

THE
YOUNG BELIEVER:

HIS PORTION, HIS PATH, AND
HIS PROSPECT.

Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."—1 *John* ii, 15.

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The young Believer 2 (1880)

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THE
YOUNG BELIEVER:

His Portion, His Path, and His Prospect.



DEAR FRIENDS,—This time last year this periodical was commenced to seek to help you in some little way to walk *nearer to the Lord, and more separate from the world*. During the year we have had cheering letters from many of you, for which we thank God; but the question is, are you really nearer to the Lord in your heart, and more separate from the world in your ways? This is the object we have still at heart, and for which we still continue to write. But we have now to press upon your notice something better than any papers in this periodical, and that is your own Bible.


Pardon me, dear friends, if I write pointedly as to this, but I greatly fear that many of you often neglect the private reading of the Scriptures. The carelessness, coldness, levity and worldliness, so often seen, would soon be checked by the word of God. Now let me just ask you, as a matter of fact, do you read your Bible *daily*? and how long? Do you daily *hear* God's

voice in the Scriptures, and does He daily *hear* your voice in prayer? It may be that these questions touch a sore point, on which your conscience has often spoken. It may be you already more than suspect the cause of any deadness of soul. Oh, let me now urge you at the beginning of this year to commence a course of daily Bible study, and to continue it in spite of all interruptions, in spite of a cold heart, in spite of winter mornings, in spite of business calls, as a sacred engagement of vital importance, between God and your soul. I do not like to lay down rules for others, but I am sure that the morning is *the time* for God. I would suggest, too, that you set aside a definite portion for study each month, to be read over as often as you have time. I have recommended the following for the coming year to some friends, and hope to insert a few brief notes on these Scriptures each month.

<i>January.</i> —Gen. i.-xxxv.	}	<i>July.</i> —Leviticus, Numbers.
<i>February.</i> —Matthew.		<i>August.</i> —Acts.
<i>March.</i> —Gen. to end, Mark.		<i>September.</i> —Deuteronomy.
<i>April.</i> —Luke.		<i>October.</i> —Romans.
<i>May.</i> —Exodus.		<i>November.</i> —Joshua.
<i>June.</i> —John.		<i>December.</i> —John.

If God give you, dear friends, to persevere in the daily study of His word throughout the year, I know that you will find more beauty in Christ, and less attraction in this poor world than you have ever found before.

CONVERSATIONS ABOUT OUR DIFFICULTIES.—I.

 HIS one request, dear young believer, I have to make in connection with the following papers, that, if you begin to read them, you will persevere from beginning to end. Were you to read one or two numbers only, you would have heard but one side of the matter, and would most likely be misled, more or less. I shall be very thankful if the Lord uses any of these conversations to show you more of Christ, and how He would have you use your time till He comes.

We have met together several times lately to talk about a matter which has been a difficulty to some of us. We did not all agree about it, and some of us were willing to own that we did not understand it. Let me tell you who we are, before I tell you more about our talks.

Firstly, there is *A.*, who has just left school.

Secondly, *B.* and *C.*, who are several years older. They belong to a large family of brothers and sisters.

Thirdly, *D.*, who is somewhat of an invalid.

Fourthly, *E.*, who is married, and has a number of children.

Fifthly, *F.*, who is older than the rest ; she is an orphan with no relations, and she lives alone in a lodging.

I should further add, that all profess, and we trust with reality, to have believed in the Lord Jesus Christ, to have received forgiveness of sins and everlasting life.

The difficulty arose in the first place with *A.* It is a difficulty which she would never have had, unless her conscience had been awakened, and unless she had had some desire to live for Christ, and not for herself. She was not in circumstances which obliged her to do anything to gain her livelihood. Once she could have found fifty ways of spending it, considering only how to please herself. She was fond of music, of drawing, of reading amusing books, of company, of sight-seeing, of out-door exercise, and of some sorts of study, and of flowers, and woods, and fields, and very many other things. But now she had been just brought to know the Lord Jesus Christ, and a new desire had come to take possession of her heart. She really and truthfully wished to live for Him. But when it came to the plain matter of fact question, how each hour of the day could best be spent, various difficulties arose. After talking to several friends, the difficulties appeared greater than before. People had such different thoughts about employment and recreations. Yet something must be right, and, therefore, the friends agreed to talk over the matter, consulting the word of God, saying openly and honestly what were their

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thoughts and difficulties, and comparing them with the word. You will find that their minds were very various, and the state of their souls very various also. But as I have to tell you the real thoughts of real people, you must bear with those who say the wrong thing, enter if you can into their difficulties, and pray that we may all have fuller light and knowledge as to this and other matters; especially that we may have more of that love of Christ which settles every question the moment it takes full possession of our hearts.

A. said: It is quite true I would like to be entirely and wholly for Christ; but I cannot see, when I think of harmless things of which I have been fond, which I ought to give up, or whether I ought to give them all up; and if so, what I should do instead. I must do something from morning to night, and I want to do the right thing.

B.—You would have very little difficulty if you were obliged to do things as I am. In a large family everybody wants something done for them, and one has no choice. If one can get a little time for reading and praying, one is only too thankful to have it. The rest of the time is not at one's own disposal.

C.—Yes, B., but that doesn't keep one out of all one's difficulties by any means. There is another question, whether all the things one has to do are the things one ought to do. A great many things are merely for the *amusement* of

other people. Then you may say, Ought I to refuse to do them? To give an example; Ought I to spend an hour in the evening singing songs to amuse my brothers? If I ought, I must take time for practising during the day. So with other things. It cannot settle the matter to say that I am wanted to do this or that by somebody else.

A.—You mean the question is, What Christ would have me to do. That is just what I want to know.

F.—It seems to me quite clear. He would just simply have you to be dead to all such things as those you have been speaking of. If you were dead to them all, there would be no difficulties about it.

A.—Dead to what I don't understand.

F.—Dead to the whole thing; the amusements, and the earthly ties, and all the rest. We have our place in heaven, in the new creation, not in the old at all. All those things are passed away. The link is broken with the earth, and all that belongs to it. We have now "to please but One."

A.—I know we have to please but One, and that One is Christ. But how I am to please Him is the question. And I don't know what you mean by saying I have no link with the earth, and that I ought to be dead to earthly ties. I certainly do not feel dead to them. I love my father and my mother, and my brother and my sister, very much, and I love them

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because they *are* my father and mother, and brother and sister.

F.—It is a great blessing not to have these ties.

A.—But I have them, and would not think it a blessing to lose them. Of course, if they were taken away, it would be wrong to say it was not a blessing, because all the Lord does must be for good, and I hope I should feel that. But I pray very often that He will keep them here longer, and let me have them with me. If He has given them to me, ought I not to think *that* a blessing? Or ought I only to think it a blessing to lose them?

F.—If one has no such ties, one is free for the Lord's work. That is why I say it is a blessing.

A.—I want to know what you mean by the Lord's work. Is not *E.* doing the Lord's work when she is teaching her children, or making their clothes, or playing with them?

F.—I should say, on the contrary, that her having to do and love such things is a hindrance to the Lord's work. Think how much time is thus given to earthly objects! and how it keeps one always occupied with the old creation. For after all, what are children more than so many examples of the flesh?

E.—The Lord said, "Of such is the kingdom of heaven," and "Take heed that ye despise not one of these little ones."

A.—If I knew what *F.* means by the Lord's work, I should better understand why she says *E.* is not able to do it. Can you tell me, *F.*?

F.—I don't mean what are commonly called "good works." I used to think I was doing the Lord's work when I was only pleased with myself for being busy. When I think now of all my visiting the poor, and taking classes at schools, and having mothers' meetings, and all the rest, I see that it was nothing but the activity of the flesh, which likes to be busy, like Martha.

D.—I quite agree with you that we may do all those things merely to gratify our natural love of being busy. But if you further proceed to say that the things themselves are amongst the works of the flesh, and can prove it, of course we ought to leave them off. We are told of the works of the flesh, "that they which do such things shall not inherit the kingdom of God." But as we want to talk practically, will you tell us what you call doing the Lord's work, *in the place of* these things?

F.—What did Mary do?

D.—She sat at the feet of Jesus and heard His word on one occasion. She anointed His feet on another.

F.—Is not that work enough? That is true communion with God.

D.—I quite agree with you, that we thus have true communion with God. Reading and hearing the word, prayer and worship, learning to understand the mind of the Lord, and speaking to the praise of His name, so that the house is filled with the odour of the ointment, is no doubt the work which now answers to that which we are told of Mary.

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F.—And is not that enough ?

D.—I grant you fully, that without the work of Mary, no other work can be done to the praise of the Lord's name. But to speak plainly, though it may offend you, would you be really satisfied if your servant, supposing her to be also a member of Christ, did literally nothing besides that which you have been speaking of as the work of Mary? Or, suppose the bank broke, and you lost every penny that you have, would you think it right to labour with your hands to support yourself, or would you think it right others should support you, that you may do nothing but the work of Mary?

F.—Of course, as to servants, they have their proper work to do. But it is a blessing to be free from these earthly employments. I am sure *E.* must find it very hard to set apart many hours in the day for reading, prayer, or worship.

D.—Before we speak of *E.*, let us consider the case of the servants. There is your maid Jane. We have reason to consider her a believer in the Lord Jesus. Who gives her her work to do? and whose work is she doing when she sweeps your room, and cooks your dinner? We are told in Ephesians, that servants are to do their work "*as unto Christ,*" "*with good will doing service, as to the Lord, and not to men.*"

F.—That applies to servants.

D.—But it also teaches us that, in doing these common acts, we are doing the Lord's work, provided it is the work He gives us to do. There

are not two paths ; a heavenly one for well-to-do people, and an earthly one for those who have to earn their bread.

F.—I am glad He has not given it to me to do.

D.—But are you, therefore, sure He has given you no work to do? If earthly employments are unfit for *you*, they cannot be right for Jane. You were saying just now how difficult it must be for *E.* to find time for reading, prayer, and worship. Would she not have more time if you undertook some of her work, so as to leave her a quiet hour now and then? What do you say to undertaking all the arithmetic lessons, or having a game with the children in their play time? Here, *A.*, is some work for you, too.

F.—It might suit *A.*

D.—After all, *F.*, the question is, not what we think, but what the word of God says. We have most of us been talking, but it is what *God* has said that we need to know. We will agree to bring forward, each one, next time, those passages from which we have gained our thoughts upon the matter of which we are speaking. We had intended to consider what employments are suitable for us, but it would seem that we have first to consider whether any employments at all are suitable, except prayer, worship, and reading and hearing the word. As to those, we all agree. We have no difficulties, except with regard to other employments, and we need to know what God has said on the subject in His word. You, *F.*, shall bring forward the texts which you

consider to the point first of all, because if we are to have no work connected with this earth, the other question, as to *what* work, falls to the ground.

F.—I think, if our hearts were right, we should see it all clearly.

D.—But we can only know if our hearts are right by comparing them with the word. And this we will do next time.

(To be continued.)



GENESIS I.—XXXV.

POINTS FOR STUDY.—*Sins and failures.*—Eve—Cain—Noah—Builders of Babel—Lot—Abraham, in going to Canaan, to Egypt, to Gerar—Sarah—Rebekah—Jacob—Esau—Laban. *Promises.*—O the woman's seed—to Noah—to Abraham—to Isaac—to Jacob. *Punishments*—of Adam and Eve—of Cain—of antediluvians—of Ham—Builders of Babel—of Lot, &c. *Types of Christ.*—In chap. i.—Adam—Abel's sacrifice—Noah's ark—Melchizedek—Isaac—Ram in the thicket—Jacob. *Of the Church.*—Eve—Rebekah—Rachel. *Leading Characters.*—Adam, the head of creation under God—Eve, the companion of the man—Cain, the murderer—Abel, righteous in his sacrifice—Enoch, the heavenly saint—Noah, the righteous man on

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earth—Nimrod, the great one on the earth—Abraham, the believer—Lot, the backslider—Abraham's *prayerful* servant—Isaac, the partial father (*in type*, the risen son)—Jacob, the wanderer (*in type*, the faithful servant)—Laban, the deceitful relative. Passages to ponder (*with the context*). — “Let there be light ”—“ God rested ”—“ It is not good that the man should be alone ”—“ Where art thou ”—“ What hast thou done ”—“ God saw ”—“ The blood thereof ye shall not eat ”—“ Unto thy seed ”—“ Lot lifted up his eyes, chose, journeyed ”—“ Thou God seest me ”—Seven “ I wills ”—“ God will provide himself a lamb ”—“ I will go ”—“ Go not down into Egypt ”—“ Behold, I am with thee ”—“ Bethel, Peniel.”



BIBLICAL WORDS AND PHRASES
IN COMMON USE.

ADOPTION occurs Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5, only—**SONSHIP**, or the PLACE OF A SON. This word is once *collectively* applied to Israel, Rom. ix. 4 (*comp.* Hos. xi. 1); *individually*, it is solely applied to Christians as a present title. In the future it belongs to all children of the resurrection (Luke xx. 36). The word implies marked love and preference. It is connected with the possession of the Holy Ghost, and is enjoyed by faith now, though the display of it is future. It is a privilege beyond that of “children,” which belongs to all saints, and is a question of the new birth, whereas “adoption” is only spoken of after the cross and the descent of the Holy Ghost. Thus an

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Old Testament saint was born again (Jno. iii. 10) ; a Christian in addition has the place of a son. In the East many are *children* who are not *sons*. Keturah's family were Abraham's *children*, but Isaac alone was his *son*.

APPEARING (The). This expression *exclusively* refers to the public return of Christ to this earth—commonly called “the Second Coming.” It is, however, often erroneously applied to the secret rapture of the Church (1 Thes. iv.) that precedes it. The word occurs in 2 Thes. ii. 8; 1 Tim. vi. 14; 2 Tim. i. 10; iv. 1, 8; Tit. ii. 13; and is generally used in connection with responsibility in walk and service. (See RAPTURE.)

ANTICHRIST occurs 1 John ii. 18, 22; iv. 3; 2 John 7, only. An antichrist is any person who sets himself to oppose Christ. The Antichrist is a person spoken of in prophecy and elsewhere, Dan. ix. 26-7; John v. 43; 2 Thess ii. 8; Rev. xiii. 11-18. He is called the false prophet, and forms one of the infernal trio (Rev. xvi. 13) that will appear after the rapture of the Church (2 Thess. ii. 8) and before the *appearing* of Christ (Rev. xix. 20), and presenting Himself to the Jews as their Messiah; who, having rejected Christ, will then receive Anti-Christ. He will deceive at first, but in the midst of the week (seven years) will throw off the mask and seek to destroy all who oppose Him.

ARK (Noah's). This is a favourite type of Christ amongst preachers; hence the expression SAFE IN THE ARK, and may be used as such when Christ is regarded as a refuge (Heb. vi. 18) from the coming storm. It is well to observe, however, that Noah is described as a preacher of *righteousness* (practical) not of *salvation*, and that the Ark was a provision of God's, solely for Noah and his family.

ARK of the Covenant. This is used Scripturally as a type of Christ; for the word “mercy-seat,” *i.e.*, the cover of the ark, is only used twice in the New Testament, once in Heb. ix. 5 and Romans iii. 25 (*trans.* “propitiation”) where it is applied to Christ. The Shittim wood speaks to us of the humanity, the pure gold of the divinity, the sprinkled blood of the sacrifice of the Lord Jesus

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Christ; while the contents of the ark—the law, the manna, and the budding rod—tell us of His sinless perfection, His lowly place on earth (John vi.), and His priestly place in heaven.

ANOINTING. In the Old Testament times this was done with oil. Prophets (1 Kings xix. 16) and Kings (1 Sam. xvi. 13) were often anointed; priests were anointed with the holy oil (Lev. viii. 33; x. 7). In the New Testament oil was used for the sick (Mark vi. 13; Jas. v. 14). The Lord Jesus (Acts x. 38) and believers are anointed with the Holy Ghost (2 Cor. i. 21, and Jno. ii. 20, 27); He before the blood-shedding, they only after and in virtue of it. The Lord was called the Messiah or the Anointed One. Anointing with eyesalve (Rev. iii. 18) denotes obtaining spiritual perception.

ASSURANCE occurs 1 Thes. i. 5 and Heb. x. 22; vi. 11; Col. ii. 2 (full assurance of faith, hope, and understanding) only. This word is commonly used to express settled peace with God, and should be the portion of every Christian. It means “putting on fully” (like a cloak or garment), or being fully satisfied.

ACCESS (Approach). Admission into the grace wherein we stand (Rom. v. 2), and to the Father (Eph. ii. 18; iii. 12), through Christ by the Spirit. Hence it is used generally to express the nearness of Christians (“within the veil,” Heb. x. 20-22) in contradistinction to the Jews, who worshipped “afar off.”

ABRAHAM'S SEED. This has two meanings: (1) **PERSONAL**, literally Isaac, Gen. xvii. 19, and figuratively Christ, Gal. iii. 16; (2) **GENERAL**, meaning “descendants,” it is compared to stars and sand, Gen. xxii. 17. The former refers to Christ's heavenly people, *Christians*, Gal. iii. 29 the latter, to Christ's earthly people, *the Jews*, Jer. xxxiii. 23. Observe it is only the descendants through *Isaac* that are blessed as Abraham's seed (Gen. xxi. 12), so it is only *those related to the true Isaac* that will receive the blessing, whether they be the stars—the heavenly race, or the sand—the earthly people.

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ACCEPTANCE. This word is commonly used to mean salvation. In Scripture, however, it is only so used in Acts x. 35, and *perhaps* Eph. i. 6. *This*, however, is literally "hath *graced* us." Elsewhere it is always used practically, and alludes not to salvation, but to the Christian's walk and ways. Such passages as Rom. xiv. 18, and 2 Cor. v. 9, are most mischievous if misapplied. The word used is elsewhere rendered "*well-pleasing*," Rom. xii. 2; Phil. iv. 18; Col. iii. 20; Heb. xiii. 21. It would be well if Christians would believe that, as to salvation, Christ has been accepted (Lev. i. 4) for us, and that our part now is not to seek to patch up his work, but to do our own, and see that we are practically "acceptable to the Lord."

ALTAR. THE PLACE OF SACRIFICE. Among the Jews the brazen altar was for the various offerings when the victim was burnt (Christ on the cross); the golden altar (before the veil) was for burning incense (the sacrifice of praise, fragrant with Christ). Christians are said (Heb. xiii. 10) to have an altar now (the cross) in which none others have a part. It need scarcely be added, that the application of this word to the "communion table" is utterly unwarranted in Scripture, and conveys an idea that the sacrifice of Christ is not yet finished once and for ever. The altar in Revelation is the golden altar, and is, of course, a figure.

ANGEL. A MESSENGER. In the Old Testament, God Himself (Gen. xvi. 9, 13; Ex. xxiii. 20, 23; Numb. xxii. 32-35; Judges xiii., etc.) is called an angel. We read of the elect angels and of evil ones (Ps. lxxxviii. 49). In the New Testament, the word is used of the Lord (Rev. viii. 3 and x. 1), of the elect angels, of the messengers of the churches (Rev. ii. and iii.), of a person's representative when out of the body (Acts xii. 15); also of John the Baptist (Mark i. 2) and other messengers. But it is *never used* of Christians as such, either now or hereafter, and the notion that we are going to be angels is totally anti-scriptural.

ARMOUR. In Eph. vi. 11, we are told to "put on the *whole armour*" (or *panoply*) of God. It is spiritual armour

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and consists of five defensive and one offensive part. The whole and each part speaks to us of Christ—the whole Rom. xiii. 14; the girdle of *truth*, Jno. xiv. 6; the breast plate of *righteousness*, Jer. xxiii. 6; the gospel of *peace*, Eph. ii. 14; the *shield* of faith Ps. xxviii. 7; the *helmet* of salvation, Ps. xxvii. 1; the *sword* of the spirit, Rev. xix. 13. The armour of light (Rom. xiii. 12) is much the same as the armour of (practical) righteousness (2 Cor. vi. 7) of which the *weapons* or *arms* are our members (Rom. vi. 13, margin). These arms are not to fight the flesh (which is dead, and is to be counted so by faith) but the devil and every form of spiritual wickedness.

ACHOR (Trouble). The name of the valley (Jos. vii.) where the “troubler of Israel” (Achan) was stoned, by which Israel’s sin was put away. Hosea alludes to this (ii. 15) putting away of sin as the way Israel will enter into future blessing. The judgment and *putting away* of sin, both individually and collectively is ever the precursor of blessing and victory.



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MATTHEW xxi.—xxiii.

xxi. 14. Compare the difference between David (2 Sam. v. 8) and the Son of David here.

xxi. 19. (See Luke xiii. 6; John i. 48, &c.) Israel is compared to a vine, a cedar, and here in its state of outward profession concealing the absence of all real fruit toward God. (Gen. iii. 7 over again) to a fig tree. *Individually*, the righteous is compared to the olive, a tree not only that is

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always clothed with leaves (of consistent Christian profession), but is renowned for its fruit ; whereas the wicked is compared to the green bay tree, which is leafy enough but destitute of fruit. Observe that this is the single instance when Jesus uses His divine power destructively ; and here, not on a man, but on a tree.

xxi. 33-46. is the history of the trial and utter failure of the Jews (representing man) to produce fruit towards God. In brief, it is the substance of the Old Testament (See Isaiah v.). God chose one people out of the whole world as a specimen of man in the flesh, and after expending all His care upon them, the only result was they killed His Son—they could not please God. This is the summing up of man's history in the flesh. In the next chapter we get the other side of the picture, *God's grace coming in and providing everything for man ; not seeking fruit as here, but making a feast, and then is brought out the fearful fact not only that man cannot produce fruit towards God, but that he will not even accept the free grace that would clothe him in the wedding-garments.*

xxii. 44. "On whomsoever it shall fall." This refers to the future when the little stone cut out without hands will fall on all the pride of man and ground it to powder (See Daniel ii. 34-45).

Observe all through this chapter how Christ fulfils or appeals to the written word of God (v. 5, 9, 13, 16, 42).

xxii. 2-4. The Jews were *bidden* in the Old Testament : they were *called* by John the Baptist

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and others before Christ's death, and again (v. 4), after He had died and risen, and when in the fullest sense "*all things were now ready*" again in the early chapters of Acts by Peter and others.

xxii. 5. "*Farm,*" or estates, *i.e.*, one to what he had got (lust of *having*), the other to what he would have (lust of *getting*).

xxii. 9. The invitation is extended to all (even beyond the Jews).

xxii. 10. Bad and good. There are both varieties in men amongst men. Before God *this* was not the question, but the possession of a wedding garment. It is not at all improbable that the man who had none was a "good" man, and made the fatal mistake of trusting to his goodness. He would not have ventured to sit at the feast in rags. He must have had a coat (of self-righteousness) with which *he*, at least, was perfectly satisfied.

xxii. 11. Because only one is mentioned, we are not to conclude there will be but one, or even few, false professors, but rather that not a single one will escape the eye of God.

xxii. 12. "He was speechless," but it was then too late. He had had plenty to say before doubtless, especially as to his reasons for preferring his own coat. It is a great thing to be speechless now, for when I have finished talking of my own goodness, and my mouth is shut (Rom. iii. 19), then God can open His and tell me of the wedding garment He has provided.

xxii. 13. "Outer darkness." Just think over

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the difference between heaven—perfect light, and hell—absolute darkness. Consider the fearful isolation darkness causes, and try and think of an eternity *in darkness*. Observe also weeping (in pain) and gnashing (in rage). No thought here of after penitence, but rather a picture of impotent rage.

xxii. 21. The fact of a Roman coin being in common circulation amongst the Jewish people, plainly told the story of their degradation. The *reason* of it is seen in the close of the verse: they had not rendered “unto God the things that are God’s.”

xxii. 23-32. The Sadducees grounded their denial of the resurrection on the fact that it was not mentioned in the law of Moses. The Lord therefore proves the truth of it from the book of Exodus.

Observe in this chapter, Pharisees, Herodians, Sadducees, and lawyers, and every man (v. 46) put to silence. In the next chapter they get their judgment.

xxiii. 5. “Uppermost rooms at feasts, and chief seats in the synagogues.” *Making the best of both worlds.*

xxiii. 16-19. Their moral state is here clearly shown. Esteeming gold and gifts as greater than temple or altar. Let us remember this. It is Christ and His name that sanctifies and gives a value to all we give or do. Look at Heb. xiii. 15 &c.

xxiii. 24. “*Strain out the gnat, &c.*”

xxiii. 38 “Your house *is left* unto you.”
“And Jesus *went out* and departed from the temple.”

xxiii. 39. “Till *ye shall say* ;” *they* had not said this, though the multitude had (xxi. 9).



WORK FOR YOUNG BELIEVERS.

II.—CARING FOR THE POOR.

IT was some few Lord's days gone by, when breaking bread in remembrance of the Lord, during a time of especial realisation of His presence, and of His unutterable love in dying for us, that the hymn was sung, in which the verse occurs—

“ See, from His Head, His hands, His feet,
Sorrow and love flow mingled down !
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ? ”

And the hearts of all seemed engaged with the Lord Himself. Then came the next verse, as the result of this—

“ Were the whole realm of nature mine,
That were an offering far too small.”

No doubt, the poet, filled with the contem-

dilation of the dying love of Jesus, longed to give up all to Him, and felt how small even this great world was in the presence of Christ's love. But, looking up for a moment as the lines were being sung, we saw, not so many seats off, Widow B. sitting. She was old, and very poor, and weakly also. Sixpence to eightpence a day to live upon was her portion of this world's good, not reckoning the one shilling to one shilling and twopence per week for firing, and the half-a-crown for her rent and the landlady's attention. The Lord's Table belongs to the Lord; He presides there; He is also the food of that feast—hence even the wants of His poor must not fill the heart at that hour to the exclusion of Himself. Still, when so many voices were singing about the whole realm of nature, the widow's pittance would keep pressing itself upon me.

The money gathered for the Lord's poor that morning was not considerable, and the widow's sixpence to eightpence per day for food—her raiment is another question, but in winter weather an important one to poor, old people—certainly seemed a forcible commentary on the lines—

“ Were the whole realm of nature mine,
That were an offering far too small.”

Turning from the Lord's Table, let us apply the fact of our singing of giving away what

we have not, and never shall have, to the practical object of the need of the Lord's poor. Yes, "the Lord's poor!" We love those words. They conveyed such new thoughts when we first heard them, did they not? Not the poor of our church, or chapel, or society, but *His own* who loves the poor! When this thought first was expressed in words in our hearing, did it not, dear reader, stir up altogether fresh motives within us?

If one of the Lord's poor in the midst of us be suffering want, and we can minister to the want, it is little less than a crime against Himself not to do so. On the other hand, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. xxv. 40). For this is not to be passed over as simply dispensational, but none the less does the principle of His love for His own apply to ourselves, who are expecting Him to take us to heaven. Poverty pertains to this earth. There will be no lack in heaven.

Suffering and poverty in the abstract touch no hearts. If we would enter into these things in spirit, we must search out the sufferers and the poverty-stricken. We heard once of an assembly of Christians which had no poor in it! It must be a poor assembly, we should think. But as the Lord's poor are almost everywhere in our land, there is no necessity

for any heart to grow hard and selfish. A little more of James' "pure religion" would be most helpful to all of our souls. No one yet ever lost by his sympathy, and, perhaps, there would be more of Christ in our hearts if we had more care for His poor.

We need not be frightened at being swept into fleshly activity by seeking to know practically that, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27). Their affliction will check *undue* activity. Suffering softens the soul; trouble teaches us to trust, provided we go through the suffering and the trouble with God. It is not everyone who has affliction in his own house, but everyone may seek to enter into the affliction of others. "*In their affliction,*" says St. James, for affliction humbles and chastens the soul. Were there more of this "pure religion" there would be less of "out of the same mouth proceedeth blessing and cursing" (ch. iii. 10). If Christ and His things filled our hearts, Satan would find them occupied; and there would be more giving up of the world if there was more care for the fatherless and the widow. It would not be so much of a sitting still and looking round on things, and saying, "What can I give up?"

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but the spirit of diligent love demanding surrender of one thing and another because His own were in want. It would be unseemly piety to visit a poor widow in a fine dress, or to seek out the fatherless, while all the time indulging oneself. Hence, with more "pure religion" we should be less worldly, and, perhaps, more heavenly.

Just to call upon poor persons and to leave a few pence with them is not the affections of Christ, nor is it always advisable to give them a summary of the last discourse we have heard. The first consideration in "*their* affliction" is real sympathy. What a revival there might be of Christian virtues, and what a setting down of Satan's confusion, if there were more of this "pure religion" about!

Let us seek to begin with the poor and the afflicted known to ourselves by name, or by sight, or whom we ought to know not only by sight, but by name, and also as our brothers and sisters. How many poor saints of God are there around us? Search and see. Take it up as a holy task, and it will engage every spare hour for some weeks to come—yes, and call for self-denial to spare more hours for the Lord's sake. It would turn the energies of many into fresh and holy channels, and certainly the visitors would gain more than those visited.

God does sustain His own afflicted people, whether little children or the aged, and no lessons are more hallowed to our souls than those of sorrows which He sanctifies. Have we not also experienced that He has drawn us near to Himself, and filled us with a fresh sense of His love by the few words addressed to us, or to Him, in our hearing from a sick-bed. God's people not in affliction little know what they miss of good by so little partaking of this "pure religion."

We need to do more than sing—

*"Were the whole realm of nature mine,
That were an offering far too small."*

We need to be practical. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17). A few pence each day, only two or three, it may be, will in winter weather make all the difference to a poor person. All the difference between being nearly starved and not suffering. Let us be still more exact. Take one shilling a week as all that can be squeezed out by the widow for coals (and oh! how very many such are there among the Lord's poor); then two or three extra pence in such case will call up thanksgivings to God for His mercy in caring for the

frail and feeble body which is trembling for lack of warmth.

It may be, some will say, that this is not "high truth," still it is about "pure religion." And if more of this latter were amongst God's people, there would be more practical realisation of the former. The higher the truth the humbler the walk should be, and the more active the heart. The poor were ever near the Lord's heart. A sufficiency of ballast of "pure religion" would save many a vessel carrying much sail of high truth from being overturned in the storm.—*To be continued.*



THE BIBLE CLASS

Q. 43. Will you kindly give me a few thoughts on Titus iii. 14. Who is referred to by "ours." Is the correct translation "honest trades," or "good works." "For necessary uses," "that they be not unfruitful," is not quite clear to me. H. M. N.

A. "Ours" doubtless refers to the Christians at Crete, over whom Titus was left in charge. "Good works" is a right translation, but probably means here honest trades, "For necessary uses (or wants)," for themselves and others, that their Christian profession might be fruitful in good. Their natural character (i. 12) makes this exhortation peculiarly appropriate.

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Q. 44. Will you say if a Jew's doom is sealed who has heard the Gospel at the rapture of the Church?
F. J. M.

A. We have nothing that I know of in Scripture to show that *any* of Christ's rejectors, in the present dispensation, will be excepted from the coming judgment (2 Thess. i. 8). The Epistle, especially addressed to the Hebrews, says, "How shall we escape, if we neglect so great salvation?"

Q. 45. Kindly explain Romans xiii. 11. "Now is our salvation nearer than when we believed."

L. B. W.

A. "Salvation" is spoken of as future here, and in 1 and 2 Thess., Phil., 2 Tim., Heb., 1 Peter, &c., and includes the salvation of the body, and our actual deliverance from this world and the flesh. What we have now received "by faith" is the "salvation of our souls." Every day Paul lived, therefore, his salvation (in the full sense, as above) drew nearer.

Q. 46. Will you explain 1 John v. 6, 7, 8. *Water* is mentioned four times before the *blood*, and is used by some to support baptismal regeneration. Kindly also explain (2) John vi. 53-4 and Matt. xxvi. 26-8.
K. A. F.

A. (1) In John xix. 34, "the blood" is mentioned first by the Apostle, because it is God's side of the atonement, and answers His claim on man as a sinner. In the Epistle, water is uniformly named first because it is a question of our walk as Christians, and water is the symbol of the cleansing action of the divine nature. As in 1 John iv. 9, 10, when "life" is mentioned before "propitiation." I hardly see how "baptismal regeneration" can be applied to Christ Himself (v. 5, 6). (2) John vi. 53-4 does not refer to Matt. xxvi. 26-8. Jesus offers Himself as the manna (35); but, as a matter of fact, none could feed on Him but in death, *i.e.*, flesh and blood. V. 54 is the same as v. 47.

“Eating” is “believing” all through. To make it literal eating would reduce the chapter to the greatest absurdity. Matt. xxvi. 26-7 is the institution of the remembrance of Christ’s death, by Christ Himself *during His life*. This, in the wisdom of God, makes utter foolishness of transubstantiation. For Christ’s body was not broken, nor was any of His blood then shed. Besides after (v. 28) he has called it “his blood,” he expressly (v. 29) says it is “the fruit of the vine.”

Q. 47. Kindly explain why God sent the plagues on Pharaoh King of Egypt, when He says in Ex. iv. 21, &c., “I will harden his heart.” A. G. H.

A. The hardening of Pharaoh’s heart was consequent on his oppression of God’s people, and is explained in Rom. ix. 17, &c. For hardening, nothing more is needed than for God to leave a man alone, and so to hand him over to the power of the evil one. This action of God’s does not, however, touch the question of Pharaoh’s responsibility.

Q. 48. Would you explain 1 Tim. v. 24, 25. E. L.

A. Timothy is reminded that some men’s sins are patent before judgment, those of others only come out on investigation. Therefore, he was not to be rash in laying hands on people, *i.e.*, identifying himself with them. Investigation might bring out what was not previously apparent.

Q. 42. Please explain Heb. vi. 4-8. My reason for asking is, that I have wandered away from the truth for nearly 18 months I have now truly resolved to walk differently, but when I look at this Scripture it perplexes me greatly; I believe an explanation will greatly help me. J. B.

A. See *Y. B.*, vol. i. 66 and 219. We trust these two answers will show you that God puts nothing to hinder the return of a truly repentant, though wandering *child*. It is the devil who rakes up this Scripture to hinder your restoration. Cling to 1 John i. and ii. Heb. vi. does not speak of backsliding, but apostasy.

AN EARNEST EXPECTATION.



THE Epistle to the earnest, gospel-loving Philippians is laden with instruction of the most precious and personal kind. The believers addressed were established in Christ. The gospel they had received had set them free from every effort to get good out of self. So long as we doubt Christ's work for us, and endeavour to make ourselves worthy of God's favour, there can be no divine progress in our souls. But, being assured of salvation, our great concern should be, how we personally may best glorify our Lord and Saviour.

This paper supposes that the reader is, by grace, assured of his standing in a risen and glorified Christ; and such being the case, the consideration of the practical state of the soul is of the deepest importance. If we are established in the truth of our standing in Christ, we may rightly dwell upon our state. A believer dwelling upon his state *only*, will become self-occupied; on the other hand, if he only thinks of his standing, he will become loose in his walk and ways.

The Apostle desired to know the *state* of these happy Philippians, and his beloved Timothy cared naturally for their *state* (ii. 19, 20).

God works not only *for* us, He also works *in* us. He wrought in the Philippians a good work

(i. 6). He worked in them both to will and to do of His good pleasure (ii. 13). God has His great purpose for us in the day yet to come. He also has His great purpose for each of us in this life. We are not only saved from wrath, and saved for glory, we are also left on this earth that in our bodies Christ may be magnified. Listen to these fervent words: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death" (i. 20). Let us ponder over them as we inquire of our own hearts, "What is my earnest expectation and my hope?" Beloved young believer, take this solemn question into the presence of your God, pray it out upon your knees, nay, weep it out there.

In nothing would Paul be ashamed. Neither in his toil as a tent maker, nor in his service as an Apostle, neither in his heart's secrets when alone in the dungeon, nor in his Christian ministry, when in the presence of his audience. The Lord in heaven was ever looking into his heart, even as He looks into our hearts, and Paul would so live that at all times he should never have to blush for what the Lord saw in him. Oh! for this spirit! Having it, how we should pray that we might "do all things without murmurings and disputings:" how we should long that we might each be "blameless and harmless, the sons of God, without rebuke." And if there were this state of soul in us, bright would

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be our testimony for God, we should "shine as lights in the world." We might not be very great lights, but how happy to be a little lamp in a corner for the sake of the Lord in heaven, and holding forth the word of life to those around us.

A Christian in a good state, cannot do otherwise than help other people. If Christ be in us in power, then we shall of necessity be walking as Christ walked. We shall be going about doing good.

Paul could say of his earnest expectation and hope "always;" we are too fitful in our desires after holiness. Seek eagerly for the steady, earnest expectation and hope. Seek that Christ may be magnified in your body; let this be the foremost desire of your soul. These beloved Philippians were earnest gospel workers, and with such a spirit in the Apostle's heart, who had laboured amongst them, what else could they be? His example had mightily affected their lives.

Beloved man! When simply to grieve him men preached the gospel, seeking thereby to add affliction to his bonds, he rejoiced because Christ was preached. What glory to Christ accrued from His servant's state then! And when the martyr's end lay before him, and, consequently, he seemed very near to being for ever with the Lord, still such was his care for the souls of the Philippians, that by communion with the Lord, he knew he should for a while remain in the body to minister Christ to them! Christ's interests filled his heart's activities. Sweet to his soul as it was to die, yet

the need of the Philippians decided him that Christ would have him stay longer on earth to help them !

Let us pray for this spirit. If there be a voice to our hearts in this day, more urgent than any other, it is, "Live Christ." Let those who will, occupy themselves with points and crotchets, "Live Christ." Let those who will, murmur and grumble over the state of things, "Live Christ;" and so you shall shine as lights in the world. "Ho ! see a Christian here," will the world then say. For in the dark night the way to prove the existence of a light is to exhibit it. Evidence your Christianity by your light. Seek to burn steadily on to the last hour for Christ. Candles are made to last different lengths of time, and are formed of different light-giving power. So it is with us, but whether our time be long or short, whether our light be great or small, let it be our concern to burn steadily on through the dark night till the morning breaks. Too many of God's candles now-a-days seem to be blown out, or, it may be that they are put under bushels, where they do not give light to those who are in the house.

DIVINE MARKS.—If I am much with God, I become gentle, considerate, and patient; whereas when I am occupied with mere strength, I am severe and impatient like Jonah. I want to see my work prosper, and my saying fulfilled, regardless of the sympathies of God.

CONVERSATIONS ABOUT OUR DIFFICULTIES—II.

D.—We were to look into the Word of God, were we not? to see, first of all, what we could find about earthly relationships, and about employments connected with earthly things. You have first to tell us what you have found there, *F.*

F.—As to relationships, they are mentioned in the Word of God as that which we are to renounce; and as to earthly things, to all the old creation, it is just to those things we should be dead. Dead to nature, to all that is of earth. For we are now in the new creation, not in the old, in heaven, not on earth—dead to earthly things, and they to us.

D.—Where do you find it? Shall we not first look at the passages which speak of our being dead. Let us see what is meant by the words “we are dead.” We will take the Concordance. But tell me first, whether you mean we *are* dead, or we *should be* dead to those things of which you speak? You said to *A*, the other day, “*If* you were dead to those things you would have no difficulty.” Which do you mean? Is she dead, or ought she to be dead?

F.—We *are* dead if we have crossed the Jordan

A.—I don't know what that means.

D.—Well, let us go on step by step.

F.—I think the first step is to understand our heavenly relationships.

E.—I think so, too. That is where we should begin.

F.—If we looked in Ephesians we should see what our heavenly position is. I will read the passages: (ch. i. 3) We are “blessed with all spiritual blessing in heavenly places in Christ;” (ch. ii. 6) God “hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” In Philippians we read, “Our conversation is in heaven” (ch. iii. 20). In 1 Cor. xv. 48, we are said to be heavenly. In 2 Cor. v. 17, we are told, “If any man be in Christ, he is a new creature;” that is to say, of the new creation. Is not this enough? Can we want more proof than this?

D.—We do not need more proof than all these things are ours in Christ, if we are indeed amongst those who have redemption through His blood. But did you mean that these passages prove to us that we *are* already in heaven?

F.—We are told, “He *hath* made us sit together in heavenly places in Christ.”

D.—But is it in Christ that we are sitting there, or are we literally there ourselves?

F.—We *are* there, as I said before, if we have crossed the Jordan. It seems to me, you lower the place which God has given us, by not fully admitting that we are there.

D.—On the contrary, I think I admit it more fully. I do not put any ifs to it, as I remark you do. I believe that in *Christ* I *am* sitting in heavenly places; what room, then, is there for an

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if? Not only can I then speak with certainty, but I can see clearly and fully, by owning the place into which Christ has entered, what it is that God has done for me. I do not then measure the blessing by anything in my own history or experience, but by the value of the death of Christ in the sight of God. He is now in the full possession of that which He has gained for me. In Him, it is mine : for not only has He gained it for me by His death, so that by-and-bye I shall be then *with* Him, but even now I am joined to Him by the Holy Ghost, and am one with Him where He is. I know it now by faith ; by-and-bye I shall know it also by the experience of being there *with* Him. If I want to realise the blessing, I look at that which He now fully possesses, and which *He* completely enjoys. He, the forerunner, has for us entered within the veil. So by faith I enter also. But I who do it am the same person who is for the time being down here. And it is by faith I enter, knowing that He is actually there, and that *therefore* that place is mine. He has "*for us*" entered.

F.—But the person "down here," as you say, is just the person who is dead. I read in Colossians, "Ye are dead," and in Galatians, "I am crucified with Christ," and that "the world is crucified to me, and I to the world;" therefore I am not to own anything down here ; all is to me swept away and gone, except that which is in heaven.

D.—Are you now speaking of your experience?

F.—It ought to be my experience in any case.

D.—We read in Rom. v. 3 and 4, “Tribulation worketh patience, and patience experience, and experience hope.” If Paul had only heavenly experiences, how could they be worked by patience, and patience by tribulation? And how could they work hope? What a man seeth, why doth he yet hope for?

B.—It seems to me the point is, what does being dead mean? If it really means that I am not to own anything down here, I must be all in the wrong, for I find most of my time taken up with doing one thing or another for my mother, and for all the children, who are always wanting something. If I said at once, “I am dead to you all, and to the whole of everything down here,” should I be doing the right thing? I should very often like to have less to do, but when I wish for this, I tell myself it is laziness. *F.* talks of the activity of the flesh, but *I* find the flesh, on the contrary, a very lazy thing. If by being dead I am to understand that all my relations no longer exist to me, of course I could no longer be at their service.

A.—Yes, it is just that which I don’t understand. It is quite true as *F.* says, that we are told we are dead; but then we are told in that same Epistle, only a little further on, how to behave to parents, and masters, and servants, to all men. What is being dead?

D.—Get the Concordance, *E.*, and write out all the passages that speak of being dead, ready for our next conversation.

ON MARRIAGE.

A WORD TO MY FELLOW-SISTERS IN CHRIST.



HIS world is especially dangerous and ensnaring to the young. It resembles a mighty ocean, whereon *all* are more or less tempest tossed, and *many* make shipwreck. Under its glittering surface lie hidden countless sunken rocks. Sharp and treacherous they remain, ready at any moment to destroy the passing vessel, and upon none is the young and inexperienced Christian mariner more liable to strike than upon that of the wreck-strewn rock of matrimony. The child of God is here peculiarly open to danger. Her very position, as a believer, must isolate her in a great measure from her fellow-creatures. She is "to come out from among them," to be separate, and forbidden—absolutely forbidden so much as *to touch* the unclean thing;" and yet she has all the aspirations and impulses that naturally arise in the human breast. It is not a sufficient plea for her that a man is honourable and high principled.

Marriage must be *in the Lord*: “ Be ye not unequally yoked with unbelievers.” Bone of his bone, and flesh of his flesh, how *can* she walk with him, except they two be agreed? Agreed upon the all-important question of life—salvation in Christ Jesus.

Christian girls, or in fact *all* girls, are sent into this world for a higher and nobler purpose than merely to make advantageous marriages ; and yet, if the Lord see fit, He will provide for them even in this matter. He it is who has consecrated them to His service, and where thoughts of earthly happiness rise unbidden in their hearts (and they have no door wherewith to shut them out, if the heart be not fully taken up with Christ), it is their privilege to run with them to the footstool of grace, and give them into the keeping of the Lord.

Satan will, with many, strive to press the matter inordinately upon the attention ; but as the Lord has the selection, the fixing of the time, and the sole power of bringing the respective persons together, no power, no art of man, no device nor stratagem of Satan, can either retard, hasten, or bring about any accomplishment of *His* purpose, though He may allow any who do not trust Him as to this, to reap the fruits of their own ways in after life. Our spiritual enemies are so watchful and subtle, and they turn so much to

account from the events of everyday, that the young believer cannot be too jealous of herself and of her circumstances. Like hidden lions seeking after their prey, they study her, as it were, all round to discover her weakest point: and long experience has taught them that their best chance of success is through her affections. The moment she leans to her own judgment and inclination, she is in imminent danger of falling; but if she will but cry out, "Hold *thou* me up," the danger is past, and she is safe, as safe as Divine Omnipotence can make her. Humbly waiting upon the Lord, she is made wiser than her enemies, and escapes or withstands their wiles.

The child of the world has no such protection, but often hastens (instigated by her own blinded impulses) to multiply to herself sorrows and miseries, until the die is cast. The much desired object of her inclinations once indissolubly hers, she has no resource in her adversity, but *must* feel all the evils of her position without any inward support whatever. It is true that *some* marriages which are *not* "in the Lord" are still happy ones in a worldly sense. But the risk is too great; the danger too imminent; the prospect of *real* happiness too small to justify anyone of God's children in contemplating such a step for one instant. But to a

believer the command is positive, "Be ye not unequally yoked," &c.

Moreover, it is written, "Thou shalt not tempt the Lord thy God." To plunge ourselves, therefore, into a difficulty because our wishes lead us to do so; and then expect the Lord to find a way to extricate us by a special intervention of His love and power, can only be tempting God.

The Lord is the best manager and friend in such matters. It is for the Christian girl to lie patiently at His feet, resisting the suggestions of her own weak heart, trusting wholly unto Him. Then when the desire of her heart becomes hers (and prayer avails much), how sweet for her to say, "This I have obtained, not by my own wisdom and my own desire, but I pleaded for it in prayer; I waited for it in faith; I placed my affairs in the Lord's hands, for Him to do as it seemed to Him good; and He, of His boundless goodness and love, has returned to me more than ever I could have desired, and now I know that my marriage is not only *in*, but also *of* the Lord.

A WALK WITH GOD.—There is nothing in this world like the dignity of a man who walks with God, in whom therefore, self exaltation is neither possible, nor to be desired,

BIBLICAL WORDS AND PHRASES IN COMMON USE.

ARMINIAN. This term is generally applied to those who, taking their stand upon the responsibility and free-will of man, deny the sovereignty and election of God. Those who take the opposite view are called CALVINISTS. The former take their name from Arminian, a Dutch divine, who died in 1609, the latter from Calvin, a French Protestant, who died in 1564: Of both it may be said generally, they are right in what they *affirm*, and wrong in what they *deny*; for both man's responsibility and God's sovereignty are truths divinely revealed in the Scriptures. A child of God is therefore called upon to *accept* and believe both, but he is not called upon to *reconcile* them. To those who are exercised on this subject, we commend an article in the *Young Believer*, vol. i. 172. It is well to notice that responsibility and choice are generally (in Scripture) pressed on unbelievers, whereas God's sovereignty and election are truths revealed to His children; or, as has been beautifully expressed, on the exterior of the gate of life is written, "Whosoever will may come," while on the interior (to be read by those who *have* entered) is "Chosen in Christ before the foundation of the world." Arminians may, therefore, be compared to people who, delighted with what they read outside, deny what is within; and Calvinists to people standing inside, and denying what is written without.

APOSTA-TE,-CY. A deliberate defection or departure from a standing or faith. The Jews looked on Christians as apostates (Acts xxi. 21). There will come "*the apostacy*" from Christianity (2 Thess. ii. 3). There is now a departing from the faith (1 Tim. iv. 1). The Hebrews, who were on Christian ground, were in danger of departing

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from the living God (Heb. iii. 12), and some from Christianity altogether, to return to the dead forms of Judaism (Heb. vi.).

AMALEK. This, being the heathen nation who attacked Israel in the wilderness and was overcome by the uplifted hands of Moses on high, and the leadership of Joshua below, is a favourite figure amongst many of *conflict with the flesh*. But it is more correct to take Amalek as a picture of the attacks of Satan in the wilderness (when we are weak and faint), who is overcome through the intercession of Christ on high (Heb. iv. 15, 16, &c.) and by the power of the Spirit with us down here (1 Peter v. 8, 9).

ANTINOMIAN,-ISM means literally "against law," but is best described in Jude 4, "Turning the grace of God into lasciviousness," that is, turning the liberty of grace into the license of the flesh. It is a characteristic sin of the last days. Great head knowledge with but little exercise of heart and conscience is very apt to produce it.

ASSEMBLY. This word is generally translated "church," and may include any concourse of people, as in Acts xix. 41, and vii. 38; but usually refers to a particular assembly, called the **ASSEMBLY OF GOD.** *This* assembly Christ spoke of building (Matt. xvi. 18), showing it was then still future. It is called His body (Eph. i. 22-3), and all Christians are said to be baptized into it by the Spirit (1 Cor. xii. 13). This first took place in Acts ii., at the close of which chapter we first find the **ASSEMBLY** spoken of as existing in the earth. It then consisted of Jews only, but very soon included Gentiles (Acts x. 44). The truth about the **ASSEMBLY** was in grace specially revealed to Paul (who was its chief persecutor). It is largely spoken of in 1 Cor. and Eph.

APOSTLE—one sent forth. A special name given by Jesus to twelve of His disciples (Luke vi. 13), afterwards extended to others, as Paul, Barnabas, &c. The qualification for the twelve apostles is stated in Acts i. 21, 22.

APOSTOLIC SUCCESSION. No hint of this is found in Scripture. 1 Cor. ix. 1 excludes it, and when

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we read some of the closing words of the apostles, such as Paul's address to the elders of the Ephesian Church, we find no thought of any successors, but the disciples are committed to "God and the word of His grace."

APOCRYPHA. A collection of fourteen ancient writings of considerable historical value, but not forming a part of the inspired canon of Scripture. Two of them profess to be continuations of Esther and Daniel respectively. In Bibles that contain the Apocrypha these additions are easily detected, and especially so in Esther, in the whole of the inspired part of which the name of *God* does not occur (for special reasons). As soon, however, as the Apocryphal part begins, we get "*And God,*" and His name is afterwards continually occurring.

APOCALYPSE. Another word for the Book of the Revelation.

