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# The Christian's Library.

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## Notes and Comments.

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*Times of Apostasy.* We have received a letter giving a sad account of the state of things spiritually in a London suburb. We fear our correspondent's testimony is all too true. "The vicar goes to Ascot, &c., . . . tells his large congregation there is no hell, and oratorios every other Sunday in his church in winter on a large scale. . . . Lower down the road is — Church, a thoroughly worldly affair — a follower of 'higher critics,' worldly deacons, &c." Outside the Established Church the Christadelphians seem the only energetic people. "It seems that what is needed everywhere is a strong, clear restatement of all elementary truths. . . . I will cry to God for you in this work. He **does** answer prayer, and does encourage."

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*It is the Last Time.* **Never** was there a day when the **three** epistles of John required to **be** more studied in prayerful dependence upon God. Whilst clearly foretelling the very evils that are now so plainly at work in

the professing Church, they supply the divine resource. Not that there is any remedy possible, things will get worse and worse, but the child of God should not lose heart. Even to the "little children" or the babes in the family of God encouraging words are spoken (1 John ii. 18-27). "It is the last time"—even in the apostle John's day the ruin had begun; no mere passing phase of declension, but the distinct commencement of evil that was to go on increasing until final and complete apostasy should result in the spueing out of Laodicea (Rev. iii.).



***Antichrist  
shall Come.***

Of this no student of the Word can doubt. John here assumes that even the babes were not ignorant of the solemn truth. A personal anti-christ, and not a mere state of apostasy, is here in question. The articles on "**The Man of Sin**" in recent numbers of our magazine have drawn attention to this, but how many true Christians are utterly ignorant of what the Bible teaches upon this point, as, indeed, they are upon almost every portion of divine revelation. And is not this the reason why they are so often ensnared in the heresies so widely **cropping** up in these last days?

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"Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer" (Ps. xvii. 4).

***Even now are  
there many  
Antichrists.***

Though the personal anti-christ had not come in John's time, and though he cannot be manifested, until he who

hinders is taken out of the way (2 Thess. ii.), yet "many antichrists" had already made their appearance, and this evil crop of tares, the "children of the wicked one," was to remain unrooted up until judgment shall gather them out of the kingdom of the Son of man (Matt. xiii.). To see them being gathered together in bundles, as most unmistakably they are in these days, is solemn indeed; but what else are all the numerous sects and parties which are being formed in these days, whose only uniting bond is some fresh form of damnable heresy? Christadelphians, Seventh-day Adventists, Millennial Dawnists, Unitarians, Conditional Immortalists, &c. &c., what are they but bundles of tares?

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***An Unction  
from the  
Holy One.***

'All this might indeed be depressing to the heart of the child of God, but "God hath not given us the spirit of fear; but of power,

and of love, and of a sound mind" (2 Tim. i. 7). The "babe" in God's family has received the Holy Ghost. Not only is he born of the Spirit, but he is indwelt by the Spirit; and that Spirit who indwells him, and by whom he is sealed is the unction or anointing from the Holy One. This anointing is the power for service and

testimony (see Acts i. 8, x. 38), the spring of divine joy in the soul (Heb. i. 9), and the abiding guide and instructor in the intelligent certainty of God's revealed Word of truth.

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***No Lie is  
of the  
Truth.***

The truth is the great safeguard for the child of God amidst the rapidly increasing apostasy of Christendom. The babe in the family of God not only has the Holy Ghost indwelling, but he knows the truth. Absolute certainty where doubt abounds, and unbelief reigns. Agnosticism is the order of the day, and has become the stupid boast of those who glory in their infidelity; but the Christian is no agnostic; he **knows** the truth. Christ is the truth as well as the way and the life, and possessing Christ, he knows and possesses the truth; he knows that no lie is of the truth. Christ thus becomes the touchstone for every fresh theory, and for every new-fangled form of teaching. Is His person assailed? Then it is a lie of the enemy, and not the truth of God.

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***A Liar  
and the  
Antichrist.***

Two special forms of unbelief characterise the **last** days—Jewish and Christian. The Jew denies that Jesus is the Christ or Messiah; the apostate Christian denies the Father and the Son. This latter is the special truth of



Christianity ; the Trinity revealed — Father, Son, and Holy Ghost. To deny the perfect humanity of Jesus, to deny His absolute deity, to deny His eternal sonship—all these are anti-christian lies, and when the antichrist appears, he will be characterised by this in a terrible degree.

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*From the Beginning.* The babes, then, are exhorted to cleave to that which they had heard from the beginning. The person of Christ, and the truth concerning Him, they were not to give up. This is the great object of Satan's attack, and it will be found that every system of doctrine which is a departure from the truth aims a deadly blow at the Lord Jesus Christ. Heresies have from time to time sprung up within the professing Church ; at first, it may have been difficult to detect exactly where the error lay ; an undue pressing of one line of truth, to the neglect of other lines equally important, may have been all that on the surface appeared ; unwary saints with spiritual senses not sufficiently exercised to discern between good and evil may have been captivated by novelties, when lo ! it becomes evident that the truth of Christ's person is assailed, the instinct of the divine nature at once refuses the lie of Satan. " Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall

remain in you, ye also shall continue in the Son, and in the Father" (1 John ii. 24). Alas for those who dabble with the enemy's lie! happy the one who shuns it as the serpent's poison.

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**Eternal Life.** The babes as well as the young men and fathers possess eternal life. "This is the promise that He hath promised us, eternal life" (chap. ii. 25). Here is something that no power of evil can touch. Let no human reasoning, no system of doctrine rob the soul of the fact that "God hath given to us eternal life" (chap. v. 11). In vain is it to press the last clause of this verse—"and this life is in His Son,"—so as to nullify the first. The life which believers possess cannot be separated from the Son of God, for "he that hath the Son hath life" (chap. v. 12). To assert the last clause of verse 11 in order to deny the first clause of the same verse is a "spirit of error." "These things have I written unto you concerning them that seduce you."

ED.

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A correspondent writes:—  
**Gospel Work.** "You will, I have no doubt, be pleased to hear of the success of the gospel in D—— for the last month or so. Three young men came here a few weeks ago from the Faith Mission.

"At the first meeting there was only about a

dozen people present, but ever since the numbers have been increasing greatly.

“The schoolroom is crowded to the door every night. Our after-meetings are well attended. A good many of the young have professed the Lord Jesus to be their Saviour.

“The change is marvellous, and the spirit that is in the meetings is most wonderful, but there is nothing impossible for the Lord.

“Many thanks for the books you sent; they are greatly appreciated by all. I hope you are still remembering the people of D—— in your prayers. We are longing to see you once again in our midst.

T. M'N.”

This most encouraging report will, we trust, lead all our readers to earnest prayer for the remote corners of the British Isles. We visited this little out-of-the-way district last summer for three nights, and came away with the most distinct feeling that God was about to work. Let us praise God and take courage.

ED.



## **Zeal not according to Knowledge, and its Effects.**

(2 SAM. xxi.)



**T**HE effects of Saul's fleshly zeal were far-reaching, affecting others in a most serious manner. It is often so with acts performed in a

carnal way, and with fleshly zeal, even when the primary actors have passed off the scene. The seed has been sown, the crop follows. Thus Israel is made to experience the horrors of famine for three years, "year after year," in David's reign.

This beloved king knows enough of the Lord, who does not "willingly afflict the children of men," to be aware that such a calamity would not have been permitted without a grave reason. "David inquired of the Lord." It is well to bear this in mind: the Lord chastens not without cause. The cause might not appear plain to us at first, but He will make all clear to those who wait upon Him. "He that desireth to do God's will shall know" (John vii. 17). We find it so in the case before us; the three trying years of famine were allowed on account of the carnal zeal shown some time before by Saul in slaying the Gibeonites. "Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and of Judah" (2 Sam. xxi. 2). It appears that Saul had the children of Israel and of Judah before his eyes, for it is clear that if the Lord had been before him, he would not have slain the Gibeonites when it was not His will. The reader will doubtless remember that in the days of Joshua these Gibeonites by deception had gained a footing

among Israel. If, however, Joshua had done what David at this time does, that is, inquired of the Lord, the deception would not have succeeded, but judging by appearances, and "asking not counsel at the mouth of the Lord" (Joshua ix. 13, 14), caused the wiles of the Gibeonites to be successful, and "the princes of the congregation" made a league with them.

Consequently the Gibeonites are allowed to remain as "hewers of wood and drawers of water unto all the congregation."

If through our carelessness the Gibeonites are admitted, it is for us to humble and to judge ourselves, and not them! But Saul and self-judgment were strangers, and the people not judging themselves, the Lord judges them (see 1 Cor. xi. 31, 32; also Amos iii. 2). Zeal is good, but that displayed by Saul in slaying the Gibeonites was out of place, and without knowledge. In the government of God we must reap as we have sown. What carefulness should be wrought in us, when we see that it is not ourselves who may immediately suffer, but others who are made to experience the bitterness of "famine" through our carnal blunders and religious zeal. However, the injured Gibeonites must in the ways of God be considered. David understands this, and says, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" Grace and government are very

different qualities. "It is hard to kick against the pricks"; to do so, is but to do harm to ourselves and to do no good to others.

No! there are times when we should kneel and not kick. Let the sword be rather turned upon ourselves for allowing carelessness than upon the Gibeonites. What confusion is wrought by our not asking "counsel of the Lord." David, seeking to know His mind, finds out the why and the wherefore of the famine "year after year," and so the wrong is righted. Judgment falls upon the guilty house of Saul, "seven of his sons fell under the judgment." It is solemnly suggestive, too, to read, "and they fell all seven together, and were put to death in the days of harvest, in the beginning of barley harvest" (2 Sam. xxi. 9).

It is well for us that God has made provision for the removal of that which hinders blessing. He will not go on with evil, although He graciously goes on with us in spite of all. The famine is made to cease, rich harvests are given, the evil is judged and removed, and blessing and plenty follow, just as Elim follows Marah in Exodus xv., and as it is said by the Lord on another occasion, "from *this* day will I bless you" (Hag. ii. 9; 2 Cor. vii. 10).

W. R. C.

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IT is easy for the life within to decline before the outward exercise of gift or activity does.

J. N. D.

## The Inspiration of Scripture.

*Notes of a Scripture Reading at 6 Holland Park, W.,  
29th November 1868.*

“From a child thou hast known the holy scriptures. . . .  
All scripture is given by inspiration of God,” &c.—2 TIM.  
iii. 15, 16.

PAUL here first speaks the fact about Timothy, and then says of every Scripture that it is inspired of God. It is an important word—**Scripture**. Prophecies may have died and passed away. It is recorded that Agabus prophesied of famine coming, but there may have been plenty such prophecies which were only temporary communications, but the being **written** gives Scripture its importance. In Peter you have “prophecy of Scripture” not coming by the will of man.

*Q.* What does Peter mean by “private interpretation”?

*A.* No Scripture within itself has its own interpretation.\*

*Q.* Why don't people like its being called the Word of God?

*A.* Because they don't believe it. They say the Word of God is in it, but won't allow that it

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\* That is, no Scripture is to be understood by its own *isolated* interpretation. All Scripture hangs together, and is part of one great whole, which has the glory of God through Christ as its grand object.—ED.

is itself the Word of God. Quakers don't like it because they say Christ Himself is the Word of God. The expression here is divinely inspired. Of course there is Scripture now which was not Scripture then.

*Q.* What authority is there for rejecting the Apocrypha?

*A.* Every kind. One positive reason is, it never was in Hebrew at all, and as to **outward** testimony, it never was classed with the Scriptures by the Jews; but as to the **real** knowledge of Scripture authority you must have divine teaching. The division the Jews made was into the law, the prophets, and the Psalms. Josephus tells us there were prophets after the time of Artaxerxes (that is Malachi), but that they were not of the same authority as those who went before. That, of course, is not a divine way of knowing it. The best way to determine about such books is to look into them.

Take Maccabees and you find to this effect, "I have done my best to make an epitome of the five books of such a man, for it is very tedious to have too much to read, and if I have done it well, then is it worthy of the matter," and so on. Think of saying **that** is inspired!

*Q.* What of the suppressed gospels?

*A.* They are not suppressed.

*Q.* Why do you reject them?

*A.* You have only to read them. As to outward testimony, too, it is clear enough that there



were but four. The fathers say that as there were but four rivers in Paradise, so there are four gospels, Matthew, Mark, Luke, and John—naming them. There is a rumour of a Hebrew version of Matthew's Gospel, but it is all a nonsensical story. *Lucas* or *Lucius*, a known inventor of lies, tells you that Christ, when a child, on one occasion changed His companions into ducks. Look at *Tobit* and his dog—absurd. *Bel and the Dragon* may be true, but it has nothing to do with inspiration. There is no real difficulty as to the Apocrypha with a person really in earnest. In the preface to the "Vulgate" Jerome refers to the Apocrypha, and says that these books are not inspired, and that the Church only reads them for benefit of manners, though not inspired. But the real knowledge of inspiration comes from the operation of God. I believe Scripture proves itself, it is spiritually discerned. You have the Lord's positive sanction to the Old Testament, the law, the prophets, and the Psalms.

*Q.* What is "furnished" (ver. 17)?

*A.* It is the idea of being complete, that there is no articulation wanting. It is a very strong word that is used.

*Q.* Does it refer to the particular place he is to hold?

*A.* No, it makes him fit for a place. It is **Scripture** that shows the all-sufficiency of the Word. External testimony is important to

confound adversaries, but while it may prove the folly of another man, it can never give faith.

*Q.* What are "prophetic Scriptures"?

*A.* The epistles especially. The only thing that gives faith is the power of the Spirit of God.

*Q.* What endorses the New Testament books?

*A.* External evidences give many quotations, and so on. There never were any other than the list we have that were considered to be "canon," so called, though some of them have been set aside such as 2 Peter.

The Revelation was fully received at first, and came to be doubted in the Church about the second or third century; so with the Hebrews. It was not left out until the third century, and then because it opposed certain innovations.

Again, there came injunctions not to read anything but these inspired writings, for Clement's epistle used to be read, and so on, though not inspired. Eusebius gives us a complete list, and declares that none others were received to be sound. Being small the two epistles of John (2nd and 3rd) appear to have been much less copied, and it was late before they were received. There are translations of them in the first century, as in the Syriac Peschito, which has them. They were translated a very few years after John's time. There were false epistles as well as gospels, one to Laodicea which is a set of Paul's writings put

together, but nobody who reads them can believe in them. Clement's is a very nice letter to try and get the Corinthians not to turn off their elders, a nice kind of letter that you or I might have written in that kind of way. He writes in the name of the Church of Rome, and doesn't set up to be inspired. There is no difficulty about it really, but nothing but divine power gives discernment. Now in 1 Corinthians ii. you have three steps :—

“We have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.”

Paul got them by the Holy Ghost, and he gave them by the Holy Ghost, and then the natural man cannot receive them, but the spiritual. You have here an authoritative statement of the way in which they were **given**, **taught**, and **received**, and these things are **in the Word of God**, which carries its own evidence with it. A person has only to read the things which pretend to be inspired and he will soon find out the difference.

In the New Testament the Holy Ghost is more human in His operations than in the Old. In the Old Testament it is “Thus saith the Lord,” and in the New the Holy Ghost comes down into the midst of all their actions and utilises everything, even to a care for the body,

which is peculiar in the New Testament, as in the cloak left at Troas, wine for stomach's sake, Onesiphorus' house, &c. &c.; and in Romans viii. we have "groanings which cannot be uttered," the Holy Ghost feeling the consciousness of the saints as down here.

There were different characters of inspiration even in the Old Testament times. "If I speak to a prophet I will speak in a vision or a dream, but My servant Moses is not so, with him will I speak mouth to mouth." So while I do get this difference in character, there arises no question as to authority. The Jews did make a difference; they had the Mosaic degree, and the Prophetic degree, and the Bath Col or the daughter of the voice, the writings or *Chetubim*. In the Old Testament the Spirit of God came down and spoke in the circumstances in which the individual was, and he might not be aware that what he spoke was an absolute prophecy. Instead of its being their own mind expressed, they did not always know what it meant. You may see that clearly in the Psalms. "Thus saith the Lord" may look a higher thing than other scriptures which are without, but it is not so. A reference to a Hebrew Bible will show at once what the three divisions included, and you find the Lord giving His sanction to them in the main.

*Q.* Is there anything special in the order of the books of the New Testament?

*A.* Many editors of the New Testament give

another order, but I believe we have got it in as good order as need be. You may notice Galatians coming in pretty far on, though an elementary epistle. The order of the Psalms, I believe, is divine, but that can only be known by spiritual apprehension. In the epistles to the churches you have the foundation and building up as it ought to be. Timothy in measure is the same, but in the Catholic epistles, as they are called, you get generally the Church looked at as gone down. . . . The first epistles written were the two to the Thessalonians, then Corinthians, Romans (as to date, I mean), Ephesians, Philippians, Colossians; Galatians uncertain, but late; Hebrews was late, for Timothy was set at liberty, and if it was Paul who wrote it, as I believe, it must be late; John's Gospel, I suppose last; Matthew's may have been first, but it is human testimony, not internal as to that; second Timothy must be late. Corinthians and Galatians have a moral order—one is correction of walk, and the other of doctrine.

There is another point here: "From a child thou hast known," &c. (2 Tim. iii. 14, 15). I get individual personal acquaintance with the contents. And he knows, too, from whom he learned it. In these days this individual thing is important, the **direct** authority of the Word of God over the conscience. It is a question whether the Word of God has directly an adequate authority for each of our souls. We

all own the Word, of course, but its direct authority is more, and this has now come to be a specially important truth, dropping the question of derivative instruction—not that an individual may not teach another right, but the divine Word takes more hold than we think of. A person may, it is true, get the habit of hearing and learning Scripture to the blunting of his mind and conscience, but when the Spirit of God works, that is sharpened up again. Looked at as an instrument writings are higher than words. Suppose I was a prophet and said, "This house will tumble down to-night," that would have its own meaning by itself; but God had a plan and mind before creation which is all brought out afterwards by the Spirit of God; a spiritual mind perceives that it is effectual in those who believe. The completeness of the Word of God when known settles the canon of Scripture.

*Q.* Would you say that the canon of the New Testament Scripture was authenticated by the Church?

*A.* I admit the fact, but **not the authority**, or else I should make the Church the authority for the New Testament.

*Q.* Then is it the Spirit in you that settles what is Scripture?

*A.* Well, in a sense it is; the Spirit bringing the witness into my soul.

*Q.* What do you put above the Word?

*A.* **Nothing.**

*Q.* What settles it?

*A.* It is effectual in them that believe. The mere Protestant ground is the right of private judgment. I once said to a priest, "If I took a knife and gave you an awful gash in your arm, how would you know it was a knife?" Change "knife" into Maccabees or Matthew's Gospel. The question How do you know you have the Scriptures? is simply infidel ground. How do you know the sun shines? I ask; and if a man says, I want a proof, it only proves he is blind.

J. N. D.

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## The Wilful King.

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LET the reader now open his Bible at Daniel xi. This remarkable prophecy is full of the deepest interest and importance. Two kings are here mentioned who are to play a striking part in the coming, and possibly not far-distant, crisis; these are the "King of the North" and the "King of the South."

But in verse 36 another king is mentioned, distinct from these two; he is introduced into the narrative abruptly, but in a manner that implies him to be a well-known personage—"the King."

Wilfulness, self-exaltation, arrogance, and blasphemy describe his character. He will

“magnify himself above every god . . . and shall prosper till the indignation be accomplished” (ver. 36). This last clause shows him to be in connection with the people of Israel, recalling as it does the oft-repeated words of Isaiah the prophet regarding them (Isa. x. 5, 25.)

Furthermore, he neither regards the “God of his fathers” (the Jews), nor the “desire of women” (the Messiah), and takes full possession of “the land” (Palestine). This wilful king, therefore, is in close league with the apostate Jews.

It would be impossible to read verse 36 without seeing a striking resemblance between this king and the “Man of sin” of 2 Thessalonians ii. They both “exalt” themselves, they both assume the place of God, and they both flourish up to a certain point. Daniel informs us that “the King will prosper in the land of Palestine; Thessalonians that the “Man of sin” will sit in “the temple.”

It may appear inconsistent that if this king magnifies himself above every god, he should yet “honour” another god (vers. 38, 39). And yet, how true it is that no mere man is sufficient for himself—he must ever have an object outside himself—either God, the true God; or, awful alternative, the devil!

If, as we believe, the expression in ver. 38, “the god of forces” (Mauzzim; see margin), may be rendered “the god of occult forces,” do



we not see a connection between Daniel xi. 38, 2 Thessalonians ii. 9, and those influences at work to-day, and becoming increasingly popular under the names of Theosophy, Spiritism, and the occult sciences? No thoughtful Christian can deny that there is much that is supernatural in these things, even after all that is trickery and sham has been eliminated. But the power is not of God, it is of the devil, and in the day of Antichrist's sway it will work a wide and deceptive influence amidst the apostasy.

In Daniel xi. the judgment of "the King" is not described. "At the time of the end" (ver. 40) shall "the King of the South" push at him (*i.e.* "the King"), then "the King of the North" comes down upon him likewise, and from this point to the end of the chapter the prophecy is concerned with "the King of the North," and not "the King."\*

We must not suppose that Scripture is elsewhere silent as to this remarkable king. He is mentioned under the same title, and introduced in the same abrupt manner in Isaiah xxx. 33. The Assyrian had just been spoken of. The Assyrian is doubtless the same person as the "King of the North," and will be found in the last crisis in open antagonism to the Jews; but

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\* For further light on this important and interesting passage, see "Notes on Daniel," by the late W. K., price 2s.; also "Hints on Daniel," by A. H. B., price 2s. To be had of James Carter, 13 Paternoster Row, London, E.C.

he shall come to his end, and none shall help him (Dan. xi. 45). Both he and "the King" meet the same doom, "for Tophet is ordained of old; yea, for the king [also] it is prepared; he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. xxx. 33). The connection between this and 2 Thesalonians ii. 8 is striking.

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## Be Still.

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**L**ET nothing make thee sad or fretful,  
Or too regretful—  
Be still.

What God hath ordered must be right,  
Then find in it thine own delight—  
My will.

Why should'st thou fill to-day with sorrow  
About to-morrow,  
My heart?

One watches all with care most true,  
Doubt not that He will give thee, too,  
Thy part.

Only be steadfast—never waver,  
Nor seek earth's favour,  
But rest;  
Thou knowest what God's will must be  
For all His creatures—so for thee  
The best.

PAUL FLEMING  
(1609-1640).

## Bible Study.

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**M**ANY correspondents have evidently enjoyed for their own hearts the wonderful unfolding of God Himself as recorded in Exodus xxxiv. 1-10. The great feature of modern teaching is to make everything of **man** and **his** development; God is merely a figure of speech in the greater part of modern theology. Hence it is of the greatest value to the soul to gather quietly from the Word itself these grand outlines of the revelation of **God Himself**, running through Scripture, unifying it into a living whole, whose climax is the revelation of **God in Christ**. The Scripture cannot be broken, and woe to the potsherd of earth who measure God's revelation with the feeble span of their puny reason, at once their glory and their shame.

But for the heart that has passed along these blessed steps of God's everlasting ways, in subjection to the Word as it sheds its own heavenly light on man and his world, there will be no danger of being led away by the error of the unwary and so falling from that steadfastness which comes from the knowledge and enjoyment of God learnt in the path of obedience, Christ's path. A timely word is 2 Peter iii. 16, 17.

**Exodus xxxiv.**—Volumes might be written on the truths that lie hidden in the first ten verses of this chapter. It is a passage that contains the heights and depths of God Himself, and to profit by it there is needed, not the curiosity that prompted the men of Bethshemesh to look into the ark, but the attitude of heart, rare in this busy world whose things are so much with us, that made Moses say, "I beseech Thee, show me **Thy glory.**"

We cannot do more than point out very briefly something of the bearing of this passage, and the way in which it appears through Scripture like light breaking through the clouds.

In our last Bible study we saw that the occasion was a crisis more desperate, because of the insult to the majesty of Jehovah, than when the people stood between Pharaoh and the Red Sea. Moses has been up for the sixth time to God, and by intercession has obtained a reprieve for the guilty people. Forty days' trial of standing on the ground of what they could be for God, that is, the simple ground of law, had brought them to the edge of the pit. They had forfeited everything, promises, blessing, life itself, and now stood reprieved through the intercession of the mediator, but, stripped of the ornaments, once the happy witness of redemption's triumph, and like condemned criminals, awaiting the next step. They were at a standstill. God had told Moses to lead them up, but had not told him whom He would send with him. So Moses refuses to move a step, and then with a boldness that only an intimate knowledge of God could give, suggests, even claims, that God must go *Himself with them*, no one else would do. As the representative of a condemned people, "I and Thy people" (xxxiii. 16), he makes this extraordinary claim, and God says, "I will!"

But this can only be on the ground of a fresh revelation of God Himself, and as everything

now depends upon mediation as far as the people are concerned, it must be made to Moses. There was nothing in Exodus xx. 5, or xxiii. 21; that could give any hope for a way out of this desperate pass, but Moses had confidence in the unlimited resources in God, and asks for fresh revelation.

This leads to the **third great revelation of God**. The first we have seen was in Egypt, where God's **righteousness** and **salvation** were displayed. The second was on Sinai, where God's unapproachable **majesty** demanding **obedience** had come out.

Now that the utter failure of the people to meet the requirements of God's majesty had made it apparently impossible for God to act towards them in blessing, there comes in the third great unfolding of God's character, what was to be henceforward the very sheet-anchor of faith in the worst possible circumstances that could arise from the failure of man. This is then the way in which God proclaimed His name, and all that it contained, to that man hidden in the cleft of the rock.

First there is the simple name, Jehovah, it is still to be the same Person ; then the character in which He will henceforth be known :—

### JEHOVAH.

1. Jehovah El, merciful and gracious,
2. Slow to anger.

3. And abundant in loving-kindness and truth :

4. Keeping loving-kindness unto thousands,

5. Forgiving iniquity, transgression, and sin,

6. But by no means clearing [the guilty],

7. Visiting the iniquity of the fathers upon the children, and upon the children's children, and upon the third and upon the fourth [generation].

Here God unfolds the principles of **His government**, marked by the two words "**loving-kindness** and **truth**," henceforward continually found together until their full revelation in Jesus, "full of grace and truth."

But the great central thing that was to mark this government of God—God who was going up with a guilty people—was **forgiveness** of sin revealed in all its forms, the very thing such a people needed. And yet it was a forgiveness that should sacrifice nothing of the claims of God's character—"will by no means clear the guilty."

How was this possible? Moses did not know, nor did he stop to ask, but made haste to claim the presence of such a God as that.

We know now how it is possible, Romans iii. 25, 26, explains it, but no saint of old knew how it could be; yet we find that every saint believed it without understanding it, and built everything on it.

So henceforth this was the character of God's ways until Christ. It was government resting on the supremacy of God exercised in loving-

kindness and faithfulness towards those who no longer had a claim to anything. In the Psalms the sense throughout that everything depends on these two characters of loving-kindness and faithfulness is most instructive, while through the circumstances in which they are brought out, God is learnt as the God of righteousness and salvation; see for instance Psalms lxxxv. and lxxxvi., where these things are brought together in a most striking way.

We find that this is the resource of faith, and that God acts on these principles:—

1. When the priesthood fails, the day of atonement is established, and the principles of Exodus xxxiv. 5, 6, are made good (see Lev. xvi. 21).

2. When the people break down finally at Kadesh, this is Moses' resource, and God says, "I have pardoned, nevertheless," &c. (see Num. xiv. 18-20).

3. When David breaks down this is his resource—"For **Thy name's sake** pardon mine iniquity, **for it is great**" (Ps. xxv. 11, and see Ps. li. 1, 2, and the salvation and righteousness in li. 14).

4. At the close of the history, when we find only a remnant returned, in Nehemiah ix., in connection with the covenant they make in ix. 38; it is on this character of God revealed, and learnt by deep and real experience, that they rest (Neh. ix. 17-31).

How every detail of this marvellous revelation is brought up into clear light by the cross, is a subject which we cannot follow now, but one of the deepest interest and profit. We might just suggest that 1 Timothy i. 11-17 be read in this light.

The following is a table of the principal passages looking back to this passage. For its arrangement we are indebted to the kindness of a correspondent :—

1. Deut. iv. 31; 2 Chron. xxx. 9; Neh. ix. 31; Ps. cxi. 4; cxlv. 8.	} Neh. ix. 17; Ps. lxxxvi. 15; ciii. 8; Joel ii. 13; Jonah iv. 2.	}	}	}	}
2. 3.					
4. Nehem. xi. 32; Jer. xxxii. 18; Dan. ix. 4.	} Ps. li. 1; Isa. lv. 7; Dan. ix. 9.	}	} Deut. v. 9, 10.	}	} Num. xiv. 18.
5. 1 Kings viii. 50; Ps. xxxii. 1, 2; Micah vii. 18.					
6. Joshua xxiv. 19; Neh. i. 3.	}	}	}	}	}
7. Jerem. xiv. 10; xxxii. 18.					

Only the very fringes of this wonderful subject have been touched, but space will not permit of more. May the Lord lead us to search more into these things for the establishment and profit of our souls.

The subject for **January** will be **The Ark**, its history and typical meaning.

B. S. ED.

THE Spirit of God judges sin in me, but He makes me know that I am not judged for it, because Christ has borne that judgment for me. This is no cloak of licentiousness. The flesh would indeed always turn it to this—it would pervert everything.

GOD will remember all He can remember, and nothing will lose its reward.

J. N. D.



## Notes and Comments.

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A clipping has been sent us *Getting ready for Antichrist.* for review in which an outline is given of the so-called "New Theology." We pity those who are satisfied to abandon the light of Christianity as revealed in the Scriptures for this return to the darkness of pagan philosophy. Without the smallest doubt they will very shortly find themselves stumbling upon the dark mountains of despair (Jer. xiii. 16). We are told that "there is no real distinction between humanity and deity"; teaching like this is but paving the way for the man of sin who presently will "sit in the temple of God, showing himself that he is God" (2 Thess. ii. 4).

Space will not admit of exposing here the high swelling words denying the fall of man, the reality of sin, the need of atonement, the holy judgment of God, the deity of Christ, the immortality of the soul—but we would earnestly warn the Christian reader of the danger that lies ahead. We are informed that "gatherings of ministers in the leading provincial towns" are to be addressed by this anti-Christian preacher at their own request. There is no doubt about it that the denominations are becoming honey-combed with error and damnable heresies (2 Pet. ii. 1). If for no other reason the call is

distinct and loud to every one that nameth the name of Christ to depart from iniquity (2 Tim. ii. 19).

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***Crisis in France.*** Those who watch the progress of events with reference to the interests of God cannot fail to be greatly interested in the movement now taking place in France. The cleavage between the Church and the State is one of the many signs of the times. We do not enter into the political reasons which have brought this about, but feel led to propose to our readers that earnest prayer be made to God that the present crisis be the occasion of much blessing to the souls of the people.

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***Wide-Open Door.*** A wide-open door will, we believe, be granted for the evangelisation of the country. Especially is this the case amongst the Romanists. The power of Rome has received a severe shock, and the people are now ready to listen. The doctrine of papal infallibility has become to many a meaningless myth, and many of the priests are throwing over their allegiance to the Pope; and, stranger still, many priests and whole congregations have appealed for counsel to M. Meillon, a recently converted priest. A meeting has been convened in Paris to consider the situation.

Let all who know the simple gospel in that

land embrace the present golden opportunity to spread it by tongue and by printed matter. And, above all, let us all strive earnestly in prayer!

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**Prayer Meetings.** While on the subject of prayer, we feel led to address our brethren most earnestly and seriously on this subject. We have heard from several quarters that the meetings for prayer are but thinly attended. Brethren, this should not be! We have heard, too, of long and painful pauses, as though there were nothing we had to ask God about. Oh, if we but realised that prayer puts us in communication with the hand that wields all power! We well remember a little prayer meeting in a country village, where some forty people were assembled, a few years ago; a beloved labourer in the vineyard, just returned from the mission field abroad, suddenly remarked: "Brethren, when I think that you can get anything for the asking, what great things might we not see done for Christ's glory in Greece?"

When we think of the wide field of God's interests on the earth, the wonder is that prayer meetings ever break up. Let us pray for France, Spain, Italy, Greece, Rome, and the whole of Europe—let us cry to God for China, Japan, Egypt, and all the ends of the earth, that souls may be gathered in from the north and from the south, from the east and from the west.

God is doing a marvellous work in our days—saving souls in all parts of the world, and introducing them into that blessed relationship to Christ, according to His eternal purpose, as members of His body, soon to be revealed in glory as His fellow-heirs. “Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,” &c. (Eph. iii. 1-11).

Again, let us urge all our brethren and sisters to be diligent in attending the prayer meetings, and to come with definite petitions to present to God. One reason, we believe, why prayer so often partakes of the character of preaching is the lack of definite petitions. Many Christians alas! lead such selfish lives that they are not aware of what God is doing by His Spirit outside their own circumscribed little circle. We need to be exercised as to what God is doing **all over the earth**, and thus to have fellowship with Him in the work of His grace. We have often experienced the freshness and fervour at meetings for prayer when one and another make mention beforehand of matters for which they desire united prayer to be made. Let us as children enter the presence of God our Father, and make known our requests to Him as a little child would ask its earthly parent for the things it had need of.

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**The Papal  
Nuncio.**

That the present need is urgent, and that the open door may not be of any long continuance, we would remind our readers, especially those across the Channel. When the Papal Nuncio was sent back to Rome a few days ago, he was received at the Vatican by the Pope, who made use of the following ominous words:—"Mark my words, reverend fathers; before the year is out Cæsar will come to Canossa." The awful and tyrannical power of Rome all history bears witness to, and by the above sentence the Pope was reminding the world of what took place in January 1077. Henry IV., the mightiest prince of Europe and titular lord of the world, had been excommunicated by Pope Gregory VII. for disobedience and insubjection; and so impotent was he in the presence of the wrath of the Vatican that he had to "cross the Alps in the depth of winter, accompanied by his wife Bertha, his infant son, and one attendant (!); and in the garb of a penitent, bareheaded, barefooted in the snow, he waited three whole days in the castle court before he was admitted to the Pontiff's presence to receive absolution." This took place at Canossa. Well does the Pope know the power of the woman who sits upon the scarlet coloured beast (read Rev. xvii.)!

Do we not see in this throwing-off of the yoke of Rome by the French Government a little foretaste of what will be in a future day

when "the ten horns which thou sawest and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."

ED.

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## Outline of the Epistle to the Colossians.

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WRITTEN from a prison at Rome, as also was the Epistle to the Ephesians, and by Paul in the exercise of his apostleship, the Epistle to the Colossians differs in this that Timothy was associated with him in writing it. Both letters were entrusted to Tychicus, doubtless on the same occasion, the object of this being that the Ephesians might know Paul's affairs, and that the state of the Colossians might be known to Tychicus, that beloved brother, and faithful minister, and fellow-bondman in the Lord. He would, on his part, make known to the Colossians everything at Rome, having with him Onesimus, a runaway slave from Colosse who was returning thither, having been converted through the aged apostle in his Roman prison.

It would appear, too, that Tychicus was the bearer of a third letter, that to the Laodiceans, which was to be read interchangeably with the Colossian epistle, but which has not been pre-

served to form part of the Canon of Scripture. The one to Philemon also was perhaps carried by Onesimus.

Colosse, Laodicea, and Hierapolis (iv. 13), where Epaphras had by the gospel gathered souls, for whose establishment he prayed earnestly, were cities of Phrygia grouped near the upper waters of the Meander and its tributaries. Paul had not visited Colosse and probably neither of the other places (ii. 1). He had indeed passed through Phrygia on his second missionary journey when he first met and took with him Timothy; but the Spirit would not suffer him to speak the word then in Asia, but was urging him forward to the western lands of Europe (Acts xvi.). A second time also he had visited Galatia and Phrygia in order, establishing the disciples (Acts xviii. 23); but then, too, he passed through the upper districts (xix. 1) on his way to Ephesus, and thus apparently would not touch the three cities in question, for these were in the southern and lower part of Phrygia, fifty miles or so from Ephesus.

It cannot fail to be remarked of these two epistles that the one was addressed to the saints at Ephesus—an assembly which stands out as representative of the fallen condition of the Christian testimony at the beginning—while the other was written to Colosse so intimately linked with Laodicea, which sets forth its repudiated state at the end. Yet it was to these

assemblies that the highest revelation of Christian truth was made.

In contrast with Ephesians the Epistle to the Colossians contains many salutations, some from very notable men of God. Aristarchus, at that time fellow-captive of the apostle's, but perhaps subsequently free (Philem. 24); Epaphras then at liberty, though afterwards a prisoner (Philem. 23); Mark, who with Jesus called Justus was of the circumcision (not merely, I think, a Jew, but one who upheld the distinction of Jewish and Gentile believers) and a fellow-worker for the kingdom of God, both of whom were a consolation to the apostle; Luke the beloved physician, a Gentile no doubt; and Demas, a fellow-workman (Philem. 24), afterwards from love of this world forsaking the apostle in view of his martyrdom—all these expressed through Paul their Christian love and interest in the Colossian saints. Mark, cousin of Barnabas, was probably about to visit Colosse, and was to be received by the saints there. Once rejected by Paul because he departed from the work, and a breach thereby caused with Barnabas, it would seem that the apostle's confidence in him had been restored, and orders were already sent to Colosse as to this.

The doctrine of this Epistle to the Colossians falls naturally into two great parts, the one connected with the gospel already preached by



Epaphras (i. 1-23); the other, though not presenting oneness in the heavenlies in Christ, speaks of the life and walk of the saints forming the body, which is the assembly. Of this Paul in a special way had become minister (i. 24-iii. 19). The practical result of the Christian place as thus developed is then enforced (ii. 20-iii. 17), a special character being given to it by the truth of the old man put off and the new man put on. Following this are exhortations to a conduct suitable thereto in natural relationships (iii. 18-iv. 1), and directions as to their intercourse with God and man. The salutations concluding the epistle have already been considered.

The reader will remark that the truth here is not viewed in connection with the Christian's heavenly place, as seated there in a glorified Christ, as in Ephesians. In a word, it is not the truth of the new creation according to eternal counsel; but the new risen life to be seen here on earth, energised for walk by the glory of God and the heavenly hope, in relationship with personally divine objects, the claims of a natural and legal religion being for ever annulled by the cross and death of Christ. It is divine life on earth in the moral character of the new man in resurrection; a divine walk on earth pleasing to the Lord and worthy of Him; a heavenly plant here bearing fruit in every good work, growing in proportion as God is known, and strengthened by the glory above; Christ

in us our life, so that the root and the growth and the walk may be in Him, with by-and-by manifestation in the glory. W. T. W.



## Thoughts on the Peace-Offering.

THIS offering typifies to us the communion of saints, according to the efficacy of the sacrifice (1) with God ; (2) with the Priest who has offered it on our behalf (*i.e.*, Christ Himself) ; (3) with one another ; and (4) with the whole body of the saints as priests to God.

It comes after those which presented to us the Lord Jesus Himself in His devoting Himself to death (*i.e.*, the burnt-offering, Lev. i.), and His devotedness and grace in His life, but even unto death, and the testing of fire (that is, the meat or meal offering, Lev. ii.), that we may understand that all communion is based on the acceptability and sweet odour of this sacrifice, not only because the sacrifice was needed, but because therein God had all His delight.

When a sinner, that is a guilty person, approached, the sin-offering came first ; for the sin must be borne and put away that he might approach, as qualified to do so. But being cleansed and clean, he approaches, according to the sweet savour of the offering of God, the perfect acceptability of Christ, who knew no sin,

but consecrated Himself in a world of sin to God, that God might be perfectly glorified—that all that God was in judgment might also be glorified—glorified by man in His Person, and hence infinite favour flow forth on them that were received, and that came by Him.

“Therefore doth My Father love Me, because I lay down My life that I might take it again” (John x. 17).

He does not say here, “Because I have laid it down for the sheep,” *that* would rather have been the sin-offering. He speaks of the positive excellence and value of His act; for in this (*i.e.*, in the burnt-offering) man, the Man Christ Jesus, wrought all perfectness. In this all the majesty and truth, the righteousness against sin, and the love of God were infinitely glorified in man, though much more than a man—glorified, too, where poor estranged man had got by sin, in Him who was made sin for us.

“Now is the Son of man glorified, and God is glorified in Him” (John xiii. 31). “By man came death, by man came also the resurrection of the dead” (1 Cor. xv. 21).

The evil which Satan had wrought was infinitely more than remedied, in the scene where the ruin was brought in; yea, by the means through which the ruin was effected.<sup>1</sup>

If God was dishonoured in and by man, He is a debtor in a certain sense to man in Jesus for the full display of His best and most blessed glory, though even this be all His gift to us, yet Christ

making Himself man has wrought it out. But all that Christ was and did was infinitely acceptable to God, and in this we have our communion, not in the sin-offering, though the perfect offering for sin be the basis of all.

The first act in the case of the peace-offering was the presenting and killing it at the door of the tabernacle of the congregation and sprinkling the blood, which formed the basis of every animal offering, *the offerer* being identified with the victim by laying his hands on its head.\*

Next all the fat, especially of the inwards, was taken and burnt on the altar of burnt-offering to the Lord. Fat and blood were alike forbidden to be eaten. The blood was the life, and necessarily belonged to God; life was from Him in an especial manner, but fat also was never to be eaten but burnt, and so offered to God. The use of this symbol, fat, is sufficiently familiar in the Word.

“Their heart is as fat as grease” (Ps. cxix. 70).

“Jeshurun waxed fat and kicked” (Deut. xxxii. 15).

“They became fat, and delighted themselves in Thy great goodness” (Neh. ix. 25).

“They are inclosed in their own fat: with their mouth they speak proudly” (Ps. xvii. 10).

It is the energy and force of the inward will,

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\* The exceptions to this rule were the sin-offerings of the great day of atonement (Lev. xvi.), and the red heifer (Num. xix.), which confirm the great principle, or fortify a peculiar portion of it. The sprinkling of the blood was always the priest's work.

the inwards of a man's heart. Hence, when Christ expresses His entire mortification, He declares they could tell all His bones (Ps. xxii. 17), and, in Psalm cii. 5,

“By reason of the voice of my groaning my bones cleave to my skin.”

But here, in Jesus, all that in nature was of energy and force, all His inward parts, were a burnt-offering to God, entirely sacrificed and offered to Him for such a sweet savour. This was **God's food of the offering.**

“The food of the offering made by fire unto Jehovah” (Lev. iii. 11, 16).

In this Jehovah Himself found His delight; His soul reposed in it, for surely it was very good—good in the midst of evil—good in the energy of offering to Him—good in perfect obedience.

If the eye of God passed, as the dove of Noah, over this earth, swept by the deluge of sin, nowhere, till Jesus was seen in it, could His eye have rested in complacency and peace, **there on Him it could.** Heaven, as to the expression of its satisfaction, whatever its counsels, was closed till Jesus (the second and perfect Man, the Holy One, He who offered Himself to God, coming to do His will) was on earth. The moment He presented Himself in public service, heaven opened, the Holy Ghost descended to dwell in this His one resting-place here, and the Father's

voice; impossible now to be withheld, declares from heaven :

“This is My beloved Son, in whom I am well pleased” (Matt. iii. 17).

Was this object (too great, too excellent, for the silence of heaven and the Father's love) to lose its excellence and its savour in a world of sin? Far otherwise. It was there its excellency was proved.

If He learned obedience by the things which He suffered, the movement of every spring of His heart was consecrated to God. He walked in communion, honouring His Father in all—in His life and in His death. Jehovah found continual delight in Him; and, above all, in Him in His death: the food of the offering was there. Such was the great principle, but the communion of our souls with this is further given to us. The fat being burnt as a burnt-offering, the consecration to God is pursued to its full point of acceptance and grace.

*(To be continued.)*

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## A Word to Young Christians—No. 1.

SINS AFTER CONVERSION.

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WHEN we rest by simple faith on the death and resurrection of the Lord Jesus, it brings peace with God. Being justified by faith,

we **have** peace with God. This is what the believer has to start with—forgiveness, peace, and acceptance into the favour of God. But then comes the question, What if I do sin after conversion? This is a point on which many young Christians are not at all clear; and we desire to draw attention to some Scripture truths, which we trust will be helpful to such.

