

THE
BELIEVER'S TREASURY

VOL. III.

W. SHAW, MAYBOLE, SCOTLAND.

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INDEX.

A bad master, - - - 66	Equipped for service, - 163	Light above, - - - 90
A burning fire, - - 52	Ever in accordance with	Lonely hearts to cherish, - 29
A false illustration, - 10	Scripture, - - - 39	Long Meetings, - - - 110
A good test, - - - 28		Looking at circumstances, 153
A hint as to preaching, - 72	Fellowship of Saints, - 25	More about Jesus, - - 31
A joyless Gospel, - - 15	Finding excuses, - - 91	Mr. F. S. Arnot at Ayr, - 165
A remarkable Address, - 19	Fleshly boldness, - - 14	Must come out of Egypt, 125
A scriptural one-man Ministry, - - - 85	Fortriumph—not for Truth, 63	Must dwell there, - - 31
A separating ordinance, - 175	Forewarned, forearmed, - 131	My work, - - - 137
A Stand-still, - - - 105	From the Power of sin, - 187	
A Wilderness, - - - 101	Further tidings from Africa, 173	
Abner leaves the house of		
Saul, - - - 41	Give it up, - - - 178	Nay, verily, - - - 84
According to your faith, - 164	Giving to the Lord, 27, 37, 57,	Nearer to Thee, - - - 18
Affliction, - - - 70	73, 89, 108, 121	New Periodicals, - 111, 159
Afraid for one's popularity, 71	God and Mammon, - - 143	No beauty in Christ, - 78
Against the stream, - 15	Godly fear, - - - 95	No ointment, - - - 60
An heart and an heart, - 17	Great Christian workers, - 189	No proof, - - - 153
Are we praying disciples? 7		No sin—no death, - - 190
Are we prepared? - - 3	Hold Fast, - - - 35	No spot in me, - - - 23
Arrested, - - - 71	Holiness two-fold, - - 24	Not my own, - - - 98
As He is, - - - 4	Household Baptism, - 183	Not on account of the title, 116
As thy days, - - - 7	How Gospel work should	Not rejected, - - - 89
	be carried on, - - - 87	
Be thou faithful, - - 126	If riches increase, - - 6	Obedience and Service, - 26
Blessings in disguise, - 91	In earnest, - - - 8	Offering to immerse, - 117
By the word, - - - 125	In the right spirit, - - 50	On a New Cart, - - - 45
	In the right way, - - 78	On his own merits, - - 53
Called to do it, - - - 140		On the decline, - - - 55
Can go no further, - - 170	Joab, the Captain of the	On the side of Truth, - 182
Cometh to the light, - 46	Host, - - - 69, 179	One thing, - - - 49
Content with anything, - 136	Joseph in the pit, - - 161	
Continually, - - - 60	Jottings on the Epistle to	Partiality, - - - 56
Converting the sovereign, 38	the Romans, 11, 21, 43, 59, 75,	Pattern men, - - - 23
Crucified, - - - 134	93, 107, 123, 139, 157, 169,	POETRY—
	185	A Living Sacrifice, - 47
David's motive, - - - 52		All the way, - - - 120
Effect of the Truth, - - 82	Leanness of soul, - - 79	Behold! I come quickly, 77
Elias prayed earnestly, - 5	Letter in reply to some	Bread cast upon the
	Queries, - - - 61	waters, - - - 122
		Ebenezer, - - - 137
		Fear not, - - - 114

INDEX (*continued.*)

For me, - - -	152	Refraineth his lips, - -	138	The Seven Things of	
I adore Thee, - -	111	Refused the Ark, - -	46	Moses, 67, 101, 135, 141, 158,	
I am His, - - -	170	Rejected testimony, -	119	171, 181	
I am Thine alone, -	126	Rejoice with trembling, -	100	The thorn in the flesh, -	122
I come, I come, - -	58	Religious Leaders, - -	106	The three, and the two, -	132
I need Thee, - - -	142	Revenge, - - - -	20	The Three Appearings, -	77
Keep me, - - - -	38	Revival again, - - -	97	The two forces, - - -	151
Lines on the Last Mom-				The wives of the Devil, -	113
ents of A. H. - - -	175	Saved by His life, - -	92	They dug for it, - - -	58
Lord, Thou knowest, -	74	Saul's Armour, - - -	11	Thou art the man, - - -	130
Mine, - - - - -	62	Seeing others happy, -	138	Three things, - - - -	54
My Shepherd, - - -	63	Seek rather, - - - -	76	Time hanging heavy, -	30
Nothing is lost, - - -	42	Seriously hampered, -	83	Time to sit, - - - -	131
Simply trust Him, - -	154	Signs of the Times, -	1	To Correspondents—	
The Bow, - - - - -	72	So many trials, - - -	188	Anonymous Letters, -	47
The Evangelist, - - -	179	Sobriety, - - - - -	62	Letters, - - - - -	31
The Knowledge of Christ,	178	Spiritual Pride, - - -	53	Words of cheer, - - -	47
The man of God, - - -	148	Strange children, - -	168	To our readers, - - -	191
The Power of Love, - -	84	Subdued unto Himself, -	177	To Sodom at even, - - -	133
The Preciousness, - -	30	Sympathy, - - - - -	40	To suffer affliction, - -	103
Thirty pieces of silver, -	9			Toward Sodom, - - - -	154
"Thou knowest," - - -	156	Taking counsel of God, -	33	Trembles to the Pole, -	95
Thou lovest me, - - -	120	That they all may be one,	149	True greatness, - - - -	143
Thoughts at the Mem-		The Beauties of Christ, -	68	Trying Times, - - - -	124
orial Feast, - - - -	142	The broken heart, - - -	145	Trying to trust, - - - -	79
To be with Christ, - - -	100	The Church, - - - - -	104	Two kinds of blindness, -	74
To my little place for		The five smooth stones, -	13	Two kinds of Preachers, -	155
Prayer in the Wood, -	92	The Gospel spirit, - - -	129		
Watch and Pray, - - -	172	The humorous preacher, -	172	Unable to cast him out, -	167
We love to sing, - - -	74	The Master-passion, - -	65		
Who is willing? - - -	133	The Moon eclipsed, - - -	36	What David desired, - -	51
Power, - - - - -	22	The needle disturbed, -	127	What I have done, - - -	118
Power of resistance, - -	66	The overflowing cup, - -	147	What standard prevails? -	99
Professions of devotion, -	134	The Path plain, - - - -	42	What the Flesh can do, -	30
Proved by the life, - - -	187	The Person of Christ, - -	44	Where two roads meet, - -	39
		The popular Jesus, - - -	190	Who shall be greatest? -	75
Reflections on the humor-		"The Reverend," - - -	115	Why some Converts don't	
ous preacher, - - - -	173	The Scriptures only, - -	93	stand, - - - - -	81


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Vol. III.

SIGNS OF THE TIMES.

T the present time we do not think it is very difficult to read some of "the signs of the times" in the religious world around us. We have arrived at a somewhat remarkable period. Among the denominations, while worldliness and infidelity occupy the chief seats in the synagogues, it is refreshing to find a devoted remnant groaning over the abounding desolation. Nor are they content with groaning: they lift up their voices and testify. Nor are they content with "delivering their souls," and then quietly sitting down among the very abominations against which they protested in the name of heaven. No. They are acting out their convictions; and, in some cases, *separation* from the evil has been the final protest against it.

It is a significant token of the growing power of the truth, that one of the greatest preachers in this country has recently severed himself from the "Union" with which he had been connected. He had protested against men being recognised as "ministers" who denied the atonement of Christ, ridiculed the necessity of conversion to God, smiled on worldliness, and attended

the world's theatre on Monday, while they went through the hypocrisy of pretending to be His ambassadors on Sunday. The preacher to whom we have referred found himself utterly powerless to purge out the evil. And what did he do? He did the right thing: *he purged himself out*—he cut himself adrift from the Baptist Union. Let us be thankful that the power of truth is being felt, and for whatever measure in which the truth is being obeyed.

Thus far we have referred specially to England. But what of "orthodox" Scotland? Here we find the same protest against abounding evil. One, at least, of the "devoted remnant" does not seem to be able to contain himself any longer. So he sends a letter to a well-known evangelical paper on the condition of Church-life in Scotland. He points out two gigantic evils—the *manufacture of church members*, and the *manufacture of "ministers."* "Many churches," he says, "consist almost wholly of spiritual corpses, with a mere sprinkling of Christians." Truly light is on the increase. Such are some of the very things we have been pointing out through these pages from time to time. We have wondered why our brethren in


the denominations could not "see" them. But surely they can shut their eyes no longer, now that their own prophets are found declaiming against spiritual corpses and manufactured ministers. Our friends in the denominations are getting light. This is something to be thankful for. The "sprinkling" of devoted souls are making their voices heard. In an evangelical periodical, of growing light, published within our own county, a correspondent protests against perpetuating the "unscriptural distinction" between "laymen" and "clergymen." "One of the things," he says, "which we thank God for is, that the 'clergyman'—as such—is rapidly and surely losing his hold on the masses of the people." He asks the question, "May it not be that the whole present mode of things in our churches needs alteration?" and then he boldly proposes a return to the apostolic lines of 1 Cor. xiv.

To all this we say, "Praise the Lord." It is a movement in the right direction—it is decided *progress*. It is clear to us that many hearts are being deeply exercised as to the great truths of Scripture concerning separation from that which is not of God. We see tokens of an upheaval in many quarters; and, putting all these tokens together, we cannot fail to treat them as veritable "signs of the times." Who knows but we may soon witness another *exodus* from the mass of professing Christendom?—an *exodus* of the *living* who refuse any longer to be joined to the spiritual corpses of a lifeless religionism. We pray that

the Lord may hasten the day. The cloud may not seem to be bigger than a man's hand. Yet faith can already hear the sound of abundance of rain (1 Kings xviii. 41). The growing corruption of worldly systems of religion is at last telling its own tale. The leaven of evil doctrine and abounding worldliness has, and must have, two effects. It will attract the unconverted—the enemies of the Cross; while it will drive away the godly few who are really purposed in heart to please the Lord Christ. The world's religionists are actually throwing off the mask of religion; and professed spiritual guides of the people are to be found rushing to the concert and the theatre to-day; while to-morrow, as professed ambassadors of heaven, they use their "office" to condemn the righteous and to justify the wicked! They are supposed to declare what God has revealed. But, instead of doing this, they labour with all their might to deny the most vital truths of revelation! We do not wonder that some of the Lord's people are beginning to open their eyes. Our wonder has been that their eyes were not opened long ago. Yet, withal, we rejoice. Let our prayer be that we may witness a mighty work of God, in which many of His dear ones shall be gathered out and gathered in—gathered *out* of the world's religionism, and gathered *unto* that One whom the Lord delighteth to honour.

EVERYTHING short of confession of sin before God, is contending with Him.

ARE WE PREPARED?

N our first article we have asked the question, "Who knows but we may soon witness another *exodus* from the mass of professing Christendom?" But, in connection with that question, there is another which it may be well to ask. It is this: Are *we* prepared for such a coming-out? And by "we" in this case we mean those of us who have professedly *come out* already. Supposing that there are a goodly number in the denominations ready to *fly*, are *we* in such a condition that these coming-out onesshall be attracted to where Christ is professedly owned as Lord? We believe this to be a question of vast importance. In the event of a general coming-out of saints in the denominations, eternal issues will hang on the spiritual condition of those who contend that they are already on "God's ground." Let the question be honestly faced: Is the power of God—is the grace of Christ—so reigning in the Assemblies, that Christians leaving the sects will know at once where to go? It is generally admitted that we have the truth with us; and we are thankful to God for that. But have we *the power* with us? Have we "the smell of a field which the Lord hath blessed"? (Gen. xxvii. 27). We believe that God *has* blessed us. "Separation truth" has been preserved in a wonderful way during the past half-century. It has grown, and it has prevailed. There has been a continuous gathering-out of saints—in ones and twos,

it may be; yet the work has gone on. New churches have sprung up in many corners of the land—yea, of the world. There has been a wonderful oneness of mind in cleaving to the truth. Brethren scattered to the farthest bounds of the earth have set up a standard to the power and preciousness of the ONE GREAT NAME—the name of JESUS. Gathered-out companies are to be found in the most unlooked-for places; and, although there is no outward confederacy of the churches, the truth has bound all together by a firmer and happier bond than any parchment deed could ever have effected. "Separation truth" has proved to be something more than a party cry. It has sounded the alarm in Zion concerning the heavenly calling of the believer. It has drawn a broad and distinct line between the Christian and the world. It has clearly defined his politics to be heavenly, and has boldly said to the political agitator, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Separation truth has led many a saint into the quiet and blessed walks of communion, who might otherwise have been vexing his soul in striving with the potsherds of earth. Separation truth has sounded clear and loud the blessed truth of the believer's identity with Christ in death, burial, and resurrection; and it is more particularly in connection with separation truth that the "Coming of the Lord" has come so prominently forward during these past years. Truly we may thank God for the firm adherence

of so many believers to what is called "separation truth." We trust that we will continue—though it be with only a little strength—to keep His Word, and not to deny His Name (Rev. iii. 8). But, while we maintain our position of separation unto the Name of the Lord, we must see that God's *power* as well as God's *truth* is found in our midst. We are convinced that the time has come when all our energies should be bent to the one great object of securing a *revival of power*. Our church position will not save us from worldliness. It is quite possible to contend for separation truth while strangers to vital godliness. We must be alive to our dangers. As we have already pointed out in these pages, it is one thing to have the Ark of God with us, and it is quite another thing to have the God of the Ark with us. Let the grave-clothes of mere formality be cast off. Let the slumbers of spiritual declension be broken in upon by the trumpet-call to repentance and turning again to the Lord. If there is a higher and a holier life, we must have it. If there is a walk of faith and a warfare of victory, these must be ours. And they shall be ours if we rise to our true privileges, and seek the Lord with all our heart as to this matter. Such, we believe, is the great needs-be of the hour. Whether saints leave the sects or not, such a revival would be to our eternal profit. Yet, with *power* as well as *truth* blended in a peaceful reign "outside the camp," would our faith not look to the Lord God who gathereth the

"outcasts of Israel," that many more may be gathered unto Him, beside those that are gathered unto Him? (Isa. lvi. 8).

AS HE IS.

WE shall see Him as He is (1 Jno. iii. 2). What a sight for weary eyes!—weary of all the vanity of earth. *We shall see Him*—the Man of Nazareth—the Man of Sychar—the Man of Calvary! "*As He is*"—resplendent in resurrection glory—fairer than the children of men (Ps. xlv. 2)—the Chiefest among ten thousand! O the rapture of that moment when we shall behold Him as He is! not as He *was*—the weary way-worn traveller by Jacob's well, or the hunted and crushed victim in the toils of Jewish wrath. These days are past. Crowned with glory now, He waits the hour when His own shall be received unto Himself for ever. The fair, cloudless morning soon will dawn; and then the sunshine of that blessed presence through the eternal ages! Nevermore to go out—nevermore to sin, nevermore to sorrow. Be of good cheer, thou weary, tempest-toss'd follower of the Lamb. Beyond Time's fitful sea there is an everlasting calm. Beyond this vale of tears there is a clime where tears shall never come, and from which sorrow and sighing shall flee away. Though wasted by disease, and worn-out on the rack of suffering, there is waiting for thee the dew of an eternal youth. *We shall* be like Him, for we shall see Him as He is. O my soul, keep that day before thee. Remember the dignity of thy calling—the glory of thy destiny—the untold rapture that awaits thee, when "*we shall see Him as He is*"!

ELIAS PRAYED EARNESTLY.


ELIAS prayed earnestly (Jas. v. 17).

We want more earnestness in our prayers. But there cannot be earnestness without a sense of need. A needy petitioner is a fervent petitioner. You cannot make a rich man beg like a poor man. A believer who fancies himself rich and increased with goods will not be found longing after God. If there is dearth of revival, it is not for lack of prayers. Truly prayers are many. But what about *earnestness*? What about *reality*? Do we pray as men who really expect God to open the windows of heaven? Wherever there is a true sense of need, there is a real earnestness in prayer. Cold, formal, measured-out prayers will neither open the windows of heaven nor open the hearts of fellow-believers to join in the cry for revival. In prayer meetings the Lord is often asked to come down and shake the place with a mighty revival; but in many cases, if He were to shake the place, none would be more surprised than the very people who were praying Him to do it! Why is this? It is because prayer has become formal; and the more formal prayers become, the more wearisome they become. Brother So-and-so rises to pray. What takes place? Well, he goes on for *his usual time*. Indeed, it would almost seem that the prayer *must* be of a respectable length. No one ever hears him pray a short prayer. He would consider it "beneath his dignity" to give forth a few short, earnest petitions,

and then sit down. Long prayers are evidently looked upon as an evidence of "gift." Therefore the *usual* time is occupied, and the *usual* subjects are taken up; and (need it be surprising?) there is the *usual* absence of any appearance of an answer! There must be a gigantic reform wrought in prayer meetings, if they are to prove any power at all in "moving the hand that moves the universe." We do not believe in one man doing all the praying, and leading all the praise. We suppose we are agreed on that point. But, while we have got away from the system of one man doing all the praying, we must see that we do not get into the system of two or three men doing it all. We freely admit that two or three often find themselves in that position while they have no wish whatever to have the praying all to themselves. Certain brethren remain persistently silent, leaving the active part of the meeting entirely to others. But while that is admitted, we hold that this state of things must be broken in upon. Nothing is so withering to church life as to get into the rut of dead formality. If eighteen brethren are at the prayer meeting, and only three take part, we believe that something is wrong somewhere; and it is for the watchmen in Zion to look into the matter. Perhaps the fifteen turn round and say, "Well, if there were more life and reality about you three who do pray, we might be stirred up to cry out to the Lord too." If there is a grain of truth in such a statement, let us take it to heart.

Who knows but there is something in the plain, blunt remark of that silent brother. It is very easy for us to reply, "O, but if you were right with God yourself, you could pray in any circumstances." That is a convenient argument wherewith to justify ourselves. But if "*we three*" were right with God—if we were so energised by heavenly power, and aglow with heavenly fire—if our prayers were the burning utterances of reality and faith—what would be the effect on the silent brethren? We believe they would be constrained to let their voices be heard. This is how, in a time of revival, you will hear prayer from every corner of the meeting. The stamp of reality is on everything. God's power is realised. Hearts are full and running over, and must find an outlet. Many of the prayers may be short; but they lack nothing in power; while brethren who pray long do not seem long; for it is felt that they are being heard in the courts above. Let us (the two or three who do take part) see that we are in like condition; and we shall soon witness a revolution in the prayer meeting that neither our planning nor scolding would ever have accomplished.

"IF RICHES INCREASE."

 F riches increase, set not your heart upon them" (Ps. lxii. 10). We learn from this that, if riches increase with us, there is a natural tendency to set our heart upon them.

Many a believer has gone on steadily, and adorned the doctrine, while he was in a humble "way-of-doing." But, whenever riches increased with him, he lost all control of himself. He found out that he was making a little money. The sensation was new and pleasant. But he was not satisfied with a little: he would have more. This meant *more* time and energy spent on mammon, and *less* time and energy spent on God's kingdom. But he stays not to count the cost. If any one should hint that he is getting worldly, he has his answer ready—"There's no fear of me; but you know I must attend to my earthly calling." Thus fortune (although it may be a very small one) allures him, like some will-o'-the-wisp, across the dangerous bog of mammon-worship. But then he is no lover of money—at least he says so. He would scorn the idea of being classed among the worshippers of the golden calf. But as faith is known by its works, so liberality is known by its fruits, and the lover of money by his tenacious grasp of the money-bags. The God-given warning, "Set not your heart upon them," has been neglected; and the result is, that the gentle springs of benevolence are dried up; and, although he may sing, "Take my all, and give me Jesus," it is perfectly clear that he means nothing of the kind.

A GREAT artist made it a rule never to look at a badly done picture, as he had found by experience that, whenever he did so, his pencil had a tendency to reproduce the bad work. Apply this to bad books and bad company.

ARE WE PRAYING DISCIPLES?

JOHn xvii. tells us how the Master prayed. Should we not then be praying disciples? (Mark i. 35). It is sweet to rise in the night and pray for sleeping, suffering, and absent ones. Our hearts are never properly tuned unless we are following the Master as praying disciples. "Prayer is the Christian's vital breath." Just as the whale always comes to the surface to breathe, so we must often ascend by faith above the restless world, that we may breathe a heavenly atmosphere. We have a heavenly nature; our citizenship is in heaven (Phil. iii. 20); our life is there (Col. iii. 4). Heaven will only be the fulfilment of a long-experienced want in our souls.

Our prayers must be according to the Word. Hence the need of our being acquainted with the Scriptures. How beautiful is the precision of John xvii. ! When our Lord is speaking only about Himself to the Father, He simply says, "Father" (ver. 1). When His people are taken in, it is "holy Father" (ver. 11); and when the world is mentioned, it is "righteous Father" (ver. 25). We should seek to understand the position of God toward all, and so be able intelligently to follow our great Exemplar in prayer. But our Father understands the desire of our heart, however imperfectly uttered. He loves to hear the most stammering tongue, if prompted by a pure heart. Still, let us be much in the Master's company, and, in some little measure, we

shall learn like Him to speak intelligently to the Father. It is only as we know Christ that we become like Him.

Our true happiness is to have no will of our own. We may have desires, and we may make them known; but only what is according to His will shall be granted. A child cannot go into its father's store and take anything it likes. So is it with us. The Spirit takes of the fulness of God in Christ Jesus, and gives to us as we are able to receive. W. B.

"AS THY DAYS."

I WAS once visiting a sister who was near her end. She complained that she could not give up her husband and children, saying, that she had not grace to die. "You do not want grace to die to-day, but grace to live," I said: "when the Lord wishes you to die, He will give the grace." She could not see it. So, I said to her sister, "Mary, fetch here to-night's supper, and to-morrow's breakfast and dinner and supper, for your sister, and set them all before her now." No sooner had I spoken than she saw the folly of wanting grace to die before the time to depart had come. The following day, as she grew weaker, she told me she could now by God's grace leave all her children to Him. The day following she could say the same about her husband; and she soon had a joyful entrance into the Lord's presence. "As thy days, so shall thy strength be" (Deut. xxxiii. 25). W. B.

IN EARNEST.

IN earthly things he that would excel must have a deliberate purpose and determination to excel. The world knows this; and that is why you see them straining every nerve to reach some coveted position. But, in the things of God, how little "ambition" there seems to be among the saints—how little godly determination to live a devoted life—how little fixedness of purpose to avoid every form of evil! Truly we are in the last times. The times themselves declare it. The world can deny itself for the world's sake. Yet how few of us are prepared to deny ourselves for Christ's sake! The worldling can burn the midnight oil in order to qualify himself for some niche in the temple of fame. Yet we, with infinitely higher aims, are found leisurely wending our way to our heavenly inheritance, and calling our brethren "fanatics" if they dare to become in any degree enthusiastic in the things of God! In short, the world is enthusiastic in its own line of things, while we are only half-awake to the great issues of eternity. Now, should this condition of things not be reversed? If any one should be in earnest, it is surely the child of God, seeing the worldling is striving for a corruptible crown, but we for an incorruptible. It is high time to awake out of sleep. If Christ is worth anything, He is worth everything. If we believe in the untold glories that await the redeemed, what manner of people ought we to be? If

we believe what Scripture says as to the Christ-rejecter's doom, how dare we—how can we—laugh and joke with the world, as if the revelation of Scripture were a mere fable? If it is true, as we say, that our treasure is in heaven, and our *all* upon the altar, how comes it that we are found sitting down to worship the golden calf, and doling out with grudging hand a miserable pittance to the poor and needy? If we are sincere in singing, "Take my all and give me Jesus," how comes it that these purse-strings are so slow to move? The reason is simply this, that the world has come in like a flood; and hymns are sung, and prayers are prayed, and professions are made, that are out of all keeping with the state of the heart. May the Lord break in upon this carnal security, and come with such a floodtide of power, that we shall *be* what we *seem to be*, and that the zeal of His house may "eat us up."