ADVOCA-TE,-CY. This word, translated "Comforter," occurs Jno. xiv. 16, 20; xv. 26; xvi. 7, and refers to the Holy Ghost. Also in 1 Jno. ii. 1, referring to Christ. It signifies "one who carries on the cause of another." When we sin, Jesus, on the ground of established righteousness by His finished work, intercedes with the Father for those who are truly God's children, for whom the question of sin in its condemning power has been for ever settled, for He who is our Advocate has by Himself purged our sins, and His one offering *has* perfected us for ever. If we sin now it does not upset our relationship as children of God, nor our righteous standing before Him, and acceptance with Him, for that depends upon Christ's perfect and unfailing work. Sin is now, not a judicial but a family question. We have to do with God as a Father, not as a judge. It is the children's sins which the Advocate answers for, the sins which hinder our communion, and rob us of our joy and peace. Satan may point to these sins and question our right to go into the presence of a just and holy God, but the Advocate points to the mercy seat and the sprinkled blood. "He is the propitiation for our sins." This office of Christ is clearly understood when we re-

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member that Satan, on the other hand, is the "accuser of the brethren" (Rev. xii. 10). Advocacy is not the same as priesthood, which is exercised more towards us, whereas advocacy is entirely with God. Observe also, we have a priest with *God*, an advocate with the *Father*.

ATONEMENT is spoken of in two ways: (1) As the sacrificial work of Christ on the cross, including both *propitiation* and *substitution* (see both). It is *not merely* the covering of sin, the primary meaning of the word, but involves expiation before God, and the purging and forgiving of the sinner. It is made by the *blood* of Christ. In the Old Testament it is foreshadowed by numerous types (see DAY OF ATONEMENT), by which we learn that atonement (in this sense) must be by blood (Lev. xvii. 11), and requires a priest to make it. Atonement now always refers to the finished work of Christ on the cross, never to be repeated. (2) Atonement in connection with God's government on earth was made in various ways—see Ex. xxx. 15, 16; Numb. viii. 19; xxxi. 50; xxxv. 33; Deut. xxi. 8; Numb. xxv. 13; 2 Sam. xxi. 3—and did not involve blood-shedding. This atonement did not in itself put away sin, but consisted in an acknowledgment, or vindication of God.

BLOOD. Man's blood when shed cries to God for vengeance (Gen. iv.), and defiles the land (Numb. xxxv. 35). The blood of Christ speaks better things, and enables God in righteousness to show grace to sinners. It also cleanses from all sin (1 Jno. i. 7). By it we have forgiveness (Eph. i. 7), justification (Rom. v. 9), and entrance into the holiest (Heb. x. 19). Blood is the life of the flesh, and was forbidden to man (Gen. ix., Levit. xvii., Acts xv.). Now, however, having died with Christ (Rom. vi.), we can in figure drink the blood of Christ, who is our life in resurrection. It is remarkable that the death of Christ is seldom spoken of in connection with our salvation, whereas the "blood" is constantly referred to. We have redemption, peace, remission, and access by the blood; by it we are justified, made nigh, purged, cleansed, and sanctified.

NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW XXIV.

xxiv. 4-14. These ten verses describe the events in what is known as Daniel's last week. In Dan. ix. 26, after Messiah is cut off (the present interval in which God is not dealing with the Jews being unnoticed) we read of the Prince or Roman little horn (see Daniel), who confirms the covenant with many for *one week*. From other Scriptures we learn this means seven years divided into two portions, the first spoken of generally as 1260 days (360, 360, 360, 180) Rev. xi. 3; xii. 6; the second as 42 months (Rev. xiii. 5; xi. 2.); also in Dan. vii. 25 and xii. 7, as time, times, and dividing of time, or a year, years, and a half year, *i.e.*, three years and a half. X

From 4-8, Jesus speaks of the first half of this week as a time of deceit, during the whole of which the two witnesses of Rev. xi. are allowed to prophesy. From 9-14, He speaks of the latter half—a time of violence; Satan thus showing himself in the double character of liar and murderer.

xxiv. 15-25 is the recapitulation in detail of the last half-week, the commencement of which is marked by the cessation of the daily sacrifice (Dan. ix. 27), and the setting up of the idolatrous image in *the holy place*. This chapter then describes

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the event that will occur in Judea (v. 16) after the rapture of the saints, and before the return of Christ (v. 27, 30) *with* them (Jude 14, 15). Many details show that the chapter is strictly Jewish (v. 15, 16, 17, 20).

xxiv. 22. In answer to the question, "How can God shorten those days whose number He has Himself fixed?" it is interesting to note that just as the time during which our Lord was in the grave is counted three days (being parts of them), so any part of a month is counted as a whole, and it is remarkable that although God has spoken of the first half of the week as 1260 days, He has never spoken of the latter but as months or years, thus (a part being reckoned as a whole) leaving Himself perfectly free to shorten the last month by any number of days.

xxiv. 27. This is the fulfilment of Mal. iv. *Our* hope is the Morning Star (Rev. xxii. 16) which comes before.

xxiv. 28. The carcass was the corrupt mass waiting for judgment, typified by the eagles.

xxiv. 29. See Isaiah xiii. 9.

xxiv. 31. This is no doubt a fulfilment of the feast of trumpets (see Lev. xxiii. 24.) before the great day of atonement, when the Jews will look on Him whom they pierced and mourn, whilst the feast of tabernacles in the millennium or thousand years of blessing and joy.

xxiv. 40. "One taken" *i.e.*, to judgment, as in the flood; "another left," *i.e.*, to enjoy the blessings of the millennium.

MATTHEW.

THE history of the presentation of Jesus to His people in His official glory as Messiah and King, in fulfilment of the Old Testament Scripture—of His rejection by them, and, consequently, of their condemnation. The Gospel is characterised by many repetitions, of which there are more than 50 instances.

Spoken of by Matthew only.—Visit of the wise men—Sermon on the Mount—two miracles, each wrought on two blind men—six dreams—two earthquakes—Sadducees (only named twice in the other three Gospels)—parable of the vineyard—woes pronounced on the Pharisees.

POINTS FOR STUDY.—The twenty-one miracles and sixteen parables—the quotations from the Old Testament, and direct allusions (which should be underlined) that occur in every chapter but vi., xiv., xiv., xvi., xx., xxviii.—“*Great and little faith*”—every occasion on which Jesus spoke of His death and resurrection—all the different names of Jesus in this Gospel. Compare with the other three Gospels the narrative of the death and resurrection. Read the words (or discourses) in this Gospel together as a whole; the blessings and the curses in this Gospel—every connection in which the kingdom of heaven is named (32 times.) *For further notes on Matthew, see Y. B. vol. I. page 158, 184, 213, 244, 268, 296, 314, and Jan. and Feb. 1880.*

FEELING AND ACTING.

Canada, 1879.

This subject has been in my mind (or my heart, I think) for a long time. It is so comparatively easy now for young believers to learn all the truth which cost others so much, but it is very different when it comes to living it out; it is so hard to bring it into our daily lives, and to walk as those should, who say they are not of the world. We do want more than anything else to be *altogether* for Jesus.

(Extract from letter.)

WE find in the body two different kinds of nerves, which, although both springing from the same source, have by no means the same office to perform. The first are sensory nerves, which enable us to feel the slightest touch, the second are motor, and have to do with motion, actuating and controlling the movement of every part of our bodies. These two sets of nerves are united so closely that it is impossible to separate them; and they act with such perfect harmony that we are never conscious of a jar. If you run a needle into your finger, what is the result? The nerve of sensation telegraphs the fact to the brain, which, in a shorter space of time than we can realise, conveys its order to the nerve of motion, and

the needle is pulled out. Now this may teach us a lesson, which is this; we are never intended to separate our *feelings* and our *actions*, but the latter ought to be always the result of the former. For example, we often lament the coldness of our hearts and the little love we have to the Lord Jesus, but of what use are our lamentations if they do not lead to something more? Feeling that our hearts are cold will not warm them, as going to the Lord and confessing it to Him will. Again, you feel so puzzled, you do not know which way to turn. Go to Jesus, our Head in heaven, it is His place to direct our movements, and He will not fail to do so. As the day brings its ever-changing duties and temptations, we need ever to turn instinctively to Him to direct us, and not to be satisfied with a general prayer for guidance when we rise in the morning. Are our feelings, is our religion, confined to the time we spend on our knees or over our Bibles, or is their result to be seen in each of our actions? We may *feel* very happy when studying the Word, but what are our *actions*? It avails little if, when we leave our rooms, we commence the day full of thoughts of pleasing ourselves. God has been wonderfully gracious to us in having given us so much knowledge, but knowledge involves responsibility; and when we look around us, and see others with

less truth living far more consistently, should we not tremble lest the light that is in us become darkness.

But there is another point connected with this which it may be well to look at for a moment. Many of us (I am speaking to young believers) are much troubled and occupied by questions as to the right and wrong of the things which meet us on every side. Is it right to learn music? Is it wrong to paint? May I read this or that book? These are a few of the questions we often hear, and with regard to which it is impossible to lay down any further rule than, "*Whatsoever* ye do in word or deed, do all in the name of the Lord Jesus," and this rule is too wide to afford any exception to it, while it leaves us no room for being occupied with the doings of others. Because I can do a thing with a clear conscience; it does not follow that you can do the same. No: each must go straight to the fountain head of wisdom for himself, and there learn the path the Lord has for him.

One word more before I close. The parting injunction, "Occupy till I come," has been left with each servant, and the Master means us to be active and industrious in our duties, and not to waste the precious moments in idle speculations or fruitless feelings. Doubtless the servant with one talent had a feeling that

it should be used, but not acting on it he had to hear the words, "Thou wicked and slothful servant." Each one of us has something to do for the Lord, even though it is no more than our daily duties, which may allow us little opportunity to speak of Him to others. If we bring Christ into those duties they will testify of Him more than many a sermon.

In conclusion, let me say to any reader who does not yet know Christ as a Saviour, but has still only a feeling that he would like to be saved. Such feelings will be as useless to you as it would have been to the bitten Israelite merely to feel his wounds; but the believing look to Him who was lifted up as the serpent in the wilderness, brings with it everlasting life. Oh! would that you could look now while it is called to-day, for to-morrow may give you no further opportunity.

GOD'S ORDER.—"I know him that he will command his children and his household after him; and they shall keep the way of the Lord." Strange that in the families of so many of God's people now-a-days, His instituted rule is exactly inverted, and, first the children lead the mother, and the wife rules the husband; nothing but evil can accrue from such a state of things.

THE BIBLE CLASS.

Q. 50. Kindly tell me where Christians, who profess to take the New Testament as their guide, find Scripture for a one man ministry. R. C. G.

A. We are unable to help you in this matter. Ministry in Scripture is a question of gift.

Q. 51. Would you explain 1 Tim. v. 24, 25 ?

E. L.

A. Timothy is reminded that some men's sins are patent before judgment, those of others only come out on investigation. Therefore he was not to be rash in laying hands on people, *i.e.*, identifying himself with them. Investigation might bring out what was not previously apparent.

Q. 52. Kindly give your opinion on the *real presence* of Christ in the blessed sacrament of the Lord's supper. E. N.

X A. See answer to K. A. F., p. 27. We reject the thought, as grossly (though unintentionally) dishonouring to Christ that the bread and wine are changed in any way into His flesh and blood. Hundreds of equally figurative statements occur as, "This is my body, &c." Figures of speech are essentially characteristic of the East, and this one presents no special difficulty.

Q. 53. Is 2 Pet. iii. when the Lord comes into the air for His saints, or when He comes to the earth to judge the world ? E. L.

A. "The day" is the public appearing for judgment, which is threatened on those who mocked at "the coming" of the Lord. Peter generally refers to this in his Epistles.

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Q. 54. Will you explain Rom. ii. 7-16? Y. M. A.

A. This Scripture gives the general principles of the judgment of Gentiles and Jews in the day when God shall judge the *secrets of men* by Jesus Christ, according to Paul's gospel. We believe every word of it is *literally* true. Its application, however, to particular cases we must leave with God.

Q. 55. Would you kindly give the difference between propitiation and substitution, and show where the Arminians and Calvinists differ on this subject? F. R.

A. Propitiation is the aspect of the atonement Godward, and substitution the aspect towards the sinner (see "ATONEMENT," p. 44). Christ came to perfectly "put away" sin, and vindicated the holiness of the throne of God. He has also died in our stead. He, the just, for us the unjust. I am not aware Arminians and Calvinists differ specially on *this* head. For that in which they *do* differ, see "ARMINIANS," p. 41. X

Q. 30. (Vol. I. 265) has received a further solution from W. L. P. and D. W., who suggest that Jesse had eleven who were called sons, all enumerated in 1 Chron. ii. 13-17, seven being sons and four grandsons, and that these eleven are found in 1 Sam. xvi. divided into the three first, then seven, and then David. "The youngest" (v. 11) does not primarily apply to age but stature, and is the same word used in Isaiah lx. 22. These explanations appear to remove all difficulties.

Q. 56. Please explain 1 John iii. 6. * *

A. See answer to Q. 13 (Vol. I. p. 179).

Q. 57. Will you say why it is "shoes" in Ex. iii. 5, and "shoe" in Joshua v. 15? J. H.

A. We cannot say *why* the expression is different, but both mean the same. The comparison of these two

passages teach us that God's warfare is as holy a matter as His redemption.

Q. 58. Please say why it is "*think*" in John v 39, for every believer in Jesus must *know* they have eternal life. M. A. C.

A. This is not speaking of "believers in Jesus," but of those who were not. Hence Christ is not speaking of faith, but of what was currently accepted. He may also be alluding to their reverence for the *letter* of Scripture while rejecting the One of whom it spake.

Q. 59. Kindly explain how believers will have to answer for *sins*, when they have been for ever put away. Is it for sin committed after conversion? and how can this be if Christ has been judged for us? ANXIOUS INQUIRER.

A. Read carefully the answer to Q. 29 (Vol. I. 264). Believers will not have to "*answer for*" sins. Christ has "*answered for*" them, or to be more exact, died to "put them away." Sin, however, produces a distance between a child of God and His Father, just as between a child of wrath and God. The difference is:—the latter will be eternally condemned and punished for it hereafter, as well as forfeiting God's favour now; whereas the punishment of the former has been borne by Christ, and he again enjoys his Father's smile, on his confession and contrition (see "*ADVOCATE*" p. 43).

Q. 60. Kindly explain 1 Cor. xii. 3. E. R.

A. It is better translated, "No one can say Lord Jesus unless in [the power of the] Holy Spirit." This verse is not distinguishing *men*, but true from false *spirits*, of which there were many at Corinth. No false spirit would say "*Lord Jesus*," nor the Spirit of God, "A curse on Jesus." It is not here a question of conversion.

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Q. 61. Please explain Rom. xii. 2. What is meant by the renewing of the mind? M. A. K.

A. It may well be contrasted with 2 Pet. ii. 20-22. The transformation is not merely external, nor does it begin externally. It commences with the mind and heart, and this being renewed, the heart having a fresh object, and the will a new master, and both acting in the power of a new life, the result is that the man himself is transformed from what he was, and not conformed to the world, but to Christ.

Q. 62. (1) Does "to everlasting life" in Matt. xxv. 46 and Dan. xii. 2 refer to the millenium? (2) Is Jesus the "Gift of God" in John iv. 10? (3) What is meant by "the disposition of angels" in Acts vii. 53? E. B.

A. (1) Both texts to the kingdom on earth, one to the Gentiles the other to the Jews, spared for blessing. (2) Not Jesus, but God's free-giving is meant by His gift in John iv. 10. (3) The angels were employed by God as intermediaries, &c. in the law-giving at Horeb.

Q. 63. Would you explain Gen. iii. 22-4? * *

A. Man was no longer innocent, a state purely human, but like God, so far as discerning between good and evil, but unlike Him in being under the power of the evil he discerned. Hence Christ is never said to be innocent, but holy, that is, knowing good and evil, but loving the one and hating the other. The tree of life, if eaten of, by giving life for ever on earth, not only frustrates ii. 17, but perpetuates a life of sin apart from God. Hence in mercy and judgment Adam was driven forth. What the tree of life was we do not know, but it reappears, without the tree of responsibility, in the paradise of God in Rev. xxii.

Q. 64. Would you explain 1 Cor. xv. 54, 55? Can the last clause of v. 54 be used *now*, or not until the first part has been fulfilled? Can we use v. 56 *now*?
C. S. D.

A. Verse 54 describes the full fruition of what we now enjoy *by faith*. *By faith* we can *now* use v. 57, *then* it will not be by faith, but will be a fact. Hence these words can now be read at the grave of a believer, for it is in sure and certain hope of a glorious resurrection that he is laid in the earth, and the life in which he will be raised is already ours by the Spirit (Rev. viii. 11.) as risen from among the dead."

Q. 65. What is the correct view of 2 Tim. ii. 6?
E. M.

A. The sentence is rather obscure, but the sense doubtless is, that the husbandman must work *first* in order to partake. Observe the seven characters of a Christian in this chapter—son, soldier, wrestler, husbandman, workman, vessel to honour, and servant of the Lord.

Q. 66. What is the meaning of 1 Tim. ii. 4, "Who will have all men to be saved?" J. H.

A. "Who *desires* to have all men," &c. This does not speak of the counsels of God, but His aspect as a Saviour-God, in the gospel that embraces *all*, not merely the Jews. Instead, as of old, being known to only one nation (and then behind the veil), His love and salvation are now proclaimed and offered to all.

Q. 67. Will you kindly explain 1 Cor. ix. 22?
L. F.

A. Paul adapted himself to the religious capacity and modes of thought of those whom he laboured *FOR*, not those he laboured *WITH*. We can fully understand from other Scriptures this did not involve *giving up* one iota of the truth of God, but was a giving of it out in such a way and measure as they were able to receive.

A SOUTH ASPECT.

THE house seemed suitable; the rooms were just what we wanted. There was a nice garden in front though not much behind. We had nearly decided on taking it, when something about the garden reminded us of a most important question that still remained to be asked—
“What is the aspect of this house?”

“Well, sir, it looks nearly due north.”

“Then you don't get much sun in the front garden.”

“Well, no sir, you see it is round at the back of the house nearly all the day. There isn't much ground there, but what there is will grow twice as many flowers as this front piece.

“I'm afraid, then, that we must alter our minds, for you see all the sitting-rooms are at the front, and a north aspect is very cheerless.

“Well, sir, some like it better. You always get a good clear light, though I must say I do like a bit of the sun sometimes.”

Another look at the garden showed clearly the truth of the man's words. All was neatness and order, but there was a look of barrenness, a poverty of leaf, and a generally blighted appearance that said, as plainly as words could speak, “We want more sun.”

I have thought a good deal lately that some of us want more sun, too. A great many of us are like fruit trees growing on a north wall. We have plenty of light, and yet bear but little fruit, because we get little sun and heat. Cold cometh out of the north, and heat from the south (Job xxxvii. 9, and Luke xii. 55). You may find a few, half-ripe pears or peaches on the tree, but you cannot get the well-ripened fruit the owner loves off anything but a south wall.

What is *your* aspect, dear young believer? Are you well sunned and warmed in the light of Christ's smile? Are you *occupied* with Him, living daily in the present sense of His unspeakable and changeless love? In short, is your *aspect* towards Him, and are your boughs thus bearing fruit for His use? or are you (content with the light you have got) looking towards the north, increasing, it may be, in size and importance, but bringing forth no fruit to perfection?

I think we meet types of north-aspect Christians every day. A somewhat chilling severity marks their faithfulness, and a cold, clear light the undeniably true doctrines that they hold, a certain self-satisfaction characterises their upright walk, and their general tone may excite admiration, but certainly is not attractive. It is not that they require more light, but they want more sun, they want to live more in the *love* of Christ that passes all understanding. On the other hand, south-aspect Christians may always be recognised when met with. There is a brightness and a sweet-

ness about them that wins, and above all there is a fruitfulness. The aim of their life is not to be clear or clever, but to be living for the Master. The love to Him is unaffected and unshakeable. The branches may often need a little pruning and cutting, but they know that the One who uses the knife is the One in whose love they live.

Remember, too, that although Christians facing the south thus gain in warmth and heat, they do not lose in light. They do not give up the light to get the Sun. The difference is that while North-aspect Christians practically enjoy the knowledge that God is Light, the others know Him as Light and Love.

Oh, live then, dear friends, in the light of Christ's countenance. Keep His love shining brightly on your heart; rise up—go about—lie down—yes, *live* in the consciousness of His love resting upon you in suffering and adversity, perhaps even more than in prosperity. *Abide in Him*, and then His Father will be glorified, in that you bear much fruit. Get as much light as you can, get right views and right thoughts, but don't give up your warmth for light, nor the sunshine of Christ's presence for anything in the world.

FAITH AND REASON.—Faith says many things concerning which reason is silent, but nothing that reason denies. It is often *above* reason, but is never *contrary* to it.

WORK FOR YOUNG BELIEVERS—II.

VISITING THE POOR (*continued*).

“**P**URE religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction.” But to do this rightly, we need both much love and great wisdom.

Love, true hearty love to Christ, eager to be sent on His errands, anxious to respond to His call, happy to be used as His hands and as His feet in this weary world. Have you ever tasted this joy, dear reader? Love too, warm, bright, burning love to *all* who are Christ's, members of His body. Loving them as a part of Him who is so dear to us, and as the woman in Luke vii. anointed the feet of Jesus, and *did not cease* to kiss them; so should we lavish our care and our love on those who form a part however humble, of the body of which He is the glorious Head.

Wisdom, too, is needed; not worldly wisdom, but that wisdom that comes from above, that knows how to sympathise and suffer, knows when to rejoice and when to weep, when to care for the body, and when to care for the treasure within, in short, how to act as Christ would have acted had it been He instead of you that knocked at that humble door, and entered that destitute room. A few practical hints may not be amiss to those

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who desire to know more of this "pure religion," and to visit amongst the poor.

Our desire in visiting is to minister Christ to saved and unsaved. As many have but little time for reading or hearing the word themselves, it is well whenever practicable to read a *short* portion to them, or if they are very ill and weak, to repeat a few texts, looking for guidance in the choice of the Scripture, and if the visitor has any thoughts about them, let him express them simply and freshly, avoiding mere commonplaces and any affectation of superior knowledge; if he has none, he need not be troubled, for the word of God has been read, and he can look with confidence to Him to give it a voice to the conscience and heart. Always seek (especially with the very sick) to present Christ rather than doctrines. In any case our own words should not be the prominent point, but the word of God.

The manner of visiting also needs to be considered. We are often apt to forget that the poor have feelings as well as the rich. A superior or patronising air should be avoided, and a dictatorial tone is unseemly, especially in the young believer, and often arouses the natural thought, "What can they know about sorrow?"

It is well always to try and touch a chord in their hearts, by sympathising in any known trouble, or by ascertaining if such exists. A door is thus often opened for the entrance of the words which otherwise might fall powerless on a heart shut up to its own burden of grief or care.

If, for instance, the husband is ill, or out of work, take an interest in the circumstances; if children are playing about, do not be annoyed at their noise, but notice them and speak kindly to them; nothing is more likely to win a mother's heart. If asked, as is not at all unlikely, to pray *with* the unconverted, do not by complying with the request foster the common delusion that, if a Christian can be induced to pray with a dying person, it is almost a passport to heaven, but explain the difference that grace may have made between you and them, and that you will gladly pray *for* them, which in some cases might be done in their presence. This is very important, as so many are quite ready to rest their hopes of salvation on your prayers, rather than trust to the finished work of Christ for themselves.

Never forget the poor have bodily wants as well as spiritual, and keep a look out for these without obtrusiveness, and seek to supply them without ostentation. Remember that the body is the Lord's as well as the soul, and it is to be cared for with all tenderness.

As to the time for visiting, ascertain what hour is most convenient; as a rule, do not call during meals, or on a washing day; and if it is a busy day, do not stay long, for though you may have plenty of leisure, the poor have very little. Do not call, if possible, on a very wet day, as discomfort is often brought in with the dripping umbrella, and all interest or profit effectually shut out.

Remember that the sick especially need kindness.

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and courtesy, which may be shown in many little ways: as for example, by not taking *their* chair (very likely the only comfortable one in the room) which may be offered you, but by making yourself and them at home by settling yourself at once anywhere.

If the invalid is upstairs, do not stand talking below, but go up as soon as possible, for the patience of the sick is soon exhausted. In speaking, especially to the deaf, a quiet *distinct* tone of voice is much better than loud speaking, and is heard better. The endeavour to interest those you visit in others, is often helpful in drawing them out of themselves, and relieving them of that depressing feeling of uselessness, which the presence of a young and lively visitor often causes. This may be dispelled, supposing them to be believers, by enlisting their sympathies and help in prayer in any cases of interest known to you, and then comfort them with the thought that they, too, can do something for the Lord.

Try and visit regularly, and as far as possible, the same persons at the same hours. Be particular to keep every promise you make, as sick people have remarkable memories.

(To be concluded.)

SELF DENIAL.—Many people will mortify themselves in all things but one; unfortunately that one is the test of their obedience, and the very thing required of them.

ON STILTS.

IT is many years ago, but I very well remember the first time in my life that I saw any one on stilts. I was in the nursery, and hearing a noise in the road, looked out of the window, and saw a girl high up above everybody's head walking along almost on a level with the first floor windows. She was dressed in spangled attire, and looked to the eye of a child most imposing. How I longed to be on stilts. But my mother, who was a most careful person, considered that small boys in the ordinary course of a day did sufficient damage both to their clothes and their bodies, and would not hear of it for a moment.

Indeed, she only said of the girl's spangled dress, "Ah! poor child," in what I thought a most unnecessarily pitying tone; while of her elevation, which to me was so fascinating, my mother merely said, as she turned her head away, "How dreadful."

"When I was a child, I thought as a child;" and stilts and spangles seemed highly attractive; but, dear young believer, the feelings of the beloved parent, who is now no longer here, were not very far from the truth. Not that

I am going to say anything about wooden stilts, for, in truth, a fall from them would be of small moment. I am referring to a child of God who thinks more highly of himself than he ought to think.

When Job was in his affliction, his three friends came to visit him. They sat still and said nothing for some days; and, believe me, there is sometimes as much sympathy as can be received, in a friend sitting silently beside a poor heartbroken saint. But after a while, these three friends began to reprove Job very freely; and as they knew far less of God than he, it was most trying to him. At length they so rose up in their thoughts, that they began to look down on Job, and spoke from the elevation of their own ideas. Then Job's patience failed him, and he said: "No doubt but ye are the people, and wisdom shall die with you."

When you visit a poor, aged saint of God, do not suppose that you know so very much more about God and everything else than he, just because you are young and well. Do not talk to him on stilts. Better by far help to sweep up the fireplace, and put the cup and the plate away in the cupboard, than to speak in such a fashion. An old saint usually knows much more of God than a young one. Sit still and listen, and when you have heard the story of His love to his poor old desolate servant,

then say a few words about Scripture—that is to say, if they are your own by God's teaching, and not the last sermon you have heard, given forth as if it were your own.

In gospel work, do not attempt more than your measure. Some years ago a young man was speaking to the people, who lingered on their seats at the close of an earnest gospel address. Presently he came to a venerable woman, and addressing her as he had done half a dozen before in as many minutes, he said: "Well, and are you saved?" "Young man," she solemnly replied, "and pray what are your experiences of the love of God!" He was silent and passed on. Do not talk to the sick or to the aged on stilts.

There is a class of persons who walk on stilts, and there are not a few people, who like the little boy in the nursery, admire them exceedingly. Now, you cannot walk heavenwards, or before God, save in absolute reality. You are what you are, and neither more nor less. However high up a person may be, he is what he is, despite his elevation, and the day of trial and of testing will prove it.

Knowledge is used, alas, as stilts: "It puffeth up," saith the apostle. Of what value is it to say, "I know much of the Bible" and yet to tell untruths and to behave unrighteously? Is any one the more spiritual because he

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is in possession of knowledge, unless it be knowledge of God and of Christ? It would be a great mercy if we could each burn our stilts; but they are hard to part with. Even to have an inch sawn off them occasionally is a great boon to the soul. A great many of our experiences in life are only a slow process of reducing the height of our stilts. Who is he that does not think of himself more highly than he ought to think? Some of us, I fear, will never reach the true level till, upon our death beds, we lie still in the arms of the Lord.

Dear young believer, never yet did saint of God go into heaven on stilts, and never did any one walk before God save in humility. Pride flows in the very blood of man, and only as we are each in the Lord's own presence shall we be at our true level.

On another occasion, we hope, God willing, to have a few more words on the same subject.

(To be continued.)

SUFFERING FOR WILFULNESS.—A Christian is sometimes tempted to think of himself as suffering for righteousness, when he is suffering through sheer wilfulness, and through haste to deliver himself out of an unpleasant or irksome position.

BIBLICAL WORDS AND PHRASES IN COMMON USE.

BEAST, The. By this term, with the definite article prefixed, God's word designates the Roman Imperial power with its last head, who will reign over the western part of the old Roman earth. The word means "a wild beast," and he will act as one (Rev. xi., xiii.), persecuting God's servants (Rev. xi. 7; xv. 2) by means of ANTICHRIST.

BEASTS, The Four. These are not beasts, but living creatures, combining the six wings and the cry of "Holy, holy, holy" of the seraphim in Isaiah vi. with the four appearances and the eyes of the cherubim of Ezek. i. The four faces embrace all creation—man, cattle, beasts of the field, and fowls of the air. They are the executive instruments of the throne of God, combining intelligence, firmness, power and rapidity. They are an instance of what is often found in Scripture: the combination of two things after the cross that are separate before.

BRETHREN. Used over 200 times as a common title amongst the children of God, and given by Christ in Matt. xxiii. 8. "One is your master, even Christ, and all ye are brethren." It is a title that is the birthright of every member of God's family. The "many sons" whom He brings to glory, and whom the Lord is not ashamed to call His "brethren." To apply the name in any narrower sense is contrary to the teaching of Scripture.

BAPTISM. (1) JOHN'S BAPTISM was a separation of the remnant of Israel who repented, with a view to their belief in Christ, who should come after him (Acts xix. 4).

(2) CHRISTIAN BAPTISM is a burying *with Christ* into death (in figure). It follows a profession of belief in Christ (Acts ii. ; viii. 12, &c.) and admits into the circle of Christian profession on earth (Matt. xxviii. 19; Acts ii. 38, &c.) It is in the name of the Father, the Son, and the Holy Ghost (Matt. xxviii.), and of the Lord (Acts x. 48).

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BAPTISM OF THE HOLY GHOST is a divine act by which believers are brought into the one body of Christ (1 Cor. xii. 13). It is corporate as *sealing* (Eph. i.), and is individual as well the *earnest* of the inheritance. It takes place after having believed the gospel of our salvation (Eph. i. 13), and is the presence of the Holy Ghost. Christ was so baptized (Matt. iii.), and the apostles (Acts ii.)

BAPTISM OF FIRE occurs Matt. iii. 11; and Luke iii. 16 only, and in each case is interpreted by the verse that follows, where the wheat (those baptized with the Holy Ghost) are distinguished from the chaff (those baptized with God's fiery judgment). None but Christ was baptized with both, the one here, the other at the cross, alluded to Luke xii. 50. To apply it to Acts ii. is wrong, for that is the baptism of the Holy Ghost, *not of fire*, though it had the appearance of cloven tongues of fire.

BODY (The). This simile is used of the whole church or assembly of God in Rom. xii.; Cor. x. and xii.; Eph. and Col. only; elsewhere the word "BODY" means a literal body. This body is declared to be the church (Col. i. 24) (as composed only of true believers). It is a part of Christ, who is the Head, while all Christians are members, whether Jews or Gentiles. For by the cross, out of the side of Christ (1 John v.) is this new body formed, wherein there is neither Jew nor Gentile (1 Cor. xii. 13; Col. iii. 11). There is one Spirit in the whole (Eph. iv.; 1 Cor. xii. &c.) In Eph. v. the type of Adam and Eve is evidently alluded to, and the Church presented as the bride, but specially as *part* of the man (his body). This type is used in three ways—local, general, and universal. Locally, it includes all true Christians in any one place (1 Cor. xii. 27); generally, it includes all true Christians on earth at any one time (Eph. iv. 12); universally, it is composed of all true believers from Pentecost to the rapture of the saints (Eph. i. 23). The body can never be mutilated, nor can any member of it be lost.

BRIDE (The). This word is applied to the "church of God," of whom it is the future and heavenly title

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(Rev. xix., xxi., xxii. *only*, except in that remarkable passage, John iii. 29). The word "bride" implies "newly married," and is not strictly applicable to the Jews, who have been married, but are divorced. Still it is evident, that just as there are two seeds, two Jerusalems, two peoples—heavenly and earthly, so are there two wives (see Rev. xix. 7; and Isaiah liv. 4, 8; lxii. 4; Jer. iii. &c.). The figure, *as regards the church*, is alluded to in Eph. v., and we get numerous types of this union in the Old Testament (Adam and Eve, Isaac and Rebecca, Joseph and Asenath, &c.). As seen by the world in the millennium, she will appear as the heavenly Jerusalem (Rev. xxi.).

BREAD OF LIFE. Under this term the Lord Jesus speaks of Himself as the true manna. The literal manna sustained life, but neither gave it, nor could keep it from death. The true manna *gives life*, sustains it, and preserves it eter ally. In John vi. Christ offers Himself in life as the manna, but as a matter of fact, none could feed on Him but in death, *i.e.* "His flesh and His blood," or in simpler language (v. 47) by believing in Him as the One who gave His flesh for the life of the world. The partaking of the Lord's supper is not feeding on the bread of life.

BELIEVER. Although this term only occurs in Acts v. 14; and 1 Timothy, it is perhaps the best general name for those who are saved; expressing, as it does, the principle of salvation—faith, and not being so generally adopted by the unconverted as "Christians."

BISHOP. The word means "overseer," of which there were several in one church at Philippi (Phil. i. 1). Elders and bishops are terms applied to the same people (Comp. Titus i. 5-7). "Elder" was the title of dignity. Bishop or "overseer" described the service.

BABYLON or Babe. These two words are the same, and are derived from the word "confound" in Hebrew. It also means "the gate of God". It was the capital of the plain of Shinar, and its history dates from Gen. x. 10; and xi. 2. Throughout the Old Testament, it

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is the power that oppresses God's earthly people when they are disowned by God and the power which would force God's people to apostatize from the faith (Dan. iii.) In the New Testament, it is typically applied to Rome (Rev. xiv.-xvii.), and may be taken generally as the type of religious corruption formed by the union of the professing church and the world (Rev. xviii. 3).

BOOK OF LIFE. This expression is used seven times in the Revelation, and in Phil. iv. 3 *only*. It is called the Lamb's book of life, and has contained from the foundation of the world the names of all who are saved. Whoever is not found written there shall be cast into the lake of fire (Rev. xx. 15). Other "books" are spoken of. Moses mentions one in Ex. xxxii. 32; and Daniel in ch. xii. 1; and in Rev. xx. 12, we find there are books of works, out of which the lost are judged. But the saved shall never come into judgment (John v. 24 lit.), and the book of life contains their names alone.



THE PRIEST AND HIS SACRIFICES.

(Read carefully 1 Peter ii. 1-10, Heb. xiii. 10-16,
Rom. xii. 1, 2.)

IT is a little startling at first, especially in the present day of Ritualism and Romanism, to find from the above Scriptures that all believers, even new-born babes, are priests, *women* as well as men, and that all are responsible to offer continual sacrifices to God. But it is, indeed, true that just as we are members of Christ, partakers of the Holy Ghost, children of

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the Father, so are we priests unto God. And more than this, there is no other order of priesthood recognised or known in the New Testament. To limit, therefore, the title of priest to "the ministry," or to "the spiritual," is contrary to Scripture.

Let us ponder, then, a moment over the wonderful privilege that is ours.

Having a great High Priest over the house of God, we have free access into God's own presence, into the holiest, and there upon the golden altar of incense can offer up our spiritual sacrifices. Our place, our office, our relationship, our sacrifice, our worship, all based upon and flowing from the one finished work of Christ upon the cross. Oh! let us praise Him *who so loved us*, that *we*, who were once so far off, are now made nigh by His precious blood, and let us seek with reverent hearts to study a little the subject of the priesthood of the believer, that we may better fulfil the duties of this wondrous position in which we stand towards God.

It will have been observed, that priesthood is described in two ways: as HOLY and ROYAL. And it will be remembered that the priesthood of the Lord is likewise compared to that of two orders, that of Aaron (or the *holy* priesthood), and that of Melchizedek (or the *royal*). The attentive student of the Epistle to the Hebrews will also have noticed that, although our Lord is *called* after the order of Melchizedek (vii. 17), He is really now exercising the function of the Aaronic priesthood

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(vii. 25, ix. 12, ii. 17, x. 21). He will yet come out of the holiest (where He is hidden from the eyes of His earthly people, the Jews) in glory and blessing to Israel, like Melchizedek of old, in the millennium. But now He is like Aaron in Lev. xvi. 17. He has gone in, but He has not come out. We, however, do not wait for His appearance to own Him; for the Holy Ghost has come out and told us He is in God's presence for us, and believing we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our *souls*.

In connection with the double character of priesthood spoken of in Peter, it will be observed there is a distinct character of work connected with each. The *holy* priest "offers up;" the *royal* priest "shows forth." Christ does the former now, and will do the latter in the millennium; but it is important to notice that we are to do both *now*; that is, we are not only to offer up spiritual sacrifices by Christ, but we are now to *show forth* His glories and virtues before He shows them Himself. These two functions, also, are different, not only in their character, but in their object. We offer up *to God*, we show forth *to man*. Christ is the sacrifice in both cases; but in the one case He is presented to God, in the other displayed to man. We get instances of both in the New Testament. We see Christ offering up praises in Matt. xi. 25, 26, and showing forth His virtues in verses 28-30. We get Paul as a holy priest offering up his spiritual sacrifices at midnight to God (Acts

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xvi. 25), and then stepping forth as a royal priest and showing forth Christ's glories to man (verses 31, 32).

Let us, then, first consider from the Word of God, what are the sacrifices God expects from every Christian as a holy priest. We find in the Scriptures at the head of this paper, that they are of three kinds, and consist, in short, of our praises, our goods, and ourselves. We will just briefly consider each one separately, under the heads of—Christian worship, Christian service, and Christian devotedness.

(To be continued.)



NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW xxiv. xxv.

xxiv. 2. These stones were of green and white marble, some 65 feet long, 24 feet broad, and 16 feet thick. There were also four rows of pillars, 162 in number, 27 feet high, and 18 feet in circumference.

xxiv. 3. Or, "and of the completion of *the age*," *i.e.*, of Daniel's seventy weeks.

xxiv. 30. "Tribes of the *earth*" is Jewish. Earth or land in Scripture is often Jewish.

xxiv. 31. "Elect," Jewish (or of Israel) only. *We are with Christ* during all this.

xxiv. 34. "Generation," moral, not physical. This generation does not mean a lifetime, but a

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race having the same characteristics: See Deut. xxxii. 5, 20. Ps. xii. 7.

xxiv. 41. "Taken" *i.e.* for the judgment of the Gentiles in xxv. 31, which takes place at Christ's appearing. That of the dead is 1000 years after this, at the close of the millenium (Rev. xx).

xxiv. 42. This is the Lord's coming to the earth, to the Mount of Olives (see Mal. iv.).

xxiv. 48. Observe the servant is treated in his responsibility as a professed servant of God, independently of the question as to whether he is a saved soul or not. If he be not, his official position only brings on him the greater condemnation—a solemn thought for many.

xxiv. 48. "In his heart," not his head. A question of state, not of wrong doctrine.

xxiv. xxv. From xxiv. 32 to xxv. 30, is a sort of parenthesis. In xxv. 31, what takes place at the coming of the Lord (to the earth) is continued from xxiv. 31. Between the two the present position of Christians is taken up.

xxv. 1-13. We get the Christian *waiting*; 14-30, we get him *working*. The one also is a question of inward life, the other of outward activity.

Observe ministry among God's people, xxiv. 45 &c. is placed before working in the world, xxv. 16.

xxv. 1. "Ten" among the Jews was the least company that could form a synagogue in a town, and is thus used generally to denote a company. "Went forth." This is peculiarly true of Christians who "go forth" in faith from everything morally, like Abraham of old. The Jewish remnant will

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wait where they are. Observe there is no thought of any "bride" here, *i.e.*, of the Church *as such*. Christians are looked at individually.

xxv. 5. "Slumbered" *light*, and "slept" *heavy* sleeping. "Lamps." These were sticks of burnt clay wrapped round with linen rag soaked in oil.

xxv. 6. "Go ye out." To go out *again*, shows they must have turned in somewhere to sleep, as the Church into the dead forms of Romanism, &c., in the long dark ages.

xxv. 13. "Wherein the Son of Man cometh" should be omitted. If this parable be taken as Christian, the coming of the Lord will evidently be into the air and thus preceding that in xxiv. 30.

xxv. 15. "Five talents," £36,000. Individual service on earth is to be rewarded at the Lord's return. These are not "servants" (domestic), but slaves. The latter were regularly employed in trading for their master, the former never were.

xxv. 15. "Several ability." Natural capacity taken into account. But faithfulness will enlarge, just as faithlessness will diminish, ability. There is no question here as to the amount of work done, but of faithfulness, and knowledge of the Lord's mind. The gifts are here according to the sovereignty of the giver; hence the rewards do not vary in proportion, but are all alike, "Enter thou, &c." In Luke xix., when it is a question of responsibility and amount of work done, all begin alike, and the rewards are all different in proportion to work.

xxv. 24. Gathering the grain where he had

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not had the labour of "strawing" or winnowing it. Observe this parable is to all Christians, that in xxiv. to pastors, teachers, &c. Compare Luke xii. 37-40 to all, and 42-48 to a class only.

xxv. 31. We here resume the history of the Lord's second coming to this earth, and get a complete account of the judgment of the "nations." "Son of Man" is always Christ's title as to the earth. No dead appear here; "*nations*" are plainly living persons. In Rev. xx. no living appear.

xxv. 32. "*All nations.*" Connect this with xxiv. 14. This judgment is consequent on accepting or rejecting the righteous Jews who will proclaim the gospel, or good news, of the coming kingdom to all nations. This has never been done yet.

xxx. 34. "Blessed of *my* Father." He does not say of theirs, as they will be in the position of subjects rather than that of sons.

GENESIS xxxvi.—1.

POINTS FOR STUDY.—Joseph, a type of Christ in death, resurrection and glory, in connection with his (earthly) brethren and (heavenly) bride. Joseph's seven weepings (the weeping *ruler*, as Jeremiah was the weeping prophet), all the special incidents named in Heb. xi., especially the analogy between end of Genesis and Rev. as to looking for the Lord's coming (though of course in different ways). Joseph sold for twenty, and Jesus for thirty pieces of silver.

MARK.

The Gospel of Jesus Christ, the Son of God, in His official position as *servant*. It is characterised by brevity and by the word "*eutheos*" (translated immediately, &c). No birth or genealogy, the servant is hard at work from the first chapter. Quotations from, or direct allusions to the Old Testament in every chapter but iii., v., vi., viii., ix., xvi. Communion and service (Mark iii. 14, 15). *Seven* stages in growth of seed and in history of Bartimeus Man and God (x. 48, 49). Contrast x. 19, 20, with Phil. iii. Observe in xvi. 20, "*Lord*" in resurrection, but the Servant still. Notice all Peter's failures fully recorded here, also that he is present in nearly every event recorded, and that the Gospel is confined to the exact limits he lays down in Acts i. 22. Mark was nephew of Barnabas (Col. iv. 10.), son of Mary (Acts xii. 12). Read this Gospel in the light of these words, "BEHOLD MY SERVANT whom I uphold, mine elect in whom my soul delighteth" (Is. xlii. 1).



THE BIBLE CLASS.

Q. 68. What does the "wisdom of God," mentioned in 1 Cor. ii. 7, mean?

A. The wisdom of God is spoken of as being "in a mystery," or something that had been hidden and ordained by God before the world, for the glory of believers. It is something beyond the sight of the eye, or hearing of the ear, but it is

revealed unto us by God's Spirit, and is one of the "deep things of God." If you compare this carefully with Eph. iii. and Col. i. 25—ii. 3, I think you will find that it is the mystic body of Christ, the church, formed by the union of Jew and Gentile, that is here alluded to, a subject full of wonder, especially for Gentiles like the Corinthians.

Q. 69. Are we Gentiles to expect the signs spoken of in Matt. xxiv. and other places, before the second coming of Christ, or is it the Jews only?

J. R.

A. "We Gentiles" a little sets aside Col. iii. 11 (lit. "Gentile"), when speaking on divine things. Those who are Christ's will be caught up to meet Him in the air, and will return *with* Him at His second coming to the earth. This chapter is therefore distinctly Jewish. There will be Gentiles (apart from the church) gathered from among the heathen by the preaching of the everlasting gospel (see Q. 71) to inhabit the millennial earth, *over which we shall* reign.

Q. 70. Is it right to speak of Christ as a Bridegroom, suing for a heart to be reconciled to Him? Is He not the Bridegroom only to the whole church?

L. B. W.

A. Strictly speaking, this title is only in relation to the church as a whole. Individual Christians can, however, use many expressions suitable to the church (as in Song of Solomon, &c.) This title is, however, wholly inappropriate if used as you say.

Q. 71. What is the difference between the gospel of the kingdom preached by Jesus (Matt. iv. 23, &c.), and the everlasting gospel? (Rev. xiv. 6, 7; see also Matt. xxiv. 14).

G. S.

A. The everlasting gospel is the gospel of the kingdom. The former expression tells us that kingly power in the

hands of Christ has been the subject of revelation in all ages, the latter acquaints us with the subject of the glad tidings. When *Israel's hopes* are spoken of, the "gospel of the kingdom" is the term used, for their deliverance depends on the kingdom being established in power; but where men are exhorted to submit to God (that they may live during the millennium), it is the "everlasting" gospel.

Q. 72. Would you kindly explain Luke xxii. 35-38? for the "weapons of *our* warfare are *not* carnal" (2 Cor. x. 4). E. M. M—d.

A. The sword spoken of in Luke xxii. was not to deal with hearts (which is the meaning of the passage you quote), but were for defence, and were commonly carried. The force of the passage in Luke is, that hitherto Christ had shielded them, but that now He was going away, and they must (humanly speaking) take care of themselves.

Q. 73. Would you please explain 1 Peter iii. 3, as to plaiting the hair? L. R.

A. The text does not so much require explaining, as obeying. The meaning simply is that the adornment of the Christian generally is to be inward, not outward, and particularly (1 Tim. ii. 9, 10) that the dress and fashions of the world are not to be the rule for Christian women.

Q. 74. Will you kindly explain what is meant by the rod and the staff (Ps. xxiii. 4)? E. E. P.

A. The rod is the expression of God's power, the staff of our weakness. Moses had the one, Jacob the other; we need both, and in our weakness can lean upon His staff ("underneath thee are the everlasting arms"), while the rod opens up the way for us through all difficulties.

Q. 75. Will you please explain how John v. 22 proves the judgment of 1 Peter i. 17 is *present*? S. S.

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A. John v. 22 says that as to the future God has committed *all* judgment to His Son. 1 Peter i. 17; Heb. xii. &c., speak of the Father's judgments or chastisements, which are therefore necessarily *present*.

Q. 76. Would you kindly explain the terms, bishop, deacon (1 Tim. iii.), also laying on of hands (2 Tim. i. 6.)? E. H.

A. Bishop is an "*overseer*," of which there were several in one church (Phil. i. 1). The "deacon" was one who ministered to the saints in temporal matters, but in connection with the assembly. By the laying on of Paul's hands, Timothy received a gift (2 Tim. i. 6). The laying of the hands of the elderhood conferred nothing on him, but was the manifestation on their part that they owned him as called of God in his special line of service, for which he was fitted by the gift received through the laying on of Paul's hands.

Q. 77. (1) Jesus said to the thief: "*To-day* shalt thou be with me in paradise." To Mary after He said, "I am *not yet* ascended," &c. (2) It is also said "absent from the body, present with the Lord;" and He, we are told, is at the right hand of God. Kindly give some light on these two subjects. A. M. H.

A. Paradise is a place of delight. To it the penitent thief went to be with Christ. In it believers will be by and bye, when raised or changed, eating of the fruit of the tree of life (Rev. ii. 7). But the right hand of the throne of God is not Paradise. There the Lord can be and is and we shall never be there, but on Christ's (Rev. iii. 21).

Q. 78. What is meant in Jude 23 by the word "fire?" J. R. P.

A. Fire here seems used as a figure, as in Zech. iii 2, 'a brand plucked from the burnin

THE FEAR OF DEATH.

For the Sick.

WHY should the believer fear death? He is on the Conqueror's side. Jesus has forced from death its power; it is only now His vanquished slave.

To those who live in bondage to the fear of death, there is nothing more consoling than the realisation that it may never reach them at all, and certainly *cannot* touch them until the word is given from above; that death is simply the messenger of the Lord, calling them just when it is His blessed will, "to come up higher." To die is to know that the day is past and labour ended. To die is to be for ever freed from the snares and wiles of the enemy. To die is to share the Lord's own glory. To die is to have done for ever with the world, the flesh, and the devil. To die is to wake before the eternal throne, to find trial past, sorrow ended, and happiness—far more than man's best thought ever conceived—the everlasting portion of the saints in light.

"Blessed are the dead who die in the Lord," saith the Spirit. To die in Christ is to be with Him; to see Him as He is, "not through a glass darkly, but face to face."

Fair, *surpassingly* fair, is the land where the inhabitants shall no more say, "I am sick," where the eyes will not be dim, nor the ears heavy, nor the heart hard.

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Perhaps none are freed from some little trembling at the fear of death, but a power of trusting the Lord *at all times*, and living quietly under the shadow of His wing, is to be obtained if earnestly sought for.

Would we have our bark turned back upon the troubled sea of life, just as it is nearing the port, because one giant billow yet remains to bear us up upon the beach, when we know that our little vessel cannot capsize so long as the Master Himself is on board? Have we anything whatever to fear? Would our God be the God of mercy He represents Himself to be, if, after guiding us safely past many an unseen Maelstrom, past many a fatal rock, throughout life's voyage proving Himself a tender and infallible pilot, He were to let us perish within sight of land? Our own experience of His love and goodness, short and imperfect as it is, tells us that such would never be the way of our blessed Lord and Saviour, but rather the act of a traitor. It would be no more than we should deserve, but it would not be what the Lord Jesus has promised. He has said, "I will NEVER leave thee, nor forsake thee." He does not bid us hope to disappoint at last. He will fulfil our utmost expectations, and *none* who put their trust in Him shall be confounded.

As thy day is so shall thy strength be. God has special strength for the dying bed. He has never yet deserted one of the least of His saints in that trying hour. They may be, as the celebrated infidel Dr. Nelson observed, and which was a means

of his conversion) often ~~pre~~^{per}turbed and restless when they are ill and *think* they are going to die, in which case he found they recovered; whereas when death really approaches all is peace and rest. Those who may have shrunk from the thought of death throughout their pilgrimage who may have said to themselves. "I can never face death;" when the time has drawn nigh, and the silver cord is fast loosening, previous to its being snapped in twain, have realised the presence of the Lord; their night of sorrow has turned to the morning of joy; and their testimony has ever been, "Yea, though walk I through the valley of the shadow of death, I will fear no evil for thou ART with me; thy rod and thy staff they comfort me." Trust then in the Lord; let no fear of death mar the peace and happiness of your spiritual life now; and should the Lord tarry when the hour draws nigh, and your Saviour calls you to go the way of all flesh, rest assured He will give you the victory. He will fulfil His gracious word, and cause you to triumph in God-sent faith.