And, first, we must clearly understand that there is no excuse for the Christian sinning. "These things write I unto you," says the apostle John, "that ye sin not." But we **may** sin; and if we do, what then takes place? The answer of Scripture is very plain—our relationship as children to the Father is not broken thereby, but our communion with God is interrupted. Then comes in the blessed truth, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Notice the title here, "Father," showing that we are still His children. The service of our ever-living Advocate in the Father's presence is called into exercise on our behalf. Communion being broken by the allowance of sin, it is necessary that the Word should be applied to the conscience, so as to lead to self-judgment before God. And the door is open for restoration; for "if we confess our sins, He (God our Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is not a kind of general confession. No, it

is something far deeper; it is a confession of sins, specific acts, in genuine sorrow and humiliation.

When just about to leave the world, the Lord Jesus girded Himself and washed His disciples' feet, and wiped them with the towel wherewith He was girded. It was truly an example of humility; but there was much more than this in it. He knew well how easy it was for them to contract defilement in going through this world, and that, too, with hearts ready to yield if not kept by His grace. And so He set about to do an act which gives us, in symbol, the service which He is now carrying on for His people on high.

How, some one may ask, does He wash our feet now? Well, that water in the basin represented the Word of God, as we read:

**“Now ye are clean through the word which I have spoken unto you.”**

**“Sanctify them through Thy truth: Thy word is truth.”**

And he sanctifies and cleanses

**“with the washing of water by the word.”**

It is the application of the Word, the truth, to the heart and conscience to lead to self-judgment and restoration. There is no such thought in Scripture as any re-application of the blood; though, of course, it is true that it is only on the ground of the blood that any sin can be



forgiven. The blood having been shed once for all has made a full and complete atonement, and it cleanses from **all** sin. Not merely sins up to a certain time in our history, and not beyond that, but **all** sin. But if the believer sins he needs to be restored to communion with God, His Father, and this is effected by the washing of water by the Word.

Now the ordinance of the "red heifer" in Numbers xix. gives us a very simple illustration of the same truth in the case of an Israelite who became defiled on his journey through the wilderness. This heifer, "without spot, wherein is no blemish, and upon which never came yoke," typified our Lord Jesus. Speaking briefly, it was to be slain and burned, and the ashes, kept with running water, in a clean place, were to be used as a "water of separation," "a purification for sin." These ashes spoke of the fact that the sacrifice had been consumed by the fire of divine judgment; and so the Lord Jesus bore the judgment due to our sins on the cross. What can touch the Christian's heart more deeply than the application of the ashes, so to speak? Are we going to allow that sin which cost Christ all the agonies and sufferings of the cross to atone for? Are we going to sin against that infinite love which has done so much for us? But, even if failure has come in, let the believer not lose courage, for our ever-living Advocate never grows weary, and His service of love never fails.

Jesus Christ the Righteous is always there as our subsisting righteousness in the presence of God; and on the ground of that, which never changes, and the value of the shed blood, God is faithful and just in forgiving.

Thus, when we confess our sins, we are restored to the joy of the Father's love: to communion with the Father and with His Son, Jesus Christ.

F. G. B.

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## Hit by the Archers

I SAM. xxxi.

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“And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.”

THE Philistines were Israel's great foe, and not the less so by their proximity. To get the upper hand of them required nearness to God. By prayer Samuel, presenting a burnt-offering (a sucking lamb) to the Lord, which gave the efficacy, brings down thunder from heaven, which discomfits these foes (see I Sam. vii.). David, too, defeats their champion by the sling and stone in the Valley of Elah. But dependence upon God was not known to Saul. Indeed, such was his state, that God was not answering his prayers. He was in the dark, and far from the condition necessary to cope with the Philistines. With more discernment

and diligence he might have been provided against the arrows of the archers. It appears a lesson had to be learned, and David taught Judah the use of the bow **after** Saul and others had been so sorely hit.

It would have been wiser for Saul not to have gone out against the Philistines, and there is without doubt truth in the saying, that "a good retreat is better than a bad battle." What strength have we against the enemy, if it is not the strength of God? None!

In the gospels we read that the disciples forsook the Lord and fled before the power of Satan. And humbling as it is to state, it is better thus, than trying to meet the enemy in self-confidence. Remember Peter.

The Mount of Gilboa could tell a painful story. It is here that Jonathan falls. Had he suffered with David, how different might it have been! (see 2 Tim. ii. 11, 12).

To meet such an enemy as the Philistine needs peculiar strength and self-emptiness, which come from communion with God. If we attempt to meet him without this, we shall not only be hit by the archers, but the sword taken to conquer them will be the sword upon which, alas, **we shall ourselves fall**. This is a most serious reflection, leaving a noble David to lament, saying, "The beauty of Israel is slain upon the high places: How are the mighty fallen! Tell it not in Gath, publish it not in the streets

of Ashkelon, lest the daughters of the Philistines rejoice," &c.

In conclusion, we give a quotation from another: "It requires the power of the Holy Ghost to rise above the religiousness of the flesh. Piety does not necessarily do this; and **power** is never a tradition—it is itself, and thereby independent of men and of their traditions, even when bearing with them in love. The flesh therefore always returns to the path of traditions and forms; because it is never power in the things of God, although it can recognise duty. It does not therefore rise to heaven; it does not understand grace."

Let us pray to be preserved from merely possessing a form without the power. A name to live, and yet dead, which will ultimately lead to a disastrous end on the Mount of Gilboa, and to our fatally falling upon our own sword.

W. R. C.

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## The Two Beasts of Revelation xiii.

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**O**THER passages yet speak of the Antichrist, though under different titles. Let the reader open his Bible at Rev. xiii. In this chapter mention is made of two beasts. We shall not dwell upon the first rising out of the sea, beyond stating that this is unquestionably the Roman Empire of the future. No attentive

student of Scripture can fail to identify this beast with the fourth beast of Daniel vii., which without doubt is the Roman Empire. This empire has existed in the past; it was the ruling power in the days of the birth into this world of our Lord Jesus Christ (Luke ii. 1), who though from all eternity He was God, yea, and with God (John i. 1), yet became flesh, and dwelt among us.

But it no longer exists as an empire; nevertheless it will once more come upon the scene, and when it does it will be possessed of a Satanic energy (Rev. xiii. 2; xvii. 8). This last passage is of great importance. "The beast that thou sawest (1) was, and (2) is not; and (3) shall ascend out of the bottomless pit." And, again, "the beast . . . that (1) was, and (2) is not, and (3) yet shall be (not, *is*)."

In close league with this beast is another (ver. 11) who rises out of the earth, that is, a formed and ordered state of society; unlike the first, which has its origin from the sea (ver. 1), or nations in a state of unrest and commotion. This second beast will be lamb-like in outward appearance: there will be a pretension to the meekness and gentleness of the true Christ, but in reality the speech will be that of the dragon. We would earnestly invite our readers to prayerfully consider Dan. xi. 36-40; 2 Thess. ii. 4-11; and Rev. xiii. 11-18, and we are assured that they will come to one conclusion, and that is

that "the King," "the Man of sin," and this second "Beast" are all one and the same individual.

"He doeth great wonders," but turns this power to his own ends, and to deceive the dwellers upon earth. "Them that dwell on the earth" is an expression repeatedly to be found in the Book of Revelation. It does not simply mean those who happen to be on the earth at that day: it denotes a moral class of people, and is an apt description of Christendom without Christ—those who have had the offer of heaven made to them in the gospel, but who have deliberately chosen the earth. These all will fall under the deceptive influence of this miracle-working beast.

What the image of the beast will be we do not pretend to say, but that the Antichrist will cause it to both breathe and speak (if not actually, yet apparently) is plain from Scripture. Might it not be by some such means as a more highly developed phonograph?

But we need not speculate as to this. Let us rather face the solemn fact revealed in the Scriptures of truth, that after the rapture of the saints at the coming of the Lord, Antichrist will make his appearance upon the earth, and by means of his miracles and wonders and signs will so act upon the imagination of his poor dupes as to cause them to place implicit reliance and confidence in him; given over of God to believe a lie!

Oh, unsaved reader, whoever you may be that are now reading these words, do not suffer the devil now to deceive you into thinking that salvation will be within your reach then! No! You who are so carelessly refusing God's salvation to-day may to-morrow be given over to strong delusion (2 Thess. ii. 10-12). Oh, we beseech you to receive the truth to-day! Let it sink into the depths of your soul to-day! The truth as to your own lost condition by reason of sin! The truth as to God's hatred of that sin! The truth as to the impossibility of God in His holiness suffering that sin to enter heaven! The truth as to Christ's atoning sacrifice for sin! Yes, receive the truth in the love of it, and you will be saved. God says so! Salvation, reader, full, present, and eternal, is within your reach at this moment, and we can conceive of no anguish more awful than to remember by-and-by, if you reject it now, that you might have been saved!

A. H. B.

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## Bible Study.

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**W**E desire to thank very sincerely those who have written words of encouragement and cheer. It is a matter of real joy to know that some have found profit and blessing from the study of the Word into which they have been led by the subjects suggested from time to time. That is the only thing that matters, that Chris-

tians, whether young or old, should form the habit of both reading and studying the Word of God from beginning to end.

The following passage from a valuable book that has lately appeared dealing with the fallacies of Higher Criticism, expresses forcibly the true value of the study of Scripture:—"There is but one further remark we would make in closing this chapter. It relates to the place which Christ holds in Scripture, and ought to have in our study of every part of it. If what has been said of divine revelation is true, it follows that everything else in Scripture has its centre and point of connection in Him. If the Bible is a structure, Christ is the corner stone in that structure. All else in it is designed to lead up to Him, while in knowing Him, in learning to see in Him the image and revelation of the Father, in being drawn into sympathy with His Spirit, in tasting the grace of His salvation, in coming to know that in Him we possess 'the true God and eternal life,'—we gain the key which sets all else in Scripture in its true light. Without this key we are bound to miss our way in the search for its secret. No learning, no cleverness, will enable us to find it out. In vain do we go to the Old Testament, or to any part of Scripture, for the satisfaction of a mere intellectual or literary curiosity. It was not for this it was given, but to conduct us into the presence of Him who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. What the closing verse of John's Gospel says of that Book—"But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through His name," may with equal truth be applied to the Bible as a whole. Christ is the central sun in that firmament, only when we are brought within the range of His beams have we the light of life."—"The Problem of the Old Testament," by James Orr, D.D. We may thank God for such words as these in the book of a modern scholar, and desire that



we may prove the truth of them increasingly in our study of the Word during the coming year.

The contrast between Sinai and Zion has evidently been a source of enjoyment and profit to several who have searched out for themselves some of the treasures hidden in the Word. It is very profitable to trace out the connection of Zion with David, "the man after God's own heart" (*cf.* Ps. lxxviii. 67-72), and to see God's thoughts of a return to Sinai, as found in Elijah—"What doest thou here, Elijah?" God's thoughts had found a resting-place in Zion, after the complete breakdown of man under the principles of Sinai had been shown from Sinai to Shiloh. There were no conditions connected with the choice of Zion.

"Jehovah hath chosen Zion; He hath desired it for His dwelling: this is My rest for ever; here will I dwell for I have desired it" (Ps. cxxxii. 13, 14).

God's dwelling-place in Zion—His sanctuary was in the place of the altar that David made, when the fire consumed the victim, and the sword of the destroying angel was sheathed. There was nothing like that in Sinai (see 1 Chron. xxi., xxii. 1; 2 Chron. iii. 1).

In Zion God could rest in **righteousness**, so that in answer to the prayer in Psalm cxxxii. 9, we find in verse 16 of the same Psalm, "I will clothe her priests with **salvation**."

Thus the connection of God's righteousness

and His salvation runs on to Zion, and is based, in type on the sacrifice.

“Jehovah answered him from the heavens by fire upon the altar of burnt-offering” (1 Chron. xxi. 26).

God was the same God on Zion as on Sinai; fire characterised His presence, but on Zion there was a victim.

Hence we find in Hebrews xii. 18-24 the contrast between Sinai and Zion as the great close of the contrasts in Hebrews urged with solemn warning.

After describing the scene at Sinai—the mountains, evident to the senses, burning with fire, the darkness, obscurity, tempest, the sound of the trumpet and the voice of words—a scene whose only effect was to cause the people to entreat that the word might not be spoken to them any more; the Holy Ghost says that those who are treading the path of faith have not been brought to Sinai, to that which sense can perceive, but “ye are come to

{ **Mount Zion; and to (the)**  
{ **city of (the) living God, heavenly Jerusalem; and to**

{ **myriads of angels, (the) universal gathering; and to (the)**  
{ **assembly of first-born (ones) enregistered in heaven; and**

{ **to God, Judge of all; and to (the)**  
{ **spirits of just (men) made perfect; and to**

{ **Jesus, mediator of a new covenant; and to (the)**  
{ **blood of sprinkling, speaking better than Abel.”**

The place is the place where God, the living God, object of the longings of faith, can rest in righteousness, and can clothe His priests with salvation. The path of faith has been traced from its beginning, in type, in Hebrews xi. 17 (the heavenly counterpart of the picture in 1 Chronicles xxi.) to its end in Hebrews xii. 2, "Jesus, the leader and completer of faith." Hence the place presented is "the heavenly Jerusalem."

Then come together the innumerable company, the myriads of angels, with the objects of their ministering care, the heirs of salvation, the assembly of first-born ones, enregistered in heaven. The birthright was His to whom the title of "first begotten" belongs, and under His title, ministered to by those who once ministered to Him also in the same path of faith, the heirs of salvation are brought in. What a blessed title!

But God is there, as Judge of all, and yet before Him are found those with a title to be in His presence as just men, perfected. No question, then, can be raised as to their title to be there, if they are found just, "righteous," before the Judge of all. How different this from Sinai! Here Abraham and all the cloud of witnesses can rest, their path ended, waiting the accomplishment of God's purposes, and counted righteous before Him on the ground of faith alone. But how is all this possible? The last blessed clause of the wonderful comparison

answers, "**Jesus**," and "**the blood**." This better hope, by which we draw nigh to God, perfected for ever by the work of Jesus, all is brought in by **Jesus**; and His blood, the witness of accomplished redemption and established righteousness, is the foundation of it all. Who can, then, who dare, turn back again to Sinai, when God has come to Zion?

Such is the application of this wondrous contrast to any whose hearts had got weary of Christ and of the reproach of His path. Let there not, then, be found any like Esau, to sell such a birthright, a title so dearly purchased by Him, who is Himself bringing many sons to glory, but "let us have **grace**, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." He is the same as at Sinai, but only grace according to the revelation of Himself in Jesus, known in power in the heart, can enable us to walk here acceptably before Him.

So does the Spirit of God apply practically the contrast between Sinai and Zion. May we each learn it more in our souls!

If the Lord will, during the coming year, if we remain here, our study will be on the various things connected with the tabernacle, and their typical meaning. For February the subject will be—

## Notes and Comments.

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Many encouraging words have reached us since we urged our **Prayer for Revival.** brethren to earnest prayer for the work of the Lord in all lands. The special meetings held in London and elsewhere were seasons of renewal of strength long to be remembered. We have had cause to thank God for abundant answers in many conversions, but we wish these meetings had continued.

We thank God that the spirit of prayer and supplication is spreading amongst the Lord's people in all quarters of the globe, and we write to stir up those into whose hands our little monthly may fall. Christians in all lands are now pleading with God that a wave of spiritual awakening may flow over the British Isles. Let not any one of us be left out of this movement of the Spirit of God.

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Some may urge that the **Special Meetings for Prayer.** ordinary meetings for prayer are but poorly attended, and why suggest any others.

Brethren, *we want more prayer.* True, alas! the prayer meetings are often small when they should undoubtedly be overflowing. Painful pauses and preaching prayers too often take the place of definite, pointed petitions. Do we

in any adequate degree realise the awful state the world is in? Can we bear to think of our unconverted friends and relatives posting on to a Christless eternity? Can we complacently behold deserted preaching halls and empty benches? Do we feel these things? and to whom can we turn for a remedy? To God, and to God alone. To Him then let us turn in that importunate spirit which will cry night and day to Him, assured that He will hear and abundantly answer (Luke xviii. 1-7).

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Meetings for prayer in *House-to-House Prayer Meetings.* private houses have been enormously blessed in the past. Let us study the Acts to see the place that prayer occupied in the early days of the Church, and for special prayer in a private house see Acts xii. 12. Every season of revival has been preceded by prayer and humiliation. We earnestly desire to stir up all our readers on this point, for we fully believe, nay more, we are *positively certain*, that if this thing be done in faith God will hear and abundantly answer.

Let private houses be opened for prayer, let Christian friends and neighbours who believe that God hears and answers prayer, be gathered together as they were "in the house of Mary, the mother of John." God is leading to this, we feel sure. The need of the world is great, the weak-

ness of the Lord's people is appalling, Satan is active, but **power belongs to God.**

“**Praying ALWAYS with ALL prayer and supplication in the Spirit, and watching thereunto with ALL perseverance and supplication for ALL saints,**” &c. (Eph. vi. 18).

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Matthew xviii. 20 is, we believe, always the resource of faith, ***Gathered in My Name.*** and equally so in days of ruin. Some have been in danger of using the words, “gathered to the name of the Lord,” as a distinctive title of certain Christians. To use it in this way virtually amounts to a denominational title, the very thing that is so earnestly condemned in 1 Corinthians i. 10-13. Those who said “I of Christ” were as guilty of schism as those who said “I of Apollos.” It is painful to hear some saying, “we are the Lord's gathered ones”; it engenders spiritual pride, and pride and power do not exist together in the things of God.

None are gathered except when actually gathered. We are not **always** gathered as 1 Corinthians v. 4 makes evident—“**when** ye are gathered together, &c.

But the question has been raised, Can Matthew xviii. 20 be applied to any two, three, or more Christians agreeing to come together to pray for some special thing? or is it distinctively the gathering of the assembly as such?

In a general way we believe that any two or three may act upon this, and the comfort of so doing will grow deeper as the ruin becomes more complete and the scattering increases. Christians in special circumstances of trial may come together agreed to cry to God for a special need that may be pressing heavily upon them. Persecution may be raging; it was so in the early days of the assembly's history at Jerusalem and elsewhere; it was so at the times of the Waldenses and others; it was so more recently in Fiji and China. Under these circumstances the tried and persecuted saints of God came together in dens and caves of the earth and poured out their heart in supplication. They did so more in the character of children speaking to their Father, and this seems the force of Matthew xviii. 19. Such gatherings may be to-day apart from any assembly position being adopted by the individuals. In Acts xii. 12 such a gathering took place "in the house of Mary, the mother of John . . . where many were gathered together praying." The whole assembly at Jerusalem was in sympathy with this subject of prayer, as we may learn from verse 5; but verse 12 was more of a private prayer meeting.

In these days' the whole assembly in one locality is never found together, but this need not hinder two or three availing themselves of their Lord's gracious provision and gathering together in His name.



But we question whether the words *In the* “in the midst” can strictly be used of *Midst.* any gathering together that is not of an assembly character. The case supposed in Matthew xviii. is one of personal trespass of one brother against another. The greatest care was to be taken that this little matter should not grow to a great fire—“Tell him his fault between thee and him alone.” If this was unsuccessful, “take with thee one or two more.” If the offender still refused to yield, “tell it unto the assembly.” If he refused to listen to the assembly, “let him be unto **thee** as a heathen man,” &c.

There is somewhat here of a Jewish character—a *heathen* man—which is quite consistent with the tone of Matthew’s Gospel. This scripture may also have an application after the removal of the saints of this dispensation.

But we are occupied now with its present application, which no doubt was specially in view, though the assembly, as we now know it, did not yet exist. “I **will** build My assembly,” the Lord had said in Matthew xvi. 18, and in Matthew xviii. 17, 18, we find it exercising one of its functions, namely, that of discipline. The utmost care is here needed, and never more so than in the present divided state of the assembly, and everything that savours of party spirit and personal bias is to be most studiously avoided.

In this passage we are not told what discipline the assembly might carry out, whether rebuking or excision—as to this the Word of God must guide in each case, and unless the discipline has the Word of God as its authority, nothing but disaster will be the result. It is in vain to plead the authority of Christ in the midst for the carrying out of actions unsupported by the Word of God—this would be ecclesiastical tyranny worthy of Rome.

But discipline is by no means the only thought connected with the presence of the Lord “in the midst.” He is there to give confidence and encouragement when the saints are gathered together in prayer, as we have seen ; and also when assembled for worship. He is in the midst, not only as the object of His people’s praise, but as the leader of that praise that ascends through Him to God (Heb. ii. 12).

ED.

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JESUS could always say:—“As the living Father sent Me, and I live on account of the Father ; so he that eateth Me, even he shall live on account of Me” (John vi. 57).

As Christ Himself crossed the wilderness, and walked there by faith, we are called to do the same. In all circumstances He prayed ; if difficulties increased, He prayed more earnestly. He was there as man, and passed through everything with the Father’s help. J. N. D.

## The False Prophet.

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THERE is yet another title under which this awful "Man of sin" is met with in Scripture.

### THE FALSE PROPHET

of Revelation xix. 20 is evidently the same as the second beast of Revelation xiii. Here we see what will be the end of this terrible enemy of God and deceiver of men. We are also told how or by what means he meets this end.

The armies of Europe ("the beast and the kings of the earth") will be gathered together for the final crisis of this world's history (Rev. xix. 20). The opening part of this chapter describes the events that immediately precede the coming of the Lord in judgment to this earth. The day of the Lord begins with verse 11. Then Christ comes from heaven in person to this earth to execute judgment; He comes accompanied by the glorified saints, or "the armies in heaven" (ver. 14). That these are saints, and not merely angels, is clear from the fact that they are arrayed in fine linen, white and clean, and this fine linen is the symbol of "the righteousnesses of saints" (ver. 8).

Two events have taken place—one on earth, and the other in heaven. (1) The judgment of

the great whore, Babylon the great, or Satan's anti-church, has been executed on the earth. The beast and the ten kings have been the instrument thereof (chap. xvii. 16). And (2) the marriage of the Lamb has taken place in heaven, His wife, God's true Church, having made herself ready.

Now has come the hour of the judgment of the beast or resuscitated Roman empire, and of Antichrist or the False Prophet. The chief of the former will be in close league with the latter. The Antichrist will be reigning at Jerusalem as the false Christ—Satan's anti-king. He will be acknowledged by the apostate mass of Israel, and be the relentless persecutor of the believing remnant.

The prince of the Roman empire having made a covenant with the apostate mass (Dan. ix. 27), no doubt through the instrumentality of the Antichrist, will have broken it off in the midst of the last or seventieth week. The "prince that shall come" is not the Antichrist, but the chief of the Roman empire.

The land of Palestine will at that time be the all-absorbing interest of the nations of the earth. It is, indeed, rapidly becoming such. At the time of which we are now writing, which may even be in the lifetime of the present generation, "the beast and the kings of the earth, and their armies," will be gathered together at Jerusalem, and will there meet, not Jews or other nations of

the earth merely, but the Lord Himself. Terrible conflict! the worst this poor world has ever known. The issue is inevitable.

“The beast\* was taken, and with him the false prophet.” The sentence is awful and immediate. Caught in the act itself of organising and heading a deliberate attack upon the King of kings and Lord of lords, they pass to their eternal doom without dying and without the necessity of formal judgment.

“These both were cast alive into a lake of fire burning with brimstone.”

And there we find them still at the close of the millennium, one thousand years afterwards (Rev. xx. 10).

Their doom is an awful one; it is likewise an eternal one. Yet not only they, but

“The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone” (Rev. xx. 8).

“Out of the heart proceed evil thoughts,

\* In some passages where “the beast” is mentioned we must understand by that term, not the Roman empire, but its chief. In chapter xvii. 11, for instance, we read “the beast . . . is the eighth”; *i.e.*, the eighth head. The Roman empire is to revive; it is “the beast that was, and is not, and yet shall be”; but when it revives it will have a head or chief. This head it is which is referred to in Revelation xix. 20; also in Daniel vii. 8 (“the little horn”) and ix. 26 (“the prince that shall come”).

murders, adulteries, fornications, thefts, false witness, blasphemies ; these are the things which defile a man " (Matt. xv. 19), and there shall in no wise enter into God's holy and eternal abode in light and glory unstained anything that defileth (Rev. xxi. 27).

Sin is awfully real. Is God unrighteous, who taketh vengeance ?

But the vilest sinner may enter into heaven ; for the blood of Jesus can cleanse from all sin. Let a man but repent and turn to God, believing in the Lord Jesus Christ, and all his many sins will be fully and freely forgiven him, for the Word of God declares that

" To Him (Jesus) give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins " (Acts x. 43).

Reader, which will you choose—glory with Christ, or perdition with Antichrist ?

We commend all our readers to God and the Word of His grace. We are living in serious times. Scripture clearly foretells that the last days will be marked by infidelity and blasphemy on the one hand, and by an intolerant and dominating hierarchy on the other, and that the latter will fall by the hand of the former (Rev. xvii.), which will itself in its turn be destroyed by the manifestation in judgment of the Lord Jesus Christ. None but those whose eyes are firmly sealed by the god of this world can be blind to the fact that both these systems are rapidly

developing in the bosom of Christendom to-day. It is our earnest desire that the Lord may preserve many more of His people from either the one or the other, convinced as we are that they both must prosper and flourish till fully ripe for the righteous judgment of God.

In apostolic days the people of God were called upon to separate themselves from all association with the darkness and idolatry of the heathen world (2 Cor. vi. 14-18), as well as from Judaism just guilty of the rejection and crucifixion of the Christ of God (Heb. xiii. 10-14).

The call to-day is no less peremptory in view of the iniquity of Babylon the Great (Rev. xviii. 4). May the eyes of every Christian who reads these pages be so anointed by the Spirit of God and enlightened by the Word of God as to be able to discern what Babylon is! And when discerned, may each have the courage and faithfulness which will enable him to "come out of her," if not through fidelity to Christ, which it should be, at any rate through fear of partaking of her sins, and receiving of her plagues.

Of course, when the time of Revelation xviii. actually comes, the true Church will be in glory, and there will be none of the people of God left in Babylon. But is it not true that the features of Babylon are now accurately described for us, so that whenever we see anything approaching thereto we should walk in complete separation therefrom?

## A Guarantee for Present Blessing.

(2 CHRON. vii. 12-16 ; MATT. xviii. 19, 20.)

**F**AILURE on the part of God's people to walk with Him according to the light in which He reveals Himself, entails His lingering but nevertheless certain judgment in His governmental ways. "For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone," &c. (Deut. xxxii. 36 ; Ps. cxxxv. 14).

God's testimony can only be established or maintained on earth by His power working in and among His people. No mere outward correctness or separation from evil can make up for this loss of power. Declension from God always means loss of power, for power belongeth unto Him, as also mercy (Ps. lxii. 11, 12). But His power may be known in judgment among His people for their blessing, so that when they are humbled and brought low, God may remember His mercy and delight in it by a full and immediate response to His people's cry and supplication.

Following the completion of the temple, Solomon anticipated in his prayer this failure by declension. And it may be worthy of our serious attention at the present time to consider the Lord's way in meeting His people in such



conditions of departure from Himself and His Word.

To-day we are all of us, as His people, suffering everywhere because of declension and ruin brought into the house of God by our sin and failure, and every pious Christian must feel what a moment it is for sober reflection.

We do not attempt here to remark on the causes of the more pronounced weakness and inconsistency and sin attached to those who have been the highest privileged and most blessed, nor do we seek to dwell upon the extent of such failure. The Lord has set before us His way out of evil, and His remedy for it, available for His people at all times, and to this we desire earnestly to call attention in a brief way.

In 2 Chronicles vii. the Lord appears to Solomon by night, and sets His seal, as it were, upon His servant's prayer of chapter vi.; and here the Lord makes perfectly plain His way to restoration and blessing.

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (vii. 14).

Here is the most precious promise and assurance of swift and certain blessing, provided the strict and uncompromising conditions are met by those called by His name. And such blessing is certainly conditional, and can only be bestowed

when the Lord's people return to Him and His ways.

The first condition may, perhaps, offer us the greatest difficulty, from the fact that much latent pride and assumption may lie hidden in the heart, which may ignorantly be defended by us as a principle of godliness. But there is the most urgent need to-day of the true **humbling** of ourselves before God as suffering under His mighty hand (1 Pet. v. 6). Deep, and it may be the most painful searching and exercise of heart may be ours. "We have sinned, we have done amiss, and have dealt wickedly" (2 Chron. vi. 37), may well be the full and frank confession to God of us all, whether individually or collectively. It is the only confession, we are persuaded, that becomes the Lord's people everywhere to-day. We must begin anew with God in the dust.

And then God speaks of **prayer**.

And, oh, what felt need, when truly humbled, shall we express to our God in prayer! When the spirit of **grace** and **supplication** is poured upon us (Zech. xii. 10), when His Spirit fills us with deep convictions of guilt, and with deep longings for Himself and His stricken people!

If our own wickedness has in any measure corrected us, if our backslidings have reprovèd us, let us then earnestly, in united supplication, pray for the blessing and healing of us all (Jer. ii. 19; Eph. vi. 18). Let us, with fullest con-

fidence in Him, "seek His face," knowing that His face is only against those that do evil (1 Pet. iii. 12). And just here we shall find a simple but real fulfilment of Matthew xviii. 19, 20. Let any two or three of His people come together to cry unto the Father, agreed and united in their petition, and they may rest assured that the Lord Himself is in their midst.

Then follows the proof of the reality of the humbling, the praying, and the seeking. Has any "wicked way" been discovered to us in which we have walked, and of which we are guilty? Let us "**turn from**" it!

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any **wicked way** in me, and lead me in the **way everlasting**" (Ps. cxxxix. 23, 24).

And thus God's conditions having been met in all sincerity of heart, the way is fully opened up for blessing to be poured out. He who is faithful to His every promise says—

"Then will I hear from heaven, and I will forgive their sin, and will heal their land" (ver. 14).

I will **hear** . . . I will **forgive** . . . I will **heal**. What more could we ask, beloved brethren, both for ourselves and the Lord's much-loved people at large?

God's work is to gather; the enemy's work is to scatter. God's work is to unite; the enemy's work is to divide. God's work is to heal; the enemy's work is to tear asunder.

May we then humble ourselves according to this word, and seek His grace and healing, that He may be glorified whose coming is drawing near!

“Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein” (Ps. cvii. 43; Hosea xiv. 9).

G. B. E.



## Thoughts on the Peace-Offering.

**I**F we turn to the law of the offerings (Lev. vii.), we shall find what parts were eaten. The **breast** was for Aaron and his sons, type of the whole Church; the **right shoulder** for the priest that sprinkled the blood, more especially type of Christ, as the offering priest; the **rest** of the animal was eaten by him who presented it, and those invited by him. Thus there was identity and communion (1) with the glory and good pleasure, with the delight, of Him to whom it was offered, (2) with the priesthood and the altar, which were the instruments and means of the offering, (3) with all God's priests, and (4) among those immediately taking part.

The same practice existed amongst the heathen; hence the reasoning of the apostle as

to eating things offered to idols (1 Cor. viii. 10). So, alluding to the sacrament of the Lord's Supper, the purport of which is strongly associated with this type, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"

We indeed should eat in the name of the Lord Jesus, offering our sacrifices of thanksgiving, the calves of our lips, and so consecrate all we partake of, and ourselves in it, in communion with the Giver, and with Him who secures us in it; but here it was a proper sacrifice.

Thus then the offering of Christ as a burnt offering is God's delight; His soul delights and takes pleasure in it; it is of sweet savour with Him. Before the Lord, at His table so to speak, the worshippers, also coming by this perfect sacrifice, feed on it also; they have perfect communion with God in the same delight in the perfect sacrifice of Jesus, in Jesus Himself thus offered; yea, thus offering Himself, they have the same subject of delight as God, a common blessed joy in the excellency of the work of redemption of Jesus. As filled with the Spirit, and themselves redeemed by Him, the worshippers have one mind with the Father in their delight in the excellency of an offered Christ. And is the Priest who has ministered all this the only one excluded from the joy of it? No, He has His share also. He who has offered it has part in the joy of redemption.

Further, the whole Church of God must be embraced in it.

Jesus then, as a Priest, finds a delight in the joy of communion between God and the worshippers, wrought and brought about by this means, yea, of which He is the object. For what is the joy of a Redeemer but the joy and communion, the happiness, of His redeemed? Such then is all true worship of the saints. It is joying in God through the means of the redemption and offering of Jesus; yea, one mind with God; joying with Him in the perfect excellency of this pure and self-devoted victim, who has redeemed and reconciled them, and given them this communion, with the assurance that this their joy is the joy of Jesus Himself, who has wrought it and given it to them. In heaven He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.

This joy of worship necessarily associates itself also with the whole body of the redeemed, viewed as in the heavenly places. Aaron and his sons were to have their part also. Aaron and his sons were ever the type of the Church, not as Christ's body (that was wholly hidden in the Old Testament), but viewed as the whole body of its members, having title to enter into the heavenly places and offer incense—made priests to God. For these were the patterns of things in the heavens, and those who compose

the Church are the body of heavenly priests to God. Hence worship to God, true worship, cannot separate itself from the whole body of true believers. I cannot really come with my sacrifice unto the tabernacle of God without finding necessarily there the priests of the tabernacle. Without the one Priest all is vain; for what without Jesus? But I cannot find Him without His whole body of manifested people. The interest of His heart takes them all in. God withal has His priests, and I cannot approach Him but in the way which He has ordained, and in association with, and in recognition of, those whom He has placed around His house, the whole body of those that are sanctified in Christ. He who walks not in this spirit is in conflict with the ordinance of God, and has no true peace-offering according to God's institution.

J. N. D.

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## A Word to Young Christians—No. 2.

THE OLD NATURE AND THE NEW.

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SOMETIMES young Christians, before they have gone very far on the road heavenward, are disappointed at finding that the old evil desires and feelings which they had before conversion are only too ready to assert themselves, and they are in danger of being dis-

couraged by this discovery. The first glow of joy on finding peace and forgiveness, and, it may be, the first freshness of the knowledge of the love of Christ have somewhat faded away, and this leaves room all the more for the working of the old nature. What is to be done? How has God dealt with this old Adam nature? Does He remove or improve it at conversion? These are questions which it is very important for us to be clear about.

The answer of Scripture is plain and unmistakable: "That which is born of the flesh is flesh." It never can be anything else. Again, "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." This old nature, "the flesh," remains in the believer unchanged and unchangeable. If this be so, how is he to get deliverance from the power and dominion of sin, his former master?

Turn to Romans vi., where this subject is taken up. The point before us in that chapter is not sins, the acts—but sin, the evil nature which produced them; also the way in which we get deliverance from bondage to sin. The question raised is, "Shall we continue in sin?" &c., and the answer given is, "How shall we, that are dead to sin, live any longer therein?" We are "dead," note the word; it does not here say "we ought to be," but "we are" dead. This is an immense fact to lay hold of—**we are**



dead to sin. Let us, then, start by simply accepting what God says, in faith—we are “dead to sin.” And then further, “He that is dead is justified from sin”; he has done with it altogether in God’s reckoning, and in the reckoning of faith. Again, “Our old man is crucified with Him, that the body of sin (*i.e.*, sin looked at as a whole, or in its totality) might be destroyed (annulled), that henceforth we should not serve sin.”

In the cross of Christ not only were our sins atoned for, but our old evil nature was judged and put out of God’s sight for ever. What an immense deliverance from servitude to sin this is! We start, then, with the fact that we are dead, that our old man has been crucified with Christ; and then comes in the practical part of the teaching, “Reckon ye also yourselves to be dead indeed unto sin,” “Let not sin therefore reign in your mortal body,” “Yield yourselves unto God,” &c. Having got deliverance through having died with Christ, we are to reckon ourselves dead and not to serve our old master any longer; and, as those alive from the dead, we are to yield ourselves to God; whose service is, not bondage, but joyous liberty.

But sometimes Christians try to curb the flesh by placing themselves under the law. Those who do so are sure to prove the truth of the words that the law “gendereth to bondage.” We desire to draw the attention of all such to

the word, "Ye are become dead to the law by the body of Christ; that ye should be married to another, even to Him, who is raised from the dead" (Rom. vii. 4). It is not that the law is dead: no, it remains in all its force; but we have died out from under it, as we read elsewhere—"I through the law am dead to the law, that I might live unto God" (Gal. ii. 19). Law has no power over one who has died—this is a simple fact known in everyday life. But so far from this leaving any liberty to "do as we like," as people say, the deliverance we get is in order that we may "live unto God."

But it is not by good resolutions and efforts to get rid of self and our evil nature that these things can be overcome. We have a most beautiful and instructive lesson as to the true spring and power of deliverance in what the apostle Paul says of himself in Galatians ii. 20, and the principle is the same for all Christians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." The old "I" is gone, as before God, in the cross of Christ, and the new "I" lives and moves. This new "I" is identified with Christ, who "liveth in me." Then the new life is lived, not by law, but by faith—the faith of the Son of God. Christ's was a life of perfect faith and perfect dependence all the way

through. But this new life in the believer needs an object; that object is "the Son of God, who loved me, and gave Himself for me." What an object! Could anything appeal more touchingly to the Christian's heart? In divine and perfect love, He gave—what? His life, His blood? Yes, truly, but even more, He gave *Himself*. "All that He was," says Paul, "He gave for me."

Let none, therefore, be discouraged; for even if we find the workings of that old nature which remains unchanged to the end, we have the plain teaching of Scripture as to deliverance. We are dead, crucified with Christ, and we are to hold the old nature for dead, to reckon ourselves dead unto sin and alive to God. Then the Christian has a new and holy life and nature, which has new desires, new interests, and a new object; and he has received the Holy Spirit whose blessed office it ever is to instruct, to guide, to give power for our walk and service from day to day.

F. G. B.

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## Bible Study.

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SEVERAL correspondents have asked whether it would not be possible for the best of the papers sent in to be printed, while others have asked whether it would be possible to exchange

papers, that they might compare the results and methods of others' study with their own.

The first suggestion is an impossible one, both for reasons of space and other obvious reasons.

The second suggestion might be carried out if all those who wish to exchange papers will mention their desire when sending in their papers. Of course, only the papers of those who wish to exchange will be so dealt with.

We shall be very thankful to receive any suggestions for making the study carried on through this magazine more useful and acceptable to those who are interested in it. Many who began have apparently discontinued, no doubt through the failure of the one responsible for this portion of the magazine to adapt it to the needs of students of the Word, especially those only beginning the study of the Scripture. We feel this much and would not desire to carry it on any longer than the Lord would have it carried on.

Purpose of heart, that is, the heart set on Christ, is needed for both the study and the reading of the Word. Further, we have to find out that God, in making Christ precious to our hearts, wills that the teaching He gives us by His Word should go hand in hand with the teaching that He gives through the circumstances we go through now.

Hence, if the Word does not always seem to give us what we should like, it is because God

does not offer His Word to please us or set our fancies at work, but as part of His wonderful work for His own pleasure and Christ's glory, to make us like His own Son. . . .

The sense of this saves us from disappointment, and gives patience to go on like the weaned child that has learned to wait for its mother's time for meals (Ps. cxxxi. 1, 2).

**The Ark.**—There are various lines of study suggested by this remarkable type of Christ. The details of its description in Exodus xxv. 10-22 may be studied. The place it occupies in the seven different lists of the tabernacle with its furniture and vessels may be traced. The place it occupies in Numbers in relation to the order of camping and marching, and the charges of the Levites may be studied, and the difference between the ark seen in its place in the holiest, and the manner of its carrying through the wilderness (Num. iv. 5, 6) noted. Then the wonderful story of its history may be traced right through the Word of God.

These may serve as hints for those who care to follow them.

As we are specially occupied with Exodus, we will trace what is found in that book concerning the ark. It is interesting to notice, however, that the first ark made is found in Deuteronomy x. 1-5, where Moses makes an ark of acacia-wood, and takes it up to receive the ten words a second time, written on the two tables

which he had prepared. The first time the tables and the writing were God's own work (Exod. xxxii. 16).

We hear nothing more about this ark, it has no history, but it has a meaning to be found, it may be, in the first Psalm.

In Exodus, however, we find, after God had shown His righteousness, and the salvation, which was the fruit of it, after He had brought the people in grace to Sinai, where they had taken their stand upon their righteousness, not God's, and had heard the standard of man's righteousness declared from the midst of the fire, according to God's requirements ; after this, but before the total failure on this ground has appeared, God shows to Moses the pattern of the sanctuary where He would dwell, the pattern of heavenly things, and the first thing, the central thing, is the ark, whose very pattern speaks of a righteousness, not of man, but of God, not demanded, but **revealed**, and thus we find that the law bears witness to it, as Romans iii. 21 tells us. We find then in Exodus :—

1. **The Pattern** delivered to Moses (Exod. xxv. 10-16). Here the ark is the **first** thing, just as in Leviticus the burnt-offering is the first offering mentioned, when it is a question of what fully satisfies and delights the heart of God and fully reveals Him.

Made of acacia-wood, like the ark in Deuteronomy x. 1-5, speaking of the perfect and incorruptible humanity of the Lord, it was also overlaid with pure gold within and without, showing God's righteousness both revealed by

Christ and characterising Him fully (*cf.* Ps. xl. 9, 10). It has a border of gold ; this border or crown is only found on the ark, the table, and the golden altar, and the word is not elsewhere used in Scripture. Then the ark is designed to journey, to be borne by staves, not merely to rest in its prepared place. It is to be the guide and companion of the people of God in the journey towards the rest. Finally, it is the place where the testimony is to be placed, but we must remember that without the ark of Deuteronomy x. 1-5, the testimony would not have reached the camp. This is the character of the ark as shown in the pattern. The mercy-seat is the covering of the ark and must be spoken of separately as its pattern is given separately. Under the pattern of the tabernacle we also find :—

(a.) **The Place** of the ark, now called the ark of the testimony, within the holiest of all (Exod. xxvi. 33, 34).

(b.) **The Approach** to the ark by the golden altar (Exod. xxx. vi.). As the brazen altar was the approach to the holy place, so the golden altar was the approach to the most holy place (*cf.* Exod. xl. 5, 6).

2. **The Person** by whom the things are to be made, Bezaleel, a man filled with the Spirit of God, and accompanied by Aholiab. In the list of things to be made by him the ark is mentioned after the tent (Exod. xxxi. 7), showing that the tent was to be made as the dwelling-place of the ark, for where the ark was God was.

3. **The People** from whose free gifts (a rebellious people, Ps. lxxviii. 18) the tabernacle was made. In their list the ark is again mentioned immediately after the tabernacle (Exod. xxxv. 12), but its staves are specially mentioned, showing that it would accompany this rebellious people only just reprieved through intercession.

4. **The Making** of the tabernacle comes next, and in the actual order of making we find that when the tabernacle and its tent with the veil and the curtain were all finished, then the ark was made (Exod. xxxvii. 1-5). It

was Bezaleel who put the staves into the ark, while we are also told that Moses did it (Exod. xl. 20).

5. **The Bringing** of the tabernacle to Moses (Exod. xxxix. 33). He sees that all has been done as Jehovah had commanded, and "**Moses blessed them.**" Here the details of the tent are enumerated, then the ark is mentioned with the testimony, the staves, and the mercy-seat, its full character (Exod. xxxix. 35).

6. **The Order** of the setting up of the tabernacle given to Moses. When the tabernacle of the tent of meeting was set up (Exod. xl. 2), the ark of the testimony was the first thing to be brought in, and it was to be covered with the veil (Exod. xl. 3). Also the golden altar is to be set before the ark of the testimony (Exod. xl. 5).

7. **Setting up** of the tabernacle by Moses. Here the detail of setting up is given—the tabernacle, its bases, boards, bars, and pillars. Then the tent is spread over it, and then the covering. Then Moses puts the testimony in the ark, then the staves, covers the ark with the mercy-seat, brings the ark in and covers it, *i.e.*, screens it off with the veil of separation.

So we see through all that the ark is **the central thing**, the object of God's thoughts, and so faith recognised in a later day, "Thou and the ark of Thy strength" (Ps. cxxxii. 8). The blessing of the house of Obed-edom (2 Sam. vi. 12) is surely to be desired, and to be found by the heart that really cares for the interests and glory of Christ in a time of failure.

The subject for next month (if we are to continue) will be—

**The Table and Showbread.** We shall be glad to hear from any interested in this study.

B.S. ED.



## Notes and Comments.

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*In the Beginning, No. 1.* It is of importance to observe the difference in meaning between the three verses: Genesis i. 1, John i. 1, and 1 John i. 1. In each verse we find the same word "beginning," but in each case referring to a different subject.

