (Jude 9), no doubt for a similar purpose. The original Pentateuch was in existence about 800 years after Moses (2 Chron. xxxiv. 14). Probably the *early* books of the Old Testament perished in the Chaldean destruction of Jerusalem and of the temple (in which the sacred records were preserved) 588 B.C. The *later* books were most likely destroyed during the reign of Antiochus Epiphanes of infamous memory. Under the reign of Diocletian numerous MSS. of rare value, and probably the original books of the New Testament, were committed to the flames; this, the hottest and last of the imperial persecutions, lasted just ten years, from A.D. 303-312. The oldest existing Greek MSS. date from the era of Constantine the successor of Diocletian.

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HOW AND WHERE DO WE LIVE.

EVERY believer on the Lord Jesus Christ has a grand mansion to live in (John xiv. 2), a vast fortune to spend (Eph. i. 3 ; 1 Cor. iii. 21-23), and a magnificent inheritance to enjoy (Eph. i. 10-11 ; 1 Peter i. 4). The young and the old, the feeble and the strong, the good and the disobedient were all placed at their conversion on an equal footing. There is no such partiality shown as some getting the "first blessing" and others getting the "second blessing." *All* spiritual blessings were sovereignly bestowed on *every* believer alike the moment he was saved. But these things are not apprehended at the same time, or to the same extent by all. Now the mansion has its upper and lower rooms. In what part of the mansion do you dwell ? Grovelling amongst the cellars and never going beyond the kitchen for a little food now and again just to keep life going ? Is that it ? Get up and live according to your means and position. "The riches of His glory" (Eph. iii. 16), are at your disposal, and these riches form an exhaustless store of wealth. Don't be in the least afraid to draw largely on the bank of heaven ; it will never break and your wealth cannot diminish. Every cheque, however large the amount, if endorsed by the Name of Jesus shall be honoured, *whatsoever* ye shall ask . . . ye shall receive."

God has set apart the rooms in the third flat for your special occupation. "Quickened," "raised," and "seated," are the three flats of God's mansion. "Seated in heavenly places in Christ Jesus" (Eph. ii. 5-6), what grandeurs there meet the astonished gaze ! That is your house and mine, not the cellars of earth, but the drawing rooms of heaven. Look at the actions, the life, the bearing of the man who consciously be-

74 THE PERFECTION OF CHRIST'S SACRIFICE.

longs to heaven! Look, on the other hand, at the character of the man who is afraid to touch his fortune lest it should diminish and who issues from some underground passage or cellar. He is a miser, and an earth grub. Contrast those two believers and ask yourself the question: to which class do I belong? "All things are yours." Give God credit for His goodness and generosity. Live in the enjoyment of heaven and spend on the poor and needy of earth somewhat of your vast wealth. Carry through the arid wastes of earth perpetual sunshine in your heart, and weary ones shall bless you, and weak ones will be enabled to lay hold on God their strength, and then having served your generation you shall fall asleep to wake up in the resurrection morning and walk with your glorified Lord (Rev. iii. 4), through your magnificent inheritance. You are heir of it meantime. When you obtain your majority you shall enter upon actual and eternal possession.

THE PERFECTION OF CHRIST'S
SACRIFICE.—HEBREWS X.

YOU will observe that the exalted place of Christ is spoken of four times in this Epistle. In chapter i. He makes worlds and upholds them; that is, the double glory of Creation and Providence adorns His brow. With these diadems He stoops to the cross to die. In that death sins are blotted out, and then He rises from the agony of the cross, with the crown of Redemption resting on His brow, and sits at the right hand of the Majesty on High. When creation came from His hands He rested, but here He is seated. Glorious position, do you say? Yes, because manifesting His glorious work.

In chapter viii. He is set on the right hand of the

THE PERFECTION OF CHRIST'S SACRIFICE. 75

Majesty in the heavens. Why? Behold your priest, the meeter of your very need, your succourer in temptation, occupying the highest place in the heavens!

In chapter x. the witness of the one eternal sacrifice of infinite efficacy is the present seat of Christ on high—sacrifice of eternal value and of priceless worth to us.

In chapter xii. He sits at the right hand of God as the close of a life and walk of faith; yea, of the very path we are presently treading.

Christ came from Heaven as the Son, but the main point for us, and the one on which our blessing hinges, is that He has gone back as man. Thus *love* connects itself with His coming, while *righteousness* as distinctly connects itself with His going. He came from glory to agony; He has gone from agony to glory. He came from the throne to the cross; now having gone from the cross to the throne as a man, a place in righteousness has been prepared for us *there*.

But now see how this mighty work of the cross, the delivering work of the Son of God, has been counselled in the eternal ages. We find that persons are the subjects of eternal counsel, and further that the *One* who would deal effectually with sin, accomplishing the will of God therein, does so according to counsel. The silence of eternity is broken by the voice of the Son of God—giving expression in words to the heart of God—the first recorded utterance of eternity (x. 7-9). O how we love that thought! How it anew casts our souls in adoring praise at His feet, that both the sacrifice and the blessing were the subjects of eternal counsel! Then the blessing is not to be measured by the need, nor is the sacrifice to be measured by the sin; for before the sun poured down its golden beams upon the earth, or the pale and silvery moon was set to rule the night, or ever the starry host illuminated

the heavens, our blessing was secured in counsel. Before sin blighted the fair creation of God, before even Satan defiled with his touch the heavens, or his trail disfigured the earth; yea, before the angels gathered around the throne of God, this counsel was formed between the Father and the Son. *Historically* we have the sin, then the remedy; but the Divine order is—first the remedy, then the sin. There was then no sin to move the blessed heart of God, no wretchedness to attract the compassion of our God, but all was measured by God's delight in Christ. Mark two things: 1. Jesus interprets the will of God, and so, He says, "Lo, I come;" so Christ's work on earth is measured by God's will in eternity. 2. Our blessings are measured by God's delight in Christ; our sins put away by Christ's delight in God.

Now there are several blessings accruing to us from the sacrifice of Christ, which we would like to point out:—

1. The Veil Rent and a Place before God Secured, Heb. x. 19.
2. The Conscience Purged, - - - " x. 2.
3. An Eternal Redemption, - - - " ix. 12.
4. An Eternal Inheritance, - - - " ix. 15.
5. An Eternal Salvation, - - - " v. 9.
6. God—the living God—Served in Love, " ix. 14.
7. God—the living God—Worshipped
in Love, - - - - - " x. 1-2.

OBJECTS OF HIS CARE.

THOU art as much His care, as if beside

Nor man nor angel lived in heaven or earth;
Thus sunbeams pour alike their glorious tide

To light up worlds or wake an insect's mirth;
They shine and shine with unexhausted store—

Thou art Thy Saviour's darling—seek no more.

BIBLE QUESTIONS AND DIFFICULTIES.

THE GLORY OF OUR LORD (2 COR. III. 18).

CHRIST glorified as man in Heaven is the characteristic truth of the chapter. His glory—personal, official and acquired—was hidden in the types and Scriptures of the old Testament. Now it is revealed to faith's keen vision, soon to sight. The Spirit would have us occupied with Christ where *He is*. In contemplating Him there, we get morally changed. The glorious person of our Saviour cannot absorb the being without leaving its impress upon us. The impression on our hearts and lives is deepened and increased by occupation with Him in glory. It is a growing, moral change which is meant by "from glory to glory." Habitual intercourse and communion with a person morally superior to ourselves is certain to leave its mark upon us, and while the person retains in undiminished strength the nobility of character which attracted us, we are unconsciously, it maybe, becoming morally like our friend. It is so in divine things.

IN HIS STEPS.

We cannot do the things which Jesus did when on earth. His mission was a unique one. But we can "follow His steps" (1 Pet. ii. 21). "He that saith he abideth in Him ought himself also so to walk even as He walked" (1 John ii. 6). The character and principles of His life should be ours. In the new nature given at conversion we have the *desire* to walk as He walked, but the possession of the new nature does not impart *power*. Hence occupation with Christ in glory in the power of the Spirit enables one to walk here as He walked. Christ on earth draws out the effections. Christ in Heaven imparts power. We hope our esteemed correspondent E. B. B. may with ourselves, press on to know Christ more fully and intelligently.

78 BIBLE QUESTIONS AND DIFFICULTIES.

APPARENT CONTRADICTIONS.

A friend, J. R. asks for himself and others explanation of the following apparent contradictions. The statement in John iii. 13 is supposed to contradict 2 Kings ii. 11. The passage in the gospel confines the word and thought of *ascension* to Christ only ; see also Eph. iv. 9, 10, and carefully note that the ascension of the Lord is founded on the fact that He first descended. Descending from Heaven and then ascending to it implies independant power. He came down in love, He went up in righteousness. It is never said of angels or believers that they ascend to heaven. Saints shall be caught up. Elijah was caught up in a peculiar manner. Where then is the contradiction ? The ignorance of the objector is exposed, that is all.

The second supposed contradiction is between 2 Sam. vi. 23 and 2 Sam. xxi. 8. Saul had two daughters (1 Sam. xiv. 49), the eldest was Merab, the youngest Michal. Merab married Adriel the Meholathite (1 Sam. xviii. 19) and had five sons (2 Sam. xxi. 8). Observe too that in the margin both of the Authorised and Revised Version of the latter quoted text, reads "Michal's sister." There is therefore no contradiction between the two texts quoted. 2 Sam. vi. 23 refers to Michal. 2 Sam. xxi. 8 refers to Merab : the former had no children ; the latter had five sons. Why Michal got into the text of 2 Sam. xxi. 8 instead of Merab we cannot say. But again the objector has shewn his ignorance.

Other questions must be deferred till following month.

CHRIST OUR BEGINNING AND END.

THRO' life and death, thro' sorrow and thro' sinning,
CHRIST shall suffice me for He hath sufficed ;
CHRIST is the end, for CHRIST is the beginning
CHRIST the beginning, for the end is CHRIST.

ON APOSTACY AND BACKSLIDING.

CERTAIN Christian privileges and powers are pointed out in Heb. vi. 4-5 the possession of which in no wise proves that the persons referred in the text were born of God or were saved. The one blessing true of all believers from Abel onwards is eternal life. And the distinguishing Christian blessing is forgiveness of sins and the knowledge of it. Now neither of these are named in the list. Why is this? If true believers only were in question it would be difficult to account for the absence of any mention of life and forgiveness. Their designed omission shews that *professors* are before the mind of the Spirit, and of course apostates are formed from the ranks of professed Christianity.

Five things are said of the persons here.

1. They were once enlightened.
2. They had tasted of the heavenly gift.
3. Partakers of the Holy Ghost.
4. Tasted the good word of God.
5. And the powers of the age to come.

Now suppose we select one word out of the foregoing, "tasted" and set it in contrast to another, "eat" from the Gospel of John chap. vi. 53. A person may taste with a view to accept or to reject. So life—eternal life—is not spoken of those who have "tasted" but of those who "eat." An apostate is one who has tasted and then rejected. A believer is one who has tasted and eaten, the latter act is that which is vital and secures eternal life. The tasting in itself only expresses an intelligent appreciation. Persons may receive the word with joy, yet not be saved (Matt. xiii. 20-21); what sinners need is life, and peace about their sins. Tasting and eating therefore,—the former in Heb. vi. 4-5, and the latter in John vi. 53—are distinct acts. A mere professor may

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and has done the former. A true believer has done the latter. One who has merely tasted may reject Christianity, become an apostate, and finally be lost. One who has truly eaten has eternal life and can never perish.

(*To be continued, D.V.*)

WHAT SHALL WE THEN SAY TO THESE THINGS ?—ROMANS VIII.

CHAPTER vii. does not describe the *continuous* state and experience of a Christian. It is the record of a past condition. It details the fruitless, unavailing efforts renewed again and again to master the evil within. Our warfare is with wicked spirits in heavenly places (Eph. vi. 12, see margin). It is the Spirit's work and His alone to subdue the flesh, not apart from us, but *in us, and with us* (Gal. v. 17). We gladly welcome the truth that the Son gives *life*, but we are exceedingly slow in learning the lesson that in the Spirit alone is *power*. It is this latter truth which the poor struggling soul, after the slow and laboured experience of its own utter helplessness, is brought down to acknowledge. The struggles cease, and the soul appeals to God for deliverance, pure and simple (chap. vii. 24). God responds to the cry, and Chapter viii. unfolds the deliverance objectively—God *for* us—and subjectively—the Spirit *in* us. What a blessed and triumphant experience must flow from the combination of these truths—God acting for us, and the Holy Spirit acting in us ! It was the disclosure of these to the soul of the Apostle which led to the singular energy and devotedness of Phil. iii., and the holy confidence in view of death and judgment of Chaps. iii. and iv. of 2 Cor. Such ought to be the continuous experience of every child of God.