BARABBAS OR CHRIST.—Once the world had to choose between the Son of the living God and a robber called Barabbas (lit. "son of the father"). Is it to be wondered at that the world loved its own, and that God proved by Christ's resurrection and enthronement at His own right hand, that *He loved his own?*

CONVERSATIONS ABOUT OUR DIFFICULTIES.—III.

E.—I have written down the passages which speak of our being dead. I do not mean those which speak of us being dead in sins, because those passages are, of course, only true of unsaved sinners. But I have written down those which apply to us who believe, where the meaning is quite a different one. Here is the list: Rom. vi. 2, How shall we that are *dead to sin* live any longer therein? vi. 11, Reckon ye also yourselves to be *dead indeed unto sin*; vi. 7, He that is *dead* is freed from sin; vi. 8, If we be *dead with Christ*, we believe that we shall also live with Him; vii. 6 (in the margin), Being *dead* to that wherein we were held (this I see means the law); again, in Gal. ii. 19, I through the law am *dead to the law*. Col. ii. 20, If ye be *dead* with Christ from the rudiments of the world (this, again, means the law); Col. iii. 3, Ye are *dead*, and your life is hid with Christ in God; 2 Tim. ii. 11, For if we be *dead* with Him, we shall also live with Him; 1 Pet. ii. 24, That we, being *dead* to sins, should live unto righteousness; then again in Romans it is said, ch. vi. 4, We are buried with Him by baptism into *death*; and next verse, We have been planted together in the likeness of His *death*; in Phil. iii. 10, Being made conformable unto His *death*.

In 2 Cor. iv. 10, it is said, Bearing about in the body the *dying* of Jesus. In Col. iii. 5, Mortify,

(or *put to death*), therefore your members which are upon the earth. Then in Rom. vi. 6, Our old man has been *crucified* with Him; Gal. ii. 20, I am (or have been) *crucified* with Christ; v. 24, They that are Christ's have *crucified* the flesh with the affections and lusts; vi. 14, God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby (or through whom) the world is crucified unto me, and I unto the world.

D.—Let us just look over these passages. We are told, as a fact, that we *are* dead to *sin*, and to the *law*—and that the world is crucified to us, and we to the world. We are told this is all by the death of Christ, and is not our doing at all. That is to say, He died *in our place*, therefore God not only looks upon our sins as gone, but upon the sinner as dead and gone also. And, for this reason, He tells us to reckon ourselves as dead—to own no more that which He owns no more. What grace and love on the part of God thus to deliver us not only from sin and its punishment, but to set us free from bondage to the old wretched, sinful self! If we reckon ourselves dead, we shall serve and please the old self no longer, and instead of self, is Christ!

A.—But are we then “dead to nature,” as *F.* says? How can I say I am dead, and yet own my relations, and have to do with the things and people all around me?

D.—You will not find the expression “dead to nature,” in the Word of God. It is quite true that you have the right and privilege to look on the old

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A. as gone, but the new *A.* is put in the same circumstances down here, and will own all the relationships and duties belonging to those circumstances, for the simple reason that God owns them. You will be a better daughter and sister than before, because you have a better reason for it. God will be your object in it all.

A.—I should like to be sure that you are right. But some things, many things, seem too small to be done with God as the object in them. For instance, most of this morning I was helping Alfred to do his carpentering. I don't care for carpentering myself, but he likes it better when I do it with him, and I like to please him, because I love him. But then if I am "dead to nature" I ought not to care about him either. Perhaps you think I ought not to bring in such little common things, when we are talking about the Word of God. But then you know all my life seems made up of common things, and if I cannot apply the Word of God to them, how am I to apply it at all?

F.—That is just why I say it is very sad to have all one's day, from morning to night, swallowed up by these little earthly trifles. They are like the thorns that choke the good seed.

B.—But then, *F.*, how is it possible for any to live as Christians, unless they are people with private means, and no relations, or belongings? And yet, surely, the heavenly calling is for all sorts of people. We are specially told that it is the poor of this world whom God most often chooses to be rich in faith. Is not the gospel of

the grace and glory of Christ just as much for maids-of-all-work, and factory girls, and cabmen, and navvies, as it is for ladies, who can live quietly apart from the world, and have the whole day long to read and pray? It is all very well for *you* to say you have nothing to do with the things of this life, but what about them?

A.—It all seems to me very bewildering and difficult. I understand less and less what you mean by being dead. And, yet as *B.* says, it must be something which God meant navvies and servant-girls, and all the rest to understand, just as much as learned people. It must concern them just as much, if they are believers in Jesus. I wish it could be explained to me simply.

D.—It seems to me, *A.*, that you were very near to the explanation of it just now, without being aware of it. You told us you had been busy this morning doing carpentering, which you don't the least care for. Should I then have any right to say, "I see that your heart is set on carpentering?"

A.—No, of course not, because it was only to please Alfred I did it. If you said my heart was on Alfred it would be nearer the truth.

D.—It does not follow, then, that our having to be occupied with a thing, is the same thing as having our heart set upon it. You were thinking about Alfred in all that you did. But suppose you had been doing it for Christ? Suppose your heart had been so filled with Christ, that your thought about it had been, "I must do this well to please *Him*?"

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A.—That is just what I want to come to. If I could only say all day long, "I must do this well to please *Him*," my difficulties would be gone. But then I must be sure that the thing I am doing is the thing He wants me to do. And He cannot want me to do anything out of love to Alfred, if I ought to reckon myself dead to Alfred, and all the rest. If I could be sure He wished me, on the contrary, to love Alfred, I should know that in pleasing him I was pleasing Christ.

F.—Then I should say your Christianity is only another name for being amiable and obliging, and loving your relations, all of which qualities one might find in a heathen; some of them even in the birds and beasts. People cultivate the flesh and nature, and then flatter themselves something good has come of their labours, when it is only something pleasing to man. Everything good is the fruit of the Spirit, which is a very different thing. The Lord said unless a man hate his father, mother, wife, and children, he cannot be His disciple. He would not suffer the son to go back to bury his father. Every link must be broken. Abraham was called to leave his country, his kindred, and his father's house. You cannot deny these things, *D.*, though, perhaps you dislike to hear them.

D.—My dear *F.*, most of the things you say cannot be denied, and, in fact, need only to be put in their right place. But first tell me why do you say, "cultivate the flesh *and* nature," as though they were things

of the same sort? I think that we should have a clear idea of the Scriptural meaning of the words we use. Let us look again in the Concordance. We there find that in all cases, but one, where the word nature is used, it means the state of a thing as God made it. And the flesh, in the sense in which you use it, means in Scripture the state of *man's* heart towards God, now that he is ruined by sin. Only in one place, Eph. ii. 3, we find the word nature used to mean our fallen state. "Ye were by nature the children of wrath, even as others."

F.—The natural man to whom the things of the Spirit of God are foolishness is another place.

D.—I have been told that is another word. See, in this Testament there is a note about it. "The man animated merely by his created soul, without the teaching of the Holy Ghost." But if we take the word translated nature in other places, we find it means merely the state of a thing as God made it, whether a man, a beast; or anything else. See here, when the Lord is speaking about the dress of women, in 1 Cor. xi., He says, "Doth not even nature itself teach you?" Could He, or would He have said, "Doth not even the flesh itself teach you?" The flesh is always contrary to God.

F.—You mean thus to prove nature is something good, and to be admired.

D.—If by nature we mean the state of a thing as God made it, it is to be admired, "Every

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creature of God is good." We read of the young ruler who left the Lord, because he loved his riches more than Christ. Yet we are told, "Jesus beholding him, loved him." And why so? He plainly told him he was not good, that is, not righteous, or holy. But the Lord could at the same time admire the work of His Father's hand in a sweet disposition, just as in a beautiful lily. If by goodness you mean righteousness, there is, of course, none in either. The most amiable and reasonable unconverted man is just as much at enmity with God as the most brutal. But kindness of heart and intelligence are not, as the flesh is, or as brutality is, the consequence of the fall. At the same time Satan and the flesh will make use of a man's kindness and intelligence to blind him to his need of a Saviour: We find, too, his kindness and intelligence will only make him more pleasing and serviceable to *man*. He will be like a good natured and clever, but dishonest servant, who is generous with his master's goods in giving them to his fellow-servants, but has not a thought of his master. If he had, his kindness and intelligence would be used in his master's service.

E.—I think we had much better leave nature alone. It never leads us to God, and as you have just admitted the young man who was naturally so nice and amiable, loved his money better than Christ.

D.—If the devil had left nature alone, we might afford to do so, too. But he has come in,

and spoilt, and ruined the beautiful work of God, as far as he was permitted so to do. Therefore, we find that the elder women are to teach the younger to love their husbands and their children. Had nature been left as God made it, they would need no teaching. And we find that a sign of the last days is to have no natural affection. So with natural reason, with our senses, and the use of our limbs, we are reminded every day how sin has spoilt, and Satan has defaced the work of God's hands. But he has not been permitted utterly to destroy it. We still have more or less natural affection ; we are, as a rule, not deprived of our reason, or of our bodily powers. And cultivating nature means only, in plain English, cultivating these natural affections and faculties, which need cultivation all the more because they are no longer perfect as God made them.

F.—Cultivate them as you will, they will never lead us to God, or do God's work.

D.—Quite true. But neither will they do so if we neglect to cultivate them. A child whose mind has not been trained, whose affection has not been brought out, and whose bodily health has been neglected, will be more sensual, more hard hearted, and more unamiable than others. And if he is brought to God, he will be none the more fit for His service, but quite the contrary. When the Lord in His grace turns us from the power of Satan unto God, every natural faculty will be at the service of Him who has so loved us. Until we are saved, it is quite true that even

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reason, conscience, and affection, will be used by Satan as weapons against God. So will bodily health and strength, and every member of our body. But when we are saved, that same body becomes the temple of the Holy Ghost, the member of Christ. Christ takes the place of self, and then every natural faculty, if it be only a sweet voice, will be all for Him. It is not so with the flesh. They that are Christ's have crucified the flesh, with the affections and lusts. The flesh can *never* be used for God. It is put to death, not owned, or allowed in the Christian state. But we must be on a higher ground than nature before the flesh can be crucified, or natural powers used for God. We must be on the ground where redemption, not creation, has placed us.

F.—I think we had better keep on the higher ground.

D.—So do I. And as far as we do so, we shall see and own God's rights and claims upon the lower ground. We are down here because God has so ordered it for us, and we are here for His glory. God might have taken you straight to Paradise, like the thief, the moment you were converted. But He thought best to leave you here for a while. And whilst you are here you are like a child at school, and must conform to the rules of your school. The sons of a king may be sent to a school, or to learn needful things on board a ship. They may think it better to stay at home in their father's palace, but he is to settle

that matter, and they are to conform to the rules of the school or the ship. They cannot better prove their relationship to their father than by doing so. And the lower the work is they are set to do, the more do they *own* themselves their father's children by doing it. Christ worked as a carpenter.

F.—But as I said before, He has told us that unless we hate father, mother, and all besides, we cannot be His disciples. Is it not so?

D.—Quite true, and not only father and mother, but our own life also. But do you not every day take means to preserve your natural life, *F.*?

F.—You wish to get rid of these plain passages.

D.—My dear *F.*, I only wish that we may be taught by the Spirit to understand them, and act upon them. And if we have to choose between father, mother, wife, children, or our own lives and Christ, far be it from me to encourage anyone to hesitate for a single moment. If Christ is not more to us than these, He is nothing to us. If He call us away from all of them, by all means let us go. But His call is a real thing. And, as a rule, He leaves us to carry out His mind where God in His providence has placed us. We who are women need especially to bear this in mind. But when we have passed from death to life, from the power of Satan unto God, it is a new person who is in the old circumstances; the child and the servant of God. The new man owns God's orderings in nature, but he owns a power and a calling far above

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it, and which may bring him at any moment in opposition to it, as in the case you mentioned. The new man is one whose object is God—who will carry out *His* thoughts in every matter. This is a motive unknown to the old person. It is now no longer I, but Christ. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." I have heard it translated "and no longer live *I*, but Christ lives in me."

E.—It seems to me that the difference between you and *F.* is this—*F.* says I am "*dead.*" You say "*I*" am dead. I have often thought that the dead, or rather *deadened*, "*I,*" which the monks and nuns carried about with them, was just as great a hindrance as the living "*I,*" which enjoyed the things of the world. The blessing is to have neither. No more *I*, but Christ!

D.—I should say the "*deadened I,*" as you call it, is really a greater hindrance. The living *I* is more likely to have some sense of all being wrong. But if we can once persuade ourselves that we have *attained* to being dead to the things around us, we shall begin to thank God that we are not as other men are.

We shall in time really believe ourselves to be more spiritual than the navvies and washer-women of whom *B.* was speaking, merely because we have no earthly employment. We shall lose sight of the truth, that it is God the Holy Ghost who teaches the things of Christ to any heart that is humble enough to be taught.

(*To be continued.*)

THE PRIEST AND HIS SACRIFICES.—II.

WE have already seen, that the Christian as a priest, has three sacrifices to offer viz: *worship, service, and personal devotedness*, of which it is expressly said the first is to be continual (Heb. xiii.),

Our very position as priests, as we have seen, involves free access into "the holiest" (God's presence) through the rent veil where alone praise can be offered. Two things must characterise our worship; it must be in *spirit* and in *truth* (John iv.). *In spirit*, not in the outward displays of a worldly sanctuary, not so as to attract the worldly and please the flesh, but offered directly to God (who is a Spirit), and dictated by the Spirit (who is God). It must also be *in truth*. Let us not approach God with feigned lips, or with a heart that is far from Him. If we are cold and dead, let us confess our sin and get restored to the light of His presence, before we offer our spiritual sacrifices.

We have hitherto spoken of this sacrifice as Christian worship, but it would, perhaps, be more correct to call it Christian praise, a term which includes both *worship* and *thanksgiving*; *worship*, for what God *is* in Himself as revealed in Christ; *thanksgiving* for what He has *done* for me. These two are distinct, though often closely connected, and both are praise. I may be very grateful for

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kindnesses received, even from an unknown friend; this is wholly different from enjoying the friendship and love of my benefactor.

Christian praise is both individual and corporate. Individually, God looks for my daily sacrifice of praise, as He did in bygone days for the daily burnt offering to which it is closely allied in character. Indeed, we may respectively compare the three Christian sacrifices of praise, service, and self-dedication, to the burnt offering, the free-will offering (Deut. xvi. 10), and the ram of consecration.

God looks for this praise "*continually*," in the night, and in the day. It ranges from "giving thanks" at a meal, to (Eph. v. 20) "Always giving thanks for all things." It may, as we have seen, be confined to thanksgiving, or may rise to worship. Between man and man the two cannot always go together. A very unworthy person may lay me under a great obligation, for which I may thank him, though I cannot love him. But Christ has not only given His life for us, but He is Himself "*altogether lovely*." Hence we rise from the gift to the Giver. This sacrifice has also a corporate character, especially when gathered round the Lord's table, thanksgiving and worship inseparably blended, rise in a stream of praise to our God and Father by Christ. Let us remember that true worship is *giving*, not *getting*; that going to hear a lecture or a sermon is not *worship*. In the former case, I come empty for God to fill me; in the latter, I come full, and with an over-

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flowing cup. Alas! how little do we know of this, either individually or corporately; and surely we cannot have the latter without the former. The reason why praise is often silent, in meetings for worship or only rises feebly after long waiting, is surely because the priest has neglected the daily sacrifice at home; and this is neglected because the soul is out of communion. *Praise ceases when communion is broken.*

Oh! dear fellow believer, do we not often drag on in this wretched, God-dishonouring state; priests without a sacrifice, Christians without joy, children of light in darkness. Communion is broken wherever there is known sin unconfessed

Are we not often remiss in the confession of sin? We get accustomed by degrees to living out of communion, we get careless, the altar is forsaken. And always remember that when the altar is neglected, the tent, and pilgrim character soon go, and the child of God settles down in the world like Lot in Sodom, who had once a tent, but never an altar. We see, then, the practical character of this sacrifice—that it affords a ready test of our spiritual condition. Oh! let us not then, dear fellow believers and holy priests unto God, rob Him of His sacrifices, but seek individually in our lives, and corporately in our meetings, to keep this stream of praise ever ascending “in spirit and in truth.”

(To be continued.)

BIBLICAL WORDS AND PHRASES IN COMMON USE.

BACKSLIDER,—ING. This word is used exclusively with regard to Israel, except in Proverbs xiv. 14, where it is general. This sin is common, alas, amongst Christians also, and is figuratively alluded to in other words (Rev. ii. 4, &c.). A backslider is a child of God who has left him in heart (Prov. xiv. 14) or in ways, but does not cease to be a child (Jer. iii. 14; xxxi. 22). The name is often erroneously applied to those who have never been, and therefore are not, God's children at all. The path of restoration is marked out in 1 John i. and ii.

BONDAGE, under. Means "*being in slavery,*" and may refer to the law (Gal. iv. 24), righteousness (Rom. vi. 18), God (Rom. vi. 22), wine (Tit. ii. 3), sin (Rom. vi. 6), men (John viii. 33), and Christ (Rom. i. 1, &c.). This phrase is, however, frequently used with particular reference to the law, and a legal spirit that is opposed to the Holy Ghost (Gal. iv., v.) and to the law of liberty (Jas. ii. 12). It is also commonly used of those who have not settled peace with God, and are still trying by the works of the law to become just before God (Rom. iv., vii.; Gal. v. 1). It is well to remember that the word is as equally applicable to the new "bondage" we are brought into to Christ (1 Cor. vii. 22) as to the old (of sin and the law), from which we are delivered.

BRANCHES. This word is figuratively used of Christ (Zech. iii. 8), of Israel (Is. lx. 21; Rom. xi. 17), the king of Babylon (Satan) (Is. xiv. 19), the righteous (Prov. xi. 28), and outward disciples of Christ, both true and false (John xv.). The figure in John denotes *profession*, an outward relationship on earth conditional on fruitbearing, not union with Christ (which is in heaven, where there is neither pruning nor purging). The "branch" may or may not have eternal life, the proof on earth is the fruit. In Rom. xi.

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the figure is used dispensationally as to Jew and Gentile, the former being cut off, and the latter grafted in, who will, however, in their turn be cut off if they continue not in God's goodness.

BURIED. Being put out of sight in the earth, as Abraham said, "that I may bury my dead out of my sight." Through burial with Christ, effected in figure by baptism (Rom. vi. ; Col. ii. 12), we become disciples of Him who has passed away from earth by death and burial (1 Cor. xv. 4). What is buried is the old "I" which is crucified with Christ (Gal. ii. 20).

BREAST, the Wave. That portion of the peace-offering given to Aaron and his sons as their part (Lev. x. 15). To us this means the love of Christ (He carries the lambs "in his bosom"), the especial portion of the priests, *i.e.*, all true Christians.

BASKET OF FIRST-FRUITS. This expression is taken from Deut. xxvi. 2, and is used in connection with Christian worship. Being already heavenly (1 Cor. xv. 48) in nature and standing in Christ, we come before God to offer to Him that which we have gathered (*i.e.*, practically enjoyed) of the perfections of Christ (the true corn of the land), at the same time recalling the grace that called us into such a favoured place. Observe that to worship thus, *in truth*, we must "be come" into the land (*i.e.*, we must be true Christians) and "possess" it "and dwell" therein (*i.e.* practically enjoy our position in communion with God).

BIRTH, the New. Spoken of most largely in the Gospel and Epistles of John, also in 1 Cor. iv. 15, Galatians, Philemon 10., James i. 18, and 1 Peter i. 3, 23. This birth is of God (John i. 13); it is effected by receiving Christ (John i, 12), or in other words by the water of the Word (1 Peter i. 23, &c.) and the Spirit (who alone can apply it in power). It gives entrance to the kingdom and the position of a child. Its fruits are love and practical righteousness (1 John). Its necessity is a proof of the utter rejection of man in the flesh, and of the foolishness (in the sight of God) of all

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schemes for reforming or improving him. The gospel, when received, produces this radical change, though it does not consist in the proclamation of it. Observe Jesus only spoke of it to Nicodemus to show him that he needed more than "teaching." He then went on to the gospel (John iii. 14, 15).

BUILD—ING,—ER. This word, which is the same as "edifying," is used as a figure in 1 Cor., iii. Ephesians 1 Peter ii., &c., where Christians (who are living stones) are builded together by divine power and human instrumentality on Christ, the corner stone, who, together with His apostles and prophets (in their unity), forms the foundation. This building is a spiritual one, and may be composed of true believers only (in what is built by God, Eph. ii.), or there may be a mixture of mere profession (through the failure of the human builder, 1 Co. iii.). In this professing building judgment begins (1 Pet. iv. 17). Love is the cement of this divine house (1 Cor. viii. 1, &c.). *Building on the rock*, or *on the sand*, refers to resting one's eternal hopes on a divine or on a human foundation (See also HOUSE OF GOD, GREAT HOUSE).

BURDEN. A figurative expression for the load of sin which is "rolled away" or "taken off" in believing.

BABE. Two words, distinct in the original, are thus translated in the New Testament. The one (*neepios*) is used reproachfully as descriptive of the state of Jews under the law (Gal. iv. 3, trans. "children") but is never used of a proper Christian state (Rom. ii. 20; 1 Cor. iii. 1; xiii. 11; Eph. vi. 14; Heb. v. 13). The word implies stunted, undeveloped, and especially "one who has not learned to speak." Many children of God are in this state, and have never yet been able to say in childlike confidence "Abba Father!" The other word (*brephos*) is used 1 Peter ii. 2, and is descriptive of the true simplicity that should characterise every believer rather than of any particular stage of Christian growth. *These* will be found in 1 John ii. It may thus be said that in the first sense we ought never, and in the second, we ought always, to be babes.

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BREAD, Unleavened. This feast is inseparably connected with the passover that preceded it (Lev. xxiii.), and lasted seven days. As the latter feast typifies Christ's death, so this sets forth the practical Christian life (1 Cor. v 2), that flows from participation in it. It lasts all the week (seven days), typifying the whole course of our life. It is free from leaven which is ever in Scripture a type of wickedness and corruption (See LEAVEN).



WORK FOR YOUNG BELIEVERS.--II.

 VISITING THE POOR (*concluded*).

WE have already spoken of the objects and mode of visiting, and now before leaving this subject we would say a few words to help any who are diffident and timid, and hardly know how to set forth simply the truths they love so well, much less how to combat the various forms of ignorance and unbelief that meet them on every side. First, we would say if any, who are impelled to work amongst the poor from love to God and care for souls, feel they lack wisdom, let them ask of God and it shall be given, but let them "ask in faith."

In speaking to the unsaved, it is most important to try and show what *sin* really is; that it consists in doing their own will, in independence of God; for the general thought about sin, seldom goes beyond wrong-doing to their neighbours, whom they

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can see; for God, whom they do not see, is but seldom in their thoughts at all.

It is essential, therefore, to bring God in, and our responsibility to Him as His creatures. When convinced thus of sin, it is blessed to show that the very One against whom we have sinned is the One who has provided the remedy, in the Person and work of His Son; and that the resurrection of Christ is the witness of *God's* perfect satisfaction with this remedy of His own providing. Those, then, who by believing the testimony of the Holy Ghost (in the Scriptures) to Christ's finished and *accepted* work for them, set to their seal that God is true, become the children of God by faith in Christ Jesus. We should also seek to draw out the heart's affection to God and to Christ, thus guarding against mere *intelligence* by seeking to reach *first* the conscience and *then* the heart.

We often meet with doubters, many of whom are chronic cases, some even bold enough to defend such an unscriptural state. Here we must be firm, and call things by their right names. To doubt is sin, not infirmity. It is to make God a liar (1 John), and an unfailing remedy for doubts is solemnly to own them as sins to God.

"I am so timid," says a doubting sick one, "I cannot help doubting."

"Indeed, you are bolder than I," is the reply, 'for you doubt the word of the living God. This I dare not do.' Fears and doubts in the hearts of God's children are invariably caused by thinking of self instead of Christ; by looking within for

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peace instead of to Calvary; by trying to rest on the work of the Spirit *within me* (a progressive work not to be finished till we reach the glory), instead of on the finished work of Christ *for me*, and apart from me.

The Gospel of John is most useful in speaking of the person and work of Christ to the unconverted, being the only book especially written for this object (John xx. 31).

Should we come in contact with infidels, there is an especial need of cleaving closely to Scripture. Should they ask, "Why quote Scripture to me, when you know I don't believe it?" The answer is simple. "The sword of the Spirit has a power which I have felt, and therefore know and use; and your rejection of it does not blunt its edge." Carefully avoid being led off into controversy, and direct all your blows at the conscience, not at the head of your adversary. Many a Christian has been overcome through forgetting this.

In conclusion, be not discouraged if no immediate fruit of your labour is seen, and even if your words are rejected, and the seed falls on barren soil, remember that if Christ has been spoken of, He is in all cases a sweet savour to God.

"Let us not be weary in well doing, for in due season we *shall* reap, *if we faint not.*"

We shall gladly answer, as far as we are able, queries on any difficulties that may arise in visiting, and in which a few words of counsel might be helpful.

NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW xxv., xxvi.

xxv. 31. Remember that when the Son of Man comes in His glory to judgment, all His saints (heavenly) come with Him (Jude 14, 15). This conclusively proves that they (who are then both in body (1 John iii.) and soul perfectly like Christ), are neither amongst the sheep nor the goats. We get six classes in this judgment—Christ the Judge, all His saints, the angels, His Jewish brethren (verse 40), the sheep (the godly Gentiles), and the goats (the ungodly Gentiles).

xxv. 34-41. Observe, it is said that the kingdom on earth is expressly prepared for the sheep, but *it is never said in Scripture* that hell is prepared for the goats or for any man, but for the devil and his angels, and to it are consigned those who reject God's truth and believe Satan's lies.

xxv. 46. "Everlasting" and "eternal" are the same word, and it is six times applied to punishment, fifty-two times to eternal life, six times to the existence of God and heaven, and once to the sacrifice of Christ. It means "for ever and ever," and may refer to the past or future, or both, according to the context. It excludes all idea of limit or termination.

xxvi. 8. "His disciples" here. Judas alone murmured in John xii. 4, but the leaven soon spread.

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xxvi. 6. We will consider this scene more fully in John's Gospel.

xxvi. 15. The history of the children of Israel begins with selling Joseph for twenty pieces of silver, and ends in selling Jesus for thirty.

xxvi. 23. "The dish." This contained a sauce of vinegar and fruit, thickened with flour (commemorating the thick clay of Egypt). The keeping of the passover did not include the sprinkling of blood (hence this is named as a distinct thing in Heb. xi. 28). The feast consisted of a lamb roasted with fire, bitter herbs, unleavened bread, the sauce, and four cups of wine. During the feast, and after the Hallel (v. 30), Ps. cxiii. →cxviii. was sung.

x xxvi. 29. Observe the cup spoken of figuratively as "blood" in verse 28 is here distinctly called "the fruit of the vine," thus upsetting transubstantiation. Here we get true Nazariteship, not touching wine (the joys of earth), separated by death from all of this world until the kingdom. This is our pattern.

xxvi. 33. Thrice repeated (Mark xiv. 29-31; Luke xxii. 33, 34), and therefore the three questions of John xxi. and the three denials permitted in the close of this very chapter.

xxvi. 38. This was the last request Jesus made of His disciples, and it was not granted. They never had the chance again.

xxvi. 40. Christ suffered seven hours—one hour in Gethsemane, and from the third to the ninth

hour on the cross. (John xix. 14 gives the sixth hour, but there is every reason to think he dates from midnight, and would thus mean 6 a.m., whereas Matthew giving the third hour dates *from* 6 a.m., and thus means 9 a.m., the intervening three hours being spent in preparations.)

xxvi. 51. Easier to fight for Christ than to watch with, or suffer for Him.

xxvi. 65. The false witnesses all failed. Jesus was condemned here for testifying to the truth, which those who were completely under the power of the father of lies utterly rejected. This was the religious ground on which Jesus was condemned, the civil ground (before Pilate) we can consider in Luke.

xxvi. 75. The *prayer* (Luke xxii. 32), the *look*, (Luke xxii. 61), the *word*.

LUKE.

THIS gospel exhibits Christ *personally* as Son of Man. In the former two we have seen Him *officially* as King and Servant, and in John we shall again gaze on Him personally as Son of God. In the four gospels we thus get His highest and lowest personal and official positions. In Luke we find specially seven miracles and sixteen parables recorded nowhere else, the expression "Kingdom of God" thirty-three times, direct allusion to or quotations from the Old Testament in every chapter but xv., the fullest detail of the early life of Christ, constant reference to the Word of God, sevenfold

failure of disciples in chapter ix. and of Peter in chapter xxii, the sermon on the plain, the penitent thief, Christ's appearance to Peter.

The Gospel may be thus divided (1) Christ's early life, i., ii. ; (2) Testimony to His Messianahship, iii. iv. ; (3) Ministry in Galilee, iv.-xvii. ; (4) Subsequent events, concluding with His death, Resurrection and Ascension, xviii.-xxiv.

Notice the eight "haths" in chapter ii., the breaking off in the middle of a verse in iv.19, the sevenfold contrast in chapter viii. between the demoniac *before* (v. 27-29) and *after* (35-39) he met Jesus, chapter xii., so applicable *now*, chapter xv, the commentary on xviii. 24-27 in xix. 1-9, the detailed story of the Cross, and the manifestation of Jesus as still "*the Man*" in resurrection (xxiv.)



THE BIBLE CLASS.

Q. 79. In notes on Matthew, you do not explain the parable in Matt. xx. 1-16. Would you please do so? H. W. E.

A. This parable is in connection with what precedes, *i.e.* the question of reward, and is to guard against that question being taken up in a mercenary way. Here, therefore Christ makes the reward depend on His grace and His call, at whatever hour of the day it might be. Those who came and bargained, received their reward in justice, but he who came at the eleventh hour, without bargaining, enjoyed the *grace* of His master. Thus Paul might come in late, and yet be a stronger testimony to *grace* than those who had laboured from the beginning.

THE BIBLE CLASS.

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Q. 80. Do you think the "sons of God" in Gen. vi. 2 are human beings, or the same as those in Job i. 6? J. R.

If the "sons of God" were descendants of Shem, why might they not marry with the daughters of men? G. le S.

A. It is generally thought that these "sons of God" were those on the earth who feared God (the Shem line) for which reason they are called "Sons of God," as Adam was (Luke iii. 38); that their sin consisted in their intermarrying with a godless race (the Cain line), thus furnishing the first example of the mingling of *hot* and *cold*, of which Laodicea (Rev. iii.) is the last and most awful. There is much, however, to show that angels are here referred to (see Job i. 6 and Jude 6). Against this, Matt. xxii. 30 and Heb. i. 7 have been urged, but are not conclusive, being descriptive of the *normal state* of unfallen angelic beings. Inter-marriage also appears a distinctive sin in Noah's time (Luke xvii. 27; Matt. xxiv. 38), and is not mentioned in Lot's time. Balaam used the same snare with the Israelites. On the whole, however, we are inclined to believe that Jude 6, refers to this time, and that "Son of God" here means angels.

Q. 39. In reference to this (vol i. p. 317), J. B. writes, "Does not 'only one' refer to our Lord's *body*." In Ps. xvi. we read, "Thou wilt not leave my *soul* in hell, neither wilt thou suffer thine Holy One to see corruption." Here we get our Lord's *spirit* and His *body*. In Ps. xxii. 20, may we not understand His *soul* or spirit, and His "only one" or *body*? Did not God remember this prayer, when Joseph, of Arimathea, came and took His body out of the "power of the dog?" His body saw no corruption (Ps. xvi.) and was thus

delivered from the power of the cruel and unclean (Ps. xxxv. 17, and xxii. 20).

A. This is generally true, but we want further proof that "darling" here means the Lord's body.

Q. 81. How can a believer take the Lord's supper *unworthily*? (1 Cor. xi. 27, 29) for it goes on to say, "But let a man, &c., so let him eat of that bread, and drink of that cup." M. SUSSEX.

A. By not *discerning* the Lord's body amongst the Corinthians in taking the Lord's Supper as an ordinary meal (v. 21), and generally also, in an absence of self-judgment—an important truth, but one too often forgotten. "*Discern*" is the same word as "*judge*" (v. 31). If we dare to eat the Supper with self unjudged, we do not discern the meaning of the Lord's death, and the judgment of sin, and we become liable to the chastening of the Lord. Let this thought have all its weight in our minds, but let the result be that we "eat" in self-judgment, not that we stop away.

Q. 82. Was it wrong for Abraham to allow Lot to go with him after Gen. xii. 1? A. M. H.

A. It would appear so. The command to Abraham was threefold—to leave country, kindred, and his father's house. He left the *first* when he came to Haran from Ur; "*his kindred*" when he left Haran (see xxix. 4), and went to Canaan; and "*his father's house*" when he parted finally with Lot. Each step was of increasing difficulty.

Q. 83. Will you kindly explain Lev. ii. 13, and what the "covenant of salt" refers to? * *

A. A "covenant of salt" is one in which there is no element of corruption, so that it will not be broken. Salt preserves from corruption.

THE BIBLE CLASS.

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Q. 84. Kindly explain Matt. xii-40 "three days and three nights." I can only find Jesus was in the grave part of three days and two nights. A. C. M.

A. We can only say in answer that it is well known that amongst the Jews a part was strictly counted as a whole, and that as it is said elsewhere, Jesus lay in the grave three days, and as a day was composed of morning and evening, so the thirty-six hours or less during which the Lord was in the grave, were called three days, *i.e.*, three evenings and three mornings, or three days and three nights. We must remember the double meaning of the word "DAY."

Q. 85. Does Rachel typify the Church? If so, in what respects? E. M. F.

A. Rachel may prefigure the Church in her relationship to Christ as His bride in the following respects. She was loved before Leah (Eph. i. 4), though espoused after her (the actual relationship of the Jews to Jehovah-Jesus, Jer. iii. 14, &c., precedes that of the Church). She was the reward of Jacob's hard labour (Eph. v. 25), and he had to leave his father's house to win her. There are, however, other aspects in which Jacob's two wives may be regarded with equal propriety.

Q. 86. Kindly say what is the meaning of Gal. iv. 27. * *

A. This applies the word of the Jewish prophet as to Jerusalem in the future to the present state of things, inasmuch as all Christians belong to the heavenly Jerusalem. So whilst the earthly city is rejected, the number of the children of Jerusalem above (which is the mother of us all) increases.

Q. 87. Please explain why a horror of great darkness fell on Abraham (Gen. xv. 12), and also the meaning of the smoking furnace and burning lamp in verse 17. J. C.

A. I cannot say *why* the darkness fell on Abraham. The furnace may be taken as the emblem of judgment, to be poured out on Egypt, or of the "furnace of affliction" Israel went through, and the lamp the sign of God's presence and word to guide. The passing between the pieces of the animal slain showed that God thus solemnly (Jer. xxxiv. 18) bound Himself to fulfil His promise to Abraham, and to judge the Egyptians. The lamp might also indicate Christ (Ps. cxxxii. 17; Ezek. i. 13; Is. lxii. 1) (not Abraham), as a party to, and confirming the covenant.

Q. 88. Why did Jesus charge those that He healed to tell no man? R. S.

A. Does not Matt. xii. 17-21 directly answer your question? Moreover, when the words and acts of Jesus Himself were powerless, testimony from others would not have much effect.

Q. 89. Please explain 1 Tim. vi. 17. "All things." What about the things it would not be consistent for a Christian to take pleasure in?

A. G. H.

A. The passage supposes that the Christian could not find joy in anything contrary to God. It is not so much a question of consistency, as of a new life and nature that enjoys what God enjoys, and loves what He loves; a principle called in James "the law of liberty" (Jas. ii. 12).

Q. 90. Am I right in thinking that there was no rain before the deluge? J. A. E.

A. Job xxviii. 26 apparently speaks of rain as that from the beginning (see also Prov. viii. 28). We cannot, however, answer your question positively unless some further Scripture can be produced.

ON STILTS.

(Concluded.)



OR I say, through the grace given unto me, *to every man that is among you*, not to think of himself more highly than he ought to think; but to think soberly."

Weighty words, these, for walkers on stilts, which, alas! is still a practice so common that we can say this verse has not a voice for them.

Not that every Christian who is thus raised up above others makes a display of his stilts, and openly parades his superior knowledge, talents or position. There are, indeed, those who are not ashamed to do this, and who in one breath can call themselves disciples of Jesus and in the next ostentatiously display their superior (head) knowledge and make you feel their importance. But in many cases the stilts are quite invisible, and all that is seen is the elevation, the means by which it is attained not being apparent.

I remember seeing in a crowd at a distance, one day, a head towering so evidently above all the others that it apparently belonged to a giant. On approaching nearer, the smallness

of the head showed it could not be that of a giant, but it was not until I penetrated into the crowd that I found out the cause of the elevation, which was—stilts. So now-a-days we often meet really nice Christian people, who, instead of helping us to grow in grace, are constantly making us feel the shortness of our stature, and yet we cannot see what they are standing on that makes them so high. It cannot be truth, for even “high” truth rightly held and enjoyed does not elevate a man. It cannot be a knowledge of Christ, for that makes a man nothing at all, and puts heaven’s “hall mark” of real humility upon him. We may not even be able to discover what it is, but we know that every variety of stilts, however invisible, are manufactured by Satan from the old block of *self*.

I have lately been much interested, although also much grieved, in discovering a new variety of stilts, specially manufactured for those who would not think of mounting the common sorts, but which, alas, are just as effective in producing that “spiritual elevation” so intolerant to God.

I have observed that many sincere and earnest Christians regard with some complacency the fact that they are “*dead*,” that they must no longer be occupied with anything nature can enjoy, and that they are surrounded with others

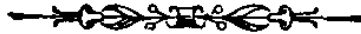
who are not up to this, which has been specially shown to them. I believe many of these are really true souls, loving Christ, not caring for the world, and anxious to do right, and yet the devil has succeeded in mounting them on these new stilts of being vain of being "dead," and being "puffed up" by proclaiming they are nothing, and of showing earthly pride while thinking themselves free from all that is of nature.

The end of these stilts is the fact of "*burial*," The flesh is not only dead, but *buried*, and this is a fact very seldom brought forward. It is not that we are dead, and that our "dead self" is ever to be paraded to show it is *really* dead (like an embalmed mummy) but it is *buried* out of sight, and that our occupation is not with "self" either dead or alive, but with Christ. These of whom we have been speaking *talk* a great deal of Christ, but it is apparent they are *occupied* with self. We trust the truth of "*burial*" may help to destroy this last variety of Satan's stilts. The only *radical* cure, however, is the presence of God. No stilts are there. "What am I, O Lord, and what is my father's house?" "And is this the manner of man, O Lord?" are the utterances *there*.

The other day, after an unfolding of some of the deepest truths in Scripture one remarked,

“How the presence of truths like these make us feel our littleness.” “Yes” was the reply, “and the presence of *God* makes us feel our nothingness.

“The more Thy glories strike mine eyes
The humbler I shall lie,
Thus while I sink, my joys shall rise
Immeasurably high.”



CONVERSATIONS ABOUT OUR
DIFFICULTIES.—III. (*continued*).

E.—Do you not think, *D.*, that we often do imagine ourselves more spiritual than people who have to work for their living? I often think that text in James is greatly overlooked, “Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

D.—We are, indeed, always ready to exalt ourselves above others, even while we talk of being dead.

A.—I don’t yet understand what *you* mean by “being dead.” I do understand why God looks on me as dead and gone because Christ died in my place, so that there is an end of me, as a guilty sinner. But being dead in heart and in practice to things around me is quite different.

F.—It is because you are still occupied with the earthly person. If I am sitting

with Christ. in heavenly places, I find myself quite apart from those who merely belong to the earth. And I think this is what you fail to see.

D.—Dear *F.*, where do you find that you are sitting *with* Christ in heavenly places? You are sitting there *in* Him. By and bye you will sit there *with* Him, but you are not there yet.

F.—Then why talk about the heavenly calling or heavenly standing at all, if it leaves me down here after all?

D.—The fact is, *F.*, it leaves *you* nowhere. Not I, but Christ. And if I have the mind of Christ, and if Christ is my life, my wisdom, my sanctification, if His spirit is my power, from what point of view shall I look at all down here? Shall I see things as they are seen in heaven, shall I see them only with my earthly eyes? Do you not, dear *F.*, believe in the Holy Ghost? Is not our union with Christ a reality? If so, is it not with His eyes that we see, with His words that we speak, with His mind that we judge all things, and with His heart that we love His own, and seek the lost?

I mean of course when we are abiding in Him not when we drop down into our wretched miserable selves, and are occupied with that old I which it is our privilege to reckon as dead. It seems to me you are aiming at having an I up in heaven, instead of no I, but Christ in heaven above and in the place down here, in which God has for the time but you. But let us look into these things further before we say more. The question is, what has God said.

CONVERSATION IV.

A. was not satisfied with all that had been said. Nor was *F.*, nor were *B.* and *C.* And *D.* felt that there was a great part of the subject as yet untouched, and also that there was something at which *F.* was aiming, though in a wrong way, which neither *A.*, *B.*, nor *C.* had as yet understood, or seen at all.

A. said, I think that to have no *I* at all is far more difficult to attain to, than even to be dead in the way *F.* means. Of course it would be better, but I don't see how I am to arrive at it.

D.—Nor do I, if it is to be an attainment of yours. Let us look again at the vi. chapter of Romans. There we read of the death of Christ. Was that something you did?

A.—No. He died instead of me, in my place.

D.—Then it is counted by God as your death. God says *you* are dead. Have you then to attain to it?

A.—No, but I have to own it, to reckon myself as dead. And how difficult that is! I feel utterly helpless.

D.—Difficult to whom? The person to whom it is difficult, is just the old sinful self whom you are to reckon as dead, and that is more than being helpless. You have been hoping to find figs growing on thistles. But God reckons the thistle as dead, and tells you to do the same, and to be thankful for it. Paul said, "I live no longer, but Christ liveth in me." Instead of looking at the

old man as powerless, he looked at him as dead And in his place was *Christ*. Christ in His power, instead of the old man in his weakness. Is it really *true* that if you have believed in Jesus, Christ lives in you? Do we *really* receive power after that the Holy Ghost has come upon us?

A.—I don't feel that I have the power.

D.—No wonder, because it is not you that have it. You have been looking for it in the wrong place. If you reckoned yourself as dead, you would of course not look for it in yourself. You would find it where it is, in Christ. You would yield yourself to God, as one that is alive from the dead (alive with the life of Christ), and your members as instruments of righteousness unto God. Is the power in the instrument, or in the skilful hand that uses it.

A.—I see. To be used by God! it is a wonderful thing! But can I think that I am fit to be used by Him? Such a bad, foolish creature as I am!

D.—Who is the bad, foolish creature? Is it not the old man you are to reckon as dead? It is not the *bad foolish creature that God uses, but the body*, which is said in 1 Cor. vi. 15, to be a member of Christ, as in v. 19, a temple of the Holy Ghost. Your old man is not that. Nor is your old man bought with a price, but crucified. Your body is bought with the precious blood of Christ, and for that reason fit to be used by God. For the same reason it is not your own, but God's. Dear *A.*, would it not answer all your questions as to what

to do, were you thus to yield yourself up to God? The question then would be, not, "What am *I* to do?" but, "What will *God* do with me?"

B.—But how can one apply that to everything? What numbers of harmless things there are one does every day, of which one could not say, "This is what God is doing by me!"

D.—You are quite right. No doubt nine-tenths of the things that Christians do, would not bear to be tried by that rule.

C.—It seems to me, that now you are going a great deal too far. If a thing is perfectly harmless, I don't see that anybody need find fault with me for doing it. Yet to say God is doing it by me, would very often be out of place.

D.—Do you really mean that because a thing is harmless, it is the right thing for you to do?

Harmless seems to be in your dictionary another word for right. Even Christ pleased not Himself, His pleasure could certainly never have been in anything that was not perfectly pure and good. But He came down from heaven, not to do His own will, but the will of Him that sent Him. The question is not, "How can I prove that this or that is harmless?" but "Whose will am I doing when I do it?"

Suppose you found that the servants spent their time in reading, or taking walks, would you consider them excused because reading and walking are harmless occupations? Or if they spent the money entrusted to them in buying harmless books, would you say they were right?

C.—But now you are talking of people spending time and money that is not their own. I was speaking of what *is* mine.

D.—Dear *C.*, *you* are not your own, you are bought with a price; look, too, at Luke xvi. 12. you will there see whether your money is your own. It is “the unrighteous Mammon,” of which the Lord is speaking. He says, “If you have not been faithful in that, who will commit to your trust the true riches? And if ye have not been faithful in that which is *another’s*” (which I am told is more correct than “another man’s”), “who shall give you that which is your own?” Now tell me what that means?

C.—It refers to the parable just before of the steward and his master.

D.—Are you a steward, *C.*? And have you a master? And has he committed anything to you?

C.—Yes, of course. But is it really money and possessions that are meant there?

D.—Certainly. Why try to make a simple thing difficult? You see the money is said to be ‘another’s.’ Now tell me what is “your own?”

C.—I don’t know.

D.—Next time, dear *C.*, we will talk about ‘your own.’ There is a great deal to be said about that. In the meantime, will you read the chapter that comes before, Luke xv., and think what it means. There is an answer to all our difficulties there. But you will, perhaps, not see at first what that chapter has to do with it. Good-bye.

BIBLICAL WORDS AND PHRASES IN COMMON USE.

CIRCUMCISION. The sign of the covenant between God and Abraham and his seed after the flesh. To us it is the putting off the flesh by the circumcision (death) of Christ (Col. ii. 11). Baptism is the figure of this.

CORN OF THE LAND (Old). The corn of the previous harvest on which the Israelites fed after they crossed the Jordan. In figure often applied to Christ in resurrection (in heavenly places), just as the manna, on the other hand, is Christ in humiliation on earth.

CHURCH. God's assembly of called ones from Jews and Gentiles (Eph. i. 2), in which the Holy Ghost dwells. Christ announced His intention of building it in Matt. xvi., which He fulfilled on the day of Pentecost by sending the Spirit down to baptize believers into one body (1 Cor. xii.), which is the Church (Eph. i. 23). (See BODY.) It may be viewed in three aspects, *locally* comprising all professing Christians in any one place (1 Cor. i. 2), *generally* taking in all professing Christians on earth (1 Tim. iii. 15), and *universally* composed of all *true* Christians from Pentecost to the coming of the Lord (Eph. i. 22; Col. i. 18). The word is also used generally as descriptive of any "assembly," as of a mob at Ephesus (Acts xix. 39, 41), or of the Israelites in the wilderness (Acts vii. 38).

CROSS. In one sense this is but the piece of wood which Simon carried, and on which the Lord was crucified, imitations of which are worn as badges, ornaments, or charms. It is commonly regarded as a symbol of the death of Christ. But in Scripture it has a significance far more deep and solemn. It was the measure of man's hatred to God and to His Son. The *death* of Christ is that which brings eternal peace and blessing to the sinner, but the *cross* of Christ is that which separates the believer for ever from the world, and puts him in a place of rejection here. It was in this cross that Paul gloried. It is possible to rejoice in the death of Christ and yet to be "an enemy of the cross" (1 Cor. and Gal.).

BIBLICAL WORDS AND PHRASES. 123

CHRIST. The Greek for "Messiah" (John iv. 25). It is the special title of the Lord in resurrection, just as "Jesus" was on earth. On the rejection of the Lord by the leaders of the Jews in Matt. xii., this Messianic title is revealed to Peter in a new connection as the Son of the living God, Matt. xvi., and Christ adopts it, as thus confessed, as the foundation for the Church. The title, thus that is refused by His earthly people is transferred to the new body, which is even called (together with Christ its Head) in 1 Cor. xii. 12; "the Christ" (*lit.*).

COMING, THE SECOND. This generally refers to the second visit of Christ to this earth, when He will be accompanied by His saints and all the holy angels (Rev. xx., Jude, &c.) to execute judgment on all those who know not God and obey not the gospel (2 Thess. ii., Jude, &c.); His feet will then stand on the Mount of Olives (Zech. xiv.. Acts i.). We find another coming or revelation of Christ spoken of (1 Cor. xv. 23, 1 Cor. i. 7, 1 Thess. i. 10) quite distinct from and previous to this. It is not to the earth, but into the air *only* (1 Thess. iv.). It is not public or for judgment, but is the secret catching away (or "rapture") of all who are Christ's (the dead being raised first and the living changed) to heaven, whence they will subsequently come with Christ to the earth. It is for this rapture that the Christian waits (Rev. xxii.). He also looks forward to the public second coming as the time when he will receive the reward of his labours (1 Tim. vi. 14, 2 Tim. iv. 1, 8, &c.). The "rapture" may take place at any moment, and is an express revelation to Paul (1 Thess. iv.). The public coming is the subject of Old Testament prophecy.

CROWNS. Several are spoken of as the future reward of those who are faithful. The "crown of righteousness" is a reward to the one, who having loved his Lord's appearing, has fought a good fight and kept the faith (2 Tim. iv. 8). The "crown of life" is promised by the Lord to them that love Him, as a mark of His approval of their endurance of trials (Jas. i. 12). The amarynth (unfading "crown of glory" is given by the Chief Shepherd to the

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elders who have been faithful in their care of the flock of God (1 Pet. v. 4; 1 Cor. ix. 25). Believers also who walk in the truth will form a crown of joy and rejoicing (Phil. iv. 1; 1 Thess. ii. 19) to those who have been the means of their salvation. "Crowns of gold" shall be on the heads of those who surround the throne in glory.

CHASTENING. The meaning of this is more easily understood when we see that it is rendered "nurture" (Eph. vi. 4), and "instruction" (2 Tim. iii. 16, and elsewhere). It does not convey the idea of punishment so much as the Father's dealings with His children (generally by means of sorrow and trial), in order to produce the fruits of righteousness, and make them partakers of His holiness. It is preventive, not vindictive, and is a special proof of our Father's love, and of our relationship (Heb. xii.).

CROSSING THE JORDAN (Joshua iii.) is often applied to actual death, which is called "passing through the cold waters," and affords entrance to Canaan, or heaven. But although Jordan may appear at first a very apt simile of the death of the body, this view is not strictly correct, for the first thing Israel did after they crossed was to renew circumcision, and the next to begin to fight in order to possess the land. This corresponds with Eph. vi., which would make the crossing of Jordan a figure, rather, of *our death with Christ* (ch. ii.); and this is clearly set forth by the placing of the twelve tribes in figure where the ark had been (Joshua iv. 9). The Christian not only knows that Christ has died for him, but that he has died with Christ (Rom. vi.) and, risen out of death, can proceed to reckon himself dead, and to practically enjoy his new heavenly position (Canaan) and blessings in which, however, Satan will resist him at every point. The true meaning, then, of "crossing the Jordan" is having died *with Christ*. Observe carefully this is not an attainment, or a *state*, but is the privilege and *standing* of *every true believer*. To say, therefore, "You must cross the Jordan" is incorrect, and casts me on myself instead of Christ. If I am His I *have* crossed it, though I may not know my position or enjoy the lands.