—o—o—o—
LET the heart be taken up with the person of Christ, and then how easy is the task to walk in the ways of Christ! This is the "royal road" to communion. We are satisfied that much labour is lost in exhorting lukewarm believers to a walk of faith and a life of self-denial. O but it is weary work, to drag unwilling feet along the narrow path of separation to God! But let the beauty of Christ be disclosed—let the heart be enraptured with the glories of His person—and the heart joyfully exclaims; "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"THIRTY PIECES OF SILVER."

"So they weighed for My price *thirty pieces of silver*."—Zech. xi. 12.

"If the ox shall push a manservant or a maidservant, he shall give unto their master *thirty pieces of silver*."—Ex. xxi. 32.

"Thirty pieces of silver"

For the Lord of life they gave :

"Thirty pieces of silver"—

'Twas only the price of a slave !

But it was the priestly value

Of the Holy One of God ;

And they weighed it out in the temple—

The price of His precious blood.

"And they covenanted with him for *thirty pieces of silver*."—Matt. xxvi. 15.

"Thirty pieces of silver,"

Laid in Iscariot's hand—

"Thirty pieces of silver,"

And the aid of an arméd band.

Like a lamb led to the slaughter

They did bring the Son of God

At midnight from the Garden,

Where His sweat had been like blood.

"And Judas, which had betrayed Him, when he saw that he was condemned, repented himself, and brought again the *thirty pieces of silver*," &c.—Matt. xxvii. 3.

"Thirty pieces of silver,"

Burns on the traitor's brain—

"Thirty pieces of silver,"

Oh ! it is hellish gain !

"I have sinned, and betrayed the guiltless,"

He did cry with fever'd breath,

And cast them down in the temple,

And rushed to a madman's death !

"And the chief priests took the *silver pieces*, and said . . . 'It is the price of blood' and bought with them the strangers' field, to bury strangers in."—Matt. xxvii. 6, 7.

"Thirty pieces of silver,"

Lay in the house of God—

"Thirty pieces of silver,"

But oh ! 'twas the price of blood !

And so, for a place to bury

The strangers in, they gave

The price of their own Messiah,
Who lay in a borrowed grave !

* * * * *

It may not be for silver,

And it may not be for gold,

But still by tens of thousands

Is this precious Saviour sold ;

Sold for a godless friendship—

Sold for a selfish aim—

Sold for a fleeting trifle—

Sold for an empty name.

Sold in the mart of science—

Sold in the seat of power—

Sold at the shrine of fortune,

And sold in pleasure's bower :

Sold where the awful bargain

None but God's eye can see ;

Then ponder well the question—

Shall He be sold by thee?

Sold ! O God what a moment !

Stifled is conscience' voice,

And the recording angel

Proclaims the fatal choice !

Sold ! But the price of the Saviour

To a living coal shall turn,

With the pangs of remorse for ever

Deep in the soul to burn !

W. B.


DIAMOND FIELDS, South Africa.

[Our brother, William Blane, left Toise River some time ago; and as he is presently at the Diamond Fields, his pieces will now be dated accordingly.]

A PRAYERLESS man is a Christless man—a worldling ; and the less a believer has to do with God in prayer, the more closely does that believer resemble the worldling. Let us see that we do not become "*like* them that go down to the pit" (Ps. xxviii. 1). It has been said that prayer is the Christian's "*native air*." If this be so, we need no "*change of air*."

HUMAN systems of religion would be destroyed if the word of the Lord were to be allowed free course. That is why the word is kept outside, and human rule alone acknowledged.

A FALSE ILLUSTRATION.

OME well-meaning friends would have us to believe that there is no need for the Bible now. They admit that the Scriptures are a "Letter" from the Lord to His people. "But," they say, "we don't need the letter now." And they attempt to prove it by the following illustration: "If a friend in a distant land sends you a letter, you read it, and preserve it carefully, and read it again. But if the friend comes himself, you do not need the letter any more."


We merely give this as a sample of the teaching that is being given in some quarters. The illustration is a most subtle one; and, coming as it does in the guise of a high spirituality, we do not wonder that its plausibility has had some weight with a few. The weak point, however, in the illustration is this: It does not apply to God's people at all *until* they are absent from the body and present with the Lord. *Then* we will not need the written word. But, until then, "all Scripture . . . is profitable" (2 Tim. iii. 16). The personal coming of the Lord is yet *future*. Paul says, "We shall not all sleep, but we shall all be changed" (1 Cor. xv. 51). But our spiritualising friends speak as if that mighty resurrection change had already taken place. James says, "The coming of the Lord is at hand" (Jas. v. 8). But they say, "The coming of the Lord is past long ago!"

When we find teaching so clearly opposed to Scripture, we reject the

teaching and hold fast by what is written; for we are satisfied that the Lord by His Spirit is not going to reveal anything contrary to what He has already revealed in His word.

But, in dealing with these spiritualisers, there is no meeting them with Scripture, seeing they spiritualise everything. If you tell them that we are enjoined to keep His word (1 Jno. ii. 5), they tell you that the word is Christ. If you speak of heaven, they tell you they are already there, and that there is no other heaven. If you appeal to Scripture, they spiritualise it too, and tell you that they have a higher witness—an "inner voice" that never errs! But we need not go further. Like the Thessalonians, we will quietly wait for the Son from heaven (1 Thes. i. 10); and until He, the living Word, shall come, we trust we shall have grace to cleave to that word which is for ever settled in heaven (Ps. cxix. 89), and which maketh wise unto salvation (2 Tim. iii. 15). We can have no sympathy with those who, whatever their motives, are almost occupying the same platform as the infidel in setting aside the blessed Volume of Revelation. It is vain to advise the mariner to throw overboard his chart and compass while he is yet upon an unfriendly ocean. And how shall we, in an unfriendly world and in a body compassed with many infirmities, be persuaded to cast aside the Volume of Revelation—these very testimonies which are a lamp to the feet and a light to the path; and in the keeping of which there is great reward?

JOTTINGS ON THE EPISTLE TO THE ROMANS.

HE theme of this epistle is the unfolding of the mercy of God according to the wondrous grace of His righteous goodness.

The opening verses reveal the heart-arresting truth that there is Gospel (that is, glad-tidings) of God concerning His Son—the range of which salvation-bringing grace is, “all the nations”—yea, Gospel that, *to every one* that believeth, is the power of God unto their salvation.

From verse 17 (chap. i.) on to chap. iii. verse 18, we have the sad record of “the way of man”—the telling of which reveals what man has done, as also *what* he is and *where* he is. The interwoven words, of the “Way of God,” which are found in chap. i. 18 to chap. iii. 18, serve to show how truly, after all, “the way of man” is, as of old, but the corrupting of His (that is, God’s) way upon the earth (Compare Gen. vi. 12). With base ingratitude and pride, man has despised God’s kindness, and flattered himself that he at least shall escape the judgment of God; and this albeit he does himself that for which he condemns his fellow. Yet doth God pity man (Titus iii. 4); and from verse 18 to end of chap. iii. His way of righteousness unto the salvation of man is sweetly set forth. From this point we have His salvation broken up into sections which I would name:

(1) Chap. iii. 19-31—“Deliverance from the guilt of sins.”

(2) Chap. iv. to chap. v. 11.—“Deliverance from the *burden* of sins.”

(3) Chap. v. 12 to end of chap. vi.—“Deliverance *from* the *dominion* of sin.” The reader will please observe the change at this third section from *sins* (fruit) to *sin* (root).


(4) Chap. vii.—“Deliverance from the *strength* of sin.”

(5) Chap. viii. 1-17—“Deliverance from the *pleasures* of sin.”

Here again is a noteworthy change; for now it is not so much that *from* which we are saved, as it is that *to* and *for* which He hath saved us. Chap. viii. 18 to end, shows our deliverance TO Glory and God. Chaps. ix. x. xi. form a great parenthesis, of which more may be said by and bye. Chap. xii., first two verses show that we are saved *to* and *for* God’s praise, which is to be accomplished by the yielding of our bodies to Him unto proving what is His good, well-pleasing, and perfect WILL concerning us—that is His *good* will as detailed in chap. xii. 3 to end of chap. xiii.; His *well-pleasing*, as unfolded in Chap. xiv. to xv. 7; and His *perfect* will, as given in chap. xv. 8 to end of the epistle.

J. B.

SAUL’S ARMOUR.

N carrying on the Lord’s work some people seem to think that *the means used* is everything. Others seem to think that *the means used* is nothing at all. Both of these classes of people are wrong; for both run into an

extreme that is entirely unwarranted by Scripture; and each class in turn finds a rebuke in David's encounter with Goliath (1 Sam. xvii.).

David rejected Saul's armour. He would not be encumbered by such trappings in going to meet the Philistine. Armour and shield might do for Goliath, and even for Saul; but David had learned to put confidence in nothing that would *take any of the glory to itself*, if we may so speak. Our God must have the undivided glory, if the Goliaths are to be slain. Saul trusted in his armour. What do we see in his armour? We see in it a symbol of fleshly power and carnal weapons in carrying on God's work. Saul, in this respect at least, has a large company of followers in these days. In the region of the Lord's work, you see Saul's armour on the right hand and on the left. Men with great titles to their name and great purses in their pocket, are secured as *patrons*—as if the God of heaven wanted any man to *patronise* HIS work! But such are the men who, in the region of popular religion, are thrust into the chief seats at great meetings, although some obscure miner in the back seat could do the work with twice the ability and five times the grace. But then he is only a miner, it seems. He has no money—no position in society, and would not *draw* the people! Oh, that is it. The people must be drawn; and it would seem that Saul's armour is the only thing that can draw them. The general body of Israel are evidently of this mind. "We must have an attrac-

tion for the people." Such is the great "needs-be." Therefore an *entertainment* is provided. The speaking is the most eloquent that can be got for money—sure to draw "a house." The music is of the choicest—a carefully selected choir (converted, or unconverted, it matters not, provided they have fine voices). The "parts" are beautifully balanced; and perhaps fiddles and trumpets are added by way of effect. In short, Saul's armour is made as perfect and complete as *man* can make it. And thus battle is joined with the Philistines of evil. But we do not believe that any Goliaths are slain by such devices. There may seem to be a great effect; and there may be much for the flesh to rejoice in. But the anointed eye fails to find cause for joy. The spiritual mind seeks for Christ, but finds that he has been lost amid the flourish of Saul's trumpets.

We may bring forward many attractions of earth; but it is only the attractions of heaven that can avail in God's work. If we are determined that people shall be drawn, let us use heavenly weapons—let us *lift up Christ*. And although "no earthly beauty shines in Him to draw the carnal eye," we know that sinners shall be drawn; for He has said, "I, if I be lifted up from the earth, will draw all men unto Me" (Jno. xii. 32). "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. xx. 7).

Which of us can be kept near to Christ without some thorn in the flesh?

THE FIVE SMOOTH STONES.

ALTHOUGH David despised Saul's armour, he yet believed in the use of means. He did not go unarmed to meet Goliath. We believe there is deep instruction here for all who seek to work for God. In this matter we are confronted by two extremes. There is a tendency to make *everything* of means—to fall down and idolise Saul's armour; and there is a tendency to make *nothing* of means—so to despise God-bestowed "gift" that we come to believe that God can work *without* means. Now, as to what the Lord *can do*, it is difficult to speak; but judging from what the Lord has been pleased to do in the past, we find that it has ever been His custom to use means in the carrying out of His purposes. He could have kept Jacob's house "alive in famine" without the intervention of Joseph. He could have delivered His people out of Egypt without making use of a Moses. He could have led them into Canaan without making Joshua the instrument of deliverance. He could have broken the yoke of Midian apart altogether from a Gideon and his earthen pitchers. He could have fed the five thousand, although no lad had been there with his five barley loaves. But the Lord chose to use means. It has ever been His custom so to do; and we will only reveal our own ignorance of the ways of God if we are found indiscriminately condemning the "use of the means" in working for Him.

No sooner had David discarded Saul's armour than he wends his way to the brook, and there selects "five smooth stones" wherewith to meet Goliath (1 Sam. xvii. 40). In Scripture, a wonderful significance is found attaching to numbers. The number *five* seems to be associated with *weakness*. The *five* barley loaves of Matt. xiv. 17 tell us how insufficient was the supply for the vast multitude waiting to be fed. Then we read of the *five* porches of Bethesda, where the impotent lay (Jno. v. 2); and the *five* words of 1 Cor. xiv. 19; besides the declaration concerning Israel in faithfulness to God, that *five* of them would chase an hundred (Lev. xxvi. 8); but, if they rebelled against Him, at the rebuke of *five* they would flee (Isa. xxx. 17). Such, then, being so generally the character of the number *five* in Scripture, we need not be surprised to find it associated with David's taking the place of confessed *weakness*. He virtually admitted that he had no might wherewith to meet Goliath. We learn here that the first step in the highway to victory is to take the place of weakness. Yet is it not often the case that when a special effort is being made in the Gospel, the most imposing appearance of strength is put on? We need to remember the Scripture that says, "Out of weakness were made strong" (Heb. xi. 34). David began by taking the place of weakness; and it was not long till he stood with his foot on Goliath's neck.

But, having taken the place of weakness, we must use the means; and not

only the means, but the *best* means that the Lord has put within our reach. This lesson is plainly taught us in David's taking five *smooth* stones from the brook. Why *smooth* stones? Would not any other kind of stones have done as well? No. David knew that a smooth stone was far more likely to carry straight than one with a rough and uneven surface. Therefore he selected the *best* means fitted to attain his object. Some one might have said, "Never mind what kind of stones they are: the Lord can use anything—rough or smooth—it is all the same to Him." But David knew better. Such sentiments savour not of faith but presumption. Yet we believe such sentiments are to be found in not a few quarters to-day. In public service for God, you will sometimes hear it said that one man is as good as another, and it matters not who teaches a Sunday-school class—it matters not who stands on the platform and preaches the Gospel—it matters not who goes to visit that erring one; and that the Lord can bless His word through one man as well as another. We make bold to say, however, that such principles have not been gathered from Scripture. We do not believe that the Lord will bless anything. If there are smooth stones in the brook, by all means let them be taken. Scripture clearly reveals a diversity of gifts in the body; and it is for us to recognise that diversity, and humbly and prayerfully seek to discover how He has distributed His gifts. *Anything* will not do for God. Perhaps that is a discovery

that some have yet to make; and, if so, the sooner it is made the better for the prosperity of the Lord's work. Let God's order be observed—let diversity of gift be acknowledged—let the several departments of the Lord's work be carried on individually by those who are fitted of God for the work, and in whose heart the heavenly fire is burning; and the Gospel chariot shall roll onward, the Goliaths of evil shall fall, and the Lord's work shall prosper.

FLESHLY BOLDNESS.

IN addressing the Lord in prayer there is often a great familiarity indulged in by those who are not at all remarkable for their spirituality. Why is there such familiarity? It is the outcome of ignorance—ignorance of self, and ignorance of the holy character of God. A man may seem to be on the best of terms with heaven, while he is only on the best of terms with himself. We must distinguish between the holy boldness of faith and the fleshly boldness of mere presumption. They that walk in the light of God live in the atmosphere of humility; and none are so deeply impressed with the majesty and holiness of God as they that in spirit are nearest to the throne.

It is good to bear in mind that, whatever our circumstances, it cannot be necessary to disobey God. Let us not wish for anything unless the means to obtain it be as much approved of by God as the end.

A JOYLESS GOSPEL.

HE who would preach the Gospel in power must preach it in joy. That is to say, he must be enjoying the Lord in his own soul. The spiritual condition of the preacher will connect itself in some way with his message. A preacher who is not experiencing the joy of God in his own soul, will not prove a very suitable ambassador for proclaiming the good tidings of great joy. If work is to be done for eternity, commend me to the brother who preaches out of the fulness of present joy in the Lord. Such preaching has a reality and power about it that compels attention. But he who preaches a joyless Gospel preaches a fruitless Gospel. Nothing has so deadening an effect as the preaching of a man who is preaching merely because he *has* to do it, to fill up time. There can be no enthusiasm where there is no joy; and where these two elements are wanting in the Lord's work, you are safe to put up the intimation—"No progress here."

AGAINST THE STREAM.

IT has been said that "a dead fish can float with the stream, but it takes a living fish to swim against the stream." This is true in the things of God. It takes a living Christian to go right against the current of popular religion. It is not every one who can say "No" when the world waves its finger, and says, "Come with us." It is an easy thing to say "Yes," but it takes grace to say "No." Everything depends on where you are "dwelling"—spiritually, that is. If you are dwelling on "the Mount," you will find it an easy matter to reject the advances of the world. But if you have merely a name

to live, then you and the world, being both of a kindred spirit, will find it an easy matter to come to an agreement.

"THE *life* was the light." As it was with Christ so must it be with us—our life must be our most powerful testimony. If our manner of life—our Christ-like walk—does not proclaim our heavenly citizenship, it is vain for us to boast that we are bound for glory. Feeble indeed will be our testimony from the platform, if in the quiet walks of private life we are not a light to them that sit in darkness and in the region and shadow of death.

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Vol. III.

AN HEART AND AN HEART.

F we were asked to point out one of the most deadly obstacles to the progress of the Lord's work, we would say it is professed Christian-workers who are of double-heart, or, as the margin strikingly puts it (Ps. xii. 2), men who have *an heart and an heart*. These are men who can adapt themselves to any company. Yonder, for instance, is brother So-and-so. He meets you as he turns the corner of the street, and can talk about the Lord's work and the progress of the truth, with seeming enthusiasm. But, after he leaves you, he falls in with different company. As he turns the next corner he meets a political canvasser; and, lo! he seems to be perfectly at home in politics. His profession is put into a corner for the time being; for it would not do (!) to bring Jesus into politics. He discusses the political situation with no lack of energy, not to speak of ability. In short, it is perfectly clear that he has *an heart and an heart*. A heart for Christ and a heart for the world seems to be one of the most deadly evils rampant in the churches at the present time. Heart number two may bury itself in politics,

or in business, or in worldly conformity. But whatever may be its idol, the deadly effects are the same. We are convinced that the chariot of the Lord's work is in many cases at a stand-still, simply because the professed leaders in the work are men with "an heart and an heart." They have taken a certain position in the Lord's work; and they are determined to keep that position no matter whether the Lord is with them or not. What is the result of this? The result is that death reigns where revival should be the order of the day. Cold hearts will kindle no fires of enthusiasm. If a man is not on fire, he will not set the saints on fire. We remember a brother standing up at a Conference to give a report of the Lord's work in his quarter. After telling how wonderfully God was working, he said: "Now we want help; but it is only from those who are *on fire for God*. If you are *not* on fire, *stay at home*." What a happy day for the Lord's work if that principle were acted upon to-day! We are certain of this, that it *should* be acted upon. We do not see what right any man has to take part in the Lord's work unless he is on fire for Christ. The man who can adapt himself to any company is not the man

to engage in public service for Christ. Professed Christian workers with "an heart and an heart" should really act the honest man and say, "We will stand aside and make room for others; for we must confess that our heart is not in this work." Why should the form be kept up if the power of God is not there? What does it signify although a man can preach for half-an-hour-and-ten-minutes, if he has not an unction from the Holy One? It is out-and-out men for God that are wanted in this evil day; and if Christian workers will not bring their life into agreement with their high profession, then their high profession must be brought into agreement with their life. In other words, if a man by his profession virtually puts up a sign-board saying, "I am one of the leaders in the Lord's work," and if that profession is not endorsed by a spiritual conversation and a godly life, then, in common honesty, the signboard should come down. It is a solemn matter to put one hand to the plough of the Lord's work, while with the other hand we keep a death-grip of the world's money, or the world's vanity, or the world's friendship, or any other department of its weak and beggarly elements. Better far for a man to come out in his true colours. "If the Lord be God, follow Him: but if Baal, then follow him." Half-hearted workers often cling to their position as tenaciously as if the Lord's work could not get on without them. But the truth is, they are a dead-weight on the wheels of progress; and it would be nothing short of a blessing if

they "resigned office" and made room for those whose whole heart is in the work of the Lord. Such men are to be found. Then, let room be made for them. The *form* will not suffice: we must have the *power*. Let us be men of only one heart, and that heart for Christ; and the glory of the Lord shall come down and fill the house of the Lord.

NEARER TO THEE.

"**N**EARER, my God, to Thee." This is not the cry of a backslider. It is the longing of a faithful heart. It is only those who are consciously near that are heard truly saying, "Draw me nearer." We know that "in the person of His Son we are as near as He." This is true as regards our position in Christ. But *doctrine* is not *experience*. Whereabouts are we in our experience of that blessed truth? It is one thing to know I am a son; but it is quite another thing to sit down at the table of communion.

PRACTICAL sanctification seems to be the need of the hour. It is easy to quote texts and boast of our position in Christ. But it is altogether a different matter to mortify the deeds of the body, and, by a manifestation of the Spirit of Christ, to give practical evidence that we are His.

JOHN could lean on the Master's breast when He was in the body of his humiliation; but when he saw the Lord in the body of His glory (Rev. i. 17), he fell at His feet as dead.

A REMARKABLE ADDRESS.

AT a certain meeting of believers, which we were privileged to attend some time ago, we heard a remarkable address. It was not given by one of the "acknowledged teachers." The speaker was a plain brother—a son of toil—one of the rank-and-file brethren who are rarely to be seen on the platform at any of the great Conferences. Being a stranger in the place, he had just come to have a little fellowship with God's people, and to be ready to do whatsoever His Lord the King might appoint. Wending his way from the corner where he was sitting, he reached the spot that served as a platform, and proceeded to address the meeting from Romans xii. 1-3: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," &c. He made no apologies for his plain speaking. Nor did he need to make any. His message was with power. He was in earnest; and more—he was evidently *living* the truths he was preaching, and *enjoying* them too. He spoke with the air of a man who could say, "We speak that we do know, and testify that we have seen." The attention of the whole meeting was riveted. He preached an entire self-surrender to God, and a complete separation to God. Such he declared to be the only path of true joy and blessing. "Some believers," he said, "tell me they come up to the worship-meeting on Lord's day to *get a blessing* from the

Lord. But the Lord has been blessing me *all week*; and I go up on Lord's-day and bless His Holy Name. The Lord has filled me; and that is why I pour out my heart in thanksgiving and praise. The wise men from the East did not come to *get* from Christ. No. They came to worship—they came to *give*. They opened their treasures, and presented their gifts. That's just what I do on Lord's-day. Then, when we go out to the world, how blessed it is to witness for the Master! God does not want *formality*, but *reality*. Many are fine Christians on Sunday; but their Christianity is invisible on Monday. Brother So-and-so seems to have sweet fellowship at the Lord's table on Lord's-day. But on Monday morning I step into the railway train; and there that very brother is sitting with his head buried in a newspaper. I give out tracts to everybody in the compartment. But that brother does not like it. He does not know me. He says, '*Business is business.*' But I say, '*The Lord's work is the Lord's work.*' We are to be always *abounding*. May the Lord come down upon us, and give us reality for His Name's sake!"