WHAT SHALL WE THEN SAY TO THESE THINGS? 81

1. **What things? — Deliverance** (verses 1-11). There is neither judgment nor condemnation for sin awaiting the believer. He is completely and eternally delivered from both. There is just one thing and only one in which the Christian and the Church are equal to Christ, that is in being outside the sphere to which eternal judgment applies. "As He is so are we" (1 John iv. 17) puts us in company with Him in absolute immunity from judgment; *that* can no more reach us even "in this world" than it can Him in glory. The Father "hath committed all judgment unto the Son" (John v. 22); then in verse 24 the Lord, *the Judge*, declares that the believer shall not come into judgment; while in Rom. viii. 1 the Spirit writes, "there is now no condemnation to them which are in Christ Jesus." Condemnation succeeds judgment. If therefore the believer shall not come into judgment, he cannot be condemned, and if there is no condemnation *now*, there cannot be judgment *then*. How complete the deliverance from judgment and its fear! Even if death ensues the believer is not simply raised to a place in glory, but he is raised *in* glory (1 Cor. xv. 43). Could a glorified person be either judged or condemned? How monstrous the thought!

But deliverance is now applied personally and as freedom from the law of sin and death (verse 2). Law here means a fixed, uniform principle of action. There is a law in the sinner's nature which impels to sin and leads to death—a law as uniform in its application as any law in nature. But there is a law in the spiritual world, "the Spirit of life in Christ Jesus," *i.e.*, the Holy Ghost which acts in the life imparted to the believer, and sets "me free from the law of sin and death." The one law sets me free from the other I *may* sin; I *may* die. If the former, there is a remedy provided in the advocacy of Christ (1 John ii. 1). If the latter befalls me, a resurrection in glory is

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sure (1 Cor. xv. 42-44). But we dare not say a believer *must* sin, that is sin's law, or, *must* die, that is death's law, from both of which we have been delivered. Were we habitually moving and acting in the power and communion of the Holy Ghost we would not sin, but, alas! herein we fail. But further, for our strength and comfort, our glorious deliverance reaches down to the root of evil, and sets us in conscious God-given victory over it. God has "condemned sin" (verse 3). He has applied the axe to the root of the tree. Sins are forgiven, sin is condemned. Thus the fruit and root of the utterly corrupt tree have been divinely dealt with. Man in the flesh cannot produce fruit for God. Sin in its nature and principle has been condemned by God in the death of His Son. If, therefore, not a particle of goodness can spring from the polluted source in the creature, seeing that the *root* of all life and action is so bad that God could only condemn it, what a relief! And how one is cast upon God, that the Spirit may in the new nature produce acceptable fruit to God.

We are not then in the flesh (verse 9); that is a *past condition* (chap. vii. 5), and one of weakness and sin. We are not in that state now, else it would be impossible to please God (verse 8). But the flesh is in us, and only death, or the change at the coming of the Lord, shall free us from it; by either of these we and it shall part company—gladly and for ever. We have deliverance from its dominion *now*, and we will from its presence *soon*.

But the crowning act of deliverance, the free and blessed answer to the heart-breaking cry, "Who shall deliver me from this body of death?" is found in verse 11. In the glad sunrise of the glorious resurrection the mortal body of each believer shall be quickened or made alive. If dead, it shall be raised; if alive, it shall be changed. How complete the deliverance!

The casket and the jewel will then be in moral harmony. The new home of the Spirit will then reflect the moral glories and beauties of the Man within.

WHAT SHALL WE THEN SAY TO THESE THINGS?

2. What things? — Relationships (verses 14-17). To God we sustain the endearing relationship of children (v. 16); the dignity of sonship and the glory of heirship have also been conferred on us (ver. 14-17). A father's eye oversees, a father's love provides, a father's wisdom guides, a father's arm sustains, a father's strength supports each and every child of the blood-redeemed family. O, gather up your weakness and weariness, your sorrows and perplexities, and lay the burden on God, our Father. There are cross children, unruly children, ill-tempered children, self-willed children, weak children, and children of all ages, character and growth. But for each there is special training, and love and a place in the Father's House for all. He knows the needs, the fears, the sorrows and the trials of each child. The weak, the helpless and needy are special objects of His tender regard and solicitude. How the heart thrills with tender emotion as we fondly linger over the word Father! God who created, who stills the tempest, and gave His Son to die, is our own very Father; yes, our very own.

(To be continued.)

OUR YOUNG FOLKS' PAGE.

DEAR MR. EDITOR,

YOUR readers are constantly reminded by the articles appearing in your magazine of the *fact* that the end is near.

My heart is moved at the remembrance of this as I think of the very many dear children unsaved—children in great part of responsible years and in homes where God is not known, and the precious name of our Lord Jesus never heard—except, alas, in irreverence or blasphemies. Yet one's heart has cheer in the knowledge that effort is made to bring such to a saving knowledge of Our Lord and Saviour; but (and here I speak not only of my own experience, but that of others also), it is discouraging to often-times find so little practical fellowship shewn by God's dear people, who—though perhaps not fitted for this humble service—could by their definite prayers and manifested interest do much towards the helping forward of this work.

Strangely painful it is to find that some do not look favourably upon Sunday School work. Why, I have never been able to understand. Oh for hearts more like Our Blessed Master. Oh, for more of His grace. Oh, for more deep and practical consideration for dear children who are poor, outcast, depraved, sad, strangers to the true smile of affection and the kind cheery word, who never yet have known what home means in its pure and happy character.

How blessed then if such young hearts are, through grace, given to love in prospect a home in heaven; a prospect which shall brighten up *their* pathway as well as ours; and have too in Our Lord Jesus a known friend to whom they can go in a child's delightfully simple way and tell out *their* desires and praises.

Oh, for a divine touch on our hearts, that *this* work of the Lord's might be often in our thoughts when seeking to help forward His interests on earth.

Sincerely yours in Our Lord Jesus,

A LOVER OF THE CHILDREN.

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WHAT SHALL WE THEN SAY TO THESE THINGS?—ROMANS VIII.

(Continued from page 83).

THE term son refers to the dignity of Christian position and privilege in contrast to the state of believers under Judaism. Jewish believers were children. Christian believers are both children and sons; this latter is not used of Old Testament saints, and could not be, as we become "sons of God by faith in Christ Jesus" (Gal. iii. 26). Jewish faith came short of apprehending Christ in glory. As sons we are led by the Spirit of God (Rom. viii. 14), and as sons we are to be publicly manifested in glory (verse 19), and because we are sons (no uncertainty as to that) "God hath sent forth the Spirit of His Son, into your hearts crying, Abba, Father" (Gal. iv. 6). Christ is called "the Son of God," but never "Child of God." The words "Thy holy *Child* Jesus" should read "*Servant* Jesus" (Acts iv. 27).

But if *children* then we are heirs (Rom. viii. 17), and if a *son* then an heir (Gal. iv. 7). Hence the place of child and the position of son involves heirship of God. What wealth of blessing is wrapped up in that truly wondrous expression "heirs of God." We are heirs of all He has as man. The boundless resources, the infinite love, the Omnipotent power of God are for us. We are heirs of God, and we also jointly share with Christ what as man He possesses, or is about to possess. We are "joint-heirs with Christ." We are brought to God, not brought *back* to God. But the full possession of God is yet in prospect. We are only heirs awaiting the moment when our majority is up; then in the vigour of eternal life, in the fadeless bloom of immortal youth and beauty, our buoyant spirits will revel in our inheritance. For that we wait in patience, for that we sigh and pray, and in the

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meantime work and worship till the morning of cloudless glory dawn.

These, then, are direct relationships to God. We are children, sons, and heirs. The first is the most intimate, the second the highest position, the third the most glorious.

WHAT SHALL WE THEN SAY TO THESE THINGS?

3. What things?—The future glory (verses 18-25). It may not be the privilege of every one of God's saints to suffer *for* Christ, but it is the exceeding privilege of all to suffer *with* Christ; but Christ and we,—“glorified together,” is the certain answer to the suffering now (verse 17). We are to be raised in glory (1 Cor. xv. 43), *that* precludes all question as to coming into judgment for our sins, or, as to the acceptance of our persons. There is, besides, a glory to be revealed *to* us, not “in us” (Rom. viii. 18). Of the nature of this glory we are divinely informed. The creation throbs in pain, she groans in agony. What scenes of sorrow are witnessed on her surface; how deep and universal her anguish. Death, sighs, and tears proclaim the reality of the present sad condition. Creation sorrows sadly, but in hope (verse 20). The present degradation will cease when the sons of God are manifested in glory (verse 19). All is to be reversed. Men's tears are to be wiped away. The universal groan shall cease (in the lake of fire excepted). God will spread over creation a great calm. The folds and plies of redeeming love will be wrapped round the bleeding earth and staunch its wounds. The heavens and earth will unite in song and melody. Israel saved and happy will fill the length and breadth of Emmanuel's land. The ear will never tire of millennial song and sound; nor will the eye ever weary of the beauties and grandeurs—all heaped up in the concrete word “the glory”—which will ravish heart and soul

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But better and higher than all, and infinitely better than the best, will be the sight, and presence, and touch, and voice of Jesus—our eternal Lover, Saviour, and Friend. We wait in hope and in patience (verses 24-25).

WHAT SHALL WE THEN SAY TO THESE THINGS?

4. **What things?—The Spirit's Intercession** (verses 26-27). God, Christ, and the Holy Spirit occupied themselves with us when we were sinners (Heb. x. 5-17), and as the result of their love and work *we are saved*. The spiritual world teems with wonders. *That* mentioned is the great wonder of redeeming love. Here is another, and one as perfectly unique in its kind and character as the great wonder of Divine love for sinners: God, Christ, and the Holy Ghost occupying themselves with the whole condition and state of the saints from the Cross to the Glory. Such is the fulness of the Divine provision that every separate want, and feeling, and state of soul has been provided for. The intercession of Christ *for* us and the intercession of the Spirit *in* us covers the whole present condition of the Christian. Christ's intercession on high has a double character, viz., that of priesthood (Heb. ii. and iv.), and of advocacy (1 John ii. 1-2). As Priest He takes account of life's trial and difficulty, and sustains, consoles, succours, and strengthens in our pilgrim journey. As Advocate He takes account of our slips and failures—all of which we must term sin—and takes care of our interests above at the moment when we might consider them imperilled. "If any man sin, we have an advocate;" not if any man confess, but if he *sin*. The after-confession of the heart-broken child is the blessed fruit of the Lord's intercession with the Father. The Lord's priesthood is with *God*, on behalf of the pilgrim, tempted, and it may be, suffering *saint*. The Lord's advocacy is with the *Father*, on behalf of the failed and failing *child*.

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But it is the intercession of the Spirit in us to which our verses refer. He helps our infirmities. Sickness, mental or bodily weakness or defect may constitute an infirmity. Now infirmities and temptations must not be confounded with failure or sin. The Spirit then makes intercession for us, but in us, with groanings which cannot be clothed in human language. We are not heard according to our unintelligent and stuttering petitions—thank God for it, say we. The Spirit's intercession is according to God. He presents our true wants as He knows them before God. The answer is most sure. God searches our hearts, and there He finds the mind of the Spirit, and *that* He answers. The Spirit then gives our groans and cries their true value. He enters into our circumstances. He is in us a great controlling, directing, sympathetic power. His intercession in the weak and sinful vessel should prove an immense comfort to us. Between our many and varied infirmities on the one hand, and the sinful nature in us on the other, our complex condition demands such help as none but God the Spirit can give. His intercession in us is continuous, and ever prevails with God. The double advocacy of Christ on high and of the Spirit in us thus covers our whole condition of need till pilgrim days are done, weariness exchanged for rest, and groan, and sigh, and tear for the song and everlasting gladness of heaven.