In Genesis i. 1 the subject is **creation**. Here we are told that "in the beginning God created the heaven and the earth." **When** that took place we are not told; whether thousands or millions of years ago is not there the question. Hence all infidel objections to inspiration based on Genesis i. are beside the mark. Nothing contained in Genesis i., when the chapter is rightly understood, conflicts with the facts of science. We must always remember that the facts of science are true and real, but that the conclusions which scientists draw from these facts may be utterly false. But Genesis i. is inspired of God, and the more closely it is examined the more conclusively it proves itself to be so inspired. Science has to bow to divine revelation and inspiration. Scientific handbooks have constantly to change their theories and correct their statements, but Scripture speaks once for all and never alters, "**The Scriptures cannot be broken**" (John x. 35).

In John i. 1 we are carried to a period far back of creation. "*In the Beginning,* the beginning was the Word"—*No. 2.* this takes us back to the **eternity** of the past. Long before creation's work commenced the Word existed. The Word had no beginning; in the beginning **the Word was**. And who was the Word? Verse 14 answers, "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." It was Jesus, the Son of God.

Four things are told us about Him:—

1. "In the beginning was the Word"—**the eternity of His being.**
2. "The Word was with God"—**the distinctness of His person.**
3. "The Word was God"—**the deity of His nature.**
4. "The same was in the beginning with God"—**the distinctness of His person even in the eternity of the past.**

This beginning, then, goes further back than Genesis i. 1. It goes further back than **creation**, it must do so, for the Word, He who existed in the eternal past, created all things. Only God could create; a mere man, however perfect he might be, could not create. Jesus was man, a perfect man, but He was more, He was God. Note the words, "the Word was God"; it does not say, "the Word became God," no, **the Word**

**was God.** Now observe the contrast in verse 14, "the Word became flesh"; this refers to the incarnation of Christ. God was from all eternity; at the incarnation He **became** what He was not before—He became man. The Gospel of John presents this aspect of His blessed person. Let us study it with adoring hearts. The vapourings of the human mind flee like mists before the sun as the light of Holy Scripture pours itself into our souls. "The Word became flesh and dwelt among us"—thank God for this! How else should we have known God? Creation showed His wisdom and power, Sinai declared His righteous demands, but Bethlehem revealed God Himself come down to dwell amongst us, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, GOD WITH US" (Matt. i. 23).

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It is this blessed truth that shines  
*From the* before us in 1 John i. 1. It is the  
*Beginning.* Person of Christ here below as seen  
amongst men. Genesis i. 1 takes  
us to **creation**, John i. 1 carries us back to  
**eternity**, 1 John i. 1 puts us in presence of  
**incarnation.**

The importance of John's epistles cannot be overestimated, and never were they more im-

peratively necessary than in these days of human speculation and infidel reasoning.

“The epistle of John has a peculiar character. It is eternal life manifested in Jesus and imparted to us—the life which was with the Father and which is in the Son.”

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*The Life was Manifested.*      ·      Amazing fact, God has been manifested in flesh! The eternal God has been here, fully revealed in the person of Jesus.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18). Silenced for ever be the infidelity of the Unitarian who would deny that Jesus was God! The Gospel of John for ever dispels such unbelief. God-given faith plants its feet firmly upon the written Word and turns away from the wordy reasonings of fallen, sinful man.

But what should we have known of this glorious truth had it not been for God's goodness in giving us the Scripture? “These things write we unto you, that your joy may be full” (1 John i. 4). Note the oft-recurring expression in this epistle, “**I write,**” and the climax of it all in 1 John v. 13, “These things have I written unto you that believe on the name of the Son of God; **that ye may know that ye have eternal life.**” Christ, then, was that eternal life which

was manifested here below, and all believers in Him then and ever since partake of that same life.

“The life was manifested ;” this is an absolute statement of fact. Eternal life was manifested in the person of Jesus here below. He who was the true God became man, and walked here amongst men. They had not eyes anointed to see His glory, but there He was to be heard and seen. The sun at mid-day shines in all its splendour even though blind men cannot behold its brightness. So He who was the life and light of men shone amidst the darkness, though the darkness comprehended Him not.



What an amazing truth is *Heard, Seen, Contemplated, Handled.* this, “the life was manifested.” The words He spoke were words of eternal life (John vi.), “we have **heard**,” says the inspired writer. Not only so, “we have seen with our eyes.” But this was not enough to say, for a meteor flashing through the heavens may be seen and yet is so suddenly gone as to leave no lasting impression on the mind. It was not so with Jesus here on earth, “which we have looked upon (or contemplated).” Ah, our blessed Saviour God, the Man Christ Jesus, dwelt among us, not for a passing moment only, but long enough that we might become familiar with His

traits of grace and tenderness, of holiness and love, of patience and devotedness—"which we have **contemplated.**"

Nor was this all, for this might have been, and yet He have remained far off, too far for close and intimate acquaintance—"and our hands have **handled.**" Into such close and personal contact had these witnesses come, such daily intercourse had they held that they were qualified for this blessed task; chosen of God for it, and inspired by His Spirit to perform it without fault or failure, they could say, "We have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us." ED.

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## Faith, Hope, and Love.

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|--|----------------|
| "Trust in the Lord!"   | Ps. xxxvii. 3. |
| If shadows o'er thy pathway creep,<br>If raging tempests round thee sweep, |                |
| "Have <b>Faith</b> in God."  | Mark xi. 22.   |
| "Hope in the Lord!"  | Ps. cxxx. 7.   |
| Why is thy soul disquieted?<br>Lift up thy head, be comforted—             |                |
| " <b>Hope</b> thou in God."  | Ps. xlii. 11.  |
| "Rest in the Lord!"  | Ps. xxxvii. 7. |
| He who to win thy love hath died,<br>Would have thee in His love abide—    |                |
| "O <b>Love</b> the Lord."  | Ps. xxxi. 23.  |

“**Faith, Hope, and Love!**” 1 Cor. xiii. 13.

These three shall keep thy heart, through grace,  
Till thou shalt see Him face to face,

And know as known. 1 Cor. xiii. 12.

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## Gleanings from Canticles ii.

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THE mutual affection of the Bridegroom and the Bride are presented to us in a beautiful way in this chapter. Amongst the thorns—which betoken the curse resting on this world because of sin (see Gen. iii. 17, 18)—Christ’s loved one, freed from the curse, is as the lily (verse 2), pure and lovely in His sight, not made so by human effort, but by Himself. “Solomon in all his glory was not arrayed like one of these,” which were clothed by God (see Matt. vi. 28-30). She in her turn finds her great delight in sitting under His shadow, His fruit being sweet to her taste. What quiet restful enjoyment of Christ Himself this is! Not the joy of serving Him—blessed as that is—but that which must lead to service, the soul being filled with the joy of being near Him, and feeding on Him, like Mary who sat at His feet and heard His voice. Thus it is the soul grows in grace and in the knowledge of the Lord Jesus Christ, and finds increasingly how necessary He is to it.

Ver. 6. "His left hand," the heart-hand of **His love**, "is under my head." Ah! how we need that loving hand to keep our poor wandering minds "set on things above, where Christ sitteth," the centre of all, for truly

"No infant's changing pleasure  
Is like my wandering mind."

"His right hand doth embrace me," the hand of **His might** encircles us round and sustains us amidst all the powers that would seek to pluck us from Him. "Neither shall any pluck them out of My hand."

Ver. 9. "My Beloved . . . looketh forth at the windows, showing himself through the lattice." A lattice window, with its small lead-encircled panes, gives a broken-up glimpse of the one within. Still it was enough to ravish the heart of the Bride. Does not our Beloved, too, give us precious glimpses of Himself? Especially when remembering Him in the supreme manifestation of His love for us in the death of the cross, we are enabled by faith to look beyond the cross and see "Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii. 9). Nevertheless, "now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12). The sight of Him showing Himself through the lattice stirs our hearts with the desire to see Him face



to face, to hear His voice saying to us, "Rise up, My love, My fair one, and come away." Soon this will be, for has not He, the "I, Jesus," "the bright and morning star," said, "Surely I come quickly"? to which the Bride gives the Spirit-inspired answer, "Amen. Even so come, Lord Jesus."

While He yet tarries He gives in verses 14 and 15 a word of exhortation and one of warning. He exhorts the one whom He has hidden from all judgment and danger "in the clefts of the Rock," to let Him see her countenance and hear her voice. Shall we not then answer to His desire, and come before Him when He is present in the midst of those gathered to His name? Shall not our voices blend in praise to "Him that loved us and washed us from our sins in His own blood"? Can we not truly tell Him that He is precious to us—yea, the chiefest among ten thousand, and the altogether lovely One?

But Satan with his cunning will surely endeavour to mar the sweetness of communion and worship, probably not with any great temptation at first, but with "the little foxes that spoil the tender vines." Some little extra pressure of business, some self-indulgence that takes up the time we might have given to reading or prayer, some anxiety or care brooded over and magnified instead of being cast on the Lord, or even the veriest trifle to distract the mind. Let

us then not spare ourselves, beloved brethren, in the matter of the "little foxes." Beware of the beginnings of declension.

Ver. 16. "My Beloved is mine." What restful satisfaction breathes in these words. He in all that He is, divinely perfect, is mine to rejoice in—to rest in. Love, stronger than death—"He loved me and gave Himself for me." Grace—"full of grace and truth." Wisdom—"Christ the Wisdom of God." Power—"all power is given unto Me in heaven and in earth." Glory—"crowned with glory and honour." Beauty—"altogether lovely." Majesty—"King of kings and Lord of lords."

"And I am His." Unworthy object of His affections, yet He set His love upon me, the Bride can say, as the "one pearl of great price" in His eyes, for which "He sold all that He had, and bought it." He has fitted her for His own company, Himself being her "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 31). Soon, too, He will present her "to Himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. v. 27). Then shall we know more fully the wonderful depths of joy conveyed in those words, "My Beloved is mine, and I am His"; though even now it is ours to know it in part, and to rejoice before Him in the sense of it.

Ver. 17. The Bride desires that her Beloved, during the night of this world, and till the day

break, should be like a roe or a young hart on the mountains of Bether, or Division, as the margin reads it. That is, that He should be the only object of her pursuit amidst all that would divide the heart or draw off the affections to that which is around. May this, too, be our desire, that we may have our mind set on things above, where Christ sitteth at the right hand of God, our eye single and "looking unto Jesus," so that we may run with patience after Him.

"Blest Saviour, keep my spirit stayed,  
 Hard following after Thee,  
 Till I, in robes of white arrayed,  
 Thy face in glory see."

W. H. S. F.

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## A Word to Young Christians—No. 3.

### DECISION.

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**I**T is always best for the young Christian to make a decided stand for Christ at the outset. Nothing hinders Christian progress and weakens Christian testimony more than a want of decision. The world presents itself in many ways and phases, each adapted to the tastes of different people; and it is, for this very reason, all the more deceptive and seductive. These are not days of outward persecution like

the times of the early Christians: on the contrary, the effort of many seems to be to tack on the name of Christian to various things which are quite out of keeping with the place and calling of a true believer as we find it in Scripture.

We all have to meet the world in some way and to transact our daily business in it, each according to our different position in life. It may be the soldier in the barrack-room, the clerk in his office, the tradesman in his workshop, or amongst our friends and acquaintances. No doubt God has so ordered it that His people should be found in many and various walks of life, so that they might be witnesses for Him wherever He has called them. What should be the attitude of the Christian towards the men and women of the world by whom he is surrounded from day to day? In the first place he is responsible, as belonging to Christ, to make a decided stand for Him. But he should not give a false impression of Christianity by being unfriendly, morose, or disagreeable. Nothing can be a more evident testimony to the power of the truth than to show practically to the world that we do not need to turn to its resources to find satisfaction.

What a bright witness it would be for an absent Christ if every young Christian were showing out practically that he had something so infinitely superior to all that the world could

offer; that he did not need to turn to its broken cisterns to find joy and satisfaction! But for this we must drink of the perennial stream of true joy which is to be found in learning of Christ from His Word. There must be a going on with God in a sense of our own weakness and need of daily dependence on Him for strength. To depend upon ourselves, or to suppose that we have strength in ourselves, is the sure road to failure.

We see a very plain illustration of this in the case of Peter. He said, "Lord, I am ready to go with thee, both to prison, and to death," and no doubt he sincerely meant it. But, alas, how little he knew his own heart then! He trusted to his own strength; and the result was, that when the test came, and he found himself in the presence of the enemies of Christ, he denied his Lord three times with oaths. Our need of complete dependence on God for strength to confess the name of a rejected Christ is a lesson we must all learn some day. Though the world, or at least a part of it, has embraced Christianity professedly, yet the heart of man is unchanged, and it is as bitter in its hatred to Christ as when it was said, "Not this man, but Barabbas," "Away with Him, away with Him, crucify Him."

Some are drawn into the world for the sake of position or worldly advantage; and thus they lose their place of distinctive testimony for

Christ. Satan, ever active in hindering a decided witness for Christ, offers something which appears plausible and advantageous to nature. Just so it was in the case of Lot: he went gradually down an inclined plain until he found himself in Sodom. He first "beheld" the well-watered plains of Jordan, then he "chose him" all the plains, then he "dwelled" in the cities of the plain, then he "pitched his tent towards Sodom"; and, finally, he "sat in the gate of Sodom." Drawn aside first by worldly advantage, he went the downward road till he took the place of honour and distinction in that wicked city. What a place for a true saint of God to be found in! And what was the end of it all? While Abraham, the man of faith who had God for his portion, was communing with God on the mountain top and pleading for the guilty cities of the plain, Lot just escaped with his life, and lost all.

It is one thing to meet the world in our ordinary business or occupation, as we all must do, and it is quite another thing to seek the company of the world and to join with the men and women of the world in their pursuits, their pleasures, and amusements. The Christian never can go in with the world in this way without a loss of spiritual power and testimony. We have an illustration of this in the case of King Jehoshaphat. While he went on humbly with God he had been wonderfully prospered; but

after this he "joined affinity with Ahab," of whom it is said, "There was none like unto Ahab, which did sell himself to work wickedness, whom Jezebel his wife stirred up." What an association for a true saint of God to get into! Then Ahab persuaded him to go up to Ramoth-gilead with him to battle; and Jehoshaphat yielded, saying, "I am as thou art, and my people as thy people; and we will be with thee in the war." Here was complete identification with the man of the world. And what did his alliance with the world come to in the end? Well, just this—that he would have shared the fate of Ahab, who was slain by the enemy as a judgment from the Lord, had it not been that God, in His mercy, took pity on his poor child, and delivered him from perishing by the sword of the Syrians.

The apostle says to the Galatians that Christ "gave Himself for our sins, that He might deliver us from this present evil world." The very same gospel which proclaims salvation from our sins through the death of Christ, proclaims also the fact of deliverance from this present evil world: both are bound together and we cannot separate them the one from the other.

We have another very distinct testimony of the inspired Word, in the address to the "young men" in 1 John ii. 15, "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." It is just when the Christian has advanced beyond the stage of "little children" in the faith, and reached that of "young men": in other words, when he has been some little time on the road as a Christian, that there is the greatest danger from the world. When the first joy of finding peace and the freshness of "first love" may have somewhat declined, *then* it is especially that there is the danger that the old motives which governed him as a natural man will begin to act. But the true preservative is, "**The Word of God abideth in you.**" It is only as the young Christian meditates upon the Word of God, and seeks to learn from it in His presence, that he can be kept. And here the exhortation comes in most fittingly, "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." The "world" is in direct antagonism to the Father; and all that it can offer, in its very best and most attractive form, is but passing, dying, and fading.

May the blessed Spirit of God so fill the heart of every young believer with the knowledge of Christ from the Word, that he may find in Him that source of inward joy and satisfaction which renders him independent of the resources of the world, and which produces a clear and true testimony for an absent Christ till He comes!



## Christian Union and Fellowship.

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A MOST interesting volume published in 1843 has been sent to us, from which we extract the following article.

The article itself is headed by a notice to the reader which runs thus:—"The following is extracted from a pamphlet entitled, 'An Address to the Inhabitants of Skerton, by R. F. Housman, Esq.,' a devoted Christian, who has converted his stables and barn into a place of worship, where, without fee or reward from man, he preaches to his neighbours the pure, simple, unadulterated gospel of Jesus Christ."

While making allowances for certain inaccuracies of expression, we believe that many of our readers will be as interested as we have been ourselves to trace the remarkable working of God's Spirit at that time. It was the commencement of a movement and revival of truth as striking as that which took place at the Reformation. Of a different kind, no doubt, for in that the soul's individual salvation was more specially in the foreground, whereas in this it was the breaking down of barriers to Christian fellowship which had been erected by human hands.

A glorious work, as most of us know, followed. Christians in all the sects were led to yearn after a fellowship one with another on Scriptural lines

and for some few years tasted its sweetness, in almost Pentecostal freshness, power, and joy.

That this gracious work should have so completely failed in man's hands is humbling to the last degree, for we to-day find ourselves amidst its sorrowful ruins. True, consciences are being awakened, and for this we thank God! As we read the following address, bearing all the freshness and fervour of enlightened piety, may we not diligently and searchingly inquire wherein the failure on our part lies, for failure there most certainly has been. Has it not been in the neglect of the very principles of truth at that time so powerfully insisted on, and the substitution of ecclesiastical authority for spiritual power and Christian love?—ED.

“To what does consistency, as members of the Church of Christ—and to what does the incorruptible Word of God oblige us? ‘Every one who loveth Him that begat’ (which is God), ‘loveth him also who is begotten!’—indeed, loving God is just as much a **guarantee** for loving God's begotten ones, as loving God's begotten ones is an **evidence** of loving God.

“Now those are God's begotten ones, who exercise faith in Jesus Christ; who do righteousness, in the strength of the grace of Jesus; who are taught, and led, and protected, and comforted by the Spirit of God; who worship God in spirit and in truth; who **rejoice** in the Lord Jesus, and **triumph** in the Lord Jesus, as an infinitely per-

fect, sufficient, suitable, and everlasting Saviour; and who, knowing their own depravity and proneness to evil; and feeling their own helplessness **as in themselves**, have no confidence whatever in the flesh. These are Christ's real disciples; these are God's dear children; and these are bound, by every precept of Holy Writ, and by every principle of family union, **to love one another**. They have the same interests, the same encouragements, the same destiny. They are all of one household—why should they quarrel? They are brethren—why do they wrong one to another? They are all travelling the same road—why should they fall out by the way? They are all, not only members of one body, but members **one of another** (mysterious and blessed intimacy!)—why should they make wars and divisions, to the manifest discomfiture and discredit of the whole?

“**Names** avail nothing; **forms** avail nothing; **social distinctions** avail nothing; this **only** avails—A NEW CREATURE IN CHRIST JESUS. All that are newly created in Christ Jesus, are made **one** in Christ Jesus. All that are sanctified by the Spirit of Jesus, are compacted into one spiritual body, and this one body is THE UNIVERSAL CHURCH, past and present; and the sole HEAD of this Universal Church is JESUS, the Prince of the kings of the earth.

“What then is SCHISM? Schism (I care not what other name it bears)—schism is that which

interferes with the co-operative oneness of believers **as such**. Whatever interferes with the co-operative unity of the members of Christ's mystical body is **SCHISM**, even though it be rendered venerable by years, or attractive by the adornments of human ingenuity, or imposing by the adjuncts and appliances of a pious superstition, even though it be warranted by Acts of Parliament, and have all the sanction and authority of worldly power.

“Call it by what **name** you please, prop it up by what **means** you can, laud and magnify it as you will, if it present a barrier to the free intercourse and the unrestricted communion of God's dear children, it is **SCHISM**, it is of the flesh; and at that great day when all flesh shall be **shown** to be grass, it will be shown to be a profitless, a perishing, and a wicked thing.

“If we walk in the light, as God is in the light, we have **fellowship** one with another. Christian fellowship is inseparable from walking in the light, and Christian fellowship fully realised is something more than Christian sympathy—it is Christian sympathy seeking and finding Christian association. The saint's privilege is indeed a high one. It is this—first, to have fellowship or sympathising association with God and with Jesus, and then, subject of course to circumstances of time and place, to have fellowship or sympathising association with all who are God's through and by Jesus; and whatever that system

be which prevents the manifestation of this two-fold fellowship, it is a **schismatic system**, and the SIN of schism lies against it.

“To assert and maintain the ONENESS of believers is as much a duty of experimental Christianity as to work out our own salvation with fear and trembling. The same God enforces both. CHRISTIAN ONENESS visibly manifested is God’s will as much as individual salvation through the blood of Jesus is God’s will, and it is **cordial obedience to God’s will** in all its developments that **proves** our effectual calling and election. The religion of Jesus is an attracting and a cementing religion. Its tendency is **to draw together** and **to fasten together** into the glorified person of the Lord of glory.

“The person of the Lord Jesus is the only point to which the Spirit of God tends. There is nothing sectarian in Christianity. Christianity has a binding and uniting object; sectarianism loosens, and dissolves, and scatters. Christianity has only **one** focus—Christ; sectarianism has a focus for every sect. The character of Bible religion as regards external development is **simplicity**; the character of sectarian religion as regards external development is **complexity**. Bible religion proclaims **one** Master, and only **one**—Christ; Bible religion proclaims that all who are His servants are **one in Him**. There is no sectarian partiality in Bible religion. All is grand, and comprehensive, and open-hearted,

and generous, and loving **there** ! It is for **all** His people that Jesus died. It is for **all** His people that Jesus rose again. It is for **all** His people that Jesus liveth and will live for evermore. . . .

“ Oh, would that they, in the power of His grace, were striving to realise the prayer of their Redeemer ! Oh, that they did but **know** and **feel** themselves to be one, even as God is in Christ, and as Christ is in God ; one in **themselves** as they are one in God and in Christ ; one, even as God and Christ are one ! Oh, that they were perfected as one vast body ; knit together by the principles of love, into oneness of heart, and soul, and purpose ; of the same mind one towards another, and with one mouth glorifying God ; so that the world (the spirit of which is rancorous division) might learn, from **the union and communion of saints**, that the grand doctrines of Christianity are divine doctrines, and that Jesus, the author and finisher of faith, is a divine and living Master and Lord.

“ My dear friends, you who are professing to be ransomed and sanctified, how is it with you ? Test yourselves, I beseech you. Be candid, I entreat you. Are **your** hearts wide enough for **all** whom Jesus has redeemed, although the badge **you** wear may not be theirs ? Oh, think a moment, and think seriously. They engage the interests and love of Jesus ; do they engage **yours** ? Do the distinctions of **man**, or the

distinctions of THE LORD FROM HEAVEN prevail? Can you take a brother to your heart, frankly and fondly, though he bends not the knee in **your** house of prayer? Can you feel that if he be Christ's . . . he belongs to the only right **party**—the party of which God in Christ is the illustrious and triumphant Head. 'He that lacketh these things (brotherly kindness and love) is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins' (2 Pet. i. 9). Examine your own selves."

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## Thoughts on the Peace-Offering.

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**B**UT there were other circumstances we must remark. First, none but those that were clean could partake among the guests. We know that moral cleansing has taken the place of the ceremonial—"Ye are clean through the word that I have spoken unto you." God has put no difference between us and them, having purified their hearts by faith. Israelites then partook of the peace-offerings, and if an Israelite was unclean through anything that defiled according to the law of God, he could not eat while his defilement continued.

Christians, then, whose hearts are purified by faith, having received the Word with joy, alone can worship really before God, having part in

the communion of saints; and if the heart is defiled, that communion is interrupted. No person apparently defiled has title to share in the worship and communion of the Church of God. It was a different thing, remark, to be not an Israelite and not clean. He who was not an Israelite had never any part in the peace-offerings, he could not come nigh the tabernacle. Uncleanness did not prove he was no Israelite (on the contrary, this discipline was exercised on Israelites only), but the uncleanness incapacitated him from partaking, with those that were clean, in the privileges of this communion, for these peace-offerings, though enjoyed by the worshippers, belonged to the Lord (vii. 20, 21). The unclean had no title there. True worshippers must worship the Father in spirit and in truth, for the Father seeketh such to worship Him. If worship and communion be by the Spirit, it is evident that those only who have the Spirit of Christ, and also have not grieved the Spirit, can participate.

Yet there was another part of this type which seemed to contradict this, but which indeed throws additional light on it. With the offerings which accompanied this sacrifice, it was ordered that leavened cakes should be offered (vii. 13). For though that which is unclean is to be excluded (that which can be recognised as unclean), there is always a mixture of evil in us, and so far in our worship itself. The leaven is there



(man cannot be without it); it may be a very small part of the matter, but it is there where man is. Unleavened bread was there also, for Christ is there (v. 12).

There was another very important direction in this worship. In the case of a vow it might be eaten the second day after the burning of the fat—Jehovah's food of the offering; in the case of the thanksgiving offering it was to be eaten the same day. This identified the purity of the service of the worshippers with the offering of the fat to God. So it is impossible to separate true spiritual worship and communion from the perfect offering of Christ to God. The moment our worship separates itself from this, from its efficacy and the consciousness of that infinite acceptability of the offering of Christ to God—not merely the putting away of sins, without that we could not approach at all, but its intrinsic excellency as a burnt-offering, all burnt to God as a sweet savour—it becomes carnal, and either a form, or the delight of the flesh. If the peace-offering was eaten separately from this offering of the fat, it was a mere carnal festivity or a form of worship which had no real communion with the delight and good pleasure of God, and was worse than unacceptable—it was really iniquity.

When the Holy Spirit leads us into real spiritual worship, it leads us into communion with God, into the presence of God, and then, necessarily, all the infinite acceptability to Him

of the offering of Christ is present to our spirit. We are associated with it; it forms an integral and necessary part of our communion and worship. We cannot be in the presence of God in communion without finding it there. It is indeed the ground of our acceptance, as of our communion.

J. N. D.

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## Bible Study.

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WE have to thank all those correspondents who have sent suggestions and expressed a wish for the continuance of the Bible Study. All suggestions are welcome, and we should take it as a mark of interest if more would communicate with us as to the best form this study might take. For the present we shall continue going through the book of Exodus, with the object of learning something of the types with which it is filled, searching to find Christ for our souls in them. The prophets of old "**searched diligently**" into the things that spoke of Christ's sufferings and glory, although these things were not their own portion. The angels desire **to stoop and look** into the mystery of His sufferings—He alone who was God over all could stoop to be made a little lower than the angels for the suffering of death. But we, alas! are so familiar with this grace beyond all

comprehension that we have no desire to follow the prophets in their eager search, nor to share the adoring wonder of angels. We do not even imitate the noble Bereans, to whom these things were of such importance that they **searched** the Scriptures **daily** to see if these things were so.

The effect of the recent attack on the foundations of Christianity from one of the foremost pulpits of England has been, through God's mercy, to send thousands of His children to a more earnest and prayerful study of His Word. The preaching of Dr Torrey and his faithful adherence to the written Word has also stirred up thousands all over the world to a fresh interest in the Scriptures of truth.

May we, too, be stirred up to study and read (both are needed) the Word of God. Every earnest student will soon find a method of study for himself, but no study will be fruitful in blessing unless—

1. Christ Himself is the object before the heart in studying.

2. Prayer and consistency of walk characterise the one who studies.

3. Service for Christ, according to the ability given to each, be the purpose of the heart.

Further, unless study goes hand in hand with the steady *reading through* of the Word over and over again, it may run off into fancies and theories.

At the end of the year we may (D.V.) try and

give a fresh form to the study, meanwhile we shall be glad of suggestions, and most of all of everything that shows that Christians, especially the younger ones, are reading and studying the Word for themselves and not merely reading what is written about it.

**The Mercy-seat.**—It is remarkable that in each of the two great passages, Exodus xxv. 17-22 and Leviticus xvi. 2-15, where the pattern and the purpose of the mercy-seat are brought out, it is mentioned *seven* times. Any one who carefully goes through the seven things which are said by the Spirit of God in each of these two passages will have learnt much about the mercy-seat.

[Owing to bereavement, we are obliged to send this month's Bible Study to the press uncompleted, and ask the forbearance of those interested in it.]

The subject for April will be—

### The Candlestick.

B. S. ED.

**A Correction.**—Through the kindness of a correspondent we have to point out a mistake on page 81 in the March issue of Bible Study. The Scripture does not say that Moses takes up the ark to receive the tables. The words seem to convey that the ark was made on the mount—"Come up unto Me into the mountain, and make thee an ark of wood." Between the time of the second giving of the law (law and grace mingled) and the time when Moses deposited it in the ark of the covenant (Exod. xl. 20), the law finds its abode in this ark of acacia wood made by Moses to receive it.

## Notes and Comments.

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**Scripture  
and  
Science.**

The divine accuracy of the description of the creation in the first chapter of Genesis is already beginning to be recognised by many eminent scientific men, even when there is no faith in the Bible as the Word of God. So much is this the case that a well-known professor of geology lately selected the first of Genesis as the text of his opening lecture, as giving the clearest, simplest, and most accurate account of the broad lines of the earth's history.

But two special difficulties are often raised, and many think that they present a discrepancy with geology which has not and cannot be reconciled—the age of man on the earth, and the account of the Flood.

If it were impossible to reconcile them, as it seemed to the science of fifty years ago, the believer has no fear and does not hesitate to trust implicitly in the revelation of God, the Word that is for ever settled in heaven, leaving the fallible calculations of man to work out their own confusion.

But recent work in geological research has shown that the assumption of the presence of man on the earth before the glacial period has no scientific foundation whatever, and that the antiquity of the glacial period has been greatly

exaggerated, and finally that the earth's surface shows evidence of a deluge of practically universal extent shortly after the first stage of the post-glacial epoch—a deluge which answers exactly to that described by revelation in the time of Noah.

As the question is often asked whether there is any reliable literature on the subject, the reader may be referred to a little book by Sir William Dawson, an eminent Christian man of science; its title is "The Meeting-place of History and Geology," published by the Religious Tract Society. His book, "The Story of the Earth and Man," also shows the correspondence of science with the first of Genesis, and exposes the unscientific nature of the evolution hypothesis. "But blessed are they that have not seen and yet have believed."

S. H. H.

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## God Looking.

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"THE Lord looked down from heaven upon the children of men" (Ps. xiv. 2)—what for—was it to find out if there were those who were evil? Not so; but to see if there were any that did understand and seek God. How many did He find? Not one; no, not one. Remark, reader, it was not to see if there were **many** who were good and who did seek God; but to see if there were **any**. God's verdict

concerning the reader and the writer, yea, all men, is this,

**"None good, no, not one."**

What was to be done?

But again, "He looketh upon men, and if any say, I have sinned, . . . He will deliver his soul from going into the pit, and his life shall see the light" (Job xxxiii. 27). Yes, **now**, in the day of salvation, God, instead of looking in judgment, is looking in grace. If any one says,

**"I have sinned,"**

if any one pleads guilty before God; then—O wondrous grace!—instead of judging, God says He will deliver his soul from the pit. Solemn fact that there is the pit for all those who will hold fast to their own righteousness, or to their sins; yea, for all those who will not repent and plead, "I have sinned."

Again, Jesus "turned about and looked on His disciples" (Mark viii. 33). What led to that look? Well, the Lord had just told them that He was about to suffer, to be put to death, and to rise again. Peter began to rebuke Him and to say, "Pity Thyself, Lord." At once the Lord turns and looks on His disciples, and says to Peter, "Get thee behind Me, Satan." He treats Peter's apparently kindly wish as a suggestion of Satan to keep Him back from the cross. And, oh, that look of love and compassion!—it was as much as to say, "If I do not die what shall become of these?" And so

it is ; if heaven was to be peopled with redeemed sinners, **Christ must die :** there was no other way.

Again, "And the Lord turned and looked upon Peter" (Luke xxii. 61). Here it was the case of an erring disciple, and oh, how that look must have penetrated Peter's heart! In the palace of the high priest, Peter had denied his Lord with oaths ; but Jesus, in spite of all the indignities He was suffering, never forgot His erring disciple. Immediately He looked on him Peter remembered the word of Jesus, and went out and wept bitterly.

And so He is able, not only to save those who believe, but to restore those who have failed. He did so in the case of Peter, after he had learnt the lesson of not trusting in his own strength. So it was then and so it is now. Christ's heart of love is unchanged, now that He sits on yonder throne—He is able to save right on to the uttermost all those who come to God by Him, seeing He ever lives to make intercession for them (Heb. vii. 25). F. G. B.



## **Four Ways of being Saved.**

**A**T first sight we can understand our readers being startled by the strangeness of the title to this article. Four ways of being saved ! Why, surely there is only one way of salvation.



Quite true, and we would emphasise this all-important truth more and more in these days of advancing apostasy.

**“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast.”** (Eph. ii. 8, 9).

But there are some verses that present a little difficulty to the minds of young Christians which it may be profitable to pass under review. For instance, in Romans viii. 24 we are said to be “saved by hope”; in 1 Peter iii. 20, some are said to have been “saved by water”; and in 1 Corinthians iii. 15 we read of being “saved by fire.” A vast amount of most important truth is connected with these various passages.

Before, however, turning our attention to these we would most earnestly insist upon the great need of salvation.

**1. Salvation is needed by all.** Yes, salvation is an absolute necessity for every one. Be they rich or poor, high or low, young or old, learned or ignorant, none can do without salvation, the salvation of the soul.

All need salvation, for the simple but solemn reason that all are lost. Yes, reader, we are lost by reason of possessing a sinful nature which can produce nothing but sins; and we are lost because every one has sinned. We are sinners by nature and sinners by practice. Solemn

truth, stated in the most direct and incisive manner by God Himself.

**“All have sinned and come short of the glory of God”** (Rom. iii. 23).

We need not insist upon this, that salvation is an absolute necessity for every man, woman, and child, because **all are sinners**.

And, moreover, being sinners, all have, generally speaking, death before them. We say “generally speaking” because if the Lord Jesus were to return at this moment all His people now alive would be caught up to meet Him in the air, and would be for ever with Him without dying. But for man as such it is appointed once to die.

**“It is appointed unto men once to die, but after this the judgment”** (Heb. ix. 27).

Two things then stand before man—death and judgment. How awful to meet these without Christ! How terrible to launch into **eternity** without Christ! For these three reasons, we repeat, salvation is needed by all; for all being sinners have before them death, judgment, and eternity. How awful, again we say, to pass into the cold grave without Christ, to stand before God's judgment bar without a Saviour, and to launch into eternity without the passport of the Saviour's precious blood.

2. **God desires the salvation of all.** Thank

God for this, for were it otherwise, who could be saved? If God were against us, our case would indeed be hopeless. But, blessed be His name! He

**“will have all men to be saved, and to come unto the knowledge of the truth”** (1 Tim. ii. 4).

Some may ask, If God will have all men to be saved, why then are all men not saved? We reply, It is the **desire** of God that all should be saved, and the fault will not be His if any are not saved. He has provided a Saviour for all men, and only those who refuse to own their lost condition and who reject that Saviour will in eternity be lost.

But we would draw attention to another verse. In 2 Peter iii. 9 we read that God

**“is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”**

Though in our English translation we find the same word “will” in these two passages (1 Tim. ii. 4; 2 Pet. iii. 9), in the original Greek a different word is used. In the first, God “will (*thelō*) have all men to be saved”; that is, He **desires** their salvation. In the second, He “is not willing (*bouleuō*) that any should perish,” that is, it is not His **purpose** or **counsel**. This difference is most instructive and interesting. Nowhere in Scripture do we find that the perdition of the wicked has been planned, purposed, or decreed by God. He **desires** that all should

be **saved**, and has provided a Saviour for all who will have Him, but He has not **purposed** that any should **perish**.

3. **Salvation is possible for all.** Thank God, too, for this! If every one needs salvation, and if God desires the salvation of all men, He has made it possible for all men to be saved.

Christ is the one and only way of salvation, and all who come to God by Him in simple faith may know that they are saved.

**"I am the door: by Me if any man enter in, he shall be saved"** (John x. 9).

Should any one be reading these lines who is not yet sure of their salvation we earnestly invite their attention to these plain and striking words.

There is only one door, and the Lord Jesus Christ is that door. All must enter by Him, for salvation is to be found in none other.

**"There is none other name under heaven given among men, whereby we must be saved"** (Acts iv. 12).

All who enter by Him are saved, no matter who they may be, for the Lord Jesus said, "By Me if any man enter in he shall be saved."

Three things, then, are clear. 1. Salvation is needed by all. 2. God desires the salvation of all. 3. Salvation is possible for all.

In our next number we purpose showing from Scripture God's way of salvation.

## The Truth of the Gospel.

(COLOSSIANS i. 1-23.)

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AS before noticed, the glad tidings, conveying the grace of God in truth, had already reached the Colossians through Epaphras ; and the apostle had heard of their faith in Christ Jesus, the heavenly and divine Object therein presented, and their hope, too, laid up in the heavens ; for as yet He was hidden there. This hope had begotten in them a divine and heavenly character of love towards all the saints, for all shared this common hope which distinguished them from the world, and drew together those who felt its glorious and sanctifying power. Thus faith, hope, and love in the Spirit were linked practically in their Christian life.

All this was the effect of what they had learned from Epaphras, of that gospel to which many besides the Colossians owed their conversion, and which was still spreading in the world. The apostle gives his testimony to the work of Epaphras among them, and does not simply address them in his apostolic capacity, but joins Timothy, the brother, with himself, and views them rather as brethren in his opening salutation or benediction, for such it is—grace, the source of all that God bestows, and peace, the effect of all that faith receives. But if on their part there was faith and love, the issue surely should

be a walk worthy of the Lord. Fruit of the gospel in conversion is good, but where life divine is, fruit in every good work should be, and growth by the true knowledge of God. To be well-pleasing to Him there must be not only the manifested activities of life, but also the spiritual perception that directs this manifestation. For this the apostle prayed on their behalf unceasingly, at the same time pointing them to the might of His glory as the only source of power for the needed endurance and long-suffering coupled with joy. Later on (iv. 13) the apostle will include other Christian virtues, such as forbearing and forgiving one another, having more especially the company of the saints in view; here, while not excluding their mutual intercourse, the statement is more general as connected simply with the gospel blessing.

But having touched upon the might of the glory of God as the power of this walk, he now develops the truth concerning the divine persons in whom it is displayed, according to the special manner in which they have revealed themselves. It is the Father who has made us fit to share the portion of the saints in light. To Him, therefore, our thanks are especially due; he is our Redeemer, having delivered us from the authority of darkness, and translated us into the kingdom of the Son of His love. Here we see how thoroughly all this is individual, and is what each soul receives for itself purely in believing

the gospel, quite apart from the fact of union in one body. In fact it is redemption, considered as the forgiveness of sins, though we have it in His Son.

Having now introduced the Son, the apostle proceeds to reveal the glory peculiar to Him in relation to the creation which He has entered in manhood. He is the Creator God, all the fulness, too, dwelling in Him. Therefore, though in manhood, He is as such the first-born of all creation—in dignity supreme. The universe is His creature, both the things in the heavens and upon the earth. Or considered as the visible and the invisible, His was the instrumental power by which they exist; and they are for Him as their object and end. Whether thrones or lordships on earth, or principalities or authorities in heaven, superiority over all is His from whom all things derive subsistence.

But to this blessed One belongs another headship, in creation doubtless, but its place peculiar there. He is the first-born from among the dead, and is the Head of the body the assembly. Of the latter headship the apostle says but little, adding it only to complete the truth; for the subject before him is the Creator-glory of God the Son, when found in manhood in creation. To Him, therefore, belongs the first place in all things, however much He humbled Himself in grace.

But in Him the fulness of the Godhead was

pleased to dwell ; and this includes not only the Father and the Son, but also God the Spirit, penetrating all His nature in manhood, but also personally dwelling in Him, the sealed and anointed Man. (Redemption being accomplished and He risen and ascended, He received the Spirit a second time for us.)

Consequently we have now the special glory of the Fulness itself in the work of reconciliation ; using Him, in whom it dwelt, as the active instrument for reconciling all things to Itself, the blood of His cross being the established basis of peace for this. The things on the earth and the things in the heavens have yet to be reconciled, for power must needs be put forth to do it. But in the body of His flesh through death, the Fulness has now already reconciled us, who once were alienated and enemies in mind by wicked works, to present us holy and unblamable and irreproachable before It, in the day of manifested glory.

Thus the apostle connects power for the walk of the saints with the glory of the Father in redemption, of the Son in creation, and of reconciliation by the Fulness dwelling in Him. Imperceptibly, as it were, he has passed from the consideration of his prayer for the Colossians to the presentation of the divine objects of their faith, according to the special relationships which entail the walk and practice desired. So that while carrying on the work of Epaphras (ver. 7)



he proves his own special qualification as minister of the glad tidings.

So far the apostle has spoken of the glad tidings which the Colossians had already heard, and which have been proclaimed in the whole creation, whether by Epaphras or Paul, in the faith of which it was needful to abide founded and firm, and unmoved from its hope. For not merely were divine facts revealed therein respecting divine persons, but the blessing took a heavenly character which as yet awaited accomplishment, without which the blessing itself would fail of realisation. Faith was indeed in Christ Jesus and love to all the saints, but the hope was laid up in heaven.

The apostle now proceeds to the administration of that mystery, the ministry of which had been especially committed to him. He, as no other, was minister of the body of Christ, the assembly, an administration which completes the Word of God, as filling up the series of subjects of revelation, a keystone that fits and sustains all the rest in their proper and appointed place, affording that point of view which shows the beauty, order, and symmetry of the whole.

W. T. W.

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GOD has not merely saved us through Christ, but has given us a place with Him. We have the Holy Ghost now, as an earnest of all we possess in Him. We know that all the guilt we should have had to answer for to Him as Judge, He has first come and cleared away as a Saviour!

J. N. D.

## The Gate of the City.

(RUTH iv.)

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THE questions which have been raised in the scene in the threshing-floor of Boaz could not be settled there. They were more serious than Ruth knew, although she had laid hold of one in whom was strength, and had gone home resting upon his assurance that he would do all that she desired.

The matter was this, there was a claim upon Ruth and all that was hers, which could not be passed over in secret. There was another kinsman whose claim came before any claim that Boaz might wish to put in, and his claim was undisputed nor could it be put aside.

Now, in order that all this might be settled righteously, and that no thorns might be left to disturb the peace which Boaz intended Ruth to enjoy in the position which she had claimed so simply, the whole question had to be brought into light and settled publicly before competent witnesses, so that it should never be raised again.

Hence the last scene takes place in **the gate of the city**, the most public place that could be found, where all disputes were settled, the well-known place of judgment.

Here Boaz comes and takes his seat. Presently the man in question comes along. Boaz calls him to turn aside and sit down. Then he

summons ten men of the elders of the city, and they sit down too, and Boaz at once introduces the business in hand.

He tells the kinsman of Naomi's return and her need, and that she is obliged to sell her inheritance, the portion that once belonged to poor Elimelech. According to the law in Israel (see Lev. xxv. 25) the nearest kinsman had the first claim on this land if he liked to exercise it, and Boaz asks the kinsman, as having the first claim, whether he intends to buy the land. The kinsman is quite willing to acquire more land to increase his own inheritance, and says, "I will redeem."

"But there is a condition attached to it," says Boaz; "if you buy the land, you must buy Ruth the Moabite too, and raise up Elimelech's name in Israel" (Deut. xxv. 5, 6). This was more than the kinsman had expected, instead of getting more, he would have to give, and moreover he would have to take an alien to be his wife.

"No," he says, "**I cannot redeem. . . Redeem thou,**" and while speaking he performed the well-known action of drawing off his shoe and giving it to Boaz. Every witness knew what that meant. He gave up his claim to Boaz, and henceforth had not a tittle of right over Ruth or anything that was hers.

Then comes the crowning act. Boaz turns to the ten elders and all the people who had

gathered to witness the remarkable scene, and solemnly claims as his, by a title that none could challenge, all that was once Elimelech's and his sons'. Then he announces that by the same title he had bought Ruth the Moabitess, for the last time called by that name of dishonour, **to be his wife**. Solemnly they answer, "We are witnesses," and utter the blessing of Jehovah upon him who had shown so sweetly the kindness of God to an outcast. And so is told the last lesson, the lesson learnt in the gate of the city, the only place where Ruth is not found at all. We have seen her in the fields of Moab, we have seen her in the field of Boaz, learning there his gracious heart; we have seen her in the threshing-floor alone by night with Boaz, claiming the place that her heart desired; but now in the gate of the city, all is left to Boaz, he fills the scene, and does all that he had said, while she sits quietly at home trusting to his word.