These are only a few of the points dwelt upon by our brother—yea, our *esteemed* brother. He may have a horny hand and a humble position in what is called "society;" but he had a word from God to us, and, we doubt not, to many. Our experience that night leads us to say—and it is an opinion we have long held—that believers' meetings are

wasted, time after time, by long addresses, frequently by men who are not living in the power of God ; while some Jeremiah might be speaking out of the fulness of his heart. The "five words" or the fifty words of a few such Jeremiahs would soon transform barren Conferences into veritable Bethels. We must break through the graveclothes of formality. We must see that we are not ensnared by the popular delusion that a big purse and a good social position are sufficient to make a man a leader among the people of God. If we thus have respect of persons in judgment do we not limit the Holy One of Israel? And may such not be one of the reasons why the living water so often fails to flow, even when we are expecting abundance of rain? We pray for the Lord to work ; yet we are evidently determined that He must work on *our lines*. But the Lord will not be limited, even by His people. He is under no obligation to speak through whomsoever *we* may select. We praise God for channels—for men whom He is making channels of blessing to His people. But let us see that we do not give reverence to men whose highest commendation is their money ; while we look with cold suspicion on some true successor of Stephen, simply because he happens to be a quarryman. We must say we would travel a far greater distance to hear some such godly *minister*, than we would to hear not a few who are reckoned great in the church. A happy day will it be for us when, at our large conferences of believers, the long wearing-

out addresses shall be unknown ; and when the true sons of thunder, out of overflowing hearts, shall give forth their message from the throne.

REVENGE.

REVENGE has no share in the Christian virtues. When you hear a professed believer saying, "I'll have it out with him—I'll pay him for that yet," you may well question his Christianity. This "breathing out threatenings and slaughter" is out of all keeping with the spirit of that Gospel which we profess to have received. It is an outrage on the name of Christ, and a direct violation of the Scripture which says, "Vengeance is Mine ; I will repay, saith the Lord" (Rom. xii. 19). But although you utter no threat of revenge, it is quite possible to nurse the spirit of revenge ; and there is really no difference between the two. The threat is simply the expression of what is in the heart. Therefore let such a spirit be crushed as soon as born, and you will be delivered from presenting the woful spectacle of a "revengeful Christian." Rom. xii. 20 says, "If thine enemy hunger, feed him." Are we found yielding obedience to this Scripture? Or do we act as if Scripture said, "If thine enemy hunger, *starve him*." To do a good turn to one who has injured us, may be hard to the flesh ; but, if we are not prepared to render good for evil, we have yet to learn what grace is.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 11.)

A FEW words yet on the foundation of the epistle may prove helpful.

The unique way in which the Apostle describes himself is very instructive—"Paul a *bond servant* of Jesus Christ." We ask, "Who is this Paul?" and are answered to the praise of God's grace that this is he who once, in mistaken zeal for God, did madly labour for the extirpation of all who called upon the name of Jesus Christ. Lo! here, at the feet of that very same Christ, he is found, clothed and in his right mind, owning himself the *slave* of that One whom aforetime he persecuted. And not only so, but he is a sent-forth one; being an apostle by His call, and separated unto the Gospel of God. Nor is this Gospel a new tale, but that very Gospel which God had promised before by His prophets in the Holy Scriptures, concerning His Son, Jesus Christ our Lord, who became of the seed of David, according to the flesh, but was declared the Son of God in *power*, according to the spirit of holiness *by* resurrection from among the dead. Thus had He, according to the Scriptures, died, been buried, and risen again the third day according to the Scriptures (1 Cor. xv. 1-4; Acts x. 37-48).

Into the Gospel as spoken in chap. i. 16-18 we may now look; for, as in early day, so still, none need be ashamed of "*The Gospel*," and this for very

weighty reasons—reasons that revolve round most solid axes—namely:

"The Power,"

"The Righteousness," and

"The Wrath of God."

Let the reader mark well here, that the *reality* of God Himself is no greater than is the *reality* of each of these His manifestations, which most loudly proclaim that *God is*. Ay, and that He is a rewarder of them that diligently seek Him, as well as of those who despise His goodness, condemn His mercy, and do despite unto the Spirit of Grace. What words of man can tell forth the power of God which the Gospel is to every one that believeth! Surpassingly strange it is that any to whom the Gospel is brought should find greater foundation for their belief in words of confessedly unsaved men than they do in the way of God for them in the Gospel! For it is an unanswerable fact, God bearing witness, that unto every one that believeth, the Gospel *is the power* of God unto their own salvation. Thus any one may prove for himself the reality of this blessed truth of God, "Who wishes all men to be saved;" and, "Who is pleased to save them that believe." Reader, "Dost thou believe on the Son of God?" If so, *know* and enjoy thy portion at the hand of the living God, as He designs you should by what He says of him that believeth on His Son, the Lord Jesus Christ.

In the March number we shall look at the "righteousness and wrath of God," if He permit.

J. B.

POWER.

POWER is what the Church of God needs more than anything else to-day. In the time of the early church this was not so. In Acts iv. 29 we read of a meeting where all the saints were of one accord, and prayed for boldness to speak the word—a more difficult thing than it is now. What was the result? The place was shaken; and they were all filled with the Holy Spirit. They spake the word with boldness; “and with *great power* gave the apostles witness,” &c. We do not wonder at this; for where hearts are filled with the Holy Spirit, there shall be power with the word. What is the cause of lack of power to-day? We believe that one cause is this, that *something is taking the place of God in the heart*. It is vain for us to expect blessing in the meeting if we are living unblest out of the meeting. Have we many prayer meetings like what these early Christians had? Is real business for eternity done at our meetings? Or do we ask God for everything in general and nothing in particular? If we lack power, let us go honestly to the Lord and confess our need. If we are in a state of spiritual destitution, do not let us pass ourselves off as rich and needing nothing. The Gospel preached by Paul to the Thessalonians was not in word only but *in power*. It was not in the power of his eloquent preaching, for he says, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the


Spirit and of power” (1 Cor. ii. 4). Paul put his weak, stammering tongue into the hands of the living God; and the word was with power. Our God can take the worm Jacob and thresh the mountains. We may unfold Scripture in a wonderful way; but if it lacks the power of God we had better be silent. It is easy to sing that we are pilgrims and strangers. But are we really such? To be a pilgrim is to be a “marked” man. Does the world recognise us as pilgrims passing through the wilderness? If we are truly pilgrims, it will be seen in our general behaviour, in our manner of conducting our business, yea, in the matter of outward adorning, that ours is a life of faith upon the Son of God. We could not conceive of the Lord Jesus as a man of fashion. Yet, alas! how many of His professed followers are so! Let everything that is not of Him be judged and put away, that we may be empty vessels for the Master’s use made meet. God is ever ready to fill empty vessels; and the oil will not cease to flow so long as there is an empty vessel to come (See 2 Kings iv.).

R. S.

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WHEN there is any call for testimony against that which is evil, we must be free from the influence of *side-winds*, if we would be faithful for God. The *side-winds* may consist of personal feeling, or fleshly compassion, or a fear lest we lose the good esteem of certain brethren. Wherever such considerations are allowed to mould our testimony, the eye cannot be single for God.


"NO SPOT IN ME."

 HERE is nothing more deplorable than to see a carnal professor wrap himself up in some doctrine of grace and pass himself as one within the veil. These professors have got the hold of *one* side of sanctification truth; and they have run away with it, without staying to hear the other side. "O," they tell you, "we're saved—quite certain of it: we were saved at such-a-time. The Lord sees no spot in us—not a single speck. We are in Christ, you know; and we are complete in Him." Now, all this may be true, and it may not be true. If the man who utters the words is a spiritually-minded believer—one whose lowly and Christ-like walk proclaims where his heart is, then we have no objection to his enjoying the truth as to his standing in Christ. But if he is a carnal-minded professor, then we say, "Hold! Beware how you make a pillow of God's truth to lull yourself asleep while you have a lie in your right hand. You boast that when God looks at you He sees no spot. But you are mixing up truth concerning the believer's *position in Christ* with truth concerning the believer's *condition as a Christian*. You boast that God sees no spot in you. What a mockery!—if it is the case that you are not walking with Him. What a mockery, if you are departed in heart from God! What about that unconfessed and unforsaken sin? Has God forgotten it? How, then, dare you wipe your mouth and sit down before God in the

miserable attempt to persuade Him and yourself and the saints that you are in 'the banqueting-house,' with 'not a cloud between'?"

The doctrines of grace have far too long been compelled to minister to the carnal security of fleshly believers. It is high time that the *other side* of the truth were declared with no uncertain sound. We must say we know of nothing more deadening to the conscience than this boasting of our position in Christ, while heart-backsliding is doing its deadly work. Let us have the power of God in our midst, and this fleshly boasting shall be excluded—not by any "law" save that law of the Kingdom, whereby that which is false must, sooner or later, hide its head in the presence of that which is true.

PATTERN MEN.

 E were once at a believers' meeting (we need not say where). A servant of the Lord was there—one not given to preach smooth things—who publicly prayed for the professing Christians who were joining in the world's strife for power and honour. The faithful Michaiah prayed that the Lord might have mercy on them. In that "them" were included some *pillars* in the Lord's work carried on there. The saints were expected to look up to them as pattern men. Yet an ambassador of Christ was praying that the Lord might have mercy on these "pillars" for their world-conformity!

HOLINESS TWO-FOLD.

HOLINESS has a two-fold character. We may view it in the Godward aspect; and we may view it in the manward aspect. In the Godward aspect of holiness all His people are holy. That is to say, the moment we believed on Jesus we were made holy by virtue of our union with Him. That moment He was made unto us *sanctification* as well as redemption (1 Cor. i. 30). There are no degrees in this aspect of holiness. God's saints, by virtue of their oneness with Christ, are eternally set apart in Him. We have already been *made meet* to be partakers of the inheritance of the saints in light (Col. i. 12). This has been called *imputed holiness*—that is, the holiness of another placed to our account.

But there is another aspect of holiness, to which we do well to give heed—to which we *shall* give heed if we are truly united to Christ. We refer to *inherent holiness*—holiness wrought in the believer by the power of the Holy Spirit. This may be called practical sanctification, or Christ set apart as Lord in the heart.

This second aspect of holiness is being largely lost sight of. It is not a popular doctrine, simply because it is a *practical* doctrine. Practical Christianity is never popular. The Lord's people will allow you to preach imputed holiness as long as you please. They will allow you to waft them away on the wings of doctrine into the heavenly places, to point out their wonderful position in Christ, and to

describe the coming glories that await the Church. But the moment you descend to the region of practical holiness, you find yourself on dangerous ground. One says, "Take care, and not come down upon my idol." Another says, "Don't refer in the remotest way to my temper." Another says, "See and not mention money: we hear plenty about *that*." Another says, "Don't single me out as a stumbling block." Another says, "Whatever you preach about, don't come down on politics." Another says, "If you refer in the slightest degree to my worldly conformity, I'll resist you with all my might!" Well may the servant of the Lord stand aghast, and ask if he dare open his mouth on *any* subject. But if he dare not deliver his soul he may well question if he is God's messenger. May the Lord raise up and thrust forth many who shall not fear the face of man. And let all whom it may concern know this, that apart from inherent holiness—actual, practical holiness—no one shall share the glories of the redeemed.

IF you reach a point where you are not sure which way to turn, the only safe course is to *wait on God*. We must beware of secretly *wishing* to be led in a certain way. If we leave ourselves in His hand and wait until He makes the path clear, we can then go forward in the calm consciousness that *God is with us*. But this confidence cannot be ours if we tread a path while we are in doubt as to whether it is the Lord's path. "Wait, I say, upon the Lord" (Ps. xxvi. 14).

FELLOWSHIP OF SAINTS.


WE once knew an aged servant of Christ, who in his younger days was brought before the "church court" on various charges of heresy. He was a revival preacher; and that was a sufficiently serious offence in the eyes of his accusers. One of the charges brought against him was this, that he had been heard to say he could "*see Christ* in a believer's face." Such a statement was reckoned heresy. Yet our aged friend maintained his ground; and we have no wish to differ with him. Put into simple language, he declared that there is a difference between the man of the world and the child of the Kingdom—a difference so clear to the spiritual eye, that a glance might detect it. Time after time have God's people recognised each other in this way, without a word being spoken, and although utter strangers up to that time. It would seem that in the case of every one who can truly say, "Christ liveth in me," there is a *something* that tells whither they are bound. The causes for this are not far to seek. A life of faith on the Son of God will leave its impress on the countenance. *Some* trace will be there of the calm that reigns within. In such a face there will be a certain *subdued* expression—an expression that tells of conflict, but of conflict in which the old man has been brought into subjection to the new. There will be an absence of that restless longing to see the vanities of earth, and a

"something" to betoken a heart occupied with the things unseen and eternal. Wherever such kindred spirits meet we need not wonder if, by some spiritual instinct, they at once divine their heavenly relationship. Certain it is, that if silence is broken, their speech will "bewray" them. Then follows a conversation on the things of the Kingdom; and the mutual joy is as great as if these two had been friends for a lifetime! Truly sweet is the fellowship of saints. The believer who drinks not at this well is robbing himself of untold heavenly felicity. God's saints are beautiful. We speak not of earthly beauty. They may be plain—rough—withered. But, if they bear even a little of the image of the heavenly, they are fair to the believer's eye; for they have caught the radiance that shines from Him who is "fairer than the children of men." The *beauty of the Lord* is upon them; and "every one that loveth Him that begat, loveth Him also that is begotten of Him." Yes; we are constrained to bear testimony that we have found the Lord's people to be the finest class of people on the face of the earth. Their fellowship is not to be compared with gold—yea, much fine gold. There may be exceptions; but we care not to dwell upon these. Even adding them all up, they would make but the fine dust of the balance. They are not worth being taken into consideration. There may be those concerning whom we are almost tempted to say, as a great preacher once said about some professors: "It is a pity that they

profess." Yet is it not the case that some crooked believers are like certain precious stones, which must be looked at in a certain way before you can see their beauty?

Then, all things considered and all allowances made, we conclude that the company of the saints is the highest society on earth, and that heaven-born fellowship of saints is a true foretaste of that eternal fellowship which awaits us "beyond the river." We believe that there is, "humanly speaking," very little prospect of our embracing infidelity; for, besides the general testimony of Scripture, we have seen Christ in His members. In a certain and a very real sense we can say, "And we beheld His glory;" for, did He not say concerning His own, "And the glory which Thou gavest Me, I have given them"?


OBEDIENCE AND SERVICE.

E recently heard it said that there are two classes or "schools of thought" among the saints; one class being believers who contend for *obedience to truth*, the other class being those who go in for *working for Christ* and doing good to men. We also heard the desire expressed that these two classes could be brought into agreement. But, as far as we see, that is not how to solve the difficulty. We are convinced that both of these classes of believers should be represented in the *one person*. That is to say, if you,

brother, are in a proper state of soul, you will be as eager to obey the truth as to serve the Lord in the Gospel. To contend for truth while we have no heart for the perishing, is a mere hypocritical pretence of devotion to the statutes of the Lord; for it is written of Him who is the Truth, that He went about continually doing good. On the other hand, to attempt work for God while we refuse to bow to His truth, is nothing short of lawless service; for it is written, "To obey is better than sacrifice." Therefore, instead of bringing these two classes into agreement with each other (a hopeless task) let us endeavour to show how each of them is like a cake not turned (Hos. vii. 8)—ready only on one side. Let us seek to bring them into agreement with the Word; and at once they will find themselves in agreement with each other. It has been well said that "truth always stands on two legs." That seems to be true in this case. Testimony for God, apart from obedience to His truth, must be a "limping" testimony, however much applauded by man. And professed obedience to truth, apart from a true desire to work for God, will declare by its very powerlessness that it is only the empty shell of devotion. Wherever God's power is reigning, two witnesses (*Obedience and Service*) will ever be found testifying that God is there.

It is present faith, not past experience, that keeps us from fainting in the hour of trial.

GIVING TO THE LORD.

N the matter of Christian *giving*, if God's people are to give acceptably, they must learn to give *to the Lord*. All through the Old Testament this was kept clearly before His people. "And the LORD spake unto Moses, saying, "Speak unto the children of Israel, that they bring ME an offering" (Ex. xxv. 1, 2). We find this principle running through the whole dispensation. Whether it were their tithes, or their sacrifices, or their free-will offerings, all was to be given to Jehovah. Every "devoted" thing and every "tithe" was the LORD'S: it was "most holy unto the LORD" (see Lev. xxvii. and kindred Scriptures). In the book of Malachi the LORD says, "Ye have robbed ME" (chap. iii. 8, 9). He did not say, "Ye have robbed the priests," or "Ye have robbed the Levites;" but "Ye have robbed ME." In keeping back the tithes and offerings they were not robbing Jehovah's servants, but Jehovah Himself.

As it was then, so is it now. In the matter of *giving* we have to do, not with the Lord's poor, or with the Lord's servants, but with the *Lord Himself*. "God loveth a cheerful giver" (2 Cor. ix. 7). Paul, in acknowledging the gift sent by the saints at Philippi, calls it "an odour of a sweet smell, a sacrifice acceptable, wellpleasing *to God*" (Phil. iv. 18).

In ministering to brethren in need, or to those who "labour in the word and doctrine," we must see that the Lord is

not lost sight of. During the past fifty years there has been a great revival of truth as to the walk and path of faith. But are there not symptoms of decline, on the part of those who profess to carry on the Lord's work on the principle of faith in Him alone? What saith the Scripture? Read carefully 1 Cor. ix. 1-14, and specially mark the conclusion arrived at in verse 14: "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." Then, in 1 Tim. v. 17, we read, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn," &c. We thus see that the word "honour" in that quotation is expressly associated with ministering to the temporal need of faithful labourers. Moreover, the reference which the inspired writer makes to these Old Testament Scriptures clearly shows that the principles which provided for the support of those who served the Tabernacle, apply *now* to those who are called away from their secular occupation to minister the word, whether to saints or sinners.

Having thus glanced at the principle that all the offerings of Israel were given *unto the Lord*, let us now consider the other side of the subject. In Numb. xviii. 12 we hear the LORD saying, "All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the

LORD, *them have I given thee.*" The principle thus stated is clear. In the temporal support of those who were set apart unto the service of the LORD, *all passed through His own hand.* The people whom he had redeemed, and unto whom He had given the land, were to bring all their offerings unto Himself; and then He gave a portion of the same back to His serving ones, to whom He had given no inheritance as He had given to the rest of Israel.

Now, the principle is still the same; and that is the divine principle which has of late years been in some measure apprehended and sought to be acted out; although we fear it is fading in the experience of many who profess to walk by faith. The principle is simply the *having to do with the living God*, whether as to giving or receiving. The giver must give as unto the Lord; and the receiver must receive as from the Lord. A bargain between giver and receiver must needs shut out God. At the same time, if there be not the walk of faith, the Lord will be as really shut out without a bargain as with one. It is one thing to *speak* of serving the Lord on the principle of faith; and it is another thing to *do it*. "The heart is deceitful above all things;" and in these days of unreality it becomes us His people to see that in the matter of *giving* we deal with God Himself; while it must be the care of those who serve on the principle of faith to see that they deal with God alone. If there be the profession without the reality, the

nakedness of the land must soon be made manifest.


G. A.

A GOOD TEST.

WE do not know any better test of our spiritual condition than to speak to someone about Jesus. In taking the place of a witness for Christ, not a few of God's saints have discovered for the first time that they were shorn of the locks of their separation strength. They either had nothing to say, or what they did say was found to be such a labour, that it was clear the living water was not flowing. "Yes," said a brother, "whenever I opened my mouth to testify in yon company for Christ, I found I had not been living for God." It is only those who live for Him that are able to testify. The Devil will have a thousand excuses ready to justify our silence; and it will be an evil day for us if we adopt these excuses, and flatter ourselves that we can be faithful witnesses while we have no heart to testify for Christ. Better far to call things by their right names, and humble ourselves in God's presence, saying, "O Lord, restore unto me the joy of Thy salvation . . . then will I teach transgressors thy ways; and sinners shall be converted unto Thee."

FAITH, which always acts according to the mind of Christ, stoops to no unworthy device for deliverance from trial, leaving consequences wholly with God.

LONELY HEARTS TO CHERISH.

 I was a dark, drizzling night, giving no enticement whatever to go out of doors. Would I go and see old sister So-and-so, who lived at the other end of the town? This was the question that came up before me. I had heard she was ill—very ill; and I knew she would be so refreshed by a little word of comfort. So, off I set. I found her completely prostrated. Her eyes were closed; and she lay calmly, peacefully, as if waiting the hour that was to call her home. My heart smote me. I might have called sooner. I might have ministered words of cheer to that lonely heart during the weeks that had gone; and now I questioned if I were not too late. “Yes,” I said to myself, “yon book I was reading could easily have remained unread to the end of time; and one or two half-hours could have been snatched to carry a cup of water to this dear old saint. I hope I’m not too late yet. Less reading (of a certain kind, at least) will do me. I shall attain to a higher education if I read more in the great book of experience that is to be found by such a bedside as this.” While thus communing with myself the eyes opened, and the thin, wasted hand held mine. There was not a word about my long absence. I felt this even more than a rebuke. She had learned to take everything as from the Lord, and to rejoice in solitude as well as in the company of the redeemed. I read some choice portions from the Bible I had

with me. Every word was eagerly drunk in. That old sister was refreshed; and she thought it so kind that I had called. But, although I was supposed to be there to minister, I felt that I was being *ministered unto*. I felt that I was the learner—learning lessons of untold value. By the bedside of that lonely sufferer I weighed the vain-glory of life, and found it to be “lighter than vanity.” In that “valley of the shadow of death” I reckoned up the value of time, and found that opportunities had been slipping past unimproved—cups of water uncarried, that could never be carried now! “Life, how real!” I said, “and time, how short!” And I had been almost asleep, while weary ones, dear to Him that sits on yonder throne, had been longing to hear something more about Himself! How every fabric of earthly ambition crumbled as I stood in that still chamber! How blessed did that work appear—the work of visiting the lonely and the afflicted—not to give some grand address, or to do some great thing, but simply to read a verse or two about Jesus, to have a hymn of praise, or to weep with them that weep! Quiet work—humble work—obscure work—open to the many who are not fitted to shine as stars in the outer firmament of the church. Yet it is a great work—a blessed work—a work to which is attached its own reward in the pure coin of heaven. It is a work that will draw out our sympathies, touch hidden chords, and soften down the harder elements of our character. It is

a work that tends to develop every Christian grace, while it leads us into an experience to which the most gifted teacher could not have introduced us. Truly it is more blessed to give than to receive. "He that watereth shall be watered also himself." Yes, I learned that night, as I had never learned before, that

"There are lonely hearts to cherish
While the days are going by."

WHAT THE FLESH CAN DO.

THE flesh is not to be trusted. Scripture declares it to be corrupt (Eph. iv. 22). Like water, it cannot rise above its own level. "That which is born of the flesh is flesh" (Jno. iii. 6). The flesh can put on a fair show, and array itself in all the robes of sanctity, deceiving, if it were possible, even the elect. The flesh can boast of its "Christian experience," can sing of its "all" being on the altar, and can depict in glowing colours the heavenly felicity that awaits the people of God. Yea, the flesh, by a master-stroke of Satanic subtilty, can preach against the flesh, can describe its workings, and pray with well-affected unction that the flesh may be crushed and mortified! All this may go on under the garb of spirituality, if the heart be away from God. How needful then the exhortation to take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God! (Heb. iii. 12).