NOTES FOR YOUNG BIBLE STUDENTS.

MATTHEW xxvii, xxviii.

xxvii. 17. Many MSS. read "*Jesus Barabbas, or Jesus which is called Christ.*" If this reading be adopted, the world here actually had to choose between the robber "*Jesus, son of the father (Barabbas)*" and Jesus, Son of the living God. The world led by Satan plainly showed their choice of the murderer, and God as plainly showed *by the resurrection, His choice.*

xxvii. 4, 19, 24. *Sevenfold testimony* to Christ's innocence—Judas, Pilate's wife, Pilate, Herod, the thief, Roman centurion (Luke xxiii. 15, 41, 47), and Stephen (Acts vii.).

xxvii. 34. This was a stupifying drink given in mercy to deaden pain. Jesus would not touch it.

xxvii. 38. "*Thieves;*" more correctly robbers. It is not at all unlikely that the insurrection (Mark xv. 2.) which Barabbas headed in the city (and to whose band these two men probably belonged) was of the mingled religious and political character common at this time, having for its object the overthrow of the Roman rule, and the establishment of that of the promised Messiah. If so, this would readily explain the open preference of the Jewish rulers for Barabbas (Mark xv. 2), which they could not decently have shown to a mere robber. It also suggests a more complete contrast between Christ and Barabbas than is at first apparent.

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xxvii. 43. Observe how accurately the devil timed this cruel taunt—just before the three hours of darkness, when Christ was actually forsaken and left *alone* for our sakes.

xxvii. 46. The first part of the Lord's cry was understood as referring to Elias; the last part as requesting something to drink.

xxvii. 47. "This (fellow) calleth for Elias." Let us not miss the Satanic malice that underlies this apparently innocent mistake. It contains the devilish suggestion (coupled with verse 43) that God having now forsaken His Son, He had now turned to a creature for help. (See on this "Brief Studies on the Gospel, iv.")

xxvii. 50. "Breathed out," literally "dismissed His spirit," as a king his servant, in keeping with the character of the Gospel. In Mark we have another word (xv. 37), "breathed out" His spirit, like a servant who has done his work. In Luke we see the same word as in Mark, with the addition of "Father, into thy hands," &c. In John we find "gave up," or "rendered back," the spirit, as a son returning it into his father's hands.

xxvii. 51. "From top to bottom," the work of God, not man. The earth quakes, the rocks rend, the sun is darkened, the Lord Himself is in deepest agony; only man, under the direct power of Satan, remains callous and unmoved.

xxvii. 52, 53. Observe these two verses here introduced, being the direct result of the triumph of the death of Christ, although the event did not

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actually occur till Jesus had risen, "the first-fruits from among the dead."

xxvii. 54. First confession of Christ among the Gentiles. There is a sevenfold confession of Jesus as the Son of God—by disciples (xiv. 33), by Christ (xxvii. 43), by the centurion (xxvii. 54), by the Holy Ghost (Mark i. 1.), by demons (Mark iii. 11) and by angels (Luke i. 35), by John the Baptist (John i. 34).

xxvii. 57. Arimathea, or Ramah (1 Sam. ii. 19.)

xxvii. 66. Thus the devil provides for his own discomfiture.

xxviii. 1. We must not forget that the Sabbath began at sunset on Friday, and ended at sunset on Saturday. The end of the Sabbath would be, therefore, towards six on Saturday night (not on Sunday morning), and the words "began to dawn" should be "began to get dusk." The word in the original means "the twilight," with morning or evening. This first verse is quite distinct from the next, and appears inserted to show that the sepulchre was still untouched at the close of the Sabbath. Shortly after their visit the Lord rose. Being buried shortly before the twelfth hour (six o'clock) on Friday, and not rising till after the twelfth hour on Saturday, He might have only been in the grave some twenty-eight hours, and yet, having been there parts of Friday, Saturday, and Sunday, it would be reckoned, according to the Jews, as three days and three nights.

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xxviii. 2. The stone was not rolled away in order that the Lord might come forth, but in order that the people might look in.

xxviii. 5. By comparing this with Mark xvi. 3, 4, we find that this was a second visit of the women to the tomb, on reaching which they found the stone rolled away. That they were not present while it was done is evident, and hence verse 5 is not a continuation of verse 1.

xxviii. 9. They hold Him by the feet and are not rebuked, Jesus being here in an earthly aspect as the One who was going to rule over the earth—the *King* rejected now, but waiting to receive His kingdom. The gospel of John has a heavenly character, and hence Mary must not touch His feet, the link being spiritual and divine that bound her to a risen Lord with whom she was one in heaven.

xxviii. 10. "My brethren," the earthly company, are not in the same sense as John xx. There are two sets of brethren, Christian or heavenly, and Jewish or earthly, just as there are two Jerusalems, two seeds, &c.

xxviii. 17. See also Joseph's history (Gen. 1. 15). The effect on Joseph's heart we read in verse 17.

OUR NOTHINGNESS.—We often own our nothingness to God in strong language; but when we have done praying we are apt to forget it, and to depend entirely on ourselves.

EXODUS.

THE *going out*, or departure of Israel from Egypt, the journey through the wilderness until the tabernacle was set up, and worship established. Chaps i.-xviii. historical—xix.-xl. relation of the people to God. Notice especially ii. 24, 25;—vi. 4, &c. (three “haths,” and seven “I wills”).—Pharaoh’s four compromises. Study Ezek. xx. (showing *idolatry* of Israel in Egypt). Chap. xii. (the shelter, the food, the dress of the Christian)—xii., xiv., “blood” and “water,” *death*, atoning for sins, and delivering from the power of sin (Pharaoh)—first *song* after xiv., not after xii.—xiii. 13, man is classed as an unclean beast (Num. xviii. 15). The Passover, the Red Sea, and Marah, are the blood, the death, and the cross of Christ. Contrast xv. 2, and xvi. 2.—xxx. 34, these sweet spices are mentioned nowhere else, the perfections of Christ are peculiar to Himself.—xix, 16, the trumpet used thrice by God here, and Is. xxvii., and 1 Cor. xv, 52. Trace out a recorded instance of the breaking of each of the ten commandments. xxxiv., observe even Israel was never left under law alone, but under a mixture of law and grace.—*Wise and willing* hearts in xxxv.—xxviii. 12, children of Israel on Aaron’s shoulders, v. 30; on his heart, v. 38; on his forehead—xx. 17, the one commandment that judged the *thoughts* of the heart.

BRIEF STUDIES IN THE GOSPELS.—IV.

MAN'S LAST WORDS TO CHRIST.

THERE is nothing connected with the Cross but of deepest meaning, not only on account of the mighty work of our salvation wrought out there, and the mystery of the spotless One "made sin," but because of the solemn words "*Now is your hour, and the power of darkness.*" It is a question whether we give sufficient weight to these words in thinking over the scenes at Calvary. Bear in mind, then, that this was Satan's grand opportunity against the Lord, let us briefly consider the last words spoken by man of Christ, the Creator of all things, and the Saviour of the world, and also the last action done to Him.

MAN'S LAST WORDS.

"This (*man or fellow*) calleth for Elias. Let be, let us see whether Elias will come to save him," Matt. xxvii. 47, 49.

MAN'S LAST ACT.

"But when they came to Jesus . . . one of the soldiers with a spear pierced his

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side, and forthwith came thereout blood and water." John xix. 33, 34.

Let us first consider the *words*. Read ver. 43. 'He *trusted* in God, let him deliver him now *if he will have him*; for he said I am the Son of God.'" These were the words of the chief priests, scribes, and elders, men who well knew (in the letter) the meaning of trusting in Jehovah, of which the psalms and prophets are full; and now the devil hisses them out, through the lips of his ready agents, in the hour of the Saviour's agony. They are re-echoed by the thieves on either side, who in the emphatic language of Scripture cast the cruel taunt "in His teeth." How it affected the Lord may perhaps be inferred from the fact that out of all that was said around the cross, this is the only utterance of man's recorded in Ps. xxii.

Never, perhaps, did God and man appear in greater contrast than when Jesus, in return for insults like these, chose one of the robbers as His first companion in the paradise of God. The rest of His cruel enemies were surely only preserved from the swift vengeance of God by the Lord's prayer, "Father, forgive them, for they know not what they do." Such was the answer of Jesus to the malice of the enemy, but no reply escaped His lips; for His holy soul was entering into depths far beyond the attacks of man or devil.

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The sun veils his face, all nature is shrouded in darkest gloom, as there bursts from the lips of the Lord the agonized cry, "My God, my God, why hast thou forsaken me?"

One might well think that words like these, that an agony so deep, would hush all to silence. But no! The devil, who three years before, foiled at every point, had left the Lord "for a season," had now returned to vent, in his brief "hour," all his accumulated hatred and malice (Gen. iii. 15). Satan had not forgotten the Lord's reply to his request for homage, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve," and now he sees in the Lord's extremity his opportunity. He hears from the lips of Jesus, "Why hast thou forsaken me?" and through one of his willing tools around, he says, "This (*man or fellow*) calleth for Elias."

This was a truly diabolical thought; and if any human utterance could add another drop of anguish, to the Lord's overflowing cup it was this horrible suggestion. The chief priests had already hinted that His trust in God was useless, and was even faltering. The Lord's cry followed, that God had forsaken Him, "And," adds the devil, "He has now left His trust in God, and is calling to a creature for help, and He who refused to bow down to me now calls on Elias."

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It is terrible to see how readily the besotted crowd that surged around the cross believed the awful suggestion, as they said, "Let be, let us see whether Elias will come to save him." Jesus answers not, but crying with a loud voice, yields up the ghost; leaving to the devil his triumph of having wounded the Lord in His dying moments of agony with the most wicked suggestion that ever fell from the lips of man; and to his deluded victims, the belief that Jesus, who had ever made God His trust, had died crying to Elias for help that never came! Solemn it is to think that these were the final words, that this was the last thought of unregenerate man, about "God manifest in the flesh." Surely this last sin filled up the cup of human iniquity to the very brim, committed as it was directly against the very One who in ineffable love was drinking to the dregs God's wrath against that iniquity.

And now the spirit of Jesus is beyond the devil's reach, but not so His body. If an opportunity for insult remains, we may well know that Satan will not miss it. Jesus is dead, by wicked hands crucified and slain, and surely man has done his worst. But no, a soldier passing, heedless even of common respect for the dead, wantonly outrages the body of the Lord, and shows, as he thrusts his cruel spear into the side of Jesus, the unextinguishable

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hatred of the "prince of darkness" to the "Prince of Light." But immediately on this last insult follows the divine return, "*forthwith* flowed thereout blood and water." The last sin of man against the Lord was only the occasion of letting out the stream of atoning blood and cleansing water—witnesses to the finished work of Calvary.

And now, dear reader, you ask: "Why describe these horrors? Why dwell on such Satanic thoughts and deeds?"

Because the apprehension of them deepens in the soul the sense of the unutterable debt of love we owe to Him, who has so loved us. Oh! dear friends, ponder over these scenes, think of what Christ has suffered for "*our sakes*."

Consider the depth of wickedness lying beneath the words we have dwelt on, and then say whether you do not feel more widely separated than ever from the "god of this world" and all that are his, and drawn closer to the God and Father of the Lord Jesus Christ, and His Beloved Son, our Saviour.

FAITH TESTED.—Nothing tests faith like delay on the part of God, for the flesh will struggle to make itself heard, and will resort to unbelieving efforts that at another time the believer would at once detect. For that text is still true "He that believeth shall *not* make haste."

OUR NOTE-BOOK.

THE following extract from a letter to a young Christian has been sent us from abroad :—

“I fervently desire and pray the Lord that His Spirit through His precious word may make you value Christ more and more, and that He may fill your thoughts and affections. It is thus that the heart is kept in the midst of the world—it is thus that even our occupations are no hindrance to our spiritual life. ‘Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.’ It is this, also, which enables us to enjoy things in a wholesome way. I see that you read the *YOUNG BELIEVER*, and endeavour to follow the hints it gives for studying the word. M— also endeavours to answer the questions. It is a valuable thing for young believers to learn to know the word; to be occupied with it is, when we are under the guidance of the Spirit of God, to be occupied with Christ, and this shuts the door upon other thoughts. It was by the word that Christ resisted Satan—it is the sword of the Spirit.”

“Therefore we must not grudge the labour which this study may cause us; at the same time we should be very careful not to engage in it as a legal obligation. ‘Oh! how I love Thy law,’ said the Psalmist, ‘It is my meditation all the day.’ ‘Let the word of Christ dwell in you richly,’ says the Apostle, and the secret of loving the word is to know and love Him who speaks to us in it. It is, therefore, not a mere head-knowledge we must seek in it, but Himself.”

“May the Lord keep you, my dear J—, very near Himself. We have more need than ever, in these evil and difficult times, to keep close to Him, desiring none but Him who loved us, who does love us, and who is coming soon to take us up to be with Him, and to give us the enjoyment of His delightful presence.”

“Yours affectionately in Christ,

* * ”

We wish to call the special attention of our readers to the cheap edition of the *YOUNG BELIEVER*, twenty-five copies of which will be sent, post free, to all parts of the United Kingdom, Canada, and the United States for a year, for 18s., or for six months, for 9s. We trust many will take advantage of this cheap issue to circulate it in their neighbourhood.

The Publisher will also send single copies regularly every month to any address supplied for 1s.6d. per year, and this is a very convenient way of supplying it to any at schools, or to friends at a distance. Such little messengers sent regularly, and accompanied with earnest prayer, may be used to keep many a young pilgrim in "the narrow pathway."

We observe that most of the answers to the Bible Questions come from the country; very few being from London, or our other large towns. We know the rapid current of city life does not leave many spare hours, but we are convinced that a little more time spent in Bible study would be well repaid.

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RUTH'S DECISION.



THIS story has been written about and spoken about again and again, and yet there is still a charm surrounding it that makes it ever fresh. It is not with the thought of saying anything new that we write, but of letting "things old" come forth again with power to our souls.

This book is at the end of Judges, which corres-

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ponds with 2 Timothy (the failure of all), as Joshua does with 1 Timothy (the setting up of God's order). It is the history of the present time, when individual decision (such as Ruth's) for Christ is what is most needed, and is absolutely essential.

In ver. 7 we get the two girls both setting out to return with Naomi (whom we will use for the time as a type of Christ) a picture of general Christian profession up to the time when a break must be made with Christ or the world. But sooner or later that time must come, and in ver. 8 Naomi faithfully bids them count the cost in words very like the Lord's in Luke xiv. 26 to the multitudes who carelessly followed him. They both wept as Naomi put plainly before them what they must expect if they followed her. And now Orpah kisses, while Ruth cleaves to Naomi. Orpah could not see sufficient beauty in the poor, lowly, stricken widow, *who was Ruth's all*, to enable her to give up the world. Can you, dear reader? Orpah is like the young man in Matt. xix. 22. He, too, saw a certain beauty in Christ, but his riches had greater attraction for him.

And now that the professor has gone back to her people and to her gods, the true heart can speak out. And let us carefully mark the language of real and entire devotion. In these two verses (16, 17) we get Ruth's seven-fold resolve which, if we speak of Christ instead of Naomi, we may call a resolution to have Christ's presence now Christ's path, Christ's circumstances (in John xx.), Christ's people, Christ's God (my God), Christ's death, and Christ Himself

for all eternity. Observe the "thou," "thee," and "thy" what occur over and over again in these two verses. It is the *person* that has won Ruth's heart. Her very name means "*satisfied*." Dear reader, is yours a *satisfied* heart, and is it satisfied with Christ? Has He your heart? Oh, how easy it is to give up the world, its people, and its gods, when once Christ has the place in our heart that Naomi had in Ruth's. Let us briefly look at Ruth's seven-fold resolve? Is Christ's presence dear to your soul and a sense of His smile worth all the world to you? Can you say, "*Where thou goest, I will go.*" Are you resolved not only to go to heaven but to go there in *Christ's path*, in the way He leads? Are you content to *lodge*, where He lodges? To share His *circumstances*, "despised and rejected of men." Have you chosen His people as your people dear to you, because they are dear to Him. Is *His* God your God? The God by whose every word He lived, the God whose will was the only motive of each action of His life, the God in whose love He ever dwelt. Do you thus know God, dear reader? "Where thou diest there will I die," or, as the Christian says, "There have I died." Oh, what a truth lies here! To own myself practically as dead to sin, alive to God, as crucified with Christ, but Christ living in me; and not only dead but buried. Many Christians like to dwell on being dead, but don't understand being buried, *i.e.*, put out of sight and done with. On the contrary, they like to keep "their dead" in sight, and to exalt themselves on the very fact of counting themselves dead. We

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are not only dead but buried, thank God, and entitled thus to be occupied no longer with our wretched selves but with Christ. And now we come to the close, "The Lord do so to me, and more also, if aught but death part thee and me." Here the Christian can again change the words, for death can never sever him from Christ. On the contrary to be absent from the body is to be present with the Lord.

Such was Ruth's *steadfast mind*; (v. 18). the parallel to it in the New Testament is Phil. iii. Is there a parallel to it in your life? For this is what Christ wants, He likes to see He is of some value to you, and that you have really learned something of His unspeakable worth.

And now, consider the future of the two girls who set out on their Christian journey together. Orpah returns to her people and her gods, a veil drops over her history, and we see her no more. Ruth becomes the favoured ancestress of David and Solomon, and of the Messiah Himself. And the same God who rewarded the true heart then, does not forget it now. The devoted heart, the steadfast mind set on Christ not only enjoys its object now in a peace of heart that passes all understanding, but will reap an untold reward in the eternal glory. Only those who have Ruth's decision can bear her name, for only those to whom Christ is *all* are truly "satisfied."

"There were strange soul-depths, restless, vast
and broad, unfathomed as the sea,
An infinite craving for some infinite stilling;
But now Thy perfect peace is perfect filling
Lord Jesus Christ; my Lord, my God,
Thou, *Thou* art enough for me."

THE BIBLE CLASS.

Q. 91. Would you kindly explain the meaning of the text on the cover of your publication "Love not the world, &c?"

A. E. S.

A. We should like to know what part you find it difficult to *understand*: the greatest difficulty is not the understanding it, but the obeying it; and this difficulty is chiefly because we try to carry out the "Love not" before the "Love." Not loving the world is a proof of loving the Father, but loving the Father comes *first*, and when once God has thus possession of our hearts, the "Love not" is easy. Notice also "the things" are not to be loved. Many a man does not care for the world, but is still absorbed with "*the things*" in it.

Q. 92. Kindly explain in your magazine Rev. xx. 4.

A.

A. We get three classes in this verse, (1) the glorified saints that answer to the twenty-four elders (ch. v.) introduced abruptly as sitting on thrones (See 1 Cor. vi. 2); (2) the souls of martyrs in the early apocalyptic trials (ch. vi.); and (3) of those who had remained faithful in not worshipping the beast. The first class had their glorified bodies ere they were seen in heaven (chap. iv.). The two latter classes receive them now (they *lived*) and all three share in the millennial reign of Christ.

Q. 93. Would you kindly explain 1 Pet. iii. 19-20?

J. R.

A. Observe in Gen. Jehovah's (i.e. Christ's) Spirit was only to strive with man 120 years. Those who disobeyed this were in prison (Hades). So now Christ only preaches by His Spirit, and those who heed it are saved, as Noah was by water (death), of which baptism is a figure; not in cleansing the body, but in satisfying the conscience, and thus making it a good one before God by the *death* and resurrection of Christ.

CONVERSATIONS ABOUT OUR
DIFFICULTIES.—V. (*continued*).

A.—C. and I, have been reading Luke xv. But what that has to do with the matters we were talking about, I cannot tell.

C.—Nor can I.

D.—I quite understand that you do not see what that chapter has to do with it. Now listen to me, C. When you talked the other day about “harmless” and “right,” you must have had some standard by which to judge of things being right and wrong. What was it?

C.—The Bible, of course. We are plainly told there that some things are right, and others wrong. How do I know it is wrong to steal, except that I read it in the Bible? Of course, my conscience would tell me so, too; but then, as I heard you say one day, our consciences don't *always* tell the truth. Paul's conscience told him to kill the saints before he was converted. Therefore, I say, the Bible must be the rule. Don't you agree with me?

D.—Perfectly, as to the words, but still I think you mean one thing, and I another. You mean that where you find a law, or rule, or precept laid down in the Bible, that will settle the matter.

C.—Of course. What do *you* mean?

D.—I mean this: we should not only carefully attend to the laws, rules, and precepts we find in the Word of God, but we should also believe, and

act upon the *facts* related to us in the Word. Suppose Adam and his race had remained in paradise without sinning, would theft and lying, and other wicked things be as wrong as they are now?

C.—Of course.

D.—Then Adam would have been careful not to do these things. But, tell me, would Adam have brought sacrifices to God, like Abel? Or would he have built an ark, like Noah? Or would he have left his country and his kindred, and his father's house, like Abraham? Or would he have rejoiced in the reproach of Christ, like Moses?

C.—No, because nothing had happened which made it needful he should do those things. There would be no reason for his doing them, nor could he have done them. There would have been nothing, for instance, that could be called the reproach of Christ, if everybody loved God.

D.—Now, dear *C.*, what I want you to see is this. You talked yesterday about right and wrong, just as Adam might have talked had he remained in the garden of Eden. We read of the servants in the xv. chapter of Luke, who were living in their Master's house, and had his rules and orders to obey. No doubt they did so. But where do you find yourself in that chapter? Are you one of those servants?

C.—I see. No—I am the son who was dead, and is alive again; who was lost, and is found.

D.—I think I need not explain to you now what this chapter has to do with our talk yesterday. Look at yourself again in that wonderful book

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which is the looking-glass of our souls. See here, in the viii. chapter of Luke, beginning at the 26th verse. Read that story. Where are you in that story, *C.*?

C.—I am the man who was sitting at the feet of Jesus——

D.—And to whom He said, “Return to thine own house, and show” (in his own house, you remark) “how great things God hath done unto thee.” Now, *A.*, can you find yourself in any of these stories?

A.—Indeed, I can, in all of them. I am the leper that was healed, and the dead one who was raised, and the blind who was made to see, and the deaf who was made to hear, and the dumb who was made to speak.

C.—And I find myself in the pearl which the Lord bought with all that He had, and in the sheep that He found and brought home, how wonderful it is!

D.—You will easily see, *A.* and *C.*, that the leper, the blind, and the deaf, before they were healed, would, if they were God’s servants, compare their actions with the laws of God. But had they no further thought about the matter afterwards? They would certainly not be less careful afterwards about right and wrong. But would they have no motive that they were in ignorance of before?

A.—Of course. They would have the thought of how they could please and honour Christ.

D.—Just so. Before, they had a law; now they

have a living Person, who has won their hearts, whom they would follow, and serve, and worship. But now listen further. When they found that the world hated Him whom they loved, how would they feel about the world? Would they join the enemies of Christ in their pleasures and their objects, even when the pleasures and objects were harmless ones?

A.—No.

D.—Further, when the time came that that world not only rejected their beloved Lord, but nailed Him to the cross and killed Him, would they be with that world and against Him; or with Him, rejected and despised?

A.—Of course, they would be with Him.

D.—Then let us go another step. When the third day came, and He stood before them risen from the grave, and said to them, “Peace be unto you”—and when He showed them His hands and His side, that they might see how the peace had been made—peace, eternal peace with God, made by the blood of His cross; and when He told them that now, because of that precious blood, His Father was their Father, and His God their God, where would they find themselves in that wonderful story in the xv. chapter of Luke? Would they still be in the far country amongst the swine, or would they know the love of the Father, to whom they were dear as Jesus was dear? Would they find themselves still outside, or brought in to the Father’s house, to share His joy in the work of His Son? Have you ever looked

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through all the texts which tell us what the blood of Christ has done?

A.—We will do so.

D.—Let me remind you of one in Acts xx. 28. We are “purchased with his own blood.” The same thing as bought with a price. Not merely sins put away, but we belong to another. “We are not our own.” You see that they would now understand, not only how the Lord they loved had suffered at the hands of men—not only how the world had hated and had slain Him, but they would know (for He explained it on the evening of that resurrection day) how it had pleased *the Lord* to bruise Him, and to put Him to grief—how He was wounded for *their* transgressions, bruised for *their* iniquities, how the chastisement of their peace was upon Him, how with His stripes they were healed. They would not merely know the kindness which had first drawn their hearts to Him, but they would know the love which could only be satisfied in having them for His own, His own for ever.

Can you see how the world would now have become a strange country to them? They had known before that the world hated Him, and a gulf had been already made on that account between the world and them, but now they knew something more—the veil had been rent, and they found themselves brought into the holiest, where the world could not come. The door had been opened into the Father’s house, and they had known the joy, and love, and brightness inside

that house, which made the best things of the far country only like a bad dream to them, now that they were awake in the morning of the new day which would never end. Do you see now *A*, and *B*, and *C*, what it is that is "your own?" At the same time you see that you are still left in charge of the things down here—"that which is another's"—but you can be glad now that it is another's, and not yours, for yours is so much better. And yet when you think of these things down here as His, to be used for Him, you will not throw them away as worthless, but use them the more carefully and faithfully, knowing that He has given them to you for a purpose of His own. What do you think of your "harmless" plans dear *C*., when you look at them from the point at which we have now arrived?

C.—I think I was wrong, but I shall consider it, and see if I am clear about it. I am not sure that I am.

D.—Let us go on a little further. When He was gone away to heaven, having by His blessed work prepared a place for them; because the world would neither have Him nor them either, where would their hearts be? and what place would now be home to them? The place where He was crucified, or the place into which God had received Him?

F.—That is just what I was saying. Our place is in heaven.

D.—Yes, dear *F*., but are we in our place? Or are we still strangers and pilgrims on the earth?

To say "heaven is my home, and I am already there," is one thing; to say "heaven is my home, and I am going there, because Christ is there already, and I am one with Him who *is* there," is another. Where is it I am to manifest Christ? Am I to be a light shining in the glory, or "in a dark place?" Am I to shine as a light in heaven amongst the angels, or am I "in the midst of a crooked and perverse nation," to shine as a light in the world?

F.—In any case I am to keep apart from the world. Light and darkness cannot be together. What communion has light with darkness?

D.—To have communion with darkness, and to shine in a dark place, are two different things.

But the world, and going into the world, are great subjects, which we had better keep for another time. Meanwhile, let us return to the point we were speaking about before. When the Lord Jesus was gone away into heaven, leaving behind Him the world that rejected Him, and the few who loved Him, we all feel and understand that the hearts of those few would be with Him where He was gone. But He had left them behind, and He had a reason for doing so. He had a work to be done down here, which must be done by them, or not done at all. When I say done by them, I mean done by means of them. For it was still He Himself who was to work and act. But now He was going to do His work down here, not with His own hands, and feet, and tongue, but by theirs. And, therefore, He sent

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down from the glory, the Spirit, who was to join them to Himself, to dwell in them, and to show them the things that were above, and to fill their hearts with Him, to be the power that moved their hands, and spoke by their tongue, and showed by means of them, what Christ in heaven is. Dear *A.*, and *B.*, and *C.*, you say you have believed in Jesus. He said of the Spirit, that those who believed in Him should receive that Spirit (look at the verse in John vii.)—to be as rivers of living water flowing from them. And is this the case with you?

A.—It is very wonderful. But I know that I believe in Jesus. If so, the promise must be fulfilled to me. For the Holy Ghost did come down from heaven, and He has never gone away again.

D.—Then, dear *A.*, if you are here in this poor dry thirsty world, with the streams of living water flowing from you, and if these living streams are the proof and the consequence of the great work that Christ has done for you, will you merely consider whether there is any harm in a thing, or will you look at all you have to do, as a part of the work that Christ is now doing, not for, but by His own?



SELF-CONTROL.

TO THE HOT-TEMPERED AND IMPULSIVE.



ONE of the leading defects in the otherwise loveable character of so many young believers is, *The want of self-control*. The busy pursuits of life, its enlarged scope of action, the many and varied objects, which now, more than ever, threaten to engross and distract the ardent and impressionable minds of the young and inexperienced, all tend to ruffle that calm, restful self-possession so much to be desired for them; and which is the only true sign of a heart in habitual communion with God.

Young believers, as a rule, act too much in their own spirit; are too hasty and precipitate, too self-confident, they are not sufficiently tender of the feelings of others, nor thoughtful enough of the consequences in which their impetuous moods may involve them. They are at times impatient also of the Lord's hand; and instead of trusting His providential care over them, venture upon rash and oftentimes headlong attempts to free themselves from their circumstances, or in some way or other to mend their condition.

Another of their temptations also is yielding to ill-regulated fits of despondency. Giving full rein to their feelings, many will refuse to be comforted, positively affirming that there is no grace, no beauty, in their life; and that all is dark as night. Murmuring thus, with the restlessness of discontent, where there are depths of patience which they see in their blessed Master's life? Where the meek endurance, the silent yielding to the will of God? Was there not a hard, slow pressure brought to bear upon *His* tender, sensitive soul? Was there not a *daily* bruising of *His* heart and feelings, and shall the servant be otherwise than his Lord?

Many young converts too, crave an outlet into a wider life; they complain that all are employed in the Lord's vineyard *but* themselves; that life is hard to bear, and full of bitterness and pain, because they have no congenial spirits to mingle with, no work to do such as *they* think themselves fitted for. Harassed and disquieted whenever things go wrong; instead of having recourse to humble and believing prayer; conscious that *the evil* of their circumstances almost entirely rests with themselves, the pride of their heart insensibly prompts them to cast about far and wide for arguments to justify their conduct and to maintain them in their unwise course; thus

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they are strangers to the *abiding* peace of God ; and like a wave of the sea, are driven by the wind and tossed.

I would have every young Christian bear in mind that God *deliberately* appoints his lot where his evil nature will be most easily subdued ; that his disappointments and mortifications are God's most skilful physicians to heal his soul, and that the greatest good may be gained by the mere living among uncongenial people, and surrounded by *hourly* temptations, and untoward circumstances. None are to look to others or to circumstances to stimulate them to higher things, *but to Christ alone*. Life is but a scene of moral discipline ; and persons, circumstances, and things around are the *appointed instruments* to chasten the brightness of earth, and to heighten the glory of heaven. Regarding the subject in this light, long lonely years of quiet homely duty, become years of happiness, years of safety, and years of fruitfulness which no other life *but the one appointed* could bring forth.

Another obstacle to Christian self-government is the possession of a hasty tongue and temper. Looking at their fellow creatures from the standpoint of their own prejudices and not in the loving spirit of JESUS, all that is meanest and most hateful in the depraved nature of man is readily called out. And the

evil consequences not only affect those who do such things *themselves*, but those with whom they associate. They excite evil passions by exciting their own; they win the passionate retort as the just reward of their own explosions of wrath. "Because I am very quick-tempered, I want to live with amiable people," was the candid avowal of a young girl, who was continually lying in the very dust of self-confusion and shame on account of this unlovely, un-Christlike trait in her character. "I am always firing up," said another equally tormented one. "I *cannot* help it. It is my *nature*, and yet—I *do* want to show to others that I am a child of God."

Now the truth is, there should be no such word as "*cannot*" in the Christian's vocabulary. It is not that the Christian girl *cannot*, but that she *will not*. She does not really judge herself, nor *pray* enough to ensure the mastery. It is not enough to acknowledge the fault. It is not enough to weep over it. There must be constant, earnest watchfulness, and real dependence upon God in faith, who alone can give us the victory by His Spirit.

So many compromise with their ill-regulated thoughts and passions. They will not hold themselves responsible (though undoubtedly they *are* responsible) for their wild outbreaks of temper; but seem to regard them

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as much a legitimate part of themselves as an arm, a hand, or an eye. To combine zeal with self-control is indeed difficult, for there is so much of self in the Christian's zeal; at the same time what cannot be attained by mere resolution, can be received in fullest measure from Him who giveth to all men liberally, and upbraideth not. No small portion of the beauty of religion in the eyes of the worldly-minded and ungodly consists in the self-controlled government of the tongue, and this commends Christianity to a careless and indifferent world more than anything.

The true secret of self-control depends then almost entirely upon the believer's constant realisation of the immediate and abiding presence of God. Let the follower of the Lord Jesus only grasp the fact that *every* thought and desire, *every* impulse, *every* vision of the fancy (!) *every* word, *every* action is invariably and unquestionably bared to the Divine inspection, and it must exercise the most powerful influence over the daily walk and conversation. What Christian girl could give way to temper with the *bodily* presence of Jesus at her side? Who could possibly complain of injustice (and there are many who do so, if not in word, in spirit) in the apportioning of her lot with the sorrow-stricken face of the despised and rejected One visible to the eye of

her earthly sense? What young Christian could dare to demand a wider outlet to his life, with the realisation of His thirty years' toil in the narrow sphere of the little village of Nazareth? And that Christ is present with His believing, waiting people is one of the most blessed of gospel truths; and it should have a restraining and controlling influence upon all that is *thought, said and done* by them.

None are to grow stoical, none to be disheartened; none are to exclaim, "It is too high for me, I cannot attain unto it" but rather "I can do all things through Christ," &c. To hot-tempered and sensitive persons, self-control is undoubtedly contrary to nature; but it is not contrary to grace. The winds are sometimes lulled to peace; but it is their nature to bluster and rage; and to obey the impulse of every *atmospheric change*. Thus though the tongue, the temper, the disposition may sometimes be calm and self-possessed (when circumstances are favourable and propitious) any change, any trial or temptation, arouses them in a moment and if they have full vent, they will do unutterable damage. They can only be *controlled* by Him who said to the raging sea of Galilee, "Peace be still."

Strive, then, dear readers to realise more and more an *ever-present* God. Seek to walk in His society all the day long, and in your heart

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commune with Him in the sleepless seasons of the night, and be still. Seek to know more of His love, and more of His unerring wisdom. Thus the continual storms which will threaten to rise in your natural disposition will be hushed into a settled calm. Something more than a gloomy and sentimental submission will take their place—a gentle patience, a sweet resignation, a cheerful acquiescence in the Lord's will—and you will not only have the power of self-control, but your heart will enjoy the abiding peace of God.



THE PRIEST AND HIS SACRIFICES.

(Continued.)

THE second sacrifice of the Christian priest has a double character; for while the sacrifice of praise is wholly to and for God, that of service is to God, but for man. That is to say, man is actually the receiver of it, although God is ever the object; otherwise it becomes human in its character and is called philanthropy. We have instances of this kind of sacrifice; first of all in Eph v, 2, where, as in all other things, Christ is our leader. "He gave himself *for us*," but as a "sacrifice *to God*." Also in Phil. iv. 18, where the gifts of the saints at

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Philippi, "although *for* Paul, ascended as a sacrifice acceptable, well pleasing to God"—a sacrifice moreover, characterised by the very same language as Christ's. Wonderful, indeed, is it to think that the name of Christ can make money so fragrant in the sight of God as to be called an "odour of a sweet smell."

The double character of this sacrifice or service, (for it is both Phil. ii. 17), is well seen in the offerings of the wise men from the East, who brought to Jesus gold, frankincense, and myrrh. Gold and spices may be taken as respectively representing the *value* and the *fragrance* of the gift. The value belongs to man, the fragrance to God; the gold tells us of the *service*, the spices of the *sacrifice*. Thus, as we have seen the Philippians sent their gold to Paul, while "the spices" ascended to God, we have seen, too, that God values these spices, that they are "sweet" to Him. If we turn to 2 Chron. ix. 9, we find that none could give, even to Solomon on his throne, such fragrant spices as the Queen of Sheba, who was wholly absorbed with his glory. So now, there is no fragrance in all heaven like that which ascends from service done truly and simply from love to the Lord. Take also the case of Mary of Bethany; three hundred pence might fairly enough represent the *cost* of her service to the Lord, but who shall tell the fragrance to His heart, of those spices that filled the house?

And now, dear fellow Christians, this, again, is a sacrifice every priest can render, for while the "gold" may consist of "all my goods to feed the

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poor," it is equally accepted though it be but a "cup of cold water;" and the "spices" "in Christ's name" cost nothing at all. Are *you* rendering this service to the needy around, and this sacrifice to Christ above? Remember that an immense amount of service has no sacrificial character at all. Thousands of gold and silver are given that have no fragrance to God. You can read about this in 1 Cor. xiii., and you can see it every day in the numerous philanthropic efforts around. It is well to have a tender heart for the sufferings and sorrows of others, but better still when it is combined with real love to the Lord, so that He is ever the object. The difference it makes is not to the recipient, but to yourself and God.

Service, to have the sacrificial character we are speaking of, must be carried on *in communion*. What we saw in the sacrifice of praise is true here. The breaking of communion causes the cessation of all sacrifice. Service may go on outwardly for long enough (Rev. ii.), and be even more actively carried on than before, but all its beauty to God is gone.

Again, therefore, we are solemnly reminded of the importance of living in daily communion with God, a state only to be enjoyed through constant self-judgment and sincere confession (1 John i.).

We find another beautiful thing flowing out of this service in 2 Cor. ix. 12, 13. We see there that not only does the service *done to Christ* become a sacrifice, but that, ministered to some poor tried heart—it may be some one on whose lips

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the song of praise has died, some priest without a sacrifice—it produces in them glory to God; the sacrifice ascends once more, and the heart is relieved of its burden, and God not only gets the fragrance of the service itself, but the praise it produces in the one whom it benefits. Surely the servant of God (a title that includes each of us) is wonderfully rewarded even down here, to say nothing of the glory that awaits him hereafter. But here we must stop, for service is a wide subject, and our theme is “the priest,” not “the servant.” May the Lord so show each of us how *He* values and delights in the smallest act done “*in His name*,” that we, “always having all sufficiency in all things, may abound to every good work; being enriched in everything to all bountifulness.”

(*To be concluded.*)



BIBLICAL WORDS AND PHRASES IN COMMON USE.

CALLING, heavenly, is the call of each true believer from the earth to a place and a home in heaven. It occurs in Heb. iii. 1, where it is peculiarly applicable to Jewish Christians, who were thus called to heaven instead of having a place in “the land.” It is individual in character, and finds its best illustration in Abram (Heb. xi. 8): His call, however, was *earthly*, and he is thus in contrast to us, but his faith, when in the land, looked on to the heavenly city, and here he is our example.

CAMP, outside the (Heb. xiii. 13). The present place of believers in relation to earth, just as their present place

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in relation to heaven is "within the veil" (Heb. x. 19; xiii. 10, 11). Hence these two go together: the enjoyment of the spiritual place above of nearness to God, enabling me to bear the place of rejection with Christ down here. The expression is drawn from the action of Moses (in Ex. xxxiii.), whose spiritual instincts when the camp (the ordinary religious profession of the day) was defiled, led him to pitch the (temporary) tabernacle outside it. There also he enjoyed God's presence in the holiest. In Heb. xiii. the phrase is connected with the fact of our Lord's suffering, "without the gate" of the city, which in Rev. is called Sodom and Egypt, *i.e.*, the world in its *wickedness* and *pleasures*. "The camp," therefore, in this connection would include not only religious corruption, but every species of worldliness.

CASTAWAY (1 Cor. ix. 27). Translated also "reprobate" (2 Cor. xiii. 5-7), &c., and "rejected" (Heb. vi. 8). It means one finally rejected by God. Paul's use of it is not as having any such fear himself, but as a warning to others (especially at Corinth) to whom eloquence was all, and Christian morality very little. Paul frequently speaks in this way, as he explains in 1 Cor. iv. 6.

CHERUBIM. The plural of the Hebrew word **CHERUB**, the origin of which is doubtful. They were symbolic living creatures Ezekiel saw (i. 5) by the river Chebar supporting of God's throne and connected with the actings of that throne in righteousness and judgment (Gen. iii.; Ps. xviii.; Ezek. x.). The Seraphim, on the contrary, are described as above the throne (Is. vi.) and are connected with actions of mercy and peace. The apparent union of these two creatures (after the cross of Christ) in the four beasts of Rev. iv. shows that mercy and truth have met together, righteousness and peace have kissed each other (Ps. lxxxv. 10).

CHRISTENDOM. The home, domain, or country of those who are "christened," and outwardly profess Christianity. Judgment being always in proportion to light received, it follows that this will be the scene of the heaviest of God's coming judgments (2 Thess. i., ii., &c.).

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CHRISTIANS. A Scriptural name for believers, Acts xi. 26 ; xxvi. 28 ; 1 Peter iv. 16. It is now applied, not only to these but to all who are "christened" (hence the meaning of a christian, or "Christening" name) and is, therefore, too general to be of much use. "Believer" is a more expressive term and is now less equivocal.

CLEANSING BY BLOOD. This expression often occurs in Leviticus, but in the New Testament in Heb. ix. and 1 John i. only, "The blood of Jesus Christ, his Son cleanseth us from all sin." To understand this we naturally turn back to the sin-offering on the great day of atonement, when the priest made atonement for the people to "cleanse" them that "they might be clean from all their sins before the Lord" (Lev. xvi. 30). The blood shed on that day availed to cleanse the Israelites for the whole year, *not by its constant application to them, but because of its enduring efficacy in the holiest, before God.* So the blood shed on Calvary cleanses believers, not for a year, but for ever, not by the renewal of its application, but because of its eternal efficacy.

CLEANSING BY WATER. This is a truth taught both in the Old and New Testaments. A Jew who had been cleansed by the blood of the sin-offering on the great day of atonement, was liable to become again defiled by contact with various uncleannesses, and to remove this defilement it was *water*, not blood, that was applied, but water that owed its efficacy to an accomplished sacrifice, as Numb. xix, plainly teaches. So we, who have been cleansed by the blood, and perfected for ever by that offering as to our standing become practically defiled by contact with evil in the world, but in order to be cleansed we do not "come back to the blood," but are cleansed by the "washing of water by the word," as applied by the Holy Ghost. We thus get cleansing *by blood* in 1 John i. 7, and *by water* in ver. 9.

COMMANDMENTS, The Ten. The divine rule of life for man in the flesh, or fallen man, as is seen in the frequent, "Thou shalt *not.*" Outwardly, in the letter, they were kept by many blamelessly (Phil. iii. 6 ; Luke i. 6, &c.)

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In the spirit none could keep them (Rom. vii. 7, &c. viii. 7; iv. 15. Gal. iii. 10, 11, &c.); "Thou shalt love the Lord thy God with all thine heart," and "Thou shalt not covet," being alone sufficient to convict every one. The law, therefore, because of the weakness of the flesh, failed in leading man to God; it only condemned him to death for breaking it (Gen. iii. 10). The Christian has paid this righteous penalty in the death of Christ, and now is free, in the power of a new nature, born of God, to fulfil the law (Rom. vii. 6; viii. 4), not in the oldness of the letter, but in the newness of spirit, no longer as a means of life, but because we have life (see LAW). These ten commandments were written on two tables, the first four or five (man's duty to God) on the one, and the remainder (man's duty to his neighbour) on the other. The tables are thus summarised by the Lord (Mark. xii. 29-31). The first tables were broken in spirit by the people, and literally by Moses, as soon as given, the second set were hidden in the ark.

COMMENDATION, Letters of. We read of these 2 Cor. iii. 1, and Acts xviii. 27. They were letters commending brethren from one assembly to another. Those generally known, such as Paul, did not of course need them. They form a valuable and scriptural guard against "false brethren creeping in unawares."

COMING, the Lord's. This term (see 1 Thess. iv. 15, &c.) is generally used with reference to the coming of the Lord into the air for his saints, rather than his subsequent coming to the earth with them.

COMMUNION. The enjoyment of common thoughts. For communion I must first be set free from myself and my interests, I must next have a nature capable of understanding God's interests, and also have a heart desirous of entering into them. Communion (or fellowship) in Scripture is—with one another, Acts ii. 42; 1 John i. 7—with Christ, 1 Cor. i. 9—of His body and blood, 1 Cor. x. 16 (hence the expression, "in communion")—of the Holy Ghost, 2 Cor. xiii. 14—in the gospel, Phil. i. 5—in Christ's sufferings, Phil. iii. 10—in giving money, &c., Heb. xiii. 16;

2 Cor. viii. 4, &c.—with the Father and the Son, 1 John i. 3).

CONCISION. The mark on the flesh of the Israelite who had submitted to the outward rite, but had never been circumcised in heart. It is an expression of the utmost contempt for empty formalism (Phil. iii. 2).

CREATION, The New. This word is also translated “creature” and the expression, “a new creature,” occurs 2 Cor. v. 17 and Gal. vi. 15, and describes the absolute newness and divine origin of the life and nature of the believer. With the definite article, however, the expression is used more generally as descriptive of the new work of God, beginning with the resurrection of Christ, the beginning of the creation of God (Rev. iii. 14), passing on to ourselves, and ending with the new heavens and earth. In this way it is an interesting parallel to Gen. 1. Christians are spiritually in the new creation, though their bodies and earthly ties and duties are in the old.

CRUCIFIXION. A death of peculiar shame and ignominy reserved for the lowest criminals. Hence, when the apostle speaks of the world being “crucified unto me, and I unto the world,” he does not merely mean that we have done with each other, but that the world is to me, and I am to the world, an object of contempt and aversion.

JOHN.

THIS Gospel presents Jesus personally as the eternal Son of God, who is in the bosom of the Father. Hence xvi. 28, may be taken as the key verse of the book. John goes back farther than any other book of the Bible. It is distinguished from

all others as *the* gospel book of the Bible by the words in xx. 31. Its leading subjects may be found in iii. 16: loved, gave, believeth, life. It was doubtless written by the beloved apostle, whose name, however, is never mentioned, though it is in each of the other three Gospels. Notice the various titles of Christ in this book (as many as sixteen may be found in ch. i. alone).—Christ's two dwelling places (i. 18 and xiv. 23), shewing Him to be the Jehovah of Isaiah lvii. 15 and lxvi. 1, 2.—Christ's seven gifts, His flesh, His life, &c. Also notice the seven miracles, seven conversions, and seven classes of sinners in John. Christ only reveals Himself as Messiah to a Samaritan who had no claim on Him; to the Jews He was always the Son of Man. "Verily, verily" occurs here twenty-five times, and nowhere else except in the "Amen, amen" of the Revelation. In ch. v. Christ tests His people with redeeming power, as Moses in Egypt; in vi. with the manna, as in the wilderness; and in vii. at the feast of tabernacles, as in the land, but He gets no response. The Spirit is as a well of water in ch. iv. and as waters flowing out ch. vii.—*the Lord's prayer* (truly so called), ch. xvii.—In ch. iii. the Spirit, the water, and the blood (ver. 14) (see 1 John v). Observe the leading divisions of the book—the preface, the Lord's eight journeys (i. 19 xii. 50), His death and resurrection, and the supplementary chapter (xxi.). This Gospel is at once the simplest and the most profound of all the Gospels, like a limpid stream, the very purity of its style conceals its depth.

OUR NOTE-BOOK.

ONE is increasingly struck in reading the Bible by seeing how very much is taught through example and incident, and how little by direct precept. We are sure such teaching is greatly blessed now, and we are convinced that there are few of our readers that cannot tell of some instance of God's love and care of His children, of His patience, of His answers to prayers, of His leading and guidance, which if made known would greatly help and encourage others. We are anxious to receive all such records of His grace, however short, and simply told. As our object is the glory of God, not of man, in no case shall we insert initials that will lead to the writer's identification. Will you, dear reader, see if since you have known the Lord there is no tale of His goodness, the facts of which you can note down, simply and clearly, thus not only recalling His love to your own mind, but becoming by His grace, a lifter up of hands that hang down, and of feeble knees? God is not glorified by your keeping such records of His grace to yourself, but in your telling them to others.

THE BIBLE CLASS.

Q. 94. Has Zech. xiv. 4 been fulfilled, or does it refer to the second coming of Christ? W. M.

A. That Zech. xiv. 4 is *not* yet fulfilled is evident, for Olivet still remains as it was when the Lord ascended. But when He returns *to it*, Acts i. (not when He comes into the air for His people, but when He descends from heaven *with them*), this verse will be literally fulfilled.

Q. 95. Would you kindly explain Matt. xi. 12?
M. A. S.

A. In vol. 1, p. 246, you will find "The kingdom was not set up till Acts ii., and then it was refused by the Jews, so that it is literally still future. It was proclaimed by Christ but being violently opposed, it was only through much difficulty that the strong in faith pressed into it."

Q. 96. What place will children who die young have in the glory? Do they form part of the church?
E. J.

A. Children who die young are saved in virtue of the death of Christ (Matt. xviii. 11). They are therefore among those who are Christ's, and are thus raised and changed at His coming (1 Cor. xv. 23). We are not aware that anything further is said about them, but shall be glad to have any Scriptural thoughts on this most interesting subject.

Q. 97. Can any distinction be drawn between the words "faith" and "belief," or "believer"?

W. K.

A. Both are the same word in the original. "Faith," and "belief" are therefore identical, but are not the same as "the faith" or "a belief." The latter signify the substance of what is believed, the former the means by which it is received.

Q. 98. Could you kindly explain Ps. cix.?

A. M. C.

A. Psalm cix. should be taken in connection with Psalm cx. In the former we read of the Lord's betrayer (though not of him only) and the punishment justly due to him. In the latter we have the present place and future position of the One betrayed. Rejected by men on earth He sits by Jehovah's side on high.

Q. 99. Please explain Heb. ii. 15. Does it refer to Old Testament saints, or to unconverted persons?
H. B.

A. It refers primarily to Jews, but practically applies to any in a similar state of soul.

Q. 100. How are we to understand the expression with regard to Nimrod, "before the Lord"?

H. W. E.

A. "Before the Lord" is "manifest," "open." Compare Gen. xiii. 13 "The men of Sodom were wicked and sinners before the Lord exceedingly." The expression here has nothing to do with standing or acceptance.

Q. 101. Will you kindly explain Col. ii. 16-18?

A. M.

A. This passage warns the Colossians against two errors, that of Judaizing (16-17), and that of making angels intermediates between us and Christ. As to the first, Judaism was but a shadow, the *body* or substance of which was of Christ. But in Him there was more than any *shadow* could portray. Worshipping angels would really stand in the way of holding the Head, which is Christ. Anyone can understand what is the effect of putting *anything* between the head and the members of the body. Hence the saints are so strongly warned against this error of "the worshipping of angels."