There are two claims upon us. The claim of law and the claim of redemption, that is, Christ's claim. But the law came first, and brought with it the full knowledge of sin. The law told us of the demands of God's majesty, and held over us the curse, but as to setting us free, it could not do that. It could not give us power to meet God's holy requirements, and by its very character could not set us free from the consequences of our utter failure to meet those requirements. Hence, to be under the law is bondage

and misery, the continual reminder of what we are by nature. As long as a believer is in his soul under the law, the first husband of Romans vii. 2, 3, he is wretched, and cannot enjoy his true position in Christ.

But at the cross, with heaven, earth, and hell to witness, the curse of the law was met, the sin judged, sin in the nature, not merely **what we had done**, but **what we were**, judged in the Person of Christ when He was made sin by God, and made a curse for us. He did the whole thing, met the law's claims, bore God's judgment against sin, took out of the way the handwriting of ordinances which was against us, and nailed it publicly to His cross, died from under it all, and has risen victorious. We, then, not by any **effort** on our part—our part is to **trust** His word like Ruth—learn that **we have died with Him**, and are thus freed from the claims of the first husband, the kinsman who was powerless to redeem, that we should be to another, as we find in Romans vii. 4 (New Trans.)—"Ye also have been made dead to the law by the body of the Christ, *to be to another*, who has been raised up from among the dead, in order that we might bear fruit to God."

The law has no claim over a dead man, and through the death of Christ, we have died. How blessed thus to find, that, without an effort on our part, without our even appearing on the scene at all, there at the place of judgment,

where everything was met for eternity, His claim to us was made good over every other, and while all was righteously settled so that nothing can ever arise to trouble the believer's peace, His claim alone remains. He is risen and **we are in Him**, that is the place He has put us in, no longer aliens, under condemnation, banished from God's presence, "there is therefore now no condemnation to them that are **in Christ Jesus**" (Rom. viii. 1).

Not until this is known can there be fruit to God. Not until Ruth, the Moabitess, had ceased to exist, could the blessed fruit of Ruth iv. 22 come out. As the honoured wife of Boaz she became the vessel of God's purposes of grace, and of her came Christ according to the flesh.

So, as soon as the last lesson is learnt, and our souls enter by faith into the enjoyment of the full consequences of Christ's work, and take the place which He has made for us, the Spirit seals His work, and there is blessed fruit to His praise.

If you, as you read this feeble outline of the lesson of the book of Ruth, are still under the first husband, still without the joy that you ought to have if Christ's work holds good for God's glory, remember that you must take the place that Ruth took in the threshing-floor, and leave everything to Him; then you will say like the man in the end of the seventh of Romans, "I thank God through Jesus Christ our Lord."

## A Word to Young Christians—No. 4.

### PRAYER.

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**D**ILIGENCE in prayer is absolutely essential for every young Christian who truly desires to go on with God. Our service and testimony for Christ will be poor, cold, and lifeless unless it is done in communion with God, and with constant prayer. Those who are much occupied in business, study, &c., are often in danger of being tempted to cut short the time they might spend in prayer. Of course every necessary duty of this life must be attended to, and cannot be neglected without bringing dishonour on the name of Christ; yet, while admitting all this, where there is heart for Him and real decision to set apart sufficient time for prayer, we are persuaded the Lord will open the way for it, even in the case of those who are most pressed with work.

Our blessed Lord is the true example of One who gave Himself continually to prayer. He never left the place of dependence and obedience for a moment. Even before commencing His public ministry we find Him praying at His baptism; thereupon heaven is opened and He is owned by the Father as His beloved Son. Then in the midst of active service, when multitudes came together to hear and to be healed, He withdrew Himself into the wilderness and prayed. Blessed Master, Thou didst indeed possess all

power, but Thy resources were ever found in complete dependence on Thy God and Father's will, and in unbroken communion with Him—may we drink in more of Thy spirit, and follow Thine example better!

Then, just before calling His disciples we find Him spending a whole night in prayer in a mountain. What earnest and continued prayer that must have been alone with God. Again, He was "alone praying," and again, when about to be transfigured on the Mount, He was praying, and "as He prayed" the fashion of His countenance was altered, &c. Then we find Him "praying in a certain place," and His disciples asked Him to teach them to pray. Then, again, in His ever-watchful love, we find Him praying or beseeching for Peter, that when, sifted as wheat as he was about to be, his faith should not fail. And, lastly, when the dark shadows of the cross were falling deeply upon His path, He "kneeled down and prayed," and "being in an agony, He prayed more earnestly."

Every little circumstance here should be carefully noted. Jesus "kneeled down"—do we observe this attitude in prayer?—we find the same thing several times in the Acts. Surely at our prayer meetings those who come should kneel down at prayer, unless physically unable to do so. Moreover, the very depth of the sorrow which pressed upon the soul of the



holy Saviour at that solemn hour of anticipation of the cross only deepened His sense of dependence on the Father—He prayed “more earnestly”—and, having left all with the Father in prayer, He meets His sleeping disciples with nothing but the most perfect patience and grace.

Every young Christian should seek to be engaged in some service for Christ, however small it may be; and all true service must be accompanied by prayer. This is much brought before us in the book of the Acts, where we find so much about the work of the Lord in its first freshness and in the power of the Spirit. Indeed Scripture is full of encouragements to prayer—“praying always,” “pray without ceasing,” “continuing instant in prayer.” Thus our blessed God would encourage His children to come to Him at all times; to come boldly to the throne of grace in order to obtain the mercy and grace required in time of need.

And collective prayer is most important, as well as individual prayer. Sometimes those young in the faith remain silent at our prayer meetings, because they find older Christians present, before whom they do not like to pray; but let us remember we are not praying for the ears of others, but to God. What is wanted is not long preaching prayers, but simplicity—the heart poured out to a God whom we know hears and answers prayer. How often our prayer

meetings are thinly attended ; this should not be so. Time, like the sand in the hour-glass, is running rapidly out ; eternity is coming. When we reach our rest in glory there will be no need for prayer meetings. Shall we not avail ourselves of this little opportunity, so quickly passing, to respond to the claims of Christ, and remember His interests at the throne of grace ?

The more broken the state of the Church, and the more the power of evil is manifested, so much the more need for prayer. The Epistle of Jude describes a very bad state ; but one of the things to which he turns the attention of the faithful is "praying in the Holy Ghost." If we are guided and led by the Spirit in prayer we shall be saved from falling into a mere rut or routine in prayer, and our hearts shall be enlarged to take in the interests of Christ more fully.

Let us, then, ponder over the words we find in Scripture connected with prayer—there is the "continuing," the "watching," the earnest diligent supplication, and the definiteness which is so often forgotten at assembly prayer meetings. Our Lord, when just about to leave this world, gave to His disciples all the value of His name in which to plead before the Father for those things which they would need. His word to them was (and how fully we may take it to ourselves, too !), "Ask, and ye shall receive, that your joy may be full."

F. G. B.

## Bible Study.

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AS we go on from month to month, "guarded by the power of God," the study of these details of the tabernacle brings home to our hearts in a direct and touching way how much God thinks of Christ. All these varied types, of which we only gather such a tiny fragment of the meaning, are but a few of the infinite rays of His glory let in upon us.

God has stored up these types for us that we might learn by them in detail the holiness, righteousness, salvation, mercy, and faithfulness which have been shown out in Christ down here. When we look at Him as revealed by the Holy Ghost in the New Testament, we cannot, as it were, discern the details for the brightness of the glory of His Person. But when, guided by the Holy Ghost come from the glory, we look back on the types, we are enabled to see the glory of Christ in His Person and work under many distinct aspects. Side by side, moreover, with these types of Christ we find in the sad history of God's people another series of types set down in the wisdom of God for our admonition (1 Cor. x. 11). We need these solemn lessons in the ways of our God that we may not get self-confident and abuse the grace in which we stand, but may feel more deeply our need of Christ by the way.

How real a thing it is for those who are travelling on the path of faith to learn "Jesus Christ, the same yesterday, to-day, and for ever."

A beloved servant of Christ, long since with Him, has said :—

"As we near heaven, drawing towards the edge of the wilderness, the comparative value of Christ to God increases in our thoughts. When I first set out on the journey the two thoughts uppermost in my mind were that I as a poor sinner, who was so far off, had found salvation, and that I could go through the wilderness singing of mercy, for I had God to carry me through. Little indeed did I think what sort of a pilgrim I should make. But now, in approaching the end, I find it is more the thought of what *Christ* is—what He will be in the glory, what God's satisfaction and delight in Him is—takes the place in the heart.

*"Were we more occupied with God's thoughts and God's delight in Christ, we should have more strength for our pilgrimage; and very sure do I feel that were any of us now present to be conscious that we should be called hence, say in an hour or two, the only thing which would give light to our souls would be the apprehension of what Christ is before God, and His delight in Him.*

"I know not one thing more to be desired for the enlargement and refreshment of our souls than to have *the sunshine of God's delight in Christ* shining into our souls as we go onward through present darkness."

May God Himself, even the Father, make this more real to our souls!

**Table of Shewbread.**—In the twenty-fifth of Exodus, in giving directions to Moses about the making of the tabernacle, God begins from the

place where He actually dwelt, in the holy of holies. The pattern of the ark and the mercy-seat, which together formed God's throne, is given first. There was nothing else in the holiest. The outward appearance of this throne of God was remarkable. All was righteousness, nothing but gold was to be seen, and the sides of the throne were formed by the cherubim, the ministers of God's righteous judgment. But instead of finding the various ways in which the character of God is brought out in the execution of this judgment, as in Ezekiel i. 10, &c., we find that the cherubim cover the mercy-seat with their wings; the holiness and the righteousness of God make judgment upon sin a necessity, but their faces are opposite to one another and are turned *towards* the mercy-seat. Now that God has come to dwell amongst His people on the mercy-seat, His government assumes two characters which seem entirely opposed, and can only be explained and reconciled at the cross. How God could forgive iniquity, transgression, and sin, and yet not clear the guilty, could never be understood until the cross, and yet it was the way in which God acted from Sinai to Calvary. So we find righteousness displayed outwardly, and at the same time the actual execution of righteous judgment has this wonderful form.

The inner character of the ark was only for God. Those who looked into it were instantly

smitten (1 Sam. vi. 19, 20). Within there was the same righteousness as without, but there was also shittim-wood, of which the ark was made, speaking of the holy, sinless, and incorruptible humanity of the Lord, and in the ark were to be placed at different periods in God's ways, (1) the manna—witness of Christ humbled; (2) the tables of the law—God's righteous requirements from man only met by Christ in His path on earth as a man; and (3) the rod that budded—witness that by the priesthood of His choice God would secure the fulfilment of His promises (Num. xvii. 5; Jer. i. 11, 12).

This wonderful type of the manner in which God was pleased to reveal Himself and what suited Him in dwelling amongst His people—a type, too, in the fullest way of Christ in His person and work meeting God's requirements, manifesting His righteousness and salvation, fulfilling His promises, and enabling sinners to come into His presence in holiness and righteousness—was the only thing that occupied the holy of holies.

Then the directions are given for the making of the table of shewbread and the candlestick, the two articles which stood in the holy place. The veil which divided the most holy place from the holy place, and the golden altar which served as the means of approach to the most holy place, are not mentioned here.

The table of shewbread and the candlestick

are types of the order of God's people before Him, and of the testimony of the Holy Ghost through God's people, and both are directly connected with Christ. But there is an important difference between the type and the present reality answering to it. In the tabernacle the veil was not rent, showing that the way into the holiest was not made manifest, and that all the order of God's people as responsible before Him, and all their testimony, was not in the full light of His revelation of Himself. Now the veil is rent and all the order of the people of God as a company before Him, and their testimony, is now in the full light of what God is: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). There is a great difference between the way the children of Israel are represented in Exodus xxiv. 4, the consequence of their taking their place under law, and this wonderful type of the way in which the people of God are presented before Him in grace and sustained in their responsibility.

But the table comes before the loaves. Everything is as in the case of the ark; the table is made of shittim-wood and overlaid with gold, and has, like the ark, rings and staves, showing that it also will accompany the people of God in their journeyings. It is still God in the same character revealed in Christ. God does not take

a different character in the holy place from that which is seen in the most holy place. This is the character in which He is to be known in His people; they are responsible to maintain this character, but then they are sustained by Christ. So we find in Leviticus xxiv. 5-9, that these twelve cakes in the presence of God stand for God's people; they are seen sustained by Christ (on the table) having Christ as their life (the fine flour of which the cakes are made), and in the acceptance of Christ before God (the frankincense upon each row). This is always God's way in contrast to man's. Man undertakes to be something for God and proves his own inability (witness the twelve pillars, Exod. xxiv. 4); God makes us in His grace what He wishes us to be, and then makes us responsible to show forth *that*, through Jesus Christ our Lord.

Our space will not permit of more. Next month, if the Lord help us, we will look at the subject of the **Golden Candlestick**. Those who care to may answer the following questions:—

- i. What did the candlestick give light upon?
- ii. How was it made, and what was the exact weight of its material?
- iii. How was it carried through the wilderness?
- iv. When is the candlestick spoken of in the history of the kings as burning, and also as having been put out?



## A Word to Young Christians—No. 5.

### THE SCRIPTURES.

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**A**LTHOUGH the above subject has been so often referred to in this magazine, yet it is felt that this series of papers would be incomplete without a few words on the great importance and value of the Word of God to the young Christian.

On all hands the effort of Satan is to discredit the Scriptures, because he knows well that if he can undermine the authority of the Word of God in the mind and heart of the Christian, the bulwark against his attacks no longer exists. "Hath God said," was the subtle suggestion of the enemy in the Garden of Eden, and it is the same to-day. But our Lord Himself answered him by "It is written," "It is said," drawing all His replies as the dependent and obedient Man from the written Word. Christ always accredited and put His seal upon the Old Testament Scriptures, just as we have them, and this ought to be sufficient authority for all who acknowledge Him as their Lord and Saviour. And what a complete revelation of God's mind we have!—not only the Old Testament but the New; indited by the Spirit through vessels chosen and fitted for the purpose.

What is especially needed for the young Christian is to meditate upon God's Word in a

spirit of prayer and dependence ; allowing that Word to judge him, and learning more and more of the blessed Saviour from it. It is the divinely given food, so absolutely necessary for the soul's growth and sustainment. " Desire earnestly the sincere milk of the Word," says the apostle Peter, " that ye may grow thereby." One of the things which characterises the godly man in Psalm i. is that he " delights " in the law of the Lord, and he " meditates " in it day and night. So Joshua, when just about to fight the battles of the Lord, was exhorted to meditate in the book of the Law day and night. It is true that those who are necessarily very much occupied with the business of life may not be able to devote a length of time to the study of the Scripture, yet it is of all importance that such should feed upon the Word before the duties of the day commence, just as the Israelite was to gather the manna fresh every morning, before the sun waxed hot, for the sustenance of himself and his household. A few verses brought home by the Spirit of God to the heart, and meditated upon during the day, may have more power and blessing than whole chapters read over and then forgotten.

It is a great thing in reading Scripture to seek to learn **from** it, not to bring our own thoughts **to** it. We need also to be kept from the mere speculation on the Word of God, which is so rife in this our day. The prophet says,

“To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” Deep reverence for God’s Word **as** God’s Word, and a spirit of humble dependence on Him for light and teaching, alone can keep us from the imaginings of the mind and the foolish speculations into which we are liable to fall. There is very much to encourage in the words of the Lord, “If any man will (or desires to) do His (God’s) will he shall know of the doctrine.” If there be the earnest desire to do God’s will, if the eye be single, and if Christ and His glory be the only motive of the heart, then we can most assuredly count upon God for blessing and profit in the reading of His Word.

The more evil abounds, the greater the confusion in the professing Church, the more importance we should attach to the Scriptures. It was to “God and to the word of His grace” that the apostle commended the elders of the church at Ephesus, when addressing them for the last time. And the same apostle, in the last epistle he ever wrote, exhorted Timothy to “continue” in the things which he had learnt; for “all scripture” is given by inspiration of God, and is profitable, &c. Our God has not left us unprovided for in view of the perilous times of the last days, and the seductive power of Satan. No! He has given us, through inspired men raised up and qualified for the purpose, a

complete guide ; so that the man of God is "complete, fully equipped " unto all good works.

Nothing can take the place of the Word of God itself. Therefore, we would say, especially to those who are young in the faith, read the Word itself, not merely good books or magazines, however valuable such may be in their place. Seek to feed upon the Word from day to day, in communion with the One who gave it, and to draw from it that source of strength and refreshment so much needed in going through the world with all the snares, trials, and difficulties which beset the path.

F. G. B.

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## They that Feared the Lord.

(MALACHI iii. 16.)

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THERE is a striking analogy between the character and lives of those who serve the Lord in the closing days of any dispensation. What distinguishes them is that they "fear the Lord," and because of this they ever seek to "depart from evil."

They are pronounced **wise** by God, and are said to be in the place of **understanding** (Job xxviii. 20, 28 ; Dan. xii. 3, 10 ; 2 Tim. ii. 19). They are also in the place of **service**, and are "prepared" for it (Mal. iii. 17 ; 2

Tim. ii. 21). Their custom or habit is to "speak often one to another," and to "speak of Him" (Luke ii. 38). Their association is with those who "fear His name" or "with them that call on the Lord out of a pure heart" (Mal. iv. 2; 2 Tim. ii. 22). They are the "companions of all them that fear Him, and of them that keep His precepts" (Ps. cxix. 63). They are scripturally known as the Lord's "special treasure," "faithful men," those who "live godly in Christ Jesus," and "men of God" (Mal. iii. 17, marg.; 2 Tim. ii. 2, iii. 12, 17). And these are able to "turn many to righteousness," and to "instruct those that oppose themselves" (Dan. xii. 3; 2 Tim. ii. 25). The Lord knows them as His own, and it is His delight to honour and acknowledge them (Mal. iii. 17; 2 Tim. ii. 19). They fear the Lord, they think upon His name, and this gives them very much in common. Common interests and a common object bind them together; and unite them in sweet fellowship—they speak often one to another. Their peculiarity is, as believers in every age, that they acknowledge and seek to serve the "one God," and follow the "one Shepherd." They "follow on to know the Lord" (Mal. ii. 10; Hosea vi. 1-3; John x. 16).

To-day all such are called in "one flock" and also in "one body," to follow the "one Shepherd," and to serve the "one Lord" (John x. 16; Col. iii. 15; Eph. iv. 1-6). They are "all one

in Christ Jesus," and in this oneness they should practically seek to walk and abide (John xvii. 21; Gal. iii. 28).

Now these may enjoy together constant, happy, and unhindered fellowship. They may "speak often one to another." They may go together into the presence of God in sweet company. They may not be able to "see eye to eye" on all points of scriptural truth or doctrine, but they love one another, and seek to walk together as they love and serve the same Lord.

But these would also **pray** with one another, and would doubtless pray **often** with one another. What happy fellowship would ever flow from such praying one with another!

Malachi i. 9 directs our attention both to the need and exercise of such prayer.

"And now, I pray you, beseech God that He will be gracious unto us; this hath been by your means," &c.

The time is fully ripe for those who fear the Lord in every place to come together and unite in earnest, persevering, and agonising prayer. Our God will speedily hear and answer, if we but ask unitedly and with one accord (Matt. xviii. 19; Acts i. 14, iv. 24).

But the inquiry may arise here as to whom we should pray with. The reply would be, with all who fear the Lord. If it be asked, For whom and for what should we pray? we would say, Pray for all saints (Eph. vi. 18), and pray for God's grace to be poured out upon us all.

“Beseech God that He will be **gracious unto us.**”

If we can honestly say that the ruin and disaster and sorrow around us “hath been by our means,” yet how encouraging to remember that God has put it within our means—by unfeigned humility and prayer—to bring down from His presence His needed and gracious blessing.

Never, perhaps, in the history of the Church have God’s people been so divided and scattered as they are to-day. And, if this be wrong in His sight; if it be not “dwelling together in unity,” nor keeping the Spirit’s unity in **peace**, how may we better or more scripturally seek to accomplish what is pleasing to the Lord than to come together and pour out our hearts to Him in confession, seeking His grace?

Who, then, fears the Lord? Who respects His commandment, and “lays it to heart”? Who keeps His ordinance, and seeks to walk before Him “mournfully” in brokenness and humiliation? (Mal. ii. 1, 2, iii. 14).

Turning to 2 Timothy we find mention made of these at another time and under different circumstances. These are the faithful in the last days of the Church period. Here the Spirit marks out God’s way for the faithful in anticipating a plain path for us in perilous or difficult times. It is in the midst of ecclesiastical and moral ruin. Mere profession is not what governs here. It is that same fear of the Lord

that "departs from iniquity." It is "naming the name of Christ" in sincerity or purity of heart, according to "faith and a good conscience," which separates from what works dishonour to the Lord's name (1 Tim. i. 19; 2 Tim. ii. 19). And let us observe here that **all** who thus seek to walk with the Lord and in His fear, seek also to walk with one another. They are viewed as being together and walking together. And this goes to form positive, unbroken testimony.

The question of **association** is as simply as it is emphatically stated—"With them that call on the Lord out of a pure heart" (2 Tim. ii. 22). And

"With these our happy lot is cast."

Thus, those who would "follow righteousness, faith, love, and peace" should to-day seek each other out, and walk together.

May the Lord, then, unite us as His own everywhere, as we are united already by the Holy Spirit. And may He reunite any of us who may have lost the simple and divine meaning and application of these principles of fellowship! And let us beware of mere outward exclusivism, which has proven a danger and a snare to many beloved brethren in Christ.

We need to be more on our faces, feeling and owning more deeply before God how we have ruined what He has set up, and how He has



laid waste what we may have set up. But we also need encouragement, and unto them that fear His name the Lord has promised to arise with **healing** (Mal. iv. 2).

Let all who fear Him, then, come together to cry unto Him, apart from any renewed pretension of setting up anything in the way of testimony, and we feel assured that the Lord will grant His power and blessing in a way that, perhaps, we at present may know but little about.

G. B. E.

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## The Bible in China.

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**I**T will be of interest to our readers to become acquainted with the following facts culled from *The Missionary Review of the World*. While politically we hear much about the Yellow Peril, and men tremble at what may be the effect upon the peace of the world of the rapid awakening of China, it is happy to turn to what God is doing for the immediate and coming blessing of that vast country.

It is the entrance of God's Word that gives light and understanding, and we can surely rejoice at the spreading of the Scriptures to-day in China whereby many are being saved and added to the Church. Will not the Scriptures

now being translated in so many languages be abundantly used of God in the coming evangelisation of the nations by the Jewish remnant? For it is these that will carry the gospel of the kingdom and preach it in all the world for a witness unto all nations (Matt. xxiv. 14). It is this Jewish remnant who are spoken of as "these my brethren," whose testimony will be received by the sheep and rejected by the goats, to the blessing of the one and the judgment of the others (see Matt. xxv. 31 to end).

It is interesting, too, to think that these very Scriptures now circulating in China as the fruit of Dr Schereschewsky's years of laborious and patient toil may be used of God in the springing forth from their hiding places of many of the scattered people of Israel, specially from amongst the lost ten tribes, who, we believe, are referred to in that striking passage in Isaiah xlix. 12—

"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim" (China). ED.

"Samuel Isaac Joseph Schereschewsky \* was born in Taugoggen, Russian Lithuania, on 6th May 1831, the son of orthodox Jewish parents. It was the hope of his parents that he should become an honoured rabbi, and his education was in accord with this hope. Thus he received diligent training in the usual orthodox Jewish studies—the Hebrew Scriptures and the Talmud.

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\* Pronounce the name Shërëshěfski.

### “The First New Testament.

“It was during these years of study, while still in attendance at the school in Zitomir, that a copy of the New Testament in Hebrew reached Schereschewsky. A fellow student had obtained it secretly from a missionary of the London Jews' Society in Königsberg, had read a part of it, and, finding nothing good in it, presented it to Schereschewsky. He, too, read it, was attracted by its contents, and secretly began to compare its contents with the Old Testament prophecies. Soon the young rabbinical student became convinced that Jesus is the Messiah, but alas! his faith was only intellectual. There was therefore no inclination to acknowledge the Saviour in public and to brave the storm of persecution which was sure to follow his baptism. Yet the young Jew felt that he must escape from the Jewish surroundings and go to a country where he could throw off the fetters of Talmudism, which were now becoming most burdensome to him. He decided to go to the land of liberty, America, and reached Hamburg, whence he expected to sail for New York, in the summer of the year 1854. There he came into personal contact with a missionary to the Jews, Jacobi, who lived at Altona, at that time belonging to Denmark. Jacobi, who was a Hebrew Christian himself, understood well the difficulties of the young man and quickly gained his confi-

dence, but he was not able to persuade him to surrender fully to Christ.

### **"The New Home in New York.**

"In New York the young Russian Jew became acquainted with other Hebrew Christians. They talked with him about Christ, studied and searched the Scriptures together with him, and in every way tried to lead him nearer to the Saviour and to a profession of his faith in Him by public baptism. But Schereschewsky's belief in Christ remained that of the head, and, while he was separating himself almost altogether from his unbelieving Jewish brethren, he felt no inclination to brave persecution and trial, which were the share of any baptized Jew.

### **"New Birth.**

"Thus the months rolled by and the time of the Passover of 1855 drew near. At that time there was gathered a noble band of Hebrew Christians in New York, nobler in fact than any that has ever been gathered in any other city or at any other time in America, and the members of this band had closest spiritual fellowship one with the other. They decided to celebrate the Passover, as Jews who believed in Christ, as a national feast, and invited Schereschewsky to be present at the celebration. He gladly accepted the invitation and became the witness of a most touching scene. The meal having been partaken

of, one after the other of these Hebrew Christians arose and testified of his faith, and hope, and joy in Christ. The voice of praise and prayer was heard, and the stirring influence of the Holy Spirit was felt by every believer. Schereschewsky sat there and listened to the testimonies and the praises. Slowly his head dropped into his hands. Then sobs began to shake his body, and those around him could see that a great battle was being fought in his heart. Then he began to get calmer and quieter, and his lips moved in silent prayer. At last he jumped to his feet, and with the tears streaming down his cheeks, with a voice choked by emotion, he broke out into the cry, 'I will no longer deny my Lord. I will follow Him outside the camp.' Joseph Schereschewsky had been born again. The intellectual faith had become live faith.

"Now Schereschewsky desired to be baptized. His most intimate friends urged the young Hebrew Christian to consecrate himself to the service of the Lord, which he finally decided to do.

### **"The Call to China.**

"After prayerful consideration of his future life and work, Schereschewsky, now in his twenty-ninth year, came to the conclusion that God had called him to preach the Gospel to the heathen in China, and he applied to the Board of Missions to be sent to China as a missionary.

His request was granted, and in July 1859 he sailed for China.

“The talent of the young Hebrew Christian for the acquirement of languages was clear to all his colabourers. He was therefore stationed at Shanghai, where he had the best opportunity to acquire the Mandarin and the Wen-li. In the same year he was removed to Peking, where he at once engaged in missionary work. He had already in view the translation of the Holy Scriptures. During a visit to Shanghai in 1868, he found his life companion in Miss Susan M. Waring, of New York, a missionary teacher in Shanghai. They were married on 21st April 1868, and returned immediately to his work in Peking. Mrs Schereschewsky conducted faithfully and successfully the day school, while her husband was busily occupied with the translation of the Bible into Mandarin, the Shanghai colloquial. The task was great, especially since he translated the Old Testament from the original Hebrew and the New Testament from the Greek, being assisted in the latter by a committee of other missionaries. The Old Testament was published in 1875 after many years of hard labour, during which Schereschewsky had never failed to preach the Gospel either in Peking or to large crowds outside the city's west gate every day.

“Tired and weakened in strength by sixteen years of arduous labour in the service of the

Master, the now widely-known missionary asked for a well-earned vacation, and in the summer of the year 1875 went with his wife and his two children to the United States.

“He reached Shanghai again on 20th October 1878, and became immediately engaged in arduous labour and in the preparation for the building of the missionary college. In August 1881 he had an attack of illness which disabled him and induced partial paralysis.

### **“Years of Patient Labour amid Sufferings.**

“In spite of his disability the sufferer determined to translate the Scriptures into the Wen-li, the literary language of China. For a short time he did this by dictation, then by means of a typewriter, using the Roman alphabet to write out the Chinese characters. When this work was completed, a year and eight months were spent in company with a number of Chinese scribes, in the work of transliterating the Chinese written words into the Chinese characters. Then the American Bible Society invited him to go to Japan and superintend the printing of a revised version of the Old Testament in Mandarin, of which he had published the first edition in Peking in the year 1875. Thus Dr Schereschewsky went to Tokio, Japan, where he resided until his death on 14th October 1906.

“He had intended to supervise the printing of the Old Testament in Mandarin and of the

new version in Wen-li at the same time. But this became too complicated, and he first published a small tentative edition of the New Testament in Wen-li and then continued the work of preparing the Mandarin Bible for print. That being completed, he resumed the preparation of the Wen-li version for the press, and had the joy of seeing this great work finished in the beginning of the year 1903. From that time on he began to work on a revised Mandarin Bible with references, and in spite of continuous serious illness, which finally caused him to seek relief in the missionary hospital, he laboured diligently almost to the last moment of his long life.

“In 1865 he began the translation of the New Testament into Mandarin, being assisted in this work by five other missionaries, and also the Old Testament, which was wholly his own work and which it took eight years to finish. Then followed the easy Wen-li translation of the whole Bible. When this was done he revised and perfected both versions, and after the completion of that laborious task he made them both reference Bibles, the first in any Chinese dialect. Priceless are therefore the results of the toil of this wonderful Hebrew Christian scholar, not only for the new Christendom of the Empire of China, but for all Christendom.

“Schereschewsky's name is inscribed with letters of gold upon the table of missionary



heroes, and while Max Müller of Oxford called him one of the most learned Orientalists in the world, we would gladly call him one of the great Christian men of the last hundred years. The eloquent report of the special committee which sat in 1875 was but just when it said, 'The Old Testament has been translated by Dr Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly a half hemisphere. Dr Schereschewsky, as he comes to us from his hard-fought field, bringing his Chinese Bible as the *spolia optima* of his victorious faith and work, presents to the Church a sublimer spectacle than any hero that has ever moved over the Via Sacra at Rome or up the steep of the Acropolis at Athens.'

"But since these words were penned the grace of God enabled Bishop Schereschewsky to do still more heroic and faithful service to the Master's cause. When God laid His chastening hand upon him and the paralysed hands were

no longer able to hold the pen, he sat before the typewriter for eight long years, working eight hours each day, striking the typewriter with the forefinger of each hand, the only fingers he could use, until the typewriter had printed in Roman letters more than 2,500 pages of letter paper in Chinese, and the Bible was translated.

“For almost twenty-three years Joseph Schereschewsky sat in the same chair toiling at his translation work. His bodily sufferings were almost continuous, yet the Lord gave him grace and power to work with such vigour that two scribes were required to keep pace with him.

“What changes did God's grace work in this man's life! A poor Jew, growing up in the traditions and superstitions of the fathers, receives a Hebrew New Testament. He believes that Christ is the Messiah, but his faith is weak and of the intellect only. Then God leads him into a new country and among true Christian friends. In a strange manner he is caused to surrender fully to Christ, and at once the Holy Spirit comes upon him. Then by the grace of God the young Jew who follows Christ without the camp becomes a blessing unto millions of benighted heathen, and a glorious example of suffering affliction and of patience unto the saints. Truly, truly, the paths of the Lord are past finding out, and them that honour Him, He will honour.”

## Saved by Grace.

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**B**EFORE turning to the passages which may present some difficulty to the mind, we would direct the reader's attention to the one which unfolds God's way of salvation in all its beautiful simplicity.

“By grace are ye saved through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast” (Eph. ii. 8, 9).

It may be that for years we may have lived in utter indifference ; the realities of death, judgment, and eternity may never have pressed upon our souls, when suddenly the Spirit of God may have moved in mighty power upon us. It matters not what the instrumentality may have been—a sudden death, a passing word, a gospel address. Or it may be that no apparent reason can be assigned beyond the fact that the individual may have been the subject of much prayer—and oh, how effectual is prayer ! He or she who up till now has been careless, indifferent, and unconcerned becomes an earnest seeker after salvation. What must I do to be saved ? is their eager inquiry. How simple the answer—“Believe on the Lord Jesus Christ and thou shalt be saved” (Acts xvi. 31).

But there are two aspects of man's condition found in Scripture, and for an intelligent appre-

hension of God's way of salvation it is important to be clear about them.

1. In the first place **man is guilty** and needs pardon and justification. This side of the case is unfolded in the Epistle to the Romans.

"There is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23).

Every mouth is stopped and all the world is guilty before God. Whether Jew or Gentile makes no difference, all are guilty, and all need justification or they can never find themselves in God's holy presence at peace.

But, thanks be to God, grace fills His heart towards guilty man. And what is grace? Unmerited favour, undeserved kindness.

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24).

Here we learn two things, first, that God's own heart is the **source** of our justification—"freely by His grace"; secondly, that Christ's redemption work is the righteous **basis** on which it rests.

"God could not pass the sinner by,  
His sin demands that he must die;  
But in the cross of Christ we see  
How God can save yet righteous be."

2. But in the second place man is seen to be **dead in sins**. It is this aspect of the case that is unfolded in Ephesians. Just as all, whether

Jew or Gentile, were guilty before God, so all, whether Jew or Gentile, are dead in their trespasses and sins.

Verse 2 describes the state of the Gentiles, or the heathen; verse 3 that of the Jews. The Gentiles were plunged in the degradation of idolatry, and sunk in depths of sin and vice; the Jews, though possessed of outward privileges, were nevertheless by nature children of wrath even as others.

All are involved in the same ruin. Not one spark of spiritual life existed, not one movement towards God. Man, then, can do nothing, absolutely nothing. God must do everything. This is why the truth unfolded in Ephesians ii. 1-10 is described as **a new creation**.

“If any man be in Christ, it is a new creation” (2 Cor. v. 17).

Not merely a new “creature,” but a new “creation,” for all things are of God.

It is of all importance that we should clearly understand the utterly lost and helpless condition in which all are found. Man left to himself is hopelessly lost. Not only is he guilty, but he is dead in his sins.

It is just here that God comes in and deals with him in mercy. He is rich in mercy, and towards those who are worthy of nothing but His wrath, He acts in sovereign mercy and unbounded love.

“God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph. ii. 4, 5).

There was no movement towards God in us, all the movement came from Him, and He, all glory to His name! in sovereign mercy, infinite love, and almighty power has stepped in and quickened us together with Christ.

Our blessed Lord is not viewed here in His divine power giving life—this is unfolded in John v. 21, 25. In that case we are quickened **by** Him, but here He is seen as man who in grace and love had gone down into death for us. There in death He lay, for He had died **for our sins**; there in death, too, we lay, for we were dead **in our sins**; but God comes in and quickens us together with Christ, and raises us up together with Him. The same power that raised Christ up from the dead has raised us up also with Him. Christians are thus associated and identified with Christ in life and resurrection; and not only so, but they are seated in heavenly places **in** Him. It does not say we are seated **with** Him, for that we are not yet, but “seated in heavenly places in Him.”

In the aspect of man's condition given in Ephesians, the whole movement comes from God. We were dead in our sins, and what can a dead man do? True, man is responsible to believe the gospel; but for that we must turn to Romans; there the guilty are justified by

faith. But in Ephesians man is **dead**; God quickens him, raises him, and seats him in heavenly places in Christ. But we are not yet in glory with Christ, nevertheless we shall be without a doubt, for in those everlasting ages to come God will show forth

“the exceeding riches of His grace in His kindness towards us through Christ Jesus.”

All is of pure grace from first to last—“By grace are ye saved.” It is by no merit of our own, but by sovereign grace which finds us dead in sins, and will not leave us until landed safe in glory. And all are dead in sins, whether one out of whom seven devils were cast, or the woman in the city which was a sinner, or the thief on the cross, or self-righteous and religious Saul of Tarsus, or the writer and reader of these lines—sovereign grace alone it is which saves us.

True, we are saved “through faith,” but even that is not of ourselves, it is the gift of God, not of works, lest any man should boast. God will have heaven filled with sinners saved by grace, but He will not have one solitary individual there who has been saved by works. All the praise and all the glory are due to Him.

“We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

The old creation of Genesis i. was created **by** Christ (Eph. iii. 9), the new creation is created **in** Christ (Eph. ii. 10; 2 Cor. v. 17).

We are not saved by works of law, but we are created in Christ unto good works. What a complete change is effected! Poor lost, dead sinners are created anew in Christ, brought into a new condition altogether, where all things are of God, and old things passed away. Christians have a new life, are in a new position, possess a new character, and are to manifest a new conduct.

May we learn to walk worthy of Him who has wrought us for this self-same thing (2 Cor. v. 5).

A. H. B.

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## Bible Study.

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**I**N the holy place the table of shewbread stood on the north side, and the candlestick on the south side, while the golden altar on the east, in front of the veil, served as the approach to the most holy place. In Exodus, in the giving of the pattern, where, like the first of Leviticus, we have the order of God's revelation of Himself rather than that of man's approach to Him, the golden altar is not described until after the instructions for the consecration of the priests have been given.

So that while the altar speaks of the manner of approach to God where He dwelt, the table and the candlestick speak of the way in which He was pleased, through these figures, to reveal



Himself in outward association with the people whom He had loved and redeemed to Himself.

The table with its twelve loaves, and the candlestick with its seven lamps, are both figures of Christ and His people. The loaves in their order and freshness are supported by the table. The lamps, likewise, in their order must be sustained by the candlestick.

So when we find the people of God looked at as objects of the government of God, wise, gracious, holy, and perfect, as it is set forth in Hebrews and the Epistles of Peter specially, we also find that it is Christ who sustains them in this place, and that it is by reason of the perfection of the Person and work of Christ in which they have placed, that they are able to understand and glory in the ways of God towards them, and to manifest Christ's character on earth. In the same way, when the people of God are looked at as the instrument by which God is pleased to give out the light of testimony by the Holy Ghost during the dark night of Christ's absence, it is Christ also who must be the support and the object of this testimony, if it is to be the testimony of God at all. We find the following things told us about the candlestick :—

1. **Its Material.**—It was not of shittim-wood overlaid with gold like the table, but of pure gold like the mercy-seat. Thus, in the Person of Christ we find the presence and testimony of

the Holy Ghost immediately connected with the work at the mercy-seat. There God is seen perfectly glorified in righteousness, and from Christ glorified, the Holy Ghost comes down to bear witness to this perfect righteousness established before God. So we find the ministry of the Spirit in 2 Corinthians iii., called the ministration of righteousness (2 Cor. iii. 9).

2. **Its Workmanship.**—It was of **beaten** work, an expression only used besides of the cherubim. But in the candlestick the beaten work took the form, not of cherubim, the ministers of judgment, but of branches, cups, knobs, and flowers, shaped like the fruit of the almond tree, and telling of God's mercy and faithfulness established in Christ, as in 2 Corinthians i. 20.

Moreover, as the cherubim were made of one piece with the mercy-seat, so the base, shaft, cups, knobs, flowers, and branches were of one piece with the candlestick, and the lamps too, although not of beaten work, and not one piece with the candlestick, were yet made of the same talent of gold as the candlestick and all its vessels. Thus the lamps partook of the character and preciousness of the candlestick, though they were separate from it, and supported by it.\*

3. **Its Light.**—The word used for lighting the lamps is the same as that used for burning

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\* The candlestick is three times called the **pure** candlestick, in Exodus xxxi. 8 ; xxxix. 37 ; Leviticus xxiv. 4.

incense, and speaks of God's pleasure in this testimony to Christ. Moreover, the rather unusual expressions in Exodus xxv. 37 and Numbers viii. 2, 3, show that the light was to display the candlestick; this connection comes out clearly in Numbers viii. 1-5; the light displayed the beauty and character of the beaten work of the candlestick, it was all **one** beaten work. God's testimony is to Christ only, the candlestick with its lamps is called **the lamp of God** (1 Sam. iii. 3), and we find that Moses lighted the lamps **before Jehovah** (Exod. xl. 25); hence nothing but a testimony to Christ could be the object of the light, and this could only be maintained by the Holy Ghost, the oil for the light. His testimony is to Christ; whether of old in the prophets, or now in the Church, it is always Christ.

4. **Its Place.**—This was on the south side, opposite to the table which stood on the north side. The north was the side of judgment, while the south spoke of blessing and favour (*cf.* Gen. xxiv. 62; Judges i. 15). The present testimony of the Holy Ghost is a witness both of blessings now enjoyed and of an inheritance of blessing to be entered upon by-and-by with Christ Himself.

5. **Its Order.**—Like the table, the candlestick had a divine order. The same expression is used in Exodus xxxix. 37 for the seven lamps as in Chronicles for twelve loaves on the table,

*lit.* "lamps of order," and "bread of order." It is the passage in Leviticus xxiv. 1-9 which brings out the order of the lamps and the loaves before Jehovah. "Upon the pure candlestick shall he **arrange** the lamps before Jehovah continually." The order depended on the candlestick, only there could the lamps be in their appointed place and order to give the light that met the heart and eye of God. It was the priest's care to dress the lamps, light them, and place them in order on the candlestick. Such is the work and care of Christ for us, nor will it fail until the night is over, and we see light in His light.

6. **Its History.**—We hope to trace this out a little in next month's Bible Study (D.V.), and to give the answers to the questions set last month.

The subject for study this month will be **the Curtains, Boards, and Veil** (Exod. xxv.). Those who care to may answer the following questions, and will have their answers duly returned, with any remarks that may be needed :—

- i. How many things in the tabernacle were made of "cunning work"?
- ii. Where else are badgers' skins mentioned?
- iii. How many times in these instructions is the pattern on the mount referred to?
- iv. What passages in the New Testament speak of the veil of the tabernacle?

## Notes and Comments.

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One of the most dangerous de-  
*Review, &c.* lusions of the present time is the  
weakening of the authority and  
importance of the Word of God. When once  
the soul begins to descend this inclined plane  
there is no saying what extravagant notions  
one may not be led into, even if one be not  
launched into a slough of evil doctrine.

Many will remember that in a recent contro-  
versy as to whether the believer had eternal life  
or not, the chief teacher had the boldness to  
say: "It used to be commonly said, I know that  
I have got eternal life. Why? Because the  
Scripture says, 'He that believeth hath ever-  
lasting life.' I say you have thus the faith of  
eternal life; but that does not prove that you  
have the thing itself." The inspired Word of  
God and the teaching of man are here plainly  
placed in opposition. Again, the same teacher  
said of one who asked him the simple question,  
Have you got eternal life? "I did not know  
how to answer it exactly, because he simply  
meant resting on a statement of Scripture."  
What else has the believer to rest on? And  
what firmer foundation can faith build on than  
the veritable words of God?

This fatal belittling of the Scriptures is still

unblushingly advocated by the disciples of this school, as may be seen in "The Divine Way of Unity in Christianity," by J. Doughty. "The true evangelist," we are told, "goes forth as one divinely impressed by the Head as the true light of God. This blessed, precious sense of God he carries everywhere, enlightening poor ignorant man with that true knowledge of who and what God is, as he himself knows and enjoys Him in His Son. He is thus used of the Head to impress souls with that impression of God which he has himself received from the Head, who alone is the true expression and impression on our hearts of God Himself. Evangelising is therefore something much more than announcing *facts of Scripture* (the italics are the author's!) however correctly done," &c.

Could a more fatal theory be propounded? The evangelist's impressions of God much more important than the facts of Scripture! Teachers of this stamp are a positive danger to their day and generation. How unlike the apostle Paul, who commended the Thessalonians, "because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. ii. 13).

Again, J. D. says, "So that whilst the evangelist is much more than an announcer of scriptural facts as we have said, the pastor and

teacher are much more than mere expounders of Scripture." Observe again the minimising of the importance of Scripture, in full keeping with his late leader's reckless assertion that if he had his time over again, he would "read his Bible less (!), and pray more." Can we conceive of Paul enjoining the elders at Ephesus to read the Scriptures less? Far from this, he commended them to God and **the Word of His grace.**

But listen to J. D. again: "They (*i.e.*, the pastor and teacher) command the affection of the saints by impressing them with the affection of Christ towards them, and His interest in them as being so impressed themselves. They are conscious that the impression conveyed is of much greater moment than any information communicated, however important and correct that may be." (!)

Impressions again, as opposed to direct Scripture statement! And this is called "enlightening benighted souls, and building up enlightened souls." Are there none amongst this man's associates who will denounce such dangerous teaching? We say it calmly and gravely that with such men at the helm the ship is being steered straight for the rocks.