THE PRECIOUSNESS.

"Unto you therefore which believe He is precious."
(1 Pet. ii. 7.)

NOW all that this poor world can own
Has no more charm for me ;
For there is One upon the Throne
Whose face I soon shall see.

O Christ, the Treasure of my soul,
The fulness of my joy,
Thy love, like mighty water's roll,
May well my song employ.

And, though unworthy, I would lean
By faith upon that breast,
Through all the "little while between,"
On to the heav'nly rest.

For I have found my highest bliss
Is centred, Lord, in Thee ;
'Tis Thou who art the *preciousness*
To them that trust in Thee.

I've tasted of Thy matchless grace
While *tenting* here below ;
But O ! what joy to see Thy face,
And all Thy fulness know !

JARROW.

TIME HANGING HEAVY.

TIME can never hang heavy on hands
that are filled for God. The
worldling may complain that the
wheels of time scarce seem to move.
But to the child of God, seeking to serve
Christ, time seems all too short. To such
an one there is no wearying for the time
to go past. Therefore he buys up
opportunities, seeing the days are evil.
Time, to him, is part of his lease below ;
and, upon how these hours are spent,
eternal issues depend.

MORE ABOUT JESUS.

THAT'S what I want," said the poor, bed-ridden saint, "tell me more about Jesus." I found that *Jesus* was the subject for that hour when heart and flesh were failing. Thus I sat and talked of Him whom her soul loved. The subject was vast—wonderful—beautiful. It was *Jesus*. The din of controversy was not heard there—would have been out of place there. I felt that we were far removed from the strife of tongues. I enjoyed that calm retreat, though but for a little while, from the turmoil of the world and the sound of conflicting opinions within the domain of the Church. "More about Jesus" seems to be the great subject for those who are on the border-land of death. And perhaps it would be better for us who seem to have a lease of many days, if that were the great subject with us too.

MUST DWELL THERE.

WHEREVER there is true health of soul, there will be an increasing conformity to the mind of Christ. Dwelling habitually in the presence of the Master may not confer the power to do some wonderful exploit. But it will confer something infinitely higher: it will enable us to shine constantly, steadily, for Him. Little grace will suffice us to do "some great thing" by a sudden impulse or a spasmodic effort. But we must *dwell* in the Master's presence if we would carry an unflickering light before men.

LETTERS.

We need not say that our correspondence is heavy. All Letters of a business nature are attended to as soon as they come in, or with as little delay as possible. In attending to these, and getting matter ready for our monthly papers, besides pursuing our earthly calling, our hands are full. We must therefore beg a little indulgence from correspondents who write us as to various "hard questions" connected with Scripture. Want of time, and frequently want of light, prevents us helping in the matter of private correspondence as we would desire. Our friends must therefore bear with us in these circumstances. Of course it is a very simple matter attending to letters ordering our publications, or referring to monthly parcels.

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Vol. III.

TAKING COUNSEL OF GOD.

WEET is the voice of an approving conscience, and precious is that "joy in the Holy Spirit" which Scripture declares to be the portion of the believer (Rom. xiv. 17). But that approving voice and that heavenly joy cannot be ours if we do not make it the habit of our life to *take everything to God in prayer*. We are distinctly taught in Scripture that in every thing, by prayer and supplication, with thanksgiving, we are to let our requests be made known unto God (Phil. iv. 6). Is this our practice? We have heard the passage quoted often, and we have sung it so many times that it has become commonplace. But, if the words sound commonplace, the great truth remains, that believers who consult God about everything enjoy a heavenly calm that is utterly unknown by those who do not walk by the rule of "Philippians four and six." We are convinced that upon obedience to that Scripture the highest issues depend. Yonder, for example, is a believer. He is about to enter upon a path which he is not very sure about. He questions if it is "of the Lord." Conscience speaks. Certain inconvenient

Scriptures come up before his mind. But he dismisses them as not bearing *exactly* upon the point. He finds some encouragement in the circumstance that there is no Scripture positively *forbidding* the thing he is about to do. He is also still further encouraged by the fact that some other believers in "good standing" do the same thing, or things that are equally open to question. There does not seem to be much harm in the step—indeed, no harm at all. After coming to this conclusion, what does he do next? The next thing he does is to *carry out his own mind*, and proceed as if the Lord had approved of the project. But at what point was God consulted? God was not consulted at all! That believer knew well that the Lord's voice upon the question would have been a decided "*No*." Therefore the Lord was not consulted. And there can be no doubt that for the same reason many questions of great moment to the individual believer are never taken into the presence of God. If we are determined to have our own way, we are loth to ask the Lord how to act; for a certain "voice within" seems to tell us beforehand what the Lord's answer will be. Or, we may be too well posted up in the word to take a step of

any importance without "praying about it." But, if our minds are made up beforehand, it is merely "going through the form" in order to soothe our conscience by the reflection that we duly "made it matter of prayer." Now, this leads us to point out one of the most startling truths of Scripture in connection with prayer. In seeking guidance of the Lord, we must see that there is not a lurking wish in our heart that the Lord may give an answer in accordance with our own desires. Perhaps the case of Balaam the soothsayer will furnish us with a fitting illustration of this great truth. Some have wondered why the Lord told him to go with the king of Moab, after having distinctly told him not to go (see Numbers xxii.). If it was wrong to go, why then did the Lord say, "Go"? But the difficulty is only on the surface of the passage. There is really no difficulty whatever. Balaam had already got his answer. "And God said unto Balaam, Thou shalt *not* go with them" (verse 12). To the child of faith this is enough. But it was not enough for one whose covetous eye was upon "the wages of unrighteousness" (2 Pet. ii. 15). He therefore detains the messengers of Balak. "Tarry ye also here this night," he says, "that I may know what the Lord will say unto me more" (Num. xxii. 19). He is unwilling to part with these princes of Moab—in short, he longs to go with them. He is bent upon having his own way; and the Lord lets him have it! Is there anything wonderful in this? Is it not in keeping

with the whole tenor of Scripture? Israel desired a king—their mind was set upon a king—they would be like the nations. Their desire was not of the Lord: on the contrary, it involved the rejection of Jehovah Himself. Yet their desire was granted. He gave them a king; but it was "in His anger" (Hos. xiii. 11). If the Lord seems to grant a request we must not take *that* as an infallible proof that the request was of Him. There is such a thing as the Lord granting our request, and sending leanness into our soul (Ps. cvi. 15). An old saint once said that many of his prayers had never been answered; and he praised God for it. In seeking guidance of the Lord, we must see that we are *honestly* seeking to be guided of Him, and willing to accept His judgment. It is vain to seek His guidance while we are virtually wanting Him to approve of what we have already made up our minds to do. Let us remember Balaam and Israel. If God is not preferred above our chiefest joy we will be found, like Balaam, praying for light after God has already spoken; and, like Israel, rejecting the counsel of the Most High in order to be "like the nations."

—♦—

THERE must be the spirit of patience if we would truly "wait on the Lord." There is never hurry with Him. Frequently His answer is delayed, simply because we are not in a condition to hear what that answer may be. A patient spirit is often the first thing we need, although not the first thing we pray for.

HOLD FAST.

HOLD that fast which thou hast" (Rev. iii. 11). This is a watch-word to which we believe we

do well to give heed at the present time. If by grace we have gone forth outside the camp to the rejected Name, we must see that we are not entangled again with the yoke of bondage. The truth that separated us ten or twenty years ago is the same to-day as it was then—precisely the same. There have been changes in the religious world. New "bodies" have arisen on the right hand and on the left, each giving prominence to certain truths or doctrines. Now, amid such a babel of conflicting sounds, what are we to do? Yonder, for example, are a few believers who for years, it may be, have owned the great gathering Name—the name of Jesus the Lord. But new "bodies" have sprung up—some of them contending even for certain separation truths. The little company—or, to be Scriptural, that particular Church of God in Christ Jesus—finds it is a testing time; and they may be perplexed as to what they should do. But we see no cause for the slightest perplexity. All they have to do, is simply to go on *steadily for God and for His truth* just the same as they have been wont to do. The path is perfectly clear. If we have gone forth unto the Rejected One, then let us continue quietly, stedfastly, in that path which we have learned from Scripture to be the path the Lord would have us to tread. As for others, to their own

Master they stand or fall. We may, or we may not, be called to judge in the matter. But we are called to hold fast whatever truth we have been taught of God. We remember hearing of a certain gathered company of believers who allowed their gospel meeting to dwindle out of existence, in order to be present at a great work that was said to be going on in the town under a popular evangelist. After things had "died down," they attempted to gather up their gospel meeting again; but found that there was nobody to preach to! The people had followed them to hear the great preacher, and had remained in their new quarters. We believe that these brethren should have continued stedfastly in the work to which God had called them—acting on the Scriptural principle, "*Whatsoever thy hand findeth to do, do it with thy might.*" We do not see what good can come of deserting a work to which God has called us, or giving it a languid support in order to run hither and thither. To act upon such principles—or, rather, with such a lack of definite purpose—will not further the true progress of the church, nor will it promote that fellowship which is essential to prosperity in the Lord's work. If His work in any particular place is to prosper, there must be a unity of purpose among the believers gathered there. In all flourishing centres of work for God you will find that the believers at that spot go on unitedly and constantly in the work which they believe the Lord has laid out for them. These believers may not judge other

efforts going on around them. Indeed, they may rejoice, as they will rejoice, in all that is manifestly of God. Yet you find them *plodding on* in their own corner, holding up each other's hands, and giving a consistent testimony to God's Son, and to God's truth. Therefore we would say, in the midst of new departures, and new views, and new "bodies," let us continue in *the faith*, keeping the even tenor of our way—"stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE MOON ECLIPSED.

NOT a few of our readers will remember that on a Saturday night about the end of January the moon was eclipsed in the heavens, and that her light was turned into darkness. Many were the questions asked as to *why* the moon was thus bereft of her light. The answer was simply this: The world had *come between* her and the sun; therefore the darkness. Now, "the wise" will understand the significance attached to that answer. We have no special interest in astronomy; but, as the heavens declare the glory of God, so do the wonders of these heavens illustrate truths of eternal importance to the saints of God. How many there are whose light was once bright for God! But the world has become between them and *the Sun*; and now all is dark! The world,

although not reckoned so powerful, may be far more subtle and dangerous than either of the other two great enemies—the flesh and the Devil. The works of the flesh are manifest (Gal. v. 19); and as for the Devil, we are not ignorant of his devices (2 Cor. ii. 11). But the world is not always so easily detected. We are told that "one must attend to his earthly business"—"One must keep up a respectable appearance," and so on. This is all very true; and nothing can be said against these principles. But the painful thing is, that they are very often the forerunners of the believer being *buried* in the world. Such burial is evidenced by the *light going out*, or becoming so dim as to be almost invisible. If the light is being eclipsed, there is *a cause*; and the cause is simply this, that the world or something else has come between the believer and the Sun. We may contend that we are doing that which is in itself lawful; but if even a lawful thing is taking the place of Christ in the heart, that lawful thing has become an antichrist to us. Let Christ as Lord be enthroned in the heart; and the world will have its true place—a place that will prevent it casting any shadow across the path of the believer's testimony.

WE can never be said to have outlived our usefulness, unless we have outlived our spirituality.

I SEEK to keep short accounts with God: this saves not only much trouble and time, but also much sharp discipline.

GIVING TO THE LORD.

(Continued from page 28.)

THE subject of "giving" embraces a wide field of truth; and we can only hope to throw a little light on it, specially for the help of those young in the faith.

The following division of the subject may be helpful:

- (1) *Those* who are to give,
- (2) The *measure* of our giving,
- (3) The *mode* of our giving,
- (4) The *objects* for which we give.

Then comes the deeply important question as to the character and qualifications of the men who have charge of the saints' "bounty," and the responsibility of laying it out.

But meanwhile as to *giving*: We have already shown that if we are to give acceptably we must give as to the Lord. We may give to His needy ones, or to His servants, and yet not to Himself in the truest sense; that is, because they "belong to Christ" (Mark. ix. 41). Or we may give our usual contribution from the mere force of habit, without any real exercise of conscience about the matter. What we need to realise is, that we, and all we have, belong to Christ—that we have been redeemed, spirit, soul and body; and that all we have of earthly good has been received from the hand of our God. Therefore, be that much or little, we are responsible to lay it out as under His eye.

First, then, let us be clear as to those

who are to give to the Lord. It was not until Israel were clean delivered out of Egypt—redeemed by blood and power—that the LORD spake unto Moses, saying, "Speak unto the children of Israel, that they bring *Me* an offering" (Ex. xxv. i. 2). The Churches of Macedonia *first* gave their own selves to the Lord, and unto His servants by the will of God (2 Cor. viii. 5), before they gave of their substance. It is *the saints* that are enjoined to receive and help those who, for the sake of The Name, went forth, taking *nothing* of the Gentiles. The more closely this question is examined in the light of Scripture the more clearly will it be seen that to go to "the world" for help to carry on the work of the Lord is to run altogether contrary to the mind of God. O that those dear Christians who are mixed up with the world in their fellowships, had their eyes opened to see the fearful abomination of receiving from "the enemies of the Cross" anything to help in carrying out the holy purposes of our God! One who is now with the Lord used to say, "Such is the value which God has set on the gift of His Son, that He can accept of nothing from any until they accept of Christ." Let me ask if the reader's hands are clean in this matter?

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.

ALL things that are within the compass of God's promises are within the compass of faith.

CONVERTING THE SOVEREIGN.

IN regard to the collection by the saints on the first day of the week, the question was asked: "Is it right to have the box at the door, seeing the unconverted would thus have the opportunity of putting in *their* offering?" "O yes," replied a brother; "Let it stand at the door; and if some unconverted person puts in a sovereign, the Lord can convert the sovereign." We are bound to say, however, that we cannot see how such an answer is in accordance with the Word of God. *His way is to convert the person*—not to convert the sovereign. We are expressly told in Prov. xv. 8 that "the sacrifice of the wicked is an abomination to the Lord." Then, again, in John's third Epistle, verse 7, we read of those who went forth, "taking nothing of the Gentiles." But the answer above given would show that these brethren should have taken as much money as they pleased from the Gentiles, seeing the Lord could convert the money! The apostle John was not of this opinion. Neither do we find it taught in the word. The Scriptural order is: "*Having first given their own selves to the Lord.*" When the saint gives his own self to the Lord, his money becomes the Lord's as well; and thus *it* has no need to be converted. In point of fact it is impossible to "convert the money." As to its being acceptable as an offering to God, this altogether depends on the *person* who offers it. It is the altar that sanctifieth the gift (Matt. xxiii. 19); and

only that silver or gold which is offered on the altar from a heart constrained by the love of Christ, can find acceptance with Him who "looketh on the heart" (1 Sam. xvi. 7). The offerings in the box on the first day of the week constitute a part of the worship; and we know that the dead cannot worship God. Let us, therefore, do nothing by which we would encourage the unconverted in the idea that they are *giving* unto God, while they are *rejecting His gift*, which is eternal life in Jesus Christ our Lord.

KEEP ME.

(Ps. xvii. 8.)

KEEP me, Father, always clinging,
By Thine own almighty power,
Close to Thee, and ever bringing
Songs of praise to Thee each hour.

Keep me when the world's allurements
Fain would snare my pilgrim feet;
Save from every fierce temptation,
And for me each foe defeat.

Keep me when the night of sorrow
Slowly falls in deepest gloom;
May I on the coming morrow
Calmly say, "Thy will be done."


Keep me when the shades of evening
Dimly flit across my sky;
To Thyself still closer draw me—
Whisper gently, "It is I."

Keep me in the hour of darkness
When my way I cannot see;
Keep me till in yon bright glory
I shall safely rest with Thee.

KIDSDALE.


—♦—
TRUE persevering diligence in spiritual things
always begins in self-abasement.

EVER IN ACCORDANCE WITH SCRIPTURE.

N seeking counsel of God we must remember that the leading of the Spirit will ever be in accordance with Scripture. The Spirit, by whose inspiration Scripture was given, is the same who guides the believer into all truth (Jno. xvi. 13). It is therefore evident that if in the written word we have clear light on any point, there is no need to ask the Lord for new light on that point. For example, if I find in Scripture that falsehood is forbidden, I have no need whatever to go to my knees to ask the Lord if I would be justified in telling a lie. And if I find it written that I am to have "no fellowship with the unfruitful works of darkness" (Eph. v. 11), there is no call whatever for me to ask guidance of the Lord as to whether I should join affinity with the unconverted. I may have to seek guidance and wisdom as to *how* I am to carry out the divine will; but when that will is clearly revealed in Scripture, it is vain, as it would be presumptuous, to expect a new revelation. Nevertheless it is to be feared that many act as if they expected a new revelation. They ask for light after God has spoken. They seek to bring Scripture into agreement with their views, instead of bringing their views into agreement with Scripture. But no amount of praying about a clearly-revealed truth will cause it to mean what it does not say. If we postpone

obedience to some plainly-taught truth because it is unpalatable, we need not excuse ourselves by saying that we are praying for more light. In such circumstances it is not light that is needed, but *grace to obey*.

WHERE TWO ROADS MEET.

N the life of the believer there are times when he is brought to a stand-still. Two paths stretch out before him. Which path is he to take? He has arrived, it may be, at a point when his decision shall affect his whole future life as a Christian. If he takes the wrong turning, he will find himself in a path that shall lead only to barrenness and disappointment. The wrong path may offer many inducements—more of this world's goods, a better position in society, and a goodly proportion of the glory of this world. But what are the spiritual inducements? *They are so small that they cannot be represented on paper.* Indeed there are no inducements of that kind: on the contrary, there are *hindrances* without number. Spiritual exercises must be curtailed. The Lord will get only the dregs of time. The first-fruits of everything will be laid on the altar of self. In short, the wrong turning promises nothing save leanness of soul and spiritual bankruptcy. How careful, then, we should be to see that we have the mind of the Lord at those times when we come to a place where "two roads meet." It

is for the trial of faith that the believer finds himself at such a point. He has been professing that he is the Lord's—to be henceforth ruled and guided by heavenly considerations. Very well. It will be seen where his heart really is. Soon some testing question arises. The God of this world lays down some tempting bait. If the believer is walking in the light of God—his eye filled with the beauty of Christ—in vain will the net be spread. But, if the believer has been pitching his tent "towards Sodom," he will clutch at the shadow of earthly glory, without reckoning the irreparable "loss" that must be suffered at the judgment-seat.

It is a part of our heavenly training that time after time we find ourselves in a position where a clear choice must be made between that which is of God and that which is of man. Thus it is made manifest whether our affection is set on things above or on things below. Our choice will determine whether the Lord is first or second in our projects. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season (Heb. xi. 25). While Lot chose the well-watered plain of Jordan (thereby sowing the wind, in due time to reap the whirlwind). Abraham contemned all, in order to keep the favour of his God.

BEWARE OF THE LEAVEN.—It has been said that a single grain of iodine will impart colour to seven thousand times its weight of water. Something like this is true of the Christian course. One word, one look, one habit, may affect the whole life and character.

SYMPATHY.

SYMPATHY really means to "suffer with." When we remember this we will no doubt find that true Christian sympathy is not so plentiful as we may have imagined it to be. It is easy to say, "I sympathise," but it is a far harder matter to "suffer with" one in trial or affliction. Yet to "suffer with" is the Scriptural thought, as we have it in Rom. xii. 15, where we are told to "weep with them that weep." This goes much farther than a mere lip-profession of sympathy. Money is not sympathy; although it may be a clear evidence of sympathy. On hearing some tale of woe, you may give liberally, yet with no higher motive than to ease your conscience and be rid of any further responsibility in the matter. But true sympathy will search out the object of its care, and sit down to weep with the one who weeps. Thus it comes, that when sympathy is awakened the purse is opened. In other words, if our heart is reached, our purse is reached. The only true way of reaching a believer's purse is by reaching his heart. Our purse opens exactly as our heart opens—neither more nor less.

HAST thou discovered some new line of truth, of which thou art greatly enamoured? Then ask thyself whether it shall lead thee to a closer walk with Christ. If a new theory is good, its fruit will be good. Only that which comes from Him shall lead to Him.

ABNER LEAVES THE HOUSE OF SAUL.

THERE can be no doubt that Abner was a prince and a great man in Israel (2 Sam. iii. 38). At the same time we must not shut our eyes to any blemishes in his character, through considering which we may learn to avoid any pit wherein he fell. When David was anointed king of Judah, we read that Abner, the captain of Saul's host, took Ish-bosheth the son of Saul, and made him king of Israel (2 Sam. ii. 8, 9). There was long war between the two houses—the house of David and the house of Saul; in which war David waxed stronger and stronger, and the house of Saul weaker and weaker (iii. 1). Abner's position was clear and unmistakable. He was *not* with David, the Lord's anointed. On the contrary, he “made himself strong for the house of Saul” (ver. 6). In a very short time, however, a great change takes place in Abner's sentiments. Instead of making himself strong for the house of Saul, we find him turning his back upon it entirely, and entering into communication with the elders of Israel with the view to gathering the whole kingdom under David's standard (ver. 17-21). This was undoubtedly the right thing to do. But the right thing may be done from a very improper motive; and, when we search for the causes for this sudden change in Abner's opinions, we are startled to find that a quarrel about a certain woman, whose name was Rizpah, was at the root of the whole matter (ver. 7). Ish-bosheth

had called him in question regarding that woman; and in a fit of anger Abner declared that he would translate the kingdom from the house of Saul to the house of David. Up to that time he had made himself strong for the house of Saul. But now, to be avenged upon Ish-bosheth, he resolves to go forth outside the camp of Saul's house and acknowledge the rule of the Lord's anointed. But the wrath of man worketh not the righteousness of God. We may do a thing that is perfectly right in itself; but if we make use of that thing in order to carry out our own purposes of personal revenge, the Lord will be no party to these purposes. Perhaps this may afford us some hint as to why Abner was never permitted to carry out his designs, albeit nothing can justify the treachery by which his death was accomplished. If simple devotion to the Lord's anointed had moved him to forsake the rejected house of Saul, who can tell but he might have been an honoured instrument in gathering many unto the true centre. But, be that as it may, there is something for us in this chapter of Abner's history. In acting for God, we must be sure, not only that the thing is of God, but that *the manner of doing it* is of Him. Abner's history has repeated itself in the church. Not a few have come out of apostate Christendom, as Abner came out of the court of Ish-bosheth—simply because some quarrel had arisen, or some slight had been given. They at once resolved to go forth from that camp, and to gather with

all their might to some new centre. Perhaps the centre was the true one. But, notwithstanding this, we need not wonder if the *manner* of their coming out imparted an element of weakness to what might otherwise have been a powerful testimony. A believer may meet with storms in an unscriptural fellowship; and through one of these storms he may see that the Lord would not have him there. In such circumstances he may be actuated by the purest of motives in coming out; and the jarring sound may be due to his own testimony against abounding iniquity. Let us praise God for all such faithful witnesses. But let us beware how we professedly act for God while the fire that kindles our zeal is simply some personal slight which our pride refuses to tolerate. Be it in Saul's court, or in the court of the Lord's anointed, our God will not come down to join with us in any unholy war of retribution, however high may be our professions that we are acting purely for His glory.