WHAT SHALL WE THEN SAY TO THESE THINGS?

5. What things?—God's great plan (verse 28). Light and darkness, cloud and sunshine, tears and laughter are strangely intermixed in each individual life history. Life seems a riddle, and full of contradictions. It is a tangled web; who can unravel its twisted threads? Life—Christian life—is like a winding path without end or outlet. We stood in the midst of one of Scotland's finest gardens, but were

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unable to trace the plan in which the beautiful garden and its walks were laid out, which had called forth the admiration of the gracious sovereign of these realms. We got up on one of the terraces of the castle and looked *down* upon the scene of rare beauty. We then fixed our eyes on the centre, and from thence traced out the plan on which the garden was arranged. It was clear to us as we looked upon it from the heights. The admirable skill in which the whole was planned filled us with delight. We sat down and pondered over Romans viii. 28; "All things work together for good." All death and sickness; all poverty and disappointment; all trial and difficulty work together. They each and all contribute to God's great and good end. Each separate trial works for that purpose; it has its place in God's great plan. The why? and wherefore? press in upon the agonized soul. Why this isolation? Why this long-continued trial? Why was the minister so useful removed in the midst of abundant labour? Why was the delicate wife and mother left alone to meet life's struggle? Why the desolate orphan left to battle unaided? Why all this and a thousand and one untoward events—all seemingly against one? How can life's complications be explained with the Divine statement that "God is love"? The problems of life are alone solved; its contrarieties reconciled; and the why? and wherefore? fully answered as we get into the holy calm of heaven. Enter the sanctuary of God (Ps. lxxiii. 17). Now you are far beyond mist and earth-born cloud, and can look down as God Himself does upon the earth—the theatre and scene where each is playing his part (Ps. cii. 19). There only can you learn how every, even the most trivial, circumstance of life fits into God's great and magnificent plan of eternal good. Look from heaven's terrace, fix your eye on the centre—the heart of God—see how everything—every trial,

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every difficulty—radiates from that centre. Don't allow the sorrows of life to break up the heart's sure confidence in God. Confide in him. Put your fevered hand in His. He knows the way He taketh. It is all light to Him. The day of explanation is near. The why? and wherefore? are about to be answered. But let no careless soul shelter himself under this precious word of comfort and strength.

Those, and those only, who can only, who can truly avail themselves of it "love God"—that is the human side—and are called "according to purpose"—that is the Divine side.

(To be continued, D.V.)

DEFINITE AND PERSONAL AUTHORITY.

How many of our readers could, if challenged, instantly refer to a text in proof of their own salvation? There is a hazy, misty, undefined way of speaking and thinking which is surely destructive to the soul. Definite and personal authority for what we *are* and *hold* as Christians is needed on every hand. The trash of literature read by so many young believers is sapping in the soul DIVINE REALITIES. We must get back to the Word of God if progress is to be maintained and the soul to be strong.

For the *present* possession of Eternal Life I would quote John v. 24, and for the *knowledge* that I have it refer to 1 John v. 13. As a believer on the Lord Jesus I AM SAVED, Eph. ii. 8; AM JUSTIFIED AND HAVE PEACE WITH GOD, Rom. v. 1. Moreover the CONSCIENCE IS PURGED, Heb. x. 2. Now these and other blessings are secured by simple faith in Christ and known on the sole ground of Scripture. "It is written" is the sure and only basis of our faith. Learn, therefore, to quote Scripture for everything you hold.

BIBLE QUESTIONS AND DIFFICULTIES.

APPARENT CONTRADICTIONS.

ECCLES. i. 4 says, "the earth abideth for ever," while in 2 Peter iii. 10 we read, "the earth also and the works that are therein shall be burned up." The point in Ecclesiastes is the permanency of the earth in contrast to the passing away of one generation after another. When the history of the race is finished, then the earth—the scene and theatre of that history—shall be burned up to give place to a new earth. There is no contradiction, therefore, between the king and the apostle.

Another alleged contradiction is pointed out by our correspondent. James i. 13, "Neither tempteth He (God) any man," is supposed to conflict with the statement in Gen. xxii. 1, "God did tempt Abraham." The shallowness of mind that can even find difficulty much less contradiction between the two statements is surprising. James refers to *inward* incitement to evil as verses 14 and 15 conclusively shew. Man is tempted to evil by his own sinful nature. In no such sense is God the tempter. Gen. xxii. 1, refers to *outward* trial—not to moral evil. The Revised reads, "God did *prove* Abraham"—the reference is to the giving up of Isaac. Thus Abraham's faith, obedience and love were proved. God proves or tries His people to-day as ever, only Abraham is the most conspicuous example on record.

J. R., asks several questions on the Melchisedec character and order of priesthood which may be dealt with shortly in an article or series of articles on priesthood generally.

PUNISH ALL THOSE THAT LEAP ON THE THRESHOLD, (Zech. i. 9).

E. B. B., asks for an explanation of the above strange statement. The Revised reads, "leap *over* the thresh-

hold" in the eagerness to plunder and commit acts of violence. The sure judgment of Jehovah is announced by the prophet on Jerusalem, the land, and the whole earth. The judgment is thorough and unsparing on every form of wickedness.

ON APOSTACY AND BACKSLIDING.

THE difference between the two terms may be seen in a comparison between Jude 6 and 2 Peter ii. 4. Both texts refer to the same class of fallen angels. Peter says, "they sinned," but Jude adds, and "left their own habitation." Thus Peter speaks of their *sin*, Jude of their *apostacy*. To sin in the position where God has set us is backsliding surely. But to give up the position of a Christian is apostacy. We must all plead guilty of the former, but not of the latter. To give up Christ, to abandon Christianity, to treat the cross as a fable, and the Bible as a pack of lies is what no Christian has ever done nor can do. His nature would rebel against such a wholesale rejection of all that is divine.

If the professing Hebrew believers gave up Christianity and returned to Judaism they sealed their condemnation. Christianity alone unfolds salvation by revealing a Saviour, and a sacrifice of infinite value, but if these are turned away from, given up—deliberately and wilfully—what remains? Only judgment (Heb. x. 26-27), from which there is no escape.

An apostate is not an ignorant person. "Once enlightened" not convicted, nor saved, but had an intelligent apprehension of Christianity. "Tasted of the heavenly gift," thus shewing that they had a certain appreciation of Christ in heaven. "Partakers of the Holy Ghost," for the Holy Spirit is on earth and in the Church, and hence all brought within the charmed circle or sphere of His presence and operations are partakers of this great fact. But they are not

sealed by God with the Spirit, nor baptized by the Lord in the Holy Ghost into one body, Eph. i. 13; 1 Cor. xii. 13. These two latter truths embrace true saints of God only. "Partakers of the Holy Ghost" may and do embrace others as well. "Tasted the good word of God" especially in the revelation of the whole circle of Christian truth. "The powers of the age to come," that is miracles of which these professed Hebrew believers were also the subjects of. But, as we have already said, there is no mention of that which is true of all saints, the possession of Eternal Life, nor of that which is essentially characteristic of Christianity, the Forgiveness of Sins.

The weakest believer is as safe as God can make him. He need have no fear of ever becoming an apostate.

May God Himself preserve us each one; kept till His Heavenly Kingdom glory.

LETTER TO A FRIEND ON INDWELLING S I N.

MY DEAR A.,

Your difficulties are by no means peculiar to you. All who are truly born again have been troubled in the same way more or less. At the first start after believing the gospel of our salvation we think everything is going to be so different, and we are so surprised to find, that after all, we are tempted in just the same way as before—in fact that the same old nature is there, and unless watched will lead us into sin continually. If you read the seventh chapter of Romans you will see the apostle Paul went through exactly the same experience. I think that chapter expresses pretty clearly what you have been passing through, does it not? But you say, "Is it always to be so? Is that struggle always to go on?" It need not. At

the close of the chapter the apostle says, "Who shall deliver me?" And then he answers his own question and says, "I thank God through Jesus Christ our Lord. So then with the *mind* I myself serve the law of God but with the *flesh* the law of sin" (Rom. vii. 25). And he goes on, "There is *therefore* no condemnation to them which are in Christ Jesus. The law of the Spirit of life in Christ Jesus has made me *free* from the law of sin and death." The last sentence in the first verse of chapter viii. should not be there, as you will find if you look at the Revised Version. It comes in rightly in the fourth verse. The death of Christ sets me free from *sin*, see chapter vi. We have died with Christ. As He has died to sin so have we, verses 8-11. It is not sin which is dead, but we have died, with Christ, to sin. God looks at us as having died with Christ and risen with Him. *We have to reckon* as God reckons. Of course, only *faith* can do it. As we were saved by faith in Christ so now we live by faith. "The just shall live by faith" (Gal. iii. 11; Neh. x. 38). And "the life I now live in the flesh I live by the faith of the Son of God" (Gal. ii. 20). You may say, "I do not understand it." I will try to make it simple. I am tempted to sin in some way, I say, "oh! I can't do that, I have died to that." But you will say, "I forget so often." Yes, and we must not excuse ourselves for one moment. But there is a remedy—self-judgment and confession. "If any man sin we have an Advocate with the Father" (1 John ii. 1). Grieved we shall feel when we sin but we need not be down under the power of it. The apostle says, "It is *no more I* that do it but sin that dwelleth in me." You have no power, but as you *reckon* that true which God says of you, you will get deliverance. Look to Christ when the temptation comes. "Yield yourself to God" (Rom. vi. 13). And when you fail do not be discouraged as the enemy would lead you to be, but

ABSOLVO TE.

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remember you are a child, and have just to go to your Father and own the failure, and in faith receive the forgiveness which "He is faithful and just" to bestow, because of the Advocate who is ever in His presence for you.

And it has often been an unspeakable comfort to me to remember, that though *we* find out more and more each day we live, how utterly bad we are; much worse than we ever thought we were; yet God is never surprised or disappointed in us, because He knew from the beginning just what we were. And it was just because we were so utterly ruined and undone, that He gave His only begotten Son to bear the wrath we so well deserved.

But *we* have to *learn* our own worthlessness *practically*, and our own *helplessness* too, and it takes some of us a long time to learn both. I hope I have made it clear to you, if not, let me know just what your difficulties are, and I will try with God's grace to help you.

Yours in Christ,
S. B.

ABSOLVO TE.

One Priest alone can pardon me,
Or bid me "Go in peace;"
Can breathe that word "Absolvo Te,"
And make these heart throbs cease;
My soul has heard His priestly voice;
He said "I bore thy sins—rejoice!"

He showed the spear-mark in His side,
The nail-print in His palm;
Said, "Look on Me, the crucified!
Why tremble thus? Be calm!
All power is Mine—I set thee free;
Be not afraid—'Absolvo te.'"

By Him my soul is purified,
 Once leprous and defiled;
 Cleansed by the water from His side,
 God sees me as a child;
 No priest can heal or cleanse but He;
 No other say, "Absolvo te."

He robed me in a priestly dress,
 That I might incense bring,
 Of prayer, and peace, and righteousness,
 To heaven's Eternal King;
 And when He gave this robe to me,
 He smiled and said, "Absolvo te."

In heaven He stands before the throne,
 The great High Priest above,
 "Melchisedec"—that name alone
 Can sin's dark stains remove;
 To Him I look on bended knee,
 And hear that sweet "Absolvo te."

A girded Levite here below,
 I willing service bring;
 And fain would tell to all I know
 Of Christ, the Priestly King;
 Would woo all hearts from sin to flee,
 And hear Him say, "Absolvo te."

"A little while" and He shall come
 Forth from the inner shrine,
 To call His pardoned brethren home;
 A bliss supreme, divine!
 When every blood-bought child shall see
 The Priest who said, "Absolvo te."

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Continued on page 3 of cover.

WHAT SHALL WE THEN SAY TO THESE THINGS?

(Continued from page 90).