Q. 102. Please explain Rom. vii. 4-14. What does Paul mean by "the law?"

M. A. C.

A. Paul means the Jewish penal law, "This *do* and thou shalt live." From this we are delivered, not because the law was bad or weak, but we were; and the sin or the flesh in us, only found in the holy law of God an additional stimulus to evil (ver. 8). The evil will of man, so to speak, lies dormant, till God's will is made known by the law, and then it rises in rebellion, and the result to me is death (ver. 8-10). This death (the righteous sentence of the law) has passed on me in the person of Christ, my substitute, and now, as alive from the dead, I am married to another—Christ; being thus delivered from the law as a penal code or as a means of getting life. For the law having slain me the life I have I owe not to it, but to Christ. The fruits of this life, however, show themselves not in breaking, but in fulfilling this law, not now in the oldness of the letter, but in the newness of the Spirit (ver. 6).

Q. 103. What is the meaning of Eph. iv. 3?

R. C. G.

A. The unity of the spirit is the unity that the Spirit forms, the one body (1 Cor. xii.), and it was to be kept practically in peace by Jew and Gentile; lately hating each other, but now made one in Christ. This exhortation was

peculiarly needed at Ephesus, and is also peculiarly needed now. The way to fulfil it is by walking in the spirit of ver. 2.

Q. 104. (1) Would you kindly explain Heb. ii. 9, 1 Cor. xv. 3, and 1 John ii. 2; also (2) the difference between sin and sins? M. N.

A. (1) There are two classes of Scripture often confounded by those most opposed in doctrine, which need to be distinguished, as they do really differ, while both contribute to give us the truth. The first class consists of such as Rom. v. 6-8; 1 Tim. ii. 6; Heb. ii. 9; and 1 John ii. 2, or rather the last clause of the last two. These teach the grace of God in Christ's death toward the sinful race, or all mankind as such, and hence the immense aggravation of man's guilt in refusing the gospel. The second class consists of such as Rom. iv. 24, 25; v. 9-11; viii. 3-4; 1 Cor. i. 30; xv. 3; Gal. ii. 20; v. 24; vi. 14; Eph. i. 7; ii. 4-10; v. 25, &c. These apply only to the family of faith. Others present both, as Mark xvi. 15-16; John iii. 16; xvii. 2; Rom. iii. 22; 2 Cor. v. 14-15; and Titus ii. 11-12, to which may be added Heb. ii. 10, and the first clause of 1 John ii. 2. We see the double aspect of Christ's work, the full testimony of divine grace toward all without exception, but also its effectual and complete application to the believer. God so loved *the world* that He gave His only begotten Son, with the ulterior aim, however, that the believer should not perish, but have eternal life; even as Christ has all authority given over all flesh, but in order to impart eternal life to those given Him by the Father. The gospel was to be preached to every creature; the believer only should be saved. He tasted death for every one, but only the many sons are brought to glory. He died for all because all were dead, and also that they who live (the believers) should live no longer to themselves, but to Him who for them died and rose again. 1 John ii. draws a similar distinction: Christ the propitiation for our (believer's) sins, but also for the whole world. For "*the sins of*" is only in italics, and

goes too far ; and, indeed, destroys the distinction. If true, all the world would righteously be pardoned and saved, in the teeth of the plainest Scriptures to the contrary effect. The types of atonement-day (Lev. xvi.) illustrate this truth ; for first, we see in Jehovah's lot a ground laid for vindicating and displaying His righteousness, in its infinite unrestricted value. God was glorified in that work to which it pointed, in the cross of the Son of Man ; God was glorified in Him in majesty, justice, truth, and love, and this respecting sin ; so that His grace can act universally in testimony, according to His nature, as well as effectively to believers according to His counsels. Hence, secondly, we see in Azazel the scape-goat, not the blood of the slain goat carried within the holiest, and sprinkled upon and before the mercy seat, but the sins of Israel confessed and laid by the high priest's hands on the live goat, thereon sent away to a land of separation in the wilderness.

(2) The difference between "sins" and "sin," though apparent in many Scriptures, is perhaps most clearly brought out in Rom. iii., iv., v. 1-11, as compared with Rom. v. 12—viii. The former is a question of our evil acts, and personal guilt, and needs forgiveness which is found in Christ through believing the gospel. He was delivered for our offences, and raised again for our justification, though the blessing be inseparable from our faith. The latter is the question of the race ruined in and by Adam as its head, man's condition through the fall, for which "justification of life" is needed, not simply justification by blood as for the remission of our sins. "Sin" is condemned in the cross, and deliverance comes through a new life in Christ dead with whom we died, not merely forgiveness by faith in His blood. Hence such texts as John i. 29 Heb. ix. 26, go beyond bearing our sins, and reveal the effect of Christ's sacrifice for sin as the righteous ground for new heavens and a new earth: In virtue of that work shall sin, root and branch and fruits, vanish for ever from the new creation, when all the evil shall be consigned to their own place.

A SEAMAN'S STORY.

Them that honour me I will honour."—1 Samuel ii. 30.



THE following true story furnishes a remarkable instance of the truth of the above words, and may encourage some who are at times ashamed to "confess before men" the Lord who redeemed them with His precious blood.

Many of us greatly fail as to this, and we all need stirring up, more to commend the gospel of God our Saviour in all things, and to present Christ "in season, and out of season."

"I rowed off to a small ship the other day as she was coming up the river in order to have a little chat with her captain, whose heart had been reached through God's mercy, by some tracts that I had left him on a previous visit, and who was now rejoicing in the knowledge of a Saviour.

"His life being spent in the midst of careless and godless men, and he having but few opportunities of Christian intercourse, I hoped to cheer him on his way with a few words of help and counsel. I found, however, that on this occasion he was to be the one to narrate a fresh proof of God's care and love.

"On my boarding the vessel, the captain said, 'Come into the cabin, sir, it is twelve months since I last met you, and I have something to tell you of

the goodness of God to His poor weak child. I have proved that He honours those who seek to honour Him.

“The other day I was lying at anchor in a strong gale off S——. During the time the gale was at its height, I observed a large boat belonging to a man-of-war. The crew were trying hard to reach their ship or the shore; but like the disciples on the lake of Galilee, they were well-nigh sinking, toiling against the storm.

“The only chance left to them, was to reach my little craft, which they could see at anchor in the distance. There was a fearful sea running, and their efforts at first seemed hopeless, but at last to their joy—and mine—they reached me in safety, and, with some difficulty, I got them on board.

“I thought it my duty to make the poor men as comfortable as I could, so I said, ‘Now, my boys, my cabin is small, but go below, warm yourselves, dry your wet clothes, and make yourselves as snug as you can.’ They appeared filled with thankfulness for being preserved from a watery grave, and only too glad to enjoy the few comforts I could offer them. When tea-time arrived, I took out my little stock of provisions, and said, ‘Here lads, such as I have, you are welcome to eat, so long as it will last,’ and I believe they all enjoyed their meal, feeling that I was glad to see them.

“Night came on, and the gale still raged with great violence, and all hope of reaching the shore or their ship that night was gone: so I said, ‘Here lads, I want to do you good two ways; you have

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had a good meal, and now here is something for you to read,' and with that I took a lot of tracts from the shelf, which you had given me—for I always save them—and threw them on the table, saying, 'Read away.'

"They all read during the evening with great attention, the only thing that troubled them being the anxiety of their shipmates for their safety.

"When bed time came, I thought, 'Now I must show my colours for my Lord Jesus, who has bought me at such a wondrous cost,' and as I was captain of my ship, I said, 'Now, my boys, it is my custom before I go to bed, to read a portion of God's word and pray; for God has saved my soul, and now He is my Father, and Jesus is my Saviour.' They all said how they had been delighted with the tracts, and would yield to my request. So I read a chapter, to which they listened attentively; only what with the howling of the wind, and the roaring of the sea, I had to speak very loud to be heard. Then I said, 'Now, boys, down on your knees every one of you.' Down they went, and I prayed. I was a little awkward at first, but God helped me, and when we rose the men all thanked me. Most of them then went to sleep, feeling they were safe in God's care.

"The next morning I gave them the little I had left for breakfast, and soon after, the gale having greatly abated, a boat from their ship was seen coming out for them. The men were greatly rejoiced at seeing their shipmates again, and on leaving my vessel I believe they would have

fallen at my feet, had I wished it, they felt so grateful.

“ During the day an officer came from the ship, to restore me fourfold—they brought me a sack of potatoes, a large quantity of bread, and many other things. They had only left a short time, when I saw another boat putting off from the shore, it carried an officer from the dockyard, who asked me whether I had not taken a boat’s crew on board during the gale. I replied, ‘ I did, for it was my duty.’ ‘ Well,’ said the officer, ‘ we have heard the whole story, and God has said, “ Them that honour me I will honour,” your vessel has sustained some damage and wants repairing, does she not?’ ‘ Yes, she does,’ said I. ‘ Well, bring her into the yard as soon as you can.’ I did so, and they overhauled her thoroughly, and repaired her in the best manner, and in a way I could not have afforded, and it was all done for nothing. And now every day, as I look at her, I am reminded of the truth of God’s word, ‘ Them that honour me, I will honour.’ ”

PRAYER properly combines dependence and confidence, and according as they mutually increase, so is prayer better known. If I am dependent on God for everything, I must look to Him for everything. I grow in confidence as I grow in practical dependence, because if I can depend on Him for everything, I may, nay, must, as I feel this, confide everything to Him. I have nowhere else to confide it, and if I but know that I may confide, I must depend on Him, for everything comes from Him.

CONVERSATIONS ABOUT OUR
DIFFICULTIES—VI.

A.—I should like to know better, not only what our object must be if we are Christians, but, to go back to the point we started from, what the actual employments are which God approves for us. Is there nothing about the employments of Christian women in the word of God, that would be a guide to us? I remember Dorcas who made clothes for the poor. Would it not be a good plan to find out some more passages about the work of women?

B.—I was talking about this lately to a friend, who has since gone abroad. I had a letter from her not long ago, which may be helpful, and I have brought it with me. Would you like to hear it?

A.—I should like it very much, if others would

D.—Will you kindly read it to us?

B.—“My dear B,

“In answer to your question about the occupations of Christian young ladies, I would beg you to allow me to make a few remarks.

It would neither be right, nor possible, for any one to say to a young believer, such is your work, and no other. The fact is, that the question of the right occupation of your time, is one which must be decided between your Lord and Master, and your own conscience. All that an older believer can do, is, as a mother, to point you to principles which the word of God has clearly laid

down for your guidance. You belong to the Lord Jesus. Paul loved to call himself a slave of Jesus Christ. He recognised himself as one of Christ's belongings. His time, his strength, mind, education, talent, life, all were Christ's. He did not measure out a tenth of all, like a Jew under the law, even though it might have included the anise and cummin in the herb-garden. No, a Christian belongs to his Master, and of course all he has belongs to Him too. He does not own merely the seventh day, and the seventh year to be the Lord's portion. Of each day he delights to say, 'The day is thine, the night also is thine.' The Christian himself belongs to God, body and spirit (1 Cor. vii. 20). I much fear that behind the questioning one often hears about the occupations of young Christians, there lies the hidden feeling that one does *not wish* to be wholly and entirely the Lord's. One may not always be conscious of it, but I am sure it is often there. Some even know the Lord has saved them, but they do not particularly wish to spend *time* with Him, though they hope to spend eternity with Him. They do not know *Him*, in all the attractiveness of His person, and therefore they are looking about for something else to satisfy the longing of their hearts.

"Dear young friend, if this is your case, pause, and take your heart to Christ, that He may satisfy you with Himself. You may get a passing satisfaction in amusement, you may quiet your conscience with the excuse that you have to go to a musical soiree to please an unconverted relation;

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you may say, 'I act charades with them to keep away worse evil.' But no excuse will give you real peace. The fact that you make such excuses shows that your conscience is not really quiet about these occupations. Now if you ask me, 'What then am I to do?' I would suggest that the Scriptures abundantly show what is the proper occupation of a Christian, whether in the case of men or women. Look at 1 Tim. v. 9. There you have the employment of the time of a godly woman. Before examining the words in detail, I would ask you to recollect that no change of customs or fashions alters the principles of God's word. It may be increasingly difficult for the Christian woman to follow simply the Scriptural lines of conduct, but it is not impossible. Now look at the words, 'If she have brought up children; if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work.'

"There is plenty of occupation there; enough to fill a life time; enough for morning, noon, and night; enough for the young, the middle aged, and the old.

"How can Christian women read that verse, and say they have nothing to do? Remark what is *not* there. There are no amusements or employments invented for the purpose of 'killing time,' (as if time could ever need killing). On the contrary, a few verses before we read the solemn declaration, 'She that liveth in pleasure is *dead* while she liveth.' We see in this verse, that first in

womanly duties stands the bringing up of children. Possibly you do not like children. Some young women pretend to a remarkable objection to children; they cannot bear their noise, their turbulence, or what they are pleased to call their naughtiness. They seem to rejoice in the fact that they have no children that they *must* look after. Yet, perhaps, the governess or nursemaid who are in charge of their little brothers and sisters, would be only too thankful for a little loving assistance. The little ones, too, would be all the better for the society of their bright, loving elder sister during the play hours. If you have no younger brother or sister, have you no nephews or nieces, whom you might walk with, or play with? You could not do either children, parents, or governesses, a more real service, than by taking charge of the little ones during their play hours. You can then train them morally to much that is good and true; check those faults of character which are seldom seen during lessons, and teach them many things which cannot be learnt from books. The truth is, however, that you will do no good to the children, unless you are *unselfish*. If you run to the nursery to amuse yourself, you will very likely fail in doing any good. I think we may say that everything that has a tendency to prepare a young woman for the work of bringing up children, must be a suitable occupation for her.

Think how much this includes; the improvement of your own mind, the acquirement of all useful branches of knowledge, the power to do various

kinds of handiwork, the study of different characters, and the way to act upon them ; all these, and many other things are included in the work. And I believe this is the kind of intellectual occupation which God approves of for young women. He does not intend their minds to remain unfurnished with useful knowledge, for He has given woman the care of the little ones. Every man has been more or less under the influence of woman during the early part of his life, and his character has been formed by this influence. Surely Christian women ought to lay this to heart. If you happen to have no near relations, perhaps a little thought will remind you of some over-tired mother of your acquaintance who would welcome any kind assistance.

“We pass on to the next clause in the verse. ‘If she have lodged strangers.’ Perhaps you will tell me you have as yet no house of your own, so that this direction does not concern you. But is there no way in which you can act upon it? When Christians come to call on your parents, or to stay in their house, do you willingly and lovingly do what you can to welcome them? Is the favourite book laid aside, in order to take the opportunity of showing them kind, modest attention? It is the *heart* the Lord looks at. Do you love His children? Are you glad to see them in your home? Do you endeavour to get good from them ?

“The third clause (if she have washed the saint’s feet) seems to be closely bound up with the

preceding one. It seems to imply a readiness to take the lowest place of service. It cuts at the root of that pride in which so many young people indulge, in thinking certain occupations beneath their dignity. Some young Christians seem to possess a very long list of things they *cannot do*, and to have scarcely anything left which it suits their dignity *to do*. I meet some who would think it beneath them to wash a child's hands, but whose dignity is not offended by sitting idle. If you really believe that the Lord Jesus has taken you a beggar out of the dung-hill, and has made you sit with princes in heavenly places in Him, then you will feel you can afford to stoop to the lowest service that He puts before you. You will never stoop as low as He did, the great Sin-bearer. It is of no use saying customs are changed, and therefore it is impossible to follow out the command.

“Luxury and pride of riches were as powerful in the Roman Empire when Paul wrote, as they unhappily are in the 19th century. I should incline to think that the whole passage is to be taken as a protest against the idle luxurious way of living, then, as now, so general. You are perhaps aware that at the present time, even worldly writers are condemning the idle habits of the upper and middle classes of England; and are pointing out that a similar state of society preceded the fall of the Roman Empire of the West. You cannot check the downward course of society, and God has not given you that to do, but by singleness of heart

for Christ, by simplicity of manner, by lowliness in service, you may perhaps be the means of rescuing some poor souls who are being carried down the torrent of worldliness, and who may yet be won for Christ.

“ We will pass on to the fourth clause. ‘ If she have relieved the afflicted.’ O wondrous word of God, written by Him who created woman with all her tender susceptibilities, with her capacity for sympathising with the sorrowing and suffering! Thou, my blessed Lord and Master, hast made woman *Thy* messenger of love and tenderness to the suffering! Thou who didst come to bind up the broken hearted, now that Thou art seated above in the glory, hast committed *Thy* work of compassion to *Thy* maid-servant down here! Lord, how unworthily do we do it! Dear young sisters in Christ, your commission is a blessed one. Are you ready for it, for the self-denying, self-sacrificing labour of relieving the afflicted? Possibly some of you have not yet found out afflicted ones whom you may relieve. Perhaps others imagine they are not rich enough to do anything in that line; and some may imagine they are too young. These objections however offer no real hindrance to the work which God has given us to do. You may be poor, then you are all the more able to sympathise with the poor, riches are by no means necessary for the relieving of the afflicted; but unselfishness is absolutely necessary, and possibly this is what you lack. You may be too young to visit among the afflicted. but meanwhile you can be learning all

that may make you useful to them by-and-bye. Afflictions are of different kinds. There may be members of our own family whom we are not in the habit of considering afflicted, and yet a little kind attention to their peculiar circumstances may be the very thing for which they are craving.

“The last clause of our verse—‘if she have *diligently* followed every good work,’ brings us in its width to look for what is said of womanly employment in other parts of the Bible.

“We have the Dorcas of Acts x, who made coats and garments for the poor. This would include both making them with your own hands, and teaching the poor to make their own garments. If you do not know how to do this yourself the sooner you learn the better. I have often observed that ignorance is what makes many people helpless, and therefore poor. They need teaching how to make use of scraps, of odds and ends, how to turn things to the best advantage. The real use of education is to enable us to help those who possess it not. The difficulty of teaching a class of children to work properly, is very great, and it is a thing in which a young lady may help very much. The mistress has more than she can do. Each child needs individual teaching, and there is ample scope for a young lady or two who have a few hours to spare.

“Other passages of Scripture that speak of woman’s work, show us emphatically that her place is *at home*. She is to be a keeper at home, or work at home. She is to guide the

house (not the church or the state) ! She is to give a portion (or task) to the maidens.

“ Few things are more strongly blamed than the wandering about from house to house, which is too often classed amongst Christian employments, under the name of ‘ visiting.’ The Lord speaks of it as ‘ idling,’ and says of such as indulge in it, that they learn to be tattlers also and busy-bodies.’ It is true that this is specially mentioned with regard to young widows. But the reason they are more particularly warned against these habits, is no doubt because the circumstances of their widowhood free them from household cares, and from the restraints that well ordered society places on the young unmarried women. The mischief done by the tongues of idle young women seems to have been as serious in the days of Paul, as it is in our own, and the injury done to their own souls is strongly stated as turning aside after Satan. I would advise you to seek for further details as to a godly woman’s occupation, dress, and manner of life in other passages of Scripture. For instance, I would ask you to compare the description of the haughty daughters of Sion, in Is. iii. with that of the virtuous woman in Prov. xxxi. There is no detail of our life too small for the notice of God. His word enters into the smallest matters. The real difficulty with us is, are we prepared to submit to that word, and to content ourselves with the lowly path of service which He approves ? The Bible gives us occupation for the *heart* among the children and the afflicted ; occupation for the

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hands in household duties, and service to the poor and suffering; and occupation for the *mind* is certainly not lacking in the many references to woman's work and position. If you still hesitate, dear young friend, and do not see what path is opened to you, take your difficulty to the Lord Jesus, and ask Him to shun you "what He would have you to do." To His guidance I commend you, and remain, yours in Him.

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(To be continued.)

BIBLICAL WORDS AND PHRASES IN COMMON USE.

CALVINISM. The *true* belief of Calvinism is that God in His sovereign grace chose His children before the foundation of the world, and that He saves those whom He has thus chosen, and preserves them eternally in Christ so that they cannot be lost. The *false* belief is that God has decreed the everlasting destruction of millions, and that there is no offer of salvation except to the elect. This latter doctrine was not, however, taught specially by Calvin, and the former is as old as Augustine, so that CALVINISM is merely a name for a creed (see also ARMINIANISM).

CANAAN. The land promised to Abraham, and conquered and possessed by the twelve tribes under Joshua. Canaan (meaning "low") is exclusively the country west of the Jordan, that to the east is the high land of Gilead (Numb.

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xxxii. 26-32). To the Christian, Canaan represents the heavenlies (Ephesians) which we *enter* by the death and resurrection of Christ, and which we *possess* by spiritual energy (Eph. v.), and *dwell in* by faith (Col. iii.).

CARNAL. Acting in the flesh (1 Cor. iii.) or the old nature; not in the power of the new.

CHILDREN OF GOD. The relationship in which we stand to God in virtue of being "born again." This title is applied to Jews (Matt. xv. 26; Rom. ix. 8, &c.) as well as Christians. It does not, however, *necessarily* imply "sonship" (compare Gal. iv. 3 and 6), which is a privilege belonging peculiarly to Christians (see SONSHIP, ADOPTION &c.). The title is a very general one.

CONFESSION to God is spoken of in 1 John i.; to one another in Jas. v. 16. It is the only means of restoring broken communion, and is spoken of as *between the Father and His children*; not between God and the sinner (*repentance* is the word used here).

CONSCIENCE may be natural or acquired. Natural conscience is the knowledge of good and evil, and was received at the fall. An acquired conscience is a conscience brought up under a certain rule; such a conscience Paul had (Acts xxiii. 1), which was a good one when persecuting the saints (when in relation to Judaism), but a bad one (when in the light of Christianity). Conscience, therefore, is never a safe guide, for it may vary according to the rule brought to bear upon it. This is often seen in children who may easily be taught to regard many things that are wrong as right, and *vice versa*; great care is, therefore, necessary not to make anything a matter of conscience that God does not. A conscience is spoken of as *good* (Acts xxiii. 1); *weak* (1 Cor. viii. 7); *pure* (2 Tim. i. 3); *seared* (1 Tim. iv. 2).

CONSECRATION. In the Old Testament priests were consecrated (Lev. viii.); in the New, Christ is consecrated a priest for evermore (Heb, vii. 28), and He has

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consecrated for us a way into the holiest (Heb. x 20). The word is now often used to express entire devotion or self dedication (Rom. xii. 1).

CONSISTENCY. Although this word does not occur in Scripture, the principle is an all-important one to believers. The word means a line of conduct in full harmony and agreement with the principles I profess. If Christians were consistent, what a commotion it would make in the world! We need not, however, wait for this to carry out the principle ourselves. Whatever our measure of light is, let us, at least, seek to live fully in accordance with it.

CONTRITION. True godly sorrow for sin.

CONVERSATION may mean habit of life, as in 2 Cor. i. 12; Eph. ii. 3; Heb. xiii. 5; or citizenship (Phil. i. 27). It also is used in the modern way in 2 Pet. ii. 7, &c.

CONVERSION—CONVERT. These words are used about thirty-eight times in the New Testament. It is translated "convert" nine times, and about thirty times "turn, return or turn about." In the present day it is exclusively used for the "new birth," or "salvation." In Scripture, however, it is by no means confined to this (see Luke xxii. 32), and simply signifies a "turning round." This "turning round" first occurs necessarily when we are turned from darkness to light," but also whenever we are restored after going astray.

CORNER-STONE. See Isaiah xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6. This term exclusively refers to Christ. Christians are living-stones built upon Christ, the corner-stone.

COVENANT, as applied to an arrangement on God's part, means a certain stipulation into which God enters with the earth or man (Gen. ix.), with a chosen race here below (Gen. xv. xvi.), or on which they take their stand and responsibility in connection with Him (Exod. xix.).

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COVENANT, The new, is when divine grace takes Israel up in virtue of Messiah's presence and work already accomplished, writing the law in the hearts of them all (both houses), giving them to know Jehovah, and remembering their sins no more. As the blood was shed on the cross which laid the basis for this, so the Lord acted in the spirit of it for the believing remnant in giving them His supper, and the apostle does refer to this in writing, not merely to the Hebrews (chap. viii.-x.), but to the Corinthians (2 Cor. iii.), never putting us now under its conditions, for these await the Jewish people by-and-bye, but showing that we anticipatively enjoy the blessing in spirit, though not in letter.



NOTES FOR YOUNG BIBLE STUDENTS.

GENESIS I.

i. 1. "In the beginning" (time). In the beginning," John i. 1 (eternity). "From the beginning" and "the beginning" Mark i. 1, and 1 John i. 1 (Christ's public ministry), &c. This verse tells us in the briefest manner who was the Creator of Heaven and earth, but says nothing of *how* or *when* they were made: observe, *matter* did not co-exist with God, there was not a stock of matter for Him to work on. He created.

i. 2. This verse proceeds to speak of the state of the earth not (as is often believed) when it was created, but at some subsequent period. Any time may have elapsed between verses 1 and 2. The word "and" marks a fresh subject and shows ver. 2 is not a continuation of ver. 1. How the earth became "without form and void" we are not told

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Let us remember then that ver. 1 is not a summary of the chapter that follows, which is an account not of the creation of the heavens and the earth, but of the earth (after it had lapsed into chaos) for the abode of man. The moral earth had got pretty much into this state, and darkness was upon the face of all nations, when after the lapse of 4,000 years God again began to work in the new creation, by the same Spirit.

“Moved” or brooded, same word in Deut. xxxii. 11.

i. 3. Compare (in the new creation), 2 Cor. iv. 6.

i. 4. Compare (in the new creation), 2 Cor. vi. 14.

i. 5. Observe “evening” before “morning.” (See Lev. xxiii. 32). So in the new creation the evening of the Cross and the morning of the resurrection make the first day of the new creation, the day in which Christ rose from the dead as the *Light of the new race*.

i. 6, 7. This division of the waters in the air from those of the earth is important, and forms one chief difference between Egypt and Canaan, Deut. xi. 10, 11.

i. 8. *Heaven*. There are three spoken of in Scripture, 1st (Deut. iv. 19) the expanse above us (or firmament) where the birds fly and the clouds gather, 2nd (Deut. xiv. 19) the whole of space where the stars and sun and moon are, and 3rd (Ps. ii. 4) the dwelling place of God, the “heavens of heavens” or third heaven (2 Cor. xii).

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i. 10-13. Observe God brings forth light, the waters and the earth on the first three days, and then deals with each again in the same order more minutely in the last three.

i. 14. "Lights" or "light-bearers" *not* the source of light, or light itself.

i. 15. These lights were all made by God (*it does not say when*), and on the fourth day they were brought into relation with the earth to give light and mark the course of time. The object of their existence is specially stated because they so soon generally became objects of idolatry. "Sun" and "moon" and "stars." In the new creation Christ is the sun. Christians looked at collectively, the moon (Matt. v.) shining with Christ's glory in His absence, and Christians individually are the stars (Phil. ii. 15).

i. 26. In the new creation and concerning the second man read Col. i. 15. "Us," the Trinity, not a kingly expression then, as now. Kings formerly said "*I*" not "*we*," See Gen. xii. 41-44; Ezra. vi. 8 &c.

i. 27. Eve is here blessed in Adam before her actual creation as the Church in Christ.

i. 29, 30. The fruit of the earth is for man, grass for the beast. No animal food given till Gen. ix. 2.

i. 31. We have in the new creation the antitypes of, the Light—the division between light and darkness—the sun, moon and stars—and the man and his bride. Observe in Genesis i. we get the government of the earth and all its fruits in the hands of one man. He failed, but the book does not close

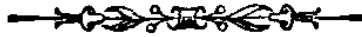
till we get the government in the hands of him who is the most remarkable type in the Old Testament of the second Man, dead and risen, and reigning in glory.

ii. 1. "Finished," see also the tabernacle finished, Ex. xl.—the temple 2 Chron. viii. 11. Also John xvii. and in death John xix. and at the end of all Rev. xxi.

ii. 2. "Rested," or rather "ceased;" the Hebrew gives no idea of weariness.

ii. 7. Compare John xx. 22 in the new creation.

ii. 8. Contrast with Luke xxiii. 43.



LEVITICUS AND NUMBERS.

LEVITICUS, in all its various offerings, in its priestly consecrations, in its feasts, indeed on every page, speaks to us of Christ. Christ's devotion in death (i.), in life (ii.), our peace (iii.), our sin-bearer (iv.), our great High-priest (viii.) Aaron's sons, the priests generally, are types of believers. The great day of atonement in ch. xvi., and the seven feasts of ch. xxiii., are specially worthy of careful study. If Leviticus presents the *worship*, Numbers gives us the *walk* of the people of God through the wilderness. Both these books, however, are of too difficult a nature for any brief notes to be of much service. A little guidance in reading them as to the meaning of the various types is very helpful, and for such we would strongly recommend our reader to study "Notes on Leviticus, and on Numbers" (Merrish) in connection with them.

THE PRIEST AND HIS SACRIFICES.

(Concluded.)

HAVING spoken a little upon two of the sacrifices of a Christian priest, the sacrifice of praise, and the sacrifice of service, we now turn to Rom. xii. 1, 2, where we find the sacrifice of devotedness. What do we know about this, dear reader? Not much, I fear. "I beseech you therefore, brethren, by the mercies (or compassion) of God that ye present your bodies a living sacrifice." What a word is this! How gracious of God in this tender way to beseech us, and to allow us to present to Him what is already His own (1 Cor. v.)! We are His, body as well as soul, bought with a price. And now He tenderly asks us to yield up our bodies to do His blessed will. He wants, first of all, our ears and our eyes, those two important inlets to the heart: our ears to wake morning by morning, to hear as the learned; our eyes to be like those of a maiden to the hand of her mistress. He wants also our hearts and our intellects, our affection and our intelligence, all laid at His feet, a willing sacrifice, for His use. He wants our tongues to speak a word in season to him that is weary, our hands to labour, to have to give to him that needeth, our feet to run His errands in this weary world. In short, He wants ourselves, to be at His disposal entirely.

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One thing connected with all these sacrifices may be specially noted here. The offering of them brings great joy and happiness to the offerer. Who is it that is not happy when engaged in praising the Lord? Who, that does not feel his heart well over with joy when rendering some service to Him, and where is the one who knows anything of true devotion that will not gladly own that the measure of it is the measure of the true happiness of their lives? The unhappy are those who refuse thus to be wholly the Lord's, who seek to be partly at least *their own*.

And yet is it not a wonder that God will even accept such wretched, broken instruments as our bodies are? It is not that He *needs* us, but He wants to make us happy in being wholly His. Let us remember, too, that God does not ask for our poor mite till chapter xii, after having fully detailed to us what He has given us. Christ is ours, salvation is ours, God is ours. And shall we, then, hesitate at being wholly the Lord's? To do so is sinful—it is ungrateful, it is foolish. The young believer who most truly realises that he is wholly the Lord's is the one who is the happiest in his own soul, and whom God can most use for His glory. This sacrifice, is one especially easy to be understood by the mind, at any rate; it does not therefore, require many words to explain it. What God wants is that each true-hearted believer who reads these pages should thus truly offer his body a living sacrifice to God.

May the Lord use these few imperfect words on

this important subject to stir up each reader to study from Scripture what a Christian priest really is, and what are the sacrifices that God looks for at His hands.



 OUR NOTE-BOOK.

A FRIEND writes, "Will you tell me how a Christian is to act who is surrounded with unconverted relatives or friends?" We feel that in such a position the eye must be really looking daily to God for guidance; still, considering how very many are in this position, or even if they have godly homes, are obliged to live away from them in schools or houses of business, perhaps a few words may be helpful. We get the principle of action laid down in 1 Pet. iii. 1-6, where a case is supposed that there is no opening for speaking for Christ, or reading His word to others. When such is the case, we must always remember that nothing can prevent us from "living Christ," from showing Him forth according to the beautiful language of James iii. 13. "Let him *show* out of a good conversation his works with meekness of wisdom." What a word, "the meekness of wisdom." Have we ever thought of this expression, and contrasted it with the violent and mistaken efforts of our own ignorance and unbelief? Remember too, it is to be *shown*. Young or old, we all like pictures; we may not care to read biographies or travels, but we all like to see good portraits or drawings. As in natural things, so in spiritual. Where there is one man that will read the Bible for himself, there are a hundred who will not, but who are very ready to observe how it is illustrated in the lives of their Christian friends.

We certainly gather then from Scripture, that we are to teach as it teaches, more by example and illustration than by precept. Let our lives be illustrated Bibles. Don't *buy* a picture Bible, but *live* one. I may be writing to several who feel only too painfully how impossible it is for them to

say a word for their loved Master, and they may fear they are sailing under false colours. Such is never the case when the life is right. The life is more than the lips, and unconverted people know this. Life testimony is thus not only in many cases the only testimony that can be rendered, but it is also the most effectual one. These few general remarks indicate what we believe to be the true principle in such circumstances. Individual cases, however, call for individual counsel, and if in our power we shall be glad to enter further into detail in answer to any who may require help. Remember, poor solitary one, though you may be tried and lonely, you are greatly loved, you are watched over and cared for; and if the Lord has placed you where you are, He not only *can* and *will* keep you, but will enable you to glorify His name.

Another correspondent wants a little light on "woman's place in the church," and feels the subject to be a very perplexing one. We would like to know a little more definitely what is meant by a "place in the church." Scripture shows clearly that a woman's sphere is home, and that while she forms a part of the church just as much as a man, it is not her place to enter actively into the government and ministry in the word publicly connected with it. (See Rom. xvi. 1; Phil. iv., &c.) We will, however, defer further remarks for the present.

THE BIBLE CLASS.

Q. 105. What am I to understand by the *angels* of the seven churches in Revelation?

E. E. L. and A. H.

A. The angels are men, viewed as representatives of the different assemblies and held responsible for the state of each church. They cannot be "angelic beings," unless we conceive of the Lord writing by a man to such.

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Q. 106. Kindly explain how Gen. xi. 13 was Abram's first failure. E. L.

A. Abram went from Ur to go into Canaan by the commandment of the Lord (xii. 1), but, being accompanied by his father's house (which he had been told to leave), he only got as far as Haran, where he remained till his father's death (Read Acts vii. 2-4).

Q. 107. What is meant by being "sealed" with the Holy Ghost? How are we to know when we are sealed? E. E. P.

A. God, by giving the Holy Ghost to dwell in a believer, thereby seals him to the day of redemption, thus putting His mark on that person in proof that he is God's. God does not, however, put His seal on us till we have put our seal (John iii. 13) to God's testimony, or, in other words, *until we have believed* the gospel of our salvation (Eph. i. 12), the first fruit of which is peace with God (Rom. v. 1). If we have not peace with God, we are not sealed.

Q. 108. The experience of Rom. vi. seems *beyond* that of chap. vii. Please explain *why* chap. vi. is before chap. vii. M., SUSSEX.

A. In chaps. v., vi., and vii., we get respectively deliverance from the wages of sin, from the power of sin, and from the power of the law. We get very little experience in vi., and a great deal in chap. vii.; so far the latter is on lower ground, but it is all necessary: for deliverance from sin is easier to see (as a principle) than deliverance from the law. Chapter vii. could not precede chap. vi., many of the arguments in chap. vii. being drawn from chap. vi. Chap. vi. shows that I am dead, and chap. vii. gives one of the results of this fact in detail.

Q. 109. Please explain the meaning of the figures in Rev. iv. 7. R. S.

A. See **BEASTS, THE FOUR, and CHERUBIM** in **Biblical Words**. These beasts symbolise, it would seem, the four divisions of animated nature on earth; wild beasts, cattle, man, and birds, and may perhaps represent characteristics of God in government; power, patience, intelligence, and quickness.

Q. 110. Please explain James ii. 14 to end, for in Ephesians I read salvation is "not of works."

E. P.

A. See Bible Class (Vol. I. p. 66). Ephesians speaks of *salvation* being not of works. James never says we are saved by works, but labours to prove that "to say" I have faith cannot save, and the only proof whether I really have it is my works, by which therefore I am justified before man.

Q. 111. Please explain (1) Matt. vii. 6; (2) Matt. x. 23; and (3) why in Rom. viii. 11 it says, "raised up *Jesus*," and "raised up *Christ*." E. C. J.

A. (1) Do not discuss divine truths with unconverted or careless people (rather warn them of their danger, and point them to Christ). (2) This verse will be literally true when the Jewish remnant take up the message of v. 7 again, shortly before the Lord's return to the Mount of Olives (see vol. I. p. 246). (3) "Jesus" is the personal name of the virgin's Son, given before His birth by the angel, so reminding us of His humiliation. Christ is a title given to Him, as risen and ascended (Acts ii. 36). Speaking of the Lord personally the apostle calls Him Jesus, speaking of Him as invested with dignities he writes of Him as Christ

Q. 112. Kindly say to whom "the nail" refers in Isaiah xxii. 23-5. S. S.

A. The nail in Isaiah xxii. 23 is the Lord Jesus. The nail in v. 25 is the Antichrist.

Q. 113. (1) Is Bethel (Gen. xxxv.) the same as in Gen. xii.? (2) Does Gen. x. 25 refer to the dispersion in xi. 8-9? (3) Please explain Matt.

xxvi. 5-17 ; xxvii. 1-62 ; John xix. 31. (4) Were there one or two days between the crucifixion and resurrection, and do not people keep the wrong day for the crucifixion, when they keep Friday and the next day but one for the resurrection ?

E. B

A. (1) Certainly. (2) Yes. (3) In Matt. xxvi. 5 the high priest vainly arranges Jesus should not be killed on the passover day, when He had told His disciples only three verses before that He would (v. 17). This was when they put away all leaven out of their houses (xxvii. 62, and John xix. 31). The day following the passover was a high day, being not only a Sabbath but the feast of unleavened bread. (4) One day (the Sabbath or Saturday). Hence our Lord being crucified on a Friday, He rose on Sunday morning, the first day of the week, or the Lord's day. We thought this was generally understood. If we have not met your difficulty, please write again.

Q. 114. Will you kindly explain Luke xvi. 9 ?

M. A. A.

A. See Q. 36, vol. I. p. 307, where it is fully explained.

Q. 115. Please explain Heb. x. 20. M. S. G.

A. Our entrance into the holiest is by the death of Christ. Till then, the veil shut even the Jew out. By the rending of the veil by God (from the top to the bottom), entrance was made for all. But only *by the rent veil*, i.e., the rent body, or death of Christ. There is no access to God in any other way.

Q. 116. When studying prophecy, I often feel my ignorance of profane history. Could you recommend a short and comprehensive universal history that would help me ?

F. R.

A. Tytler's "Universal History" is very good, giving a large amount of information in little compass.

Q. 117. Please explain 1 Peter iii. 19

M. A.

A. Noah preached by the Spirit of Christ before the flood, to souls who were on earth in his day, but who were in prison when Peter wrote of them (see Q. 93).

Q. 118. Will you kindly explain Heb. vi. 6 and x. 26?

C. M. P.

A. Hebrew vi. is explained in Vol. I. p. 66 and 219, also in Q. 42. Hebrews x. 26 in Vol. I. p. 219.

Q. 119. Would "widows" in 1 Tim. v. 16 include any relations or children, and does verse 4 mean the same as verse 16?

W. H. B.

A. It might include any who are helpless and dependent (like a widow). Verse 4 is rather the counterpart or complement of ver. 16. The one is what is right towards God the other what is right towards the church or assembly.

Q. 120. (1) Will the "rapture of the church" be witnessed by the world, or by any unconverted person? (2) Had Israel received Messiah, would the cross have been needed?

A BELIEVER, Vermont, U.S.A.

A. (1) We have no Scripture to show whether the world will actually see anything. All rather tends to show that "the rapture" is secret and sudden, in direct contrast to the open and public return of the Lord to the earth. (2) Had Israel received their Messiah, there would have been some good in man towards God, which there was not; and because there was not, and *no way* of recovery, the cross was needed for man's salvation. Beyond all this, however, from the first daring sin of man, the cross was the only way in which God's glory could be vindicated.

A FATHER'S HEART AND A MOTHER'S WELCOME.

SOME time ago a touching incident occurred at a preaching room in one of the low parts of London. A girl who had been well and respectably brought up by Christian parents in the country, fell into sin; and, unable to bear the tortures of an accusing conscience, and without saying a word to her father or mother, or any of her friends, she left her home and came to London. For some time her parents were in despair about her; they could discover no trace of their lost child, and did not know the cause of her sudden disappearance. At last, however, by some means they ascertained that she had been seen wandering about the streets of the great city. Oh! what awful news this was for the heart of a loving father. To think of *his* child—so tenderly nourished, so beloved, so cared for, a waif and a stray without a home to go to, and without a friend near her. He came up to London, and searched, but without effect, for his lost girl.

During his stay he ascertained that there were several mission rooms in different parts of London that were much frequented by poor homeless and friendless girls; and in the intensity of his misery, a happy thought flashed into his mind. He went to a good photographer's, and

had an excellent likeness of himself taken, and also sent for a picture of the old home in the country. He then sent a copy of these to the person in charge of each mission room and requested that they might be hung up in a conspicuous position at the door, where those entering in would be sure to see them, giving at the same time a description of his beloved child, and earnestly begging them to let him know at once if any among their audiences recognised the picture. His request was complied with, but for several days there was no result. At last, one night as the crowd of poor destitute "lost sheep" were crowding in to hear the old, old story of the One who came to seek and save them, a loud cry was heard near the door from the lips of a girl whose eye had caught a glimpse of the kind fatherly face looking down on her in her sin and misery, and of the old and much-loved home.

The cry brought the doorkeeper, who, knowing all the sad story, saw at a glance that a sight of the picture on the wall had done its work. Hundreds of girls, equally wretched, equally friendless, equally unhappy, had gazed upon the same photographs; but to their eyes they had no meaning, and were looked at with an idle stare of curiosity. It was not the face of *their* father, nor was it *their* home that was in the picture. But now the arrow had reached its mark, one look from those loving eyes was enough, all the hard, false thoughts of an offending unforgiving parent vanished in a moment, and the pent up grief and woe of months found vent in torrents of tears.

A FATHER'S HEART, ETC.

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The poor girl was detained by loving hands until the father could be communicated with; and who shall tell the joy of his heart when he learned that his efforts to find his child had been at last successful—that his daughter, who was as dead, was alive again; that his lost one was found? If such the effect of only the picture of the lost father and the lost home, we may well imagine what the meeting of the father himself and his broken hearted daughter was like, and what were her feelings when, no longer in a picture, but in all its peaceful reality, she once more saw her home.

There we will leave her, dear reader, while we turn to ask of *you*, if this story has any meaning to your ears. In the first place, let it be plainly understood we write for children of God, we write for believers, we write for those who have a Father and a home, though doubtless they would not dare to claim either the one or the other; for we write not to all believers; not to those who are happy in the love of Jesus, but to those who are unhappy; not to those who are following Him, but to those who have turned aside and followed idols; not to those who lie down in green pastures and are led by the still waters, but to those whose feet have long pressed the arid deserts of their own self-will and folly, the dry and parched paths of backsliding “where no water is.” To such we write, to whose eye, it may be, an unbidden tear has risen while reading this little narrative, and who may have heaved a heavy sigh as they thought of what they once were and what

they now are, and longed that the way back were as easy for them.

Dear reader, *the way back is open*. A Father, infinitely more loving than any earthly parent, is waiting for those words, "I have sinned." His portrait, as seen in Jesus ("he that hath seen me, hath seen the Father") is hung up before your gaze. The picture of your home is all traced out before you; and *you*, poor weary wanderer, you are sick at heart of your wanderings, of the faithless world whose lusts—of the eye, of the flesh, or of the pride of life—have led you astray. It was only a small beginning. The accustomed meetings were neglected; as some secret sin, some love of the world, or of some person or things in it, that were "not of the Father" stole away your heart; and, ere you were aware, the gulf widened—the Bible remained unopened; your prayerless days were spent in doing your own will, in following paths of your own choosing. You attempted, it may be, to defend your evil course by seeking out and enlarging on evil in others, forgetting (before speaking of the mote in others' eyes), to cast out the beam from your own.

But enough of the past. It is the present that is ours, the future is God's. You are unhappy, you feel cold, dead, lifeless, and yet a something tells you that after all you are a child of God. When you do think of the Lord, and when your eye has caught some well known verse, your heart well nigh breaks as you think of what has been, and what now is.

And is there still a way for *me* to return? you ask. Ah! there is, indeed, poor wandering one. You may have been weeks, months, aye, years going astray. Let your heart but get one glimpse of "Yon lovely man" (as poor Yeddie said); a look at Jesus as He is, at His pierced feet that trod this world for *you*, at the marks in His loving hands "wounded for *your* transgressions," at the wound in His side whence His heart's blood flowed for *you*, at that patient face that turned and "looked" on poor faithless Peter, at the One "who is altogether lovely," and it takes not as many hours, aye, minutes, to bring you back as you may have been years going astray. You have kept Him waiting, but He will not keep you waiting, whether it be in the morning, at mid-day, in the evening, or in the silent watches of the night. His ear is ever open to your cry. Do not, I beseech you, add to your many sins by doubting His love. The heart of Jesus—the heart of your Father—is ever waiting to receive you.

A few weeks ago I observed, at the door of a friend's house, a large bell I had not noticed before. I asked what it was for. "That," answered one of the daughters, "was put up by our dear mother for her prodigal son. All of us were saved except him. He was a wanderer in a distant land, and when he, too, 'came to himself' and longed to return, she put up this bell that rings upstairs in the house, that whether he came by night or day, he might find an immediate welcome."

And do you think, poor backslider, that an

earthly mother's heart is more tender than your heavenly Father's? He has put up a bell that will ring by night or day, and it is this: "If we confess our sins, *He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" Go on your knees and tell it all. Keep not back one dark part of the wretched story. Have it all out, and do not leave a single thing untold. *Give up* the besetting sin heartily, sincerely, truly (He will give you strength for this), and do not lay your head down upon your pillow until you know the bell has been answered, that is, that you know from the word of God, and in your own soul, that your full confession has brought a full forgiveness.

Come home, come home!
 You are weary at heart,
 For the way has been dark,
 And so lonely and wild,
 O prodigal child!
 Come home! oh come home

Come home! come home
 There is bread and to spare
 And a warm welcome there
 Then to God reconciled
 O prodigal child!
 Come home! oh come home



CONVERSATIONS ABOUT OUR DIFFICULTIES—VII.

F.—I must say, *B.*, I think there is a great defect in that letter; there is much that is lacking.

C.—I think so too. There is not a word about amusements or recreations. We *must* have recreation sometimes.

F.—I did not mean that was the thing lacking. Your friend, my dear *B.*, seems entirely taken up with all these little good works, and to forget that there is any higher work than just being kind and benevolent, and amiable. People would only commend *us* for *our* amiability, and your friend speaks of all these good works as being something praiseworthy. It is a sort of confusion between what is merely amiable nature, and what is of Christ. Man seems to be the object in it all.

D.—And you, *C.*, are not satisfied either. But first let us look into *F.*'s objections. You think, *F.*, that our friend ought to have advised us to do some higher work.

F.—You must admit that the things she mentions are not the highest work.

D.—I do not question that there is higher work. To preach the gospel, to teach those who believe, are no doubt higher works; not to mention those which have to do with the Lord Himself personally. But then a further question has to be put. Is it the Lord's mind that all His people, at all

times, should be doing the highest work? Are all fitted for it? Are all called to it? Are all allowed to do it? And is the lowest to be left undone?

F.—Of course women are not to preach, nor to teach in the Church, but they might do something higher than just being kind.

D.—Dear *F.*, I don't think we shall get a right view of the matter till you drop the thought which seems at present to fill your mind, namely, what work is the *highest*. Is that really the question?

F.—I do not see, if there is a higher work, why we should take up what is lower.

D.—You speak, *F.*, as though you were left to choose. What would you say if the scullery-maid determined to teach her master's children, because it is a higher work than that of cleaning pots and pans? Who is to choose the work, the master, or the servant?

F.—I think we ought all to desire to do the higher work.

D.—Well, my dear *F.*, I can only ask the Lord to keep me to the work He sees fit for me, and for which I am fit. Let it be higher, or let it be lower, if it is that which He gives me, it is the right work for me. And you will remember, that in the passage quoted from Timothy, it is the Lord Himself who speaks. If the work He describes seems to you unworthy of you, you will at least admit that it is the Lord who points it out to you. And if He is our object in doing it, we have the highest object, and the highest motive. This matters more than having the highest

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work. It is *I* who would like to be doing the highest work *only*. Christ found the joy of His heart in doing the lowest work also. Love delights in the meanness of the work; self, in the grandeur of the work.

E.—Do you remember the hymn of old George Herbert, called the Elixir?

B.—Can you repeat it to us?

E.— Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

Not rudely as a beast,
To run into an action ;
But still to make Thee prepossess,
And give it his perfection.

A man that looks on glass,
On it may stay his eye :
Or if he pleaseth, through it pass,
And then the heaven espy.

All may of Thee partake :
Nothing can be so mean
Which with this tincture "*for Thy sake*"
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine,
Who sweeps a room, as for Thy laws,
Makes *that*, and *the action* fine

This is the famous stone,
Which turneth all to gold,
For that which God doth touch and own,
Cannot for less be sold.

A.—Certainly it would be a pleasure to sweep a room for Christ.

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D.—The question, then, is a very simple one. Whilst the flesh looks at the greatness of the work, God looks at the love of the heart, and with the eye upon Christ all common actions will tell of Him. Even a look, a movement, will have something in it which is a reflection of the glory in the face of Him whom we love.

E.—I remember hearing of a cabman who was asked whether he *knew* that he had been converted. He answered, “Yes, I know it, and my horse knows it too.”

B.—What a glorious thing to have all our lives filled with Christ !

D.—Next time, dear *C.*, we will talk over *your* objections to our friend’s letter. In the meantime will you think over the subject, and pray for light and knowledge as to the Lord’s mind. You may besides find some answer to your difficulties in the Word of God ; and we will all of us look in the meantime into that blessed word for teaching and guidance. *(To be continued.)*



BIBLICAL WORDS AND PHRASES IN COMMON USE.

CALLING OF GOD. A very common expression, “Called saints,” or lit. “Saints by calling.” It is connected with predestination (Rom. viii. 30) and the sovereignty of God ; the occasion being when we believed in Christ, and thus truly heard the voice of God. Besides this general “calling,” God “calls” some specially for particular lines of service. In every case it is purely a question of God’s sovereignty and good pleasure.

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CONFLICT in Scripture is used of earnest care of saints (Col. ii. 1), and of the Christian fight and race (Phil. i. 30; Heb. xii. 1, &c.). What is often called "Christian conflict," however, means passing through such experiences as Paul relates in Rom. vii. These, however common before the soul has settled peace with God, are not the traits of true Christian conflict. *This* is never internal, or with the flesh, against which I am not told to fight, but to reckon myself dead. Conflict is with evil in every form, and the way of fighting is detailed in Ephesians vi. The so-called conflict of many is largely caused by unbelief of the finished work and complete victory of Christ.

DAMNATION is another word for judgment.