THE PATH PLAIN.

WE must wait upon God until the path is plain—not until it is easy. The path of faith and obedience may be anything but an easy path. It was not an easy matter for Abraham to take his son—his only son Isaac whom he loved—and go forth to offer up that son at the bidding of Jehovah. But the path of obedience was

a plain path, if not an easy one; and Abraham did not delay to tread it. He rose early in the morning, although every sentiment of nature would combine to put off the “evil day.” But there are really no evil days in faith's history. The man of faith perceives the hand of God in the darkest hour, and sees the shining light beyond; while trembling unbelief cannot find one ray of hope to lighten up the gloom.

“NOTHING IS LOST.”

TO talk with God—no breath is lost ;
Talk on, talk on.
To walk with God—no strength is lost ;
Walk on, walk on.
To wait on God—no time is lost ;
Wait on, wait on.
The work is quicker, better done,
Not needing *half* the strength laid on ;
Work on, work on !
Martha *stood* but Mary *sat* ;
Martha murmured much at that ;
Martha *cared*, but Mary *heard*,
List'ning to the Master's Word ;
And the Lord her choice preferred ;
Sit on, hear on.
Work without God is labour lost ;
Work on, work on.
Full soon you'll learn it to your cost ;
Toil on, toil on !
Little is much when God is in it ;
Man's busiest day's not worth God's minute.
Much is little everywhere,
If God the labour do not share ;
In work with God, there's nothing lost,
Who works *with Him* does best and most ;
Work on, work on !

[The above is an Extract, which has been sent to us by an esteemed brother in the Lord.]

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 21.)

THE second great reason why the apostle was not ashamed of the Gospel, is like unto the first, in that it connects itself with the living God; for in the Gospel is revealed the righteousness of God FROM faith TO faith. No doubt, inattention to this premise has largely prevented many from perceiving what God's righteousness really is; for, as a great statesman once remarked, on hearing two persons disputing from opposite sides of a street, "They will never agree because they occupy different premises." So also, in the things of God, one needs to take the place God gives him to see with appreciation the grace and truth of that which He is pleased to reveal. Thus, "FROM faith TO faith" is a necessity unto perceiving the righteousness of God. If a man has not faith, he lacks the premise from and to which the righteousness of God is revealed in the Gospel. Let no one wonder, then, at the learned, unregenerated, unbelieving one refusing to accept that righteousness of God which connects itself with Christ crucified, buried, and raised from among the dead. Nay, indeed, let such be unto us an evident token of their perdition, but of our salvation, and that from God (Comp. Phil. i. 28). Here we may point out in passing, how blessed and encouraging it is, that this invaluable mercy of faith is

within the reach of every reader of these pages; for faith cometh by hearing, and hearing cometh by the word (or saying) of God. The righteousness of God is witnessed-to now by "the Law" and by "the Prophets"—even the righteousness of God which is by faith of Jesus Christ unto all them THAT BELIEVE; for there is no difference; for God hath set forth Christ Jesus a mercy-seat THROUGH faith in His blood to declare (that is, to make evident and plain) at this time His righteousness: that He might be just, and the Justifier of him who believeth in Jesus. And this as He justified Abraham, namely, without works! for to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Thus we see that the righteousness of God brought Christ to the Cross in order that He might righteously justify all who believe in Jesus. So, similarly, shall He righteously condemn all who do not believe in Jesus.

This leads us to consider the third reason why Paul could say, "I am not ashamed of the Gospel," namely, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." So great a reality is the wrath of God, that man is individually challenged—"And thinkest thou, O man . . . that thou shalt escape the judgment of God?" while some such "thinkers" are distinctly told that they "treasure up" unto their individual selves

"*wrath*" against the day of wrath and revelation of the righteous judgment of God. And again, of some it is written, "And they shall not escape."

Thus, "because there is wrath," and the preacher of the Gospel has words of grace and truth that tell of present and eternal escape therefrom for "whosoever will," we are not ashamed thereof, but as much as in us is we are ready to preach that Gospel of the glory of the blessed God, and rejoice in the fact that he that believeth on the Son hath everlasting life. Into judgment the believing one shall never come. Out of death into life he has passed. God is his Justifier. God hath saved him; and he is now a son of God by faith in Christ Jesus; while of the believing one the Lord Christ affirms, "He shall not by any means ever perish."

On the other hand, we are not ashamed of the Gospel because, "if it be hid, it is hid to them that perish"—to him who will not believe and live; and who, because unpersuaded by the Son, shall not see life, but the wrath of God abideth on him.

J. B.


GODLY Enoch had the shortest but sweetest life of any of the patriarchs before the flood: 365 years—a year for every day of the year. He could not get enough of God; or, rather (if we may so speak) God could not get enough of him; so He took Enoch home. He walked with God: and, being in His counsels, he knew how to name his son, "*Mathuselah*"—"When dead it shall be sent;" that is, the flood.

THE PERSON OF CHRIST.

THE sum of Christian experience is to be *taken up* with the person of Christ. You may wade through whole volumes of what is called "theology," and yet miss the person of Christ. But, where there is love for Him, the heart will not be content with anything less than Himself. Mary said, "They have taken away my Lord." Love must have to do with a person. When the general tide of spiritual life is low, there is not much said about the person of the absent One. But when the genial rain of revival begins to fall, how soon and suddenly are the beauties of Christ discovered! He is then declared to be fairer than the children of men. At such seasons the beams of His presence seem to tinge with heavenly light the quiet page of our life's story. Every day seems bright, and glad, and joyous; for "sweeter sounds than music knows" have charmed us in Emmanuel's name; and far above the din and discord of earth, our spirits soar away into the everlasting calm, where *He* is. Should it not be always so with us, beloved?

THE line of Cain begins and ends with blood. Yet we see the industrious Jubal (Gen. iv. 21), with his harp and organ; the skilful Tubal-cain, and the pleasant Naamah (ver. 22)—all going on as if no blood cried from the earth to God. What a picture of the world to-day—Calvary forgotten amid industry, music, skill, and pleasure!

ON A NEW CART.

T was resolved to bring up the Ark of God from Kirjathjearim (2 Sam. vi. 2). For this purpose David set out with thirty thousand chosen men of Israel. Having set the ark of God upon a new cart, they commenced their homeward journey. "And David and all the house of Israel played before the Lord on all manner of instruments of fir wood, even on harps, and on psalteries, and on timbrels," &c. (ver. 5). The enthusiasm was great. It seemed as if they were on a triumphal march. Surely the Lord could not fail to be pleased with such a display of devotion. But the Lord was not pleased; and this displeasure was soon made manifest. When the procession had reached Nachon's threshing floor, the oxen stumbled. One of the men who drove the new cart put forth his hand to the ark of God and took hold of it. "And the anger of the Lord was kindled against Uzzah, and God smote him for his rashness" (ver. 7, margin), "and there he died by the ark of God." This startling judgment struck the whole company with sudden fear; and the attempt to bring up the ark was, for the time being, abandoned. But what wrong step had been taken, thus to call forth the divine displeasure? The wrong step consisted in this, that the ark should *not* have been placed upon a cart at all, but upon the Levites' shoulders. Had the Lord been thus sought "after the due order" (1 Chron. xv. 13), there would

have been no stumbling of oxen, and no unauthorised hand touching that sacred symbol of Jehovah's presence. David, in the course of time, learned the whole lesson. When he proceeds the second time to bring up the ark, we hear him saying, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God" (2 Chron. xv. 2). But this lesson he might easily have learned at the first, by referring to Deut. x. 8, where he would have seen how the Lord had "separated the tribe of Levi to bear the ark of the covenant."

From this solemn incident in the Old Testament history we are clearly taught the importance of doing God's service in *God's way*. To some it may seem of little moment how the ark was brought up to Jerusalem, provided it was brought up. But where the Lord has clearly revealed *how* His work is to be done, it is at our peril if we despise the "due order" He has laid down. He chose the Levites for the work of carrying His ark. But would not any other persons have done as well? Israel seemed to think so. But God taught them otherwise. He had also shown *how* His ark was to be carried—upon the shoulders of His chosen ones. But David seemed to think that a "new cart" would be an *improvement* on the old method. Is not this what we see all around us at the present day? The old scriptural methods are being thrust aside. The ark of God is being set upon a new cart—some new invention for attracting the people.

New carts are being invented every day ; for itching ears must be pleased. The world *must* have something new ; and the result is, that the new cart that was brought out six months ago is now old-fashioned, and must give place to some other new cart to-day, that shall be more in accordance with "the spirit of the times"! But we have no new Gospel ; and we know of no other power in the Lord's work than the power of God from on high. Therefore we keep to the old Gospel and the old paths. We may hear a great sound of trumpets and cymbals ; and we may witness great enthusiasm over some new cart with all the latest improvements for making a sensation. Yet we are unmoved, and keep quietly on our way, seeking to *lift up Christ*, knowing that "Christ lifted up" is the great attractive power ordained of God for drawing sinners to Himself.

COMETH TO THE LIGHT.

NEVER be afraid to let in the light of the Word. He that doeth truth never refuses to come to the light. Whether it be a church difficulty, a family trial, or some perplexity in private life, bring it to the light of the Word. If we are doing the right thing, we have nothing to fear from the light : it will simply make manifest that we are doing righteousness. If we are *not* doing the right thing, then surely the sooner the light is let in upon us the better.

REFUSED THE ARK.

AFTER the breach upon Uzzah, David reasoned that if such signal judgment were associated with the ark, the safest course would be to have nothing to do with it whatever. "So David would not remove the ark of the Lord unto him into the city of David ; but David carried it aside into the house of Obed-edom the Gittite" (2 Sam. vi. 10). Thus it has often been with the ark of God's truth. If, as believers, we are built together according to the word—if the ark of truth has its place among us, we shall find ourselves in a position where God will assuredly judge us if we fail to keep His charge. That very ark, designed of God for blessing, shall be to us the occasion of judgment, if we fail to judge that which is not of Him. It is no light matter to take our stand for God and for His truth. In worldly systems of religion, the Lord may not seem to interfere. But where the chief place is accorded to "Him that dwelleth between the cherubim," His voice will be heard, and His hand will be felt, if sin is left unjudged. Thus it is that as David parted with the ark, seeing its possession involved such responsibility, so there are those who will not have the ark of truth, seeing it involves a responsibility—yea, and a separation—which they do not care to accept. But what was David's loss was Obed-edom's gain. Streams of blessing must ever flow where the ark of God's truth is held in righteousness.

"A LIVING SACRIFICE."

(Rom. xii. 1.)

WHILE the warm blood is pulsing through these veins,
And health, and strength, and energy are mine,
And every throbbing spring of life remains,
This body I "present"—O God, 'tis Thine—
"A living sacrifice;" with cords divine
Bind it unto Thine altar: Thy desire
Thus I through grace fulfil—send Thou the fire,
To signify that it Thy seal obtains.
And yet, O God, it seems no sacrifice,
When I behold what Thou hast done for me.
While listening to the Saviour's dying cries,
Love-smitten, glad I to the altar flee:
By His own blood made "holy" in Thine eyes,
"Acceptable" by Him, O God, to Thee.

W. B.

DIAMOND FIELDS, South Africa.

WORDS OF CHEER.



LITTLE company of believers have sent us the sum of £2 12s. to promote the circulation of the *Treasury* in whatever way we may see fit. We have also received 6/6 for the same purpose from another brother. These believers write us many words of cheer. They tell us they praise God for the help and refreshing He has been pleased to send through these pages; and, believing the Lord would have the truth scattered, they have given this tangible expression to their feelings. To all this we can only say, "To Thy Name, O Lord, alone be glory." If the Lord sees fit to use this paper to carry a message from Himself, let us praise Him. These "offerings" were altogether unexpected by us; and while we will carefully expend them in scattering the *Treasury*, we value them as tokens that our labour is "not in vain in the Lord." Therefore we go on, "assuredly gathering" that in this ministry we are filling "a little space" in this evil day. We have no desire to have compliments paid to us. But if, in seeking to carry on testimony for God, we find such testimony received, and leading to a closer walk, we cannot but rejoice.

ANONYMOUS LETTERS.

It is only at rare intervals that we get an anonymous letter—so rare indeed that it is scarce worth our while to refer to the matter. We may just say, however, that we cannot be expected to attend to these communications, as we find our time sufficiently well taken up in attending to letters that have the writer's name and address. We certainly believe that any who indulge in anonymous letter-writing should consider their ways. The practice is clearly opposed to the Scripture which says, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." The children of darkness may shelter themselves behind what is called "the hedge of anonymity"; but the children of light are open and above-board in their dealings, seeking, even in the writing of a letter, to be able to say, like their Master, "This thing was not done in a corner."

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Vol. III.

ONE THING.

DAVID speaks of one thing; and Paul speaks of one thing. David says, "One thing *have I desired*" (Ps. xxvii. 4): Paul says, "One thing *I do*" (Phil. iii. 13). If you would attain to excellence in things earthly, or in things heavenly, you must be a man of *one thing*. The world has a saying about "*one thing—and do it well.*" The rule holds good—yea, has its highest fulfilment—in heavenly things. Paul believed in having one thing before his mind, and doing that one thing well. "This one thing I do," he says. Some one has remarked that it is far better to be able to say, "This one thing I do," than, "These twenty things I dabble in." We want men of one purpose in the things of heaven. Yea, we must be men of one purpose ourselves, if we would adorn the doctrine of God our Saviour. If, among the saints, there were that resolute determination—that bending of all our energies—to *one thing* in the heaven-ward race, we would see a revival such as we have never witnessed in all our experience. But we need not expect to see times of refreshing, if we quietly settle down upon our lees, putting our reasoning powers to

the stretch in order to reconcile holiness and worldly conformity. These two have never agreed, and will never be made to agree. The man of two things has never been a power, either in the church or in the world. If we do not give Christ the chief place, it matters very little what place we give Him.

First, then, as to the "One thing" of Psalm xxvii. "One thing," says David, "have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life." We there see (1) that David set *one thing* before him; (2) that he *desired* it; (3) that he *sought after* it.


The "one thing" tells us that David had a *purpose*. Have we a purpose in life? Have we come to the deliberate and solemn determination to have the closest walk with God that is possible on this side of the glory? Have we found it to be for our highest blessing to prefer the Lord above our chiefest joy? At all times, and at all hazards, do we calmly and unhesitatingly determine that the prosperity of the soul must be placed above the prosperity of the purse? Do we shrink from this? If so, then we shrink from following Christ. God's mighty men have ever been men of one

purpose. They set the Lord always before them. They deliberately purposed that He would have the chief place, with the first-fruits, and the praise, and the glory; and the word was fulfilled that says "Them that honour Me, I will honour." At times they may have waxed faint; but even in these trembling moments (reminding us of the mariner's needle) they trembled to the pole of heavenly attraction. Though faint, they were yet pursuing (Jud. viii. 4). The whole tenor of their life showed a steady current toward celestial shores. We behold them worsted betimes, yet even in the valley of humiliation seizing the shield of faith, and crying, "Rejoice not over me, O mine enemy." The purpose of heart was still before them. Undaunted by momentary defeat, they read therein the lesson, "Be not high-minded, but fear." Thus they pressed on, their watchword still—"One thing have I desired of the Lord." Wherever there is such a purpose, there shall be the calm consciousness of God's approval; and we know that this priceless treasure falls not in the path of the time-server.

David not only set one thing before him, but he *desired* it. Nor did he rest with desiring it: he *sought* it. Many desire—or, at least, profess to desire—a full surrender to the Lord, and a conformity to the image of Christ. But they do not resolutely set about *seeking* what they profess to desire. A man may desire to have gold; but it is only when he sets about digging for it that he shows he is in earnest. So is it with the

heavenly riches. They that *desire* must *seek to obtain*. Or, more correctly speaking, they that truly desire *shall* seek to obtain. Scripture gives no encouragement to spiritual idleness. On the contrary, it is written that the "idle soul shall suffer hunger" (Prov. xix. 15); and "he becometh poor that dealeth with a slack hand" (Prov. x. 4). The Lord said to Israel of old, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. xxix. 13). Therefore, let there be whole-hearted seeking. If any carnal or earthly attraction has been bidding for the devotion of the heart, from henceforth may our watchword be—"One thing have I desired of the Lord."

IN THE RIGHT SPIRIT.

HILE it takes grace to take the low place, it takes more grace to take the low place *in the right spirit*. There is such a thing as taking the low place with the spirit of an injured man, and with the consciousness that you are a kind of martyr. True humility, on the other hand, will take the low place cheerfully, and not only submit to the will of God but acquiesce in the same. A false humility is sure to overdo its part. Such humility *seems* to be so very humble that it is at once seen to be pride in disguise. True humility can not only take the low place but *any place*, provided the Lord is glorified.

WHAT DAVID DESIRED.

THE one thing that David desired and sought after, was this: "That I may dwell in the house of the Lord all the days of my life" (Ps. xxvii. 4). In this matter David was a type of those who, in the present day, are desiring and seeking to dwell upon the Mount of Communion seven days out of every week. You may call it, "The closer walk," or "The full surrender," or "The abiding joy." But, by whatever name you choose to call it, the *reality* is the same in each case. David longed to dwell consciously and continually in the presence of God; and we believe there are not a few in this day who long for the same experience. They feel that they have fixed upon a low standard of Christian living; or, rather, the Church has fixed it for them. They have no satisfaction in their present condition. On the contrary, they are found saying to themselves, "Is *this* the life to which I have been called?—ever-recurring failure and begin again." The failure may be in "little things," seemingly with nothing to injure outward testimony. Yet life is made up of "little things;" and, when Satan gains repeated victory in little things, he soon presses the battle and gains the victory in great things. Therefore the longing arises in many a heart to reach a spiritual atmosphere in which we shall find ourselves dwelling "all the days" in the holy calm of heavenly felicity. In the quiet retreat of priestly communion the believer finds the Lord a

Sun and Shield—a sun to light up the path of the homeward journey; a shield to ward off the attacks of the great enemy. "But is there such a path?" some one may ask. Yes, there is such a path, untrodden though it may be, save by a remnant of the people of God. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job xxviii. 7). The "fowl" and the "vulture" point to the flesh. In other words, "There is a path which the fleshly mind knoweth not, and which the carnal eye hath not seen." Worldly wisdom hath not trodden it: flesh and blood hath not revealed it. It is the path of communion with the rejected One. It is the path of blessing; for He—the Fountain of all blessing—is there. It is the path of power; for it is the King's highway; and "where the word of a king is, there is power" (Ecc. viii. 4). It is a path of purity—unknown to any fowl of fleshly indulgence. It is a path far removed from the appearance of evil; for the far-reaching vulture's eye hath not even seen it. It is a path of safety; for "the lion's whelps have not trodden it, nor the fierce lion passed by it" (Job xxviii. 8). Need we wonder, then, that not a few of the Lord's dear ones are casting a wistful eye to that wonderful path? Need we wonder that they are refusing to be any longer content with a little reviving in their bondage (Ezra ix. 8); and that they are longing to *dwell* in the courts of these heavenly experiences, where one day excels a thousand in the tents of popular Christianity?

DAVID'S MOTIVE.

DAVID had a certain motive for seeking to dwell for ever in the house of the Lord (Ps. xxvii. 4). It was "to behold the beauty of the Lord, and to enquire in His temple." We must judge our motives even in seeking to dwell in the presence of God. It may be argued that no one could have a wrong motive in seeking to be endued with power from on high. Scripture, however, teaches otherwise. Take the case of Simon (Acts viii. 9). He undoubtedly longed to be endued with heavenly power. But what was his motive? It was simply that he might exalt himself, and still continue to be the mighty Simon he had been before. The Gospel had made havoc of his work; and he saw it would be desirable to have a Christian profession. He envied the apostles of their power; for by their hands the Lord was doing mighty wonders. Why should not Simon do mighty wonders too? He looked upon God's power merely as a means to an end, and that end was the exaltation of self. Now, with David it was altogether different. He longed for God's *presence*, rather than for His *power*. This is ever a true mark of the loving heart. David's great aim in seeking God's presence was "to behold the beauty of the Lord." He did not seem to think of the signs and wonders that *David* would then do. *The beauty of the Lord* was all that he desired to see. Is such the motive power at work with us when we are seeking to


dwell in the courts of the Lord's presence? If we long for Him *for His own sake*, we shall be abundantly satisfied with the fatness of His house. But if we long for His power, merely that we may shine in the Church, or do great exploits in His service, we have yet to learn that He will not give His glory to another.

A BURNING FIRE.

IS not My word like as a fire?" (Jer. xxiii. 29). Such is the preaching we want—preaching that will burn as a fire. Jeremiah said, "His word was in mine heart as a *burning fire* shut up in my bones" (Jer. xx. 9). We want fire that is shut up in the bones; not borrowed fire—the mere imitation of some other man's style of preaching. Unction cannot be imitated. You can find no substitute for the heavenly fire. Living truth from cold hearts is a poor morsel for those who are saying, "They have taken away my Lord, and I know not where they have laid Him." We want fire. We must have fire. The sparks of man's kindling will not avail. Let there be burning words from burning lips, and the melting will begin. Cold, formal handling of solemn truths may cause you to *know* a few things that you did not know before. But living truth in living power will cause you not only to know, but to *obey*, and to *shine*, and to *rejoice*.

—♦—
"PUT on the whole armour of God." The enemy is half overcome that is well prepared for.


SPIRITUAL PRIDE.

PIRITUAL pride may be safely marked down as one of the most deadly diseases that can deform the Christian character. Some believers are not much exposed to this danger. They are conscious of their own shortcomings; and perhaps some "thorn in the flesh" serves to keep them from being unduly exalted. But with others it is different. They have overcome the grosser sins, and keep clear of every form of worldliness. It seems hopeless for Satan to gain an entrance. But he may gain an entrance, and a victory too—a victory far more withering in its effects than even an open fall into sin. When the believer has succeeded in rising above the allurements of the world and the seductions of the flesh, he has to encounter a new enemy—spiritual pride. A consciousness of victory brings a certain amount of satisfaction. One great temptation may have been overcome; and others may be kept at a safe distance. "Really," Satan whispers, "you are getting far advanced in the Christian life." The believer thereupon begins to compare himself with others, and comes to the conclusion that he has attained to a high state of experience. In a word, he has fallen into a snare of the Devil.

The self-complacency thus begotten leads to a speaking evil, or a speaking lightly, of our brethren; for as self rises in our estimation, others must fall in our estimation. Pride finds it hard to rejoice in the prosperity of another's


work. While some "younger son" is feasting on the fatted calf, pride stands at the door, refusing to join in the general rejoicing. Pride never pleads guilty, and says, "Yes; that's me." Indeed, it is one of the peculiar characteristics of this disease, that the victim declares he is an utter stranger to its workings. The proud man generally looks upon himself as a pattern of humility, just as the lover of money persuades himself that, if he errs, it is on the side of liberality.

ON HIS OWN MERITS.

E do well to sail clear of the popular delusion that a man's purse and social position are sufficient qualifications to make him a ruler in God's house. At the same we do well to beware of running into the extreme, and rejecting an overseer simply because he happens to be in a good social position. In this matter every man must stand or fall on his own merits. Money and social position can neither make nor unmake a brother an overseer in the Church. If God has fitted a man for oversight-work, and if that man is doing the work, let him be acknowledged and honoured as an overseeing one. He may have a good social position. But let no one therefore say that he is a great man in the Church because he is a great man in the world. We are no admirers of the ornamental overseer—the brother whose money is his highest, and perhaps his only, recommendation. At

the same time, if a well-to-do brother is really doing oversight-work, it is only ignorance or envy that will grudge him his position among the saints. In forming an opinion in these matters we have simply to leave gold out of the calculation, and thankfully acknowledge those who do shepherd-work, whether they are saints in humble life or brethren enjoying a thousand-a-year.