6. **What things?—From Counsel to Glory** (verses 29-30). Here we have a Divine chain of five golden links stretching from eternity to eternity. The first link is foreknowledge. Every heir of glory was foreknown in His person, life and character. The second link is predestination, and refers in its fulness to the ultimate purpose of God, which is to conform us to the image of His Son in glory. The third link is calling, the first step in time to the accomplishment of God's grand and mighty purpose. The fourth link is justification. Who but God can justify? Man can pardon and condone guilt, but God, in righteousness and grace, in perfect consistency with His character, has cleared us from guilt and every charge. There remains, therefore, but the last link in the divine chain which spans the gulf of time, and that is glory. As all this is God's purpose and not as yet accomplishment, it is said, "them He also glorified." The end is sure. The purpose cannot fail, for it rests in God. Our state, which connects itself with sanctification, is here entirely omitted. It is God for us from eternity to eternity. No power in earth or hell can frustrate the Divine will. Opposing powers and forces may hurl themselves against this rock eternal—God's purpose—but it will be to their own destruction. Divine sovereignty is a magnificent resting place for weak faith. The tried and troubled had better anchor their soul to this rock. If your thoughts are narrow and contracted, your feelings and experiences unworthy of such a God who has loved you and saved

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you, do not be cast down. Let God's magnificent range of blessing fill your soul's vision. Such a sight will take you out of your littleness, and if you are lost in God's grandeurs, "Hallelujah! Praise ye the Lord."

WHAT SHALL WE THEN SAY TO THESE THINGS.

7. **What things?—Our Riches** (verse 32). Our boundless wealth can suffer no diminution. It is stored up in the heavens (Eph. i. 3). Ours' are enduring riches. They never take to themselves wings, nor can the bank ever fail. A rough inventory of our riches is stated by the Apostle in 1 Cor. iii. 21-23. The spiritual (Eph. i. 3) and temporal (1 Cor. iii. 22) constitute the sum of our wealth. We have also an inheritance which for grandeur and extent is positively unequalled (Eph i. 10-11); to which is added corresponding title and dignity (Rom. viii. 17; Rev. i. 6; 1 Cor vi. 2-3). We are not wealthy commoners, nor are we peers of the kingdom. We are of the blood-royal of heaven (Rev. iv.) Some of earth's aristocracy proudly boast of a distinguished lineage, but we are of God (1 Cor. i. 30), the companions of Christ glorified (Heb. i. 9), waited upon by God's angels (Heb. i. 14) and soon to be displayed in God-given coronation robes as the bride of the Lamb (Rev. xix. 7-8; xxi. 11). How and when was all this wealth of position and riches bestowed?" "How shall He not *with Him* freely give us all things?" When God in the greatness of His love spared not His Son, there could be no limit to the accompanying gift. Our fortune came with Him, and all was *freely* given. O, what a God He is! The love which spared not His own Son and gave with Him all that love could give is the best part of it all. Were every demonstration of God's love in daily life taken from us, the poor desolate heart should, like the ivy, cling to the love

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itself. Can you joy in God if the trees are fruitless and the stalls are empty? "Yea," saith the prophet, "Yet I will rejoice in the Lord; I will joy in the God of my salvation" (Hab. iii. 17-18).

WHAT SHALL WE THEN SAY TO THESE THINGS?

8. **What things?—Faith's Challenges** (verses 33-39). These are bold challenges. In this chapter faith with outspread wings has taken its lofty flight to God Himself, and then her wings are folded, and there she rests. God in His work and love has become the soul's bold boast. In God we triumph. The first challenge is, "Who shall lay anything to the charge of God's elect?" God will neither listen to charge nor see sin on His people. We are *God's* elect, and hence he who prefers a charge to Him against any of His elect and justified people enters upon a controversy with God. No doubt many and true charges could be brought against every one of God's elect. But He has justified each "from all things." God alone has the right to condemn, but He has justified. Who, then, dare arraign the sovereign right of God to justify whom He will? It is a serious and grave matter to meddle with even the least of God's elect. Better far to leave Him to settle matters with His people. The second challenge is, "Who is he that condemneth?" Can man, angel, or demon condemn him whom God has justified? "Who is he that condemneth?"—God? *Impossible*, for He has justified. "Who is he that condemneth?"—Christ? *Impossible*, for He has died for us, risen for us, and intercedes on our behalf at God's right hand. If, therefore, God will not condemn, for He has justified us, and Christ will not for He has died for us, who else can, will, or dare? We can well throw out the bold and triumphant challenge to heaven, earth, and hell, "Who is he that condemneth? The

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third challenge is, "Who shall separate us from the love of Christ?" Earth's circumstances and trials are marshalled in their character, their strength, and number. Life's sorrow and difficulty *may* weaken our love to Christ, *may* relax our grip of that love; but Christ's love to us is a rock against which storm and tempest may dash and roar, yet the love abides unshaken, immovable, firm, and sure. The things enumerated: tribulation, distress, persecution, famine, nakedness, peril, sword, death, and slaughter cannot, no cannot, separate us from Christ's unchanging love; for "having loved His own which were in the world, *He loved them to the end*" (John xiii. 1); but His love will separate us from every trial, and out of them all we shall triumphantly emerge "more than conquerors." The moment of love's triumph is nigh at hand.

"For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A grand conclusion to a grand chapter. Creature difficulty cannot separate from *Christ's* love—Divine love in its unchangeable tenderness. Creature power cannot separate from *God's* love—Divine love in its everlasting strength. To His name be glory for ever.



PURCHASE AND REDEMPTION.

CAREFULLY distinguish between Purchase and Redemption. All persons and things are purchased by Christ, this is change of proprietorship (Matt. xiii. 44; 2 Peter ii. 1); but believers only are redeemed (1 Peter i. 18; Rev. v. 9). The connection between purchase *present*, and redemption of things, *future*, is to be noted in Eph. i. 14.

CHRIST'S ADVOCACY AND PRIESTHOOD: THE DIFFERENCE.

BOTH characters of intercession are for believers only. Unbelievers have no part in either. Christ is both Advocate and High Priest for true saints and for none other. In some popular hymns Christ is said to be in heaven "pleading for you," *i.e.*, unsaved people, but this is incorrect. Christ's pleading on the cross was for sinners. His intercession on high is for saints: compare two proof texts, Luke xxiii. 34; Rom. viii. 34.

1. HIS ADVOCACY. "If any man sin we have an Advocate with the Father, Jesus Christ." The aged apostle terms the saints "little children" in verses 1, 12, and 28—all true believers are thus designated. In verses 13 and 18 the expression signifies babes in Christ in contrast to those of matured spiritual growth, as "young men" and "fathers." Now, a purged conscience and a sinless condition are not one and the same. Every Christian has the former (Heb. x.); the latter is an impossibility on this side of Heaven. The last trace of sin in us and about us shall have disappeared when we see Christ. Then and only then shall we be like Him morally as 1 John iii. 2 teaches and bodily as Phil. iii. 21 asserts.

A true child of God may sin. Were there a habitual walk in the power of the Spirit—one life-long course of uninterrupted communion with God—there would be no break-down. But such is not the case. The most godly, the most devoted saint or servant on earth

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—a Paul, a John, a Peter—fails and sins. What then is the resource? Has the failed and failing one to return to the blood of Christ? Surely not. One passage must settle that question and forever prevent any return to the blood which has once and forever *done its work*, “By one offering He hath PERFECTED FOREVER them that are sanctified” (Heb. x. 14). You will observe that the terms “Children” and “Father” express a definite and established relationship. This is important because the natural thought is, “Well, if I have sinned I cease to be God’s child,” but this is a grave mistake. The relationship of child and parent is a life-long one and no amount of bad conduct can break it. The relation exists whatever the character, ways, or conduct of the child may be. Just so. We are God’s children made such in the new birth (John iii.), and it is an *eternal* relationship. Our ways cannot undo the fact. We are ever and always God’s children, hence the advocacy of Christ is *not* to restore a relationship which was not and cannot be broken, but to *restore the communion and feelings proper to it*. Once a child and you are that for ever.

When we sin our soul’s enjoyment is clouded. The advocacy of Christ with the Father has for its object the restoration of the lost communion. A child who has disobeyed his father is unhappy, there is a cloud between father and son. But they are *still* father and son. It is our sin which calls forth the advocacy of Christ, not the confession of it. This latter is one of the gracious results of the advocacy. *His* part is advocacy, *our* part is confession. Then the cloud goes and the forfeited communion is restored. The child once again takes his happy place in the family circle in the brightness and gladness of one who can say and sing, “Nothing between! nothing between!” The cloud is gone. The advocacy, therefore, is God’s gracious provision for our failures as His children.

2. HIS PRIESTHOOD. “He is able to succour them

that are tempted" (Heb. ii. 18). "For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we, yet without sin" (Heb. iv. 15). Here, then, we read of temptation, of succour, of sympathy, and of infirmities, but *not* of sin. The priestly grace of Christ takes full account of our trials, outward temptations, difficulties, and infirmities. It supposes a life of faith in the wilderness and consequently a life of trial. Priesthood is to sustain not to restore, when you are tempted to give up and you suffer in consequence, who enables you to overcome? Whose sympathy cheers the heart? Who succours you in the hour of weakness? It is Christ in His gracious ministry of High Priest. Ah! we little dream of what we owe to Him. Our whole path with its sorrow, and trial, and opposing obstacles become the especial care of Christ as our Great High Priest with God.

Our *sins* are met by his advocacy. Our *trials* by His priesthood. The former character of intercession is with the Father; the latter is for us with God. In the former we are regarded as failed and failing children; in the latter we are viewed as saints who need to be practically maintained and carried thro' the wilderness. We may observe that there is no provision for a Christian sinning in the Hebrews. If a professing Christian sins it takes the character of apostacy, for which there is no remedy. But in John's first epistle the question is taken up and dealt with—an all-important one to many—"What about my daily failures?" Yet the priesthood is as needful and that is specially treated of in the Epistle to the Hebrews. Our sins in the one, our infirmities in the other. The services of the Lord to us are many and varied, and the least we can do is to distinguish them so as to return our hearty and loving thanks for His rich and abundant grace.

BAZAARS, WHAT ARE THEY?

THE late Dr. Horatius Bonar, in speaking of the tendency of the times, said: "I look for the church, and I find it in the world, and I look for the world, and I find it in the church."

How true it is! The danger at one time was that the church would go down to the world, as Abram of old went down to Egypt (Gen. xii. 10), but now the world is in the church, and there by invitation. The Lord Jesus foretold by the parable of the mustard seed that it would be so. "The tree grew, and the fowls of the earth came and lodged in it" (Matt. xiii. 32); and we have not far to go to arrive at what the fowls of the air represent, for Christ distinctly tells us that they are emblematic of Satan and those under his sway (Matt. xiii. 4-19).

If there is to be an anniversary meeting, then an M.P., a Mayor, a Councillor, or some one in a good position, from whom a handsome donation is expected, is asked to preside. The *character* of the man is a secondary consideration, and as to whether he is a Christian or not appears of no consequence.

This is painfully true in connection with Bazaars, Readings, and other entertainments. Men who amuse, who are ready of speech and of cash—no matter how procured—though perchance lacking the esteem of their fellow-worldlings are eagerly sought after.

What do we find advertised in newspapers, and announced on church and chapel notice boards? Such things as these: "Theatricals," "Ally Sloper," "Niggers," "Comic Songs," "Selections from Operas," "Cinderella Dances," "Fancy Dress Parties," "Humorous Readings," &c., &c.

Could Bunyan come to life, verily he would be astonished, and would have to revise his description of "Vanity Fair," or else picture it as being in the

church, and follow the current teaching of many pulpits to-day, by toning down the words and claims of Christ.

The one thing that is blighting and blistering the life of the Church to-day is the adopting of worldly means to carry on what is *called* the Lord's work ; but the Lord is not in it, nor will he have anything to do with it (Rev. iii. 20). And following upon the heels of this, is the departure from the truth of God. This is the reason the church has so little power, and, like Samson in the lap of Delilah, has been robbed of her strength. The worldliness in the Church is the great barrier to the outflow of the blessing of Christ. This is why the Lord Jesus is outside the church, instead of having His rightful place as Lord and Master.