DAY OF JUDGMENT. This expression is nearly always used erroneously as of a day when there will be a general judgment by God of dead and living, saved and unsaved. Such a thought is entirely opposed to the teaching of Scripture, which clearly shows (1) that the believer shall not come into the judgment (properly so called) at all (see John v. 24 lit.), his judgment day being at the cross of Christ; *but that he will be manifested before the judgment seat of Christ* (2 Cor. v.) in heaven, to receive due reward according to his faithfulness down here. (2) That the living nations will be judged (Matt. xxv.; Acts xvii.; Jude 15, &c. on the return of the Lord Jesus to the earth before the millennium. And (3) that not until a thousand years after this (Rev. xx.) will the judgment of the wicked dead take place at the great white throne. There is, therefore, no such thing as a general day of judgment for all mankind.

DAY OF THE LORD is used (1 Thess. v., &c.) of the time when the Lord returns to this earth for judgment; called also the "day of Christ," the "day of the Lord Jesus," the "day of God," and the "day of the Son of Man." In its broadest sense it takes in all the millennium (a thousand years are as one day).

DAY, The Lord's. This refers to the first day of the week (Rev. i. 10), and is so called because it was the

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day of resurrection, in which God made Jesus who was crucified, Lord and Christ.

DEATH. Once the foe, but now (in Christ) the friend of the Christian. To death he owes his all; death to him is past and gone, borne by another for him. His body may be put to sleep by Jesus, if He does not come to fetch him before; but all the terror of death is for ever gone. In itself the wages of sin, it is the common lot of man, but not of those who believe in Christ (Heb. ix.). To the unbeliever it is still the awful portal that admits him to the judgment and wrath of Almighty God. Two symbols of it (in different aspects) are given in Scripture, baptism and the Lord's Supper.

DELIVERANCE. This is more than forgiveness. We get the latter in Rom. iii., the former not fully till Rom. vii.-end. The children of Israel were safe from the judgment of God when under the blood; they were not delivered from the power of Pharaoh and the slavery of Egypt till they had crossed the Red Sea, the death of Christ. Hence in Rom. iii. we get the blood; in Rom. vi. the death of Christ in these two aspects. Deliverance is thus known by death and resurrection.

DEVIL. The prince, or chief, of the fallen angels, the great opponent of Christ and God. For his history read Ezek. xxviii. 12-19. He fell through pride, wishing to be as God, and caused the fall of man by the same means. He was morally overcome by Jesus in the wilderness, but his power was completely broken for all that are Christ's when the Lord died and rose again (Heb. ii.). Knowing this, we have nothing to fear, but must be watchful against his wiles. He is now the god of this world, the prince of the power of the air; he has access to the heavenlies where he accuses the saints to God day and night. Our great Advocate, however, answers all his charges. He will be cast down (Rev. xii.), bound for the 1,000 years of Christ's reign and afterwards cast for ever into the lake of fire.

GLEANINGS FROM LETTERS BY A YOUNG
BELIEVER.

DO not grieve at the want of *gifts*; I find the few bestowed upon me a great responsibility—and the gates oftenest open for the entrance of the enemy. A broken and a contrite heart is better than the tongues of angels—the faith that can remove mountains. To whom is it Jehovah looks? To the eloquent, the brilliant, the man who understands all mysteries, all knowledge? No, to the poor in spirit, to him who *trembleth* at His word; and I wot that they whom Jesus looks upon are well looked after; that they with whom the Holy One delights to dwell possess better than ten thousand gifts.

Truly when He putteth forth His sheep, He goeth before them. Never will He spare Himself; in all our afflictions He delights to be afflicted; it is His heart's desire, yea, it is the request of His lips. Never shall it be said that this merciful and faithful High Priest calls upon His people to go where He has not gone before; where He has not tracked the way; where He has not perfumed the path

Never shall it be said that this best of Captains places His soldiers at a post from which He has shrunk. No, He is foremost in the hottest battles. Yea, He hath broken the bow, and cut the spear in sunder. He calls us on, indeed, to the combat; but it is only to share the spoils, to bear the palm, to be more than conquerors. Precious, precious Saviour! gratefully would I acknowledge that the government of all things is upon Thy shoulders, who art good, and doest good continually.

In labouring for our blessed Lord, we must remember that our harvest is not reaped below. A Judas may say, "Lord, even the very devils are subject unto us," while a Paul, as touching many of his hearers, may exclaim, that he has great heaviness and continual sorrow in his heart. I have great need to remember Judas. I must own it is pleasant, and what we should seek after earnestly, to have our hearts warmed with the love of Jesus, and consequently with interest for souls for whom His precious blood was shed. But how very difficult it is, after a time of blessing, to place a *simple* dependence on Christ, and that the success of our work rests solely with God. Believe me, the painful struggles this has cost me have made me almost desirous to have stammering lips and a burthened heart, that I might have nothing but infirmities to glory in, and might more clearly dis-

cover the excellency of the power to be entirely of God.

Can we forget what depths our Saviour passed through before He ascended up on high, led captivity captive, and received gifts for men; yea, even for the rebellious? Can we, did I say? Alas! we do daily and hourly. Were we but looking unto Jesus, how could our eyes be so continually gazing on those mountains which would in that case, be cast into the depths of the sea? An eye fixed on Him would make the crooked places straight, the rough places plain. When you can really for one moment believe sincerely that He actually suffered these things, these astonishing things for *you* individually; yea, that you were engraven on the palms of His hand, before even the highest part of the dust of the earth was laid; when you can believe that He had an eye to you in particular, in His agony and bloody sweat, in His cross and passion; how worse than absurd it is to suppose, that any of His dispensations are anything but the fruits of love; how worse than ungrateful to think that He who spared not His own Son, but delivered Him up for us all, will not with Him freely give us ALL things. (EXTRACTED.)



“YE ARE NOT OF THIS WORLD.”

John xv. 19.

THE believer in Christ is *now* a heavenly man (1 Cor. xv. 48),

and is a partaker of the heavenly “*calling*” (Heb. iii. 1).

He has received a heavenly “*gift*” (Heb. vi. 4), and is rejoicing in a heavenly “*hope*” (Rom. v. 2; Col. i. 5).

A heavenly “*inheritance*” is reserved for him (1 Peter i. 4);

and he is *preserved* for a heavenly “*kingdom*” (2 Tim. iv. 18).

He has now a “*Father*” in heaven (Matt. xxiii. 9); and his “*Master*” is in heaven (Eph. vi. 9, Col. iv. 1);

and he has a “*high priest*” who is passed into the heavens and made higher than the heavens (Heb. iv. 14; vii. 26).

His “*citizenship*” is also in heaven (Phil. iii. 20); and his “*reward*” is in heaven (Matt. v. 12).

His “*name*” is written in heaven (Luke x. 20); and he is to lay up “*treasure*” in heaven (Matt. vi. 20);

and he is being fed with “*bread*” from heaven (John vi. 50, 51, 58).

He is now to wait for the *Son of God* from heaven (1 Thess. i. 10);

and then he will be *clothed* with his *house* from heaven (2 Cor. v. 2).

NOTES FOR YOUNG BIBLE STUDENTS.

GENESIS ii.

ii. 6. Observe difference between this and iii. 6. *There* (in addition to being “good for food” and “pleasant to the eye,”) we get “and a tree to be desired to make one wise,” a thought suggested by Satan as something which would make Eve happy, and which God had withheld from her. Here, then, we observe in this verse for what purpose trees and flowers were formed—a purpose told us before the entrance of sin into the world at all; and we see in iii. 6 how Eve, not being contented with thus innocently enjoying what God gave her, seeks to use these things, in themselves harmless, for the gratification of her own pride and the denial of God’s love. Ponder carefully these two verses in this connection.

ii. 10. The river of life, “Christ,” is one and undivided in the Paradise of God, but when displayed for the benefit of man, is divided into four aspects as seen in the four Gospels—as King, Servant, Man, and God.

ii. 11-14. The three rivers that are not generally known, and whose course has probably been since somewhat changed, are here specifically described for their identification. The fourth does not need it.

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ii. 15. There was labour in Eden, even before sin came. There is no happiness or profit without it.

ii. 17. Observe only one tree forbidden to man many think there were two.

ii. 21. Compare John xii. 24. Adam slept, and woke in the morning to receive his bride. This answers to Christ's two comings: first, His sleep of death, when out of His side flowed the blood and water by which the church, His bride, is redeemed and cleansed; secondly, when He comes in the morning, at the close of the long night through which she is being built up and completed, to receive her unto Himself.

Genesis mainly consists of incidents grouped round the lives of seven men; four of whom, partially at any rate, are types of Christ, and three types of the Christian. The four are Adam, the typical *Man*, corresponding with Christ in the Gospel of Luke; Isaac, the typical *Son*, corresponding with the teaching of John; Jacob, the typical *Servant*, as Christ is presented in Mark; and Joseph, the typical *Ruler*, as Christ is seen in Matthew. Observe, too, that each of these four has a bride, each of whom has distinguishing characteristics. We will only indicate these now, looking at them more fully as we come to them in order. In *Eve* then, we get the bride of the second Man; her distinctive characteristic is that she is a part of

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the bride of the Son, fetched and led to heaven by the Holy Ghost, while the Son is hidden in the the Father's house. In *Rachel*, the bride of the Servant, won by hard toil; which seemed but a few years for the love he had toward her (Ephes. v.). In *Asenath*, the bride of the Ruler, seated on the throne and in a nearer place to the Ruler than His earthly brethren.


The other three leading figures in Genesis are Enoch, the saint, walking with God; Noah, the saint, witnessing against the world; and Abraham, the believer, in all his varied experiences and walk of faith down here. Observe here (ii. 21-25) that in the night Eve was a part of Adam's body, but only in the morning was presented as his bride. So *now* the leading thought of the Spirit of God is the body of Christ, built up of all true believers when Christ comes, and *in the glory* as we see all through Rev. xix-xxii. the leading thought is the Bride, the Lamb's wife.

ii. 23. Man—woman; lit. Ish—Isha; so now Christ—Christian. "Bone of my bone" (conf. Eph. v. 30).



CALLING UPON GOD.

‘O give thanks unto the Lord for he is good; for his mercy endureth for ever For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the word of God, and contemned the counsel of the most High: therefore he brought down their hearts with labour, they fell down, and there was none to help. *Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*”—Ps. cvii. 1, 9-15.

T is not a vain thing to call upon God. Oftentimes during the long slow hours of a wakeful night, in time of sorrow, temptation or trial, the dawning of the day of joy and relief is known, by the dying out of *earthly* confidences, *earthly* expectations, and by a renewed awakening to agonizing and importunate prayer, followed by light, calm, peace, and rest.

Deep earnestness in prayer is invariably the forerunner of impending aid. When the tried and tempted one begins *really* to cry out to the Lord, when he uses no stereotyped language, but bursts forth in the broken utterances of his own bursting overburdened heart; *then*, though the utterance be but groans, and sighs, and tears, that prayer is heard, and deliverance is at hand.

Dear reader, at this very time the tempest may be raging in *your* soul. It may thunder and lighten in every direction. Your conscience may

accuse you, your past sins and shortcomings burden you, a long course of backsliding may seem to shut you out from God, and the fiery darts of the evil one to pierce you through and through.

You may be distressed on every side; you may be well nigh in despair; and yet the appealing prayer of faith to God, the simple true confession of what burdens you, shall assuredly bring you the blessed deliverance spoken of in the xxxii. Psalm, shall surely calm the troubled billows of your storm-tossed spirit, allay the tempest and banish all your fears, giving you an answer of peace, and you shall glorify Him.



OUR NOTE-BOOK.

For the encouragement of those who have adopted a regular course of Bible reading, and who persevere in answering the questions, we give the following extracts selected from a number of letters:—


“Just a line to say I still continue reading before 9 a.m. every morning, and really think I am getting to know more of God’s word through it. Answering the questions every month is very helpful. I am truly thankful I began doing so”

“I am sure that those who also answer, month by month with me, the Bible Questions, will be able to testify to the sweetness and blessedness that we enjoy while searching the divine word. The questions, I fear, are often badly answered, but I can say that with me it has been a sweet privilege and blessing to my own soul to search the Scriptures, that testify of our beloved Lord; and what I trust is, that I may not only understand the *letter*, but that I may understand more and more of the *spirit* (2 Tim. iii. 17). I am sure there are many dear young believers, who, if they answered the questions, would find it a real help and blessing.”

A LITTLE FEATHER FOR THE CHRISTIAN'S WING.

CAPETOWN.

“I have been an invalid for many years . . . most of my time is spent in loneliness, and very much pain, which has to be borne, lying in a darkened room for days together, not being able to do anything; and oh, at such times, how the Lord has cheered, comforted, and strengthened me, and also revealed such glorious truths to my soul! Now I have been strengthened a little, I write a few scattered thoughts for the glory of His name.”

ESUS CHRIST is my only representative in heaven, and I am a representative of Christ on the earth. I *should* be a living embodiment of Him, that is, a true impress. We hear of such and such an one, as having *written* “The Life of Christ,” but our part is to *live* it.

It is comparatively easy to write or speak of Christ and His life when here on the earth, but it is not so easy to *walk* in His *footprints*. Still, not only is this a solemn duty, but it should be realised as a most glorious privilege, that every child of God ought to pant and thirst after, seeking to know how this can be done. “My grace is sufficient for thee,” that is the grand secret. If I am to be a living epistle of Christ, I must first know Him, what He was, and what He now is.

How could a compositor set the type for printing the newspaper, which is to be read in public, until

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he himself had in private received the intelligence? In one sense he is an important person, in another he is nothing at all, but simply produces what another has done. He may set the type wrongly, or in a careless way. In such a case he might mislead people, and bring shame on the author of the paragraph; on the other hand, the paper on which the impress is to be made may not be clean; then how can the reading be clear? So we may set our own notions instead of Christ's word, and print them in our own way; and it may be on the very soiled paper of our careless walk and worldliness. It seems to me, if I am to be a living, clear, and legible epistle of Christ, I ought to come from His presence each morning, as the newspaper comes from the press, quite fresh, and not knowing into whose hand it may fall, friend or foe. I ought to come forth from Christ's presence bearing an impress not my own. The newspaper does not carry the type about with it (*that* is out of sight), but everybody knows that the newspaper must first have been where the type was; so Jesus cannot be seen with the Christian by the mortal eye, yet, oh how very beautiful it would be, if men could take note of our walk and conversation, and clearly see we had been with Jesus! What a testimony this would be! how the wisdom of God would thus be seen and more fully commended to those who are without it!

Here, then, I drop my little feather, that it may hide itself in some one else's beautiful plumage, and add a little to their strength of wing.

“HE IS NOT HERE.”

DO you know the gloom of a home from which a loved one has passed away? Have you ever felt that the earthly sun of your life was gone, that there was nothing left to live for?

The heart that loved and cherished you beats no longer—the voice that was music to your ears is hushed for ever—the hands that cared so lovingly for you are folded in a long sleep. Yet the world is outwardly the same; but oh! the gloom over everything, for *she* is not there.

And now think: there is One whose “love passeth knowledge.” He has been in this world, and this world has cast Him out. Can you say with truth of Him that He “loved me and gave himself for me,” and yet do you seek for a home down here, remembering He “had not where to lay his head?” Do you seek for friends among those who have rejected Him, “the chiefest among ten thousand, and the altogether lovely one?”

Do you wish to be appreciated and praised by those whose estimate of your Lord was—that He was unworthy to live? “Away with him, crucify him” they cry, when He is brought forth to them. “But,” you say, “we live in a Christian age: such things would not be done now.” I only ask, “Is Christ accepted now any more than He was then?” Try and see.

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Go out to-day and speak of Him, "whom your soul loveth" to all you may chance to meet. Will His name be welcomed? You know it will not.

I heard the other day of a man who learned to know Christ as his Saviour. Filled with joy he could not help telling all his old companions. Do you suppose they found his company as pleasant as in days gone by?

When asked out to dinner, he carried his Bible with him, and laid it on the table. Did that ensure him a welcome? Ah! you may be very sure that, if he would not go without his Bible, people would soon give up asking him.

Yes! the world we are in has rejected our Lord, and "He is not here." Do we miss Him? Does His absence cast "a shade on all below?"

The Light of the world is gone; and shall the world be bright to us? They could not put out the Light, but they banished Him. Does the absence of that Light make the *world dark to us*?

Not, on the other hand, that *we* are to be dark and gloomy. Our Lord leaves us here to *shine* for Him, but should we try and carry our lamps in among even the "harmless" pleasures of this world, they will soon get dimmed and yield but a very feeble and uncertain light.

We cannot be reflecting Him in a place where He would not be. Communion is broken, and our lights burn low.

The secret of a bright light and steady walk is a personal and daily increasing, knowledge of Christ, only to be obtained by learning Him as He is

revealed in His word, and learning Him there with our souls in communion with the *same* Man now in the glory. Thus shall we be more "to the praise of his glory."



ACTS.

This book divides itself very easily into two great sections. 1st: chapter i-xii., Peter opening the doors (Matt. xvi. 19) of the kingdom to Jew and Gentile, containing also the final message of grace to the Jew, as such ; and 2nd : xiii.-end, the history of the apostolic labour of Paul. Observe it is not a little remarkable that Peter, not Paul, first opens the door to the Gentile, Cornelius. Notice, in the study of the book "the Coming" (chapter i.) refers to our Lord's public return to Olivet. Chapter ii. is the final fulfilment of the day of Pentecost, "*fully* come" in the formation of the church by the baptism of believers into one body, by the Spirit sent down from heaven ; v. 3, 4, shows that the Holy Ghost is God ; vii., is the final rejection of God's grace by the Jews, in the martyrdom of Stephen ; Paul's journeys with Barnabas and John, Acts xiii-xiv ; with Silas, xv. 36 ; xviii. 22 ; with Timothy, xviii. 23 ; xxi. 33.

This book might well be called the Acts of the Holy Ghost ; for just as the four Gospels contain an account of the actions of the Lord Jesus on His coming down from heaven to dwell amongst men, so does this book of the Holy Ghost.

THE BIBLE CLASS.

Q. 121. Do you think only the ten commandments were written on the two tables, or the whole covenant? C. K. J.

A. Deuteronomy v. 22 and x. 4 seem clearly to show that only the ten commandments were written on the tables, they alone being mentioned. An interesting question, and the only one about them on which there appears a doubt, is how many were written on each.

Q. 122. Is there any difference between "grace, mercy, and peace;" and why is "mercy" only inserted when the epistle is addressed to an individual? G. B.

A. Individuals are looked at in their weakness and failure, hence "mercy." The other epistles, addressed to companies of saints or assemblies, do not contain the word mercy, they being looked at in their Christian standing. Grace is the love of God in relation with the need of man; mercy is more especially to one who needs it, and peace is the result of a knowledge of and communion with God. It is blessed to see in Aaron the type of our great High Priest, "grace and peace," even under the law (See Numb. vi. 22-27). *The exceptions prove the rule.* On the other hand, the epistle to Philemon really addresses the assembly in his house, and therefore does not add "mercy;" while that of Jude does add it, because though addressed to saints at large, it is not to an assembly as such, but individualises them, as it were.

Q. 123. (1) Will you kindly say if there is anything in Scripture to show that we shall know our friends in heaven? (2) and will you explain such Scriptures as Mark v. 1-20, ix. 14-29, as we cannot take these literally? W. J. A.

A. (1) We think that the fact that our Lord after His resurrection knew His disciples individually, and according to the degrees of intimacy before, may tend to show that all spiritual links formed now are formed for ever; see also Paul's words to the Philippians. (2) We cannot explain these Scriptures otherwise than literally; indeed we believe that there are demoniacs in existence now. They were particularly common, however, when God was manifest in the flesh.

Q. 124. (1) What is the meaning of a man losing his own soul? (2) Why did the Lord so frequently say, "Tell no man?"

A. (1) To lose one's soul (Matt. xvi. 26) is the same as to lose one's life; soul and life (verse 25) being the same word. It refers to death, passing out of this world; evidently not to the second death, for the Lord commends those who "lose their life" for His sake. (2) Generally, it was in accordance with the word, "I receive not honour from man;" but in many cases there were special reasons of an interesting nature, sometimes connected with the character of the person, or with a special period "till after his resurrection," &c.

Q. 125. Would you kindly explain what Babylon is meant in 1 Peter v. 13?"

A. We believe it was the ancient city of Babel, or Babylon, that was meant; a remnant of which still existed, though vastly different from the city of Nebuchadnezzar. Now, in accordance with the prophecies of Jeremiah it is nothing but a mass of ruinous heaps.

Q. 126. Did the Lord in Gen. xi. 5 and 7 come down as in Gen. xviii. 21? A. E. S.

A. We cannot say how the Lord "came down" in places where we are not told, all we know is that whenever the manner of His appearance is mentioned, it is in a human shape.

CONVERSATIONS ABOUT OUR
DIFFICULTIES.—VIII.

C.—WE were to talk to-day about amusements, were we not? I liked that letter in a great many ways, but still I cannot but think amusements are a necessity sometimes. I couldn't be always at work without any variety.

D.—You mean amusements are necessary to make a variety?

C.—Yes, for one thing, and also to rest one's mind. One must sometimes do things that don't need thinking about; and one can't be always grave. I am sure God likes us to be happy.

D.—Let us try to get your arguments into order. Amusements, you say, provide us with variety, rest, cheerfulness, and happiness. And all these things are necessary.

C.—Yes, are they not? They are necessary, both for body and mind, and it is no fault to have bodies and minds which need these things.

D.—I quite agree with you in that; and I am quite of your opinion that our bodies and minds are so made, that they cannot be in a healthy state without variety, rest, cheerfulness, and happiness. But we have another question to settle. Are amusements the only way, or the best way, to attain these things? I mean by amusements, something that is done simply, and only to amuse.

C.—Well, it is one way, you will allow.

D.—I think you began by saying it was a necessary way. But now, putting for a moment God and His word out of the question, let us look back to any days of mere natural pleasure and happiness. I do not speak of sinful pleasure. Have those days been the most cheerful and pleasant in which we amused ourselves the most? Can we not, some of us, remember busy active days, when we were too busy to think of amusement—when our work furnished us with plenty of variety, and when it was over, there was something to show for it? Can we not remember pleasant days, when we had been rather overtired, and had a rest; and we took a book and sat in some quiet place, and were very happy? Or can we not remember days when we had some dear friend with us, and we should have shrunk from the thought of being called off to an amusement, because we wanted to be alone with our friend, and talk about a thousand things of which it was a relief to speak? You will admit that on all such days amusement was not a necessity to us.

C.—Well, yes. But on ordinary days it is different. We don't generally have something else which so absorbs us as to make us indifferent to amusements. When we have, I can quite understand it.

D.—And now, dear *C.*, you have the key of the matter. How would it be, were your whole heart absorbed all day, and every day, by One who is

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dear as no friend can be dear, by One for the enjoyment of whom eternity will not suffice, by One for whom all the spare moments of our busy lives are therefore infinitely too short; by One in whose presence there is fulness of joy, and at His right hand pleasures, not for a few hours of the day, but for evermore? I cannot speak for you, my dear *C.*, but for myself. I feel obliged to own, to the praise of His grace and goodness, that in following Him I have always been well supplied with all that I have needed both for mind and body. He has cared for me, better than I could have done for myself.

E.—I may truly say I have found the same; and I sometimes think that there is nothing in which we show so little faith, as in trusting to the Lord the disposal of our time. We often act, and I fear think, as though to be wholly and entirely at His disposal would be a life of constant toil and monotony. Yet He has told us that He knoweth our frame, He remembereth that we are dust, and if we can trust Him for our daily bread, may we not also trust Him for needful rest, variety, and recreation? I mean by recreation such employment as will rest and refresh us. I do not see that the name of recreation need only be given to what people call amusements. How many a pleasant walk, or journey, or change of scene, or how many a day of pleasant, cheerful intercourse does the Lord give us in His service! Sometimes even a game with the children is just the thing He would have us to be doing; and He knows the

right moment for all, if only we are in His path and not in our own.

B.—As to variety, I often find that when we are serving and pleasing those with whom God has placed us (I mean of course serving and pleasing them in the way that He desires), we get rather more variety than we naturally like. But no doubt He gives us, when we are in His path, just as much as He knows to be best. I am sure if I had been left to myself, I should have spent hours and days in the one or two things that I naturally like, and I should have been all the worse for it.

C.—But it is not enough to have variety only: I am sure we need positive enjoyment; at least I know I do.

D.—I am sure you do, dear *C.*; and what I want you to see is, that God would have you to know a deeper, fuller, truer enjoyment than any you have ever yet dreamt of. He would have your whole heart, and mind, and soul filled to overflowing with His own joy—filled with Christ; and He would have you to be so unspeakably happy in the love of Christ, that passeth knowledge, that all your days should be bright and sweet to you. Even dark and sorrowful days may thus be bright and sweet; and in the glory of that light, as it has been said by another, not only does the darkness disappear, but the stars disappear also. Your little pleasures and amusements will be lost sight of in the one great absorbing happiness of having Him to satisfy your heart for ever, and having His service to occupy you here. The fact is, that we

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may talk and reason about the employment of our time, and find an excuse for this, and an objection to that. But there is no key to the matter, and no light upon our path, till the love of Christ has so taken possession of our whole hearts, that every day, every hour, and every moment, are shaped by that power into conformity with the heart of Christ.

I once heard a true servant of God say, that he would not dare to trust himself to look at a beautiful mountain or waterfall, but would shut his eyes, lest his mind should be engrossed by such objects. But it struck me how impossible it would be to think of this, were one's mind and heart really filled with Christ. If a mother heard that her son had landed after years of absence, and she were hurrying to meet him, she would certainly not think of shutting her eyes to any object on the way, lest her mind should be diverted from her son. And thus it seems to me, that if our hearts were truly and wholly filled with the thought of Him we are hastening to meet, we should not talk so much of giving up this, or avoiding that, but we should pass by the things which hinder others, and press forward to the mark. Sometimes it is said we should be like a widow to whom the world has lost all interest. But should we not rather be like the bride, whose heart is so full of joy, she does not need to be amused?

B.—I know that though I have “given up” an amusement sometimes, as people say,

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it is a better thing not to want it, because I am too happy to care for it. I may give it up, and be only occupied with myself after all, and surely it is no gain to be occupied with oneself with one's eyes shut, rather than with outward objects with one's eyes open.

(To be concluded.)



"DO YOU PRAISE JESUS?"



IT was as a dear Christian missionary was walking down the street of a heathen village hundreds of miles from a Christian settlement, that these words were addressed to him by the owner of a small shop before which he had stopped for a moment, attracted by the unusual spectacle of a little picture of Jesus hanging up in the place where the other shopkeepers fastened their favourite idol. "Do you praise Jesus?" What words of greeting for a Christian to hear in a heathen village, and from the lips, too, as it proved, of a poor Roman Catholic, whose heart, darkened as it was by superstition, still knew something of the worth of that Name which is above every name.

What the answer was I do not know. Let us

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consider the question. Do *you* praise Jesus? You, whose life has been ransomed from the grave by His precious blood; you, on whom He has heaped favour on favour, mercy on mercy, is your heart, is your life, an altar for the praise of Jesus. *How* can you praise Jesus? With your *lips*, in His worship, in prayer, in song, in public, in private, in speaking of Him to the sick, to His people, to the unsaved, in season and out of season you can praise Jesus with your lips.

Again, how can you praise Jesus? With your *life*, in your actions, guided by a desire for His glory, and the accomplishment of His will, devoted to His service, in your manner calm amidst trouble, happy in trial, peaceful at all times; in your surroundings, unworldly, unostentatious, and simple; in your relations to others, as a parent, a child, a servant, a master, in all you can glorify Christ.

Once more, how can you praise Jesus? In your *heart*, filled with love to Him, occupied with Him, satisfied with Him, knowing Him. Thus you can praise Jesus with your *lips*, your *life*, your *heart*. And now, dear young believer, do not leave the question which comes to you from a far off country, with merely seeing how you *can* praise Jesus, but tell Him now as you ponder the words, how far you do praise Jesus with your life, your lips, and your heart.

HUMAN REASON AND GOD'S WORD.

“How readest thou?”—Luke x, 26.

THERE is no doctrine of the gospel so much resisted by the natural mind unenlightened by the Spirit, as that of the utter corruption of human nature, and its total alienation from all goodness. Man's pride refuses the imputation, and he thinks his experience refutes it. In vain the testimony of Scripture is made plain before him, wherein He who knows the heart of man declares it. “God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. Every imagination of the thoughts of his heart was only evil continually.”* This was what God saw when He determined in His anger to destroy him. And when He looked again and determined not to destroy him any more, what He saw was still the same: “For the imagination of man's heart is evil from his youth.”† He found neither judgments nor mercies could amend him: for “Who can bring a clean thing out of an unclean? Not one;”‡ not God Himself till He has cleansed it. The brier by longer growing would not bring forth grapes: no, though he had digged about it and

* Gen. vi.

† Ib. viii.

‡ Job. xiv.

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fenced it. "And what could have been done more for it that he had not done," when again "he looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God? Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." * Had there indeed been any germ of good in man, it must have shown itself under such culture in immediate communication with the Deity; under His miraculous guidance; taught by Him and chastened by Him every day; with all His goodness and all His vengeance made to pass before him. But they wore out His vengeance, as they wore out His love, till He exclaims, "And why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint: from the sole of the foot even unto the head there is no soundness in it." † Was the Almighty mistaken in His choice, unfortunate in the selection of a specimen to try the value of the mass? Not so. "I knew that thou wouldest deal very treacherously, for thou wast called a transgressor from the womb;" "but thou knewest not." ‡ Man did not know the extent of his corruption, and nothing could be more calculated to manifest it than the trial of our nature under circumstances so favourable; it would seem perversity itself could scarcely have resisted them. But man did resist them; and the prophet of

* Ps. liii.

† Isa. i.

‡ Ib. xlviii.

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Israel, for himself and his people, and the church that should come after him for ever, thus confesses: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." * And a later prophet thus confirms his word: "The heart is deceitful above all things, and desperately wicked." † Lest it should be thought that there is any change, the Holy Spirit repeats again by St. Paul His word immutable: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." ‡ And lest they whom grace had changed into another state of being, should forget their assimilation to the corrupted mass of nature, he thus addresses them: "You hath he quickened who were dead in trespasses and sins, and were by nature the children of wrath, even as others." §

But it is all in vain; no natural man believes it; he appeals against it to his own reason and his own experience, and thinks they are on his side. It has been so from the beginning. Cain thought he could offer something acceptable to God, without having recourse to the appointed sacrifice; and Cain thought he had reason on his side; for the fruits of his fields, the produce of his own labour, seemed quite as reasonable an offering as

* Isa. lxiv.

† Jer. xvii.

‡ Rom. iii.

§ Eph. i.

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the slain beast. The king of Israel had reason on his side when he spared what seemed to him the good things of the Amalekite, the unoffending kine, to be offered in sacrifice to the Lord; and I suppose the Pharisee, with his tithing and his morality, had reason too when he preferred himself to the degraded publican. But the judgment of God was against them; they reasoned—but He had spoken. And this men have been doing ever since, and are doing now. God says, "There is no good in them;" they say there is a little—a very little—but still a little. He says, "Without money and without price;" they say, "We cannot purchase, truly, but still we will bring something." He says, "When they had nothing to pay;" they say, "We have not indeed enough to pay our debt, but we will bring a present in our hands." Heathens, more excusable because they had not heard, anxious to find something acceptable to their gods, gave their children to the fire, and their bodies to the crushing of their chariot-wheels. Papists, in mingled light and darkness, sought merit in supererogatory works, fantastic self-inflictions, and unnatural fervours. And now, with light increased, but not enough to see by, Protestants look for goodness in the secrecy of their hearts, in their virtues and well-meanings; or they present God with their baptism, their churchmanship, or their alms-deeds. And it is still reason and experience that are made to oppose themselves to the acceptance of the truth.

It is deeply interesting, though very painful, to

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meet an amiable and upright man of the world upon this ground. He knows that he feels something he is accustomed to call virtue, and that he loves something he is accustomed to call goodness. He feels incapable of the vices he sees committed around him. He compares his own upright, honourable, and it may be generous purposes, with the sordid viciousness of other men. There is a warmth of indignation in his bosom against injustice and oppression, which he takes for a hatred of iniquity; whilst his admiration of every generous and noble action seems as if it could be nothing else than an innate love of holiness. Comparing themselves by themselves, and measuring themselves among themselves, it is evident that all are not alike; the world has its good men and its bad ones, its honourable and dishonourable, its base and its noble; subjects of the prince of this world notwithstanding. It is in vain that God has included all men under sin, and said there is no difference; the upright man of the world sees and feels there is a difference, and he thanks God in his heart he is not like other men. He appeals to reason and to fact. Now if it were true that reason and experience are opposed to the word of God, that word must be true notwithstanding. But in fact, though his word may contain many things too great to be compassed by the former, and too deep to be sounded by the latter, there can be no real inconsistency between them. We call the ocean bottomless, because our lines are not long enough to fathom it; we call

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the stars of heaven numberless, because we cannot count them. But in these things we are too wise to believe our senses, or be deceived by our incapacity. The light of science has undeceived us, while the evidence of our senses remains the same. So does the light of divine grace undeceive us with respect to the state of our hearts before God, though the shades and differences of human character still remain visible.

One principal cause of difficulty in the reception of this truth is, that men think of sin as a succession of separate acts, rather than as a principle of action: of holiness, as the adopting of certain maxims rather than a state of being. A man may deal fairly to-day, and fraudulently to-morrow; nay, he may, at the same moment, give the boon of charity with one hand, and grasp the wages of iniquity with the other: but he cannot be at the same time righteous and unrighteous; he cannot be at once an honest and a dishonest man. We do not say that a natural man never does right, never acts properly, nor feels justly; but we say of his actions, the best and the worst, that they flow from a principle of earthliness, self-interest, and expediency, not from love of God, or love of holiness: they flow from the same principle that would have induced him had it seemed desirable and expedient, or to his interest, to do the exact contrary. And if the fairest of the fruit be sin, shall we venture to say there is goodness in the root? Men love certain demonstrations of goodness which are well accepted

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in society, and they love some sins for the same reason: this is not to love goodness. They love some features of a holy character that commend themselves to their natural taste, but they hate others that are equally beautiful in the sight of God; this is not to love holiness. The natural man does not love either. When he beheld the only perfect personification of them in One "made in the likeness of men," there was "no beauty in Him that they should desire Him;" and when he sees the nearest assimilation to it that is to be found among men, he does not like it still. "If ye were of the world," our Saviour says, "the world would love its own:" not for their goodness—"but because I have chosen you out of the world, therefore the world hateth you:" not for their unworthiness—"Whom God chooseth, he also sanctifieth," and these are they whom the world does not love.

Man's notions of goodness are not derived from the Scripture; they do not in many respects coincide with it: so that while they cherish in themselves, and admire in others, something they take for virtue, it is not the righteousness of God. The world, as distinguished from the people of God, is called in Scripture, "a kingdom, the kingdom of this world," as distinguished from "the kingdom of God." Now, a kingdom has not only a separate king; it has laws, administrations, and customs, distinctively its own. Its judicature takes no cognisance of the transgression of the laws of other nations. A man lives justified and

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free, if only his conduct be conformed to the legislative code under which he lives. How true is this of the kingdom of this world as alienated from the government of God! It has its right and wrong, its good and evil, and does not inquire, and does not care, whether they are in conformity with the divine law. They may agree, or they may not; for the most part they do not; it does not signify, for it is not by this that any man's goodness is tried before the world's tribunal: and till grace has changed his heart, and transferred his allegiance, it is not by this that any man tries his own. What wonder if he stand justified and approved before himself and the world, while before God he stands utterly condemned? The word of God is not his rule of life.

(To be continued.)



BIBLICAL WORDS AND PHRASES IN COMMON USE.

DARKNESS. This word is often unscripturally used in speaking of the state of other Christians. In the Bible it denotes the present condition of the unsaved (Eph. v. 8, 1 Pet. ii. 9, &c), and the eternal condition of the lost (Matt. viii. 12, 2 Pet. ii. 17, Jude 13, &c). It is a state out of which we are brought when we believe in Christ. God is light, and in Him is no darkness at all. Satan and his angels are the rulers of the darkness of this world, and "his kingdom is full of darkness" (See **LIGHT**).

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DEAD to Sin, to the Law, to the World. We are dead to all of these in Christ (Rom. vi., vii., Gal. vi.); He not only having died *for us*, but we *with Him*. *Sin*, however, still in us (1 John i.), but we are to reckon it dead as an evil thing. The *law* has no longer any terrors for us, nor is it our rule of life, though we shall fulfil it if we walk in love. As to the *world* we have absolutely done with it as being *of it*. We are *in it*, but not *of it*. By the world is meant that of which Satan is the prince and god, not nature in any sense.

DEACONS. These are first appointed in Acts vi., and spoken of in Phil. i. 1; 1 Tim. iii. 2-8, &c. They were men of consistent character and life, who held locally the office of relieving and distributing the alms, and other minor services for the assembly.

DEBTS, Paid. A common, but hardly accurate, illustration of the death of Christ. Sin, correctly speaking, is no debt the creature owes to God. Love, obedience, righteousness, truth, are duties or debts a creature owes. The failure in these duties is sin, and the penalty of sin is death and the judgment of God. Now our debts are forgiven, not paid. Strictly speaking, Christ did not pay the sinner's debt of love and obedience to God; as a perfect man He rendered due obedience, but not *for us*. For us He paid the penalty attaching to sin, nay, more, He was made sin, *i.e.*, took the debtor's (the sinner's) place; and justified him, not by paying his debts, but by fully bearing every penalty attached to the non-payment of them. Hence, God can now righteously *forgive us* our debts.

DEFILEMENT. Whatever does not suit the presence and holiness of God. In the Old Testament, when the presence of God was in the holiest, and sanctified the camp, the accidental touching of a dead body caused defilement and exclusion. In the New, "the thought of foolishness is sin," and a "root of bitterness" defiles many. The remedy for the defilement constantly contracted by a careless or sinful walk, is the washing of water by the

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word (see Numbers xix. and John xiii.), causing one to feel sorrow for the evil, and to judge it; and upon confession (1 John i.) communion is restored.

DEVOTION. Generally spoken of in reference to God or Christ, and not only implies true love to His person, but love of such a character that it lavishes all it has on its object, as Mary in John xii. lavished her money on the Lord, and lays her "glory" (hair) at His feet. Practically, this love to Christ shows itself (now that He is gone) in care for His people.

DISCIPLE. One taught by Christ; hence a follower of Christ; what this involves, may be seen in Luke xiv. 26, 27, 33, &c.

DISCIPLINE. The schooling or teaching of disciples by the Lord in trial, adversity, &c., also the judgment of evil by the church in "putting away wicked persons, &c." (See 1 Cor. v.)

DIVINE GROUND. An expression often wrongly used, and not found in Scripture. It generally means a ground or basis of action founded on the Word of God.

DIVISIONS. These generally mean "among Christians." They are spoken of in Rom. xvi. 17, 1 Cor. iii. 3 and enumerated among the works of the flesh in Gal. v. 20 (seditions). Also spoken of under another word in 1 Cor. i. 10, xi. 18, xii. 25 (schism). By their occurrence thus early in the Church's history we have the divine judgment of them as evil, and contrary to the unity of the body of Christ.

DOCTRINE.—Teaching. *False doctrine* is teaching that which is contrary to Scripture.

DOOR. In John x., Christ enters by the door (the appointed Jewish way) into the Jewish sheepfold, but afterwards Jesus Himself becomes the only door, or entrance, into life. There is no such thing in the present day as knocking at this door, for it is always open. It *will* be shut, and then it will not be re-opened (Luke xiii.

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25). *An open door* means a way opened up by God for His service in any particular place.

DYING OF JESUS. An expression found in 2 Cor. iv. 10, meaning the death of Jesus. It has been thought the peculiar word used might mean the way in which the spirit of the Lord was dead to, or utterly apart from, all that is of the world during His life, but the context does not seem to favour such a thought.

EARNEST OF THE SPIRIT. (See 2 Cor. v. 5.) The pledge or foretaste of all our heavenly blessings. It is the Spirit that is the earnest, and we are indwelt by Him as the earnest of our inheritance until we reach it.

EGYPT. A type of the world, of which Satan (typified by Pharaoh) is the prince. We are delivered from it in spirit by the death of Christ (the Red Sea, *not* the passover, which latter is a deliverance from God's judgment, not Satan's power and sphere). As to our bodies we are still in it (as a matter of fact) though not of it, but passing through it as pilgrims to Canaan.

ELECTION. The divine choice of God's people from before the foundation of the world (See **ARMINIAN** and **CALVINIST**). A precious truth for the children of God, but forming no part of the gospel to sinners (see Eph. i.).

EPHESIAN TRUTH. An expression somewhat vaguely used, generally meaning the peculiarly rich and full unfolding of the believer's place in Christ, and of the mystery of the Church, the one body of Christ.

EVANGELIST. Not merely a preacher of the gospel, but one whose whole life is spent in this; not stationed in any particular place, but moving from place to place as guided by the Spirit.

EVANGELICAL. This term is used, besides its party application, to mean simple gospel truth, especially as opposed to ritualism and to rationalism.

NOTES FOR YOUNG BIBLE STUDENTS.

Genesis iii.

ii. 25. "Naked"—Clothes are the ensign of the fall and shame. It is as great folly to be proud of them, as for a beggar to be proud of his rags, or a thief of the halter.

iii. 1. "Subtle"—This word may mean "familiar." "Yea hath" is as the continuation of some conversation. This friendship is put an end to in verse 15.

iii. 3. Eve added to God's words here, see Prov. xxx. 6.

iii. 4. Satan had cast an imputation on God's goodness in verse 1, but here he gives Him the lie. Eve ought immediately to have left him. Satan also imputes low motives (envy) to God, such as moved him to blight the happiness of the human race.

iii. 5. "As gods"—lit. as one of us, *i.e.*, the angels of God.

iii. 6. Man is composed of body, soul, and spirit. These three successively yielded to Satan's artifices. The body—good for food; the soul or emotions—pleasant to the eyes; the spirit or intellect—desired to make one wise. This verse shows that Eve now thoroughly doubted God's love, and believed what the devil told her. "Good for food," *lust of the flesh*; "pleasant to the eyes" *lust of the eyes*; "to be desired to make one wise," *pride of life* (see 1 John ii. 16).

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“*Saw*” the eyes; “*desired*” the heart; “*took*” the hands. This is the order for good or for evil, the object enters by the eyes or ears, it affects the heart or desires, and these move the hands or feet for the attainment of this object, thus:—Lot beheld, chose, pitched (Gen. xiii. 10-12); Job, mine eyes, my heart, my step (Job xxxi. 7); Bartimeus saw, glorified, loved, and followed (Luke xviii.); one thing, now *I see* (John ix.); one thing is needful (Luke xii.)—condition of heart; one thing *I do* (Phil. iii.). Prodigal son, “give me the portion,” his heart gone; “not many days after,” his feet follow. The temptation of the Lord was of the same three characters as this; the stones being made into bread, being the lust of the flesh; the sight of all the kingdom, the lust of the eyes; and the casting Himself down from the pinnacle, the pride of life.

“And he did eat,” out of love to Eve, not being deceived (see 1 Tim. ii.).

Man here got in addition to the body, soul and spirit of which he was composed in innocence, an evil heart, the flesh, or carnal mind which is enmity to God (Rom. viii).



PEACE AND POWER.—“Ye in me” is *peace*; “I in you” is *power*.

LET US.—Draw near within the holiest, hold fast our profession, consider one another, lay aside every weight, run with patience, go forth without the camp, and offer up spiritual sacrifices. Heb. x., xii., xii.

PEACE WITH GOD.



ONE Lord's day, I heard a discourse from the words of John to his two disciples, "Behold the Lamb of God," and from the words of Jesus to Phillip, "Follow me." During the whole time I was much concerned and troubled because I felt convinced that the speaker followed Christ in a nearer manner and spirit than I did. How I longed to know as much of the loving heart of Christ as he did. There was a sad want in my heart which I longed to have satisfied. In fact, I had no real peace with God. I came home, and went to my room, no other person was in the house, and prayed and cried to the Lord to take all the sin out of my heart; and the more I prayed, the more I felt the sin; I besought the Lord to take it all away, still it was there.

After long struggling, I arose, and thought it was all hopeless, I should always be plagued with this sin of pride and unbelief, and it would always keep me from being holy as I longed to be. Quite unwittingly I opened the "Pilgrim's Progress" at the place where Hopeful is telling Christian how he found peace; and when reading the words, "He ever liveth to make intercession for us," a light came upon the words. I could see that Christ was in heaven for me; that I never could be sinless in myself, but that I was accepted in all His per-

fection. "As He is, so are we in this world." All the beautiful doctrines of election, redemption, and divine righteousness, passed through my mind in succession. I *knew* that I should live with Christ. I *knew* that God had given me His righteousness to cover my nakedness. And I stood there all alone before God, and looking by faith which He had given me, right up to His throne, sang that hymn which seemed to speak my joy—

"Jesus, the Lord, our righteousness."

Oh, that all God's children could know the blessedness of entering into this joy! Their peace would flow like a river. They would have no fear but that of grieving His holy Spirit. They would never be alone. His Spirit dwelling in them would bring precious thoughts and words of Christ into their hearts. When they awoke they would be still with Him. He would be to them a Guide, a Comforter; their "shield and exceeding great reward."



OUR NOTE-BOOK.

A CORRESPONDENT finds great hindrance from wandering thoughts at the Lord's Supper, and wishes to know if these would be included in the "unworthily" of 1 Cor. xi: 27; also what is the remedy for them. We are sure that many suffer in the same way besides our friend for Satan seems to take a special delight in filling our minds on the most solemn occasions with idle and frivolous thoughts of every description. The remedy, doubtless, is to have the heart fully engaged with the object before us: Practically the

best way when we feel we are liable to these trying hindrances is to "watch and pray." Watch our minds, and the moment we discover them wandering off, recall them to what is before the heart, and cry to the Lord to keep them from wandering again. It is indeed sadly humiliating, and shows us what wretched creatures we are to find practically that our minds are far more given to wandering off to the world when with the Lord, than to wandering off to the Lord when shopping or in business. We could hardly however say, that one who was thus hindered did not discern the body and blood of the Lord, which is the meaning of "unworthily." The great point is to know that I am at the Supper, *to remember the Lord in His death*, and to seek to concentrate the mind and thoughts on *this*, not merely on praising Him in a general way.

In reference to "woman's place in the Church" (see Note-book, July), our friend writes further, "Is there no definite place for women in the Church?" As regards public service, we think not; as regards corporate worship, certainly; also in prayer and praise women join, though they do not lead. The following description of woman's place by a well-known writer is so beautiful, that we give it entire: "The activity of public service, that which may be called 'work,' belongs naturally to men (all that appertains to what is termed ministry), although women share a very precious activity in private. But there is another side of Christian life, which is particularly theirs; and that is a personal and loving devotedness to Christ. It is a woman who anointed the Lord, while the disciples murmured; women who were at the cross, when all except John had forsaken Him; women who came to the sepulchre, and who were sent to announce the truth to the apostles, who had gone after all to their own home; women who ministered to the Lord's need. And, indeed, we may go further. Devotedness in service is perhaps the part of man; but the instinct of affection, that which enters more intimately into Christ's

position, and is thus more immediately in connection with His feelings, in closer communion with the sufferings of His heart—this is the part of woman, assuredly a happy part.”

“The activity of service for Christ puts man a little out of this position, at least if the Christian is not watchful. Everything has, however, its place. I speak of that which is *characteristic*; for there are women who have served much, and men who have felt much. Note also here, what I believe I have remarked, that this clinging of heart to Jesus is the position where the communications of true knowledge are received. The first full gospel is announced to the poor woman that is a sinner, who washed His feet; the embalming for His death to Mary; our highest position to Mary Magdalene; the communion Peter desired, to John, who was in His bosom.



DEUTERONOMY.

IN this book the Israelites are regarded as in Canaan, not in the wilderness. It may be thus divided: (1) Summary of past history and privileges, i.-iv. 40. (2) Summary of laws, moral, civil, and ceremonial, iv. 40-xxvi. (3) Directions to be used after crossing Jordan, xxvii, xxviii. (4) Exhortations to obedience, xxix, xxx. (5) Narration of subsequent events, xxxi., xxxii. (6) Benediction of Moses, xxxiii. (7). His death, xxxiv. Notice all our Lord's quotations from this book (as being *the* book for the direction of a godly Israelite in the land), the seven sorts of idols and

seven characteristics of an idol in iv. 16-18, and iv. 28;—the feasts, (xvi.) redemption, worship, glory, passover, pentecost and tabernacles; the difference between *coming into*, *possessing*, and *dwelling in* Canaan (our heavenly position in Christ). xxvi.; God's *work* is perfect xxxii. 4; His *way* is perfect (Ps. xviii. 30); His *will* is perfect (Rom xii. 2); Jehovah's portion (Deut. xxxii. 9); the believer's portion (Ps. lxxiii. 26); the sinner's portion (Ps. xi. 6). This book is no mere repetition of the law as its name would imply, but very solemn and special instruction and exhortation for the second generation that had risen up in their fathers' stead (who had broken the law), and of whom it yet remained to be seen whether they would walk in God's ways or no.



THE BIBLE CLASS.

Q. 127. Will "the great multitude" of Rev. vii. 9, be composed of present saints, or of those who are faithful during "the great tribulation?"

R. C. G.

A. The "great multitude" is the company of saved Gentiles, a body similar to the "sheep" of Matt. xxv. The "present saints" are symbolised in Rev. by the "elders" (ver. 13), who are twenty-four in number (chap. iv.), and are in no way to be confounded with this "great multitude." Verse 14 should be read, "Come out of *the* great tribulation."

Q. 128. (1) Were there two men possessed with devils in Luke viii. 26-30, as it says in Matt. viii. 28? (2) Please give *each* instance of the children of Israel breaking *each* of the ten commandments. (3) Why is it called "the *last* trump" in 1 Cor. xv. 52? E. B.

A. (1) Yes. One may have been so much more remarkable a case than the other that Luke only mentions one. (2) The answer to this would alas! be far too voluminous for our columns. If you are referring in your question to the notes on "Exodus," in May number, you will see that there it only asks those who are reading that book to trace out *one* instance. If there is any commandment that you cannot find once broken, we shall be glad to help you. (3) The last trump is a military allusion to the last of a series of signals for troops to set out on the march.

Q. 129. Please explain Mark xiii. 32, "Neither the Son." S. G.

A. The Lord speaks here as the Servant-Prophet, who only knew what he was told.

Q. 130. Would you kindly explain latter part of Acts xiv. 22? Who are the "we," what is the tribulation, and kingdom of God spoken of?

J. S.

A. The "we" are the Christians whom Paul addressed; the "tribulation" is the trial and persecution they would have to endure; the "kingdom of God" is where God is supreme, and universally loved and owned, *morally* now in the hearts of those who are His own, but *literally* in heaven, or in the millennial reign on earth. The whole expression is not unlike that of the Lord's in Matt. xi. 12, but much simpler in its wording, the reason being that Jesus addressed the multitude, and therefore spoke in parables, that those who had ears to hear might hear, whereas Paul, speaking to Christians only, could speak plainly.