**"Preach the Word . . . for the time will come when they will not endure sound doctrine"**  
(2 Tim. iv. 2, 3).

**Evangel-  
isation.**

“I believe that in all times blessing within is in the measure of Evangelisation. The reason is very simple. It is the presence of God which blesses, and God is love, and it is love which makes one seek souls. But God loves souls, and **if we do not seek them, He will set His testimony elsewhere.** He loves us, I believe, **but He has no need of us.** May He give us only to be faithful to Him, and He will certainly bless us.

“I should be greatly grieved if ——— ceased to be an evangelising set of Christians. Indeed they would fade in their own spiritual standing, and **get probably sectarian** not in theory **but in practice,** because **the enlarging principle of love** would not be there.”

J. N. D.

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The large attendance and unusual interest shown at the last two monthly reading meetings for young Christians, held in Clarendon Rooms, London, show a felt need for a scriptural answer to the question, “**Why do we meet as we do?**” As many more are no doubt as much interested in the matter as those who were present, we feel we cannot do better than draw attention to the admirable pamphlet “**One Body and One Spirit,**” advertised on last page of cover.



## Two Letters from God.

(1 JOHN i. 12, v. 13.)

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I SUPPOSE all my readers have received at least one letter in their lifetime; and if the letter was from some one that you had confidence in, and could trust, you would believe the contents of the letter, and the effect upon you would be according to the contents. If the letter contained sad news, you would feel sad; if it contained good news, you would feel glad.

But did any of you ever get a letter from her gracious Majesty Queen Victoria? Why, if she had conferred such an honour upon any of my readers, what a fuss would have been made about it! There would be an account of it in the daily papers; and one paper would copy it from another, until it would be spread all over the world. The receiver of the royal letter would have it put into a costly frame, and it would be carefully handed down from generation to generation.

I have another question to ask you. Have you ever received a letter from God? I have received two from Him, and would like to say a little to you about them.

I will give you the first in full:—

“I write unto you, children, because your sins are forgiven you for His name’s sake.”

I have left out the word "little," which occurs in our most excellent translation of the Scriptures, because it is not in the original.

The address is to children of God, and is a term which includes fathers in Christ, young men in Christ, and babes in Christ.

Just as in a large family all are children from the first-born to the youngest, but all are not little children.

This first letter, then, from God is addressed to His children. Are you one of His children? It is possible that you may ask, "How do we become His children?" and lest my poor words should mislead you, I will ask you to look at two scriptures which answer your question most simply:—

"As many as received Him, to them gave He power to become the sons (or children) of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13).

"For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26).

I beg you to notice very closely, because of the ritualistic and infidel notions of the day, that the scriptures we have just looked at, do not say we are the children of God by creation or by baptism, but "by faith in Christ Jesus." Now, have you received Christ by believing on Him? If you have, then you are one of the favoured class called "children of God" to whom

my first letter is addressed. What has God written this letter to His children for? That they may know their sins are forgiven them for His (Christ's) name's sake.

There are thousands of people in Christendom who regularly say every Sunday, "I believe in the forgiveness of sins," who, if you were to ask them if their sins were forgiven, would at once say, "No; and I don't believe anybody can know their sins are all forgiven in this world." What a solemn mockery it is for such persons to be saying as they do, "I believe in the forgiveness of sins!" Now, don't you think the woman in Luke vii. knew her sins were forgiven? Of course she did. But how did she know it? Because Jesus told her so. And how is any child of God to know that their sins are forgiven them? Because He has written them a letter that they might know it, and now they are to know it, not from their feelings or hopes, but from the infallible letter of their Father and God in Christ.

"Yes," says some one, "I know all my past sins are forgiven me, but what about my present and future sins?" How many of your sins were past, how many present, and how many future, when Christ died? Surely they were all future; and if He had not all my sins upon Him when He died, He never will have them upon Him, for He will never die again, and therefore I must go to the lake of fire for them. If you are a

child of God through faith in Christ, thank God your Father for His letter to you, and thank the Lord Jesus for having loved you and washed you from all your sins in His own most precious blood (1 John i. 12; Rev. i. 5, 6).

God's object in writing the first letter is, that all His children may know that all their sins are forgiven. But His object in writing the second letter is, that all who believe on the name of the Son of God may know that they have eternal life. I will give the second letter in full:—

“These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life” (1 John v. 13).

Have you ever thought of the difference between forgiveness and eternal life?

Suppose a man in the debtors' prison for debt. He cannot pay a farthing there. A kind and rich friend procures all his bills, and satisfies the claims of all his creditors. The man is let out of prison, thankful that all his debts are paid, but he is not happy. For though he knows that all his debts are paid, not having any money, he also knows he must go into debt again. But he is informed that the friend who paid all his debts has placed a running account to his name in the Bank of England. Now he is filled with thankfulness, happiness, and satisfaction. First, because all his debts are paid, but most because he is not likely to get into debt again, and has a good capital to commence again upon.

And so our first letter lets us into the secret that all our debts are paid—our sins are forgiven; and our second letter that our fortune is made—we have eternal life.

“But,” says some one, “I don’t feel I have eternal life.” God does not ask you to feel. Which is best—to be trusting to a fickle, short-lived, and uncertain feeling, or to the unalterable and everlasting Word of God?

When we receive a letter from some trusty friend, do we write back again to ask them to send us some feeling to believe that what they wrote us is true? Who would think of treating any valued friend after such a fashion? Then why should we treat God as we would not think of treating any human friend?

God writes a letter to all who believe on the name of the Son of God that they may know, not feel, hope, or doubt, but know that they have eternal life.

Suppose I get a letter from New Zealand telling me that a friend has died and left me some property. I find four things in the letter—first, that a property has been left me; second, where the property is; thirdly, what the property is; and lastly, that it is mine.

I find the same four things in 1 John v. In the eleventh verse He tells me He has given me eternal life, and where the life is; in the twelfth verse He tells me who or what the life is; and lastly, He writes me a letter, if I am a believer

on the Son of God, that I may know that I have eternal life.

Could anything be more simple? Are you a child of God through faith in Christ; and are you a believer on the Son of God? If you are able to say, "By the grace of God, I am," then the two letters are addressed to you, that you may know that you have the forgiveness of all your sins, and that you may know that you have eternal life in the Son of God.

All that is left for you to do is to accept the two letters from God, believe their contents, and praise Him for them, and now look to Him for grace to glorify Him in your words, ways, and walk, until His Son comes to take you, with all His blood-washed ones, to glory.

Have you ever received two letters from God?

H. M. H.

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## Saved by Hope.

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**N**OWHERE in Scripture is salvation made a matter of uncertainty. So far as the soul's relation to God is concerned a man is either saved or lost, there is no middle ground. There are but these two classes: unbelievers are lost, believers are saved. There is no such thing as hoping to be saved. True, there are two aspects of salvation: (1) the salvation of the soul, and (2) salvation in its complete sense

when the body will be glorified. In 1 Peter i., we find the word "salvation" used in this double sense; in verse 9 we are told that believers receive in this present time the salvation of the soul, whereas in verse 5 believers are kept by the power of God through all the dangers and difficulties of this present time unto salvation **ready to be revealed**. This is salvation in its completeness at the coming of the Lord.

We repeat that nowhere in Scripture is salvation made a matter of doubt or uncertainty, nowhere are we taught to hope that we are saved. We remember on one occasion making this remark to one who was advocating what he called a more humble frame of mind, and who referred with some satisfaction to the words in Romans v. 2, "hope of the glory of God"! But the word "hope" in this passage conveys no such thought. The believer is not yet in the glory of God; in this sense glory is his hope, but not an uncertain hope. As certainly as the believer now enjoys peace with God through the Lord Jesus Christ, and as certainly as he now stands in the favour of God, with just the same certainty will he be in the glory of God, and the certainty of this enables him now to rejoice. What would be the sense of rejoicing in the uncertainty of glory?

Let us turn to Romans viii., where the expression "saved by hope" occurs (ver. 24). The chapter commences with the blessed truth that

no condemnation is possible for the one who is in Christ Jesus, and closes with the assurance that nothing shall separate the believer from the love of God which is in Christ Jesus our Lord—**no condemnation and no separation.** There is no sound of uncertainty here. Furthermore, in verse 16 we are told that the Spirit itself bears witness with our spirit that we are the children of God. This is a most blessed reality, **“We are the children of God.”** From other passages we learn how it is that we become children of God, *e.g.*, in John i. 12 :—

“As many as received Him (Christ), to them gave He power (or right) to become the sons (or children) of God, even to them that believe on His name.”

From such a verse as this we conclude that every believer is a child of God. We are children of God, not by natural birth, not by baptism, but by faith in the Lord Jesus Christ. Every believer is a child of God. But besides this, every true Christian is indwelt by the Holy Ghost, and that Spirit bears witness with our spirit that we are the children of God. Not only has the believer the divine certainty that he is a child of God because of the direct statement of Scripture, but he has the blessed conviction and the happy inward assurance of this relationship through the indwelling Spirit. The Spirit of God who has taken up His abode in the believer is “the Spirit of adoption, whereby we cry, Abba, Father” (ver. 15).



Then if we are children we are completely identified with Christ. If we are God's children we are also God's heirs—blessed thought! "We are heirs of God." But the Father has loved the Son and given all things into His hand (John iii. 35), therefore if we are heirs of God we must be "joint heirs with Christ." But our inheritance is yet future; we are waiting for the glory. We are not waiting to become the children of God, for we are His children now, as it is said in 1 John iii. 2 :—

"Beloved, now are we the sons (or children) of God," &c.,

but we are waiting for our inheritance, and meanwhile the Spirit who dwells in us as the Spirit of adoption, is also the earnest of our future inheritance.

"In whom (*i.e.*, in Christ) also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14).

While waiting for our inheritance we suffer in this world **with** Christ, but then we soon shall be glorified together with Him. We may not always suffer **for** Him, for that is a question of faithfulness, but if we are children of God at all we must suffer *with* Him, for we are partakers of the divine nature, which must suffer in a world where sin abounds.

That which characterises this present time is suffering, but soon glory shall be revealed, and then all suffering will be over. The whole creation is groaning now ; it has been made subject to vanity, not willingly—that is to say, not of its own accord. It was man's sin that dragged this whole creation down into vanity, corruption, and pain, "by reason of him who hath subjected it," *i.e.*, Adam (see ver. 20). But it has been subjected *in hope* of deliverance, for the word "hope" of verse 20 attaches itself to verse 21. Creation awaits the day of its deliverance from the bondage of corruption — and when will that be? When the children of God are ushered into the liberty of glory.

"Glorious liberty" of verse 21 should be the "liberty of glory." People often use this expression in a vague sense, as though to be a child of God were a glorious thing in this world, and so indeed it is. But there is something far more definite in the verse. We now enjoy the liberty of grace, we soon shall enjoy the liberty of glory. We are "waiting for the adoption, the redemption of our body" (ver. 23). That is, we are waiting for our full manifestation in glory as God's children at the coming of the Lord.

God has adopted believers already into His family (Eph. i. 5), and has given them the spirit of adoption, as we have seen. And we have redemption already, through the blood of Christ, that is, the forgiveness of sins (Eph. i. 7),

but we are waiting for the redemption of the body. Scripture uses the words salvation, eternal life, adoption, and redemption in this double sense; first, what we enjoy now by faith as regards the soul, and, secondly, what we shall enjoy soon actually as regards the body. We must not confound these two aspects of the subject, nor press the one to the extent of denying the other.

Meanwhile, and until glory dawns at the coming of the Lord, creation groans. Even we ourselves, the children of God, who rejoice in Christ's redemption work, and who have the first-fruits of the Spirit—even we who now know that there is "no condemnation," and rejoice that nothing shall separate us from the love of God which is in Christ Jesus our Lord—yes, even we groan within ourselves, "waiting for the adoption, the redemption of the body." We do not groan in bondage of soul, nor in uncertainty as to the future, but we groan in sympathy with a groaning creation, and in sympathy with the heart of Christ, who when here on earth groaned in spirit at the sight of the havoc that sin had wrought.

**We are saved**, but "we are saved **in hope**," that is to say, the coming glory is our hope. We do not yet see the glory with our eyes, it is the hope set before us; not an uncertain hope, but a sure and certain one; and be the time short or long that we have to wait, so absolutely

certain is it that we can "with patience wait for it" (verse 25).

We are saved by grace, but we are saved in hope.

A. H. B.



## The Mystery of God among the Nations.

(COLOSSIANS i. 24 to iii. 4.)

AS minister of the gospel Paul had connected his testimony with that of Epaphras; he now introduced a ministry which in a special way was personally his own, given him to complete the Word of God. This was of the mystery hidden from ages and from generations, the body of Christ, the assembly. It was no longer a mystery to the saints, since God through the apostle would make known to them what are the riches of its glory among the nations, namely, Christ in them the hope of glory.

As revealed in the gospel the hope related to what was future, a glorious display as yet laid up in the heavens. But in connection with the body, Christ in them is the hope of glory, the divine pledge of it livingly in them. Both are blessedly true, but how different in character.

To the Jew as such, Christ was the crown of glory, not the hope of it; nor could it be conceived that He was in them. And until this

was made known by the apostle it was indeed an impenetrable mystery, hidden, as he says (Eph. iii. 9), in God, not merely throughout the ages.

This mystery gave its peculiar character to the teaching special to the apostle, announcing as he did Christ in the Gentile believers the hope of glory. Now his object in so doing was threefold, and he toiled, combating with divine energy, in order to attain it. First of all it was to present through the teaching every man perfect in Christ. That is, that there should be in the heart of each believer the answer of faith to the revelation given of a glorified Christ, before God according to His righteousness, the full and perfect expression of the place in which grace sets the believer (i. 25). But secondly, he combated in prayer, to the end that their hearts might be encouraged, being united together in love, in particular relation to the mystery of God (ii. 1-3). Already he had had occasion to commend their love in view of the future hope which each one for himself had received by the gospel. Now, however, their mutual love was to be unto all riches of the full assurance of understanding to the full knowledge of the mystery in which are hid all the treasures of wisdom and knowledge. This was not mere individual blessing, but they must be united together for it; not merely a common affection begotten by a common though future

object, but a union in love, a sense of mutual dependence and intelligent responsibility in respect of treasures already possessed and enjoyed in common. The difference of these two thoughts is very marked, and shows that the corporate character of the saints underlies the teaching of the passage now before us. To illustrate it, the former may be compared to a crowd gathered by a common impulse for a common object, and thus uniform without of necessity organisation or cohesion in its parts; the latter, on the contrary, is like an organised and disciplined company in which each unit is dependent on the whole, being animated and united to it by a reciprocal bond.

We may thus observe that the apostle in his doctrine had first in view a state corresponding to the position of the saints in Christ before God; secondly, their relations with one another. The third point at which he aimed was rather the effect or result of these, namely, that no one might delude them by persuasive speech (ii. 4). Were the saints satisfied with anything less than the full assurance of understanding, the full knowledge of the mystery of God, whose preciousness gave its own character to the whole of revelation, nothing could protect them sufficiently from the delusive snares, as well as from the unceasing assaults of evil.

This evil took a twofold character corresponding to the two great moral distinctions

existing among men as such, that is to say, the religious and profane; the former being that which places men in certain confessed relations with God, subject to His authority according to rules imposed under penalty; the latter, that in which man is under no religious privilege or obligation, but is free to follow in such matters the bent of his own mind, and to confess only so much as he can subject to his mind with no more responsibility than he chooses. This was found generally among the heathen; that, especially among the Jews.

W. T. W.



## A Word to Young Christians—No. 6.

WAITING FOR THE SON FROM HEAVEN.

SOME may think that this subject is more suitable for advanced Christians, but when we come to examine Scripture we find that it formed a part of the very gospel which the apostle Paul preached to the youngest believers. He went to Thessalonica and reasoned with the Jews in the synagogue, out of the Scriptures, three Sabbath days. Some, both of the Jews and Gentiles, believed, and he was almost immediately driven away by persecution. Shortly afterwards he wrote his first epistle, in which he says that they turned to God from idols, to serve

the living and true God, and to "wait for His Son from heaven." They were delivered from the wrath to come, and they were waiting for the Deliverer from heaven. They must therefore have been instructed in these truths.

Many would be surprised to find how much the Lord's coming formed a part of the teaching of the servants of Christ in those early days, and how it was intended to enter into every detail of life. What a mighty effect it would have if these truths were really held in freshness and power by every young believer! Reader, are you "waiting for the Son from heaven"—expecting the return of the Lord Jesus at any moment?

Some are looking for the fulfilment of certain signs and events before the Lord comes. Now, it is quite true that there will be many remarkable signs and events before He appears **with** all His saints in power and glory to judge—before He comes as the lightning which shines from one part under heaven even to the other part under heaven; but this is subsequent to His coming **for** His saints. When He appears in manifested glory, God will bring **with** Him those who are now asleep in Jesus (1 Thess. iv. 14). It is evident, therefore, that they must first have been raised from their graves in order to so come with Him. Now, the manner in which this takes place is just what we have so beautifully unfolded in the closing verses of



1 Thess. iv. Those who are alive when the Lord comes shall not precede those who have died, for the dead in Christ will be raised first, then, in the twinkling of an eye, the living will be changed, and all together will be caught up in the clouds, to meet the Lord in the air, and so to be for ever with the Lord. This may take place at any moment.

Our object now is, not to endeavour to **prove** the doctrine of the second coming, but to present it as a practical living hope to the young believer. It is this very truth which is brought before us in the last closing words of the inspired volume—the Bible. Christ presents Himself as the bright and morning star—that which we are to be watching for during the night of His absence and His rejection by the world. He who testifies these things (Jesus Himself) says, “Surely I come quickly”; and the proper answer of the Church is, “Yes, come, Lord Jesus.” Nothing tests the heart more than this, for the question at once arises, “Am I wishing He would defer His coming?” It enters practically into all the details of life. Our work or business, our household duties, or whatever little bit of service to Christ we undertake, will all be done better and with more heart and energy if this blessed hope is burning brightly in the soul.

**“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.”**

Not merely like men who hold the doctrine of the second advent, for we may do this in a cold formal way, but **like men that wait**. It is a heavenly Christ who claims the affections of His people, and who promises as a reward to those whom He finds watching, that He will Himself spread the table in heaven, so to speak, and will come forth and serve them. The present is the day of the "patience of Jesus Christ." He is waiting, sitting on His Father's throne, but soon He will arise and shout that resurrection shout, which shall raise the dead and change the living, and **all** shall be caught up together, to **meet the Lord** in the air, and go to be for ever **with the Lord**.

Again we would ask the young believer—Are you waiting for the Son from heaven, even Jesus? Has He not died to deliver you from the wrath to come? Has He not suffered all those agonies on the cross for your sins? Does He not live as your High Priest and Advocate in the presence of God? And **this** is the One who is coming—coming as the Saviour from heaven to change these bodies of humiliation and transform them to be like His own body of glory. This is indeed a blessed hope—it detaches from the world, it brightens even the sorrows of life, it links the heart and affections with a heavenly Christ, and it fills up the future with the joyous prospect of soon seeing a coming Christ. Then, and not till then, will all the divisions which

have rent the Church of God and marred the testimony of the Lord be fully and effectually healed.

May the Lord, in His infinite grace, revive this hope as a bright and living and practical one in the hearts of all those who love His name in sincerity and truth, for His name's sake!

F. G. B.

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## Bible Study.

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### I. Answers to Questions.

1. **What did the candlestick give light upon?**

(a) In Exodus xxv. 37, we find that its lamps shine out **“over against the face of it.”**

(b) In Exodus xxvii. 21, the lamps are to be dressed from evening to morning **“before Jehovah”** [Ex. xxx. 8 adds that it is at the time of incense].

(c) In Exodus xl. 24, the candlestick is placed in the tent of meeting opposite to the table on the side of the tabernacle southward, and its lamps are lighted **“before Jehovah.”** So, too, Jeremiah xxiv. 4.

(d) In Numbers viii. 2, 3, which is specially occupied with the question of what the lamps gave light on, it says, **“the seven lamps shall give light over against (or in front of) the candlestick ;”** cf. Exodus xxvi. 9 for the same expression.

Hence, while we are certainly told the position of the candlestick in relation to the table and other parts of the tabernacle, the Scriptures show that the light was **“before the Lord,”** and over against the candlestick. The form of the

words used allows us to understand that the light both shone **upon** the candlestick to display its workmanship, and **from** the candlestick as that which sustained the light.

2. **How was it made, and what was the exact weight of its material?**

(a) Exodus xxv. 31.—“**Thou** shalt make a lamp-stand.” It is interesting to note in how many places, both with respect to tabernacle and offerings, we find “**thou**,” *i.e.*, Moses, although actually it was others who carried out the instructions. So all the work is Christ's, although the Holy Ghost is carrying it out now.

(b) Exodus xxxi. 1-6.—The pure lamp-stand, like the other things, is made by Bezaleel, Aholiab, and all the wise-hearted. So by the Holy Ghost the saints are fellow-workers with God.

(c) Exodus xxxvii. 17.—“**And he** made the lamp-stand,” *i.e.*, Bezaleel himself.

(d) Exodus xxv. 31, 36, xxxvii. 17, 22; Numbers viii. 4.—“It was of one beaten work of pure gold.” In the tabernacle only the cherubim besides were made of this beaten or hammered work, but of other things outside, the silver trumpets were made of beaten work. *Cf.* Exodus i. 14, Psalm lx. 5, for something of the force of the word “beaten.”

(e) Exodus xxxvii. 24.—The candlestick and all its utensils were made of **one talent of pure gold**. Contrast with the talent of lead in Zechariah v. 6.

3. **“How was it carried through the wilderness?”**

(a) Numbers iv. 9-10.—The candlestick and all its utensils were covered with a cloth of blue, then with a covering of badgers' skin (probably porpoise-hide), and placed on a pole, to be carried through the wilderness by the sons of Kohath. It was Aaron and his sons who covered up the things (Num. iv. 15).

4. **When is the candlestick spoken of in the history of the kings as burning, and also as having been put out?**

(a) 2 Chronicles xiii. 11.—Here, after the division of the kingdom, we find the candlestick of gold with its lamps in order for burning, in the reign of Abijah, which is clearly a time of revival after the decline in Rehoboam's reign, described in chap. xii.

(b) 2 Chronicles xxix. 7.—Here Hezekiah shows the state of ruin in which things were; the doors of the porch of the house of God were shut, and the lamps were put out.

I am glad to find that there is interest awakened in these questions, and hope that many readers will take the trouble to search out the answers, whether they send in their answers or not. Will those who wish to have their answers returned, kindly put their name and address on them. For next month (D.V.) the subject of study will be—

**The Brazen Altar.**—Those who wish to can answer the following questions:—

1. How many times are the horns of the altar mentioned in the Old Testament, and in what connections?
2. What is known about the east, north, and west sides of the altar?
3. When was a covering made for the altar, and what was it made of?
4. How was the altar carried through the wilderness?
5. What led to the final setting aside of the brazen altar?

## II. History of the Candlestick.

1. The first mention of the candlestick in the subsequent history of the children of Israel is in

1 Samuel iii. 3, a very significant passage. We have come to the breakdown of the priesthood as it was set up at Sinai, and the position of the people in relationship with God had depended upon the priesthood. Now, in the failure of both people (as recorded in Judges) and priesthood, what was to become of the light of testimony? Here God intervenes and, **before the lamp of God had gone out**, He calls Samuel, the first of a long line of prophets (Acts iii. 24; Ps. xcix. 6), and lights the lamp of prophecy (2 Pet. i. 19), which bore witness to Jesus through the long night of failure; "the spirit of prophecy is the witness of Jesus"; if God had not had this ever before Him there would have been no history to record. So Samuel is called in order to bring in David, "the man after God's own heart," and to David is the promise given of "a lamp always before Me in Jerusalem" (1 Kings xi. 36, xv. 4; 2 Kings viii. 19; 2 Chron. xxi. 2).

Hence this seemingly slight mention is of greatest importance, for it marks a crisis in God's ways. Note in passing, the change from Numbers xxvii. 21 to 1 Samuel ii. 35, the priest is to walk before "Mine anointed."

2. As the result of this change everything else changes (*cf.* the principle in Hebrews vii. 12), and David has the pattern, by the Spirit, for a new order of gold and silver candlesticks (1 Chron. xxviii. 11-19). Indeed, it would seem that the

only thing that was not new in Solomon's temple was **the ark**! although the old things were laid up in the temple.

The number of these new candlesticks of gold was **ten**, "according to the ordinance respecting them" (2 Chron. iv. 7). We are not told how many silver candlesticks there were.

3. In 2 Chronicles xiii. 11, we find "**the** pure table," and "**the** candlestick of gold," in Abijah's reign. The remarkable order of Solomon's temple is not maintained; it was only a bright picture of the glory to come when "a greater than Solomon" shall take the kingdom, and we do not hear again of the ten candlesticks. But God graciously maintains a lamp, according to His promise, and we find the candlestick burning, although it cannot be said with certainty that this was the same candlestick that was in the tabernacle. Still God owns it.

4. We next hear of the lamps having been **put out** in the reign of Ahaz (2 Chron. xxix. 7), and although we hear of the showbread ordered again according to the custom, in Hezekiah's time and in Nehemiah's (Neh. x. 33), yet we never hear of the lamps being lighted again. The reign of Ahaz seems to mark ruin beyond hope of recovery—all depends on Christ (*cf.* 2 Chron. xxviii. 23).

5. In Jeremiah lii. 19 Nebuzaradan carries away among the other vessels the candlesticks, both gold and silver, to Babylon. Only the

light of prophecy remains ; as soon as Jerusalem falls, Ezekiel's mouth is opened (Ezek. xxxiii. 21, 22).

6. Not until "the latter glory," when "the Man whose name is the Branch" builds the temple of Jehovah, bears the glory, and sits as king and priest upon his throne, do we find a candlestick again. This candlestick in Zechariah iv. has only one bowl to which, apparently, the seven lamps are attached by seven pipes.

This lamp needs no dressing, but is fed by golden oil (or "gold," N.Tr.) from the two olive trees standing on the right hand and the left. The way in which Zechariah's question is answered is worthy of note. When he asks, "What are these?" he is directed to the power of the Spirit of Jehovah, the removal of the great mountain, the completion of the house by the one who laid its foundation, and the joy of the eyes of Jehovah. Then he asks again, and yet again, and finally learns that the olive trees are "the two sons of oil that stand before **the Lord of the whole earth.**" Both the blessings of promise and the light of testimony depend on Christ, until He comes in in power to accomplish the purposes of God, nothing can be explained ; blessing that cannot fail, testimony that cannot break down, and God's perfect delight are found in Christ at last after the whole story of man's failure is over.



## Notes and Comments.

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“ I am not surprised to hear of *Preaching to the spirits in prison.* Mr R——’s sermon. My allusion to the solemn subject of judgment to come greatly irritated him, and at the close of the meeting he told me he would preach a sermon against it ; and not having had time to prepare one of his own, he seems to have read one of Paterson Smith’s, who has filled Dublin with this fatal delusion of salvation after death for those who die in their sins.

“ Not a line of Scripture can be produced to support such a view, which can only encourage souls to continue in their carelessness and unbelief. Mark xvi. 15, 16 is conclusive that **when the gospel is preached, that is, in this life,** men either believe or reject—salvation for the one, damnation for the other. It is an awful alternative, but none can question that the Scripture plainly warns men of it, and offers to all deliverance from such a doom through Christ’s sacrifice for sin.

“ The passage in Peter does not contradict the plain testimony of Scripture on this point. I Peter iii. 19 no more teaches that Christ **in person** went and preached to the people of Noah’s day than does Ephesians ii. 17 teach that He **in person** came after His death and

resurrection and preached to Jews and Gentiles of Paul's period. 'By which (*i.e.*, by the Spirit) He went and preached' to the people whose spirits are **now** in prison, awaiting there their final judgment at the great white throne (see Rev. xx.).

"The Spirit of Christ was in the prophets of old (see 1 Pet. i. 11), and hence in Noah. Noah himself was a preacher of righteousness (2 Pet. ii. 5), and during one hundred and twenty years "while the ark was preparing" (Gen. vi. 3), he preached, but the mass of the people were disobedient, and few only were saved (1 Pet. iii. 20).

"They were preached to in the days of Noah; it was the Spirit of Christ in Noah that preached to them; it is then that they were disobedient; and they are in prison now because of their disobedience then, awaiting final judgment.

"When properly understood this passage gives no ground for such a thought as R—— propounded, which is opposed to the plain teaching of Scripture everywhere else; and furthermore, how unnatural to suppose that those people, and they only, who had had the advantage of one hundred and twenty years of solemn and faithful preaching during life, should be singled out for further favour after death.

"It is awful to find men like those Church of Ireland clergymen, not only dead as regards all spiritual work, but positively helping on Satan's work in these evil days of apostasy."

## The Early and Latter Rain.

JAMES v. 7.

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WE have in these words what may answer to two distinct seasons of blessing from the presence of the Lord, the one at the beginning and the other at the end of the present period of God's grace in which we are living.

According to the prophecy of Joel, the pouring out of the Spirit on the day of Pentecost was God visiting His people Israel in blessing, which was unto them the early rain. And again, at the close of this age, Israel shall find favour with the Lord, and then the latter rain of blessing will come down upon them, and also to the nations through them, the repeated blessing of "turning away every one from their iniquities," introducing into that peaceful and happy age of righteousness called the millennium (Hosea ii. 14, iii. 3-5, vi. 1-3; Joel ii. 28-32; Acts ii. 16-21, iii. 19-26; Rom. xi. 24-26; Rev. xix. 11-21, xx.).

With this latter blessing to Israel and the earth the Church, now forming by the Holy Ghost, will have nothing to do. Her hope, blessings, and destiny are in heaven with Christ. The Lord will have come and taken His bride, the Church, unto Himself, and she shall share the glory and dignity of His throne, while He, as Messias, sways the sceptre of righteousness over the entire habitable world. Her portion is

to be with Him in His glory, and to reign with Him in His heavenly kingdom over the earth (1 Cor. vi. 2, 3; John xvii. 24; 2 Tim. iv. 18). The Jews, on the other hand, shall have a King to reign over them in righteousness, who will be none other than the now rejected "King of the Jews," whom they shall then behold as the "King in His beauty."

With the advent of the Spirit at Pentecost something new in a mysterious way was about to be formed besides the fulfilling in part of the promises of blessing made to Israel. It was the forming of the Church, which had its beginning then, although the revelation of what it was was not made known until the writings of the apostle Paul (Matt. xvi. 16-19; Eph. i. 9, iii. 2).

Israel had rejected Jehovah as their King; they had refused Him who, coming in grace, was Jehovah's Fellow, and now the Spirit, but lately descended, after Jesus was glorified, was resisted and wickedly repulsed in the stoning of Stephen (1 Sam. viii. 7; Zech. xiii. 7; Luke xix. 14; John vii. 39; Acts vii. 51).

Yet this living Spirit of God's grace had a work before Him, though the Jews had resisted Him, and denied Jesus, the Just One. The river of God's boundless grace, "the river of **His pleasure**," must overflow the narrow bounds, and the resisting barriers of an apostate Israel, to the embracing of the Gentiles, who, together with an elect remnant of Israel, were now to form one

**new** man in Christ, who reconciled both to God in one body by the cross (Deut. xxxii. 43 ; Gen. xlix. 22-24 ; Ps. xxvi. 8 ; Eph. ii. 15, 16).

And such was God's wondrous grace, undertaking for Jew and Gentile, for their fullest blessing, in perfect consistency with His righteousness and holiness (Rom. iii. 9, 21-26 ; Eph. iv. 24).

God's assembly then gradually came into prominence from Pentecost on, as God's Israel was lost among the nations, or a remnant of them preserved by grace and united to saved Gentiles in one body by the Spirit (Rom. xi. 5, 6 ; 1 Cor. xii. 13).

The blessing of this assembly or "Church of the living God" on earth is accomplished by the Spirit, as she abides in subjection to her living glorified Head in heaven. These blessings are **spiritual**, as being of the Spirit, and ministered by Him. They are **heavenly** blessings, since Christ has gone into heaven, and the Spirit has come down from heaven to witness of heavenly things, even the things of Christ (John xvi. 13-15 ; Eph. i. 3, v. 17, 18, 24 ; 1 Tim. iii. 15 ; 1 Pet. i. 12, iii. 22).

When the Spirit came, grace and power among those who had believed in Christ marked His presence on earth. He was here to witness to the glory of a Christ but lately ascended, and received into heaven, to sit on the right hand of the throne of God. Through grace men became subject to this blessed Spirit, even as

they were led to own the living ascended Christ as Lord.

The opening of the Acts bears witness to this sovereign, gracious activity of the Spirit, as men were filled with Him, witnessing boldly and powerfully to the resurrection and glory of Jesus. The gospel, too, went forth from Jerusalem to the Jews among the dispersion, until "the Apostle of the Gentiles," as the special and fitted vessel, bore it as "the gospel of the grace of God" far and wide among the nations "that all the Gentiles might hear" (Acts ix. 15, xx. 24; Rom. xi. 13; 2 Tim. iv. 17).

But with this abundant and fragrant testimony of Christ there was in the Church the "first love" to Him, which above all else He prized. He who so loved the Church as to give Himself for it, could only charge His own with infidelity when once this love was left. Nothing, not even the most exact and dutiful service, could make up for the loss of this love, burning deeply and brightly in the hearts of His own for Himself (Eph. v. 25; Rev. ii. 2-4).

Swift and certain declension having set in, the Spirit was increasingly deprived of His own rights in leading and regulating, which rights belonged to Christ as Head and Lord, as being in the midst of His own (Matt. xviii. 20). And the Church, robbed of her chastity and virgin purity, was plunged into a state of irrecoverable chaos and ruin.

The freshness and power of the grace of the early rain was spent. And from this outward and complete ruin no general recovery was ever promised on earth, nor was it to be anticipated. Henceforth the call would be, "He that hath an ear **let him hear** what the **Spirit saith** unto the churches" (Rev. ii. 3).

A Church, fallen and degraded, could by no means set itself up as authority, and **to be heard**. And a Church, turned away from its "first love," could not longer hear what the Spirit might say. Yet the **individual** might hear, and by overcoming receive the Spirit's reward.

However, this more general state of declension could not hinder the Spirit in faithfulness to Christ from granting special seasons of reviving and blessing in behalf of Christ and to His glory.

With the Reformation came a time of reviving, as a part of the latter day blessing. And this was followed at a still later day by a more real and inward revival to Christ, as the Spirit was pleased to recover many vital and precious truths of Scripture, long lost and hidden by the darkness and rubbish of the dark or Middle Ages.

To-day it may be evident to Christians that we are, and have been for nearly a century, in the midst of the Spirit's latter rain of blessing to the Church. And who could doubt that such

blessing may be the happy precursor of the near coming of Christ for His own.

We may, if we look at the historical application of Revelation ii. and iii., speak of this season as "Philadelphia revival." It is a revival that presents doubtless but little outward strength. It is one in which all efforts to set up anything in the way of rule or authority have manifestly and signally failed. It is a reviving of affection unto Christ in the midst of the ruin, without pretending to remedy it. It is a divine movement, the spirit of which has been, and now is, felt in the hearts of multitudes of believers in every place and condition, producing more intense devotedness to Christ, and a longing attitude of waiting for Him to come from heaven to receive His own unto Himself. It is an especial appreciation of Christ's love, and therefore is a reviving of His love in the heart "unto all the saints" (Eph. i. 15; Rev. iii. 9).

Of this work we must regard the Spirit as the Author, not among a certain few, but spreading as a wave of blessing to the hearts of all those who "love the Lord Jesus Christ in sincerity." The Spirit does not appear to grant in this movement the power of setting things right or in order in the house of God.

He leads to the utmost simplicity in real devotedness to Christ, granting power to "keep the word of **His patience**" (Rev. iii. 10).



Whatever pretension may have arisen as to any being true Philadelphians apart from other saints is a denial of the true spirit of Philadelphia.

If we are looking for outward correctness, we shall be disappointed, but if we look for inward desire and devotedness, a love that would keep His word in loving those whom He loves, we shall discover how really God has been working in His present grace. And this is indeed true Philadelphia brightness.

G. B. E.



## A Word to Young Christians—No. 7.

### THE HOLY SPIRIT.



EVERY true believer in Christ is born again, has been washed in the blood, and has received the Holy Spirit. These blessings are not something to be attained to by our efforts, but they are consequent on faith in Christ and His work, and are true even of the youngest Christian. When we believe the gospel of our salvation, we are sealed with that Holy Spirit of promise. We have not to ask for the Spirit to come, for He came on the day of Pentecost—sent down by a glorified Christ—and He will remain as an indwelling spirit as long as the Church remains; that is, until the Lord comes.

We desire to draw the reader's attention,

briefly, to two aspects of the presence of the Holy Spirit—first, in connection with the **privileges** which are ours in consequence of it ; and, second, the **responsibilities** which it entails.

We want the young Christian to clearly lay hold, by faith, on the truth that he is “sealed” and “anointed” by the Holy Spirit, who is also the “earnest” of our inheritance (Eph. i. 13 ; 2 Cor. i. 21, 22). These are facts true of all believers, and it is of the greatest importance that we should know them so that the soul may be established in the truth. God has set His seal upon us and marked us as His own. Then, as those who are redeemed and justified by faith, God brings us into the place of children in His family—sons. Are we left in ignorance or uncertainty as to this blessed relationship ? Certainly not. Even in human relationships, if I did not know that a man was my father, how could I have the feelings of a child towards him ? But the moment I know it, all the feelings and privileges proper to the relationship are there. Now, our God would not leave us in uncertainty ; and so, because we are sons, He has sent forth the Spirit of His Son into our hearts, crying, *Abba, Father*. He wants us to have the blessed conscious enjoyment of the relationship in which we are—and this is the privilege of the youngest in the family of God ; therefore He gives us the Spirit that we may know it.

Again, our Lord when just about to leave the

world, spoke to His disciples of a day then future, when the Holy Spirit would not only be "with" them, but "in" them. This "day" is the dispensation or period between Pentecost and the coming of the Lord—this very "Church" period in which we live. The result of this indwelling of the Holy Ghost would be that we should **know** that as He was in the Father, we are in Him, and He in us (John xiv. 20). Thus the Saviour, whose divine love to His own was in no wise weakened because of His departure to heaven, would have them, by the Holy Spirit, to enter into the conscious realisation of the fact that they were in Him before the Father above and that He was to be in them down here before the world. Blessed high and holy privilege on the one hand, and consequent responsibility on the other, which it is ours to **know** by the Spirit! The Spirit never leaves us in doubt or uncertainty: on the contrary, it is His place and service to lead us into all truth, to instruct us out of the written Word, so that even the youngest believer may enter in and possess the land; may set his foot firmly down upon it in faith, as the gracious gift of God.

Further, it is by the Spirit that the love of God is "shed abroad" in the heart (Rom. v. 5). True, we cannot fully comprehend **that** love, for it is, like God Himself, infinite; but what a wonderful fact, that it should be poured out, so to speak, into the heart of the believers; so that,

just as the sunlight warms and vivifies the earth, every crevice of the heart should be filled with its joy and sweetness!

We shall now say a few words as to the responsibilities which flow from the fact that we have received the Holy Spirit. "What! know ye not," says the apostle, "that your body is the temple of the Holy Ghost which is in you, which ye have of God?" Weighty truth! The believer is indwelt by the Spirit—his body is a temple of the Holy Ghost. What an incentive to holiness of life—for **His** temple must not be defiled by the allowance of what is unsuited to the presence of God. But let the young believer never question that he has received the Spirit—rather let him seek grace to walk in self-judgment, to keep the body under, to walk in the Spirit, to live in the Spirit, to refuse and renounce everything contrary to the high and holy privileges which are his.

Again, we read, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." It is just because we are sealed—not for a week or a month or a year—but right through to the day of redemption, that we are not to grieve Him. When we grieve the Spirit by the allowance of what is contrary to God, He becomes within us a reprover, and has to lead us to judge ourselves, instead of carrying on His blessed work of teaching us more of Christ.

Then, further, we have the exhortation, "Be

filled with the Spirit." To be "filled" we need first to be "emptied" of self, and those selfish motives which so easily cling to us. It is no question of a second "baptism" of the Spirit—the only "baptism" we read of in scripture took place at Pentecost and is not repeated.

Reader, does the desire go up from your heart to the Lord to be "filled with the Spirit"? It is a blessed thing to be so "filled"—it is the Spirit taking possession of the heart and the mind and affections; and occupying us, not with ourselves and our own selfish interests, but with Christ and His interests.

May every young believer know more of this each day!

F. G. B.

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## The Mystery of God among the Nations.

(Read COLOSSIANS ii.)

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CHRISTIANITY, while owning the natural responsibility of man in regard to God, and the authoritative and divine statement of this in the law of Moses, was nevertheless in principle and fact absolutely in contrast to the legal system, as well as utterly opposed to the wisdom by which men thought to penetrate and explain the unseen apart from revelation given by inspiration of God.

The Colossians were exposed to attack on both sides. By the persuasive speech of Gentile wisdom they were liable to be deluded and to barter the prizes they possessed in a heavenly Christ for angelic beings and things beyond man's ken (ii. 4-18). On the other hand a still more serious danger threatened them from Jewish philosophy and the law and worldly ordinances, placing under bondage to human system those not of the world, but who were in Christ (ii. 8-16).

To meet these errors the apostle sets forth the glories of the Christ, as previously he had done those of the Son. Not now does he present His creational power, nor the means of reconciliation to the Fulness, but views Him as Jesus the Lord in manhood, the fulness of the Godhead dwelling in Him bodily. The law, on the contrary, only veiled the glory of God. How fatal then to be under it! In Him, too, who is the Head of all principality and power, we are complete. How then could the Christian worship angels, or take a place of inferiority to any created being whatever? It would be to degrade the Head if this were possible (i. 19). Such was the Gentile snare; but even more inadmissible was the Jewish claim to impose ordinances, for in Him we have been circumcised with a circumcision divine and spiritual in power by which the body of the flesh, which they would have boasted in, has been put off for ever.

The Gentiles had been dead in offences and in the uncircumcision of their flesh—actually and ceremonially dead towards God. The Jews had put their hand to the legal covenant, and were hopelessly subject to its curse. Thus all were dead and without resource, whether sought in the wisdom of the Greek or in the privilege of the Jew. But the sovereign grace of God in Christ had met the state of each, quickening the Gentile together with Him, forgiving all offences, and effacing the hand-writing of ordinances that was against the Jew. For the believer it is thus a resurrection of life, though the body is not yet raised, he being divinely quickened and forgiven in contrast with the unjust, who, when raised, are dead and in their sins.

In developing the grace of the gospel (chap. i.), the apostle had spoken of the Father and the Son of His love; here, however, he presents Christ and God, the subject being Man Supreme in a risen Christ, and grace connected specially with the mystery. God has annulled for faith the jurisdiction of law by executing its curse in the cross. The cross is therefore the means of deliverance for the believing Jew. And it is God who has spoiled principalities and authorities, also by the cross, and made a show of them publicly; since by the cross man in Christ has acquired title to supremacy, according to the will of God over every spiritual power and created

being. Nothing then can be higher or more blessed than the place of man in Christ, before which all the aspirations of human wisdom and imagination sink into nothingness.

Having unfolded the doctrine of man's relative place and condition in Christ, his old condition being entirely annulled by death with Christ, providing thus an effectual antidote to Greek delusions as well as Jewish pretensions, the apostle draws the practical conclusions in each case. All Jewish ordinances were but a shadow at best, the substance was of Christ. Believers were not to be imposed upon by a false authority, Heathen speculations too, about things unseen and worship of angels, were to be refused. Those who taught them were not holding fast the Head whom God had made supreme, and were seeking fraudulently to deprive the saints of their high and glorious portion. Whereas in truth and living reality all the body, ministered to and united together by the joints and bands, increases with the increase of God from the Head, set in dignity superior over all.

Preserved thus from the enemy without, whether the religious that would lead them captive, or the fleshly that would rob them of their prize, there were yet other dangers to be feared arising from within, namely, that inconsistency with the truth and principles of their faith which proceeds from worldliness and a careless walk; lack of a single eye and a satis-



fied heart ; or conscience void of offence, if not unexercised or uninstructed. To this the apostle now addresses himself. If having died with Christ from the elements of the world as baptism set forth, it was a moral contradiction and impossibility to be subject to ordinances which applied only to men living in the world. Moreover these legal teachings were merely human, and to satisfy the religious flesh ; and, wise as they might appear, resulted only in a degradation of what was natural, and a harsh treatment of the body.