In the name of God, we ask, what in common is there between "Ally Sloper" (if it be not blasphemy to associate the names) and Jesus Christ and places for His worship ? What harmony is there between comic melodies and spiritual songs ? What concord is there between niggers and spiritual men ? What likeness is there between church entertainments and the early Christians on their knees, pleading with God ? What resemblance is there between shows in churches and the simple preaching of the Word of God ? What agreement is there between gorgeous dresses and the "get-up" of the Bazaar, and the Holy Spirit's word about modest apparel ? **NONE.** These are distinctly opposed, and if men will seek to mix them it will not be long ere that awful word—*Ichabod* (1 Sam. iv. 21) —(the glory is departed) will be plainly visible to all.

Bazaars ! What are they ? Let one* who has gone into the Master's presence answer in the following fourteen points :—

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5.—Religious cake made palatable to the world, by the spices and plums of vanity—*2 Cor.* vi. 14-18.

6.—A vanity fair got up in the name of God—*Rev.* xviii. 12-13.

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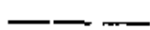
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Ark, made of Shittim wood, and covered all over with gold inside and outside, surmounted with a golden crown, and with its rings and staves:—Highest type of Christ in the two-fold glory of His person as man (shittim wood), as Divine (gold) and now crowned with glory and honour, and his perfect adaptation to all our wilderness circumstances (the rings and staves).

Altar of Incense, made of shittim wood, and overlaid with pure gold, with its rings and staves, and surrounded with a golden crown:—Christ the holy meeting-place between God and His saints in respect to worship. By Him we offer the sacrifice of praise to God (Heb. xiii. 15). Crowned on high (Heb. ii. 9) and seated in the highest place (Heb. viii. 1), He presents the merits of His own glorious person and the infinite perfection of His own accomplished sacrifice before the face of God, and that too for us, who also act as kings and priests to God (Rev. i. 6). In yonder Man, "Who is set on the right hand of the throne of the Majesty in the heavens," our hearts rest, in Him our affections delight; on Him we feed, and find present, full and eternal satisfaction. As we gaze on Him, the heart is filled with worship, and we fill the holy place with songs of praise to Him who loved *us* and washed *us* from our sins in His own blood.



ATONEMENT AND REDEMPTION.

ATONEMENT and redemption are distinct truths; the former is the great theme of Lev. xvi.; the latter that of Exodus xiv. The High Priest to deal with the blood was needed to effect the former; Moses the deliverer was required to accomplish the latter.

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Continued on page 3 of cover.

LETTER TO A FRIEND ON OUR LACK OF POWER.

MY DEAR A.,

What we were speaking of some time since, as to the lack of power amongst us as manifested in our lives, and also as to result from our labours in gospel work, has been very much on my mind.

With regard to the little result seen from gospel labour the answer often given is—"It is a day of small things." But why is that so? Is it not possible we may find an answer in the Lord's own words to the disciples when they asked why they could not cast out the demon, Mark ix. 28-29, "This kind can come forth by nothing but by prayer and fasting." We may know perhaps a little of the former, but what do we know of the latter? How much do we deny ourselves? Do we not like our own ease too much? The prophet said to Israel, "*Woe* to them that are at ease" (Amos vi. 1). We are too much like Israel in the days of Haggai, looking after our own houses and forgetting the Lord's House. We may, I am sure, take to heart the messages of the prophets Haggai and Malachi. There is a good deal of complaining as in those days of God's dealings, and "calling the proud happy" (Mal. iii. 15). But the fault is in ourselves. We are robbing God of what is due to Him, one in one way, and one in another; one in time perhaps, another in money, or some talent He has entrusted to us. The Lord's interests are not our *first* concern, they too often

110 LETTER TO A FRIEND ON OUR LACK OF POWER.

come second. If His interests are not really first, how can we expect to succeed in our service for Him, or to come off conquerors in the daily warfare. Our Lord and Master said, "If any man will come after Me let Him deny himself" (Luke ix. 23), and "Whosoever doth not bear his cross and come after Me cannot be My disciple" (Luke xiv. 27), and again, "If any man serve Me let Him follow Me" (John xii. 26). We are so used to His words that they lose their power over our consciences. But we are *called* to follow Him, for He has "left us an example that we should follow His steps" (1 Peter ii. 21). Where would following His steps lead us? Not into paths of self-pleasing surely! His whole life was one of service for others, actuated by His Father's will. *We* like to serve so long as it does not involve much self-sacrifice. There is so much service which is merely self-pleasing. The Master's one thought, His one object was the Father's will no matter *what it cost* to accomplish it. That is what we want, to be here day by day with that one thing before us—God's will. We shall need to be much in His presence in prayer to *know* His will, and then it will involve self-judgment and self-denial to carry that will out. I am persuaded if we were all, say, those in the little company with whom we gather week by week, to be so characterized, having Christ and His interests as our first concern, we should soon see such power manifested as would be felt on Christians with whom we come in contact, and also on sinners around, and there would be more power in our gospel meetings. I will just close with a verse from Malachi, "Bring ye

SPIRITUAL SIGNIFICATIONS.

111

all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10).

May the Lord stir us all up, and revive His work in all our hearts that we may be in a condition to receive such a blessing.—Yours in Christ, R.

SPIRITUAL SIGNIFICATIONS.

(Continued from page 108).

Altar of judgment, made of shittim wood and overlaid with brass (copper) with its rings and staves, grating, etc. :—Christ the righteous meeting-place between God and the sinner in respect to sin. Christ on the cross measuring the distance and the responsibility of the sinner to God. There our need as sinners is fully met, and our guilty consciences perfectly satisfied. The golden altar in the holy place is the expression of our nearness to God as saints; the brazen altar in the court is the expression of distance from God and of the judgment due to the sinner.

Breastplate of judgment, made of gold (divine), blue (heavenly), purple (suffering), scarlet (earthly glory), and of fine-twined linen (spotless humanity), with stones engraved (reflections of the glories of Christ) and set in the breast-plate in a gold-enclosing (Divine securities) :—Believers ever borne on the heart of Jesus before God in divine love and righteousness, and

according to all that Christ is personally and officially.

Cherubim (plural) made out of the same piece of gold as the mercy seat or lid of the ark, one on either side, covering it with outstretched wings:—Divine attributes judicially displayed, or the moral supports of Jehovah's throne, as justice and judgment (Ps. lxxxix. 14).

Candlestick, of pure gold, with beautifully carved shaft, with its branches, bowls, knops and flowers:—The Holy Spirit's perfect display of Christ in the exquisite and variegated glories of His person as the wondrous light of a heavenly people.

Golden bells, and pomegranates, of blue, purple, and scarlet, hung alternately round the hem of the blue robe of the ephod worn by the High Priest in the presence of God:—The "golden bells" set forth the testimony of the Holy Ghost to us, as to the acceptance of Christ's work in all that He is, as now within the veil. The precious pomegranates set forth the fruit as gathered out of this scene, and which He now presents to God in all the glorious efficacy of His person. The "bells" are testimony to us; the "pomegranates" are fruit to God.

Laver, of brass, with its foot also of brass and filled with water: The ability of Christ in meeting His people's defilement, so as to keep them practically clean for priestly service and priestly worship. The water figures the Word of God (Eph. v. 29) as constantly applied to our walk, ways, words, thoughts, and actions—the whole life.

Mercy-Seat, of pure gold ; the golden cover of the ark—On this, and between the Cherubim, rested the cloud—symbol of Jehovah's presence. It was on the mercy seat, and thus before the eye of God, that the high priest sprinkled the blood once on the yearly atonement day, and before it seven times, thus giving us a standing in the Divine presence. The mercy-seat was also the trysting-place between God enthroned in Divine majesty and the people represented by the high priest who entered with incense and blood. Christ is our mercy-seat (Rom. iii. 25).

Table of shew-bread, made of shittim wood, overlaid with pure gold, surrounded with a golden crown, and shew-bread set before the Lord alway : Christ now crowned with glory and honour in the double glory of His person as God and man is the table ; and Christ too the food set thereon, and all this He ever is before our God. He is our light—the candlestick ; our food—the bread ; and our object in worship—the golden altar ; all these stood in the holy place. Is not Christ everything in these shadows ?

Veil, of blue, purple, scarlet, and fine-twined linen, with cherubim : We know from the Hebrews, chap. x. 20, that the veil represents "His flesh," His varied glories, and all judicial and governmental attributes centre in Him, who is the man Christ Jesus.

The glory of Jehovah filled the Tabernacle (Exod. xl. 34-38).

The glory of Jehovah filled the Temple (1 Kings viii. 10-11).

The glory of Jehovah will occupy the Millennial Temple (Ezek. xliii. 1-5).

PEACE: ITS VARIOUS ASPECTS.

THE first necessity is PEACE OF CONSCIENCE. What about our sins and the sense of guilt? God Himself supplies the answer and how welcome is that answer to the struggling and awakened conscience, "Having made peace through the blood of His cross" (Col. i. 20). "Being justified by faith we have peace with God" (Rom. v. 1). Peace has been made and of such a solid and enduring character that it cannot be marred, interrupted, nor lost.

The second necessity is the PEACE OF CHRIST. "Peace I *leave* with you," that is for the CONSCIENCE. "My peace I *give* unto you," that is for the HEART. Amidst the toil and strife of life; amidst its din and sorrows and sins, Christ imparts His own peace (John xiv. 27). The circumstances of earth gathered in storms and floods around our blessed Lord, but they ever found Him, not insensible, but calm and restful in His Father's love and will, and that peace which ever sustained Him He gives to us.

The third necessity is the PEACE OF GOD. Can that ever be disturbed? Can the wreck and ruin disturb the eternal calm of our God? Clouds and tempests are beneath His throne, and serve His purpose now that *same* peace He gives to us (Phil. iv. 7). "Be careful for nothing" (verse 6) is one of the most wonderful sentences ever penned. Stay the anxious mind upon God and He will keep you in perfect peace. Do not be bearing loads of care which He invites you to cast upon Himself (1 Peter v. 7).

Then diligently pursue the path of holiness and the God of Peace shall be with you—your travelling friend and companion all along life's journey.

BIBLE QUESTIONS.

QUESTIONS.

1. What is the difference between the Kingdom of Heaven and the Kingdom of God?
2. How do you enter the Kingdom? Is it by baptism or the New Birth?
3. Is water-baptism taught in 1 Cor. xii. 13?
4. Is the United States of America named in the Prophetic Scriptures?
5. Should I attend a ball, and take part in a dance and supper?

ANSWERS.

1. The Kingdom of Heaven is a dispensational expression occurring only in the gospel of Matthew, and signifies the rule of Heaven on earth. The Kingdom of God intimates that it belongs to God; it is His kingdom. The former expression refers to the *sphere* where the kingdom is displayed; the latter intimates to whom it *belongs*.

2. In Matt. xviii. 3, we read "Verily I say unto you, except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." In John iii. 3, the testimony is equally decisive, "Except a man be born again, he cannot see the Kingdom of God," again, "he cannot enter into the Kingdom of God" (verse 5). So that entrance into the kingdom is not by baptism, but by the new birth.

3. Water-Baptism is not taught in 1 Cor. xii. 13. The Lord on high is the baptizer (John i. 33; Acts i. 5); the Holy Ghost is the element—if such an expression may be allowed—see R.V. of 1 Cor. xii. 13, and the result is one body. What has water to do with this? You may baptize one in water a thousand times over, but *that* will not, cannot make him a member of the spiritual body of Christ.

4. We are not aware of any direct reference to the American continent in the Prophetic Scriptures.

5. Would Christ go with you to a ball, to a dance, to such a supper? No. A thousand times—no. God could not be with you. Christ could not be with you. The Holy Ghost could not be with you. Godly men and women would bid you “farewell” at the doors, and remain outside such intensely worldly society. Why are such questions put us? Surely every true and holy desire of the new nature rebels against such society. Ah! you would betray your Lord once again! Pray let your own heart answer such questions.

CERTAIN SCRIPTURAL TERMS AND EXPRESSIONS EXPLAINED.

“DEAD *to* sin” (Rom. vi. 2) and “dead *to* sins” (1 Peter ii. 24)—evil in principle and practice—are said of believers only, whereas “dead *in* sins” (Eph. ii. 5) is alone true of the unbeliever.

“Old man crucified” (Rom. vi. 6) is judicial dealing.

“Body of sin” (Rom. vi. 6) is sin in its totality.

“The new man” (Eph. iv. 24) is not the same as “one new man” (Eph. ii. 15); the former is the new nature in each of us, the latter is the mystical body of Christ!