Q. 131. Please explain latter part of John i. 42.

A. F. Y.

A. Jesus here displays His supreme authority, in His right to bestow names. Simon was called Peter (a stone), or Cephas, to show his stedfastness, his endurance, his firmness, as well as to point out that he was to be a stone in the glorious building founded on the rock (Matt. xvi.)

Q. 132. What do you think of Judas Iscariot—Matt. x.? If a true follower of Christ, he must have fallen; if not, could he, a child of darkness, be used to proclaim light?

F. B. W.

A. We believe from Acts i. 25, and other Scriptures, that Judas was an unregenerate man, who (verse 17) was numbered with the apostles, and obtained a part of their ministry. God can use whom He pleases as His instruments. We believe it was the very fact that one who had now so openly shown his character, should have been sent forth as a messenger of the Lord's, which caused Jesus in John xiii. 21 to groan in spirit. The case of Judas affords a solemn example, that the nearest outward position to Christ is no guarantee for a change of heart.

Q. 133. Why does it say in Matt. xxvi. 45, 46, "Sleep on now," and immediately afterwards, "Rise, let us be going?"

A. M. C.

A. As far as sharing His sorrows and praying with Him, they could now sleep, for Jesus had taken the cup from His Father's hand, and their opportunity was gone for ever. Nevertheless, His care of them had not gone, and hence for their sakes, He says, on perceiving indications of the approach of the crowd, "Rise, let us be going."

Q. 134. Kindly explain Job ii. 1. I. H. W.

A. The sons of God here undoubtedly refers to the angels, waiting for their commands. Amongst these Satan presents himself according to Rev. xii. 10. The character of Satan

as "the accuser of the brethren" gives a very special meaning to that of our Lord as "the Advocate."

Q. 135. Please explain James i. 26. Does it apply to professors only? J. C.

A. James treats of profession, and of a man amongst men, not before God. A profession may be true or vain. In the case of a man professing to be religious, and yet with an unbridled licence of tongue, we are to judge by his fruits that his profession is vain.

Q. 136. Why is God's righteousness said to be by faith of Jesus Christ, and not "*in Him*," in Rom. iii. 22? J. H. S.

A. The expression "of Christ Jesus" is found in several places; as Gal. ii. 20; Eph. iii. 12; and means exactly the same as faith *in* Christ Jesus, though certainly more difficult and obscure to our English ears.

Q. 137. If Caleb was a Gentile, please explain Numb. xiii. 6, and xxxiv. 19. E. S. M.

A. Both these Scriptures show that Caleb and his family were incorporated in, and formed a part of the tribe of Judah, as we pointed out in the note in the June number. The numerous other passages referred to show that his family were originally Kenezites or Kenizzites.

Q. 138. What is the difference between supplication, prayer, and intercession, in 1 Tim. ii. 1? F. B.

A. The first word means a simple request, here addressed to God, but not always so (2 Cor. x. 2, "beseech"). The second is prayer proper, always addressed to God. The third is a special word, and signifies personal and confiding intercourse with God, as one able to approach Him, like Abraham's, for Sodom. The three would thus respectively mean: (1) earnest entreaty, (2) made to God, (3) because we are in a place of special nearness to Him.

CONVERSATIONS ABOUT OUR
DIFFICULTIES—IX

C.—But you talk, *B.*, as though to be occupied with Christ, rather than with oneself, or outward objects, were an attainment very easily arrived at. And I do not find it so. It is my nature to be taken up very much with people and things around. And I must think about the people and things I have to do with. How can I help it?

D.—My dear *C.*, I think you are confusing two things, namely, thinking about people and things around you, and having them as the object of your heart. The Lord Jesus thought of all around Him. He cared for their smallest wants, and He loved His own with a far deeper and tenderer love than ours. But His Father was the object of His heart, and it was to carry out His will with regard to all, that He spoke and acted all day and every day. I am sure that if Christ filled your heart, you would find even a deeper and truer interest in those around you. Some who are now uninteresting to you, would have a new place in your heart, because of the love with which Christ loves them. Others would be to you the lost sheep whom Christ is seeking. Just as when we see with our natural eyes, it is the light of the sun that we see reflected from every object, so with Christ in your heart and mind, you would see His mind with regard to all around. And when you have a spare moment to be alone with Him, you

would certainly not wish that it could be spent in playing at a game, or listening to a song. But all this is not an "attainment," as you spoke of it just now. It is the great work which God the Holy Ghost does in the one in whom He dwells. It is the nature, not the attainment of the new man, and the old man never attains to it.

E.—Still I think we may say there are means which the Spirit of God uses, to reveal Christ to us and to keep us occupied with Him.

D.—No doubt. And if we neglect the means, we have ourselves to blame.

A.—What do you call the means? Do you mean prayer and worship?

D.—Yes; also diligent study of the word of God; intercourse with His people, and hearing as we have opportunity the teachers and pastors He has sent us. How little do we any of us really study the word of God! My dear *C.*, will you undertake to look through the book of Proverbs, there to see what God has said of the diligent? You believe that Christ has saved you. But you have not yet the enjoyment of Himself. It is for this reason that you do not long that every moment of your time should be for Him. There are many like you, many, who have life in their souls, but who have no idea of what the treasure is that God has given them. One hour daily of real, prayerful study of the word of God, would make all the difference to them. You may not always be able to find one uninterrupted hour. But we seldom hear of the difficulty of finding an

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hour for practising music, or reading a book we care for. May the Lord grant to each one of us such a longing after Christ, that we may esteem Him more than our necessary food, and we shall then find our difficulties melt away, like snow in the sunshine, and we shall only desire to have more time for Him, more and more of the enjoyment of Himself, till the time comes when we shall see Him as He is.

E.—I think there was one difficulty, with which one of us started, to which we might go back for a moment. It was you, I think, *C.*, who spoke about the case of doing things only to please others: for example, practising and singing songs to amuse your brothers. The whole question of our intercourse with our family, if not Christians, is no doubt a difficult one, and perhaps in what we have been saying we have rather overlooked it.

D.—Do you not think that, the more we ourselves are truly and richly filled with Christ, the less that difficulty also becomes? First, true to Him. All else must give way to His own claims. Then, with regard to others, we shall have *His* mind. We shall represent Him to those around. He was not here to amuse, but to seek and to save. We have plenty of neglected opportunities of denying ourselves for real service to others. And surely in such a thing as music and singing, we have a great opportunity of telling of Him, and in a way which many will bear, who would not bear a conversation on the subject. If we have yielded up ourselves to Him, we have yielded

up our voices too. And we may look to Him to bless to others the use we make of them, and of all else. May the Lord give us each His mind and grace to walk in it!

E.—How much better the world often understands whole heartedness than we do! I have been struck with the verse in Jeremiah (vii. 18) “The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven.” The whole family—father, mother, and children—all working together with one consent, even those who could do no more than pick up sticks, doing at least that for the idol of their hearts! Could we but find a family thus devoted to Christ, even the smallest child would not be at a loss for an employment, and the oldest and wisest would not find the day long enough for His service.

B.—But is the difficulty much greater when a young believer has to stand alone, as it so often happens in an ungodly household? It is then very often a question how far we can conform to the wishes of others, and yet be true to the Lord.

E.—Quite so, and surely it is only just in proportion as our hearts are jealous for His glory and His interests, that we can see the way in which we should walk.

D.—The love of God, shed abroad in our hearts by the Holy Ghost, is after all the only one key to every difficulty.

A.—But is it not a question of knowledge and intelligence too?

D.—No doubt. But there is no knowledge and intelligence like that which love gives us. The eye that cannot but gaze upon Christ will be guided by His eye. But the heart where love has grown cold will wait for a command, and alas! very often be glad not to get one. I may raise a thousand difficulties by thinking “If I do this, so and so will be offended or stumbled.” If I were looking at Christ, I should be thinking, “Will *He* be pleased?” And if I know He will, I can trust Him for the rest; even though a thousand people should be offended, I should know that not one can be really stumbled by my obedience to the wishes of His heart. But we need faith for every step of the way, and where faith is, it shall be to us according to our faith. All your work and even your play with Alfred, dear *A.*, will become a work of faith, and labour of love, when you are filled with the mind of Christ about him, when you not only understand the desires of Christ for him, but when your desires are one with those of Christ. And you will be none the less but all the more interested in him, in proportion as it is so.

E.—I think our talks will not have been in vain if we are each and all stirred up to a deeper longing after the mind and heart of Christ, and surely we shall have this longing wrought in our hearts if we only use all the means which God has given us for learning more of Him. We know that all is

of grace, but where grace is we shall welcome such words as those of Prov. ii. 3, 4, and 5; and when our first and chief occupation is the knowledge of Himself, all else will find its right place, and by the power of the Holy Ghost we shall be to the glory of His grace, in our common working days down here.



THE BASKET.

1 THESS. 1-10.—Contains Christ's sweetest name, highest title, greatest work, His manhood, His Godhead, His death, resurrection, ascension, and coming glory.

THEN AND NOW.—One looks at the example of Christ, at the course of the Apostle, at the simple statements of the effects of the principles of the gospel and then one looks round on those who admit, and glory in admitting, that there is no lower standard than the Scriptures, of what a Christian should be in standing and privilege, in hope and in walk, and the survey brings home a kind of aching into the soul, and a chill upon the heart at the thought of what once *was*, and what now *is*, the effect of the same unaltered truth.

THE BIBLE, THE RULE OF LIFE,

(Continued.)

BUT the word of God was the only rule of life to our Lord Jesus Christ. We might have expected it to be otherwise. One with the Father, sharer in His counsels from the beginning, knowing in all things His mind and will, the Son could have no occasion for the written law. His own wisdom and holiness were His sufficient rule. But it be, came Him, in taking upon Him the nature of man to fulfil all righteousness, not after the secret counsels of His omniscience, but according to the rule laid down for us. It was not the least part of His humiliation, that He who was the Lawgiver of the universe, the eternal Arbitrator of right and wrong, Himself learned obedience to a strict rule, and condescended to refer to its decisions every action of His life. And not the least proof of man's unlikeness to Him is that spirit of insubmission which revolts against all authority: as if every restraint upon action or opinion were degrading to a thinking being, an encroachment on his independence. It is extremely important that we study our Lord's character in this respect; for it is a point on which we make great mistakes. The only man capable of judging for himself, beyond the possibility of error, was the man Christ Jesus: and yet it is apparent that He never did judge for Him-

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self, in any instance, irrespectively of God's revealed word. I say His revealed word, the letter of His law; for I recollect no instance in which Christ appeals to the secret purposes of God in explanation of His conduct, perfectly as they must have been known to Him. He did, indeed, in His character of prophet and teacher, become Himself the revealer of God's will to man, the propounder of the things that were to come: but to explain and justify His words and actions, "It has been written" is the only argument I find Him to have used. Painfully foreboding the defection of His companions, Jesus does not appeal to His divine prescience for the fact, but to the fore-written word of God, "For it is written, I will smite the shepherd, and the sheep shall be scattered."* When about to go up to Jerusalem for the consummation of His work, He does not say, "To accomplish what was decreed in the counsels of the eternal Three before the world began," but simply, "That all things written by the prophets concerning the Son of man shall be accomplished."† When with judicial violence He drove the money-changers from the temple, He adduces the written word alone for His authority, not His own right as Lord and master of the temple: "It is written, My house shall be called the house of prayer."‡ Again, when His disciples are impeached for the transgression of the Sabbath-day, He, the only good, the only perfect, the one Example, stooped to defend them on the example of another recorded in Holy Writ, "Hast thou not

* Mark, xiv. 27. † Luke, xviii. 31. ‡ Mark. xi. 17.

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heard what David did?" &c. When practical questions were proposed for His decision, His answer was still, "How readest thou? What say the Scriptures?" Then came the hour of temptation! With what weapons did the Son of God defend Himself against the assaults of Satan? Not with appeals to what the adversary might well have understood, His own eternal Godhead, the immutable purpose of His Deity, and His omniscient penetration into the base design. He answers with nothing but the plain word of God, "It is written," as if that were His only guide.

I have said, that as prophet and teacher He was Himself the revealer of God's will to man: but examining His words more closely, I perceive that even in these characters Jesus rather expounded the word than added to it, rather elucidated former prophecies than uttered new ones. For in presenting Himself as teacher of the people,* the whole of His discourse is an exposition of the scripture; and in assuming the character of prophet,† to make known the things that were to come, it is by no new prediction, but simply this. "For these be the days of vengeance, that all things which are written may be fulfilled." And what appears to me still more remarkable, in His last interview with His disciples when about to return to His Father; He might have disclosed to them the state of the departed, the secrets of the grave, and the Hades He had visited. In the plenitude of recent experience, how likely that He should drop, at parting,

* Luke, iv. 17.

† Luke, xxi.

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some intimation of the things unseen, beyond what is given to other men to know! And yet He did not: all He did was this, "He opened their understanding, that they might understand the scriptures."

Two wonders fill the mind in the contemplation of these things. That He, the source of all wisdom and knowledge, the originator of all law, and the root of all authority, should submit Himself to the decision of a written rule: that man so ignorant, so fallible, so perverted, should think it significant of intellectual greatness, to subject that very rule to his own judgment and experience. This is done continually: so continually, so habitually, that, as in all things to which we are habituated, we are often unconscious of the process. But every man may perceive, if he will but examine his own mind, to what extent he daily abrogates the written word to substitute his own ideas in its stead, and justifies himself in doing so. Let the upright candid man, formed on the best model of this world's excellence, place himself for a moment by the side of this picture, and by the light of his own consciousness compare himself with this divine Example. His spirit, when he rises, is full of the "*why*" and the "*what*" and the "*wherewithal*"—business, possessions, pleasures, this world's past, and this world's future. For a few minutes, if he can, he forces these things from his thoughts, that he may turn them to God in prayer, perhaps in the reading of His word. But these are invited guests, the others are the inmates of his bosom.

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And if in that sacred word he reads, "Seek first the kingdom of God and his righteousness;" "labour not for the meat that perisheth," &c, conviction does not seize his mind, that he is in a forbidden state, a state of reprehension. He does not fall down before God, and say, "My soul cleaveth to the dust: quicken thou me in thy way." He sees nothing more reasonable than that his mind should be thus occupied with the things that immediately concern him—nothing more important than to answer the demands of this life. The word of God says otherwise, and condemns those who have not God in all their thoughts. But this is mere enthusiasm to him; it is even better to fulfil his practical and social duties. And notwithstanding what he has been reading, he goes forth with a peaceful conscience, and erected brow, as if he had nothing to be ashamed of before God or man. The word of God is not the rule by which he judges of his state.

Is it that to which he forms his conduct? His morning business—that is conformed to the common rules of business, with frequent disguises, frequent evasions of the truth, frequent transgressions of God's commandments. His evening pleasures—they are made up of the proscribed pomps and vanities of a wicked world, enjoyed in the company of the ungodly, and often promoted by other's sins, if not his own. If it were said to such an one, "Your statements are not correct, your transactions are not just," he would admit it; but it is the custom, it cannot be dispensed with. "Those

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people you passed your time with are profane and ungodly:" it is true; but they are such company as becomes my station. "The wasteful excess of your banqueting is a perversion of God's gifts:" it is so; but it is the habit of polite society. "That theatre, that race, those games of chance—the zest in all of them is the excitement of ungodly passions; they draw thousands into sin and misery, and lead them to perdition:" it may be so; but they are rational amusements notwithstanding. Take, then, the holy Volume in your hand, and from its hallowed pages read, "Be not conformed to this world;" "Come out from among them and be ye separate, and touch not the unclean thing;" "Know ye not that the friendship of the world is enmity with God?" "Be ye not therefore partakers with them; for the fruit of the Spirit (light) is in all righteousness and truth, proving what is acceptable unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them." "Come out from her, my people, that you be not partakers of her sins, and that ye receive not of her plagues." Does he shrink before this judgment of the written word, and say, "Behold, I have sinned?" No: he smiles at such precision; it is very well for those that think so; a little pharisaical, however, and withal ostentatious; and he raises his head the higher, in conscious freedom from such narrowing prejudice. The word of God is not the rule by which he judges of his actions.

(To be continued.)

A CURE FOR PRIDE.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves . . . Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient^t unto death, even the death of the cross.”—Phil. ii. 3-8.



THE cure for pride, to be effectual, must not only take away proud actions and ways, proud words and looks, but proud *thoughts* and *feelings*. It must, in short, change not only a man's actions, his words and ways, but his spirit. And it is the spirit that the apostle speaks of here. He does not say, “Let nothing be done that is contentious or vainglorious,” that is, *actions* of such a nature; neither does he say, “Let nothing contentious or vainglorious be *said* ;” that is, proud *words*, but “Let nothing be done *through* strife or vainglory ;” that is, in such a *spirit*. This cuts very deeply. A Philippian Christian might put a handsome sum in the money box, or give large gifts to the poor, or even be foremost in the ministry through a vainglorious spirit; or he might, on the other hand, be zealous for the truth from a mere spirit of contention. It was, therefore, to reach the evil springs

of action which might outwardly look fair enough that the apostle thus wrote.

Pride runs in man's blood, and exists in some shape or other in the heart of every human being. It is the last sin to be practically subdued,

“The subtlest serpent with the loftiest crest.”

Where it is cast out as worldly pride and ambition it may still flourish “as an angel of light,” as spiritual pride. The only spirit that is free from pride is the spirit of Christ. The apostle's words in verse 3 are strikingly like those of our Lord in Matt. xi. 29. Both speak of “lowliness of *mind*” or of heart; not the outward appearance, but the inward reality. When Paul speaks of the way to get this humble spirit he bids us study Christ, and when the Lord Himself teaches us the same lesson He tells us to “learn of *Him*.” *What* we are to learn and to observe is His mind, His spirit, as detailed in the verses that follow.

And now observe before the apostle speaks of what Christ *became*, he tells us what He *was*; before speaking of His humiliation, he touches on His glories; and in this lies the secret of the cure for pride.

Telling a man to be humble does not humble him or take away his ambition. The first thing for a Christian to learn is what he *is* in Christ before he learns how he has to *become* like Christ.

I have observed that it is not those who are highest in rank who are most ambitious. There is a height, indeed, in which ambition is not even possible, there being nothing higher to strive after.

What ambition is possible for one who is already at the top of the ladder, and that by birth and not by effort. Take the Prince of Wales—is it the object of his life to be a successful merchant, a rising politician, or an accomplished soldier? The lower we go in the scale the more scope there is for ambition. Thus Adam could esteem it an object of plunder to be as God. Christ could not, from the simple fact that He was God. Let us apply this. A Christian is a child of the almighty God, he is an heir of His eternal glory, he is a joint heir with His only begotten Son, he is a part of Christ, loved with an infinite love, ministered to by angels; he has access into the holiest, can call God Father, and knows no fear or dread on approaching Him, before whom the angels veil their faces. He *is* blessed with all spiritual blessings, and is raised higher than angel or archangel.

When he *realises* this, that is, has the mind of verse 6 (as far as it is applicable to him), what worldly ambition is possible? Let the potsherd of earth strive among themselves for the petty objects of their ambition, the child of God is raised in faith above them all.

I remember some time ago when staying in a wild part of the country, standing on the top of one of the little hills by the roadside, and thinking myself greatly raised above my friends who were standing at its base. But shortly after when I ascended a high mountain close by and looked down on the white road and the little green hills by its side, I could not see the slightest

difference in their height, nor could I possibly have told if I had seen one man on the road and another on the top of the loftiest of them, which was on the higher ground. Thus it is, as to worldly ambition, for the Christian who knows what he is in Christ. There was a time when he was as eager as any, scrambling up the little hills of this world's ambition, for money, for position, for glory or fame, or what not; but now he has been raised so far, so very far, above it all that such objects are neither possible nor desired. One with the highest in the heavens he can afford to take his place with the lowest on the earth, knowing that however low he goes, his Master went lower.

This, then, is a radical cure for worldly pride, for observe all this is made known to me now by the Spirit, not to puff me up with spiritual pride (which is still worse). That is impossible if I know that I have nothing in or of myself, but all in and from Christ; but all this is taught me first, to exclude from my heart every sort of earthly ambition; and, secondly, to enable me fully to enjoy and follow the lowly path of Christ described in the remaining verses. Let the soul get fully established in its wonderful place in Christ and really occupied with Him, and then it is in a condition to understand and appreciate His path down here. Let the Christian learn he is heir not like all other men *to get*, but like His Master, *to give*. May the Lord make us practically more "meek and lowly in heart" through the knowledge of Himself and of our place in Him.

“LIKE UNTO HIS GLORIOUS BODY.”

Phil. iii. 20, 21.

WE shall be like Him, perfectly like Him—spirit, soul, body. In one moment, in a twinkling of an eye, it will be all done; this body of our humiliation will be put off, and the “glorious body” put on. The hands so often used to please ourselves, the feet that have walked so long in Satan’s paths and strayed so often from the right one, the eyes that have been so led away by the world’s glitter, and above all, the tongue that has grieved the One we love so often, shall all be laid aside for ever, and we shall stand complete in the image of our Lord; every sense, every faculty for ever devoted to His service. We bless the grace that displays its glory even in this earthen vessel, we value the light whose beams shine through the broken pitcher, but then grace and glory will shine in their own sphere, and through a body fitted for their display.

How many poor sightless ones are waiting for that “glorious body” in which their first look will be at Christ. How many dumb are waiting for that day to unloose their tongues. How many halt and lame are longing to leap and praise God. How many beds of suffering will then be

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emptied for ever, as the poor tired one puts on that body that will never shed a tear, or feel a pain.

Our bodies will not only be glorious and perfect, but above all, they will be *like Christ's*. If we are all like Him, we must be all like one another. And yet individuality will be preserved; though alike, still individually differing, even as one star from another.

And again, though in the very likeness of Christ we shall be different from Him. I do not mean in the fact that He is still the Creator and we the creatures, but externally, in our bodies. Can you, dear reader, tell in what this difference will consist?

In all things He must have the pre-eminence, yes, even in His body as compared with ours. He alone, of all heaven's radiant throng, will be eternally distinguished by His pierced hands and feet. Yes, He first loved us, and the story of that love engraven on the palms of His hands eternity will not efface. "He was wounded for our transgression, he was bruised for our iniquities." Oh! how this difference will call forth our praises to "the Lamb as it had been slain." I often think that there must be some great reason why the Lord's body should thus be marked to all eternity by the cross, and surely it is to call out in the glory ceaseless songs of praise to Him who loveth us, and has washed us from our sins in His own blood. To Him be glory and dominion for ever and ever. Amen.

AN EPISTLE OF CHRIST.

WE find in the word of God many epistles. Epistles of Paul, of Peter, of John, of James, and of Jude, but none of Christ; unless, indeed, that wonderful little postscript at the end of the Revelation from the Lord Himself can be called one. To find epistles of Christ we must look around. In 2 Cor. iii. 3, the Apostle says of the Corinthians, that they are the epistle of Christ, "Written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Here, doubtless, the believers as a whole in Corinth were regarded as forming the one epistle of Christ. This is a beautiful thought. Every Christian forming, as it were, a continuation of another, and the whole of them by their union, and their mutual love, forming a living message from Christ in glory to ruined man on the earth. For a moment, however, we will look at the Christian individually as an epistle of Christ, for although it is only collectively that you get the expression of Christ in its fulness, each one individually *ought* undoubtedly to be a correct miniature of Jesus as He walked down here. "He that saith he abideth in Him, *ought* himself also so to walk, even as He walked."

The great purpose for which you, my dear

fellow believer, were created, was to be conformed to the image of Christ, in spirit down here, in body and spirit in full perfection hereafter. Now this *is* a matter of attainment, and it *is not*.

It *is* a matter of attainment, inasmuch as practically at our conversion we are not like Christ in our ways, in our thoughts, in our words, but that we gradually grow like Him in exact proportion as we *spend time with Him*. I believe this is the true secret of all Christian development—*time spent with Christ*. It is indeed only as we gaze at Him that we get like Him. We are ever changing. Just as our body does not consist of the same particles at any two given hours, but is ever varying, Just as all around us is ever altering in one way or another, so the spirit of the Christian is ever changing. Either he is growing daily, weekly, more like his Master, more humble in heart, more loving, more obedient ; or he is getting more unlike Christ, more occupied with himself, proud, hard, and worldly.

On the other hand, likeness to Christ *is not* a matter of attainment inasmuch as “as He is, so *are* we in this world.” We are already created anew in Christ Jesus. We have a new nature in every respect like Christ’s, with all His perfections, with all His loveliness, nay, He Himself is our life.

How, then, are we to reconcile this paradox? A simile will help us here. There is an ink frequently used for secret correspondence, with which a letter can be written that leaves no mark upon the paper when dry. Such a letter may be sent to a friend, who on opening it finds apparently nothing but a

sheet of blank paper. If he knows not the secret, he imagines nothing is there, but if he understands what to do, he just holds the paper to the fire, and as the sheet gets warmed, line after line of the writing comes out black and clearly. As long as the paper is warm the writing is legible; as it cools again, the writing disappears.

It is exactly so with the Christian. The writing is all there, every letter; so far, it is *not* a matter of attainment. Not one word, however, can be read without the fire; so far, it *is* a matter of attainment, and of my responsibility. It is only as I keep warm, near to the Lord, in communion daily with Himself, that the wonderful lines He has traced upon me can be seen and known. If I leave Him, if communion is broken, the writing gradually disappears again. I must keep near the fire to be known and read of all men. When I am walking in communion, men can thus take knowledge of me, that I have been with Jesus. We shall always be near Christ in heaven, and we shall always be perfectly like Him then.

Ponder dear reader, this little simile in your heart, and see how true it is, and how it explains that text, "*work out,*" &c., for it is God that *worketh in*. We have to bring out the lines that God has written in. Earnestly do I long and pray that each reader of this little magazine may become more like Christ *now*. Spend more time with Him, and you will surely become more like Him.

BIBLICAL WORDS AND PHRASES IN COMMON USE.

ECCLESIASTICAL. That which is connected with the "ecclesia" or assembly. This word is not Scriptural.

EDIFICATION. The "building up" of believers on their most holy faith. Any teaching or doctrine that has this tendency is to edification. The opposite to this is "destructive" (that which "pulls down").

ELDERS. This word is used in four principal ways; (1) The Jewish elders spoken of throughout the Gospels; (2) Christian elders or bishops (overseers) see Titus i. 5-7; (3) Those advanced in years 1 Pet. v. 5., and (4) the twenty-four enthroned elders of the Revelation, typifying doubtless heavenly saints in their character of the royal priesthood of twenty-four courses (see 1 Chron. xxiv. xxv.)

EPISTLE. A letter. Christians are the "epistle of Christ, known and read of all men."

ETERNAL. By this we understand in its fullest sense not only that which has no end, but which has no beginning, which is "from everlasting to everlasting."

EVERLASTING. The word usually thus translated is connected six times with punishment, once with the sacrifice of Christ, six times with the existence of God and with heaven, and fifty-two times with *eternal* life. There is no Scriptural ground for limiting its meaning in one of these cases more than in another.

EYE, a single. Great stress is laid in Scripture on the direction of the eye. A single eye means an eye wholly directed to and occupied with one object: in Scripture this object is Christ. We get the doctrine in Matt. vi., the practice in Phil. iii. in Paul.

FAILURE. This word is specially used with regard to what is inconsistent or ungodly in a Christian. Whatever is short of the divine standard is failure; which hence includes everything, from foolish thought to a gross sin. The remedy is true confession.

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FAITH, belief. In Scripture belief is, in a testimony, in a person, and thirdly with regard to *what is future* it has the character of trust. To define it simply as trust is erroneous. The word translated "trust" is never used to mean "faith" but "hope." The two words are contrasted in 1 Tim. iv. 10. Believing with the heart does not mean the affections but the man himself believing. Faith in God is no way different as regards the faith from faith in any material fact; the reason that believing God brings eternal life is not on account of anything in the faith, but because our moral nature is so depraved by the fall that to believe truly what God says is a proof of the new birth.

FALL, The. The sin of Adam and Eve in Eden, by which innocence was *for ever* lost. Man became a sinner with a knowledge of good and evil, and a conscience; at the same time he got an evil nature which is enmity against God. In Christ we do not get the state of innocence restored, that is, we do not lose our knowledge of good and evil, but we are created anew in righteousness and true holiness (Eph. iv.) which is a higher state.

FASTING is always connected with prayer; the one being the expression of death to the flesh, taking away all that ministers to it, and the other the expression of dependence on God. It is needless to say the Jewish fasts have nothing to do with the Christian. At the same time Christian fasting is alluded to and even enjoined in connection with prayer (Acts xiii. 2, 5; xiv. 13; 1 Cor. vii. 5; 2 Cor. vi. 5). There are doubtless solemn occasions of earnest prayer and confession when fasting is appropriate.

FEAR OF THE LORD is declared to be wisdom (Job. xxviii. 28.) and the beginning of wisdom (Prov. i. 7). Its meaning may be expressed in the words of Ps. xvi.: "I have set the Lord always before me." It consists in having God before one as the motive and governing principle of life. We get it in Acts ix. 31, as a character of Christian walk. The opposite to it is the fear of man which bringeth a snare. We are exhorted to walk in the fear of the Lord *all the day long*. See also Prov. xix. 23.

NOTES FOR YOUNG BIBLE STUDENTS.

GENESIS iii.

iii. 8. It was the "Lord God" that was walking, not "the voice." This is another of the many incidental proofs that whenever God appeared in the Old Testament it was in a human form.

"Hid themselves among the trees;" an example of right things turned to a wrong use. Trees were made for shelter, but not for hiding places from God. In the same way many right things are abused now. Religion itself is often turned into a hiding place from God.

iii. 13. See iv. 10.

iii. 15. Both "bruisings" fulfilled at the cross.

iii. 20. Adam here changes his wife's name to Eve, in faith of God's promise, thus showing he was a believer (although his name does not appear in Heb. xi.).

iii. 21. God, on His part, clothes Adam and his wife in dresses obtained by the death of another, a figure of the work of Christ.

iii. 18. The thorns and briers were borne by the earth as fruits of the curse for 4,000 years. Jesus on Calvary removed the curse from the earth and wore the crown of thorns on His brow, a pledge of the redemption of the groaning creation.

So sits the earth's great curse in Adam's fall
Upon my head, so I remove it all
From the earth unto my brows, and bear the thrall.
Was ever grief like mine?

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iii. 9. Man's first words to God on hearing His voice, "I heard thy voice in the garden, and *I was afraid.*" Man's last words to God on hearing the words, "Surely I come quickly," "Even so, come, Lord Jesus." The one is still the language of the natural man; the other, the joyful utterance of the true believer.

iii. 24. Thus the first man fell and was excluded from the earthly paradise. Compare and contrast this chapter and Isaiah liii. 1-9, John xix. 17-19, Galatians iii. 13. Thus:—

In Eden, in the midst of the trees, was a living tree that God had planted, the tree of the knowledge of good and evil.

The eating of the fruit of the first tree brought in sin—and death.

Eve saw the fruit was good for food, *pleasant to the eyes.*

God forbade man to touch or taste this fruit.

Man was cursed for eating the forbidden fruit.

Adam, innocent, ate of the fruit and fell, becoming a sinner with a nature at enmity to God.

On Calvary, "in the midst" was the cross, a tree planted by man.

The fruit of the second and the eating of it (John vi.), puts away sin and brings in life everlasting.

We saw *no beauty* that we should desire Him.

This fruit is God's free gift to man.

This curse was borne by Christ, and man is now eternally blest if he partakes of Him.

Man, a sinner, eating of this fruit **created** anew in righteousness and true holiness (Eph. iv.).

God having forbidden this fruit, Satan uses every artifice to induce man to take it.

Satan succeeds.

God having given this fruit to man, Satan uses every artifice to induce man to refuse and neglect it.

Satan often succeeds.

The thief, who in Adam, having eaten the fruit of the first tree, is cast out of the paradise of man, through eating the fruit of the second (believing on Jesus) is received into the paradise of God.

ROMANS.

If John is *the* gospel book of the Bible in its special presentation of Christ, Romans is *the* gospel treatise of the Bible. The brief analysis of its contents, given in January last year, may help in the study of the book ; also the notes in last year's Y.B.

Having thus already treated of it so fully, there is but little now to add. The distinctions between *sin* and *sins*, between propitiation and substitution, pointed out in the analysis, is very important. It will be observed that in chapter viii. we get the Spirit, in vi. the water, and in iii. the blood, and these three agree in one (1 John v.). An intelligent study of this book is of the greatest possible value for the young believer.

THE BIBLE CLASS.

Q. 139. What is the true meaning of John vi. 53, also xx. 23, and do we get anywhere in Scripture "Confess your sins one to another?" J. J.

A. For answers to your questions refer to page 180, Vol. I. Y. B., and also to Q. 46 in present year. In James v. 16 we get "Confess (your) faults one to another." This doubtless means to those whom I have offended or trespassed against. Observe specially this is addressed to all Christians, and *not* to any class of priests or ministers. This fact in itself cuts at the very root of the confessional.

Q. 140. Kindly explain the second clauses of Matt. xii. 31, 32, and parallel passages in Mark iii. 28, and Luke xii. 10. T. S

A. See answer to this question in Vol. I., page 218, of Y. B. This sin was that of deliberate blasphemy, and proved the nature of the tree to be utterly bad, when its fruit was such open deliberate hatred to God as to attribute to Satan a benevolent action that they could not gainsay

Q. 141. Can you explain why Saul and Abner did not know David in 1 Sam. xvii. 55-8? David is described in xvi. 18 as a mighty valiant man before he entered Saul's service. K. F.

A. It has been suggested that chap. xvii. really occurred before xvi. 15; but a better solution of the difficulty is that neither Saul nor Abner recognised the conqueror of Goliath as the son of Jesse, that played before the king. In the crowd of Saul's retainers David may well have passed unnoticed by Abner, and the special times when he appeared before Saul were when he was possessed and the king therefore would not be likely to notice him much. The valour of David in xvi. 18 may have been in overcoming the lion and bear, or the servant's description may have been overdrawn.

Q. 142. (1) Is it Simon only that would be sifted in Luke xxii. 31, or all the disciples, and (2) why were they now to have a purse and a sword?

E. B.

A. (1) Simon only. (2) Because now they were no longer to be sheltered by the bodily presence and care of their master who was about to leave them. The language, of course, is metaphorical.

Q. 143. Is Eliakim, son of Hilkiah (Is. xxii. 20-4), a type of Christ in any way? E. B.

A. Certainly. The meaning of the name is "one whom God has set, or chosen;" verse 22 is expressly quoted by Christ (Rev. iii.) of Himself.

Q. 144. Kindly explain Job i. 6-12 fully, and say if the "sons of God" are the same as Gen. vi. M. A. C.

A. See answer to Q. 134. We think Rev. xii. 10 sufficiently explains this view we get of Satan as the secret accuser of the brethren. As mentioned in Q. 80, we believe that the "sons of God" are the same class of beings as mentioned in Gen. vi.

Q. 145. Please explain 2 Cor. xii. 2-3. H. W.

A. Paul here speaks of himself as being caught up to the third heaven (see notes on Gen. i. 8, p. 186), where he heard things too glorious to put into human language. He could not tell whether he was in or out of the body. It occurred above fourteen years before, about which time Paul was stoned and left as dead at Lystra. If this were the occasion here referred to, we can quite understand how Paul would not know whether he was dead or alive.

THE BIBLE, THE RULE OF LIFE.

(Concluded.)

IS it the rule of his religion? It is written, "I am the way, the truth, and the life: no man cometh to the Father but by me."* "Except a man be born again, he cannot see the kingdom of God."† "There is no other name under heaven given among men whereby we must be saved."‡ "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."§ This and much more is written—a whole volume is written with the pen of inspiration, to show that there is but one religion, but one Saviour, but one way of salvation, one truth, one gospel, for all to whom it is sent. Is this the religion of the world's good man? Is it that on which he frames his prayers, and builds his eternal hopes, and walks so confidently towards his end? He knows and God knows. We cannot read his heart, but such is not the language of his lips. He calls it prejudice

* John, iv. 6. † Ib. iii. 3. ‡ Acts, iv. 12. § 2 John, i. 1

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and narrow-mindedness; if he denies not this one way of salvation, he at least knows many other ways; so confidently speaks he of the state of those who never walked in this. The religion of his teachers, his friends, and most probably his own, is not the religion of the gospel: but they are very religious notwithstanding; and those who doubt it, manifest, as he thinks, a most harsh, ungenerous judgment; as if one set of people, and one set of opinions only, could be acceptable to God. Yet Christ has said it, and the Holy Spirit has said it, and all who have written under this inspiration have said it too. Of him who denies it, what can we say, but that the word of God is not the rule by which he regulates his own principles, and measures the principles of others? And what is the standard that is taken instead? The same as it has been from the beginning—reason, tradition, the authority of his fathers, and the maxims of society. To the natural man it seems so improbable the path of life should be a narrow one; so very unlikely, a few persons only, and they not seemingly the best, should be walking in light, while the multitude sit in darkness. It is in vain the scripture says it is so. The best men that live, and the best men that have died, think and act differently; and it appears so much more consonant with human reason, and divine legislation, that each man, walking uprightly according to his conscience, should be justified in the religion he professes, that the natural man entirely disregards what the scripture says of those, who, going about

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to establish their own righteousness, refuse to submit themselves to the righteousness of God.

What a contrast does such a character present to the image of our Lord! Can a man thus acting, thus thinking, be so deluded as to suppose he is walking in Jesus' footsteps? in His who never acted, never spoke, but with the word of God in His mouth, and its rule in His heart: who, Deity as He was, never reasoned when His Father had spoken? In His own beautiful discourse on the mount, He Himself drew the contrast between the laws of the world and the laws of His Father, the authority of men and the authority of God. Throwing spiritual light on the written law, speaking in the name of His Father, "The word which ye hear is not mine, but the Father's which sent me," how does His immutable "*I say*" stand for ever opposed to the "*It has been said,*" and "*Ye have heard,*" of this world's reasonings and conclusions!

Is it not strange, that in the face of such an example, any one who professes to admit its divinity, or even its moral perfectness, should conceive that they evidence an acuter intellect and a nobler spirit by what is called independence of opinion and thinking for themselves? Man has no right to an independent opinion on any subject whatever, unless it be one on which the Scripture has not spoken, or has spoken so obscurely as to leave a reasonable doubt of the meaning of the words; and then only as to what is said, never whether what is said is meant. It is of course certain that God not only expressed His real meaning but that He

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whose the most accurate language in which to express it. And whoever forms an opinion in opposition to the plain meaning of the words, either does virtually deny the Bible to be the word of God, or exalts his own judgment above the judgment of his Maker. Would that men could be persuaded to consider how many times a day they do this, in thought, in word, in deed, and proudly justify themselves in doing so! "A man who thinks for himself," is a term of commendation in society. "He has a great mind, he will think for himself," as if the terms were synonymous. Well, if it meant only an independence of man's judgment; or perhaps not always well then: for the opinions of men, if they be men of God, may be of value as derived from Him; to be subjected, however, to the test of Scripture. But this it does not mean. There are so few things upon which God has not spoken, except in the fields of science. There man may revel harmlessly in the plenitude of his own wisdom, provided he touch not the plain meaning of the written word; but in respect of character, and conduct, and principles, and all the relations of man to man, to his Creator, and himself, there is nothing of which God has not spoken; and man cannot and must not think upon them independently. Christ did not; angels in heaven do not. Perhaps they do in hell, for in Satan's kingdom independence has ever been a boast and a distinction; whether a reality, I leave the boasters to decide. They who, like some of the world, indignantly exclaim, "We were never in

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bondage to any one;" who are determined to serve God according to their conscience, to follow the dictates of their own understanding, and go to heaven their own way, know best whether they be free indeed, or in subjection to another master. They who dare commit sin in defiance of their Maker, know whether they dare abstain from it, in defiance of the world. They whose discretion judges of the fitness of God's commands, know whether they dare observe them against the most minute requirements of this world's fashions and opinions. It is a miserable fiction. "His servants ye are to whom ye obey," but independent you are not. Only resist the yoke that is upon you, and you will find how strong it is. Struggle to free yourself from the chains that bind your conscience, and you will know presently how tight they are. You have walked according to the course of this world, despising the narrowness of those who form their sentiments upon the letter of scripture, and calling yourselves liberal and independent. Make a new experiment; conform yourselves to the righteousness of God, and justify yourselves by the word of God. You know you must not, you dare not. Make but the effort, and you will instantly feel the galling of the yoke that is upon you. Have you not already felt it often? If you have never wished to give yourselves to God entirely, have you not wished, under some good impression, some stirring of natural conscience, to do something, or abstain from something, in deference to the divine will. but could

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not, for fear of the world's censure? While reading the Bible, or listening to the preacher, or discoursing with a pious friend, you have felt conviction stealing upon your mind; your understanding was about to yield; but you called to mind the opinions of others, the learned, the influential, perhaps the loved of this world—you could not differ from them; your very opinions are enslaved. And that word of God so frequently made use of to point a jest or embellish a sentence—would you venture in the same company to produce it as an authority? Need I tell you, Jesus not only acted on it, but scarcely ever spoke without producing it, and never justified Himself by any other rule?

Who then follows Christ in His submission to the word of God? The man of God, who takes it, first, as the rule by which he judges of his own character; believing he is what the Bible says he is, one of two things—a sinner by nature, or by grace a saint; lost by nature, or by grace redeemed; condemned in Adam, or justified in Christ. Thus Jesus: “If I bear witness of myself, my witness is not true.”* “These are they which testify of me.” And St. Paul: “I judge not mine ownself; there is one that judgeth.” Who takes it, secondly, as the rule by which he forms his principles, asking not what others think, venturing not to think for himself, believing there is one truth, one religion, one way of salvation, even as

* John v. 31.

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the scripture saith. This did Christ: "My doctrine is not mine, but his that sent me:" and St. Paul: "Woe is me, if I preach any other gospel." Thirdly: he who takes it as the rule by which he judges others. No names of men, no dazzling qualities, no bonds of intimacy, can induce him to put darkness for light, or bitter for sweet; every man is to him that which God seeth and God saith, and nothing more. It was so with Christ: "I can of mine ownself do nothing; as I hear, I judge;" and with St. Paul: "To his own master he standeth or falleth." Lastly, it is he who takes the scripture for his rule of life. We have shown that Jesus did so; and surely Paul did so, for it was to him "a small thing to be judged of man's judgment." A Christian who follows in their footsteps knows no right, no wrong, but according to God's revealed word. If he is questioned, there is his defence; if he is in doubt, this, and this only, can resolve him.

Extracted.

TRUST IN GOD.—God is a better portion than any present effects which honouring Him may produce. Moreover, the calm *is* broken, the serenity *is* of yesterday, to turn back to man will only be weakness. God, if honoured, can, and in His own time will, return the blessing, and greater still.

NOTE.—The first part of this article, on page 232, was headed in error, "Human Reason and God's Word."

MALHAM COVE.

AMONG the many natural beauties in the North of England, perhaps there is none more striking than Malham Cove. You approach it up a pretty valley, down the middle of which flows a rapid little river. On following up this stream the banks get higher and higher, while the country some distance ahead rises rapidly to a great height. There is, however, little to prepare one for the view that bursts upon the sight on rounding the last curve of the little path that runs along by the river.

Straight in front, not fifty yards off, is an absolutely perpendicular wall of grey rock some hundreds of feet high, of a semicircular or horseshoe shape; and apparently right out of this tremendous wall of stone near its base gushes the river. The opening out of which the stream flows is completely filled by it, so that it has the appearance of issuing out of the solid rock. Birds build their nests at a giddy height on the face of the cliff, which at the summit is covered with heather. Such is the apparent, though not the real, source of the river.

Many visitors go away content with what they have seen here; but if you retrace your steps a little to where the banks are not quite so steep, and then climb up and follow them to the top of the wall of rock, you will find yourself standing on a

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wide moor, bounded by high hills in the distance. And now, looking across the moor, you will see two small lakes lying close together. Impossible as it may appear at first sight, these are the real sources of the stream below. On going to the nearest one you will see the stream issuing from it swift and clear; then following down its course, which is straight for the Cove, as if it were going to take one grand plunge over the edge, suddenly, as it flows on amongst broken stones about 100 yards from the cliff, you will find it has vanished from sight among the stones of its own bed, and hundreds of feet below it issues afresh from the rocky base of the cliff.

Now though you may be interested in this description, you doubtless wonder what instruction can be found for a young believer, out of Malham Cove. Perhaps not much; still, what little there is may be greatly fixed on our minds by such an illustration. Perhaps there is no more remarkable verse in Scripture than John vii. 38: "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water." To think that from such creatures as we are a drop of *living water* should ever flow is wonderful indeed. It is far more marvellous to see Christ flowing out of a converted soul, who only the other day thought of nothing but the world and its pleasures, than to see the cold clear waters gush out of the stony side of Malham Cove. It is this that preaches Christ to others. It is when from us, once selfish and worldly, the living waters begin to flow,

that the power of Christianity is seen: such a testimony is worth having.

But there is this in common between the Christian and the rock. They are only apparently the source of the stream, not really so. To find the real source we must go higher up. And there, far above and out of sight from below, we find that the living waters which issue from the Christian, find their real source in Christ Himself. And it is only as the young believing soul is receiving from Christ above that the waters can issue from him down here. Hence we see so many "dry" Christians. The rock is there, but the stream is dry. The Christian is there, but what is there of Christ coming out of him? The reason being that the stream above has dried up: in short, that the Christian is out of communion with Christ.

Dear fellow believer, if we are to give out streams of refreshing in this dry and parched earth where no water is, we *must* be constantly receiving from Christ Himself. This is one of the chief reasons why we should value daily reading and prayer. Without both, the stream will be very small and feeble, if indeed any be seen at all; with both, the stream will flow, although it may be a time of drought.

I trust, dear fellow Christian, that our little talk over Malham Cove will not be altogether in vain.

KEEP TO THE RIGHT.

FOOT passengers, keep to the right” is a notice I am continually reminded of as I take my daily walk for about two miles along one of the most crowded streets of London. The steady double stream of human life flowing along the same pavement in opposite directions—ever changing, never ceasing, never resting, is indeed a wonderful sight. Yet, crowded as the pavement is, you seldom feel more than a light brush from the passers by—all are so trained in “keeping to the right” that progress is easy and tolerably rapid. In a country town you will not find this to be the case; there may be fewer people, but many of them are idlers, and one idler on a pavement is a greater hindrance than a hundred wayfarers; they wander from side to side of the path in an aimless sort of way, they push up against you—in fact they do everything but steadily “keep to the right.” The other morning as I was walking along I thought what a lesson one might get from a London pavement for young believers.

I cannot follow it all out, but can just tell you one or two thoughts that passed through my mind. The two streams of people are totally distinct—though so near at one moment, at the next they part, in many cases, never to meet again—their directions are opposite. So in the Christian life. Surrounded with men of the world, the true

believer knows that the current of his life, its object, its end, is directly opposed to that of those around him. But supposing the Christian hesitates, loiters now and then, turns round for a while, and walks with the world, and then round again on the Sunday for a day with his fellow Christians. What a hindrance such a pedestrian would be on the crowded pavement, what a stumbling-block to all; and still more so if he stood still, as so many Christians appear to, not quite decided what to do, whether to walk with the world or with Christ! Such an one is respected by neither the child of God, nor the worldly man, he is in the way of both, and helps neither. A negative testimony won't do for a current. And life is a current—it must flow in one direction, or another.

Again, slow walkers are a great hindrance, especially if there are two or three together, as there were in front of me yesterday morning. I was rather late, and hurrying on in the crowd, when my progress was stopped, or rather retarded, by these men who arm in arm were walking leisurely along in front of me, going in the right direction it is true, but very slowly. In this lay the hindrance. Had they been in the other current, whether walking quickly or slowly they would not have hindered me, but it was because they were travelling in the *same* direction that they were such a hindrance. Many Christians are like these three men; and, like them, often join arm in arm to keep each other in countenance. What hindrances they are to true-hearted souls! The

world sees them, and says to some earnest heart, "Why go so fast? look at your friends, they are Christians, and yet they are in no hurry; they are not above having a little pleasure by the way." Only the other day, I heard of an earnest Christian at college who was greatly hampered, and at last he himself turned aside by the example of these "slow walkers." Believe me, the loiterer is next door to the stander still, and the stander still soon becomes the turner back, and the turner back is soon carried away in the opposite direction with the world. Everything in Scripture says, Press forward, hasten on. Lift up the hands, strengthen the knees, run with patience the race that is set before you, press toward the mark!

The best way to help your fellow believers, to glorify God, and to awaken others is by pressing on steadily, earnestly, consistently in the right way; neither loitering, nor halting, nor mixing with the other crowd, save as you see an opportunity to rescue with a strong arm any friend or poor backslider that may have been turned on to the wrong track. Can you not imagine Paul hurrying along such a footpath to meet his beloved Master, and saying (as he met in the opposite stream, walking in the wrong direction, many dear to him in Christ), "For many *walk* of whom I have told you often, and now tell you, even weeping, that they are the enemies of the Cross of Christ." Oh! may your feet, beloved reader, be kept from turning back out of the narrow path, ever to mingle again in the current of the world that crucified your Lord.

THE MOUNTAIN STREAM.

ABOUT a hundred yards from the house is a lovely mountain stream. It rises high up on the side of a lofty range about three miles away, and after flowing awhile through the brown heather and grey weather-beaten rocks, it begins rapidly to descend. It meets with many a hard knock, and has to take many a bold jump as it goes down into the valley. About a mile from its mouth it takes one mighty leap, that make all its clear brown waters white with foam, fifty feet down a wall of rock into a still, dark pool below, out of which it issues babbling along at its lower level as happily, hidden by the trees, as when it rolled along the mountain side above.

It is now hidden from sight by the high banks on each side, but though unseen it is only here that the little brook is of use. Its waters are here full of fish, and it turns merrily a great millwheel that grinds all the corn for the village. And now, its course being finished, and having at last reached the lowest level, its waters are lost to sight in the broad bosom of the lake. Two things are especially to be noticed in this stream; one, the way in which it constantly seeks a lower level, and the other, the steady, earnest manner in which it finds its way through a thousand obstacles to its object

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and end, the lake. Only observe, a fall is never an obstacle, but rather a help, for it only makes it flow the faster.