But now, through baptism their faith confessed a new place of resurrection with Christ ; nothing therefore intervened, such as Gentile wisdom and the mind of the flesh introduced, between them and the right hand of God where Christ is sitting. Let them then seek those things above and set their mind on them ; for on earth they have died, and with the Christ in God their life is hid. When He our life is manifested then shall we be manifested in glory, the public witness and display in man of His sovereign supremacy above principalities and powers and angelic intelligences ; as well as the demonstration of that spiritual liberty in resurrection where the flesh and the prohibition of it have no place, and the world and its elements are excluded.

## Correspondence.

E. D. asks :—“ Why does it say the saints will reign with Christ for a thousand years ? Why a limited period ? Shall we not always reign with Him throughout eternity ? ”

It is quite true that in a general sense we speak of reigning with Christ for eternity—but the word “ reign ” does not seem to me to be applied in Scripture, strictly speaking, to the eternal state.

Reigning implies evil that has to be controlled, and this will be the case during the thousand years. Many during that period will submit to Christ **outwardly**, but not in their hearts (see Ps. xviii. 44, lxvi. 3, margin)—“ as soon as they hear of Me, they shall obey Me,” &c. That is, when Christ appears in His glory in Zion, His works of judgment upon the beast and false prophet, and the king of the north, will be so terrible, and the greatness of His power shall strike such dismay into the hearts of those who really are His enemies, that in fear they will yield feigned obedience (Ps. lxvi. 3).

According to Revelation xx. there will be an outburst of evil at the close of the thousand years, and after that the dead are raised for their judgment. Now if you compare this with 1 Corinthians xv. 25, you will see that Christ reigns until all His enemies are subdued, the last enemy being death itself. Then when all things have been subdued unto Him, Christ will Himself deliver up the

kingdom which as man He had held. He delivers it up, it is not taken from Him. In that sense His kingdom is an everlasting one (Dan. vii. 14)—it does not pass away to another, like all earthly kingdoms have in the past, but He as the Son delivers it up to the Father, having performed all that for which it had been entrusted to Him. Then, "Christ will take His eternal place, as Man, the head of the whole redeemed family, being at the same time God blessed for ever, one with the Father."

It is during this period of the Son's mediatorial kingdom that we shall reign with Him. The word "reigning" seems to refer to this period, and not so much to the eternal state.

You may say that Revelation xxii. 5 seems to use the word "reign" in connection with eternity. I admit it, and cannot do better than quote from the late W. Kelly's able and exhaustive work on the Revelation :—

"The expression, 'to the ages of the ages' (Rev. xxii. 5), I apprehend must be taken in the strongest sense here. It does not refer only to what is called 'the kingdom,' though, of course, the reigning begins there. In 1 Corinthians xv. 24, it is a kingdom which Christ delivers up at a definite point called 'the end.' 'The end' implies that the thousand years and the judgment of the dead have taken place; for this judgment is part of Christ's 'kingdom'—its great closing act, we may say. All this forms a part

of the kingdom ; and when it is over, and death, the last enemy, has been destroyed, then the Lord Jesus delivers up the kingdom to God.

“ The object of the kingdom is to reduce every enemy to subjection, and this being accomplished, that special human kingdom terminates. But if there will then be a great change as regards the earthly saints in their natural bodies below, not so with those who are in the heavenly places, already glorified. They will reign for ever and ever: it will be true throughout all eternity. These words seem here to be used without restriction.

“ All the account, from chap. xxi. 9 to chap. xxii. 5 inclusively, presents the relation of the heavenly city to the earth during the millennium. But there are certain features in it which are true everlastingly. One of these characteristics, besides its unchangeable intrinsic glory, is that the service of the saints will be for ever and ever. So as to the reigning. The mode of the reign, as of the service, may be changed after the earthly kingdom is closed ; but, in themselves, they will, I apprehend, endure for ever and ever.”

The first eight verses of Revelation xxi. describe the eternal state. During the millennium the earthly saints will not die at all ; indeed, during that period death will be a rare thing, as Isaiah lxxv. 20 seems to teach. If a person dies at the age of a hundred, he would still be a child, considering what the length of human life will be during the thousand years. And if death

should come to any, it would be as the direct curse of God.

You ask, what will become of the earthly saints after the thousand years? They are found as the inhabitants of the new earth, quite distinct from the heavenly and glorified saints, symbolised by the New Jerusalem (Rev. xxi. 3).

How they will reach the new earth Scripture does not tell us, nor need we speculate about it. God will have His own way of bringing that about.

If you are interested in the Book of Revelation (and what Christian should not be?), study it with prayer that you may be delivered from a speculative turn of mind, and that you may become a more intelligent servant of the Lord Jesus Christ. It is essentially the **servants'** book, and the things therein described must "shortly come to pass" (chap. i. 1)—"the time is near" (chap. i. 3), which means for us that the coming of the Lord cannot be far distant. You will find W. Kelly's lectures on the Revelation the soundest and most reliable exposition of the book.

A. H. B.

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## Bible Study.

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**I**NQUIRIES frequently come in as to any book or literature dealing with modern unbelief in its various forms, higher criticism, and so-called scientific objections.

An able book has recently appeared, entitled "*The Bible under Trial*," by Professor Orr, dealing thoroughly and calmly with all the various forms of attack on the Word of God now current.

It may be heartily recommended to Bible students and to any who are thrown into contact with these sadly prevalent thoughts.

The book may be obtained through Mr James Carter, Publisher, 13 Paternoster Row, E.C. Its published price is 6s.

Any who come into contact with the teaching known as the New Theology will find all its fundamental errors fully exposed and the truth set forth with wonderful power and freshness in a paper entitled "*Christological Pantheism*," by the late J. N. Darby. The volume containing this valuable paper may also be obtained from Mr James Carter.

## Answers to Questions.

1. **How many things in the tabernacle were made of "cunning work"?**

"Cunning work," which means literally "work of a thinker" or "work of a designer," is used of—

(a) **The cherubim** embroidered on the ten inner curtains of the tabernacle (Exod. xxvi. 1, xxxvi. 8).

(b) **The veil** of the tabernacle (Exod. xxvi. 31, xxxvi. 35).

(c) **The ephod** (Exod. xxviii. 6, xxxix. 3), here applied to the way in which the gold is worked into the ephod.

(d) **The breastplate** (Exod. xxviii. 15, xxxix. 8).

(e) **The girdle** of the ephod (Exod. xxxix. 8) was of the same work as the ephod, as its name in the original

implies. It was quite different from the plain linen girdles of Aaron's sons (Exod. xxviii. 40), or the girdle of embroidery mentioned in Exodus xxviii. 4, 39.

In Ephesians iii. 10, 11, we find in its full manifestation what is shadowed out in these particular types—the all-manifold wisdom of God. Uzziah might make his engines of destruction, man may find out many inventions though powerless to find a device against death, but God patiently works out through Christ His plan of righteousness that He may be glorified in blessing poor sinners.

Each of these five things brings out a different aspect of this purpose of God, but the student must trace it out for himself.

### 2. Where else are badgers' skins mentioned?

The only other occurrence is in Ezekiel xvi. 10, where we find that what is outermost of the coverings of the tabernacle and its vessels is spoken of as forming the shoes of Jerusalem.

The badgers' skins mentioned in Numbers iv. may be the same as those used to cover the tabernacle. It is well known that the word "tachash," translated "badger," does not refer to the animal which we know by that name, and very probably means "porpoise." Porpoise hides would serve to keep out the wet. There was nothing beautiful in this outer covering, though it hid from the world's eyes many beauties and glories. This is not the time for the display of the glory, but to be shod with the preparation of the gospel of peace. Having learnt to know God in Christ by the gospel we are prepared for anything we may meet in the world.

### 3. How many times in these instructions is the pattern on the Mount referred to?

(a) Exodus xxv. 9.—The pattern of the tabernacle and its vessels.

(b) Exodus xxv. 40.—The pattern of the candlestick and its vessels.

(c) Exodus xxvi. 30.—The fashion of the tabernacle.

(d) Exodus xxvii. 8.—The brazen altar “as it hath been shown thee.”

(e) Numbers viii. 4.—The form of the candlestick.

We also find in 1 Chronicles xxviii. that David had the pattern by the Spirit of all that was in Solomon's temple and of the temple itself.

God thus insists on the blessed fact that we have in these things the expression of His thoughts, to which we do well that we take heed.

#### 4. What passages in the New Testament speak of the veil of the tabernacle?

We find the veil of the tabernacle mentioned in Hebrews ix. 3, where its meaning is explained. It hung there to show that the way into the holiest was not yet made manifest.

In Hebrews x. 20 we are told what the veil typifies: “Through the veil, **that is to say His flesh.**” In the Person of Christ come in flesh the full glory dwelt, veiled by the form which He had taken on Him in grace. This was the occasion of blindness to those who believed not (see John ix. 39), but of sight to those who received Him. At the cross this veil was rent, as we find told out in the rending of the veil of the temple in Matthew xxvii. 51, Mark xv. 38, Luke xxiii. 45, and the way into the Holiest was opened for man by the blood of Jesus. The present character of our hope flows from this blessed fact. It depends on One who has passed through the heavens, Jesus the Son of God. We have not, like the Jews, to wait until our High Priest comes out from the Holiest to know if the sacrifice of atonement has been accepted; we know already that He has entered in and taken His place on the right hand of the throne of the Majesty in the heavens, and that by His blood, which has power to purge our consciences perfectly, we enter in with boldness into the Holiest now by faith, and soon shall actually enter the



presence of the glory where He is. Our hope enters into what is **within the veil**.

### **The Curtains, Boards, and Veil.**

After the account has been given of the things which belong to the Holiest and the Holy Place respectively, the golden altar being omitted because it is concerned with the approach to the Holiest rather than the display of God's character, government, and testimony in the tabernacle, we next come to the making of the tabernacle which was to contain these things. We have

1. **The Tabernacle**, made of ten curtains of fine linen, blue, purple, and scarlet, with cherubim embroidered on them. The ten curtains were all of one measure, and were joined in two sets of five, the two sets being coupled together by fifty clasps of gold fitting into fifty loops of blue on each edge of the two sets. The point upon which special stress is laid is "**that the tabernacle may be one.**"

So we find the dwelling-place of God composed of believers responsible to display the character of Christ. Jew and Gentile brought together by the cross, united with a heavenly and righteous bond by the Holy Ghost, form the present habitation of God. This is the inner aspect, only visible from the inside, and presenting the same appearance as the veil.

2. **The tent**, made of eleven curtains of goats' hair, covering the tabernacle. These curtains were longer than the curtains forming the taber-

nacle, but, like them, were all of one measure. They, too, were coupled in two sets, but unevenly, one set of five and one set of six, and were joined by fifty clasps of copper. We are not told what the loops were made of. The tent also was to be **one**. Unity was to mark both tent and tabernacle. This covering speaks perhaps of the necessary aspect of discipline which must be, since the habitation of God remains where sin and failure are to be found. This discipline, in the hands of man, has not the perfect character of divine administration, whose number is twelve in Scripture—twelve loaves, twelve tribes, &c. We cannot, however, speak fully of this.

3. **The covering** for the tent, made of rams' skins dyed red. This covering is **for the tent**; the severity of the goats' hair is covered by that which speaks of consecration and devotedness to death, only found in perfection in the blessed Lord. But if the necessary discipline of God's house loses this character, it becomes a terrible thing.

4. **The covering** of "badger" skins over all, showing the absolute separation from the world and its principles which marks the assembly in its character of God's dwelling-place. All these four things depend on Christ and flow from the display of His character in the saints as a company.

5. **The boards**, made of the same material

as the ark, acacia wood, and overlaid with gold. There were forty-eight in all, each resting on two silver sockets or bases.

This seems to represent more the individual relations of believers on the ground of redemption. Each board individually rests on what speaks of the double witness of redemption; each board is joined to its companion by the bars of gold running through golden rings. Without them there would be nothing for the curtains to rest on. But it is the inner curtains that are called "the tabernacle."

6. **The bars**, five on each side, made of gold. The middle bar **in the midst** of the boards, reaching from one end to the other. The union of believers is by the Holy Ghost, not by voluntary association, and Christ is the only centre.

When this point is reached, it becomes possible to set up the tabernacle. This is a striking fact as to God's principles.

7. **The veil** is then to be made and attached by golden hooks to four pillars of acacia wood overlaid with gold, resting on silver sockets. These four sockets complete the one hundred sockets of Exodus xxxviii. 27.

We have spoken already of the veil in brief.

**Questions and Subject for August.** The subject (D.V.) will be **The Garments of the Priest**. Answers may be sent in to the following questions :—

1. How many symbolic representations of the twelve

tribes do we get in Scripture, after the manner of those given in Exodus xxviii.?

2. What other mentions of the sardius and the jasper do we find in Scripture?

3. How many times is the Urim and Thummin mentioned in Scripture?

4. Those who care to attempt it might send in a drawing of the plan of the breastplate, showing the way in which they understand the instructions in Exodus xxviii. 15-28. These will be returned to those who send name and address.

B. S. ED.



## The One Who Loved Us So.

NOT according to our failure  
Hath Jehovah dealt with us,  
But in rich, unchanging favour,  
- Out of love He acted thus.

Yes, according to His mercy,  
Not for works that we have done,  
God in Christ hath reconciled us  
Through the blood of His dear Son.

Human love is strangely passing,  
Ofttimes selfish to the core,  
But God's love is great and lasting,  
We shall know it evermore.

Here on earth it passeth knowledge,  
In our weakness and our woe,  
Day by day it makes the journey  
Brighter, as we homeward go.

Till within the heavenly mansions,  
Where each heart will overflow,  
We shall kneel in adoration,  
Round the One who loved us so.

C. A. W.

## Notes and Comments.

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Speaking of Christ's person, it is *The Glory* said in Matthew xi., "No man *of Christ.* knoweth the Son but the Father."

And it is remarkable how this is stated, in order to guard against the workings of our minds. Wherever there is a question of His Son, God is ever jealous about it. When speaking about the Father it is added, "And he to whomsoever the Son will reveal Him"; but it is not said that the Father reveals the Son to any one. "No man knoweth the Son but the Father," and there we stop.

May we not say that thus God guards against the familiarity with which man would venture to analyse the person of Christ? There is nothing so offensive to God as this irreverence. The humanity and humiliation of the Lord Jesus Christ are brought out plainly in Scripture. But there is no person in the Trinity whose divine glory is more strongly maintained than the Son's—perhaps none so much.

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It is remarkable that while *Over all, God* the same sort of expression is *blessed* used about God as such in *for evermore.* Romans i. 25, and about the God and Father of our Lord Jesus Christ in 2 Corinthians xi. 31, as about

XCIII.

Christ in Romans ix. 5, yet there is a further expression about the Lord Jesus that is not used about the Father. God the Father is said to be blessed for evermore, and Christ "over all, God blessed for evermore." The Holy Spirit knew that man was prepared to outrage the person, and envy the glory of the Son, and foresaw that, even where they professed to know Him, He would be crucified afresh, and put to open shame.

Therefore it is that there is no one thing the Holy Ghost more insists upon than the glory of the Lord Jesus, as indeed He is the constant object of the enemy's attacks. It is the true key to almost every question of doctrinal difficulty one meets with among the children of God. Whenever our souls are firmly fixed on God's thought of glorifying Him, all the power of Satan will be used to hinder in vain. When Christ's person and will are fully seen, difficulty, whatever it may be, is at an end. And so with our practical dilemmas also: the moment we catch the connection with Christ, the difficulty is clean gone. Satan would hinder our having anything to do with Christ about it. He shuts out the glory and the word of Christ from our eyes; and when that is the case, we are ready to fall into any snare; for the same blinding power that destroys a worldly man darkens and hinders the Christian.

## Correspondence.

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“When there are about five different sets of assemblies, each saying, We are the only ones who have departed from iniquity, what is one to do?”

OUR correspondent's difficulty is a very real one to large numbers at the present time, and deserves our fullest sympathy. It is no doubt a delicate one to handle in view of the deep convictions and divergent views of the many whose feelings we are bound to respect. But leaving aside one's own individual judgment on these matters, it can never be anything but profitable to examine the Scriptures from whence expressions are drawn which create the exercise of heart and conscience expressed by our correspondent.

For this we must turn to 2 Timothy ii. Briefly the subject treated of is **individual responsibility**, and not **assembly discipline**. For directions as to assembly discipline we must turn to other scriptures, such as Matthew xviii. 18 and 1 Corinthians v. In 2 Timothy ii. the professing Church **as a whole** is seen in its **ruin**. It is not a question of different **groups of assemblies**, some calling on the Lord out of a pure heart and others not, some departed from iniquity and others not.

The assumption contained in our correspondent's query, that groups of assemblies amidst

the general confusion can label themselves as "departed from iniquity," or "calling on the Lord out of a pure heart," may lead to enormous ecclesiastical pretensions, which would ill become a day of ruin such as this.

However important assembly truth may be, and surely is, it is not "rightly dividing the word of truth" to import that into a passage which essentially describes the responsibility of the individual, who amidst the evil of the professing Church desires to be "a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

What then, it may be asked, is the practical instruction to be derived from the passage before us? Unquestionably it is peculiarly applicable to the dangers and difficulties of the present day. Evil abounds in the professing Church, and evil men and seducers are waxing worse and worse. Such devotedness and whole-hearted consecration to the Lord and the service of His people as was seen in the beloved apostle are rarely found: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (ver. 10). These words reveal how nearly he followed in the footsteps of his Lord and Master. Divine love made our adorable Saviour suffer in atonement for our sins that we might be saved; in this He was alone. But that love was in active energy in the heart of Paul,



causing him to brave every fiery persecution in the laborious work of preaching the gospel to this poor world. In this he was upheld and encouraged by the thought that he was helping forward the accomplishment of the purposes of God in connection with His elect. He loved the Lord, and he loved His people, and, cost what it might, he would spend and be spent for their sakes. This might lead him to die and suffer with and for Christ, nevertheless he would live and reign with Him.

But there were others in the professing Church engaged in far different work ; they were pulling down instead of building up souls ; they were upsetting and subverting their hearers instead of establishing and comforting them. Timothy is warned against these last, while he is exhorted to remember the devotedness and love with which the apostle laboured for the well-being of the saints.

There is a great tendency in these days to strive about words to no profit. Teachers arise weary of the good, sound, and wholesome words which have nourished, established, and comforted souls for generations. New-fangled ideas and speculative theories are introduced, strife ensues, and the hearers are subverted.

There might be a great pretension to profundity of thought, and high-flown spirituality, as in the case of Hymenæus and Philetus. It is quite possible that these teachers, allowing the

mind to act where faith and conscience should have been in exercise, were carried away by Paul's teaching as to death and resurrection with Christ. Men of unbalanced minds they must have been, seeking human reputation rather than to be approved of God; one-sided and unable rightly to divide the Word of Truth (that is, to *cut in a straight line* the Word of truth). No canker spreads more rapidly in the professing Church than that which has a show of deep spirituality, but what is the effect? It overthrows the faith of some, yea, of many it may be said, as these profane and vain babblings increase unto more ungodliness.

All this strife of tongues is overwhelming to young, inexperienced, and unestablished souls. How often it has been said to us of late, "All that I thought was solid ground seems slipping from under my feet." To all such we would say, Take courage! no matter what happens, **the sure foundation of God stands.** Turn away from these profitless strivings of tongues, shun these profane babblings, avoid these foolish and unlearned questions that only gender strifes. *The sure foundation of God stands.*

These are intensely individual days. Amidst the mass of profession, "the Lord knoweth them that are His." This is a deep comfort in these perilous times, at the same time it is an evident proof of the ruin of the professing Church. How unlike the early days when "the

Lord added to the Church daily such as should be saved" (or, the saved ones). Nevertheless, it is a comfort to remember that the Lord **does** know who are His, and when all things give way, He will not suffer one of these to perish.

But there is another side to this seal, "Let every one that nameth the name of the Lord depart from iniquity." This is a searching but a simple word, and when acted on in faith and obedience will both glorify Christ and help His own in this day of difficulty. The name of the Lord cannot, and must not be linked up with iniquity. As we have said, it is intensely individual—"let **every one**," &c. It is not assemblies cutting off assemblies, which may be composed of godly souls as desirous of the Lord's glory as any, yet unable for conscience' sake to go to the lengths required of them. It is not assembly discipline, it is individual action under a sense of individual responsibility.

Take a case, and no uncommon one, alas! A Christian man finds himself in an assembly where evil doctrine has made its appearance. It is of a fundamental nature, assailing, it may be, the person of the Lord, His atoning sacrifice, the inspiration of Scripture, the immortality of the soul. What is to be done? Clearly the bounden duty of that assembly is to purge out the evil. But if for some cause or other they will not so act, then the individual is called upon to depart from iniquity.

Or it may be moral evil. The course is the same. Undoubtedly every effort should be made to exercise the conscience of the whole assembly. Hurried action is to be deprecated. But where every godly means has been employed in vain, then the individual must depart from iniquity, he must withdraw. He may leave many dear and godly saints behind. This is, and should be, a grief of heart, but nobody would be helped by remaining in close fellowship with evil, nay more, the name of the Lord must not be identified therewith.

Again, how individual is the exhortation of verse 21—"If a man therefore purge himself," &c. The professing Church is here likened to a great house wherein are vessels of all sorts, some to honour and some to dishonour. The individual who desires to be a vessel unto honour, sanctified and meet for the Master's use, is not exhorted to leave the great house, to which Christendom is likened, for this he cannot do, but to "purge himself" from each and every vessel to dishonour.

But if in the professing Church there are those described as vessels to dishonour, there are likewise those that call on the Lord out of a pure heart. Wherever such are found we are exhorted to follow with them "righteousness, faith, love, and peace." It may be that the scattering and confusion have become so great that no outward and visible local assembly may be found, yet

that need not hinder individuals who sincerely seek the glory of the Lord associating themselves for prayer, or it may be for other Christian exercises, in the spirit of those who in another day of ruin "spake often one to another," and of whose intercourse it is said that "the Lord hearkened and heard" (Mal. iii. 16).

Where evil is manifested our responsibility is to depart therefrom; where good is found our privilege is to follow on together.

Though not a word is said in this passage as to the formation of assemblies, nor as to the eating of the Lord's Supper, yet we are persuaded that if these principles were adhered to in the power and grace of the Holy Spirit, the path of the Lord's distracted people would be greatly simplified in these difficult and evil days.

A. H. B.

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## " Rejoice in the Lord. "

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" Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

" And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).

**I**N song lift up the voice  
 As press we on our way,  
 And let us in the Lord rejoice—  
 Our Saviour, and our stay :

That One, the pledge of love  
Which God Himself has given—  
Eternal, and all price above,  
The richest gift of Heav'n.

When foes our steps withstand,  
Rejoicings need not cease,  
For we are safe, as in His hand  
Who keeps our souls in peace.

Our Saviour guards our way,  
And cheers us with His voice ;  
Then let us trust Him, day by day,  
And in His care rejoice !

Soon shall we reach our Home,  
And Time's rough path be o'er,  
When we shall rest where foes ne'er come,  
But peace reigns evermore.

There with our loving Lord,  
In "yet a little while,"  
We shall in bliss, in sweet accord,  
Rejoice beneath His smile.

U. U.

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## Saved by Water.

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**T**HERE are two great delusions of the present day against which we wish to put all our readers on their guard. The first is, that salvation may be obtained on the other

side of death ; and the second is, that people can be saved by an outward ordinance such as baptism.

At first sight the well-known passage of 1 Peter iii. 18-22 seems to give some ground for both these thoughts, so that it becomes necessary that we should have a clear and God-given understanding of these verses.

It is important to observe at the outset of our inquiry that it is nowhere said that Christ went to the prison and preached there. This passage gives not a shred of support to the Romish doctrine of purgatory, nor to the modern idea of universal salvation after death for those who have died in their sins and their unbelief.

Verse 18 states the ground of salvation for any who will bow to the truth of the gospel. **Christ has suffered for sins.** He who knew no sin, He in whom was no sin, and He who did no sin, has taken the sinner's place, borne the sinner's judgment at the hand of a holy God, and suffered for the sinner's sins. This He has done once for all. So perfect was His sacrifice, so infinite in the sight of God the value of His most precious blood, so all-sufficient His atoning sufferings, that the work needs no repetition—" **Christ also hath once suffered for sins.**"

Moreover, He, the just One, has suffered for those who did not deserve such love ; He suffered for the unjust.

“Jesus was crucified,  
A thief on either side,  
For the unjust He died,  
O wondrous love !”

He upon whom death had no claim was put to death as to His life in the flesh, but, glorious fact! He is alive again; He has been quickened by the power of the divine Spirit. He has come out from death, He is risen, He is alive again.

But, though risen, He was not corporeally present with these few believers from amongst the Jewish nation. These believers were continually being taunted by their former co-religionists; they said they believed in Christ, but where was He? He was nowhere to be seen. That might be, the believer could reply, but though not corporeally present, by faith we see Him; He has been quickened by the Spirit, and by that same Spirit He went (though not corporeally present to the people of Noah's day) and preached to those now in prison.

Unquestionably the change of subject is here abrupt, and the language somewhat obscure; all the more reason why there should be a careful weighing of the inspired words, and not a hasty conclusion drawn therefrom, at variance with the whole tenor and teaching of Scripture elsewhere.

“Quickened by the Spirit,” then, Christ had



been, "by which (or, in virtue of which) also He went and preached," &c. Mark, it does not here say that "Christ went and preached" — this might indeed have created a difficulty, though not more so than a similar statement in Ephesians ii. 17. Who that reads this latter passage understands it in any other sense than that since the cross and ascension Christ preaches to both Gentiles and Jews, not in personal presence but, by the Spirit? The Spirit it is who brings home in power to the soul the testimony of Christ's death, resurrection, and ascension, and believing this peace takes the place of enmity.

The passage in Peter is guarded still more carefully, even as God has foreseen the evil use that Satan might make of the words. In virtue of that same Spirit that quickened Christ from the dead, did He go and preach to the spirits which are now in prison. And why are they in prison? They are in prison because of their disobedience to the preaching of Noah. Noah was a preacher of righteousness (2 Pet. ii. 5), and for 120 years he patiently and perseveringly sounded forth the testimony of God, but his words fell on deaf ears and stubborn hearts; they were disobedient. The Spirit, the Spirit of Christ (1 Pet. i. 11) in Noah, strove, but they resisted; the long-suffering of God waited, but they slighted every appeal.

Three things must be observed—(1) in the

**past** as living men on earth they were disobedient; (2) in the **present** their spirits are in prison, there awaiting; (3) in the **future** the judgment of the great day (compare 2 Pet. ii. 1-9 and Jude 6). A testimony of an exceptional character they had been privileged to hear, but this being despised a judgment of an exceptional character overtook them in **this world**, *i.e.*, the flood. But though a judgment overtook them then, they are awaiting **the** great judgment day to come; "for it is appointed unto men once to die, but **after this** the judgment" (Heb. ix. 26). The judgment that swept their bodies away in the flood was, we might say, a judgment **before** death, but the judgment **after** death is that for which these spirits in prison are reserved, along with all who die in their sins—terrible thought! to stand before the great white throne (Rev. xx. 11)!

This passage in Peter, then, does not refer to **all** who have died in their sins, but only to a class that had been specially favoured by the long-continued and faithful preaching of Noah (Gen. vi. 3). It would be strange indeed if they who had been so specially favoured during life should be singled out for an additional testimony after death. When rightly understood, not a shred of evidence is here afforded for the doctrine, whether of ancients or moderns, that Christ descended to Hades, there to preach to the spirits in prison.

But further, there are those who imagine that baptism can save. It is ever Satan's effort to turn the heart away from Christ, and ordinances, however important in their proper place, are not Christ. Faith in Christ is the only means of life to the soul, as Scripture abundantly testifies (*vide* John's Gospel and Epistles). Baptism never gives life, nor indeed is it a figure of life, but of death (see Rom. vi. 3, 4). But let us turn to the passage before us in Peter.

The subject in hand had been the days of Noah, the flood, and the only means of escaping the judgment, namely, the ark. The unbelieving Jews in the early days of Christianity were constantly taunting the believers because they were so few in number, but this was no ground to reject the truth that Christians believed, for was it not so in the days of Noah? Did not the flood sweep away the mass of mankind, and was it not a few only that were saved? The judgment had been long foretold, and a way of escape had been provided. The waters of the flood were waters of death and judgment, the ark was an ark of salvation; those who, in obedience to the Spirit's testimony through Noah, entered the ark were saved; they were "saved (not **by**, but) **through** the water." The ark was a figure of that which saves the soul, it was a figure of Christ and of His death which alone can save from the righteous judgment of God.

In like manner (ver. 21) baptism, which was the introductory and initiatory ordinance of Christianity, is a figure of that which saves us. Baptism does not save us, but it is a figure of that which does. The waters of the flood were a figure of death. Baptism also is a figure of death; not so much the death of the believer as the death of Christ Himself. "Know ye not that so many of us as have been baptized unto Jesus Christ have been baptized unto His death?" (Rom. vi. 3).

But the death of Christ would avail nothing apart from His resurrection, consequently it is said, "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

Now notice the parenthesis in verse 21; it should read thus: "Not the putting away of the filth of the flesh, but the **demand** (not *answer*) of a good conscience toward God." When once the conscience has been awakened by the Spirit of God, nothing will really satisfy it but a perfect acceptance, and a perfect peace; it demands nothing less, for it has to do with God. A good conscience towards God implies a perfect standing according to divine righteousness, and this can only be found in Christ, dead, risen, and glorified. Now this truth is set forth by baptism, which signifies not merely the wash-

ing away of the filth of the flesh, but the introduction into all the full results of Christ's work.

We are not saved by water, as though the ordinance of baptism could save us. No, but just as the ark of old saved Noah and his household "through the water," and in this sense is a type of Christ who saves His people from judgment by dying for them; so baptism is a figure of that which meets the need of the awakened conscience.

All glory to His name! Christ is the only Saviour, and His death and resurrection the firm foundation for peace with God.

A. H. B.



## A Word to Young Christians—No. 8.

### SANCTIFICATION.



**M**ANY sincere believers are kept in a state of doubt and uncertainty because they make their salvation and peace with God more or less dependent on attaining a certain standard of holiness of life. They find they are constantly coming short of this standard, hence they are often uncertain and even despondent. Such are, in fact, looking within for **holiness**, and thus cast in upon themselves and their attainments; when what they really want is to know what it is to have a standing in divine

**righteousness**: in other words, they have not yet laid hold of the fact that every true Christian is made "the righteousness of God" in Christ. But this is the unalterable standing of the youngest believer; and it remains unchanged whether his progress in divine things be much or little.

There are two ways in which sanctification is spoken of in Scripture, to which we desire briefly to draw the reader's attention; (1) absolute and complete sanctification, and (2) what we may call progressive sanctification.

When any one receives Christ by faith he is "born again"; he receives a new and holy life and nature, and he is cleansed from his sins by the blood, and set apart to God. In this sense there is no **progress** in sanctification: the simplest Christian who only trusted the Saviour yesterday is as truly accepted in Christ and set apart to God as the saint who has been on the road heavenward for fifty years. The youngest believer is accounted by God as a "saint," a holy one; this is his relationship to God; and many of the epistles are addressed to saints—that is, to all Christians. Our attainments and advance on the path of true holiness are quite another matter. We find the apostle Paul, addressing the Christians in Acts xx. 32, and xxvi. 18, speaks of all "them who are sanctified": it was a present accomplished fact which admitted of no question.

So also in the Epistle to the Corinthians he addresses them as "sanctified in Christ Jesus"; and he says, "ye are sanctified." Remark, it is not a question here of what they **ought** to be; all this comes in quite rightly in its place: but let the young Christian first lay hold firmly of the fact that he **is** sanctified, or set apart to God. The writer of the Epistle to the Hebrews speaks of all true believers as "them which are sanctified," and tells them also that they "are sanctified" by the will of God and the blood of Christ. Thus the Scripture-testimony to the fact that all Christians are sanctified is most complete: it admits of no "may be's," uncertain "hopes," doubts, or misgivings; for it depends, not on our poor attainments, but on the will of God, and the unchanging value of the work of Christ.

Let us now turn to the second aspect of sanctification—that is what we may call **progressive** sanctification—and we need to insist upon the one just as much as on the other. We read in Hebrews xii., "Follow peace with all men, and holiness [sanctification]." Again, the apostle prays for the Thessalonians thus: "And the very God of peace sanctify you wholly." We ought to know more of these blessed truths and to be more set apart to God every day. But then the question arises, How can this be brought about? We cannot improve the old nature, which is "enmity against God"; but we

are responsible to hold it for dead, to reckon ourselves dead indeed unto sin and alive to God. Christ sanctifies and cleanses the Church "by the washing of water by the Word"; it is by the application of the truth, of the Word of God by the Spirit, that holiness is produced in the believer. The true spring and power for sanctification, for holiness of life, is not to be found in a monkish effort to subdue the flesh by corporeal punishments. No! but we are dead, and we have a new and holy life and nature. It is occupation with an object outside ourselves which produces true holiness in the believer.

Our blessed Lord prayed to the Father in John xvii., "Sanctify them through Thy truth, Thy word is truth"; and then He adds, "For their sakes I sanctify Myself, that they also might be sanctified through the truth." He was ever and always the sanctified One here on earth, but now He was about to set Himself apart absolutely and entirely, as the risen Man in the glory, the true and perfect model of sanctification, the heavenly Object for the faith of His people, the power and spring of sanctification in them.

We find the same principle unfolded in the teaching of 2 Corinthians iii. 18—"We all, with open face, beholding the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Thus the eye is turned entirely away from self and our attainments and fixed upon Christ where He is as the



risen and glorified Saviour. It is this which delivers us from self, it is occupation of heart with Christ where He now is, in the power of the Spirit, which produces holiness, and which brings about a moral transformation in the Christian as he passes onward to the moment when he shall behold Him face to face in glory, and be actually changed, even bodily, into His likeness.

We would, in conclusion, earnestly appeal to the young Christian who reads these lines. Is Christ thus the Object of your heart and affections, or are your mind and thoughts absorbed with worldly things? Are you making progress in holiness: not so much by effort on your part; but the Spirit so free, so unhindered within you, that it is His delight to occupy you with a heavenly Christ, and thus produce a moral transformation in your life from day to day? May God grant that it may be so!

F. G. B.

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## Fellowship.

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**T**HERE is but one fellowship in the Word of God for all Christians. It is the fellowship of Jesus Christ our Lord, into which God has called every one who has received the testimony of Christ, and who calls upon His name as Lord (1 Cor. i. 2, 6, 9).

This fellowship is maintained in the soul, and between those who are in the enjoyment of it by the Spirit, who unites us to Christ and to one another, and who also takes of the things of Christ and shows them unto us. Therefore we have the "communion of the Holy Ghost," or the "fellowship of the Spirit." This may be hindered or marred by grieving the Holy Spirit, but it can never be destroyed, because it is the Spirit's fellowship and not ours (John xvi. 13-15; 2 Cor. xiii. 14; Eph. iv. 30; Phil. ii. 1).

If the sense and enjoyment of it is lost in the soul, it is because the Spirit has been grieved, and He cannot continue to minister the things of Christ to the soul, to its joy and delight. Communion must be restored through the faithfulness of God, the tender and unceasing advocacy of Christ, and by the effectual working of His power in the soul by the Spirit. But if we "walk in the Spirit" there is no hindrance, and we are filled with joy and peace in believing, and rejoice with joy unspeakable and full of glory (Rom. xv. 13; 1 Pet. i. 8).

This fellowship is **with** God and also **with** one another. It can only be known with God as we know Christ, for apart from Christ there is no communion with God. God speaks to us in His Word concerning His Son, Jesus Christ. We receive this testimony, and thus Christ becomes the **subject** of intercourse, as it were, between the soul and God. Then, as we have

fellowship with Him, we also have it with one another, for we "walk in the light as He is in the light."

The Father lives in the full and unclouded enjoyment of His Son—of all that He is and has done. We live—it may be ever so feebly—in this same enjoyment by the Holy Spirit, and thus there is communion with the Father. But others may also be delighting in Christ, as they are feeding upon Him and living by Him. And with them we also have fellowship, for they walk in the light. They too are in fellowship with God.

There may be many hindrances to our having fellowship with one another, both in ourselves and in others. Fellowships that are **formed** can only be regarded as **human**, and must hinder our maintaining the one fellowship.

The fellowship of Christ and of the Spirit God has already made, and called every true believer into it.

We are really able to promote this fellowship and to cultivate it with others, only as we walk with God and in the Spirit **for ourselves**.

Then, if we do this, we shall find how natural, as well as delightful, it is to "**have** fellowship with one another," with all who love the Lord Jesus Christ in sincerity, as we are the more led to seek and to discover what is really of God in those who know Him in truth (1 John i.).

## Bible Study.

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**M**ANY of our readers will probably be away on their holidays during the time I am writing. The Father's care and love provides a time of rest and recreation for His children when it is needed. Such a time may not be one of much active service, but, where there is a desire, it may be a time of storing up supplies, of having to do with God in secret, of studying the Word quietly, and of laying up treasure in heaven. It is a time just now for young Christians to see that they are fully armed, girded, and equipped as men of God. We cannot tell what God has yet in store for Christ's glory and for us. Many say, "Who will show us any good?" But He is abundant in goodness and truth, and when He lifts up the light of His countenance upon us we shall certainly see good. Let us be prepared for God to work, nor suppose that He has come to the end of His resources. In any case the end is glory with Christ. Let us be prepared for that.

### Answers to Questions.

Several of the papers sent in this month have been very good and full. Those who have spent so much labour on them will surely find it profitable labour.

1. How many times are the horns of the altar mentioned in the Old Testament, and in what connections?

(a) Exodus xxvii. 2.—The brazen altar was to have four horns, one at each corner, and the horns were to be of one piece with the altar.

(b) Exodus xxix. 12.—At the consecration of the priests Moses is to take the blood of the bullock of the sin offering and to put it on the horns of the altar with his finger.

(c) Exodus xxxviii. 2.—Bezaleel carries out the instruction of xxvii. 2.

(d) Leviticus iv. 25.—In the case of the sin offering of a prince the blood of a male goat is put on the horns of the altar.

Leviticus iv. 30, 34.—In the case of the sin offering of one of the people the blood of a female goat or sheep is put on the horns of the altar.

(e) Leviticus viii. 15.—Moses carries out the instructions of Exodus xxix. 12, and cleanses the altar from sin, and hallows it, making atonement for it.

(f) Leviticus ix. 9.—Aaron puts the blood of his own sin offering on the horns of the altar. From the 15th verse it would appear that the same thing was done with the blood of the goat for the people. But the blood was not brought into the sanctuary in either case.

(g) Leviticus xvi. 18.—From comparison with Exodus xxx. 10 and Leviticus iv. 7, 18, it appears more probable that the altar mentioned in this passage is the altar of incense.

(h) 1 Kings i. 50, 51.—Adonijah takes refuge at the altar, laying hold of its horns, after it had been set aside as the altar of burnt offering for Israel.

(i) 1 Kings ii. 28.—Joab does the same, and is slain by the avenger.

There are several other interesting passages in which the horns of the altar are mentioned, but

I think these are all that refer to the brazen altar of the tabernacle.

**2. What is known about the east, north, and west sides of the altar?**

(a) Leviticus i. 11 gives directions for the killing of the burnt-offering on the north side of the altar.

(b) Leviticus i. 16 gives directions that the crop and feathers of the burnt-offering of fowls are to be cast on the east side of the altar, into the place of the ashes.

(c) Exodus xxx. 18 gives directions for the placing of the laver between the tent of meeting and the altar, *i.e.*, on the west side of the altar.

**3. When was a covering made for the altar, and what was it made of?**

In Numbers xvi. 36-40, after the rebellion of Korah, Dathan, and Abiram had been judged by God, Eleazar receives instruction to take up the censers of the 250 men who had been consumed (Num. xvi. 35), and to make them into broad plates for a covering for the altar, as a sign to the children of Israel. This covering was to be a memorial to the children of Israel that no stranger who was not of the seed of Aaron should come near to burn incense before Jehovah.

**4. How was the altar carried through the wilderness?**

Numbers iv. 13, 14 gives directions for this. The altar was cleansed from ashes, covered with a purple cloth, all its utensils were placed upon it, a covering of badger's skin put over all, and its staves put in.

**5. What led to the final setting aside of the brazen altar?**

Every one has mistaken the bearing of this question. Of course it refers to the particular altar belonging to the tabernacle. In 1 Chronicles xxi., xxii. 1, we have the account of the remarkable circumstances which, in the government of God, brought about the setting aside of

the old order of the wilderness, and the choice of Mount Moriah as the place for Jehovah's house, and the altar of burnt offering for Israel. In 2 Chronicles i. 3-6 we find that the tabernacle and brazen altar remained at Gibeon during the early days of Solomon's reign. It was the change from the priesthood to the kingdom, described in the 78th Psalm, that involved this change in everything else. Even in rejection David takes the showbread and gives it to the companions of his rejection. This is instructive as to God's thoughts.

A correspondent asks why the blood was put on the horns of the altar. This is answered by Leviticus viii. 15. We have already seen the cases in which the blood was put on the horns of the altar in the answer to the first question. There were several ways in which the blood was connected with the altar:—

(a) It was put on the horns of the altar (Lev. viii. 15).

(b) It was poured at the bottom of the altar (Lev. viii. 15).

(c) It was sprinkled on the altar round about (Lev. viii. 19).

(d) The blood of the burnt offering of fowls was to be pressed out at the side of the altar (Lev. i. 15).

As to the first of these, I believe that its bearing is brought out in Hebrews ix. 26-28. Power belongs to God. Where sin comes in, that power must be exercised according to the character of God, and results in death in this world, and judgment after. But where atone-

ment comes in, there is no longer the question of sin, and Christ appears the second time, to them that look for Him, "apart from sin," **unto salvation**. The exercise of power, now that the blood has been put on the horns of the altar, results in **the absolute deliverance of the believer from all the consequences of sin**, when Christ appears:

But there is much to learn from these four aspects of the connection of the blood with the altar. It is better simply to state what the Scripture says, and leave it to God to teach us as the need arises, than to give explanations which may prevent the right exercise of soul before God as to what He is teaching us, or will teach us, by any particular scripture. Unanswered questions are often far more profitable than answered ones.

For next month (D.V.) the subject of study will be :—

**The Consecration of the Priests.**—Those who wish to may answer the following questions :—

1. What differences are to be observed between the directions given in Exodus xxix., and the carrying out of the instructions in Leviticus viii.?

2. What was the meat offering belonging to the consecration of a priest?

3. What is the continual burnt offering? Where do we hear of its ceasing?

4. What is **the great difference** between the consecration according to the order of Aaron, and the consecration of Christ according to the order of Melchizedek?

5. How far is the history of the priesthood traced in the Old Testament and in prophecy?



## Notes and Comments.

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“There has never been,” writes *Awakening amongst the Jews.* Dr Bergmann, “a greater awakening among the Jews than at the present time. Within the last few days I have had many appeals for special portions of Scripture bearing on the Atonement, Christian friends writing to inform me of the willingness on the part of the Jews to receive the gospel message, and of their listening to the open-air preaching for a long time. This can only be considered as an answer to united prayer for Israel.”

“The Palestine Exhibition, lately held in the north of London, has indeed helped to create and increase this awakening among the Jews; and many Christians not only invited, but actually brought, numbers of Jews in whom they were interested to their national exhibit.”

Another worker amongst the Jews writes: “Jews often stand for half an hour at the gospel services, and show no sign of objection, so very different from their attitude a year or two ago. We have indeed cause to give thanks to God for this. It would be a good opportunity at the present time to widely and wisely circulate the special portions of God’s Word just before the Day of Atonement.”

Again Dr Bergmann writes with reference to  
XCIV.

the Yiddish Bible: "The Jews are dispersed in all parts of the globe, and Christian friends and special workers are ready and willing to scatter the good seed of the Word among them. If a million copies were ready, they could be disposed of in a short time. As the hunger for the Bread of Life is everywhere increasing, our blessed Master's command is to us, 'Give ye them to eat.'"

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"On 7th September 1807, after *Open Door* 184 days at sea, Robert Morrison *in China*. reached Canton. There the pioneer Protestant missionary began work, alone in a city of 1,500,000 people, and back of that was a nation of 350,000,000, all proud beyond belief, hating foreigners and all things foreign, detesting all change, supremely satisfied with their ancient faith, and bitterly hostile to any preaching of the gospel.