THREE THINGS.

 HE church in Philadelphia (Rev. iii. 8) was commended by the Lord for three things: we hear Him saying, (1) "Thou hast a little strength;" (2) "and hast kept My word;" (3) "and hast not denied My name."

If you find a company of believers of whom it can be said that they have a little strength, you may conclude that God is there. What little they have is real. They may have but a scant supply of the gold of earth; but they have nobler treasure—even the "gold tried in the fire" spoken of in Rev. iii. 18. What value the Lord puts upon a little strength! A little strength means that there are dealings with God in that church, and that more strength is coming; for unto him that hath shall be given.

But "a little strength" does not remain inactive. Wherever there is a little strength there is obedience—"And hast kept My word." It is vain to talk of being endued with power from on high,


if that power does not lead to obedience to the Word. There must be "fruits meet for repentance;" and one fruit of "a little strength" is this, that God's Word will be kept. True enlargement of heart is ever followed by obedience. "I will run in the way of Thy commandments, when Thou shalt enlarge my heart" (Ps. cxix. 32).

Neither does "a little strength" remain silent. It *testifies*: and its testimony has to do with a Name—the Name that is above every name—"And hast not denied My Name." Where there is "a little strength," reproach will be suffered for the Name. It will be confessed, and honoured, and accorded the chiefest place, even "in the midst." Unto that Name shall the gathering of the people be. Where there is "a little strength," and the Word kept, and the Name confessed, the fragrance of that Name will go forth like spices on the breezes. Amen; so be it, Lord. Though but a "*little flock*," with only a "*little strength*," we would seek, during the "*little while*," to keep Thy Word, and not to deny Thy Name.

Jno. iii. 16 tells us that God gave His Son in humiliation to and for *the world*. This gift was rejected by all except the few. Eph. i. 22 tells us that God gave Him in resurrection to *the Church*, to be head over all things. This gift, alas! is also recognised by the few.

A BAD cause is not bettered by fleshly argument; and a good cause needs no such help.

ON THE DECLINE.

 we are to believe the published testimony of prominent Christian workers, it would seem that the "army" system of carrying on God's work is now on the decline. A number of years ago the system was introduced, the prominent features of which were: high-sounding titles, such as "Captain," "Major," "Lieutenant" &c. (borrowed from the world's military systems); along with a brass band, banners, uniforms, and "volleys" of Amens, besides the announcement of Baptisms of fire when the hands of the clock came to a certain hour. A new form of speech was introduced in speaking of heavenly things. "Words which man's wisdom teacheth" became the order of the day; and "words which the Holy Spirit teacheth" were voted tame and unattractive. The new system gained ground rapidly. We do not wonder that *the world* was entertained by it; but the manner in which some believers were "carried away" did cause us to wonder. Handbills appeared on the walls, intimating a "Baptism of fire at 9 o'clock" — "Salvoes of Hallelujahs," &c., &c. Yet, strange to say, it seemed to be only the few in Israel that saw anything out of place in such God-dishonouring assumptions. People gradually got *accustomed* to things which a few years before would have caused them to hold up their hands in horror. The Lord's work suffered serious damage. A light and jocular way of speaking about holy

things crept in—or, rather, was one great element in the system. The "convert" of yesterday became the preacher of to-day—and the beacon-light of to-morrow. Hilarity took the place of godly joy; and boasting presumption did duty for godly fear. Sobriety of mind was declared to be out of date; and brazen-faced boldness was reckoned a token of the highest spirituality. The days of a quiet godly walk seemed to have passed away, and workers were counselled to put on an *appearance* of joy, so as to keep up the life of the meetings! Surely there is little wonder if this "glorying in face" has been found a dreary task. Neither is it surprising that even the world is declaring itself tired of the Hallelujah "volleys" and the rest of the "entertainment." On reading a handbill of the newest sensations in Gospel work, a worldling not long ago remarked, "Their Christ is played out." The world evidently views sensational methods as merely a desperate attempt to draw the people. Let us hope that these sensational methods are almost "played out." The glorious Gospel never will be open to such a reproach. After the new wine of "army" excitement has died down, we shall see the old methods—the scriptural methods—in full force again. Instead of the effervescence of pumped-up excitement and counterfeited joy, there shall be the calmness of heavenly power and the attraction of all-constraining love. The Lord shall be served with reverence and godly fear; and the world (laughing no longer at the played-out

devices to gather a crowd) shall be made to feel that the kingdom of God is come nigh. Yea, many shall see it, and shall fear, and trust in the Lord.

PARTIALITY.

PARTIALITY is condemned by Scripture. Nothing is to be done by partiality (1 Tim. v. 21). We are expressly told that the wisdom that cometh from above is "without partiality" (Jas. iii. 17). Yet there are believers who, if they take a liking to a brother, are so enamoured of him that they can see nothing bad in him whatever. But, if they happen to take a *dis*-like to a brother, they seem to find no good in him at all! Partiality, you see, commits two very serious mistakes. It is so one-sided in its views of certain believers, that it treats one brother as if he possessed the whole circle of Christian virtues; while it looks upon another brother as if he had not a single redeeming feature. Where such partiality exists, you need not look for sound judgment; for sound judgment can be found only in an unbiassed mind. You will sometimes hear it said, even of a professed believer—"He makes a fine *friend*: if you get into his good graces, he'll do anything for you. But, if you thwart him, you'll find him perhaps as determined an enemy as ever you had." Now, where you find such enmity and such friendship in the same person, you may safely conclude that both the enmity

and the friendship are alike of the flesh. One of the world's philosophers once said that some men were "good haters." Alas, if such a thing be found among us who profess to be children of that new creation in which love holds an endless reign. If partiality in ourselves be not judged in God's presence, it will so blind our eyes that we shall be found justifying the wicked and condemning the righteous (see Prov. xxiv. 23-25). If partiality be allowed, it will bring forth fruit "after its kind;" and the fruit will take this shape, that we will "strain out the gnat" of evil in some brother against whom we have a grudge; while in the case of brother So-and-so, our favoured friend, we will "swallow down the camel" of any amount of inconsistencies, and declare that he is a most exemplary believer! In such circumstances we may flatter ourselves that we are giving a fair, honest opinion. But *self* is at the root of the whole matter. The man of partiality is ever found praising those that praise him, and opposing those that oppose him. If he were to speak the real language of his heart he would say, "Now if you flatter me, I'm your friend; but if you resist me, I'll soon let it be seen what *you* are." On the other hand, where the spectacles of partiality are rejected, thou art "clear when thou judgest." When such is the case we see what is good, even in an enemy. Violent extremes of "likes" and "dislikes" are not an evidence either of a "sound mind" or a "right spirit;" and never conduce to righteous judgment.

GIVING TO THE LORD.

(Continued from page 37.)

LET us now glance at the *measure* of our giving. The measure of an Israelite's giving was clearly defined. He was to give a *tenth*. He might give as much more as he chose; but he was never to give less (See Lev. xxvii. 30-34). It would seem that until the Law was given, their offerings were voluntary. And, the Christian being under grace, the principle of his giving is the same. "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. 7). According to this injunction the Christian is to give according to a "purpose." He is to give "*not grudgingly*;" and he is to give *cheerfully*. Our God does not *drag* money out of His people's pockets. He delights to receive the spontaneous offerings of His children, flowing from hearts under the power of His love. But if we are under any other constraint than the power of grace in the heart, the value of the gift in His estimation will be seriously diminished—perhaps reduced to nothing at all.

Another principle is also laid down for our guidance, namely, "As God hath prospered him" (1 Cor. xvi. 2). This principle implies two things: (1) That temporal prosperity is from the LORD; and (2) that every believer ought to know his income. This, again, implies other things. It implies that a Christian's

earthly employment must be clean. God will not allow His blessing to rest upon unclean methods of doing business or earning wages. He sees into every recess of our affairs; and we need not ask Him to "establish the work of our hands," if our hands are not clean in His sight.

The principle of which we are speaking also implies that a Christian knows what he is doing, and that he should be able to make a tolerably correct calculation of his weekly income. A believer cannot give weekly "as God has prospered him," if he is going on in the dark as to whether he is gaining money or losing it.


This is a large subject; and we merely throw out these thoughts to show that, before we can carry out God's principles, we must be in God's path. If we find ourselves in circumstances in which we cannot carry out the principles of His Word, it is time to take our bearings and find out, in God's presence, where we really are.

Israel also received another command which we do well to ponder. The LORD was to get the *first* and the *best* (See Lev. xxiii. 14 and kindred passages). The LORD claimed the "*first-born*," and the "*first-fruits*." Before an Israelite tasted of the fruit of his land he was enjoined to give a portion to the LORD. Surely this should speak loudly to each of our hearts, and lead us to ask the question, "Are we putting the Lord *first*?" Is it our habit to give Him the first place and the best portion? Or do

we put *self* first, and give to the Lord what we can very well do without? May our God stir us up to our responsibility and privileges in the matter of giving to Him of our substance. We are but stewards of all we possess. God gave His Son. That Son gave Himself to redeem us from eternal woe. Surely, then, it becomes us to see that His poor and His servants have no lack. Although He tabernacles no longer here, as in the days of His flesh, yet He is present in His members; and He has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*."


G. A.

THEY DUG FOR IT.

F you consider the history of eminent saints, you will find one peculiarity about them all—they were all men of prayer and men who kept close company with their Bibles. They had a large share of heavenly wisdom; but they did not become possessors of that wisdom *by chance*. No. They searched for it—they dug for it as for hidden treasure. The Bible was their Book: communion was their native air. Therefore they grew in grace and in the knowledge of the Lord. If we would thus grow—if we would in like manner increase our store of heavenly wisdom, we must use the same means.

—◆—
"They also serve who stand and wait."

I COME, I COME.

LL unworthy and despairing,
Unto Him who died sin-bearing,
I come, I come.
Like the Prodigal I wandered,
Till by love divine reprov'd;
Morning hours of youth I squandered,
Ere my stubborn spirit mov'd.
By the Saviour's dying—bleeding,
By the Holy Spirit's pleading,
I come, I come.

Whether suffering or ailing,
Unto Thee, the Friend unfailing,
I come, I come:
Friend in sorrow's trying hour,
When borne down by care and woe,
Or when threatened by the power
Of the world of fiends below;
Friend when earthly friends deceive us,
Unto Thee, who ne'er shall leave us,
I come, I come.

In temptation's surging billow,
Still—Thy bosom for my pillow—
I come, I come;
Yea, when heart and flesh are failing,
As I tread the desert way,
Thy rich grace, alone prevailing,
Shall be still my strength and stay,
Till the hour of rapturous meeting,
When I'll hear Thy words of greeting—
"I COME, I COME."


R. P. A.

—◆—
God ordained Paul to be a teacher of the Gentiles in faith and verity. Therefore he used "great plainness of speech"—words easy to be understood. How different from the false teachers, who, it is written, use "great, swelling words of vanity"—smooth words and fair speeches, to beguile the hearts of the simple! Therefore let no man beguile you with vain words, or through philosophy and vain deceit.

C. O.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 44.)

HE three chapters which form the highly instructive parenthesis of this Epistle doubtless call for attentive learning. And if, in this task, readers would but *think*, what prayerful application there would be! A Daniel set his face unto the Lord God in connection with matters which, as men speak, were of infinitely less importance than those treated of in the explanatory words of chapters ix., x., and xi. Here indeed is a pause in the speaking of God, as if to ask: "Having spoken so much in the first eight chapters, have you understood Me?" And, as if He pitied the shame that causes us to be dumb, He seems to say in this parenthesis: "Let Me explain Myself more fully." And this, be it noted, is not merely to help in the better understanding of the first eight chapters; but is in order to prepare our spirits for the real learning of that which He goes on to make known from chap. xii. As the apostle John, in the Isle of Patmos, heard, saw, experienced, and then testified; so here also is the beloved apostle of the Gentiles found in the Spirit, *experiencing*, hearing, seeing, and testifying. And what an experience is this! Yea, what a revelation of the man's growth in grace and knowledge of God! What a comment on the Christian of this day who finds such comfort in "his conscience not troubling him" in this,

that, and the other part of God's will concerning him. And what a lesson for "Christian Workers!" Consider well that this Paul, being in the Holy Spirit, has his own conscience testifying to himself that he speaks the truth. And not only so, but the truth IN CHRIST. He had spoken of the form of truth in the Law (chap. ii. 20), as elsewhere he speaks of the truth as in Jesus. But here he brings the light-giving lamp of the truth in Christ; and turns its rays on the Past, the Present, and the Future. In which light he becomes the prostrate worshipper, and cries aloud, "O the DEPTH of the RICHES, both of the wisdom and knowledge of God! . . . For out of Him, and through Him, and unto Him, are all things. To Him, the glory for ever, Amen."

The testimony of conscience, where the Christian himself is not in the Spirit, is sorely disastrous. So, too, is the word of truth not rightly divided. What humiliating wranglings have been over these very chapters which God has meant to be specially helpful! And we need not doubt that these will be perpetuated, if Rom. ix., x., and xi. be handled by any not in the Holy Spirit, or who are ignorant of the truth in Christ. How fully Paul must have drunk in the love of God, the love of Christ, the love of the Spirit! Think of him, my reader—so truly saved from the wrath of God—so fully blessed by the grace of God—exulting in the glorious fact of "No Condemnation" and "No Separation;" and yet caring for those around him

until he has "great heaviness and continual sorrow in heart." Ay, and if it would effect their salvation, he could die as did Christ. Still, he resorts to no way of his own to get them saved; as if he had zeal that God, who gave His Son for men, had not. Nay, he emboldens his heart in God, and explains that he does not mean that the word of God has been without effect. But, rejoicing in the righteousness of God which is so simple (*from faith to faith*), he calmly walks through the sovereignty of God and the responsibility of man, and finds himself not a puzzled theologian, but an instructed, humble man of prayer.

Witness his one eye on God's power and grace—his other eye on man's need and privilege. Look and listen. His heart and tongue go forth to God for men. His heart and tongue go also forth to men for God. The Poet truly says that

"Prayer is the *heart's* sincere desire,
Uttered or unexpressed."

Think then, yet, on this man of prayer; and let us enquire, in the presence of our God, whether indeed our petitions be prayer or not! What is the *heart*-experience which we have? Is it *felt* need that opens *our* mouth to make known our heart's desire and prayer to God? Let us know, then, that "He is rich unto all that call upon Him." In which calling upon Him, may He grant us to be saved from all that would hinder us being such preachers as He sends, and who, though very Jacobs, yet by His grace become Israels, and so have power with God and men.

J. B.

NO OINTMENT.

NO sooner did Bartimæus receive sight than he "followed Jesus in *the way*" (Mark x. 52). The chief priests, elders, and scribes, "left Him, and went *their way*" (Mark xii. 12). Bartimæus was blind, and knew it; and had all his need supplied. The chief priests, elders and scribes, would not admit their blindness. Therefore the Lord had no ointment for their eyes. They came to Jesus with their questions, not their need; and while Bartimæus followed the Master in the way of life and peace, they continued in their own self-chosen way to destruction. The treasures of Christ are ever open to faith and need; but, if we come to Him in the spirit of the self-righteous pharisees, we shall find that He has nothing for us, except it be a rebuke to our pride.

C. O.

CONTINUALLY.

"In those is continuance"—Isa. lxiv. 5.

- SEEKING—"Seek His face continually" (1 Chron. xvi. 11).
WAITING—"Wait on thy God continually" (Hos. xii. 6).
WALKING—"Nevertheless, I am continually with Thee" (Ps. lxxiii. 23).
WITNESSING—"I stand continually upon the Watchtower" (Isa. xxi. 8).
SERVING—"Thy God, whom thou servest continually" (Dan. vi. 20).
PRAISING—"Offer the sacrifice of praise . . . continually" (Heb. xiii. 15).

K.

COPY OF A LETTER SENT IN REPLY TO SOME QUERIES.

YOU ask me how a Christian is to know the difference between the leading of the Spirit and the working of the flesh; and how you are to find out what "gift" you have got; as you are persuaded that the Lord would have you to be a "worker."

In answer to these queries I may say that the leading of the Spirit is ever in keeping with the teaching of the Word. This is a great, fundamental principle that will make your path clear in a hundred difficulties. God never teaches by His Spirit what is contrary to the teachings of His Word.

Again, if you are led of the Spirit to do a certain thing, you will be *the right person* to do that thing. In certain circumstances it may happen that what is a right thing for *you* to do, may not be a right thing for *me* to do. For example, it may be quite within *your* measure to teach, and exhort, and reprove, and correct; and you may be accepted in so doing. But such things may be quite beyond *my* measure; and, if so, for *me* to attempt such work would simply make it manifest that I was not led of God in the matter at all. If we are in the leading of the Spirit we will ever be found acting *within our measure*. Therefore, when we feel a desire to do a certain work, let us pause and ask the question, "Am I the person whom God has called to this work?" If He *has* called me to it, let me be clear as to this, that He has *fitted me for it*. This is another great divine principle—Whom God calls, God equips. The call of God to a particular work has certain tokens; and one of these is, that you are evidently fitted for the work. And another token is,

that you will do the work *in the right spirit*. The meekness and gentleness of Christ are ever manifest in all who truly serve Him.

Now, if you keep these few points before you, I do not think you will have much difficulty in finding out what is the will of God in Christ Jesus concerning *you*. There are many excellent brethren who attempt work to which it is clear they have never been called of God. They make the very serious mistake of attempting work *beyond their measure*. What is the result? The result is, that the work is not done as the Lord would have it done, while the right person may be thus hindered from doing it. Now, my brother, if you are found attempting work to which God has not called you, one thing is clear—you are thinking of yourself more highly than you ought to think. Self-conceit lies at the bottom of all the strife as to who shall be the greatest. "If a man thinketh himself to be something when he is nothing, he deceiveth himself," as saith the Scripture. It does not say that he will deceive the spiritual. They will "read" him like a book.

You might do worse than take counsel with some undoubtedly spiritual believer as to what your special gift may be. If you find a "*faithful man*"—one who will speak his mind freely—you will have reason to be thankful; for we live in such a polite and complimentary age that it is very few who will speak out what they really think. You meet brother So-and-so, and ask him if he believes you are called to be a preacher. He beats about the bush, and leaves you under the impression that you are as good as what is going; while, if he spoke his mind, he would say you were one of the most tiresome preachers ever he listened to!

In seeking to find out what is your "gift,"

I would counsel you to form a *very humble opinion of your own abilities*. When a man takes a low place, he leaves room for the Lord to say, "Come up higher." But some never leave any room for this. They rush in where more worthy men fear to tread, seemingly cherishing the delusion that everything will go wrong unless they have a chief place. Men thinking too highly of their own "gift" is the cause of untold trouble among the saints. If the evil were the other way—if we were burdened with an excess of humility—the matter could be easily adjusted. But it is only in the rarest cases that believers are to be found putting too low a value on their own qualifications. Yet "humbleness of mind" is one of the highest marks of grace. If we are determined to make room for our "gift," we had better enquire if that "gift" really exists; for heaven-bestowed "gift" has this vitality about it, that it *makes room for itself*.

I would just close by reminding you that we may glorify God, and shine for Christ, and be one of the Lord's "mighty men," although we are never found on the platform. An impression seems to prevail that you must be a preacher to be a mighty man of God. Let us hope to be delivered from such a delusion. You may preach for Christ, and yet not shine for Christ. But if you shine for Him, your shining will be a "sermon" seven days long out of every week. Let such be the "address" we covet to preach; and sooner or later—if not here, at the judgment-seat—we shall hear the Lord saying, "Come up higher."

Ever Yours, &c.

As it was through death that we entered into life, so it is by daily dying that we must live. It is only as we die to self that we live unto God.

SOBRIETY.

"**B**E sober" does not mean to "put on a sad countenance;" and it means something more than to be free from the influence of strong drink. Soberness of mind is what is meant—not thinking of ourselves more highly than we ought to think, but according as God hath dealt to every man the measure of faith. A sober man is one who lives and speaks in a quiet and unassuming way. He is not a man given to jocularly and lightness. If to his sobriety there be added righteousness and godliness, he will be a true helper unto the Kingdom of God, and one who can with joy look forward to the Blessed Hope and the Glorious Appearing.

C. O.

"MINE."

"All things are yours, and ye are Christ's, and Christ is God's."

1 Cor. iii. 21, 23.

THE heav'nly pilgrim lifts the eye of faith—

Sees those who in his Master's service shine,
Things present and things future, life and death,
The world—yea all things—and with eager breath,
Still pressing onward, cries: "They all are *Mine*."

Christ looks on him—poor, outcast, and alone,

Although by birth and character divine—
Yea, watches all his steps from heaven's throne
Where unto all it is His joy to own,

"Yon heav'nly stranger in the world is *Mine*."

God looks on Christ—His well-belovèd Son,

In whom the heav'nly glories do combine;
And is so satisfied with what He's done,
That all the joys of heav'n flow into one,
With this divine expression, "He is *Mine*."

W. B.

DIAMOND FIELDS, 5th Jan., 1887.

MY SHEPHERD.

Psalm xxiii.

THE Lord He is my Shepherd,
To govern, guide, and feed :
Through fertile pastures ever new
He gently doth me lead.
Beside the quiet waters
My Shepherd makes me go,
And causes, in His boundless love,
My cup to overflow.
And though death's gloomy valley
My weary feet may tread,
His presence shall be with me there :
No evil shall I dread.
His rod and staff shall comfort me,
And He shall lead the way :
The cheerless vale He'll make to shine
E'en brighter than the day.
And in the Father's House above
My dwelling-place shall be ;
Then from all sorrow, sin, and fear,
My spirit shall be free.

KIDSDALE.

FOR TRIUMPH—NOT FOR TRUTH.

IN discussing a point, never let your aim be to *get the best of the argument*. If we are really seeking light, and willing to be taught, we shall have no desire to establish our own opinions. Some men can carry on a discussion although it is perfectly clear that they have not an inch of ground to stand upon. Even Scripture itself has no effect upon them. You may crush them into a corner ; but they refuse to admit that you have gained the slightest advantage. What is the explanation?

The explanation is this: They have embraced certain opinions ; and these opinions must be upheld at any cost. Thus they argue for triumph—not for truth. Some men, again, cannot humble themselves to say, “I am wrong”—“I never knew that before.” This false pride tends to blunt the conscience ; for when conscience says, “Now, it is clear you have the wrong end of the argument,” pride answers, “But it will never do for *you* to say you are wrong.” Conscience silenced then leads to light rejected. Thus the victim soon arrives at that stage in which he reckons himself “wiser than seven men that can render a reason.”

A SPECIAL DEMAND seems to have arisen for *MARCH Treasury*. We have been sold out of our regular issue of that number ; and, having broken on our reserve stock, we are now able to supply any orders that may reach us.

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Vol. III.

THE MASTER-PASSION.