“The body of *His* flesh” (Col. i. 22), *i.e.*, Christ’s, which is holy; “the body of the flesh” (Col. ii. 11), *i.e.*, ours, which is corrupt.

“Dead *with* Christ;” “risen *with* Christ” is scriptural thought and language. Dead *in* Him, risen *in* Him, is unscriptural. It is the ascension of the Lord which gives the further thought of being “*in* Him.” Distinguish between being united *to* Him and being *in* Him; the former connects us with Christ as members of His body: the latter is connected with our place as of the new race of which He is Head.

THE SEA OF GALILEE.

THE SEA OF GALILEE, or SEA OF TIBERIAS (John xxi. 1), or LAKE OF GENNESARET (Luke v.), is nearly 700 feet below the level of the Mediterranean. It is about 12 miles long, and about 6 miles broad. Unlike the Dead Sea, its waters are pure and abound in fish. The direct distance from the Dead Sea is about 70 miles.

THE DEAD SEA.

THE DEAD SEA, or "SALT SEA" (Gen. xiv. 3), or "SEA OF THE PLAIN" (Deut. iii. 17), and from its geographical position, according to Hebrew usage, the "*East Sea*" (Joel ii. 20), is the final receptacle of the waters of the Jordan. Its length is about 46 miles, its greatest width is about 9 miles, its greatest depth about 1,300 feet, and it is also about 1,300 feet below the level of the Mediterranean. Its area of square miles is about 300. The southern part of the Sea for a considerable length is only about 18 feet deep, thus in marked contrast to the northern portion of the sea, which is there at its deepest. The Dead Sea, so called by Jerome, from its character, as life only in its lowest forms can exist in it, is the most depressed sheet of water known, and its shores evidently bear witness to violent disruptions having taken place. It is believed to cover the site of the doomed cities of the Plain, and may have anciently formed a channel between the Mediterranean and the Red Sea. Although the Jordan discharges into it about 6,000,000 tons of water daily, yet no outlet to the sea has yet been discovered. There is either a subterranean passage, or the waters pass off by evaporation—perhaps both together give the solution.

A NEEDFUL TRUTH FOR THE LAST TIMES.

PROV. X. 12; 1 PETER IV. 8.

ONE day into a loving home
A stranger found her way,
Her face was full of hate—her eye
Looked coldly every way.

Now in that home a sister dwelt,
Whose face was sweetly bright;
So kind, so gentle, were her words,
Her garments pure and white.

Her name was Love, and every child
Rejoiced when she was near—
So cheering was her happy smile,
It chased away each fear.

She praised each word and effort good,
And if one child did wrong,
Would kindly take that child aside—
Pleading with it so long—

Love sought to cover from the rest
The naughty look—or word;
Love broke the wilful temper down,
Love acted like her Lord.

But when that stranger Hatred came,
How darkened was each life:
The happy home was clouded o'er
With angry deeds and strife.

A NEEDFUL TRUTH FOR THE LAST TIMES. 119

For Hatred magnified each fault
And blazed it all abroad ;
Oh ! how unlike to faithful Love,
And how unlike the Lord.

And Love grew timid, quiet, sad,
And if she sought to speak,
Hatred with all her evil ways
Would drive her to the street.

By Hatred's evil influence
Love got a fearful wound ;
She lost her voice and then her strength,
Fell prostrate on the ground.

Moaning awhile, in pain she lay,
Till one with pitying eye,
Chanced to come down the very way
Where Love lay, like to die.

He took her up so tenderly,
He gave her strength again,
And soothed her troubled, trembling heart,
And eased her of her pain.

When Hatred saw Love thus revive
She could not bear to stay,
With scowling look and angry word,
She hastened on her way.

Then was that home so bright again,
Each tried to please the other ;
No angry word, no grief or pain,
But loving one another.

C. G. C.

TEN DISTINCT TITLES APPLIED TO S A T A N.

1. *Serpent*—seducer.
2. *Devil*—tempter.
3. *Satan*—adversary.
4. *Great Dragon*—cruelty.
5. *God of this world*—head of its religion.
6. *Prince of this world*—head of its power.
7. *Prince of the power of the air*—head of the wicked spiritual world.
8. *King of the bottomless pit*—commands the power of darkness.
9. *Roaring lion* (to the *careless*)—seeking his prey.
10. *Angel of light* (to the *watchful*) seeking to deceive the saints.

W O R D E C H O E S.

Never a word is said
But it trembles in the air ;
And the truant voice has sped
To vibrate everywhere ;
And perhaps, far off in eternal years,
The echo may ring upon our ears.

THE CHRISTIAN'S LONGING DESIRE.

LORD Jesus make THYSELF to me
A living, bright reality ;
More present to faith's vision keen
Than any outward object seen ;
More dear, more intimately nigh,
Than e'en the dearest earthly tie.

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Continued on page 3 of cover.

ALL THINGS TO ALL MEN.

I COR. IX. 22.

CHRISTIANS just emerging from heathenism had much to learn, and seem in some things to have been dull scholars. This need be to us no matter of surprise. Brought up in the practices of heathen rites, to which their fathers before them had conformed, the selfishness so natural to man found no check in those rites, nor in the practice of heathen philosophers.

Now selfishness is really foreign to true Christianity, whether displaying itself in a disregard to the profit and real welfare of others, or showing itself in asserting a right to do as one pleases. This feature of Christianity, the learning of Him who pleased not Himself (Rom. xv. 3), the Corinthians had not sufficiently grasped. Hence there was the danger of some among them still frequenting idol festivals, and sitting down to meat in the idols' temple, and that to the moral injury of weak brethren.

A question as to this practice was referred to the apostle. He took it up, 1 Cor. viii.-x. In chap. viii., he inculcates on saints a care for the consciences of their weaker brethren. Why do that which might stumble them, and that fatally, they copying the example of others in sitting down at the feast, and then eating there of food offered to an idol? The one might say he knew an idol was nothing; but the other would thereby be emboldened to eat those things which were offered to idols, and so "he that is weak perisheth, the brother for whose sake Christ died."

In chap. ix., he takes up the question of acting as one pleases without regard to the welfare of others. Now the Corinthians were Paul's children in the faith. Let his example, fully known to all, teach them that

which was proper (ix. 1-18). What consideration had he manifested for others? "I have made myself" he writes, "servant unto all, that I might gain the more, And unto the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, being not without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak. I am become all things to all men, that I may by all means save some" (1 Cor. ix. 19-22).

Such was his practice, illustrated in part by incidents in his life. To the Jews he became as a Jew, and therefore would have Timothy circumcised (Acts. xvi. 3). To them without law as without law, so he would not have Titus circumcised (Gal. ii. 3-5). Firmly did he uphold this, not giving place in that matter by subjection for one hour. Then as to the weak, Rom. xiv. and 1 Cor. viii., shows how he would have acted in such cases.

Is Paul's practice adduced for lawlessness in the Church of God? Such forget two important clauses in the passage we have quoted, which completely demolish any such plea, "Being not without law to God, but under law (or legitimately subject) to Christ" (ix. 21). The Lord's commands were law to Paul. Hence the rules for Christian worship he strenuously maintained. What the Lord has enjoined, what the Spirit teaches, are not to be to any one of us matters of indifference. Careful, too, was Paul in his ways (1 Cor. ix. 27), that he should not be a castaway, *i.e.*, be rejected by Christ. May we be careful too. Grace there is for us all. But each one must prove the reality of his Christian profession, and that of course to the end.

BIBLE QUESTIONS.

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In chap. x., he deals with the question of that which idolatry really is—the worship of demons. The Corinthian Christians had their place at the Lord's table. How could they sit down at the idol's table—which was the table of demons? Fellowship between Christ and demons! Impossible. Such teaching was needed then. Has it become obsolete now?

C. E. S.

B I B L E Q U E S T I O N S.

QUESTIONS.

1. To what do the words, "the breadth, and length, and depth, and height" refer? Eph. iii. 18.
2. What is meant by the unity of the Spirit?" Eph. iv. 3.
3. Please define the things mentioned in Acts ii. 42.
4. Please give a brief outline of the several unities contained in Eph. iv. 4, 5, 6.

ANSWERS.

1. Eph. iii. 18 does not refer to Christ's love as is generally supposed. The words which follow should have corrected such a blunder, "*And to know the love of Christ which passeth knowledge.*" The eternal counsels of our God were filling the mind and heart of the apostle; their vastness and greatness occupied his soul's vision. "The breadth, and length, and depth, and height" of what? The sentence is unfinished. Were we travelling with the apostle thro' the wondrous truths unfolded in the previous part of the epistle, we too, would be lost in the vastness of the subjects treated of. Words fail. The "height" of these divine truths and revelations is in God Himself and there he pauses. Then he comes down to speak of love—the love of Christ—so dear to us, verse 19. The immensity of

God's revelations is the subject of verse 18. The love of Christ beyond all knowing and telling is then introduced in verse 19.

2. The "Unity of the Spirit," does not mean that of our own spirit. It is the unity of the Holy Ghost in producing, and maintaining the one and indivisible body of Christ, which is on the earth and consisting of all living Christians at any given period, since the day of Pentecost; see 1 Cor. xii. 13, R.V.

3. There are four things mentioned in Acts ii. 42. (1). The apostles' doctrine or "teaching" as in the R.V. Truth and instruction were fully supplied for the life, feeding, and guidance of the infant church. (2). A fellowship was formed—a community of thought and interest based on the truth, in which only Christians had part and in which the church persevered. (3). Breaking of bread refers to the Christian memorial feast—the Lord's supper, and is expressly distinguished from the daily social meal (verse 46). (4). "Prayers" were the collective, united petitions of the church; a wholesome accompaniment to the joy and gladness which characterised the happy and early days of Christianity.

4. "*One* body, and *one* Spirit," and "*one* hope of your calling" (Eph. iv. 4), contemplate believers only. Christians and only such are embraced in the body, only such are sealed by God with the Spirit, and only such share in the hope of God's calling. "*One* Lord, *one* faith, *one* baptism," have a wider application than that of the unities named in the previous verse. The whole circle of Christian profession; in other words, Christendom is contemplated in this verse. Others than Christians own Christ as Lord (Matt. vii. 21-23), and so also as to the faith, *i.e.*, Christianity and baptism. "*One* God and Father of all" of every creature; "who is above all" as supreme, and "through all" as permeating all in the universal circle of creation; and

"in you all," true of course, of believers only. First, then a circle is introduced of what is true and real (verse 4); second, a wider range of truth is introduced, as comprehensive as the sphere where Christianity is owned—embracing the true and false (verse 5); third, a yet wider circle is unfolded in verse 5. Creation is there in view.

WHAT IS HEAVEN LIKE?

THIS is a question often asked, and many have tried to answer it, but imagination is of little use; the only answer which can satisfy must be found in the Word of God, and it is surprising how little is said there about the place itself. Surely the reason for that is, that what is of most importance to us is not so much the *place* we are to spend eternity in, as the *Person* with whom we shall spend it; and of that blessed Person the Word of God is full. Why even here if we love some one very much we care little about the surroundings so long as we are in the company of the one we love. The most beautiful mansion would be no home to us if we did not care for the presence of the owner, and the poorest cottage would please us if the one we loved was there.

But why is it that there is such anxiety to know what heaven is like? And why do so many shrink from death? How few we find quite ready, consciously, to be present with the Lord. Undoubtedly there is in many a physical fear of death in nervous persons; a shrinking from going into unknown circumstances and experiences. But surely if we knew more of the Lord's presence here, were on more intimate terms with Him, shall we say? If we could truthfully say with the apostle of old, "for me to *live* is *Christ*," no fear of unknown circumstances would deter us; we

would face anything if only we could be with Him. Like Rutherford who seemed so endued with the spirit of the apostle Paul, we should be able truthfully to sing—

“It were a well spent journey,
Though seven deaths lay between.”