This mountain stream can preach us many a good sermon, dear young friends. Taking its whole history, descending from the clouds to begin its earthly course, and then steadily pursuing its way, ever going lower and lower, and at last, when reaching the sea, drawn up again by the rays of the sun, whence it came; what a picture it is of the whole history of a child of God! Sent into the world as Christ (John xvii.), born anew (John iii. 3.), the Christian begins his life on this earth, with Christ as his object. In following Him, he meets with many an obstacle, and he has always to descend, to go lower and lower (while all the world around him is seeking to go higher and higher), till he reaches his object, and Christ receives him, brings him to God, and will take him up to the heavens to dwell with Him for ever. Would that our lives, dear fellow believers, were more like this stream! There is no obstacle you could place in *its* course that could turn it from its object, and yet how often are *we* turned aside by little rebuffs and hindrances from following after Christ. This stream finds no obstacle in having to descend even fifty feet at a time, on the contrary, if there be lower ground it is sure to find it. How unlike us! With what regret, and how slowly do we give up anything for Christ, and how often do we find anything like descent in social or worldly position, a most serious obstacle to following Him! His

course was ever a downward one, but, alas! few of us know what spirit we are of. We get His course in Phil. ii., ever going lower and lower, till there was no lower depth to reach, and then, having reached the lowest, He is taken up far, far above every name that is named. This is the Master's path, the servant's is traced out in the next chapter. And oh! how like our mountain stream is his course; distinguished as it is by these two grand characteristics; the one, overcoming every obstacle, knowing no rest until he reaches his object, "one thing I do;" the other, a positive desire to go lower and lower in this world, even to being made "conformable to His death;" and then in the end of the chapter showing Him, having reached the goal, changed like into His glorious body, "caught up to be for ever with Him."

Another lesson that may be learnt from our stream is that it is when emptied of our own self-importance and pride, that we can be most used by the Lord. It was only near the close of its course that our mountain stream had got *low enough to be useful*. All the earlier part of its life was spent in getting down to the right level. So with many of us; our course may be well nigh run, our life nearly spent, ere we learn that we are nothing, and are content to be so, that Christ may be magnified in us. I do not pursue the subject, as I am sure I have said enough to show that this babbling brook has many a lesson to teach each all of us that have "an ear to hear."

BIBLICAL WORDS AND PHRASES.

FAT in the offerings expresses the energy of the will. "Jeshurun waxed fat and kicked." "Their hearts are as fat as grease." The Lord's will was wholly subject to God, and was typified in the "fat of the inwards," which was part of the food of the offering made by fire unto Jehovah (Lev. iii.).

FEASTS. These are entirely Jewish; there were three principal ones—passover, pentecost, and tabernacles (Deut. xvi.), with four others that may be called feasts of lesser note, the unleavened bread, the firstfruits, the feast of trumpets, and the great day of atonement (Lev. xxiii.). These seven give a brief history of events from the cross to the glory: *passover*, Christ's death; *unleavened bread* the holy life connected with it (1 Cor. v.); *firstfruits*, the resurrection; *pentecost*, the forming of the Church (Acts ii.), *these are past*. Then *trumpets*, the summoning of the Jews from all nations; the *day of atonement* when they look on Him they have pierced, and mourn; and the *tabernacles*; the rest and peace of the millennium; all which are still future. Of the three great feasts, two will be observed in the millennium—passover, and tabernacles (Ezek. xlv.).

FEELINGS. These are continually brought forward as a reason for not believing the gospel. In Scripture they are never once named in connection with salvation. Feeling is what Satan puts instead of faith, and thus occupies me with myself instead of Christ.

FEET, Washing the. First done by our Lord in John xiii. It is not a bathing all over as at conversion in the new birth, which never needs repeating, but is merely to remove defilement, contracted by the feet which are in contact with this world. It is hardly necessary to say both washings are with water, not with blood. That in John xiii. is a figure of what Christ does now when we wander, sometimes directly and sometimes through the medium of a fellow-Christian. It is typified in Numb. xix. and

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consists practically in the application of the water of the word in power to my sin, showing its evil in connection with the death of Christ (ashes of heifer), which has put it away, thus leading to confession and restoration. See CONFESSIO*N*, FAILU*R*E, &c.

FELLOWSHIP is with the Father, and with the Son, also with one another. It is only enjoyed when we are walking practically in the light, and consists in communion or the enjoyment of common thoughts and objects. "Fellowship" is a term used by some Christians specially for communion at the Lord's table. Those that break bread are spoken of as "being *in fellowship*." See COMMUNION.

FIGHTING is with wicked spirits in heavenly places (Eph. vi.). It is not with the flesh which is to be reckoned dead, nor with the world to which we are crucified, but with Satan and his angels, who do all they can to prevent us enjoying our spiritual blessings, or making them known to others. For this conflict we require the complete armour described in Eph. vi. The warfare is purely spiritual, but its character is aggressive, not merely defensive. See ARMOUR.

FIRE, eternal or hell. It is among the terms Scripture employs to express the endless punishment or torment of the lost, the lake of fire or second death (in contrast with the resurrection and life) where their worm dieth not, and the fire is not quenched. The Old Testament chiefly dwells on temporal judgment here below; the new, characteristically, though not exclusively, on everlasting punishment in hell or gehenna.

FLESH, The. That carnal mind which man acquired by the fall, and which is enmity with God (Rom. viii.) see FALL. It has been crucified with Christ (Gal. v.), and buried with Him in baptism (Rom. vi.), and we who are risen from the dead in the power of a new life are to reckon it dead (Rom. vi.). Our standing is not in it (Rom. viii.), though it (sin) is still in us (1 John i.). Whenever we allow it to act, we commit sin. It can never be improved or

eradicated, but it can be kept from acting by the Spirit acting in the new nature.

FOLD AND FLOCK. The fold in John x. means the Jewish enclosure formed by God's law and ordinances, out of which the rejected Christ was then leading His sheep, above all, in His death ; after which He would form one flock, composed of believing Jews and Gentiles, His "*other Sheep* which were not of this fold " or Jewish people (ver. 16). One *fold* is wrong ; it should unquestionably be rendered " one flock " as is now well known. There is no longer anything recognised of God as one fold (as Romanism), still less, many folds as Protestantism, but one flock, one shepherd, or as the Apostle puts it, "One body and one Spirit."

FORGIVENESS OF SINS is through faith in Christ's blood, without shedding of which there is no forgiveness (or remission) (Heb. ix. 22). It is now fully known, because Christ has died, and in His sacrifice God has a *righteous* ground for forgiving the sinner. All remission, or rather passing over (Rom. iii. 25) of sin before the cross showed God's forbearance, but not His righteousness. Heb. x. shows that forgiveness of sins is eternal and for ever. Besides this general forgiveness of all sins on believing, any sins a child of God may commit are forgiven on his confession (1 John iv.). Not that he will be judged for them in any case, for the value of Christ's blood secures their never rising up before God (1 John ii. 1), but *we* are not forgiven as children until we confess.

FREEWILL. Man has a freewill, but still God is God. That is, man is not a machine, or even a mere animal. He has a knowledge of good and evil, and also is responsible for accepting or rejecting the gospel message. But God is also sovereign, and has His election of grace. It is well to know at once that these two truths cannot be reconciled by man's finite capacity ; some, therefore, reject the former, and are called Calvinists, others the latter, and are called Armenians. The wise Christian accepts both, as being both found in God's word.

NOTES FOR YOUNG BIBLE STUDENTS.

GENESIS iv.-vi.

iv. 1. "A man from the Lord" she believed Cain was the promised seed.

iv. 3. "In process of time," lit. at the end of days. This might mean the Sabbath at the end of the week ; but it is very questionable.

iv. 10. Compare iii. 9: "Where art thou?" "What hast thou done?" One a question of state, the other of action, or in other words *sin* and *sins*, These two sins prefigured the history of Israel in their two great sins: the one in breaking God's law; the other in murdering Christ (of whom Abel thus prefigured).

The devil is a liar in chapter iii., and a murderer (through Cain) in chapter iv. By these two sins both tables of the law were broken in principle, before they were given, the sin in chapter iii. being a denial of love to God, or the first table, and that in iv. a denial of "thou shalt love thy neighbour as thyself," or the second table.

iv. 7. Some read this "a sin offering," but it is hardly probable that anything of the special nature of a sin-offering was known so early. By the law is the *knowledge* of sin. All offerings at this time, were known generally as burnt offerings, as Noah, Job, &c., offered.

iv. 17. See Psalm xlix. 11.

iv. 20, &c. Cain's descendants settled themselves comfortably in the earth, while of Seth's line we read nothing but that they lived and died.

iv. 26. This chapter closes with Cain's seed dwelling in towns, and surrounded with the arts

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and sciences, and the line of Seth worshipping the true God.

v. 1. Observe, Adam was created in "the likeness of God." Seth was begotten in the likeness of fallen Adam. To live with God, we must be born again, John iii. 6.

v. 8. Seth lived after Enoch was caught up to heaven, and Adam died only a few years before. So that first Abel was murdered, then Adam died, and then Enoch was taken up to heaven without dying.

v. 22. Compare vi. 9. Both Enoch in the hidden life of the heavenly saint, and Noah in the public life of the earthly saint, "walked with God." "Walking with God" is as necessary for a preacher of righteousness as for an Enoch.

v. 27. Methuselah died the year the flood came, Lamech five years before.

vi. 2. "Sons of God;" probably angels, see Jobi., Jude, &c.; some, however, think that Shem's line is here referred to. In any case, this may be taken as the first instance of that which is so obnoxious to God, the typical union of heavenly and earthly, of holy and unholy, or as in modern times, of the Church and the world, or what is known as Laodicea, a union of hot and cold, and which is neither the one nor the other. This is punished here by the deluge; in Rev. iii. by the professing church being spued out of Christ's mouth.

v. 8. Noah was righteous, but was saved because he found grace.

vi. 9. Noah was *just* to all, *perfect* or upright

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in his own way, and *walked in communion* with God. These are the three aspects of a Christian's life. See Titus ii. 12, "*righteously*" in our acts to all, "*soberly*" in our conversation and ways, in our family circles, "*godly*" in our spirit in our relations with God.

vi. 10. "Shem, Ham, Japheth," but Japheth was the eldest, x. 21. Shem was born when Noah was 502, xi. 10; Ham ix. 24.

vi. 12, 13. "All flesh had *corrupted* his (or its) way." God says, I will destroy (lit. *corrupt*) them." Compare 1 Cor. iii. 17. "If any man destroy (or corrupt) the temple of God, him will God destroy, (or corrupt).

vi. 14. "Pitch it with *pitch*." Hebrew, "cover" "cover" translated "ransom," Ex. xxi. 30; xxx. 12, plural translated "atonement," Ex. xxix. 36; xxx. 10, Lev. xxiii. 27. The same root-word translated, "mercy-seat," Ex. xxv. 17; xxx. 6; xxxi. 7.

vi. 22. "Thus did Noah." It is commonly thought (from verse 3), that the ark was 120 years in building; but observe verses 3 and 7 were not addressed to Noah, nor did they refer to the ark. God did not speak to Noah till verse 13. Noah was 500 years when his eldest son was born, and probably much older when Ham was born. All his three sons were married before God spake to Noah, and the flood came in his 600th year. This shows it *could not* have been 120 years building, and probably was only a very short time. Lamech lived within five years, and Methuselah to the very year of the flood, and God said to Noah, "*Thee* have I seen righteous before me in this generation."

OUR NOTE BOOK.

WE have just received the following interesting letter from A. C. R., which may be helpful to some of our readers. The distinction between "nature" and the world of which Satan is the god and prince is a very sound one, and most necessary clearly to keep in mind:—

"I was glad to see that the statement of the "true servant of God" in "Conversations" on page 229, about the mountain or waterfall, is not held up as a pattern to young believers. Do you not think that there is a danger of immature minds becoming morbid on such points, and classing the beautiful things of *God's* creation with the vanities of that world of which Satan is the god and prince? I do not mean that a Christian ought to be engrossed or ensnared by the lovely things in nature. He cannot really be drawn aside by them. (as D—— says in the *Conversations*) if his heart is occupied with Christ. Indeed we can all testify, for instance, that the fairest spot on earth would be a dreary blank to us if we were there cut off from the communion of saints, and surrounded by people and circumstances hostile to Christ and to His testimony.

Christians often have to go to places, however, where natural beauty abounds, for health and restoration to their bodies, which are the Lord's—the temples of the Holy Ghost. Ought they merely to value those agencies which minister to the welfare of those bodies, as air, food, &c., and to *despise* (I speak advisedly) what are called the beauties of nature. Ought they not rather to *consider* them, even as our Lord bids us 'consider' the lilies and the ravens, tracing His hand in them, and learning of Him from them. Scripture would seem to guide the minds of believers to this, and surely we may, in the mountains and waterfalls, the trees and flowers, find profit instead of injury. Of course we shall not be 'engrossed' with them, and shall feel none the less that this is not our rest, but the wilderness where we journey towards heaven, our home. We shall own that creation still groans and travails, that Jesus is absent, her

rightful Lord and King, and that Satan, still unbound, wanders in search of prey and rules in the hearts of un-renewed sinners. One truth will not displace another; but the question is, *may*, and indeed, *should*, not a Christian use nature aright by 'considering' it, instead of shutting his eyes to it; while all the while he can be truly happy in a spot where no loveliness greets his eye, because his *joy* is in the Lord, not in circumstances. I hope you will forgive my troubling you with this long letter."

The same correspondent also suggests as a further answer to question 123, about the recognition of friends in heaven, 1 Thess. ii. 19, 20, which certainly shows that spiritual links continue, even in a sphere where all that is natural is done away with.

Referring to some remarks in "Our Note Book" for September on "Wandering thoughts at the Lord's Table," a correspondent writes:—

"When reading 'The Young Believer' for September, I was much interested in 'Our Note Book' on 'Wandering thoughts at the Lord's Table,' which made me think as follows:—Do we judge it as a sin? I think we should, for the Lord's Supper is a test of our state. If our minds are occupied with the Lord during the week we shall find no difficulty in worshipping and praising Him on the Lord's-day morning. But if, on the contrary, we have been unprayerful, unwatchful, and allowing our minds to be occupied with our business, pleasures, circumstances, or anything, however lawful in itself, we shall be sure to find weakness at these times. It is impossible to turn all at once from earthly things to the enjoyments of heavenly things. If we are not in the HABIT of praising and blessing God, we shall find a difficulty in doing so when together. But if we are daily engaged in secret prayer, in judging ourselves, in reading and meditating on the Word, and seeking the guidance and strength of the Lord's aid to our daily path, whatever it may be, our hearts will be led by the spirit in worship when sitting in His presence, and in prayer when met for that purpose. May our daily wish and experience be:—

JOSHUA.

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Taken up with Thee, Lord Jesus, I would be,
 Finding joy and satisfaction all in Thee,
 Thou, the nearest and the dearest unto me.'

Then on the Lord's day we shall have a little foretaste
 of that happy time when :—

' Oh! to praise Thee *there*, Lord Jesus, evermore!
 Oh! to grieve and wander from Thee nevermore!
 Earth's sad story closed in glory on yon shore.' "



JOSHUA.

THIS book is the history of the conquest of Canaan under Joshua ; figuratively the taking possession for practical enjoyment of our spiritual blessings in Christ. The conflict here, therefore, answers to that in Eph. vi. Indeed the book generally answers to Ephesians and Colossians. Its typical character is pointed out in Heb. iv. It comprises the history of seventeen to twenty-five years. Notice "Be strong" thrice repeated in chapter i.—also particularly the typical meaning of crossing the Jordan when the stones (twelve tribes in figure) were left at the bottom, thus showing death *with* Christ—also the circumcision of Gilgal, "Putting off the body of the sins of the flesh." Observe God is still Lord of all the earth, chapter iii. 11, carrying out the direct government in principle began in Noah. When He places government in the hands of the Gentiles and His glory returns to heaven (Ezek. x.), and He is "God of heaven." See Daniel. Observe Satan as a roaring lion at Ai, as a wily serpent in the Gibeonites.

THE BIBLE CLASS.

Q. 146. Please explain (1) 1 Thess. v. 8; what does a "hope of salvation" mean when the believer is sure of it? (2) Is not the sin in Heb. x. 26, unbelief? B. S.

A. (1) Hope in Scripture never implies *uncertainty*, but merely *futurity* see the definition of it in Rom. viii. 25. We could hardly "wait patiently" for that of which we are not sure. Salvation is often spoken of as future (Rom. xiii. 11; 2 Thess. ii. 13; 2 Tim. ii. 10; Heb. i. 14; Heb. ix. 28; 1 Pet. i. 5, &c.). What we have now is the salvation of our *souls*. (2) The sin is explained in verse 29, and goes a great deal farther than mere unbelief. It is nothing less than deliberate apostasy.

Q. 147. Could you give me scriptural proof that a "provisional tabernacle" was set up after the golden calf (See Exod. xl.)? G. S.

A. Yes. See Exod. xxxiii. If this is not what you mean, write again.

Q. 148. Please explain who composed the army spoken of in Joel ii.; are they sent from God or Satan?

A. The army, or northern army, of Joel, consisted of Satan's instruments, but used judicially by God.

Q. 149. (1) Ephes. i. 4, 5 makes me think those not chosen before the foundation of the world cannot be saved. Does the Bible prove the opposite? (2) Ecclesiastes tells a person to enjoy himself thoroughly on the earth, but in the two concluding verses of chap. xi. and xii. points out the folly of doing so. Do I rightly understand the the book? P. R.

A. (1) See "Sovereignty and Responsibility," page 172, Vol. I. of Y. B. Your question touches these two great truths, both divinely revealed, which as has often been shown cannot be fully grasped and reconciled by finite reason. None but the elect can be saved, and yet all are free to come. If you have real difficulties on the subject, study the above article. See also ARMINIAN, in "Biblical Words." (2) The book of Ecclesiastes takes up no Christian ground, but is occupied with a survey of all "under the sun," and pronounces everything to be vanity. Ch. xi. 9, though containing the apparent contradiction of which you speak, is easily understood: "Under the sun," then, is nothing better than to enjoy oneself; still there is a judgment coming. Our life and its objects are all in Christ "above the sun."

Q. 150. (1) Was Nathaniel one of the twelve? Is he the same as Bartholomew (Matt. x. 3)? (2) In what sense are Andronicus and Junia called apostles (Rom. xvi. 7)?

J. C. W.

A. (1) Nathaniel is generally supposed to be the same as Bartholomew, the son of Thalomey or Ptolemy, principally because both appear to be Philip's friends, being generally named together. (2) "Andronicus and Junia" were of note among the apostles. The phrase may mean *in the estimation of the apostles*.

Q. 151. Why is Jehoshaphat called King of Israel and not King of Judah in 2 Chron. xxi. 2.

A. Jehoshaphat appears to be called King of Israel (not Judah) as by faith, apprehending better than any since David, Israel's relation to God, and to their enemies too.

H. L. N.

Q. 152. Kindly say if Matt. xii. 31, 32, means that the person who commits that sin can never be saved, or enter heaven.

E. M. L.

A. See Q. 140, also Y. B., Vol. I., page 218. The passage is primarily Jewish, but has no doubt a solemn meaning

now. The sin was deliberate blasphemy against the Holy Ghost, not the mere utterance of the lips, but the belief of the heart. There is no mention of forgiveness for such a sin. It is the rejection of the Saviour, and attributing the power of the Spirit to the devil.

Q. 153. Please say if 2 Kings xiii. 21 has a typical meaning. J. A. E.

A. The service of the prophet did not close with his life. He who is the great prophet, in the power of an endless life, will yet unexpectedly intervene and raise Israel when no better than a corpse. (Compare Ezekiel, Daniel, and Hosea.)

Q. 154. What is the meaning of elect angels in 1 Tim. v. 21? M. A. S.

A. The angels that did not fall with Satan.

Q. 155. Please say why the disciples at Ephesus were baptized again (Acts xix.).

A. Because the first baptism was Jewish, not Christian at all. It was a setting apart of a remnant who owned their state and looked for a living Messiah. The second in figure is a burying with Christ to death (Rom. vi.).

Q. 156. What is the meaning of "baptized for the dead" in 1 Cor. xv. 29)? R. C. V.

A. The general interpretation is that it means baptized to fill up the ranks of those that have fallen; as when in battle, one falls, another takes his place to keep up the struggle. If we get any further light on this passage, we will refer to this Q. again, as the above is not altogether a satisfactory explanation.

BRIEF STUDIES IN THE GOSPELS.—V.

EMMAUS.

“ And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.”

“ And they drew nigh unto the village whither they went, and he made as though he would have gone further.”

“ But they constrained him, saying, abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them ” (Luke xxiv. 27-29).



HERE is a wonderful difference, beloved reader, between these verses. In the first we get the teaching of the Lord, and in the last two the Lord Himself; yet though distinct, they are closely allied, for it is only by the former that we reach the latter.

The first thing Christ does is to meet the ignorance of these two foolish disciples. But before doing so He lets it all come out. The longer they speak the more are they condemned out of their own mouths. They knew that it *was* “ the third day,” and that on that very day Jesus was to rise again. Not only so, but they themselves had heard and seen witnesses of His resurrection (ver. 23) whose words moreover (as they told Him) had been proved by the apostles to be true—yet in spite of all the testimony they themselves brought forward, they believed not. Not only were their eyesholden

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that they should not know *Him*, but their understandings also, that they should not understand the Scriptures. But there was a deeper root to their ignorance still, "O fools, and *slow of heart*, to believe all that the prophets have spoken!"

Had their *hearts* been more set on Christ, and less on their prospects in the earthly and Jewish kingdom, they might have studied more closely the Scriptures as testifying of *Him*. We fear that the faith of many of the Lord's disciples resembled that of the mother of Zebedee's children (Matt. xx. 21). The death of Jesus on the cross was a great blow to hopes like these, a great stumbling block to a faith that looked merely for an earthly kingdom. The worst of their misunderstanding was unbelief.

But Jesus, risen from the grave, is still the same patient, gracious, loving Master that He had ever been. He has compassion on the ignorant, and seeing they had an interest however slight, in the history of their Lord, He patiently and gently instructs them at full length out of the Scriptures.

Perhaps nowhere do we get a more marvellous instance of the reticence of Scripture than here. We have the unbelieving and foolish conversation of the two disciples recorded in six verses; but of all the wondrous teaching of the Lord we have not a word. Doubtless it is to lead us to search for ourselves, and to find out that in *all* the Scriptures there are things concerning Himself. Surely there is not one of us, that would not give a great deal to hear what fell from the lips of the Lord as He opened unto them the Scriptures.

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Perhaps this is one of the things that we know not now, but shall know hereafter.

Precious, however, as this teaching must have been, each word, like a sunbeam dispelling the cloud of darkness that filled the disciples' hearts, there was something more precious still, and that was *Himself*. But the Lord would not be an uninvited guest in their hearts or homes. "He made as though he would have gone further."

Jesus acts in different ways in different cases, in each, it is needless to say with perfect wisdom. When it is a question of being *His* guest, He as the host gives the invitation (John i.), but when He passes the door of hearts where He *ought* to be welcome, He expects them to open and invite Him in (Rev. iii. 20.) On one notable occasion, indeed, when it was the question of bringing salvation to a poor sinner He graciously invited *Himself* (Luke xix). In such a case He could not and did not expect to be asked. In the case of these disciples, they were *His* own.

Jesus had now taught them, and had they been satisfied with this, He would have passed on His way. But His teaching, as all *true teaching* must, had awakened in their hearts a desire to know more of Him who had taught them. "Abide with us: for it is toward evening, and the day is far spent."

Oh! beloved friends, are we contented *with* teaching and *without* Christ? Does the teaching that we hear leave us satisfied with our knowledge, or make us long for Christ? We see from this scene that it

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is quite possible to listen to every sound and good teaching, to have the Scriptures opened, and yet to let the Master pass on.

What untold blessings we miss through not caring to know more of Christ !

And is it not all our own fault ? See how ready Jesus is to enter whenever the door is opened. "If any man open the door." And shall we, beloved reader, let Jesus pass us by because we will not open the door. "They constrained Him."

All the teaching had only made them the more feel the void that none but Christ Himself could fill. They felt it would have been but a poor meal, a dreary house, if their beloved, though unknown Teacher had passed on His way.

"He went in to tarry with them."

The thing we want to cultivate more is personal intercourse with Christ. It is utterly unintelligible to the world, and but little known by most Christians, yet it is the greatest source of joy and strength to the believer. The world can discuss doctrines with the Christian, but personal intercourse about Christ Himself can only be held with those that are His own. Even when the heart is cold we can talk, and talk well too, about truth, but we cannot delight in speaking of Him who is "the truth" unless we are in communion with Himself. May He lead us to distinguish between *doctrine* and *the person of Christ*, to value truth not less, but Himself more, and to beware how we open our ears to teaching and yet let the Saviour pass on for want of an open heart.

DEBTOR AND CREDITOR.

A SAILOR'S LETTER FROM THE BERMUDAS.



HE Lord is the Giver of Life, and He has given unto us eternal life, and that life is in His Son: if we have *Christ* we have life. It was in April of the year 1873, that the Lord give me to know I was lost, and required a Saviour; perhaps if ever there was one soul more than another, who suffered under the *consciousness* of sin, *it was I*; and yet for a long time I kept it to myself. At last it was noticed by a Christian, who spoke to me, and found me just in a satisfactory state for the Physician—wounded, sick and sore, blind and naked, lost and undone; and, bless God, I knew it. Yes! I *knew* it, I *felt* it, and I was *troubled* about it.

You see, He has to knock one down before He raises him, it is nearly always so; but at that time I was only *half way*. The truth was put before me in almost every shape and form; and for many days, I saw it not; at last, to the best of my recollection, it was laid before me in the following manner:

I was to consider myself a prisoner for life on account of a debt *I could never pay*. I had already been so many years in prison, that liberty was something almost unknown to me and the light of

day, fresh air and sunshine, were almost forgotten in the loathsome smell and darkness of my dungeon ; and I had ceased to hope for freedom any more. But at length a Friend, for so He was—Jesus—had gone to my creditor, paid my debt, procured the receipt and my discharge, bringing it to me in the prison, accompanied by my jailor, who unlocked my chains and opened the doors, showing me the way out, and telling me to *go free*. Well, I had got so far. Now came the next step. I wanted to *feel myself free* before I walked out of the prison ; for the news was so good, so unexpected, that I could not at first realise it as true ; I feared there was some mistake ; I knew I had broken the King's laws, had been a rebel and a traitor ! Whence, then, this deliverance ?

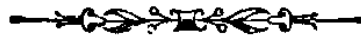
But feelings were not God's order. I must believe the written *word* of the King which told me my freedom was a fact. If I was too timorous to walk through the open door, I might still sit in my dungeon and doubt ; but the jailor had no longer any authority to manacle my limbs, or lock the door of my cell. But the door *was open* and the sunshine streamed in, and at last I saw : “ Christ hath delivered ; Christ hath saved, and saved for ever.” The deliverance was complete and permanent. I was free ! Then came the realisation, “ My beloved is mine, and I am his.” I was like one of old, “ He opened his eyes and saw Jesus.” What a sight ! From that day to this it has been free grace which has preserved me : though my path has been crooked and my waywardness

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may have been aggravated, yet I have always been able to take it all to Him who careth for me.

‘ And soon shall pass this little while,
Then joy shall crown thy servants’ toil,
And we shall hear Thee, Saviour say,
Arise my love and come away ;
Look up ! for thou shalt weep no more,
But rest on heaven’s eternal shore.’



ON FISHING.



ONE day a sportsman was fishing on a highland stream. You could see he was a sportsman by his long boots, his large basket (which was empty), and his hat covered all round with the most brilliant artificial flies. You could see he was a fisherman, too, by the long salmon-rod with which he kept whipping the stream. In spite of his boots, his basket, his hat, his rod, and his flies, somehow or other the fish would not bite. Now this was all the more provoking since just opposite to him was a little ragged bare-footed urchin with no particular dress on him at all (at any rate, his feet and legs and head and neck were all bare), and a common hazel rod. He had no hatful of flies, nor had he a large basket slung over his shoulder. But there beside him on the grass lay a row of shining fish, all of which had

been caught with that little hazel rod under the sportsman's very eyes, while the latter spent his skill in vain. The boy was leaning against a little angle of rock, behind which he was partly hidden as if ashamed to be seen, but the fisherman stood boldly on the river's brink, as he, at any rate, had nothing to be ashamed of—*except that he had caught no fish.* Now he was ashamed of this; so much ashamed, indeed, that he pocketed sufficient of his pride to enable him to ask the boy how it was all the fish were on his side of the river. The reply was brief and to the point. “The feesh will come you're side, mon, if you ston̄ like me. *If ye want to catch feesh, ye maun hide yersel.*”

This is very true. Indeed, so much do fish dislike the human form that although they will play about undisturbed by the shadow of a cow, a horse, or a sheep, the moment that a person's shadow is thrown upon the water, they all hide under the banks and stones.

What a word this is to all fishers of men. Whether it be the great evangelist of world-wide fame, or the young believer teaching in a class, or speaking of Christ at some bedside, it is all the same. “*If ye want to catch feesh, ye maun hide yersel.*”

All *your* eloquence, *your* skill, *your* attractive manner, *your* diligence, will not catch one fish. It must be Christ. And although men (unlike fish) may be attracted by the fishers, they are both alike in this, that the sight of the man hinders their taking the bait. It is Christ alone that can

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captivate the heart and win the soul, and God will own and bless the labours of the one who seeks to spread the name and fame of Jesus, and not his own.


Besides, it is by the power of God that souls are saved, and not by our skill. He will not bless efforts which make much of man. "For we preach," says the apostle, "*not ourselves*, but Christ Jesus the Lord." We want more faith in God, and less in ourselves; more belief in the power of His word, less in the power of our eloquence, that our speaking may not be "with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Oh, send me forth, my Saviour
 Oh, send me for Thy glory!
 Let not myself,
 My carnal self,
 Self-seeking self,
 Come 'twixt me and Thy glory
 Oh, magnify! oh, magnify
 Thy blessed name, my Saviour
 Exalt Thyself alone;
 Lift high the banner of Thy cross!
 And in its folds conceal
 Thy standard-bearer.



"IF NEED BE."—Three gracious words! Not one of all my tears shed for nought! God here pledges Himself that there shall not be one redundant thorn in the believer's chaplet of sufferings. Oh, what a pillow on which to rest an aching head!

A LESSON FROM AN OBELISK.

 HIS obelisk is not Cleopatra's Needle nor anything half so famous; still, as it was the means of bringing a soul out of darkness into light, it is worth a few lines. The obelisk is in Yorkshire, on the top of a rugged hill, surrounded by vast wastes of moorland, where nothing is heard in summer but the hum of the honey bee, as it settles on the purple heather, or the sharp "whirr" of the grouse as it rises from its nest, startled by the unusual sound of a human voice. In this remote spot rises the obelisk, built of the mountain limestone, in large square blocks; standing on the bare rock it defies the summer heat and the winter storm, a monument of endurance. On the occasion however, when it was used as mentioned above, its loneliness was invaded by a large party of young people. Accustomed all their lives to the close air of a manufacturing town, the pure mountain breezes and the lovely wildness of the place were fully appreciated. Anxious, however, to lead their thoughts beyond the mere enjoyment of the moment, the obelisk was taken as the text of a short discourse, which was listened to with great attention by the happy company seated on the heather.

In three ways, they were told, this obelisk spoke to them of the Christian life. It was *founded on*

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the rock, it was set on a hill, it pointed to the skies.

The wind and storm might rage, but it neither moved nor shook. Immoveable as the very mountain itself, it stood—not built on the sand, but *founded on the rock*. What a word for to-day, when everything, anything, is put forward for our souls to build on, but Christ Himself! And yet what soul will weather the coming storm, that is not built on Him? The sky may be fair and blue now; but God's judgments are before us, and no soul shall be justified in that day, that is not resting in simple faith on Christ alone.

“On Christ the solid rock I stand:
All other ground is sinking sand.”

Again, it was *set on a hill*. For miles round, it formed the most prominent object in the landscape. It could not be hid. Place it but a few feet lower, and its voice, telling of past names of renown, or deeds of valour, would be lost to half the country round. So with the child of God. Our place is on a hill. We like the valleys where we can escape the rough mountain blast, where we can find more worldly companionship, and so we fail to testify of Christ. And yet the light that Christ has kindled is not to be put under a bushel, but placed on a candlestick, that all who enter in may see the light. It is easy to avoid reproach for His name if we dwell in the valleys. Let, then, this obelisk speak to us of the true Christian position, “Set on a hill.”

And, lastly, it “*points to the skies*,” not to myself. My conversation, my life, my ways, should all tell of

heaven, of Christ—all bear witness to His praise and glory, not to my own.

As I have already said, the few words thus spoken were blessed to the salvation of one soul, possibly to more, “the day will declare it.” Shall not the same obelisk speak to you, dear reader? Are you *founded on the rock*? Are you *set on a hill*? Are you *pointing to the skies*?

I have often thought of that far-off silent picture of a Christian’s life when in the busy whirl of the city; and although now it is some years since I sat on that heathery mountain side, I have never forgotten the lesson I heard that day from an obelisk.



OUR NOTE-BOOK.

HAVING, in the Lord’s mercy, reached the close of another year, we cannot let the opportunity pass without a word of thanks to the many, many kind correspondents whose cheering letters have greatly helped and encouraged us in continuing this little work among young believers. These letters have shown us how greatly the feeblest effort to help them is appreciated; and make us also feel how poor and weak is all that we can do when compared with the vast need, that is seen on every side, of helping on and building up. We again earnestly ask for the hearty prayers of all our friends; and would beg all who wish to help on the work to *try and make the little magazine more widely known*, as there are thousands of young believers who might be greatly helped were those who already subscribe to the magazine to send copies to their friends. If those who wish

thus to help others will send the address of their friends with 1s. 6d. in stamps to the publisher, he will forward the magazine direct to them throughout the coming year. We shall thankfully receive any papers of a suitable nature that may be sent us from time to time, and most heartily do we thank those who have thus devoted their time and talent to the Lord's service in the current year. Next year, if the Lord tarry, we hope to introduce some additional features of interest. It will be seen that the Bible Questions are arranged on a new principle, which it is hoped will increase their interest, and above all, their usefulness. In January we hope to begin a series of "Plain Papers for Young Believers," on such subjects as "The Two Natures," "Eternal Life," "Righteousness and Sanctification," "The Heart and the Feet," "Canaan and the Wilderness," &c., &c., treated in a simple manner. It is also much on our mind to seek to place young believers on their guard against some of the current dangers of the day. Papers will, therefore, appear from time to time under the head of "Danger Signals," as the Lord may direct. The "Biblical Words and Phrases," will be continued. Two pages in the middle of the magazine will be devoted each month to daily Bible study. They will contain a calendar with a course of Scripture reading for those that have no settled plan of studying the Bible, also a series of daily texts arranged in a special manner for this magazine by a fellow worker in the Lord. For the purpose of illustrating truth to the younger portion of our readers, "An Allegory of Christian Life" will appear in our pages.

We shall thankfully receive suggestions from Christians advanced in the faith as to any means of making this paper more practically useful to our readers, and once more we ask their prayers that the Lord may give it an increasing sphere of blessing in 1881.



BIBLICAL WORDS AND PHRASES.

FRUITBEARING is not in itself eternal life, but is the sign and proof of it to others, *not to myself or to God*. Fruit is only produced by abiding in Christ (see BRANCHES). If a person outwardly attached himself to Christ by profession as a branch, and yet produced no fruit, we should not be entitled to consider him a Christian (see John xx. and James ii.).

GATHERING A., may mean any concourse of people, but is generally used for Christians assembled in the name of Christ, as in Matthew xviii. 20, and 1 Corinthians v. 4.

GENTILES are the nations of the earth excepting the seed of Abraham. Previous to the cross they were regarded as dogs, as afar off, but now on believing are on equal ground of blessing with the Jew (see latter part of Eph. ii.). Dispensationally, indeed, they are for the time in a position of greater favour (Rom. xi.). We must remember that in Christ there is neither Greek (Gentile) nor Jew.

GIFT. This word is used in two ways in Scripture. Eternal life, righteousness, and other blessings are said to be gifts, but the word is currently used in its second sense that is, the direct gift conferred by Christ on men to Himself, for the blessing of others, some being prophets, some pastors, some evangelists, &c. (Eph. iv. 7-13). What is to be particularly noticed is the difference between *office* and *gift*, the former being local and conferred by the apostles, the other general and unrestricted in its exercise in the church, being conferred by Christ Himself.

GILGAL (Rolling). A place, east of, but near Jordan, so called, because in the circumcising of the people, the Lord rolled away from off them the reproach of Egypt. They were henceforth marked off as distinct from all others. At Gilgal, too, was the camp of Israel, to which in all the wars they returned (Josh. iii. 19; iv. 10; ix. 6; x. 43; xiv. 6), till the subjugation of the land was effected, and the tabernacle erected at Shiloh. From that time Gilgal ceased to be their rendezvous.

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GLORY, The. This word is generally and Scripturally used to mean the outward and public side of heavenly blessing and rule, generally in relation to the earth. It is closely connected with the public return of the Lord to this world, "in power and great glory." It is the sphere where each star is to shine with his own light, that is, according to his service and faithfulness here. The sufferings of this present time thus work for us an eternal weight of glory (2 Cor. iv. 17). See **HOUSE**, the Father's.

GOATS. By these are meant in Matt. xxv., those Gentiles alive on the earth, who at the return of Christ, will be judged for rejecting the testimony of the Jewish messengers, whom the Lord calls his "brethren." The word is often wrongly used (connected with the erroneous idea of a general judgment) mean the whole company of the lost, whether dead or alive, by confusing the ch. with Rev. xx. 12-15.

GOD. When not otherwise defined by the context this word includes Father, Son, and Holy Ghost. In reading the Bible we nearly always restrict it in meaning to God the Father, and often erroneously so. In the Hebrew, the word is generally in the plural.

GOD, THE FATHER, is one of the three characters in which the triune God is revealed in the New Testament; the Father is the One who wills (Heb. x.), who counsels all, and who *as Father* directs the Son. It is the Son alone who does or can reveal Him, for He only as man knows Him. There is no evidence that God the Father, as such, can ever be seen save in the Son; on the contrary, "He that hath seen me hath seen the Father." This title of "Father" it is the high privilege of Christians to use.

GOD THE SON. The revealer of the Father. Co-equal and co-eternal with Him, in glory and position, but subordinate in the perfect relationship of a Son with a Father, made also man, He was perfectly dependant. He is the One who carries out all the Father's will and counsels in relation to the earth. The Creator, Jehovah, God Almighty, the Man Christ Jesus, the King of the Jews, the Head of the Church, and the Judge of all, the Son is thus

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the theme of all Scriptures, and His manifold glories fill every sphere, from the manger and the Cross, to the eternal glory from everlasting to everlasting (see TRINITY).

GOD, THE SPIRIT. The agent in manifesting the triune God, the one by whose power the Son carries out the Father's will. Thus, "If I by the Spirit of God cast out devils." Also, the Father is revealed, the Son reveals, the Spirit quickens and makes known. He is the quickening power in the new creation, as in the old. He was sent to earth by the Son on His return to heaven to be in and with believers till His return. By Him we are born again and sealed.

GOLD is the symbol of divine righteousness. Hence everything in the tabernacle was covered with this, as nothing else would do for the eye of God (with the sole exception of the beautiful veil, the symbol of the perfect life of Christ). It is in this aspect that it is spoken of in Rev. iii. 18, the white raiment there, and also in xix. 8, being the practical righteousness of saints.

GOSPEL OF THE GLORY, This is the literal rendering of "glorious gospel" (2 Cor. iv. 4). It consists in the good news that Jesus, who was humbled down here, is now crowned with glory at the Father's right hand. It is often erroneously put in contrast with what is termed the "gospel of the grace," meaning the death and crucifixion of the Lord in weakness. The latter, however, is inclusive in the former.

GOSPEL. The word means *good spell*, or *good news*; but it is confined in its use to *the* divine good news that Christ Jesus came into the world to save sinners, sent by the love of God. It reaches from the beginning of the public ministry of Christ to His present position in the glory (Mark i. 1; 2 Cor. iv. 4). It mainly centres in the *death* and *resurrection* of Christ, without the mention of which no preaching of the gospel can be complete.

GOSPEL EVERLASTING. That gospel which will be preached throughout the world (after the Church is gone), between the secret and public return of the Lord Jesus,

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probably by Jewish messengers. It presents what was ever since the fall held out by God to be the stay of faith. It (the woman's seed) shall bruise thy head, and thou shall bruise his heel." By-and-bye, before the age end, it will go forth to the nations, with a solemn threat of judgment:—"Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea, and the fountains of waters" (Revelation xiv. 6, 7).

GOVERNMENT. By this is meant, when used in a moral sense, God's dealings with men upon earth. This moral government is according to man's ways. Governmental dealing does not go beyond earth; its last and most solemn act being the infliction of death, the death of the body. To this act, saints, if not walking aright, are liable (1 Cor. xi. 30; 1 John v. 16). Governmental dealings, therefore, can be exercised side by side with grace.

GRACE. The love of God brought into connection with the need of man. God is *love* and *light*. God manifest in the flesh is full of *grace* and *truth*. We are said to be "justified by grace," by which is meant that it is the free love of God that has provided the means of our justification.

GROANING. This word is generally used to mean the utterances of a soul in bondage to sin, or to the law (Rom. vii.); of one, therefore, who has not simply believed the gospel of his salvation (although he may hope his sins will be pardoned), and who is not indwelt by the Spirit of God (Eph. i. 13), so as to cry, "Abba Father" (Rom. viii. 15). The word, however, is also used in Scripture of the utterance of the Spirit of God, when we often cannot find words to express in prayer what weighs on our hearts (Rom. viii. 26). It is also used in the same chapter of the believer, who groans in sympathy with the whole creation, waiting for the coming of the Lord (see also 2 Cor. v. 2). The word translated "groaned" in John xi. 33 is another word altogether.

GROWTH. The development of life in the Christian. He is born as a *babe*, he develops by the use of proper

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spiritual food and duly exercise, *i.e.*, living in the power of the new life, into a *young man*, and eventually through the increased knowledge of Christ into a *father* (1 John ii.). Growth is the direct result of feeding on Christ, and living for Him. The *growth* is not the object before the mind, but Christ. There is a radical difference between "growth" and "puffing up." The one implies an increase of humility the other of pride.

HADES. The place or state of departed spirits. In the eleven passages where it occurs in the New Testament, it is translated "hell," except in 1 Cor. xv. 55, where it is always translated "grave." It is apparently where the Lord's spirit went to (Acts ii. 27, 31); where Abraham and Lazarus were; where also the rich man was in torment (but between the two a great gulf). It is thus evidently divided absolutely into two parts, the one for the spirit of believers, a place of perfect bliss, the other for the unsaved, a place even now of torment. The one side must not, however, be confounded with the New Jerusalem, the glorious home of the redeemed; nor the other, with the lake of fire, the eternal portion of the lost. At the coming of Christ the spirits of all that are His will leave Hades, and united to glorious bodies be caught up to heaven. At the great white throne the spirits of all the lost will be taken out of it for judgment, and Hades, thus being emptied and no longer required, will be cast into the lake of fire (Rev. xx. 13). Of course in this we only go the length human language can reach, which can but imperfectly convey to our minds these abodes of spirits. The blest, who are in Hades, are said even now to be "present with the Lord" (2 Cor. v.).

HEAD OF THE CHURCH. This is one of the titles of Christ, taken from Col. i. 18, whence the Church is regarded as the body of Christ. The "*Head*" and the "*body*" together are spoken of as "*the Christ*" in 1 Cor. xii. 12 (lit.).

HEART. This is commonly spoken of as the seat of the affections, but is not generally so used in Scripture. To use it solely with this meaning would lead to serious error. In the Bible it means the man himself, the inner and true

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person, as distinct from the outward and, it may be, false person. The heart is thus contrasted with the lip. It is the seat of the whole of man's moral being. "Believing with the heart" does not mean with the affections, neither does it mean with the intellect (or head) only, but it means the man himself believing.

HEAVEN. The dwelling-place of God (called also the third heaven 2 Cor. xii.), in distinction to the heaven where the birds fly, and the heaven (or firmament) where the stars are. People talk generally of going to heaven when they die, but the expression is not Scriptural. "To depart and be *with Christ*" is what we read of. Strictly speaking, we do not find that we shall enter *heaven* till the Lord descends thence, and takes us all (the living and the dead) there.

HEAVENLY PLACES. This expression is used five times in Ephesians, and nowhere else. In this epistle the believer is viewed not only as risen from among the dead, but as seated in the person of Christ, His head, in the full enjoyment of all his spiritual blessings in heaven by faith; and since it is the devil's object to hinder this enjoyment, *and occupy us with earth, our warfare with him* is said to be in high (or heavenly) places.

HEAVENLY MAN. The Christian is frequently spoken of under this name. In Scripture the nearest we get to it is 1 Cor. xv. 48. The reason the believer is so called is because his calling, inheritance, kingdom, Father, citizenship, and heaven—in short, all his associations are heavenly.

HEIR. We are heirs of God, and joint heirs with Christ. This fact excludes all idea of merit by works, because an heir never works for his inheritance, it is his birthright; so with us. Together with Christ, as one with Him, we shall inherit all things.

HELL is etymologically a "covered" place, and means same as Hades. It is commonly used, however, of the place of final punishment, *i.e.*, Gehenna, or the lake of fire. When we read of the Lord, "Thou wilt not leave my soul in hell," Hades is meant, as elsewhere.

NOTES FOR YOUNG BIBLE STUDENTS.

GENESIS vii.—xi.

vii. 1. "Thou and all thy house." This is the first instance of this Scripture principle, too much forgotten by Christian parents. We need more faith to count on God for our children. God says, "Come thou and all thy house," our answer should be, "As for me and my house we will serve the Lord" (Josh. xxiv. 15).

vii. 4. God waits seven days after Noah enters the ark, just as there will be seven years (Daniel's last week) after the Church has gone, before the Lord comes for judgment.

vii. 7. "With him," see also verse 23; viii. 1, 16, 17, 18; ix. 8.

vii. 21. Most agree that the earth was more densely peopled then than it has ever been since. The "end of all flesh," everything being either actually destroyed or hidden in the ark.

viii. 4. Probably the day Christ rose from the dead, that is supposing the last supper to have been the night of the passover, 14th Nisan (the seventh month of the civil year, but the first month of the sacred), then the resurrection was on the 17th, three days later.

viii. 11. The olive continues green under water. It grows in the Red Sea.

viii. 18. Verse 11, peace—verse 18, liberty—verse 20, worship—ix. 1, fruitfulness.

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viii. 21. The same reason is given for not cursing, as previously for cursing, "why should they be stricken any more?" showing that man was not improved or regenerated by the judgment of God, but was as bad after it as before. The breaking in of chapter ix. here mars the passage and connection. Verses 21 and 22 are only the *negative* side of what flows from the burnt offering, that is what is according to the measure of my need. What follows in chapter ix. is the *positive* side of the blessing, and equally flows from the smell of the burnt offering (the perfections of Christ to God). Christians are often thus satisfied with the one half of their blessings, chapter viii., and have no heart to go on and enter into the spiritual blessings that are equally ours through Christ's work. Of course this is typical.

ix. 16. "For the bow in the cloud." Bow and no clouds, See Rev. iv. 13.

ix. 26, 27. Or "blessed of the Lord God is Shem. . . . God shall enlarge Japheth, but he shall *dwell* in the tents of Shem," alluding to Christ's coming of the seed of Israel.

x. 10. Seventy nations here, viz.: Japheth—14; Ham—30; Shem—26; compare Deut. xxxii. 8. Israel was seventy souls, Genesis xlvi. 27. The seventy disciples sent out by Christ, may refer to this, especially in preaching to the nations before the millennium.

x. 8 "Nimrod," type of "the beast," mighty in all directions. Babylon is the centre of his power.

"Mighty one" or man of renown. So were the

giants, chapter vi. ; Dathan and Abiram, Numbers xxvi. 9 ; 250 princes, Numbers xvi. 2. See Micah v. 6, Assyria there is called " Land of Nimrod."

x. 11. Read the margin here.

xi. 3. Brick, man's work, instead of stone.

xi. 4. Let us build, they left off to build—let us make us a name, the name of it is called Babel (confusion)—lest we be scattered abroad, the Lord scattered them abroad.

xi. 9. Spiritually overcome at Pentecost.

xi. 29. " Iscah " may be " Sarai."

THE BIBLE CLASS.

Q. 157. Will you kindly explain the difference between the "gospel of the kingdom" (Matt. iv. 23 ; ix. 35), and the gospel of the grace of God in Acts xx. 24. M. M. S.

A. The gospel of the kingdom is the good news of the coming reign of Christ; the gospel of the grace of God is the good news that God in love has sent His son to save lost sinners.

Q. 158. Do you think Matt. xviii. 12-14 a parable. M. N.

A. It would be better called an illustration; still, it might be termed either.

Q. 159. Would you kindly explain 1 Cor. v. 11-13. The word says, "not to keep company with any called a brother, or a fornicator, or covetous, or idolater, or railer, or drunkard, or extortioner,

with such an one are not to eat." Does this mean not to have companionship at the Lord's Supper, or is it eating at home? Is the wicked person in ver. 13 that is to be put away, confined to the fornicator, or does it take in all the classes of ver. 11 as well? If *not*, what is to be done with them?

J. S. N.

A. Certainly we are to have no fellowship at the Lord's Supper with such, but we think that ver. 11 goes further than this, and extends to social intercourse. Observe this does not apply to unconverted people, "for then must we needs go out of the world," neither to Christians who may have been overtaken with any of these sins, but to those whose *character* is this, known and proven. The person alluded to in ver. 13 is the fornicator, but the principle applies to all classes mentioned in ver. 11.

Q. 160. Will you kindly explain the force of the word "*therefore*" in John xix. 11. How is it that the latter statement is a consequent on the preceding?

A. G. H.

A. The Lord treated Pilate as the official arm of the Roman power (the legs of iron of David's image), which was given from above; hence his guilt was less than that of the active malice of his own people. Pilate was not urged on by personal hatred of Christ as they were.

Q. 161. Is Hosea iv. 17 applicable now? E. L.

A. It may be generally applied to all those with whom God's grace ceases to strive.

Q. 162. Would you kindly explain Acts vii. 55, 56. What is the difference between "heaven" and "heavens?"

A. D. J.

A. "Heaven," ver. 55, is in the abstract, and is that on which Stephen fixed his eye and thoughts; then to the

material heaven, so that he could see into God's presence (of course in a vision).

Q. 163. Will you tell me who is referred to in the last clause of Gen. iv. 7. E. J. J.

A. As far as we understand it, the clause is to give pre-eminence to the firstborn—the birthright, as afterwards seen in Esau and Jacob.

Q. 164. In reference to Q. 132, please explain why Matt. xxvii. 5 says Judas hanged himself, whereas Acts i. 18 gives a different account of his death. R. H. J.

A. Both are probably but parts of the entire narrative of his fearful end. We may suppose that Acts follows Matthew, the hanging but half accomplishing his death, owing to the halter breaking, or that the word rendered hanged may mean death by spasm, and that the fall occurred after. (In the same way Absalom's death might have been described by two witnesses, as by hanging, or by spear thrusts).



BEHOLD WHAT MANNER OF LOVE!—When some Danish missionaries stationed at Malabar set some of the converts to translate the 3rd chapter of the first epistle of John in which it is said that believers become the “Sons of God,” one of the translators was so startled that he suddenly laid down the pen, and exclaimed, “It is too much. Let me rather render it, ‘They are permitted to kiss his feet!’”