 IF we would truly live for God, our devotion to Christ must be a *master-passion*. Nothing less will suffice, if we are to burn, and shine, and be His witnesses. It is this master-passion that causes the face of the young convert to shine, while it kindles such a fire in his soul that all the pleasures of Egypt are counted but dross. Wonder is sometimes expressed at the joy of a new-born soul, and the hallowed calm that reigns where the world seemed to hold undisputed sway only a few short days before. But there is no cause for wonder. *Christ is reigning there*; and where He reigns, there is eternal day. Some older believers look with a kind of compassion on the exuberant joy of new-born souls, and perhaps make the remark that "of course that joy will soon wear off, as it only lasts for a time." But there is no needs-be for such wearing-off. So long as devotion to the person of Christ is the master-passion in the breast, so long will the "joy unspeakable" possess the soul.


The cry of Satan is still, "Divide the child" (See 1 Kings iii. 26). Behold yonder child of God. He would fain lay

his all upon the altar. He has a secret conviction that his truest joy and his highest blessing are only to be found through giving Christ the supreme place in the affections. But Satan suggests, "Divide the child. Why make yourself peculiar? Why lay down lines upon which you may find it impossible to walk? Why cut off your own retreat?" Thus Satan whispers. Unbelief hearkens. The child is divided. But, in the desperate attempt to serve God and Mammon, the peace that "passeth all understanding" is lost. The master-passion is not there. Yet *a* master-passion is there; for *a* master-passion—a "chiefest joy" you will find in every man's heart. If Christ has not the supreme place, that place will not be vacant. It will be occupied. But by what? Each heart must answer for itself.


The master-passion gives us the secret of the useful life. Where Christ reigns, the kingdom is; and we know that the kingdom of God is "righteousness, and peace, and joy in the Holy Spirit." As thy joy in the Lord is, so shall thy usefulness be. In the case of those who have proved to be mighty men for God, one thing has been peculiar to them all; and that one thing was *the master-passion*.

Their "gifts" might vary; their spheres of service might be diverse. But in one thing they were alike: they were all inspired by the same master-passion. Wherever there is this master-passion there is power. It cannot be otherwise. It is simply a question of cause and effect. If the *cause* is there, the *effect* must follow. If the master-passion is burning in the breast, it will find its way out. Our lot may be cast in a retired corner; our path may be a sequestered one. Yet, if the Lord Christ be sitting on the throne of the heart, He cannot be hid. If He is enthroned in the chiefest place, very little effort is needed in the way of working for God. The "abundant life" speaks for itself—manifests itself. It is then quite *natural* to speak and act for God. Of such believers it may truly be said, that although they toil not neither do they spin to leave their mark on the church or the world, yet they leave their mark. There is a certain reality and freshness about the master-passion that arrests the attention. The mock-devotion of the hypocrite seems to impose upon nobody. But wherever the heavenly fire glows, its power is felt. In the presence of that fire the backslider trembles, while he that is at ease in Zion discovers that he has been merely keeping up a hollow profession. If our interest in the things of God amounts to a master-passion, verily signs shall follow in the path of our testimony. But if we make provision for the flesh, and tamper with that which is evil, our God will find others to bear the messages of heaven.

POWER OF RESISTANCE.

HEN a temptation presents itself, and you resist it, you have added to your "resisting-power," and are all the better prepared for the enemy the next time he appears. But every time you *yield* to a temptation, however trivial it may appear, you so reduce your "resisting-power" as to be more liable to defeat than ever. This shows us the importance of having the victory, even in small things. It is good to *accustom* our will to victory. If we know what is the right path, let us tread it; if we know what is the right thing, let us do it. It may be hard for the flesh; or, rather, it *will* be hard for the flesh. But the flesh must be buffeted—the old man must take the place of subjection; for is it not written that "the elder shall serve the younger"?

A BAD MASTER.

T has been said that our body makes a very good servant, but a very bad master. Certain it is, that your body is either the one or the other. It is either your servant or your master. You are either keeping the body in subjection, or it is having the upper hand. If you are keeping the body under, then you will find it the very servant it ought to be. But if you are allowing the body to have whatever it wants, truly you will find it the most tyrannical of masters.

THE SEVEN THINGS OF MOSES.

(First Paper.)

IN Hebrews xi. we read of seven things that Moses did. These seven things have been singled out by the Spirit of God, and are recorded in the New Testament for our learning. They were marked features in the character of that man of faith; and we doubt not that in some measure they will be found in all who walk by faith in this evil day.

The first thing we observe is, that Moses *refused* (verse 24). It is not every one who can refuse. It takes us to be living in God's presence, if we would refuse the allurements of the world or the flesh. There is a certain boldness needed in *refusing*. It is far easier to *comply* than to *refuse*. It is far easier to swim with the stream of popular religious opinion, than to stand up and say, "I will not have this, because it is not of God." "Anything for the sake of peace," is the prevailing sentiment. But the man of faith must have peace that is *wedded to righteousness*. "Will you join us in this?" the world says to the man of faith. "No," he replies, "God has not joined the living and the dead together." He refuses; and the world counts him narrow. Yet God justifies him—Scripture commends him.

But what did Moses refuse? He refused to be called the son of Pharaoh's daughter. "What's in a name?" many say. Moses was convinced that there


was much in a name. He would not have a name that *did not belong to him*. God says he did right. What do we find to-day? Professed followers of the Lord are calling themselves by a hundred-and-one different names. Yet the man of faith treads the path that Moses trod. He refuses to be called the son of Pharaoh's daughter. Perhaps he has been "brought up" in the Established Church, or called by the name of some Presbyterian body, or after the name of some religious leader. But he finds, through searching the Scriptures, that *God never gave him any of these names!* What does the man of faith then do? He refuses them all. He takes the God-given names of Scripture; while he refuses the man-invented names of Christendom.

This question as to a *name* is very simple. I may have been brought up in the "Free Church" (called after a system) or in the Wesleyan body (called after a man). But, whenever I search the Scriptures, I find no such names there. On the contrary, I find sectarian names forbidden (1 Cor. iii. 4). Yea, more, I find that God hath given His Son a Name that is above every name (Phil. ii. 9), and that believers are all called after that Son (Eph. iii. 15). In resurrection God hath made His Son both Lord and Christ (Acts ii. 36). He is the Christ; and we are Christ's ones—Christians. "Christians" is the name that God hath given us. Therefore we refuse to be known by any name of man's invention—such as "Presbyterian,"

"Baptist," "Independent," &c. We are quite satisfied with the name God has given us ; and we have no wish to bear any of the names of Christendom. Yea, we feel that we dare not take any such names ; for the simple reason that the Lord forbids it, and He has named us already. A married woman has a name which she got from her husband on the day of her espousals. What would be thought of that woman if she called herself by the name of another man? — yea, boasted in the name of that other man? Now, in the day of our espousals, we got a name from the "Bridegroom" of our heart. He put His own name upon us. He called us *Christians*. Why should we seek any other name? "Ah," say some, "but do you not need another name to distinguish you?" To distinguish us *from whom*? From our dear brethren who are in the denominations? Surely never. We do not want anything to *distinguish* us from each other. We rather want something that will lead to the acknowledgment of the great central truth that all God's saints are one. Therefore let us arise and see that we are not dishonouring God through bearing names that the Lord never gave us, and thereby helping to perpetuate divisions that He never made. There is no need to wait till a great number of people see the same truth. Moses was *alone* in his refusal. The man of faith cares not whether other people are going to refuse. He refuses, although he is the only one taking such a stand. He waits not for

the smile of man ; he tarries not for the "inspiration" of a great company obeying the truth. If it is clearly the mind of God that he should not be called the son of Pharaoh's daughter, he refuses to bear that name another day.


THE BEAUTIES OF CHRIST.

HE greatest part of the preacher's business is to unfold the beauties of Christ. If he is speaking to believers, they want "to see Jesus ;" or, if they do not want to see Him, they *need* to see Him. Doubtless the truth must be preached. But if the truth is rightly preached, it will lead to the person of Christ. There is nothing so refreshing to the preacher's own soul as to dilate upon the beauties of Christ. John the Baptist was a model preacher in this respect. "Behold the Lamb of God," we hear him saying. There were those who followed the outstretched finger, and beheld the Lamb of God. What did they do? They left John, and followed Christ. Was John displeased? No. He rejoiced. It mattered not to him although he should *decrease*, provided the Master *increased*. Such is the character of the true preacher. He *allures* people to Christ. He cares not although they may have a very humble opinion of the servant, so being they think highly of the Master.

—♦—
 THY joy cannot be abiding if it is bound up in the creature ; for, when the creature falls, so shalt thou.

JOAB, THE CAPTAIN OF THE HOST.

(Fifth Paper).

UR notes upon "Joab, the captain of the host" (see last year's Volume, pages 131, &c.) would not be complete if we did not follow his history to the end. "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. xxxvii. 37). This Scripture could not apply to Joab. His life gave no promise that there would be such a peaceful closing of the eye upon the things of time. In Scripture, there is often something significant in the closing scene of a life. How deeply instructive is the death of Saul on Mount Gilboa, at the hand of the uncircumcised Philistines! (1 Sam. xxxi.); and what more hopeless than the doom that overtook the covetous Balaam! (Numb. xxxi. 8). Yet, in each case, the close of life is in keeping with what had gone before. In Joab's case we shall find his death to be in perfect keeping with what had gone before. If it is written of the godly that their latter end is peace, it is also written of the wicked that their foot shall slide in due time (Deut. xxxii. 35). This was fulfilled to the letter in David's mighty captain. He kept up a fair appearance for a long period. But the time at length came when he was to be made *manifest*. As it was in Israel, so is it in the church to-day. Those who, Joab-like, take the side of the Lord's Anointed, while they thrust aside every one who crosses the path of their

ambition, must sooner or later come out in their true colours. Those who use carnal weapons to fight the battles of the Lord, must learn that they that take the sword shall perish by the sword. If we come out professedly to the Lord's Anointed, let us see that it is love for Himself alone that keeps us in that separated position. If we have "gone forth" to carry out the purposes of our own personal ambition, and have our own way by the arm of fleshly power, we may lay our account with a reckoning day. That day came to Joab. So far as carnal policy was concerned he had played his part well. Whenever circumstances arose that compelled him to come to a decision, he always took care to be on the *strong side*. When a divided Israel was before him—when the question was asked, "David or Absalom?" his military eye took in the whole situation at a glance; and he elected for David. His forecast of the future was a true one. David triumphed; and Joab was not only captain of the host, but he had the signal honour of having been identified with the Lord's Anointed in rejection. But we may be even in the path of rejection with the Lord's Anointed, and yet have very little of His Spirit. Although in the "great matter" of the Absalom rebellion Joab was in the right position, the captain of the host showed in *little details* that he was far from being in unison with the mind of David. In his slaying of Absalom, in spite of the king's command, we see the unbroken will.

The sharpest pang in David's heart that day was caused by Joab—David's right-hand man! The secret spring of *love* was awanting; for love delights to keep the king's commandment. Many are great in the church, while they have but a feeble attachment to the person of the true David. They can take the sword of Logic and silence every one that dares to lift an opposing finger. Yet in little details, where the question comes clearly out, "*Lovest thou Me?*" there is lamentable failure. Ah, but it is the "little details" of life that tell what we really are. In Joab's case there was fleshly zeal, driving furiously onward; but none of that patience of love that ever marks the faithful heart. The deed of blood was accomplished by Joab's own hand. And here we find him slaying the very man who, but a short time before, had been the object of his fleshly compassion! Truly the man of policy is a strange compound of contradictions. He may be the flatterer to-day; yet, in the end, his tender mercies are cruel.

—♦—
 "NEITHER God nor man gets anything till the vessel runs over! God wants us to be *running-over*. 'He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water' (Jno vii. 38). Head-work may be good; but it is not out of the head that these rivers flow. No; but 'out of his belly.' Heart-work is what we want; and the living water will not need to be pumped up."—*Jotting from Tea-Meeting.*

AFFLICTION.

AFFLICTION never yields its proper fruit unless we can say, "It is good for me that I have been afflicted" (Ps. cxix. 71). There is certain fruit that does not ripen until it is visited by the biting winds of winter. So is it with many—perhaps with most—of the saints. After the chill winds of adversity have blown upon us—after the frost of trial has visited us—it is often then that the spices really begin to come forth. Affliction has a wonderful, mellowing effect. We do not say that a deep Christian experience cannot be obtained without affliction. But, certainly, the believer who has passed, or is passing, through that furnace, has an experience all his own—provided always, that he has accepted the affliction as from the Lord. Such afflicted ones are truly poor in spirit. Their faith has been put to the test, and has borne the strain. They have been tried, and they have come forth as gold (Job xxiii. 10). They have not only proved the goodness of God in the darkest hour; but they have acquired an experience that qualifies them in a special way to cheer the distressed, and to comfort the sorrowing, with that comfort wherewith they themselves have been comforted of God. How precious the is trial of faith!

—♦—
 "WHEN we speak of joy we do not speak of something we are after, but of something that will come to us when we are after God and duty."

AFRAID FOR ONE'S POPULARITY.


SOME believers are so afraid of losing their own popularity that they are scarcely ever known to testify against abounding evil. If they see a brother acting inconsistently, they maintain a "judicious silence." They see what is wrong; but they absolutely refuse to testify that the brother's deeds are evil. What is the reason? The reason is this: they are afraid to get "ill-will" to themselves. They must take care not to lose any of their popularity! But, if we keep our eye on our own popularity, our tongue will be silent when we should be witnessing for God. We have heard it said that some men have so little popularity, that they must take great care of it, else their little popularity would soon become none at all. Perhaps this accounts for the silence that often prevails as to worldly-conformity: The true servant of Christ, on the other hand, cares not although his witness-bearing should bring him any amount of ill-will. His watch-word is, "Not as pleasing *men* but *God*." Let us concern ourselves about God's testimony, and leave Him to take care of our reputation. We never knew of any true witness for Christ that acted on any other principle. They that seek to preserve their own little popularity need not be surprised if they lose it altogether; and they who are willing to lose it for the Name of Christ, may assuredly reckon that He has some better thing in store for them. The man who, by his flatteries, would fain have

himself accepted, shall find sooner or later, as Absalom did of old, that Israel will become tired of the honey. Let us be delivered from that please-everybody principle which yet fails continually of its purpose, and, like the hypocrite, seems to be out of favour both in heaven and earth. "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue" (Prov. xxviii. 23).

ARRESTED.

MANY a believer has been arrested in the path of backsliding by some faithful brother boldly but kindly saying to him, "Brother, you are wrong," and then proceeding to show from Scripture where he was astray. Backsliders should not be left undisturbed. They are far too often allowed to remain under the pleasing delusion that they cannot be *very* far out of the way, when no one ever says anything to them about it. Thus they are strengthened in carnal security. But let some faithful brother testify to them that the bright gold has become dim; and at once they are troubled, however indifferent to the rebuke they may appear to be. They *may*, like the Pharisees, reject the counsel of God against themselves. But not a few have praised God for the blunt words of some simple brother calling them to repentance. Therefore, let us fail not to exhort one another, and the more as we see *the Day* approaching.

A HINT AS TO PREACHING.

N these days, when preachers are multiplied, there is one little hint we would throw out as to public speaking. It is this: When you step upon the platform to preach, *never try to be another man*. If you do, you will not only cease to be yourself, but you will fail to be the other man, and thus become nobody at all. Some preachers are determined to be "some other person" in their style of preaching. They evidently want to be something different from what the Lord has made them. That is exactly what it comes to. But why not be natural? Why not speak with the voice that God has given? Why put on airs, and preach with a false voice, a pompous manner, and a borrowed dignity, which, it is clear to everybody, are only put on for the occasion? The most powerful preachers ever we heard were men who spoke naturally and without affectation. Indeed, when we are getting a description of remarkable preachers, one peculiarity of them all seems to be this—they are men without "airs" and what is called "conventionality." They are men who speak in their natural tone of voice, and with their own native manner. It will do no good to pass ourselves off as greater people than the Lord intends us to be. We need not try to soar on the wings of eloquence if the Lord has not provided us with the wings. We may hear certain preachers electrifying five hundred people; and the wish may rise

in our heart that we could do the same thing. But perhaps the Lord does not intend us to do the same. If He had intended us thus to sway the hearts of others, He would have furnished us for the work. But if He does not do the "furnishing," it is vain for us to array ourselves in borrowed plumes, and think to acquire other men's power by imitating their voice and gesture. Brother, let you and me be assured of this, that the Lord has given us a voice and a "gift" as it has pleased Him. Each of us has got what learned men call an "individuality;" and, if we try to be some other person, the attempt will be as dishonouring to God as it will be contemptible in the eyes of men.

THE "BOW."

(Gen. ix. 13).

THE westward-hast'ning summer sun shone fair,

When from the horizon uprose a cloud;

Quickly it soar'd, and spread, till everywhere

The sky was hid, as with a sable shroud:

Then came the thunder peals, long, deep, and loud,

Till heaven and earth were joined by one broad stream,

Thro' which the lightning ploughed with vivid gleam,

And God the frown of judgment seemed to wear.

There was a pause: and from my quiet retreat

I looked toward the blackest part, and lo!

Thence with reproofing smile, my gaze to greet,

Came forth the golden promise-laden "Bow,"

And laid its light and glory at my feet

The truth and faithfulness of God to show.

W. B.

DIAMOND FIELDS, 13th Dec., 1887.

FEEBLE obedience, rather than feeble faith, is the cause of many of our failures. Obedience is the chief soil in which faith flourishes.

GIVING TO THE LORD.

(Continued from page 58.)

HAVING already glanced at the *measure* of Christian giving, we shall now refer to a few Scriptures as to the *mode* of giving. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 1-2). We know that it was upon "the first day of the week" that the saints were "gathered together to break bread" (Acts xx. 7). So that the LORD'S portion is to be laid by in store on the day of the weekly feast. Our giving is to be a *weekly* matter, whether we are able to be present at the feast or not; for Scripture says, "Upon the first day of the week let *every one of you lay by him in store.*" Are we faithful in this matter of giving? As we sow, so shall we reap.

The expressions, "That there be no gatherings (or collections) when I come;" and having the "bounty" made up and ready (2 Cor. ix. 5), clearly imply that the offerings of the saints were all collected into one common purse, in order to be ready as occasion required; although we have no New Testament precedent showing us exactly *how* this was done. In the Old Testament we have the example of Jehoiada, "who took a chest, and bored a hole in the lid

of it, and set it beside the altar, on the right side, as one cometh into the house of the LORD" (2 Kings xii. 9). In Mark xii. 41 we find that the Lord Jesus "sat over against the treasury, and beheld how the people cast money into the treasury." We need not doubt that the treasury was still where Jehoiada had put it; in which case the people would give their offerings as they *went in* to worship. This principle we believe to be in harmony with spiritual and intelligent worship. That is, let every worshipper settle before the Lord how much he or she is *able* and *willing* to give (for God loveth a cheerful giver); then let each one come to the place of assembly—the heart filled with praise, and the hand filled with the offering. Let there be a chest or box, with a hole in the lid, placed inside the circle of fellowship, in a convenient place for all to put in their offerings as they *come in*. Were this practice taught and cultivated, saints would soon find it more in keeping with intelligent *heart-worship* than the practice of putting round a box from hand to hand; or postponing the offering till the meeting is over, with the risk of forgetting to give at all. G. A.

—♦—

HE that hath the testimony of a good conscience hath no need to wax vehement in making his own innocency appear. None contend so fiercely as those who have a secret misgiving as to whether they are in the right. Purity alone can afford to be calm, and never needs the help of fleshly zeal.

TWO KINDS OF BLINDNESS.

SAUL (afterwards Paul) was blind for three days after he beheld the risen Jesus (Acts ix. 9). Then, in 2 Pet. i. 9 (R. V.) we read of him who "is blind, seeing only what is near"—the reason being that he has neglected to give all diligence, in his faith to supply virtue, and in virtue knowledge, and so on. In both cases there is blindness; but in each case the blindness springs from opposite causes and produces opposite effects. The one, all absorbed in beholding the glories of Christ, has become blind to the allurements of earth. The other, neglecting the counsel of heaven, has become blind to the true riches. In which of these senses are we blind?

LORD, THOU KNOWEST.

(Job. xxiii. 10.)

THOU knowest, Lord, the trials
That press my heart each day;
To Thee I come for grace to keep
And guide me on my way.
No other friend can help me;
For none like Thee can know
Or understand my longings
To know Thee here below.
Thou knowest, blessed Master,
That I do wish to be
An instrument kept ready
For use alone by Thee;
That none of those who listen
May e'er a discord hear,
But learn to trust Thy perfect love
That casteth out all fear.

KIDSDALE.

WE LOVE TO SING.

[The words of this New Hymn are by our brother T. D. W. Muir, of Detroit, U.S.A. Having been asked for a copy of the tune, we have thought it best to put both words and tune in the *Treasury*. This will furnish a copy to all our readers who may be specially interested in Gospel work. We have already had the hymn in use in the open air; and we understand that it is being sung regularly on the other side of the Atlantic.]

Key C.

M. 40.

: s	d' : d'	d' : d'.d'	t : l	l
We	love	to sing	of the	Lord who died,

: l . l	s : l	s : f	m : —	—
And His	won-drous	love	pro-	claim :

: s . s	d' : d'	d' : d'.d'	t : l	l
How there's	life	and peace thro'	the	Cru-ci-fied,

: l . l	s : d'	t.d' : r'	d' : —	—
And sal-	va-tion	through His	name.	

: d'	r' : —	r' : r'	m' : —	d'
Sal -	va -	tion!	sal -	va - tion!

: —	d' : —	d' : t.d'	r' : —	—
	vast,	full and	free;	

: s , f	m : s	d' : d'.d'	t : l	l
Thro' the	pre-cious	blood of the	Son of	God

: f' . f'	m' : r'	d' : t	d' : —	—
Who was	slain on	Cal - va -	ry.	

We love to sing of the Lord who died,
And His wondrous love proclaim:
How there's life and peace through the Crucified,
And salvation through His Name.

Salvation! salvation!
Vast, full and free;
Through the precious blood
Of the Son of God
Who was slain on Calvary.

Oh, the height and depth of His boundless love,
And His mercy who can tell!
When He came to the Cross, from the Throne above,
To save our souls from hell.

Our sins and guilt were upon Him laid;
God's wrath He did endure;
By His precious blood an atonement made,
Salvation to secure.

Ascended now to God's right hand,
A Conqueror o'er the grave,
He bids us tell through every land
His mighty power to save.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 60.)

THE Olives of chap. xi. are such as call for more than "jottings."

Yet, without too great departure therefrom, and maintaining clearness with words easy to be understood, let me say, that no one should allow himself to think or speak of the Vine and Fig-tree as if these were the Olive. Yet this is no uncommon thing; and we jot our careful observation thereof, which is, that all such leads to no ordinary difficulty and needless perplexity. The good Olive, as contrasted with the wild Olive, expresses the being under the especial care and privileges of God acting in grace, yet not apart from righteousness. Thus verse 4 of chap. ix. may be learned to give a simple yet full description of "Olive" opportunities.

And, as with the Vine that speaks of possible fruit-bearing, or the Fig-tree that speaks of divine healing, or the Fir-tree that speaks of restoration to God; so with the Olive. There is no dealing at all with the matter of eternal life, forgiveness of sins or *birth*-relationship with God.