"Now, at the dawn of the second century of Protestant missions, how changed is the outlook! In 1807 China was shut, barred, and bolted against all Christian effort. Now it is open from end to end. Then there was not a single convert. Now there is a Christian community in China of more than 750,000. In many places, particularly in the southern provinces, there are vigorous native churches, not only self-supporting, but also taking an active part in evangelising their fellow-countrymen."

Let us pray for China with its millions still in darkness, and let us earnestly hold up the hands of those devoted men and women who have consecrated their lives to the evangelising of that vast empire. A personal friend, who with his wife has laboured for over twenty years in the Chinese mission field, is now in England, and tells us that they, with one other sister in the Lord, are the only Christians in a district of 3,000,000 souls. We shall be glad to put any reader interested in China into communication with our brother.



## Tychicus.

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**A**MONG the early Christians there was the most earnest care in their hearts for one another, which proved how much they loved one another. And none among the apostles were more diligent in this than Paul, to whom the care of the Churches was committed (2 Cor. xi. 28).

The shepherding of the sheep and lambs, led out from the Jewish fold, might be assigned to the elder apostle, Peter, but it was to Paul that Christ looked to watch over and protect the Church against the earliest and most subtle inroads of evil and destruction (John x. 3, xxi. 15; 1 Pet. v. 1-4; Acts xx. 28-32; Col. ii. 1, &c.),

and to this trust, Paul, by the grace of God, was faithful unto the end.

But there were helpers needed in the exercise of this care over the Church of God, and none, perhaps, were more beloved and esteemed as such than Tychicus, one of the converts of Asia (Acts xx. 4). Of the general turning away of those in Asia from Paul, Tychicus appears to have been an exception, for in his last writing the apostle makes such mention of him as would lead us to believe that Tychicus had continued faithful unto Paul, even as Paul had been faithful unto the Churches (2 Tim. iv. 12). And, if this be so, the exception must be one truly of grace, and gives this beloved brother an honoured and prominent place, according to the testimony of the apostle concerning him. This testimony, though brief in its expression, carries with it the sweetest fragrance of what grace can accomplish in one who is devoted to Christ's glory in the scene of His rejection and dishonour.

Tychicus appears to have been Paul's messenger, and the postman of his letters both to the Ephesians and the Colossians. And the Holy Ghost bears in these epistles a lovely testimony concerning him, in commending him to the confidence and love of the saints.

"A beloved brother and faithful minister in the Lord," was reported of him to the Ephesians (Eph. vi. 21, 22).

"A beloved brother, and a faithful minister

and fellow-servant in the Lord," was the similar declaration of praise to the Colossians (Col. iv. 7). Only here we observe that he is owned as a fellow-servant with the apostle, though willing to be subject to him as his messenger and apostle to the churches.

Dear reader, if there be any praise, if there be any virtue, let us think on these things concerning this beloved brother Tychicus (Phil. iv. 8). There are three things said of him which we may earnestly seek to imitate, and thus follow his faith, according to Scripture (Heb. xiii. 7). He was—

1. A beloved brother in the Lord.
2. A faithful minister in the Lord.
3. A fellow-servant in the Lord.

The very least that could be said of one, who, like Tychicus, had heard and believed the word of the Lord Jesus, as preached by Paul, would be that he was a brother in Christ. But the fuller expression here would lead us to expect something more than the mere being in Christ, or a brother in Christ, much as that may mean to us in the sense of blessing. Tychicus was "a beloved brother in the Lord." And would not such words recall us to the love of God and of Christ as lived in and walked in by him, causing him to be beloved, not only by Christ and Paul, but by all who knew him? And would not this obedience in love mark him as one who kept his Lord's commandment, and

hence the appropriateness of the expression, "in the Lord"?

This view of Christian character is indeed most lovely, commendable, and needful to follow for any successful end in our testimony as serving Christ, as we may say, in the most ordinary way. For there are none but can and ought to walk in this love towards the world, and more especially towards Christ's own in the world. "Love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love" (1 John iv. 7, 8).

But there is more. God has revealed His *truth* to us, which we are to hold and minister both in *faithfulness* and love. For God's truth, which is His Word, is the foundation of all Christian testimony, and the source of all Christian unity and love. Our Lord Himself, who was the Truth, entered upon a path of obedience in this world to His God and Father "for the truth of God," and was faithful unto Him who had appointed Him (John xiv. 6; Rom. xv. 8; Heb. iii. 2). He was, as we delight to confess—

"Faithful amidst unfaithfulness,  
Midst darkness only light."

And so, whether with Christ or with His servants, it is real love to God, love to the truth, and love to men that produces faithfulness to God, to the truth, and also to men.

And most happily could this be said of Tychicus, that he was "a *beloved* brother and *faithful* minister in the Lord." He was, we judge, a man able to teach others what had been committed unto him by Paul (2 Tim. ii. 2), but we know, at least, that he possessed that much-to-be-desired gift of prophecy, for he was able, much to the apostle's joy, to comfort the hearts of the Colossians, after he had determined their state (1 Cor. xiv. 1-3; Col. iv. 8). The epistle itself, which he bore to the Colossians, would furnish such teaching as was needful to settle and establish them.

But still the faithful ministry of Tychicus, as of a beloved brother, would be most helpful to them, and would doubtless be owned of God to effect what the apostle had so much desired, that their hearts might be comforted and knit together in love, unto all riches of the full assurance of understanding, to the acknowledgment of the mystery. (Col. ii. 2). And what a fellow-helper and fellow-servant in the Lord would Tychicus thus become to the apostle!

In going to the Ephesian saints with Paul's letter to them, we observe that Tychicus again appears as a comforter. But now it is not so much to learn of their state, as it had been with the Colossians, but it was that they might know the state and affairs of the apostle himself (Eph. vi. 22). We see then, in either case, how God is able to comfort, and what "comfort of

love" is ever to be found in that mutual love which is rooted in Christ. It may be safe to remark that the Ephesian saints at this time were in a better and more perfected state as regards love than were the Colossians. With these the comfort came by Tychicus knowing their state and ministering to it; with those it was more by their knowing how it went with the apostle, for the great love of Paul for the saints counted upon the love of these Ephesians, whose comfort would be in learning of the one they so much loved.

It would appear that Paul's deep longing and anxiety for the saints at Ephesus never abated or grew indifferent. As a proof of this, we have among his last words such a statement as this, "And Tychicus have I sent to Ephesus" (2 Tim. iv. 12).

Beloved, while we know that both Paul and Tychicus are now resting and waiting with Christ on high, let us, who are now labouring and waiting for Him below, use all diligence to walk in this same love of Christ that they walked in. May we have a renewed and deeper interest in the saints of God *everywhere*, and seek, as Tychicus sought, to love them and minister to them in that love, so that both they and we may be approved of Christ in that day, as having served Him on earth in that lovely and becoming spirit, as "beloved . . . and faithful . . . in the Lord."



Soon may we hear His *gracious* voice, ringing like sweetest music from the morning clouds, "Rise up, My *love*, My fair one, and come away" (Cant. ii. 10).

Then may it be ours, when with Him, to hear His *faithful* voice saying in the righteousness of *truth*, "Well done, thou good and *faithful* servant, . . . enter thou into the joy of thy Lord" (Matt. xxv. 21). G. B. E.



## Saved by Fire.

(1 COR. iii.)



**WE** come now to the object of service and ministry.

At the commencement of this chapter the sad state of the Corinthian saints is described. The apostle could not write to them as unto spiritual men. That is to say, they were falling short of what their real privileges and responsibilities were. They were spiritual, for every true Christian is. An unconverted man is *natural*, but a converted one is *spiritual*. We must not misunderstand the use of the word "spiritual" in this passage. We sometimes hear people speaking of some Christians being more spiritually minded than others, but this is not the sense in which the word is to be understood in this chapter. Every Christian is spiritual, for every Christian

has received the Spirit of God. The natural man is a man who has not the Spirit, the spiritual man is a man who has the Spirit.

But the Corinthians were walking in such a manner that the apostle cannot address them as spiritual. He uses another word to describe their state; they were *carnal*, and walking according to man. This carnality showed itself amongst the Corinthian saints by the envy and strife that raged amongst them, and the divisions that even then were commencing. Oh, if the Church of God had but heeded the earnest entreaties of the beloved apostle, who was inspired to beseech "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you"! What power of an ungrieved Spirit there would have been in walk, worship, and testimony!

But how quickly man became prominent, where Christ alone should have been exalted! The gifted servant was displayed where the Master only should have shone. "One saith, I am of Paul; and another, I am of Apollos." Are ye not carnal? is the withering rebuke of the Spirit of God through the apostle; and may it not be said with equal force and far greater ground in these the closing days of the Church's history?

There is such a thing as contending earnestly "for the faith which was once delivered unto the saints" (Jude 3). This is our bounden duty,

and all the more called for as the tide of apostasy rises higher and higher, but the exaltation of favourite teachers leads to strife and division amongst the saints ; it is of the flesh and not of the Spirit.

We should thank God for every gift that He has given for the spread of the gospel and the building up of the saints. "Whether Paul, or Apollos, or Cephas, . . . all are yours." In these evil days gifts may be found, in ignorance and untroubled conscience, amidst associations where it would be sin for those to be found who have greater light ; "to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. iv. 17). But we cannot ignore the fact that the ascended Christ, according to His own promise, has given gifts, and will continue to do so unto the end, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 12); and it would be folly to deny that large numbers of these are at work, and richly blessed of God both in the conversion of sinners, and the comfort and edification of saints who are nevertheless walking in paths that most of our readers judge to be contrary to the Word.

"Let no man glory in men" then ; let us not despise the gift, or we should despise the Giver ; on the other hand, let us not unduly exalt the gift at the expense of the Giver.

The servant, however gifted, is but the instru-

ment used of God to lead another to believe. The instrument is nothing in itself. A Paul may plant, and an Apollos may water, but God alone gives the increase. This is humbling to the pride of our hearts, but it exalts the Lord and glorifies God. He that plants is nothing, he that waters is nothing, and yet, for the servant's encouragement it is said, "Every man shall receive his own reward according to his own labour."

### **The Foundation Laid.**

The grace of God enabled Paul as a wise master builder to lay the foundation; it was already laid, and none other could be found; Jesus Christ is that foundation. Simple truth this may seem, and yet never more important for the soul to be established therein than in these last days. Multitudes are building upon Peter, as though he were the rock alluded to in Matthew xvi. But other foundation there cannot be than Jesus Christ. Peter was a stone, Christ was the rock.

Others there are doctrinally free from the errors of Rome and the Ritualistic system, who, nevertheless, are far too prone to rely upon other foundations, and when amidst the storms of Church trouble and the strife of tongues, their foundation begins to tremble, they imagine that all is over. But Jesus Christ remains, the sure

foundation of God stands. Thank God, then, the foundation is laid, and never can be shaken.

### **Builders at Work.**

But here comes in the responsibility of each individual servant, "let every man take heed how he buildeth thereupon." The Church is here looked at as a building, and not as the body of Christ, "ye are God's building." In the body of Christ there are none but true believers united to a glorified Christ by the Holy Ghost.

But the Church is also spoken of as the House of God; moreover, the house is presented in two ways—first, as that which Christ builds; secondly, as that which man builds.

All that Christ builds must necessarily be perfect; the gates of hades cannot prevail against it (Matt. xvi.). It is composed of living stones, and is built up by divine power, a spiritual house (1 Pet. ii. 5); it grows into a holy temple in the Lord (Eph. ii. 21). In these three passages there is no builder but Christ, the living stones come, and the building grows—it is not yet complete.

But in 1 Corinthians iii. God makes use of man as a builder, and here comes in the responsibility of the servant, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble."

The history of Christendom during the ages past illustrates this very point. How frequently doctrines have been introduced by man which are like building with wood, hay, and stubble! Baptismal regeneration, for instance, has introduced masses of lifeless professors into the House of God.

### **The Work Tested.**

Three kinds of builders are here contemplated.

I. "If any man's work abide," &c. Ah! the testing day is coming. In that day the fire of God's judgment shall reveal of what sort the servant's work has been. He who, in dependence upon the help of God's Spirit, has proclaimed the Word of God publicly or from house to house, will then be seen to have built into God's building solid and precious material; his work shall abide, it shall abide through all eternity, when earth and heaven shall dissolve away, and he shall receive a reward.

Work on, then, ye beloved labourers in all parts of the world, missionaries amidst scenes of heathen violence, toilers amidst the slums of our cities, teachers in the Sunday schools, distributors of gospel tracts, and helpers in every variety of work for the Lord—preach the Word, seek the positive conversion of sinners, and the establishing of the children of God in their most holy faith!

2. "If any man's work shall be burned," &c. Ah! here is sad and sorrowful matter for reflection. Christendom abounds in this kind of work. Think of the methods of worldly entertainment resorted to in order to reach the masses — worldly bazaars, smoking concerts, palmistry, washing competitions, and a host of other things degrading to the dignity of the servant of the Lord, and hateful in the sight of Him who with eyes of fire walks amidst the candlesticks. Alas! that any real believer in the Lord Jesus Christ should lend the sanction of his presence to any such debasing efforts to swell the numbers of the world-Church. It is all wood, hay, and stubble, and when the testing fire of God's judgment sweeps through the building all such work will be burned up. Here the case supposed is a converted man building worthless material, for it says, "he himself shall be saved, yet so as by fire (or through the fire)." The fire which burns up all his work does not touch him, but oh! what loss he sustains. It is terrible to contemplate the rude awakening that awaits many a child of God in that day—**saved through the fire.**

3. "If any man defile (destroy) the temple of God," &c. Here the case supposed is that of a wilful enemy of God and His truth, introducing damnable heresies and doctrines of demons, undermining the faith, and bringing upon his miserable dupes swift destruction and eternal

perdition. Many such are at work to-day in the professing Church ; many a pulpit is occupied by men of this stamp, men who have never experienced the converting power of God's grace, and who under the name of Christian ministers are in reality ministers of Satan—  
 “Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ” (2 Cor. xi. 13-15).

We are indeed living amidst the perilous times foretold in the Scriptures of truth.

“Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor. xvi. 13).

A. H. B.

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## The Living and Abiding Word of God.

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“When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee” (Prov. vi. 22).

“Thou hast magnified Thy word above all Thy name” (Ps. cxxxviii. 2).

“I commend you to God, and to the word of His grace” (Acts xx. 32).

“The word that I have spoken, the same shall judge him in the last day” (John xii. 48).

DEAR M. L——,—I have long hesitated before writing as to the distinctions which some have made and others are still making between the Scriptures and God's living Word.



But I feel sure you will bear with me, who am in so many ways able to take a pattern from you, if I tell you how sorry I am if you should lend your name to support any theory, that may have the effect of belittling God's written Word.

We want **God's** thoughts about it. He says it is "for ever settled in heaven" (Ps. cxix. 89). It has all the dignity of a divine permanence. Jesus Himself has vouched for it that "My words shall in no wise pass away," though heaven and earth shall do so (Matt. xxiv. 35). If you reply that this refers to Jesus' words and not to the Scriptures, we come to a great truth that should command our earnest attention, and that is that *Moses' writings* were equally God's word with what Jesus Himself spake.

"If ye believe not his writings how shall ye believe My words?"

If the divine power (may I say the living power?) of Moses' writings was unknown in the heart, the words of the Son of God—words which are "spirit and life"—would be equally ineffectual. To Jesus the written Word was **God speaking**, as He said to the sceptical Sadducees, "Have ye not read that which was **spoken** unto you by God?" (Matt. xx. 31). Do not object that it was spoken to Moses; it was God's written Word, and so spoken **to them**. It is "God-breathed"—given by inspiration of God: not merely given by God, or written by God, but God-breathed. As man got an im-

mortal part when God breathed into his nostrils the breath of life, so is God's written Word—the "holy Scriptures"—instinct with the life and power of Him who wrote it. We have to order our lives here and live "by every word that proceedeth **out of the mouth** of God" (Matt. iv. 4)—so said, I doubt not, as to the **written Word**, to give us the sense of **His gracious nearness** when we read His Word. He has opened our **ears** to hear His **voice**, and opened our **eyes** to **behold** wondrous things in **His law**. God attaches such value to it that He suffered a shameful indignity to be offered to the holy body of His beloved Son, "that the scripture should be fulfilled. . . . They shall look on Him whom they pierced" (John xix. 37).

You cannot dissect His Word so as to say what is living or what is merely written, or say that it requires a power other than its own to make it effectual, though the Spirit of God is never separated from it. This life and power are stamped upon it from one end to the other,—God's precious, written, living Word. Dear J. N. D. wrote in the introduction to the Synopsis—I quote from memory:—

"The Scriptures have a living source, and **living power has pervaded their composition.**"

You told me, and I have heard it since elsewhere, that the Word of God, which is living and powerful (Heb. iv.), is not the Scriptures. Now, whatever is referred to, it has a life and power

which is not ours but God's Himself. But to the **written Word** the Spirit of God attributes qualities, mark you, which God claims as exclusively His own qualities; so we read (Gal. iii.), "The Scripture" (let me put a capital S, though you said disapprovingly that I worshipped the Bible)—the written Word—"foreseeing that God would justify the heathen." It was a prescience, a foreknowledge, which God claims as a proof of His supreme deity. "Who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? **And the things that are coming, and shall come**, let them shew unto them. Fear ye not, neither be afraid: **have not I told thee from that time, and have declared it?** Ye are even My witnesses. Is there a God beside Me? Yea, there is no God. I know not any" (Isa. xlv. 7, 8).

Now, I am told that this living Word which "discerns the thoughts and intents of the heart" is not the Scriptures, not the written Word; there is, you tell me, to be a holocaust of Bibles—the written Word is to be burnt up—that the living Word (whatever it is) may remain. Now there is no confusion here with the Person of Him who was **from all eternity** the Word of God (John i. 1). The written Word, you say, is to pass away in fire—even though "the books" of a far different character must survive to "a great white throne"!

Thank God, the simple faith that trusts the words of Jesus, and His assurances that the unworthy names of those who love Him are "written in heaven," can rest in peace and divinely assured that His Word has the eternal stability of the One who said, "My words shall never pass away" (Matt. xxiv. 35).

Do not seek to import power from without, as though God were ever separated from His Word. His voice of power can cause the dead to live, and they are born again "by the word of God, which liveth and abideth for ever." Such is its power—it is God's own. "The worlds were framed by (not the *power* as we should have written but) the *Word* of God" (Heb. xi. 3). May we each know this living power more, and say like one of old—who left it on record for our instruction—"I **hate** thoughts, but thy law do I love."—Ever yours affectionately,

W. R. S.

"It is a great thing that the Word lives, it comes from God, and is really in the power of the Holy Ghost, but then it brings in the things it tells about. In John viii. 25, the Lord tells them what He was—"In principle (or altogether) what I also say"; in our version it is, "Even the same that I **said** unto you from the beginning." His Word expressed Himself. And the Word not only lives, but it judges what is in us too, because it is true."—*Collected Writings of J. N. D.*, vol. 28, p. 254.

## Bible Study.

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THE subject of garments in Scripture is a very interesting and practical one. Man was not made to be alone, and his life is largely made up of intercourse with others, the forming of natural ties, and the various associations that arise through common interests. It is of this side of man's life that garments are a type in Scripture. Hence a Christian's loins must be girded with truth, lest he should be carried into associations or relationships that would unfit him for the Lord's service, and lest he should defile his garments, become soiled with the world's thoughts and ways, for the world knows not the Lord Jesus.

It is then a wonderful thing to find such a description as this of the garments of the High Priest, the one by whom the link was maintained between God and His redeemed people. By the figures in this 28th chapter of Exodus the Holy Ghost would show to the heart that desires to know about such things what are the thoughts, ways, and associations of Him who is on the one hand the brightness of God's glory and the express image of His person, and on the other has been made like to His brethren in all things. The whole object of the Epistle to the Hebrews is to set before those children of God, at a time of tremendous trial and the break-up of their old ties and associations, the supreme value of the

heavenly calling, of heavenly ties and connections, of those that had been formed by Jesus Himself.

1. We have first in verses 2, 3 of Exodus xxviii. the general statement of the purpose of these garments. It was twofold, answering to the twofold aspect of the Person of the Lord in Hebrews.

(a) "For glory and ornament." The one who represents God must be clothed with the glory and beauty of the purposes and character of God.

(b) "To hallow him that he may serve Me as priest." The one who represents the people before God must be clothed with the holiness suited to God's presence, and also with garments which enable him to maintain their cause before God acceptably.

These are the two great things that come out in the garments. There is nothing in them that does not speak either of the glory and purposes and character of God displayed in Christ, or of the grace and mercy found in Christ for the needs of God's people. This is the clothing of the High Priest. These are the things that fill the thoughts and heart of Christ. These are His ties and His associations.

2. There are five different lists which should be carefully compared.

(a) Exodus xxviii. 4.—The list of garments to be made.

(b) Exodus xxviii. 5-39.—The list of garments in the order in which they were to be made.

(c) Exodus xxix. 5-7.—The list of garments in the order in which they were to be put on.

(d) Exodus xxxix. 1-31.—The list of garments in the order in which they were made. Notice that when they were made it is said, "And all the labour of the tabernacle of the tent of meeting was ended."

(e) Leviticus viii. 7-9.—The list of garments in the order in which they were put on.

These lists should be weighed with prayer and patience to gather what God may be pleased to give from them. I might say as a general principle, coming out in other similar lists in Exodus, that in the first list we generally get the broad outline of the thoughts of God, then in the instructions for making we find differences and additions that arise from the fact that God's purposes have to be carried out in a scene of sin and man's will; hence we get what relates to God's *ways* in the carrying out of His purposes. Not that He ever changes; through the apparently changing web of His ways there runs one unchanging purpose of glory for Christ, and blessing for us inseparably linked.

This appears in the difference between the first two lists here. The breastplate, ephod, and cloak are divided from the vest, turban, and girdle by a most important article that is not mentioned in the first list—the golden diadem. Exodus xxviii. 39 shows that this comes in for the maintenance of God's holiness in the midst of the failure of His people who, in actual state and walk, fall so far short of the position which belongs to them.

Space will not permit of a detailed account of these wonderful garments, but the Scriptures plainly direct special attention to—

1. **The Ephod**, made of gold, cut into wires, and wrought

with cunning work into the blue, purple, scarlet, and twined linen. Its girdle of the same kind of work, distinct from the girdle of the vest, was upon it. It had two shoulder pieces, and on the shoulder pieces were fastened in golden settings two onyx stones, each graven with six names of the tribes of Israel, that Aaron might **"bear their names before Jehovah upon his two shoulders for a memorial."**

In the ephod, then, we find the cunning work already spoken of in a past study, speaking of the marvellous design which has interwoven the righteousness of God inseparably with the heavenly calling, the kingdom, the earthly glory, and the holiness which is the foundation upon which this wonderful work is wrought. This was the outermost garment—the display of the glory of God in His deep counsels. None but Christ could sustain and display such glory. But in wearing it and displaying this "glory and ornament," the priest also bore the tribes of Israel as a whole upon his two shoulders before the Lord. Thus the wearer of the ephod stood for Him who was able both to display God's glory in deep, unsearchable counsels of grace and mercy, and to sustain the whole weight of a failing and unbelieving people. He could do what Moses could not do, "bear them as a nursing father."

2. **The Breastplate.**—This, although second in the instruction for the making, comes first in the earliest list of garments, verse 4, showing its place in God's thoughts. The ephod was for the breastplate, not the breastplate for the ephod. But, once made, they were bound together in a wonderful way, and could not be separated; verse 28, **"that the breastplate be not loosed from the ephod."**

This, too, was of cunning work like the ephod, and of the same materials. It is now called "the breastplate of judgment." The meaning of this comes out in verse 30. First, we find the breastplate is square in measure, a span each way, and doubled, forming a fold. Then, in gold



settings, we find four rows of precious stones set in the breastplate, three in a row, every stone different, and each stone graven as a seal with the name of one of the tribes. There are four rings of gold, one at each corner of the breastplate, and it is bound by gold chains to the settings on the shoulder pieces above, and by a lace of blue to two rings of gold fastened to the shoulder pieces of the ephod just above where they join the girdle in front. The object of this wonderful piece of work was that Aaron might "bear the names of the children of Israel in the breastplate of judgment on his heart" when he went into the sanctuary, "for a memorial before Jehovah continually."

So in this, the first use of the breastplate, we find the names, not all together, but separately, each with a distinct preciousness and glory, although all alike are there in righteousness, borne on the heart of Him who wears the ephod before Jehovah. Here we learn the blessed truth that the love of God in Christ Jesus our Lord is the source of all His ways with each of His children individually, and that the result of these ways, showing what He is going to make of each, is displayed in Christ and assured in Him. Further, the breastplate, the witness of His love, is joined to the onyx stones on the shoulder pieces, the witness of His power, by golden chains, a righteous bond of union, showing that in righteousness His strength must and will accomplish the purposes of His love, that God may be glorified. Below, the lace of blue binds the breastplate to the shoulder pieces above the girdle, showing the heavenly character of the inseparable link thus formed between Christ and His people. Then comes the second use of the breastplate. Into the fold formed by the doubling of the material were put the Urim and Thummim, that they might be on Aaron's heart when he went in before Jehovah. This was in order that Aaron might "bear the judgment of the children of Israel upon His heart before Jehovah continually."

The meaning of Urim and Thummim is "light" and "perfection." We are not told what they were. But we know that their use was to give the knowledge of the mind and will of God for the guidance and direction of His people.

Thus, besides the open display of God's people, in all the varied preciousness and glory of Christ borne upon His heart, we have a secret hidden thing, the key to the glory displayed in the breastplate. This glory is the outcome of God's ways with His people, and cannot be separated from His will for them, found in Christ, known by the Holy Ghost, and learnt in practical dependence down here. It was so with Christ. He walked in obedience doing the will of God in holy fear, and God raised Him up from the dead and gave Him glory. It is **by Him** that we believe in God, and the result of God's ways with us will be the same—**He is the proof of it.** Christ lives in order that we may know these things practically. These are His associations, His links with us, and we can only learn them by having our hearts directed to Him and Him only, who is the perfect fulfilment of those wonderful types.

These are the two things to which special attention is directed, but the cloak of blue with its remarkable binding round the opening of the neck, as the opening of a coat of mail, not to be rent, and its fringe of golden bells and pomegranates of blue, purple, and scarlet, a garment "*for service*" (ver. 35), calls for careful study. Then comes the last thing of which a detailed account of its making and object is given, the golden diadem already mentioned. These are full of practical instructions, for nothing concerns the present need of our pathway so much as the priesthood of Christ.

## Answers to Questions.

These must be brief this month, as we have given rather more space than usual to our subject.

1. How many symbolic representations of the twelve tribes do we get in Scripture after the manner of those given in Exodus xxviii. ?

We have :—

(a) Exodus xxiv. 4.—Twelve pillars on Sinai, witness of a whole people under law.

(b) Exodus xxviii. 9.—Twelve names on the two onyx stones.

(c) Exodus xxviii. 21.—Twelve names in the breast-plate.

(d) Leviticus xxiv. 5-8.—Twelve loaves on the table.

(e) Numbers xvii. 6.—Twelve rods before Jehovah.

(f) Joshua iv. 8.—Twelve stones in Gilgal.

(g) Joshua iv. 9.—Twelve stones in Jordan.

(h) 1 Kings xi. 30.—Twelve pieces of Jeroboam's garment.

(i) 1 Kings xviii. 31.—Twelve stones in Elijah's altar.

(j) Ezra vi. 17.—Twelve he-goats in Ezra's sacrifice.

(k) Ezra viii. 35.—Twelve bullocks for the captivity, as a sacrifice.

(l) Ezekiel xlvi. 31.—Twelve gates for the twelve tribes.

These are the ones in the Old Testament which are definitely said to represent the tribes. Others may represent them, but are not actually said to. We have one reference in the New Testament, Revelation xxi. 12.

2. What other mention of the sardius and the jasper do we find in Scripture ?

**Sardius** is found in Ezekiel xxviii. 13; Revelation iv. 3, and xxi. 20.

**Jasper** is found in Ezekiel xxviii. 13; Revelation iv. 3 and xxi. 11, 18, 19.

3. **How many times is the Urim and Thummim mentioned in Scripture?**

They are found together in Exodus xxviii. 30, Leviticus viii. 8, Deuteronomy xxxiii. 8 (note change in order—why?), Ezra ii. 63, Nehemiah vii. 65.

The Urim is mentioned alone in Numbers xxvii. 21, and 1 Samuel xxviii. 6.

All these passages should be carefully referred to. Several took great pains with the plan of the breastplate. Some did not represent it as square. Very few showed the manner of its fastening clearly, and only one showed that it was doubled, although this correspondent missed the fact that it was also square. If, however, the expression used in Exodus xxviii. means that there was a square of material, and that this square was doubled to make the breastplate, then our correspondent's representation is correct.

The subject for October will (D.V.) be The Golden Altar and the Laver, with the subjects connected therewith in Exodus xxx. The following questions may be answered:—

1. How was the golden altar carried through the wilderness?

2. What scriptures speak of blood being placed on the horns of the golden altar?

3. What differences are to be found between Solomon's laver and the tabernacle laver?

4. What was done with the redemption money of the children of Israel?

5. What was the laver made of?

B.S. ED.

## Notes and Comments.

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A correspondent well known *In Defence of* and beloved has sent us a copy *the Truth.* of the *Southern Cross* recording a mass meeting held in Melbourne Town Hall for the re-affirmation of the old truths in opposition to the "New Theology." When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. The Bible will stand in spite of all the attacks from avowed infidels or spurious Christian ministers. These latter are not Christians but **anti-Christians.**

We notice with pleasure amongst the speakers an old friend, Mr John Urquhart, whose admirable work, "The New Biblical Guide," in eight volumes, should be in the hands of every lover of the Bible. Especially do we commend Vol. VI. to all who are attending the monthly Bible readings on the Book of Judges now recommencing at Clarendon Room, London, on each second Friday in the month.

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A most remarkable movement is **Federation** on foot with the object of uniting **of Europe.** the European Powers. The scheme is to be laid before the reigning Sovereigns for their consideration. Europe is

XCV.

expending annually more than £250,000,000 on its armies and navies. The inevitable result must be a great European war, a catastrophe that no one can contemplate without horror. The sudden development of Japan into a first class Power, and the rapid waking up of China, is filling men's minds with uneasy forebodings as to a conflict between the East and the West. Hence this "federation of Europe," whose promoters seem little aware that they are developing the plan already revealed in Scripture. The Roman Empire of the West is to be revived, this revived Roman Empire will overcome the Eastern Power, but will itself perish by the appearing of Christ in glory. This is briefly but powerfully alluded to in Balaam's remarkable prophecy in Numbers xxiv.: "Ships shall come from the coast (side) of Chittim (*i.e.*, the west), and shall afflict Asshur (*i.e.*, the east), and shall afflict Eber, and he (*i.e.*, Chittim) also shall perish for ever."

It is interesting to observe how worldly men quite unwittingly are helping forward the development of God's plans. ED.

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As a sorrowful evidence of

**Departing from** the truth of Scripture which  
**the Faith.** has foretold this state of  
 things, we append a report of  
 a recent meeting of the Churchmen's Union in  
 London:—

“The Rev. Dr Rashdall said they objected to certain Psalms which they believed were opposed to the ethical spirit of Christianity. Out of thirty-two Old Testament lessons he found only six which were edifying.

“A story that should disappear was that of the walls of Jericho falling down. He did not suppose there were six bishops who in the privacy of their studies believed they did fall down.” (Laughter.)

Such blatant infidelity is all too common amongst the ranks of ministers in the various denominations, but that it should be greeted with laughter instead of stern reproof is enough to fill one with indignation and dark foreboding. As is usually the case, ignorance of Bible teaching lies at the root of much unbelief, for who would turn to the Psalms for either the doctrine or the ethics of Christianity? Why should it be thought incredible that the walls of Jericho fell down? Have we not heard of San Francisco, Valparaiso, and Kingston? But God had His own time and purposes for this, and brought it about to fulfil those purposes at that time. Infidelity leaves God out. “Ye do greatly err, not knowing the scriptures, nor the power of God.”

On the other hand, we are glad to be able to refer to a paper read by Mr Manley, late fellow of Christ's College, Cambridge, at the Church Congress lately held at Yarmouth. It is evidence

of a welcome reaction on the part of some scholars from the withering rationalism of the last half century. We hope to draw attention to this remarkable paper more in detail in a future number.

The *facts* of science can never be found at variance with the Word of God, though the *conclusions* which men of science may draw from these facts are often quite inconsistent with Scripture. Let God be true and man the liar!

ED.



## The New Man and His Character.

(COL. iii. 5-iv.)

HAVING thus unfolded to its full extent the Christian doctrine revealed in this epistle, beginning with the glories of the divine persons as presented in the gospel, viz., the Father and the Son, followed by the truth of Christ and God as connected with the ministry of the body which is the Assembly, the glory of which among the Gentiles is Christ in them—Christ in whom, mediatorially, the fulness of the Godhead dwells, and in whom the saints are complete—the apostle would now conclude with exhortation as to the conduct suitable in the natural and social relationships pertaining to this scene.

Before so doing, however, he touches upon a subject of infinite importance, namely, the moral character and relationship of the new man.



Without these the motives and standard of walk would fail of that which is definite and positive. The revelation of our relative place in Christ preserves from erroneous teachings, but the new man supplies the moral qualities that pertain to the Christian.

It is necessary to observe that this epistle views us on earth, but risen there, not alive in the world, yet having members which are to be put to death, as the growth of an evil stock. In type this answers to the circumcision of Israel on the other side Jordan, and is a thing to be done once for all; circumcision never was repeated though Israel often returned after conflict and victory to Gilgal, which was the place of it. It must be plain to every believer that his path is at no time to be marked by indulgence of the flesh. He is then to turn his back upon it for good; to put the members to death, which of necessity can be done but once.\* 'But it must be done, for these expressions of corruption and violence belong to the old man, which for God and faith was done with, put off in the death of Christ, Himself the perfect and blessed pattern of the new.

Not only, however, has the old man been put off, the new man has been put on. How blessed

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\* The old man has been put off once for all at the cross (Col. iii. 9). Is not mortifying the members (ver. 5) rather the practical result of this truth in daily life—"Ye are dead . . . mortify therefore"?—ED.

to know that this is no part of our responsibility, but the work of God through Christ, because for faith the old man is put off and the new put on, which forms the basis of our responsibility to put off the character of the old man, and to put on the character of the new. It would indeed be incongruous to have put on the new man, but not his character. No, the old character is to be substituted by the new one.

Now the new man takes no part of his moral qualities or relationships from the old, nor ever can, but abides unchangeably fresh and vigorous in eternal youth. The knowledge into which he is renewed is of another and a divine order, according to the image of Him who created him. Neither are there varied grades and accidental relationships, national and religious, intellectual and social, as in the old. On the contrary, the moral character is but one, formed by one Object, Christ; the relationship of all to and by Him is one, for Christ is everything; and He, in each and all, is the one Life to fill and enjoy it. Therefore the character of the Christian, because he is such and professes it, is to be that of Christ Himself in manhood—a character which was His on earth, as well as now that He is in heaven, and will remain His for ever. Personally, He is the elect of God, holy and beloved, so also are His saints, who, as such, are to put on bowels of compassion, kindness, lowliness, meekness. The apostle had previously spoken of the longsuffer-

ing necessary to walk worthy of the Lord, and according to the truth of the gospel, he now adds, forbearing one another, and forgiving one another, for the company of the saints is not yet perfected in glory, when no longer can there be any cause of offence. Here, even among the saints, offences, and therefore complaints, arise. But Christ on earth forgave, and now in heaven has forgiven us. His example is to govern us in all such cases.

But love, which is the bond of perfectness, must be added to all these, for from it alone proceeds that wisdom which adapts itself, as Christ did, to all the occasions which arise, and expresses itself therein according to what is divine in manhood.

There are, however, two great and necessary helps to the maintenance of this Christian character in a disordered scene, of which the contagion may spread, as already noticed, even to the saints. The one is the peace of Christ which, in spite of everything, is to preside in our hearts. We are called to it in one body, not a selfish satisfaction with ourselves, nor a peace proceeding from callousness or indifference to the state of others, but as united to all saints. Seeing and deeply feeling everything, we are to be, as He was, perfectly unruffled as to it, because perfectly with God, and expressing only the feelings dictated by the Holy Spirit. Then, instead of murmurings and complainings, proof of wounded

vanity and an uneasy spirit, there will be thankfulness.

The other divinely given aid is the Word of the Christ. This is to dwell in us. It is Himself communicated and expressed in apostolic teaching, and thus capable of being ministered to others, bringing divine wisdom and authority to bear upon the state and walk of the saints. So doing, there is not only thankfulness but grace fills the heart with praise to God, and the practical life corresponds with that which the name of the Lord Jesus expresses, while thanks, by Him, ascend to the Father.

Having thus introduced Jesus as Lord, in the sanction of whose name everything is to be done, the apostle turns attention immediately to the natural relationships in which the saints are found. The power to walk properly in these is not found in the natural affections with which God has furnished them. This would not suffice now that sin has entered. The saints are therefore placed as to these relationships in direct responsibility to the Lord Himself. Wives are to be subject as is fitting in the Lord; children to obey, for this is well pleasing to the Lord; bondmen, as fearing the Lord, doing to the Lord their work, for such serve the Lord Christ, and of the Lord shall receive the recompense of the inheritance.

Without respect of persons a wrong-doer shall receive the wrong he has done, and masters are

to give to their bondmen what is just and fair, having a Master in the heavens.

There is no heavenly conflict with wicked spirits here as in Ephesians, for the saints are not seen in their heavenly place. Nevertheless they are to pray and watch, though the special character of the Spirit's energy is not insisted on, but rather their own sense of need, and of the grace that answers prayer. Neither have their petitions the same all-embracing view of the saints which the heavenly position gives, and takes in only that which comes under their own cognizance; though not only Paul, as in Ephesians, but also Timothy claims an interest in their prayers that a door of the Word might be opened to them to speak the mystery of Christ. But Paul only was a prisoner, and therefore sought special grace and prayer. These things were to give character to their intercourse with God.

Having thus considered their intercourse first with one another in the things of nature, and then with God, there remains only those without. Towards these they were to walk in wisdom, making use of such opportunities for testimony to them as might offer. But in every case their word was to be with grace in the preservative power of holiness amidst a corrupt and evil world. So a divine answer would be afforded in every case, introducing the refreshing and satisfying savour of what is heavenly into an

earth helpless in its sorrows, where the energy of man serves only to increase its burdens and enlarge its desires, while inflaming its passions, putting indeed power at its service, but thus exalting pride preparatory to destruction.

In conclusion, it may be well to note briefly some characteristic differences of Ephesians and this epistle. In each case the truth communicated is the development of Spirit-wrought desires on the part of the apostle expressed in a double prayer. The first in Colossians i. 9-11 is that they may be filled with the full knowledge of God's will so as to walk worthily of the Lord, being strengthened unto all endurance and longsuffering with joy. In effect he prays that a subjective as well as a practical state may be produced in them by the knowledge of God. The corresponding prayer in Ephesians requests, on the contrary, that they may have a full knowledge of Christ in order to know objectively the hope of God's calling and the riches of the glory of His inheritance in the saints and the power acting towards them which wrought in raising Christ.

The second prayer in Colossians ii. 1-3 desires their union in love and unto all riches of the full assurance of understanding to the full knowledge of the mystery of God. He had already made known that Christ was in them, and his teaching aimed at making them to know what it was to be in Christ. The full knowledge of the mystery

of God as made manifest in the body of Christ, the Assembly, was the burden of his prayer—that they might now understand objectively what was in the mind of God before the ages and generations.

In Ephesians, the apostle bows his knees to the Father, that, a subjective state being formed in the saints, strengthened by the Spirit in the inner man, Christ, through faith, dwelling in their hearts, thus rooted, founded in love, and embracing all saints, they might apprehend the whole extent of the new creation scene, and know the unknowable love of Christ.

W. T. W.

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## Defilement and Trespass.

(Read Numbers v. 1-11.)

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THE book of Numbers describes the passage of God's people through the wilderness. A redeemed people treading the desert sands.

But God was in their midst, and all had to be done in conformity with this great truth. "The presence of God ungrieved in the midst of us is our only security, and guidance, and strength." This is true for the individual saint, and for an assembly of God's saints as well.

The camp of Israel was the dwelling-place of God. The whole assemblage of the tribes was called "the camp;" in the middle of this the

tabernacle was pitched, which was the dwelling-place of God; and round about the tabernacle the different tribes were stationed in due order, and hence it is said, "their camps, in the midst of which I dwell" (Num. v. 3).

Just as God dwelt in the midst of Israel then, so the Christian assembly now is His habitation through the Spirit. All defilement had to be put outside the camp, for God dwelt "in the midst," and defilement of whatever kind was utterly incompatible with His presence. So now the discipline of God's house demands that all evil should be excluded. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven" (1 Cor. v. 7); this is the bounden duty of the Christian assembly to-day, just as much, and for the same reason as it was the command of Jehovah to the children of Israel, that "they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead" (Num. v. 2). "Without the camp shall ye put them"—why? Because God dwelt in their midst.

Going out to Christ without the camp in Hebrews xiii. is a different line of truth altogether. There the allusion is to Leviticus xvi. On the great day of atonement two great things were done; first, the blood was carried inside the veil; secondly, the body of the victim was burned without the camp. In the Epistle to the Hebrews the Spirit of God explains the meaning



of this twofold aspect of this marvellous type. From Hebrews x. 19 we learn that the Christian has boldness to enter into the holiest by the blood of Jesus, such is the infinite value of His precious blood. Our place before God is inside the veil as purged worshippers having no more conscience of sins. But side by side with this we learn from Hebrews xiii. that our place is outside the camp sharing Christ's reproach. The one whom God has accepted, the world has rejected. Let us who are identified before God with all the infinite value of His precious blood inside the veil—let us not shirk His reproach in this world, but go forth unto Him sharing His rejection.

In Numbers v. all defilement had to be put out without the camp, for the camp was God's dwelling-place; in Hebrews xiii. the Christian is exhorted to carry out the type of the great day of atonement and to go forth without the camp to Christ, for He suffered without the gate, despised, rejected, and crucified by the Jewish nation.

In its spiritual signification the camp (Lev. xvi. and Heb. xiii.) is "an earthly religious relationship with God, established on earth with priests between men and God. This the Jews were; they cast Christ out of it; and it is now utterly rejected." At the time the Epistle to the Hebrews was written the time had come when believers in Christ must definitely and for ever

take their place outside the camp with Christ. He had already been cast out, His people must go out to Him.

In this sense the camp no longer exists to-day, but the professing Church takes the place of the camp—a religious system formed by means of ordinances, irrespective of conversion to God on the part of its members, and possessing a humanly appointed order of priests and ministers, who may or may not be converted men. Though a religious system, it is nevertheless the world, and the exhortation sounds loudly in the heart and conscience, "Let us go forth, therefore, unto Him without the camp, bearing His reproach."

### Trespass and Wrong.

We come now to a most instructive and suggestive type.

All trespass and wrong done to another must be recompensed. A wrong done to a brother is a trespass against the Lord, and "in God's camp no wrong could be committed without amends being made for it." If this were so in Israel, surely with equal if not greater reason in God's assembly to-day.

It might be that the one wronged had died and no kinsman was left. In this case the wrong was to be recompensed to the Lord, but **amends must be made.**

Serious reflections are awakened in the heart

and conscience by such a type, which surely has some instruction for to-day. If verses 2-5 are clear in their application that all evil must be excluded from where God dwells, as clearly do verses 6-11 suggest the need of care in dealing one with another. Undue severity is a serious offence not only against man but the Lord.

Brethren, suffer a word of heart-felt suggestion. Has not over severity marked some disciplines in the Church of God? It has been so in the ages that are past, and it has been so in more recent times. Have not some, yea many, been excluded from church fellowship both by general discipline and through local differences, and in process of time has not conscience realised it to have been a wrong done to those so treated? Many of them, beloved in the Lord, have passed off the scene of conflict and testimony; they are not now here for amends to be made to them; they rest from their labours and await with us the coming of the Lord. Let us prayerfully meditate on verse 8, and let it speak powerfully to heart as well as conscience—"No kinsman to recompense the trespass unto." Oh, the bitter anguish of heart, the remorse to wake up to the discovery that a wrong has been done, and the wronged one no longer present to be sought out and recompensed! What is to be done? "Let the trespass be recompensed unto the Lord."