Oh, dear friend, it is this we want, Christ known better, and consequently the one object of our lives. What hinders? For I am sure all will agree that there *are few with whom we come in contact day-by-day*, who are so occupied with Himself, that is evident that it is for Him alone they live. Then what hinders? Well we can each answer that question best for ourselves. It is the world or self in some shape or form. The apostle says, “Forgetting those things which are behind—I press toward the mark” (Phil. iii. 13-14). What is the mark? Christ in glory. May we each be seeking to know more of Him personally day by day; our hearts less occupied with the things which we *must* sooner or later leave for ever that so He may *fill* them, and then we too shall be able to say, “To me to live is Christ and to die is gain.” R.

C H U R C H.

CHURCH in a house of which there are four (Rom. xvi. 5; Col. iv. 15; Philemon 2; 1 Cor. xvi. 19). Church of, or at a city, as Jerusalem (Acts xi. 22), Corinth (1 Cor. i. 2), Ephesus (Rev. ii. 1). Churches of a province or country, as of Asia (Rom. xvi. 19), of Galatia (1 Cor. xvi. 2), of Judea (Gal. i. 22), of Macedonia (2 Cor. viii. 8). We read, too, of the Churches of the *Saints*, because composed of such (1 Cor. xiv. 33), of the Church of *Christ*, because they are the fruit of His love (Rom. xvi. 16), of the Churches of the *Gentiles*, because planted in, and composed of those outside Judaism (Rom. xvi. 4). Church and its plural occurs about 115 times in the New Testament.

QUESTIONS ANSWERED.

Question 1. "Does God love us, whether we believe or not? or is it only when we believe, that He loves us?"

Answer. "Herein is love, *not that we loved God*, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10).

"God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us." (Rom. v. 8).

"But God, who is rich in mercy, for his great love wherewith He loved us, even *when we were dead in sins*," &c. (Eph. ii. 4-5).

Question 2. Can I have faith in the blood of Jesus until I can say, I have been washed in it from all my sin?"

Answer. Had not the dying malefactor faith in Jesus, and in His blood, which was then being shed, when he said, "Lord, remember me, when thou comest in thy kingdom?" But could he have said at that time, "I am washed in the blood of Christ?" Does not nature itself teach us, that we have faith in a physician which leads us to apply to him and to take his medicines, before we can say "He hath healed us of our maladies?" To say truly "The blood of Christ has washed me from my sins" is *assurance*. To trust that blood, as God's gracious and efficacious provision for the taking of them away, is *faith*. The connection between the two is this, that God says, if we have the one, we are entitled to the other. If I really do cling to Jesus as my only hope and refuge, and trust His blood as of sufficient efficacy to take away my sin, God says, that the blood *has taken it away*, and surely it is my blessed privilege to say so too.

Question 3. "But it is not *believing* that saves us, is it? It is Jesus and all we have to do is to accept Him."

Answer. To be sure. Believing has, in itself, no efficacy. *If that were not true* which is believed, where would be the good of believing? And it is in that which is believed—in Him on whom we believe—in Jesus—that all the saving virtue resides. Believing is but accepting Him, and does it not seem strange, that we should need so much to induce us to accept of Him? “*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*” (1 Tim. i. 15).

Question 4. “Is not Jesus always before the throne of God?”

Answer. He has sat down there. “*When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high*” (Heb. i. 3).

Question 5. “Is not His blood there as an offering for sin?”

Answer. “*Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us*” (Heb. ix. 12).

“Whom God hath set forth a propitiation (literally “*a mercy-seat*”) through faith in His blood” (Rom. iii. 25).

Question 6. “If, as a poor sinner, I come to Him, through that offering, will God not accept me?”

Answer. “Wherefore He is able also to save them to the uttermost *that come to God by Him*, seeing He ever liveth to make intercession for them” (Heb. vii. 25). “Will God not accept me?” you ask. It is God who has been, and still is, beseeching you to believe His love, and accept Jesus as your Saviour, and be at perfect rest and peace. “Now then we are ambassadors for Christ, *as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God*” (2 Cor. v. 20). Can there be a doubt as to His willingness when He sends thus an embassy of peace, *to pray for a reconciliation?*”

You say further, "I cannot plead a single merit of my own, for the more I see of self, the worse it seems." Surely then, my friend, if you have not a single merit of your own, you will be glad of the infinite merit there is in Jesus, and in His atoning blood; *to all which God makes you as freely welcome as to Jesus Himself*, that best and richest *gift and proof* of His love. Do cease from yourself altogether. Let good self and bad self be alike lost sight of, in dwelling on the excellency of Jesus, in whom God is so well pleased, that He smiles on the guiltiest and vilest who come pleading *His name, His blood, His merits.*—From "*Peace in Believing.*"

THE HOLY SCRIPTURES AND HOW WE TREAT THEM.

Do we honestly believe that the Bible is God's one and only book to man? It is a divinely singular book. It has changed the lives of millions—radically changed them. It has made many thousands of people perfectly happy. It gives certainty. It is of such a profound character, that while for nearly 2000 years the learning and piety of all ages and of all minds in all parts of the world have been directed to its reading and study, and thousands of books have been written on it, yet *all* admit that the Book of books contains mines of wealth not yet fathomed, stores of truth not yet exhausted, and never shall be, for the Holy Scriptures are divine in their character.

How do we treat the Bible? Is it daily read and studied? or does it lie on shelf or table covered with dust and rarely opened? How do we treat the Holy Scriptures? Does the text-card on the wall suffice? Why not go to the source? Why not drink at the fountain? Does the daily text in the Almanac satisfy your soul for twenty-four hours? O, dear reader, take your treatment of the Word of God into *serious* consideration. How are we daily treating the Holy Scriptures?

CORRESPONDENCIES AND CONTRASTS.

The Father *and* children.

God *and* His creatures.

The Spirit *and* the flesh.

The new man *and* the old man.

The spiritual man *and* the natural man.

Law *and* grace, or, Moses *and* Christ.

Adam *and* Christ as representative Heads.

The Church *and* the world.

The devil tempts *and* Satan opposes.

Justification is *for* the guilty.

Life is *for* the dead.

Salvation is *for* the lost.

Rest is *for* the weary.

Connect sovereignty *with* God and responsibility *with* His creatures.

The sin of the world *and* the sins of believers.

The sinful nature is condemned *and* the sins forgiven.

Deliverance from the POWER of sin *and* deliverance from the PRESENCE of sin.

Sins borne *and* sin condemned.

Accuracy in doctrinal statement by teachers and preachers of the Word is greatly to be desired, and this can only be gained by careful attention to the *words—the very words of Scripture*. In Christendom confusion reigns supreme. Let our readers see to it that increased vigilance be exercised over our public statements. Do not trust memory in quoting texts, especially in those intended for the press. Carefully read and you will carefully speak and write.

CLOVEN TONGUES.

CLOVEN TONGUES like as of fire (Acts ii. 3). "Cloven"—Jew and Gentile were to be addressed. "Fire" expresses the energy of the testimony.

CHRISTIANS SEALED AND BAPTIZED.

BELIEVERS are sealed by God (2 Cor. i. 21-22) with the Spirit (Eph. i. 13). The indwelling Holy Ghost is the seal or divine mark that one belongs to God. Believers have been baptized by the Lord on high (John i. 33); as the effect, one body has been formed (1 Cor. xii. 13). God seals. Christ baptizes. The sealing is individual. The baptism is a corporate act and never repeated.

"MY FATHER'S HOUSE."

JOHN XIV.

My heart is there,
 And there my fadeless treasure
 Nought can corrupt,
 Nor thief break through to steal.
 I wait to enter
 On the untold pleasure,
 That to my soul
 The Father shall reveal.

But chief of all
 The joys that home containeth,
 Chief pleasure
 In that holy, happy place—
 He will be there;
 And I shall be beside Him,
 Then I shall see
 My Saviour face to face.

What joy supreme
 In heaven's unsullied glory,
 To hear again
 That voice so passing sweet.
 What joy to tell,

"MY FATHER'S HOUSE."

With saints, the old, old story
Of His own love,
And worship at His feet.

To take the crown
His own kind hand hath given,
With countless myriads,
In the Father's home ;
With loud acclaim,
And heart and voice united,
At His blest feet,
To lay the trophy down.

To be with Him,
Could there be aught beyond it,
Could more be given,
Or more by me desired ?
My cup is full,
Of endless perfect blessing,
The very thought
My raptured heart inspires.

With Him and His,
One, ever one—united,
No more to know,
What here doth grieve me sore.
All strife be vanished,
All of earth behind me,
And all of God
Be mine for evermore.

For this I wait
One moment—then the mansions ;
A little while
And then—the golden shore.
The twinkling of an eye,
The trumpet sounding,
That calls me up
With Him—I want no more. C. G. C

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Continued on page 3 of cover.

A R E T R O S P E C T.

THROUGH the God's mercy our service for our beloved Lord and Master has been lengthened out to nigh half a century. It has been poor work at the best, but to have been enabled to struggle on for these many years, not without tokens of the divine blessing, is a matter of thankfulness.

Memory is busy with scenes and persons. Tears and smiles alternate as one lives over again in the past. We stand once more in halls and chapels, when after ringing out the Glad Tidings of a Saviour's love, numbers accepted Christ as their personal Saviour. We have stood side by side with men preaching the Gospel in the streets, with the saving power of God unmistakeably present. We can recall scenes, in which, in the depth of winter, and covered with snow the Word was faithfully declared to perishing men and women, who would stand around the preachers and earnestly drink in the words of Eternal Life. We are once again in our home in the City of G., with more than one room filled with anxious enquirers; the words of the Jailor on their lips: "What must I do to be saved?"

We travel from those busy and fruitful scenes of labour to the triumphant death-bed of some fellow-labourers, with whom we shook hands for the last time on earth, and whispered in the dying ear "till the Resurrection morn." We turn with sadness, not unmingled with joy, to witness the course of others. One eloquent preacher said to the writer, "Come, let us stop here and preach to the people," agreed. He spoke from the words "The blood of Jesus Christ, His

Son, cleanseth us from all sin"—his last public address ere being sent to *Penal Servitude*, where he died. Alas! alas! our heart is sad as we think of one and another going down, and back to the wall. Another ready and powerful speaker with whom we laboured in prayer and service, drunk in after years in the streets of the Great Metropolis; and yet another, who Demas like forsook our fellowship and the work, dying in a general hospital slowly repeating the awful words of Luke xii. 9, "He that denieth Me before men shall be denied before the angels of God." Solemn and true commentaries are these on the much neglected warning to preachers contained in 1 Cor. ix. 27. Shipwreck, not of the soul if born of God, but of one's service and testimony is the sure result where personal holiness is neglected.

Some with whom in our early days we worshipped and served have gone to their rest; others have turned aside to strange doctrines and fellowships which every heart loyal to Christ cannot but deplore. A few—a very few—early companions in fellowship and service are yet battling for God and the truth. Old age has not diminished their spiritual strength nor damped the ardour of early days; more matured, less impulsive, more discriminating, perhaps. But they are pressing on with firmer tread and holier purpose, knowing that *the end is near*.

From the moment of our conversion we got a *grip* of Christ and cannot let Him go. Is departure in heart, and perhaps in life unknown? Alas! no. But Christ has become essential to our life, to our very existence, and so in the main, He has been for the past 50 years the sum of our interests, the centre of our moral being, and the supreme joy of our hearts. Do we regret it? Has the last 50 years been a mistake? Has the life been a blank? No, a thousand times, No. We would be pleased to live it over again, and are in no wise

tired of the conflict. We serve a good Master. Our confidence in God is more simple. Personal, temporal needs are rarely an object of concern, much less of anxious thought. We are assured as ever of the rock beneath our feet. The ever living and abiding Word of God is as ever our authority in all things spiritual. Its verbal inspiration standeth sure. Why do the press, the platform, the pulpit, and the professor's chair seek to pull the dear old book to pieces? Can they give us another as good? They, and you, know they cannot. The work is purely destructive. They would rob millions of peace and hopes of eternal bliss and give *absolutely nothing* in return. It is professing Christian men—clergymen and theological professors who are doing the devil's work in the mad attempt to destroy Christianity and rob us of the Bible—men without God and utterly without conscience.

To our younger brethren especially we would say, **STAND FIRM.** Let the testimony of God, of Christ, of the Hebrew Prophets, of the Apostles, and Writers of the Sacred Scriptures be more to you than the assertions of men who would take all that volume of testimony and crush it beneath their feet. Young men and young women give a wide berth to the vapid literature on the book stalls which are rank spiritual poison—especially penny stories of a religious character in which courtship and conversion (?) are nauseously united. The robust and manly character of the nation is being wrecked through the penny press—religious and secular. The decay of brain power is a characteristic sign of the age. Solid writing and reading are going out of fashion.

To one and all we would earnestly say, *Live for Christ, Work for Christ, and Daily read the Holy Scriptures.*

—*The BELIEVERS' ALMANAC for 1900.*

November, 1899.

BELOVED FELLOW CHRISTIAN,

As all our readers must be aware, this country is now at war with the Boers, with the necessary result that some 50 to 60,000 British soldiers have been ordered to the scene of activities in South Africa.

It has been laid upon the hearts of the writer and many others, that we (who are the Lord's) may at this time of anxiety, sorrow, and bereavement, use the holy privilege of prayer, "*By looking to the Lord for the salvation of the souls of our soldiers*" (many of whom will certainly never return to their native shores).

As one thinks of these precious unsaved souls, we cry to God for mercy on them, and will you not join with us in prayer with one heart and voice on their behalf?

Many of the soldiers (both officers and men), are the Lord's. Will you not bring them too, before Him for blessing?

Again, the aged and mourning Fathers and Mothers, Wives and little ones, all need our supplications in this time of need.

Beloved, let us not idly fold our hands and excuse ourselves by the plea, "This is outside our sphere." It is not, I am fully convinced! We are all too apt to forget our responsibilities to the unsaved, consequently act with apathy.

Fellow believer! how were you saved? You reply, "By grace." Then never forget that blessed fact.

We thro' mercy live in the land of liberty and favour, and altho' pilgrims and strangers journeying to a better country, we are privileged to act in accordance with Romans xiii.

Will you in addition to prayer be found practically acting for the furtherance of the gospel by sending to

INCIDENTS IN THE LIFE OF SERVICE. 137

the scene of war, Gospel Books, Tracts, or Testaments. You may perhaps be used of God to bring honour to our blessed Lord and Master, and salvation and joy to some poor unsaved one.

We ask that your prayers and sympathy may be definite, and that "specific" blessing may be sought in faith.

For all the promises of God in Him are, "Yea, and in Him, Amen, unto the glory of God by us,"

Affectionately yours in Christ,

* * *

[We have been appealed to by more than one correspondent to send out a bale of tracts consisting of *Living Streams*, etc., to the seat of war in South Africa. We are prepared to supply *Living Streams* for this purpose at 8s 6d per 1000, and pay carriage to any part of England—this is *considerably below cost of production*, and entails a heavy financial loss, but it is a needful work. We shall associate in this service a Christian business gentleman. Mrs P., is thanked for 3s 6d for this special work.—Ed.]

INCIDENTS IN THE LIFE OF SERVICE FOR CHRIST.

THE day was cold and damp, and towards night gusts of wind and showers of rain came sweeping down the street. The damp, dead leaves lay around. The promenade, with its fine archway of trees, was almost deserted. The long line of shops were closed, but in the busier part of the town of Cheltenham, you might have seen people struggling along in the wind and rain, busy with getting in the usual week-end supplies. The shopmen shivered behind their counters, anxiously looking at the clock, for closing time. Pity the policemen, the porters, cabmen, postmen, and the wretched errand boys, as soaked with rain, they plod on their

138 INCIDENTS IN THE LIFE OF SERVICE.

way. But above all pity the poor wives and children of the drunkard, with pinched faces and scanty clothing, who are lounging about the doors of the flareing pothouses. Come, let us stand in the shelter of this doorway, and watch that poor wretched looking mother across the way. She is wet and weary and sad. She tries with her ragged shawl to cover the wailing child at her breast, while she tramps up and down outside the public-house where her husband is spending his weekly wage in drink, drink that has ruined his home, and robbed his wife and children of the food they so much need. Oaths and curses and coarse ribald song may be heard inside, while outside in want and woe, starvation and rags, there are so-called christian men who fatten on the proceeds of this shameful drink selling, but woe to him through whom offences come. The sight of that poor creature and her woe sickens us, and leads us to say by God's help, we will not touch the unclean thing that causes such untold suffering, but we must pass on home, and in a few more minutes I was sitting by my own fire-side, with thankful heart for the good wife, the happy children, and home comforts—all the gift of God. I had just finished tea, and said "there now, I shall enjoy a good rest to-night, for I am very tired," but scarcely were the words uttered, when there came a loud knock at the door, and on answering it, I found a young widow, almost drenched with the rain. "Come in quick" I cried, "What has brought you out this wet, rough night." "Oh Mr C—," she replied "I've just heard my poor old mother is very ill, and my sister who lives with her is laid up with rheumatics. I've come to ask if you would go with me to see them, they are both helpless." I put on my thick boots and a warm overcoat, and taking a few things with me we started at once. "Where does your mother live, I asked," and she named a cottage

about two miles away in the country. So leaving the lighted streets of the town, we picked our way along the country road, on and on, past the place of the dead, up a dark, dirty lane, and across a field, till we reached a two-roomed cottage. Here, in the first room, I found the daughter laid up with the rheumatics, and after a few kind words with her, she said "Mother is in bed in the next room, sir." I took a light and went into the other room but the fearful atmosphere of the room caused me to get back quickly. Then, after tying a cloth round my mouth and nose I went back. But, shall I ever forget the sight I saw. There lay a poor wasted form on the bed, and for three days she had received no kindly help, so much needed by the sick. The power of speech was gone, but as I looked into her face I saw such a look of anguish and pain as I had never seen before. I took the soiled, sodden bed-clothes from beneath her and threw them out of the window into the garden, then carefully washing with warm water the poor body—with its dreadful bad sores—I applied some oil to the wounded parts. I re-made her bed—poor old soul, she moaned her gratitude, and her eyes told the thanks she could not speak. I found she could hear, so I gently told her of the love of Jesus, and after praying for her, I left her to the care of her widowed daughter and returned home through the wet and wind, most thankful for the privilege given of ministering to a poor old soul. She died at four o'clock the next morning, and I can not but hope I shall meet her in the glory. Never shall I forget the look of loving thanks she gave me. My reader, there is a bright glad morn now drawing near. How sweet it is to know that then there shall be no more pain, for God shall wipe away all tears from our eyes; there shall be no more crying, and there shall be no night. Are you a servant of Christ? Rejoice for the privilege of ministering to the weary

and the suffering ones on earth. But perchance my reader knows not the love of Christ, nor the value of the precious blood that cleanseth from all sin.

Oh, why should you not come now with all your guilt, and cast yourself on Him for pardon, for salvation!

Would you enter the bright home I have been speaking of, where pain and suffering can never come, then you must come to Jesus.

The Saviour's precious blood,
Will make your title sure,
He passed through death's dark raging flood,
To make your rest secure.

Do you still refuse His offers of mercy, still turn your back on His love; then remember if you die in your sins, where Christ is, there you can never be.

May God give you to see your need of Christ and lead you to trust alone in Him for His name's sake.

C. G. CHANDLER.

LETTER TO A FRIEND ON OUR RESPONSIBILITY AS MEMBERS OF THE BODY OF CHRIST.

MY DEAR A.,

I have been lately reading in Ephesians and was much struck by the sixteenth verse of the fourth chapter, and I could but feel how very little we enter into the meaning of it. The whole body "compact by that which *every joint* supplieth." The "*effectual working* in the measure of *every part*." Then—"maketh increase of the body unto the building up of itself in love." Do we each one of us feel our *individual* responsibility in this? What is our part? What are we doing toward the edifying or building up of the Body? I very much fear some of us have not thought about it at all. We seem to be living just for ourselves and act as if the Church of Christ, which is His Body, was of little

REMARKABLE UTTERANCES OF NAPOLEON. 141

interest to us. It should be all in all to us. Those whom we speak of as the High Church Party in the Church of England, the earnest ones amongst them, put us to shame. The Church is every thing to them. They have not the right thought of the Church perhaps. We may have a more scriptural thought about it, but intelligence is little use without heart. It seems to me we need waking up to our responsibilities as individual members of the Body of Christ. We like to think and speak of our privileges. It is sweet to know that the blessed Lord reckons a kindness, or an injury done to each one of His own as done to Him; but there is the other side. We cannot get away from our responsibility to Him and to each other. If we are not doing our part the whole body suffers (1 Cor. xii. 26). If we are not doing our own special work in the local assembly with which we are connected, that assembly suffers. Do we realize this? It is a day of profession, let *us* be in earnest. I do feel more real earnestness is wanted. I write to you, but for others as well. May God arouse us and give us each to look at these things in His presence, and there learn what our individual part is, and see that we are supplying it.

Yours in Christ, R.

 REMARKABLE UTTERANCES OF
N A P O L E O N.

THE following are remarkable utterances of Napoleon, when a captive at St. Helena. "In the course of a few years," said that extraordinary man, "Russia will have Constantinople, part of Turkey, and all Greece. This I held to be as certain as if it had already taken place; all the cajolery and flattery that Alexander practised upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. In the

natural course of things Turkey must fall to Russia; the powers it would injure, and who would oppose it, are England, France, Austria, and Prussia. Now, as to Austria, it would be very easy to secure her assistance by giving her Servia, and other provinces bordering on the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England will ever be allied with anything like sincerity will be to prevent this; but even this alliance would not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it; once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State, which I meant to call into existence as a barrier to her eastern encroachments."

A MINE OF SPIRITUAL WEALTH.

THE first seven chapters of the book of Leviticus contain a mine of spiritual wealth. We dig because we *know* Christ the treasure is embedded there. The Jew attempted to grope his way through the shadows on to the substance. The Christian, on the contrary, has grasped the substance and hence he can with certainty interpret the shadows of the past. These chapters are replete with interest; they abound in precious detail of Christ and of His finished work. They naturally divide into two parts: (a) The offerings in all their typical value as estimated by God—His acceptance of and part in Christ's infinitely precious work (chaps. i.-vi. 7); (b) "The *law* of the offerings" in which our part and communion in the person, work, and affections of Christ are unfolded (chaps. vi. 8,—vii.)

LUKE XXIV. 27.

THE THINGS CONCERNING HIMSELF.

PRECIOUS things of Christ unfolding
From the records of the past,
Fragrant odours from the gardens,
Where the prophets loved to feast.

Wealth of incense, stores of pleasure,
Heaven-born thoughts, and words of Him ;
Flashing light across the darkness,
O'er the ages cold and dim.

From the fair day sin had blighted,
In the garden of the Lord,
Bright with holy mirth and promise,
Comes the soul refreshing word.

O'er the earth's dark blotted pages,
O'er the bloodshed and the crime—
Hear the voice of heaven-born sages,
Telling of a happier time—

When the Tempter should be vanquished,
When the earth's sad throes should cease,
The last trace of evil banished,
And the world shall be at peace.

Hear the prophets tell the story
Of redemption—great and free—
Won by Christ, the Lord of glory,
Dying for us on the tree.

Cradled in a lowly manger,
Suffering pain and shame and loss
Here on earth a homeless stranger,
Nailed in darkness to the Cross.

144 THE THINGS CONCERNING HIMSELF.

Laying down His life—yet taking
Life again—as from the grave,
While the powers of hell are quaking
At the mighty One to save.

Slow of heart to learn the lesson
From the prophets of the past;
Now as to Himself they listen,
All the mist clouds quickly past.

Now they know the hidden meaning,
As from Him they gladly learn;
And the gracious words He utters,
Makes the heart within them burn.

Precious things of Christ's unfolding,
Things about Himself, so dear,
As they journey to Emmaus
Springs of warmth their souls to cheer.

Blessed truths so long forgotten,
Special truths for closing times,
Told them now in sweet communion—
Echoes of the Golden Chimes.

Lord, we bless Thee for that journey,
For those sweet unfoldings given,
'Twas Thyself Thy loved ones needed,
And to be with Thee is heaven.

All the prophets yield their treasures,
All unite with glad accord;
Pointing to *Thee*, peerless Saviour,
Laud, and worship Thee, O Lord.

And, as down the darkened ages,
Comes this record of thy love,
Our hearts burn responsive to Thee,
Perfect, precious Christ of God.

Nov. '99.

C. G. CHANDLER.

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