We do not dictate to any how this should be

done, but we do earnestly plead that if trespass or wrong have been done, amends be made in confession to the Lord.

Some are often heard to assert, "We are the only ones gathered on divine ground. We are the only ones who have the Lord's table. We are the only ones who call on the Lord out of a pure heart." Personally, while fully recognising the importance of the truths connected with these various statements, we feel the need of walking softly, and not speaking loftily.

But none can deny that the higher the pretensions, and the more exclusive the claims to "divine ground," "the Lord's Table," &c., the more awful the guilt, the more terrible the responsibility to wrongfully exclude a saint of God from these privileges.

God's dwelling in the midst of His people demands the exclusion of all defilement, and equally forbids wrong done against one's brother.

A. H. B.

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## A Word to Young Christians—No. 9.

### THE ANTICHRIST.

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SOME might consider the above hardly a suitable subject for an article intended for young Christians, but Scripture, which is much

wiser than we are, speaks of it to the "little children"; or, as the word really signifies, "babes" in Christ. These are the very ones whom the apostle John warns against the "many Antichrists," which even then were in the world. It is, he says, the "last hour"; and this "hour," or period of time, has already lasted more than nineteen hundred years, but everything goes to show that it is soon drawing to a close.

Let us briefly consider some of the leading features of the Antichrist as we find them delineated for us in Scripture, and then consider how far these principles are to be found in our own times.

(i.) He denies that Jesus is the Christ, and he denies the Father and the Son (1 John ii.). It has been truly remarked that the first of these is Jewish unbelief; for an unbelieving Jew would naturally deny that Jesus was the true Messiah. The second is the unbelief of one who opposed Christianity, for these titles, the Father and the Son, are those under which the divine persons are revealed to us Christians. Antichrist combines both these forms of infidelity.

(ii.) He practises deceit and falsehood. In Revelation xiii. 11-18, the Antichrist is presented under the figure of a "beast." It has two horns "like a lamb," for he is the travesty or false imitation of the Lord Jesus Christ. But to the

spiritual mind he "spake as a dragon," being energised and inspired by Satan. The Lord Jesus was born "King of the Jews," and He was the "Prophet" of whom Moses wrote; and so likewise the Antichrist will assume to be both a king and a prophet, doing great wonders and performing miracles. Of our Lord Jesus we read in Acts ii. that He was a man approved of God by "miracles, and wonders, and signs," which God did by Him; and of Antichrist, we are told, that his coming is after the working of Satan, "with all power and signs and lying wonders." Thus Satan's representative man will be in a false way just what marked the mission of the Lord in His testimony for God and His truth in the world. The seat of his power will be at Jerusalem; where he will act in league with the "beast" mentioned in the first ten verses of Revelation xiii., that is, the head of the revived Roman empire. He will deceive the dwellers on the earth by his miracles, making an image of the "beast," to which he will give breath (not "life")—God only can do that (see Revised Version)—and will cause fire to come down from heaven as Elijah did. From 2 Thessalonians ii. we learn that he will be marked by "all deceivableness of unrighteousness."

(iii.) He will take the place of God, and will sit down in the temple of God—the restored temple at Jerusalem—showing himself that he is God. It is the principle of self-will and lawless-

ness carried to its highest pitch in opposition to the true God.

But it is important that we should clearly understand that the true Church of God—all believers in Christ—will be “caught up to meet the Lord in the air,” before Antichrist appears. At the present time there is that which hinders his revelation, as the apostle says in 2 Thessalonians ii.—“Ye know what withholdeth,” and “he who now letteth will let, until he be taken out of the way.” Doubtless it is in some measure “the powers that be” which are ordained of God to restrain the full development of lawlessness; but more particularly the Holy Spirit who dwells in the Church here below. When the Church is gone, the Holy Spirit as dwelling in the Church will be gone too, and all hindrance to the manifestation of “the lawless one” will be removed. Some have supposed that the Pope was Antichrist; but this is a mistake, for however corrupt the Roman system may be, it is still professedly Christian, and Scripture is very plain that that day shall not come “except the falling away come first” (R.V.). It is really “the apostasy” or total abandonment of even the profession of Christianity.

These facts, which are written so plainly on the page of inspiration, have a voice for us all, even the youngest. God has revealed them beforehand so that we should be forewarned. Now let us endeavour to trace out how far these

principles are to be found around us at the present day. We have already seen from the 1st Epistle of John that even then there were "many Antichrists." They had gone out from the Christian assembly—"They went out from us, but they were not of us." We have no doubt at all that, in our own times, there are "many Antichrists" within the professing Christian Churches; and this is a very solemn thing to contemplate. Especially of more recent years the spirit of infidelity has been mixed up with nominal Christianity, and has shown itself in various forms, such as Higher Criticism, the New Theology (so-called), Christian Science, Millennial Dawnism, and many other similar systems. The leading teachers of all these forms of departure from the faith are certainly to be numbered amongst the "many Antichrists." The unsettling of the integrity and authority of Holy Scripture in people's minds leaves the door open for all sorts of unbelief—may God preserve us from it!

It is true that there have been, from apostolic times downwards, many attacks upon the truth, and the Middle Ages were characterised by gross darkness. But within the last seventy years or so, God, in His great mercy, has recovered very much long-lost light and truth through servants specially raised up for the work. How far has it been received, and is it being retained by those who did receive it?



These are questions we ought all to ponder over. It is because people receive not "the love of the truth" that God will send upon them a "strong delusion"—and what can be more solemn than to think that it is *God* who will send it! There can be no question in the mind of any one who weighs things calmly in the light of Scripture that the refusal of light and truth, and the general drift towards infidelity which is now taking place in these so-called Christian countries, will prepare the way for Antichrist, and will all contribute to the general apostasy which will take place when he appears. Socialism, which is greatly on the increase, is man's effort to set up an independent will and break away from the restraints which an ordered system of government imposes. Man wants to make a happy world in his own way without God: and socialism is, therefore, generally allied with infidelity: this accounts for much of the total indifference as to eternal things which we find with so many.

Young believers have to meet with these things in everyday life; it is well, therefore, that they should be warned to take a very decided stand in loyalty to Christ. There is no need to be discouraged; but we are never safe unless earnestly desiring to go on in communion with the Lord, learning from His word, in dependence on the teaching of the Holy Spirit. Everything which displaces Christ in the heart and sets up man—whether it be infidelity on the one hand

or superstition on the other—will contribute to the apostasy and the deifying of man, which will be seen in its full-blown form in the Antichrist. But it is after all only man, though urged on by Satan, and in impious opposition to God; and it will all meet its end when the Lord comes in judgment. Then “the lawless one” will be consumed with the spirit of His mouth and brought to nought with the brightness of His coming.

We learn from Revelation xix. that when Christ descends from heaven in warrior judgment, both the “beasts” of chapter xiii., that is the head of the revived Roman empire and the False Prophet or Antichrist, will be cast alive into a lake of fire burning with brimstone—this will be the end of all their boasted greatness. Meantime, the true safeguard for us is the Word of God; as says the inspired apostle, “Let that therefore abide in you, which ye have heard from the beginning.” May we take heed to His word!

F. G. B.

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## Bible Study.

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**T**HERE are not a few signs of a steadily increasing interest in the study of the Scriptures. One clear result of the popularisation of the theories of the higher critics has been

to send Christians back to the study of the Scriptures for confirmation of their faith, that "all scripture is given by inspiration of God."

There has been an increased activity in the study of the Hebrew text of the Old Testament in order to sift the confident statements of the critical school. Several widely read papers are not ashamed to devote a considerable part of their space to Bible study. The *Record* and the *Church Family Newspaper* have columns devoted to this purpose, and the contents show a subjection to and reverence for the Word of God which is a most encouraging sign. The *Life of Faith* is about to commence a systematic study of the Scripture for its readers. These are small things, perhaps, but they are signs of a reaction from the rationalism that has been setting in so strongly from Germany, and they may cause us to thank God, take courage, and continue to pray earnestly.

I should just like to call the attention of those who watch the signs of the times to two remarkable papers by Professor Ramsay in the September and October issues of the *Contemporary Review*. It is an astonishing thing to find a scholar and an authority of the higher order in historical matters boldly declaring that the first of Romans, with its awful picture of corruption and deterioration, is a true picture, and that history bears witness to the utter false-

hood of the theories of development, "the ascent of man," and all such foolish dreams.

### Answers to Questions.

1. What differences are to be observed between the directions given in Exodus xxix. and the carrying out of the instructions in Leviticus viii. ?

Students will find it an interesting and helpful exercise to tabulate the two chapters side by side in order to show clearly the differences. The most striking are :—

(a) The mention of the Urim and Thummim in Leviticus viii. 8.

(b) The sprinkling of the blood and oil upon Aaron and his garments, and upon his sons and their garments, in Exodus xxix. is given after the placing of the blood on the right ear, thumb, and great toe of Aaron and his sons. But in Leviticus viii. it is the last act of consecration.

(c) The wave-breast which was Moses' portion, in Exodus xxix., is to be hallowed by Moses for Aaron and his sons as an everlasting statute. This is not mentioned in Leviticus viii.

(d) In Exodus xxix. the seven days' hallowing of the altar, the continual burnt offering, and the promise that Jehovah would dwell among the children of Israel and be their God, meeting them at the door of the tent of meeting, form the striking close of the instructions. In Leviticus viii., these are replaced by the seven days' consecration of the priests, and their abiding seven days at the door of the tent of meeting to keep the charge of Jehovah.

These are very remarkable and suggestive differences. Perhaps, for who would venture to dogmatise on such a marvellous scheme of the thoughts of God about the priesthood of Christ

and His people, the following guiding principles as to the difference between Exodus xxix. and Leviticus viii. may be suggested. In Exodus xxix., where Moses is alone with God receiving His instructions, we have as the keynote the grace that intended to dwell in the midst of a redeemed people, and so would prepare, according to that grace, everything that was needed for God's dwelling. But in Leviticus viii. the main point in view is the necessity for a priesthood able to maintain the holiness of God in His sanctuary. Instead of the touching promise of the last four verses of Exodus xxix., we have the solemn warning of Leviticus viii. 35, "that ye die not." We have not space to speak of the differences in detail, but they can be considered from this point of view, and may the Lord give the instruction that they contain as it is needed.

**2. What was the meat offering belonging to the consecration of a priest?**

This special offering is found in Leviticus vi. 19-23. It is a remarkable picture of God's estimate of the value of Christ's priesthood and the pattern of the believers' priesthood. It was only a tenth part of an ephah of fine flour. But Exodus xvi. 36 tells us what the tenth part of an ephah is to God. It is His measure of the preciousness of a humbled Christ.

This, then, prepared in the pan with oil, saturated with oil, and presented in baked pieces,

forms the offering. It is a picture of Christ, perfect in His path of service and suffering, with every thought and motive formed by the Holy Ghost, and this fully brought out at the close of His pathway, when the breaking up of that hour of darkness proved the absolute perfection of the blessed Lord in service to His God and Father. And as Hebrews shows, it is this that gives such special value and efficacy to His priesthood. But the special point of this offering is that it was in two halves, half in the morning and half at night. **The whole period of priestly service**, so to speak, was enclosed by the two halves of this offering.

3. **What is the continual burnt offering? Where do we hear of its ceasing?**

This is described in Exodus xxviii. 38-43. It is in a special way the pledge of God's owning Israel as His people for Christ's sake. As with the offering previously mentioned, so in a similar way Israel's history as God's people lies between the morning and the evening burnt offering.

In Daniel xi. 31 we have the announcement of a king who will profane the sanctuary, cause the continual sacrifice to cease, and set up the abomination of desolation. This has in part been fulfilled, *cf.* Luke xxi. 22. But its complete fulfilment has yet to come, and to this period the passages relating to the continual sacrifice in Daniel vii. 11-14 and ix. 27 refer.

**4. What is the great difference between the consecration according to the order of Aaron and the consecration of Christ according to the order of Melchizedek?**

We find this in Hebrews vii. 20-22. It was the oath. "The Lord hath sworn and will not repent." Upon this rests the immutable character of Christ's priesthood in contrast with the changing priesthood under the law (Heb. vii. 28). God's word and His oath are the two immutable things of Hebrews vi. 18, the ground of our hope.

**5. How far is the history of the priesthood traced in the Old Testament and in prophecy?**

Throughout Joshua we find Eleazar is priest. During all the failure of Judges, Phinehas, the son of Eleazar, stood before the ark of the covenant of the Lord (Judges xx. 28). In Samuel we find, without explanation, that the priesthood has passed to Ithamar's line, and there breaks down. The effect of the curse in 1 Samuel ii. is seen in 1 Chronicles xxiv. 4. There are twice as many of Eleazar's line as of Ithamar's. Also the word of the Lord concerning Eli's house is fulfilled by Solomon in 1 Kings ii. 27. It is the government of God to the third and fourth generation, with mercy seen in 1 Chronicles xxiv. 3, since Ahimelech was Abiathar's son.

Then in 1 Chronicles vi. 1-15, we have Eleazar's line traced up to the captivity.

The link is taken up again in Zechariah iii., where Joshua, the son of Jehozadak, the last high priest in the list in Chronicles, is seen a hopeless failure, but an object of God's mercy. Zechariah vi. 13 closes the history of the priesthood with the One in whom is no failure, "Jesus Christ, the same yesterday, to-day, and for ever."

Space and time will not permit of a fuller account of the history of the priesthood and of the details of the consecration, but there is a rich field of profit for the heart that desires to learn more of God's ways, and of His thoughts of Christ, in subjection to His word.

For next month (D.V.) the subject of study will be :—

**The burnt offering, Leviticus i.** The following questions may be answered :—

1. Mention the most striking points of difference between the descriptions of three forms of the burnt offerings in Leviticus i.

2. Trace the history of the burnt offering up to Leviticus i.

3. How many times and in what connections is the burnt offering mentioned in the Psalms?

4. What became of the skin of the burnt offering?

I must apologise to those regular students whose answers I have not yet returned owing to much pressure of work, and wish to assure them that their faithful interest in this study has been no small encouragement to go on with it, in spite of a continual and increasing sense of its weakness and unworthiness. But we serve a gracious Lord whose mercy may be counted on with certainty.



## Notes and Comments.

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Are we sufficiently alive to “the *An Awful Need*” awful need” of the heathen world, and do we adequately realise the immense possibilities of this present moment? The words of our risen Lord stand out with undiminished clearness, and with as imperative command as when uttered by His blessed lips ere He was received up into heaven to sit on the right hand of God:—

“Go ye into all the world and preach the gospel to every creature” (Mark xvi. 15).

In contrast to the rising tide of apostasy amongst professed Christian nations, it is inspiring to hear from the lips of one better qualified than most to speak from personal knowledge of the whole mission field:—

“The very triumphs that are being achieved in all parts of the non-Christian world, summon the forces of Christianity to nothing less than an unprecedented advance.

“The tide is rising in all parts of the non-Christian world. It is always wise to take advantage of a rising tide. We can do more in the coming five years by pressing the present advantage than we can do in the fifteen subsequent years, if we fail to improve these next five years.

“The conviction that we have reached the time when Christians have to make an unprecedented

advance on behalf of the non-Christian world was made more distinct and compelling by having pass before me the *awful need* of the non-Christian world. We would do well to dwell upon that. The world's need is oppressive in its extent. Wherever one goes he is conscious of the presence of the people. Any one who has been in the city of Canton or Osaka or Rio knows what I mean by this sense of oppression of extensive need. But even more, the intensive need is indescribably great. These vast multitudes have all the temptations and moral and spiritual perils to which we are subjected, but in a greater degree than we are familiar with.

“Somebody says, What about the non-Christian religions? Can the need be so great in the presence of these old faiths, some of which have persisted longer than Christianity? At one time I conscientiously entertained the belief that Christianity was not absolutely essential to these nations, but I was disillusioned in my journey through those non-Christian lands. As I tried with open and patient mind to face the facts and note them down ; as I had interviews with many hundreds, not only of missionaries and Christian civilians, but with the priests and so-called holy men of these other faiths, with students and merchants and Government officials, with the enemies of Christianity as well as with friends ; as I made my way through these densely populated provinces, presidencies, native states and

nations; as I saw with my own eyes the injustices, the cruelties, the abominations, the shame, and the degradation in the pathway of the working and influence of those religions, often stimulated by the direct propaganda of their leaders, I received the unshaken conviction that these peoples under the spell of the heathen faiths, are without Christ, and are also without hope. Believe me, Jesus Christ is not going to share this world with Buddha or Mohammed. He is destined to reign from sea to sea.

“The urgency of the situation should deeply move us. So many Christians seem to be planning and acting as though they had two generations in which to do their life-work. The forces of evil are not so planning.” (JOHN R. MOTT.)

Let none of our readers jump to the conclusion that they are called to sally forth to China or Africa. The call must be distinct and clear, or nothing but disaster would result. No one who can view unmoved the perishing masses in our own professing Christian lands would be of much assistance to the heathen. A love for souls must be acquired at home if it is to be seen in activity abroad. None need wait until they set foot upon the soil of the Dark Continent to seek for lost sinners to bring to Jesus. At the same time the need of the heathen world is *awful*, and it is a joy to think that doors are wide open. God bless those already labouring in the mission field!

Each Christian at home can help—

1. By giving themselves whole-heartedly to the Lord, to be used by Him and for His glory in whatever way He pleases, and wherever He wills, at home or abroad.

2. By continual prayer, both publicly and privately, for those who have given up all and gone forth in dependence upon the Lord alone.

3. By remembering the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. ix. 6, 7).

ED.

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Following quickly upon the *Model of the Temple* Palestine Exhibition in London, the effects of which seem to have been far-reaching, comes the Temple Exhibition. From many quarters we hear of a movement amongst Jews and others traceable to impressions received through the typical teaching in connection with the tabernacle. That this has been felt amongst leading Jews may be gathered from some of the synagogue utterances introducing the Temple Exhibition. One of these now before us says—"The advent of the Exhibition (Temple) has been most opportune. It may well be considered as

counteracting the *pernicious influence of the recent Palestine Exhibition*, the object of which was less instruction than proselytism."

The explanation of the Tabernacle was given by Christians, that of the Temple by Jews, and there was all the difference between them of life and death, light and darkness. Every detail of the Tabernacle was shown to be pregnant with profound spiritual teaching, whereas the dry remarks of the Jewish Exhibition contained no illuminating instruction whatever.

A beloved brother in the Lord, recently gone home after a long life of service to his Master, handed to us shortly before his departure some notes of lectures on the Temple given many years ago by one now with the Lord. Deeming that this publication is now most opportune, we purpose inserting extracts in the *Christian's Library*, commencing in January of next year. They are somewhat fragmentary, but we trust will be found helpful to many who may be more familiar with the typical teaching of the Tabernacle than with that of the Temple, both most important and interesting.

ED.

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## Correspondence.

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THE most disastrous result of the recent heterodoxy with which some of our readers are painfully familiar is this, that the adorable Person of

our Lord Jesus Christ has been made the subject of analysis, dissection, and controversy, instead of the object of adoration and worship. That souls should have been robbed of much simple gospel teaching is, comparatively speaking, of small account, but that His glory should have become dimmed is grave indeed.

Am I told that "this truth, Son of man, has to do with this earth, in its renewed state no doubt—still earth"? It is perfectly true that as Son of man He is to have universal dominion throughout the millennium, but is it only thus that I think of Him as Son of man?

As Son of man my blessed Saviour came, to seek and to save me, a poor lost sinner. At the remembrance of this, and retracing His footsteps here, my soul bows in worship. Of that Son of man who came down from heaven it could still be said, while here on earth, "the Son of man which **is in heaven**" (John iii. 13). My soul bows in worship at this infinite divine mystery. Philosophy may reason and ask how it could be said of Him that He came down from heaven, and yet that he is (not **was**) in heaven? Faith does not reason, it simply believes and worships.

As Son of man I see Him by faith "lifted up" upon the cross, and with adoring heart exclaim: He was there for me, that I might not perish but have everlasting life.

As Son of man on that cross He was glorified at the very hour of His deepest humiliation

(John xiii. 31), for He alone could sustain the full weight of God's glory there where all that God was in His holiness, His majesty, His justice, and His character was at stake through man's sin. It was His moral glory as Son of man to maintain it all where God's judgment against sin in all its intensity was poured forth. My soul bows in worship and adoration!

As Son of man, having thus glorified God at the cross, He has Himself been glorified at God's right hand, so that Stephen looking into the opened heavens beholds Him standing there.

As Son of man He will come again and take His rightful place, reigning from sea to sea, and from the river to the ends of the earth. And yet He who as the Son of man comes with the clouds of heaven to the Ancient of Days and receives His earthly kingdom from His hands (Dan. vii. 9-14), is Himself the Ancient of Days (Dan. vii. 22). Again, my soul bows in adoration at this divine mystery.

Let us not analyse but adore! Let us not speculate but worship!

A. H. B.

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Was it on the 17th day of the month Nisan that the Israelites passed through the Red Sea? Also was it the 17th day of Nisan that our Lord rose from among the dead?

The 17th day of Nisan was—

First, the day of the Ark's resting on Ararat, judgment was exhausted, and the day of Christ's

rest dawned (Gen. vii. 11, and *cf.* viii. 3 = the 17th day, seventh month).

Second, on 14th day of same month (or 1st now because of change in Exodus xii. 3) they leave Egypt, then they encamp at (15th) Etham, and then (16th) Baalzephon, and on 17th day cross Red Sea.

Third, resurrection of Christ—fulfilment of both.

You will remember that "Abib" is simply Hebrew for "green corn," and is so translated in Leviticus ii. 14, that is in that section of the type which deals with the resurrection of Christ.

H. St. J.

The accompanying letter has much refreshed us along with others in a similar strain. We believe that much may be done in the way of healing, by gatherings such as the one referred to.—ED.

*1st October 1907.*

BELOVED BROTHER,—It comes to me again and again to send you a line to thank you for your part in calling the brothers together on Friday last, and me among them.

It is a joy to me to think of it. I know the Lord has called us to care for His gospel among the heathen (Rom. xv. 15-21, specially two last verses).

The four lepers' case outside Samaria stirred me a while ago. **We** were in the midst of spiritual abundance, and **others** were starving.



“If we tarry **till the morning** light, some mischief will come upon us. Come, that we may go and tell.”

Also, every blessing bestowed is first for one's own reception by faith; second, in trust to impart it to others. Every saint is meant to be a channel for the rivers to flow out of, and not a surfeited stagnant pool.

The Lord's ordinance of the gospel was “beginning at Jerusalem,” then Judea, then Samaria, and then “to the uttermost parts of the earth”; and the last part began as definitely recorded in the sample mission chapter, Acts xiii. 46, 47, and we know is far from completed. Therefore this part demands **first attention in all service**, “for My sake and the gospel's.”

1. So we must **pray** the Lord of the harvest;
2. Have part **with Him in it, helping together** (all can do these two);
3. **Go** when and where called;
4. And **send** when and where called.

Note how directly the hearts of God's people run obediently on these lines. Strifes cease, questions wither. Not only was it a joy to observe and feel fellowship in the Spirit in activity, but more so as it was evidently drawing together brothers long asunder.

I send you with much love in Christ (Isa. lviii. 10-12), and may you also continue to be a “repairer of the breach, and a restorer of the path to dwell in.”—Affectionately yours in His grace,

We are not redeemed to do as we like, but "that we may prove what is that good, and acceptable and perfect will of God," and until the Lord comes we are left here—

1. "To **serve** the living and the true God."
2. "To **wait** for His Son from heaven."
3. "To **walk** worthy of God, who hath called you unto His kingdom and glory."
4. "To **increase** and **abound** in love one towards another."
5. "To **pray** without ceasing."
6. "To **hold fast** that which is good."
7. "To **abstain** from all appearance of evil."

Why?—for "God hath not called us unto uncleanness, **but unto holiness**"; "therefore glorify God in your **body** and in your **spirit**, which are God's."

Unearth the talents, put away the grave clothes, for we are risen from the dead with Christ; and "neglect not the gift that is in thee;" but "sanctify it with the Word of God and prayer." So that we be "examples of the believers in word, in conversation, in love, in spirit, in faith, in purity." "Meditate upon these things and give thyself wholly to them, that thy profiting may appear to all." Beloved, truth is not ours until acted upon.

## Fear.

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**F**EAR undoubtedly is one form of unbelief when viewed in relation to God ; while in relation to man it acts as a snare, hindering progress, preventing, too, that clear confession of the truth for which we are responsible, not only for our own sakes, but for the sake and help of others.

Look at the striking difference between the fearlessness of the apostle Paul and the display of the fear of man in the apostle Peter (Gal. ii.). There were teachers of Judaism who came in surreptitiously to bring the saints into bondage. The faithful apostle says :—

“To whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.”

The apostle Peter, on the other hand, “**fearing** them which were of the circumcision,” believers not free from the law, dissembled, and of course, not he only, but

“The other Jews dissembled likewise with him ; inso-much that Barnabas also was carried away with their dissimulation.”

No doubt it was as painful for Paul to withstand Peter to the face as it was for Peter to be withstood. But the truth was at stake, and not only for the time then present, but that it might “**continue**” with us. The consequences of Paul’s fearlessness and valour for the truth were far-

reaching, and the gospel was saved from compromise.

Turning now to the Old Testament, the reader will find :—

“Now the pit wherein Ishmael had cast all the dead bodies of the men whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha, king of Israel : and Ishmael, the son of Nethaniah, filled it with them that were slain.” (Jer. xli. 9).

“That is to say, through **fear of man** a pit was dug by Asa, king of Judah, which is **made use of** by a cruel and wicked man (and not less so because he was “of the seed royal”) to conceal the evidences of his murderous acts, and that, too, over **three hundred and fifty years afterwards!** Solemn, is it not? In this case of Asa we see revealed how distrust of God and the fear of man go together. King Asa had begun well. The Word says :—

“And Asa did that which was good and right in the eyes of the Lord his God.”

It is he, too, who

“cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many or with them that have no power : help us, O Lord our God ; for we **rest on Thee, and in Thy name we go against this multitude** : O Lord our God, let not man prevail against Thee” (2 Chron. xiv. 11).

This is when a huge host of Ethiopians and Lubims came against him and his army in the fifteenth year of his reign.

“And there was no more war unto the five and twentieth year of the reign of Asa.”

What a difference there may be found in some one after the lapse of twenty years. In that twenty years Asa had retrograded. The faith that was seen in the fifteenth year of his reign was gone, that faith which had given him superiority to the fear of man, and which had enabled him to say, "It is nothing with thee," &c., had vanished. Instead of this, Baasha, king of Israel, coming against him, and being under the weakening influence of **fear**, the result of distrust of God, Asa now looks to the king of Syria, and digs a pit, which an enemy makes use of many a day afterwards, as already indicated.

Alas, how many pits have been dug through **fear**, and made use of by the enemy long afterwards! We would beg the reader's attention to Jeremiah xli. 17, 18:—

"And they departed and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into **Egypt**, because of the Chaldeans: for they were afraid of them, because Ishmael, the son of Nethaniah, had slain Gedaliah, the son of Ahikam, whom the king of Babylon made governor in the land."

How suggestive! It appears that Johanan, with the captains of his forces, pursued Ishmael, rescuing all the people that had been carried away captive. Without question the right thing now to do was for Johanan and the rescued to dwell in the city of Jerusalem, where undoubtedly the Lord would have preserved them all, but **fear** was playing its paralysing part with the unbelief with which it is accom-

panied. His eye was not single, and therefore evil.

Chimham was on the road in the direction of Egypt, that broken reed which pierces the hand, aye, and the heart too—the world, which would fain offer support when the heart fails to trust God. Who, then, is Chimham? **Four hundred and thirty years and more before Johanan's time**, David, the king, was returning to Jerusalem after the battle consequent upon Absalom's conspiracy, and subsequent defeat and death. The king desires Barzillai to "go over with him." This aged man had previously shown considerable kindness to David when, in difficulties caused by Absalom's wickedness (see 2 Sam. xvii. 27-29). David never forgot this, and now wishes to do all in his power to honour and cherish Barzillai, who, however, fails to cross the Jordan (a testing thing for all, speaking in a practical sense) on account of his age, saying, "How long have I to live?" We somehow wish this kind man had gone over with David. However, he suggests that his son Chimham should go with the king instead of him, and the king answered, "Chimham shall go over with me," and he did go. If some fearfulness is observed in Barzillai, albeit, perhaps, the kind of fear connected with age, as expressed so truly by Solomon—"Also when they shall be afraid of that which is high" (Eccles. xii. 5)—it is certainly not to be overlooked that **fear** is

spoken of in connection with his son so many years afterwards, while it is significant that it should be said that fearful Johanan and his followers

“departed and dwelt in the habitation of Chimham, which is by Bethlehem, to go down into Egypt, because of the Chaldeans, for they were afraid of them.”

From what has been adduced, it will be observed that defection on our part is not confined to our own immediate loss, but others are affected, and those, too, who possibly will come after us (see Heb. xii. 13). One is inclined to exclaim, “What manner of persons ought ye to be?”

We would say a little as to the fear of God. That it has a large place in the Scriptures need scarcely be said to our readers. “The fear of the Lord is the beginning of wisdom.” This, of course, is **not** being **afraid** of the Lord. **Miserable** is he who is afraid of God, while “**happy** is the man who feareth alway” (Prov. xxviii. 14). It is a singular thing, although easily explained, viz., a Christian man is **not afraid** of God (whose love He knows), but he is **afraid** (in a sense) of the devil, whose cunning and malice he has discerned; while on the other hand an unbeliever is **afraid of God** (when Adam had sinned he hid himself, and, being sought, said, “I was afraid”), but is **not afraid** of the devil, often speaking of the enemy in a light way, revealing his ignorance both of God and of Satan too.

Moreover, we would point out in concluding that it should be borne in mind that Satan acts upon our fears. It has been truly said, "Wicked spirits act on men by the dread of their power; they have none unless they are feared. But **faith** only can take this fear from man."

The believer can rejoice because he is "delivered from the **authority** of darkness" (Col. i. 13, N.T.).

Let us take courage, and remember that God says in Isaiah li. 12 :—

"I, even I, am He that comforteth you : who art thou that thou shouldest be afraid of a man that shall die, and the son of man which shall be made as grass?"

W. R. C.



## A Word to Young Christians—

### No. 10.

#### SERVICE FOR CHRIST.

AS the object of this short paper is to encourage young believers in the work of the Lord, it is not proposed to enter into the question of the various gifts, such as pastors, teachers, &c., important as this matter is in its place.

Every young Christian should be interested in the service of Christ in some way; and should look to Him in earnest prayer for



guidance, and an open door for work in His vineyard. Many considerations should lead us to shake off the slothfulness and indifference to which we are all so prone. Time is passing, our opportunities are running out, souls are perishing around us, Christ is coming. There is something for every one to do : whether it be to speak a word to those we know and meet with in daily life, as He may give courage and strength, to teach in a Sunday school, to preach the gospel if called on to do it, to give away a book or a tract, or to seek to encourage other believers with whom we come in contact.

We read in Nehemiah concerning the returned captives, that though it was a time of distress, yet each one built a part of the wall of Jerusalem, or helped forward the work in some way. Of certain ones we are told that they "repaired" their portion of the wall, and of one in particular that he "earnestly repaired" his part ; whilst others were on' the watch and held the spears, shields, &c.

There are two things which must ever go together in the work of God—earnest prayer and diligent service. The one will not do without the other—even if it is but to teach a few children in a Sunday school ; if this be done without prayer it will soon become a cold, formal duty. There is really an urgent need on all hands, a need of work done with a heart filled with the love of Christ, in the unction and

power of the Spirit, and with earnest, believing prayer. See the case of our blessed Lord Himself—we find Him going into a mountain to pray and spending a whole night in prayer to God, as well as praying on many occasions.

Do we take to heart the great need of souls perishing around us as we should, as well as the young in the flock of Christ wanting to be fed and taught?

The apostle Paul mentions two motives which led him out in diligent service : first, " Knowing therefore the terror of the Lord, we persuade men ;" and, secondly, " The love of Christ constraineth us." On the one hand judgment was coming—and what will this be to those who die unsaved !—and, on the other hand, the love of Christ constrained him—a love which led the Saviour to die for the lost and guilty so that the door of mercy might be opened wide to all who believe. Then we read in Romans xii. the weighty exhortation, " In diligent zealously, not slothful ; in spirit fervent, serving the Lord " (Rom. xii. 11, new trans.). May the Lord revive His work and waken up His people, young and old, brothers and sisters, to feel their responsibility in these matters !

If the young Christian is walking in the sunshine of the love of Christ, if he is free and happy in his own soul, going on from day to day in communion with God, he **must** be a help to others. Let us seek grace to use whatever

opportunities may come in our way, without waiting for great occasions, where, too often, there is the danger of seeking to display ourselves. The great thing is to live and walk and serve under **God's** eye, seeking **only** His approval, not disappointed if even true Christians have little sympathy with the work, and not elated by the applause of men.

Take the case of the soldier. The moment he takes up military service he has a definite object in view, namely, to please him who has enlisted him in his service. So the true motive and spring for Christian service is to please Christ, to seek earnestly the blessing of even the youngest lamb in His flock, as well as to forward His interests in the great gospel field in whatever little way we can.

All may not be called to preach from a public platform or to take a prominent place in this way, but all have **some** work to do. We believe many souls might be reached by the distribution of books and tracts from house to house and cottage to cottage, in the towns and villages of our land. In country places, too, there is a wide field for this work, and often a willingness to listen to the word of life. This is a work which can be done either by young or old, by sisters or brothers, and it often opens the way for conversations with persons who are not easily reached otherwise, owing, it may be, to sickness or other causes.

We may well say, "O Lord, revive Thy work"—revive it first within, in the hearts of Thy people, and then going out in blessing to others! We write especially for those who are young in the faith, that they may be encouraged and guided in taking up some little service for the One who has done so much for them, and that they may be led to give themselves to prayer—true, earnest, persevering prayer, for blessing on the work of the Lord. Soon the time for service will be over, and we shall enjoy the rest of His presence, sharing His victory, and clothed with bodies like His own. **Then** each one will receive his reward according to his conduct and service here, and **then** even a cup of cold water, given in His name and for His glory alone, will not be forgotten. And let us not be discouraged if we do not see large results now, but persevere to the end.

"Therefore," says the apostle, after dwelling on the great truth of resurrection, and the life-giving power of Christ—"therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." There are difficulties and disappointments too, but let us seek grace, in all humility, to be "always abounding in the work of the Lord." The results will all come out in the resurrection day.

## I Thank my God!

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**H**AD I been rich, I had not learnt to fast,  
 I thank my God for want and misery !  
 Had love been mine, or riches, or fair lands,  
 When came the bidding to the marriage feast  
 I, too, had sent my word—"I cannot come."  
 I thank my God that by the highway side,  
 Poor, lonely, sorrowful, and sick I lay ;  
 So heard the message gladly, and kneeled down  
 And blessed the God of love that thought of me  
 And wondered at His mercy. I thank God !

Had learning, talent, genius been mine,  
 Had I been wise or prudent, or possessed  
 The strength of mind I envied others for,  
 I had not so loved Jesus, who blessed God  
 That He revealed His precious things to babes.  
 I had not clung to Him with such tight grasp,  
 Fleeing to Him at earliest dawn of day,  
 Nor treasured so His promises of love  
 Of ever present help and sure support,  
 Had I not felt I could not stand alone.

I thank my God, who knew my heart could not  
 Be trusted with the precious things of earth,  
 That He denied them to me, and instead  
 Gave me a better portion, e'en Himself—  
 He made me feeble, timid, succourless,  
 That He might take me in His blessed arms  
 And lay me in His bosom, with His lambs ;  
 That being so near His heart, I could not fear  
 To ask Him anything. I thank my God  
 That Jesus is my Friend, my All in All.

## Bible Study.

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CHAPTERS xxx.-xxxi. of Exodus form a most remarkable close to the instructions given to Moses. They are separated from the earlier parts of the tabernacle construction by the chapters relating to the choice of Aaron, his garments, and his consecration. As soon as the instructions for the tabernacle and its setting up have been given, as soon as the priest who is to sustain the link between God and His people is prepared and put in his place to serve, according to the thoughts of God, God utters the desire of His heart, "I will dwell in the midst of the children of Israel, and will be their God." But this introduces the question of what is needed, and what is provided by God, to meet such a remarkable state of things, "the God of glory" dwelling in the midst of such a people. Accordingly we get an extraordinary picture of things that belong now to the dwelling of God in the midst of His people by the Holy Ghost come down from heaven.

It is as glorified that Christ takes the position answering to chapters xxviii.-xxix. of Exodus, and now exercises the priesthood in the presence of God for us. But the glorifying of Christ cannot be separated from the presence of the Holy Ghost on earth as the consequence of it. We could know nothing, and enjoy nothing of the results of Christ's being glorified, if the Holy Ghost had not come down. But the presence of the Holy Ghost has not only to do with the perfection of our position before God, but also with our practical needs, daily walk, responsibility in the house of God, and the maintenance of the holiness of God's house. Let any one carefully trace out the remarkable way in which the ministry of the Holy Ghost is set forth in Hebrews, and this will appear at once.

We find then in these chapters—

1. **An altar for the burning of incense,**

this is what the Scripture first calls it. If God is to dwell among His people there must be not only the **continual burnt-offering** outside the Holy Place, witnessing to the acceptance of the people before God, but there must also be within the Holy Place, **a continual incense** before the Lord, telling of the perfection of the Person of Christ in the place which He took in grace, and of God's eternal satisfaction in Him. But this was shown fully at the cross where the judgment of God only served to bring out the divine perfectness of the Son. This is what the golden altar speaks of. It is a perpetual witness to the sweet savour of Christ fully and finally shown at the cross under the fire of God's judgment. It serves as the way into the Holiest, just as the brazen altar is the way into the Holy Place. It also bears witness to **the way in which mercy is available** for the needs of a failing people, amongst whom God dwells as consuming fire. This is the last point touched on in verse 10, and is a remarkable thing. It is an anticipation of Leviticus xvi., where the whole question is raised by the breakdown of the priesthood, as to how God can continue to dwell in the midst of the uncleannesses of His people (Lev. xvi. 16, 19). Then in verses 18, 19, Aaron comes out from the mercy-seat, and, with the same blood that had been sprinkled on and before the mercy-seat, he sprinkles the golden altar seven times, and also places the blood upon its horns. The great

point is that this is done not as Aaron enters, but **as he comes out**; it speaks of mercy coming out to meet the need of the time, founded on the atonement made in the Holiest.

2. **The Atonement Money.**—Closely connected with the dwelling of God in this way among His people comes the question of their attitude towards Him, **especially in view of His government**, "that there be no plague," &c. What is required by God is the individual recognition of the way in which His people have been brought to Him, **by redemption**. We have one effect of the sense in the soul of being redeemed in Exodus xv., we have the other here. The effect is not only holy joy, but **holy fear**. It is what we have in 1 Peter i. 17-22. "Pass the time of your sojourning here **in fear, forasmuch . . .**" This is the foundation upon which, practically, God will have His dwelling-place to rest now. The atonement money formed the silver sockets of the tabernacle, two to each board, one hundred in all (Exod. xxxviii. 25-28).

3. **The Laver.**—The golden altar, the silver sockets, and the brazen laver, form a remarkable threefold testimony to the perfect grace that provides for the needs arising from our failure. The first shows how God can remain among a failing people and meet their failure with mercy; the second how the sense of redemption produces a godly fear in the soul that results in establishment in grace and deliverance from sin



and its consequences in God's government; the third shows the practical need of the Word of God applied to ways and walk for service in the sanctuary and at the altar. This again has special reference to government "that they may not die." For us, however, Christ has entered into this place, has shown us the practical effect of absolute obedience to the Word of God on His own pathway, and has linked together His own unchanging and eternal love (John xiii. 1), our present path of service and obedience (John xiii. 12-20), and the need of this washing, that service and obedience may flow from love in communion.

4. **The Holy Anointing Oil.**—With this the tabernacle, its contents, and Aaron and his sons were to be anointed. The Holy Ghost, witnessing of the sufferings and glory of Christ, must characterise the dwelling-place of God in all its details, and all the service that is rendered there. God does not sanctify the flesh to His service, nor can man counterfeit the energy and acceptance of service in the power of the Holy Ghost.

5. **The Incense.**—Here it is not that which renders service acceptable to God, but it is God's own personal and unfathomable delight in Christ. The fragrant drugs, three in number, none of which are elsewhere named in Scripture, together with frankincense, the constant type of Christ's perfection and acceptance to God, are mixed in equal proportions, beaten to powder, and offered

in the Holy Place for the delight of God alone. None might make any like it or of the same proportions, to smell it. In the case of the oil we have well-known spices and in definite quantities; here we have unknown fragrances whose quantities are not named. It is the Father's unknown and unknowable estimate of and delight in the Son. But how marvellous that this should be found where God dwells amongst His own redeemed people.

6. **The Man in whom is the Spirit.**—We next get the man who by the Spirit is to carry all these instructions into effect. Bezaleel of the tribe of Judah is associated with Aholiab of Dan. He is responsible for the "artistic work," and for all manner of work. In Exodus xxxviii. 23, Aholiab's work is described with more detail, and appears to relate specially to the embroidery. Hence at the close of the instructions as to everything that has to be made, even the ointment and spices, we have a remarkable type of the **personal** presence and work of the Holy Ghost as the one who is here to carry into effect the counsels of God founded on the finished work of Christ. Whether the establishment of the believer in grace, or the carrying out of God's government, be in question, nothing is done apart from the Holy Ghost.

7. **The Sabbath.**—We close with the end to which all is directed—**the rest of God.** All this accomplishment of God's blessed purposes

has ever in view the rest of God, the sabbath-keeping that remains for the people of God. We which have believed are those who enter into the rest, and all the government of God, the activity of the Holy Ghost, the ministry of Christ on high, are concerned in the work of bringing us through the wilderness **with God**, home to glory.

### **Answers to questions :—**

1. **How was the golden altar carried through the wilderness?**

In Numbers iv. 11, we find that the golden altar is to be covered, first with a cloth of blue, then with a covering of badger's skin, and carried forward by its staves in the charge of the sons of Kohath.

2. **What scriptures speak of blood being placed on the horns of the golden altar?**

Exodus xxx. 10; Leviticus iv. 7, 18, xvi. 18. The expression used in the last passage, "the altar which is before Jehovah," compared with Leviticus iv. 18, and the details of xvi. 18, compared with Exodus xxx. 10, as well as the whole character of the atonement in Leviticus xvi., seem to point to the golden altar as the one signified in Leviticus xvi. 18.

3. **What differences are to be found between Solomon's laver and the tabernacle laver?**

The remarkable thing about the tabernacle laver is that no measurements are given, and no instructions as to form. Solomon's great "sea," on the other hand, has precise measurements of size and content given, and full details as to form and design.

The laver is a type of the way in which present sanctifying is carried on by the application of the Word of God to the believer's walk. The ministry of Christ on high, and the ministry of the Holy Ghost here, are the

means by which this sanctifying is carried out, and the love of Jesus is the spring of it, "having loved His own which were in the world, He loved them right through." The obedience to which we are sanctified, moreover, is no legal obedience, but the obedience of Christ; thus neither measure nor form appear in this wonderful type.

But Solomon's laver is a shadow of millennial purification, holiness will characterise the house of God then as now, but it will all be the result of government, and all is measured and definite.

#### 4. What was done with the redemption money of the children of Israel?

This should have been referred to as "the atonement money," although it is also called "ransom" in Exodus xxx. 12. In Exodus xxxviii. 25-28, we are told the exact amount of the silver of the atonement money and what was done with it. The hundred silver sockets for the boards of the tabernacle and pillars of the veil, also the hooks, rods, and overlaying of the capitals of the pillars of the veil were made from this silver.

#### 5. What was the laver made of?

In Exodus xxxviii. 8, we are told that the laver was made "of the mirrors of the women who crowded before the entrance of the tent of meeting." Sanctification is not the result of self-occupation.

**Subject for January.**—The subject for January (D.V.) will be **The meat-offering**, Leviticus ii. The following questions may be answered:—

1. On what occasions is a meat-offering ordered to be offered in Leviticus?

2. What was "the evening oblation," or meat-offering? where is it mentioned?

3. What is the difference between the two offerings of first-fruits mentioned in Leviticus ii.?

4. What is the meaning of leaven, honey, and salt in Scripture, and why are they introduced in Leviticus ii.?