Thus the good Olive (compare for idea of the word "*good*" the words of Isa. v. 1, &c.) and its branches (may the Spirit Himself bear them more and more to us, Gen. viii. 11, Luke iii. 22) tell us that Israel's natural rejection *hinders not* and limits not the salvation of the

individual Israelite. So, too, when the Gentile, as such, shall lose his place of privilege, there shall yet abide salvation for the individual Gentile one. Ay, and this on a scale of the following magnitude: "If the fall of Israel be the riches of the world, and their diminishment be the riches of the Gentiles, how **MUCH MORE** their **FULNESS?**" The good Olive speaks of judgment in abeyance. It speaks of grace reigning, with opportunity to love and serve God. It tells of mercy upon all without any distinction, and this in that righteousness of God which is by faith of Jesus Christ *unto all them that believe* (Rom. iii. 22, R.V.). As to the wild Olive and the grafting contrary to nature, we may have occasion to speak by and bye. Meantime we close by earnestly beseeching every reader to pause and consider the compassions of God to him as told out in this ravishingly instructive parenthesis.

J. B.

WHO SHALL BE GREATEST?

THERE was also a strife among them, which of them should be accounted the greatest" (Lu. xxii. 24). It is lamentable that there should have been such a strife in the little company of disciples. But their strife shows in its darkest colours when we remember that they had just left the Table of the Lord; and that three of their number had, not long before, been on the mount of transfiguration, and

beheld the power and glory of the coming Kingdom. "Is it possible," we are tempted to ask, "that, after leaving the Memorial Feast, disciples could be found striving among themselves as to who should be greatest?" Yet such was the case—taken up with the exaltation of self at the very time when their thoughts should have been centred in Him who was already entering the deep waters of His baptism of suffering!

But not only was there striving when they should have been passive in the Lord's hand, but there was sleeping when they should have been awake for God. Luke tells us (chap. ix. 32) that "Peter and they that were with him were heavy with sleep." It was while in this state that Peter proposed to make three tabernacles, not knowing what he said. On descending from the mount of transfiguration, as we learn from the ninth of Mark, a father brings his son, possessed with a dumb spirit, to the disciples. But they are helpless to deliver. Their strength has departed from them: they are weak as other men. The dumb spirit can only be cast out through prayer and fasting. Work was put into their hands; but they were not able to do it! Again (Lu. xxii. 45) we find them sleeping in the garden, although commanded to watch and pray. In this drowsy state the carnal weapon is taken to defend their Master.

Is there not a voice in all this for us? Surely there is. Wherever there is sleep or strife, there must be weakness—weakness in Gospel effort—weakness in

ministry among the saints—weakness in rebuking sin—weakness in restoring erring ones. "It is high time to awake out of sleep" (Rom. xiii. 11). Rising from the Table to contend as to who shall be greatest! Knowing we are seated in heavenly places with Christ, and yet asleep to the great eternal realities! Can it be? These things were written for our learning. W. M.

SEEK RATHER.


SEKEST thou to be used of God? Seek rather to be blessed of Him; for those whom He doth bless He makes a blessing.

Art thou wearying to run messages for God? Seek rather to be passive in His hand. 'Tis better to be ready to run than eager to run. "They also serve who stand and wait."

Wouldst thou do some great thing that man can see? Seek rather to be faithful in the little things that none but God can see; and from the desert the Lord may call thee to be His witness before many in Israel—if He sees you have grace to bear it.

LET not thine heart be lifted up because thou art free from the grosser sins. Perhaps circumstances have been favourable, and temptation has not assailed thee as it has done many. Therefore be thankful that thou hast thus well escaped its withering blast. If thou wouldst still escape, *keep low*.

THE THREE APPEARINGS.

N Hebrews ix. 24, 26, 28, we find three appearances of God's Son.

(1) He *hath* appeared; (2) He *doth* appear; (3) He *shall* appear.


(1) *He hath appeared.* Here we behold Him as the Sin-offering—the spotless Lamb of God—offering Himself without spot to God (Heb. ix. 14); slaying the enmity begun in Eden, and bringing us nigh, who were once far off.

(2) *He doth appear.* This brings Him before us as our Great High Priest. Not as Aaron, who with the blood of others entered in once-a-year to offer for himself and the people; but by *His own blood* He entered in *once* into the Holy Place—not into the holy places made with hands, which are the figures of the true; but into heaven itself, *now* to appear in the presence of God *for us*.

(3) *He shall appear.* Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation (Heb. ix. 28, R.V.). We may know that He died for us. But do we know anything about “the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death”? (Phil. iii. 10, R.V.). Do we remember that He lives for us? Do we look forward with joy to that day when He shall come for us? Amid the dense darkness of this present time, let us cleave to God and to the Word of His grace; rejoicing if we are counted worthy to suffer for the Name. It is only as we

are conformed to the image of God's Son that we can bring joy to the heart of our Father, God. J. G.

BEHOLD! I COME QUICKLY.

ESUS, the One who died and rose,
And lives to intercede for those
To God by Him brought nigh,
Is coming soon in glory bright,
With trumpet sound and voice of might,
To call us up on high.

We've got but one short life to spend
For Him who gave His all to send
Us life, and make us free:
Let us with all our ransomed power
Be all for Him until that hour
When we His face shall see.

Some of the Lord's redeemed below
Seem to be burdened as they go
To joys of endless day:
For, all absorbed with worldly care,
They let earth's gold their souls ensnare,
Forgetting gold is clay.


Dimm'd is the lustre of yon throne,
His peerless person not well known,
To those who are so blind
As in their heart depart from God
And set affections on a clod
Which they must leave behind.

Those who by God are called to share
His kingdom and His glory there,
Have died to all below;
Christ is enough the heart to fill;
And, when our choice is His blest will,
With joy we onward go.

Stir up our hearts, O Lord—for we
Have nought but grief apart from Thee,
But joy when Thou art nigh—
To wait, to work, to watch and pray,
Till He who comes at break of day
Shall take us home on high.


R. J. J.

"NO BEAUTY IN CHRIST."

S He not the chiefest among ten thousand?" I asked. Yet I was not prepared for the answer: "What can you do with one who sees no beauty in Christ?" I felt that I had before me a case of no ordinary difficulty. It caused me to muse and to ask myself if Christ had really been preached to my friend. True, it is only the Holy Spirit that can open blind eyes and reveal the beauties of Christ. But the Holy Spirit uses *the truth*. So my question resolved itself into this: "Was the truth relating to *the person of Christ* really proclaimed?" May it not be that some fail to perceive the beauties of Christ, for the simple reason that we fail to point these beauties out? There may be much preaching, and yet little preaching of *Christ*. We may unfold truth, and yet fail to lift up Christ. We may preach for three-quarters-of-an-hour, and yet fail to commend the Saviour. Sinners are perishing for lack of being pointed to Christ. Saints are languishing for want of beholding His beauties. We may set it down as due to blindness—want of power to perceive. This may be true in the main. Yet it will not justify us if we fail to be true light-bearers for the absent One. There are weary eyes waiting to be filled with the beauties of Christ. There are lonely hearts waiting to be cheered with the consolations of Christ. There are careless ones who might be "pulled up sharp" on the downward path, and won by the attrac-

tions of Christ. Then let us gird ourselves to the work. His peerless person must no longer be hid by the dim mists of lukewarm preaching. Nor must His voice be drowned in the thunders of eloquence that aims but to catch the "well-done" of the popular voice. We must point the people off unto Jesus. Sometimes the people cannot see Christ for the preacher. We must stand aside, that the Master may be seen. "Extol Him—extol Him!" "We preach not ourselves, but Christ Jesus as Lord."

IN THE RIGHT WAY.

N testifying to any one who has been overtaken in a fault, or who is walking disorderly, see that you testify *in the right way*. Work of that kind must be done circumspectly. He that handleth a matter wisely shall find good. It is generally not difficult to come to the conclusion that a thing must be done; but it is not every one that has the wisdom to know how to do it. When a believer gets into a "bad state," no one has a sharper eye than he has, to see if you are acting in the proper spirit. A brother who knows he is in a bad state, and is longing for deliverance, may not have so critical an eye. But we must not presume upon that. Let us give no occasion to any one to justify himself, as some have done, by coolly turning round and saying, "You are speaking in the flesh."

TRYING TO TRUST.

SCRIPTURE holds out wonderful rewards to faith. Great efforts are accordingly made to perform some special *act of faith*. Our concern seems to be to have the faith of the proper kind; and we feel that, if the act of faith is properly performed, the blessing is sure to come. Well, we believe this is in great measure true. God honours faith. There can be no doubt as to that. But by what means are we to exercise faith? Is it by making determined and often painful efforts to *trust the Lord*? It is not; and this is where the weak link in the chain comes in. If you doubt what a person says, you may sit down and *try* to believe him. But that will not produce the needed faith. He may be a man of truth; but, if you do not *know* him, you may find it very hard to trust him. You simply need to *know* him—to become intimate with him; and no sooner do you behold his excellencies than you believe him, without making the slightest effort to do so! So is it in trusting the Lord for guidance or deliverance. It is of no use *trying to trust* Him. We simply need to know Him—to get upon intimate terms with Him—to leave the precincts of the outer court, and behold His glories in the banqueting house. *Then*, how easy it is to trust Him! Yea, it becomes “natural” to do so—to put our case and ourselves entirely into His hands, and that without any effort on our part to perform some great act of faith. There-

fore, let us know Him better; for as we know Him so shall we trust Him. “They that know Thy Name will put their trust in Thee.”

LEANNESS OF SOUL.

YOU may get all you want. You may reach the highest pinnacle at which you are aiming. But what will it profit if you get your request, and the Lord sends leanness into the soul? All the world can give, and leanness of soul, will make but a poor competency for an heir of heaven. It is bad enough to run the risk of being visited with leanness of soul. But what excuse have we if we deliberately enter on a path in which it is perfectly clear that spiritual prosperity *must* suffer? If we thus sow the wind, let us not wonder if in due time we reap the whirlwind.

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Vol. III.

WHY SOME CONVERTS DON'T STAND.

OME time ago, at a large meeting of believers, the question was asked, "How is it that so many professed converts are never heard of when the special meetings are over?" In other words, when an evangelist goes to a place to labour, and perhaps twenty souls profess to have received Christ, how does it come that in many cases not a single one of these twenty converts can be found in three months after the evangelist has gone?

The question is not only a legitimate one to be asked, but it is very proper that it should be asked; and it is very desirable that it should be answered. We are not aware that it received any very definite answer at the meeting referred to. We are therefore the more emboldened to take up the subject here, especially as the question is closely connected with our prosperity as churches of God. As to the "disappearance of converts," something is evidently wrong somewhere. But what is wrong? How is the disappearance of the converts to be accounted for? This is the question which, by the good hand of God upon us, we now propose to answer.

No single answer will suffice to solve the difficulty. The answer is even more than twofold. A variety of causes are at work, all more or less fitted to *evaporate* what seems to be true work of God.

Some dispose of the whole question summarily. They lay the whole blame upon the evangelist, if the converts don't "stand." They do not hesitate to mark him down as a superficial preacher—a mere story-teller, playing upon the feelings of the susceptible until they are persuaded to profess. Now, although there may often be some truth in this, we are nevertheless persuaded that the Lord's servants are not specially to blame. But, be that as it may, it will be a more healthy exercise for us if we seek for causes nearer home. An evangelist comes to labour. Souls profess to be saved. But in two months the fruit has all disappeared! In such circumstances it is very easy for us members of the church to fold our arms and say, "Oh, of course they were all spurious conversions: not one of them had been born again: if they had been *real* they would have *stood*." This is a very simple way of throwing the responsibility off our own shoulders. But we do not say "Amen" to such statements. The

converts may have been spurious. On the other hand, a good number may have been real. Therefore the question we ask is this: "*Were the converts properly taken care of?*" Were they visited, nursed, shepherded, built up? One great reason why converts don't stand is, that they are not taken care of. Children, in the natural world, must be nursed and cared for. In the spiritual world the same rule applies. If young converts are not nursed and cherished, how can we expect them to stand? Are we using the *means* which God has ordained whereby the young convert shall grow and be made strong? Some believe greatly in means when the salvation of sinners is concerned. They say—and rightly too—"We must use the means; we must preach the Gospel: that is *our* part: then we can expect God to save." All quite true. It is through the use of means that sinners are saved. But it is *also* through the use of means that saved ones are sanctified, and built up, and made strong. We fear, however, that in many quarters young converts are expected to grow and be built up and stand, without any means being used in their behalf. If we have learned this lesson, that if sinners are to be saved we must use the means, let us learn the kindred lesson that if converts are to grow in grace and prosper, we must use the means. Many a promising work of revival has been scattered to the four winds, simply because the converts were "spoiled in the nursing," or got no nursing at all.

And many a saint has reason to be thankful to-day that he was well taken care of when he was a child in the kingdom. It is of the highest importance that young converts should have a *good start*. If they are properly instructed and built up at the beginning of their Christian career, such training will give a tone to their whole after-life. Therefore let this department of the Lord's work have due attention, and we shall at least hear less about the disappearance of professed converts. Other causes are doubtless at work besides defective nursing; and we propose to deal with some of these other causes in due time. Meanwhile we have endeavoured to point out one of the chief causes why many professed converts so speedily disappear from the scene of the Lord's work.

EFFECT OF THE TRUTH.



A WELL-KNOWN American evangelist, who worked in connection with all denominations in this country, is reported to have said of his work in Glasgow, "I could scatter this whole work to the winds, if I just told the people the truth as to Believers' Baptism." He was a baptised man himself: that is, he had been baptised *since* he had believed. Yet he must needs keep that great Separation Truth under hiding in case it should damage the work! But let us be assured that *the truth of God* can never damage *the work of God*. If *the truth* would scatter a work to the four winds, we need not ask if that work is from above.

SERIOUSLY HAMPERED.

THEY are seriously hampered who carry on Gospel work, and yet feel that they dare not instruct the converts as to how to act after they are saved. A very popular way of carrying on a "mission" now is to work, in unison with *all* denominations. When this is attempted, the evangelist must take care not to go beyond the simple Gospel. He may be perfectly convinced that Believers' Baptism is the first thing to be taught after conversion. But he dare not mention such a truth! He may even be a baptized believer himself; yet you do not hear a sound on the subject of Baptism. He may have some very strong *convictions* as to separation from worldly systems of religion. Yet he dare not open his mouth; for the simple reason that the denominations would be offended, and he would lose the benefit of their co-operation. Thus truth is sacrificed to gain the smile of the religious world. Perhaps souls profess to be saved, and are found asking the question, "What must we do now?" But the evangelist dare not enlighten them. No one is permitted to open up the word to these young converts and show from Scripture what they are to do. They may ask, "What Church are we to join?" But they get no answer, except it be, "O, just continue to sit *under your minister*: we don't interfere in these matters." Perhaps the "minister" is a wolf in sheep's clothing—a man who has never been born again, and therefore

a servant of the Devil. But it matters not. The young converts must not be interfered with; for that would be sectarianism! The result is, that the young convert continues under the ministry of a dead man; and, when a short time has elapsed, the evangelist wonders what has become of the converts. But he need not wonder. He deliberately handed them over to the tender mercies of sectarianism, including wolves in sheep's clothing, and every form of worldliness; and his faith must be great indeed if he expects young converts to *survive* such an ordeal.

This difficulty is being keenly felt by Christian workers who go upon what they call "unsectarian lines." These workers (many of them devoted men) feel that their work is being withered and blasted in the icy embrace of the very "denominations" whose favour has been courted so long. If real work is done in the Gospel, these workers have to stand by and see it smothered to death by the religious sects that happen to be in the place. It is being felt that this will never do. They have been calling their work "unsectarian," and yet the fruits of the work are being swallowed up by every sect of Christendom! Why not have the fruits gathered together according to the word of God? Why not sit down with open Bible and say, "Now, young converts, and saints generally, we are going to carry out what we find written in this Book"? We rejoice to hear that certain beloved brethren in Christ are just arriving at this point.

NAY, VERILY.

A WELL-KNOWN evangelist was once spoken to as to the importance of having young converts instructed in the truth, so that they might know how to walk as pleasing God. He replied, "Let us get them saved, and if they are truly saved they'll *warstle* their way to heaven." But the Lord never ordained that His people should go to heaven in any such fashion. We travel thither as those whom He has made more than conquerors. We are to travel thither as those whom the truth has made free (Jno. viii. 32); rejoicing in God; happy if we are counted worthy to suffer shame for the Name that is above every name. Our God has left us in no uncertainty as to the heavenly journey. There is no need to "warstle" our way. There is a shining light upon it—even the light of the unchanging Word. A wayfaring man, though a fool, need not err therein. Our God has made full provision for the journey. He has told us the company we are to keep, and the company we are not to keep. He has given us the pattern of our church-fellowship; He has defined the nature of our politics; He has proclaimed our heavenly citizenship, and marked out the holy and separated path which His people are to tread. To the loving heart that path is a pleasant path, and His commandments are not grievous. Why "warstle" our way to heaven? Exceeding great and precious promises are ours. These are found in the path of simple

obedience—ever the path of blessing. Thus along the shining way we travel; with unwearied foot coming up through the wilderness, leaning on the arm of our Beloved.

THE POWER OF LOVE.

LET the river of Love flow gently on,
 Flow gently on,
 Into the rolling sea of life,
 Into the breakers of angry strife,
 Flow on, flow on;
 Calming the storm, and giving rest
 To the storm-toss'd bark; Oh this is best.

Let the fire of Love burn brightly on,
 Burn brightly on,
 On the altar of this stony heart,
 Consuming *self* in every part;
 Burn on, burn on,
 Till the coldness of night has passed away,
 And I'm all aglow with light and day.


Let the ocean of Love, so pure and deep,
 Still murmur on,
 Washing life's rough and rock-bound shore,
 Laving our feet for evermore,
 Lave on, lave on.
 O sing us the song of the bless'd above,
 So soft, so sweet, thou ocean of Love.

Let the spirit of Love in its gentle power
 Reign on, reign on;
 Let us breathe on earth—for to us it is given—
 The genial atmosphere of heaven;
 Breathe on, breathe on,
 Till the winds of earth and time are past,
 And in Jesus' love we rest at last.

R. P. A.

How many there are who think there is no wisdom but in a dull indifference to the claims of heaven, and choose rather to freeze than burn!

A SCRIPTURAL ONE-MAN MINISTRY.

N bygone numbers of this paper we have dealt with the subject of one-man ministry. We have shown that the one-man ministry of the denominations is unscriptural, simply because, when the people are professedly gathered to worship God, the one man does *everything*, thus leaving no room for God to act. But although such a one-man ministry is wrong, we must not conclude that *all* one-man ministry is wrong. If God has delivered us from the one-man ministry of the religious world, let us beware lest we recoil to the opposite extreme, and reject *everything* in the way of ministry because *one man* does it.

To make the matter plain, let us briefly refer to two different kinds of meetings. There is, first, the gathering together on the first day of the week. It is at the Lord's invitation we go—to worship Him—to meet with Him. We are all on a level as worshippers. One brother, in the leading of God, may pour out his heart in thanksgiving; another may give out a hymn; another, according to the ability which God giveth, may open up some passage of Scripture. For *one* man to take upon himself to give out all hymns, lead all thanksgiving, and do all ministry, would be simply to dethrone Christ from His place as Lord in the midst of His gathered church.

Thus far, everything is clear. As saints we have gathered together unto the Lord Christ. The incense of worship

has gone up—let us trust, as a sweet savour. The meeting, you see, has been to *Godward*. But now we come to another kind of meeting—a meeting to *manward*—a meeting of quite a different character altogether. Brother —— (call him brother Evan) has a heart for the perishing. There is a certain locality of the town which God has laid upon his heart. He asks the prayers of God's people, and goes off to tell the perishing about Jesus. Let us follow brother Evan, to see what kind of meeting *this* is to be. We find that it is not like the Memorial Feast at all. Brother Evan has called the meeting, and is thus responsible for the meeting. A hundred unsaved people have responded to the invitation; and, as God's ambassador, brother Evan proclaims the ministry of reconciliation. There may be some of God's people in the meeting, and there may not. A true Gospel meeting can be held, although brother Evan is the only saved person at the meeting—he being preacher, and a hundred unsaved people being hearers. But very likely believers are there, holding up the preacher's hands, and being refreshed through hearing "the old story" told again. God owns the work. Souls are born there. They are then instructed in the ways which be in Christ, and are added to the fellowship of the assembly.

All this is beautiful in its simplicity. Yet, strange to tell, there are believers who would speak of brother Evan's testimony as "the one-man ministry," and declare that his meetings were not


of God. Why such language should be used, we are at a loss to understand. Let us hope that it is due to want of light, and that these believers only need to be shown that the Memorial Feast is one thing, and a Gospel meeting is quite another thing.* The principle upon which brother Evan acts is perfectly sound and scriptural. He refuses to hide his talent in the earth (Matt. xxv. 25); the inner fire is burning (Jer. xx. 9); he hears God's voice to *him*, saying, "Do the work of an evangelist; make full proof of thy ministry" (2 Tim. iv. 5). In a humble way he has sought to do this, asking the prayers of his brethren. Who therefore would dare to speak of the effort as "the one-man ministry," and say that it should not be acknowledged? If we took up that ground towards brother Evan, we would not have a particle of Scripture to support us, while we would manifest a sad lack of the Master's spirit. "We saw one casting out devils in Thy name," said John; "and we forbad him, because he followeth not with us" (Lu. ix. 49). But the Master said, "Forbid him not." Surely much more do these words apply to one

who *followeth with us*—who is in the fellowship, and has gone forth to dig in the quarries of sin for stones for the house of our God. If we have the Master's spirit we shall be found using the Master's words—"Forbid him not." Yea, we shall be found rejoicing with Him (see Lu. xv. 9) in every godly effort to "save some."

With a perishing world around us, and the Devil going about as a roaring lion, it is surely folly to denounce any godly Stephen or Barnabas as a one-man minister, simply because, in obedience to the heavenly call, he goes forth, in individual responsibility to God, to tell sinners of Jesus. Let us be assured that, if we are in our right mind, we shall *praise God* for every one who, with the fire of heaven in his bones, goes forth to such work. If brother Evan's ministry is the "one-man ministry," then we praise God for it, and we trust that many more of such labourers may be raised up. There were certain who complained to Moses that Eldad and Medad were prophesying in the camp. But these complainers got no encouragement from Moses. "Enviest thou for my sake?" he replied. "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Numb. xi. 29). Therefore let us bless God for the Eldads and Medads. We have none too many of them in Gospel testimony. Instead of classing them with the one-man ministers of apostate Christendom, let us thank God for them, and say, "*O Lord, send more!*"

* In the weekly Feast we go *in* as worshippers: in the Gospel testimony we go *out* as witnesses. In the weekly Feast we gather unto Christ, with the sacrifice of praise: in the Gospel we go forth to the world with the ministry of reconciliation. In Gospel testimony we see the stones being taken out of the quarry: at the weekly Feast we see the stones (dressed and rounded by the Word) in their places in the building. It is therefore altogether unscriptural to take the Scriptures that apply to the weekly Feast and make them binding on the Gospel meeting. Such would be a very serious confounding of things that differ.

HOW GOSPEL WORK SHOULD BE CARRIED ON.

N what way should Gospel work be carried on? This is one of the "vexed" questions in not a few of the assemblies of the saints. It is certainly a very important question; for the Gospel proclamation is, or ought to be, the great "feeder" of the assembly. A powerful Gospel testimony is one of the clearest tokens of a prosperous church. But how can we have a powerful Gospel testimony? That is the point. On what principles should Gospel work be carried on? The question is not hard to answer: the difficulty is, to have the answer put into practical operation. Our answer is simply this: If there are any brethren in the assembly who are manifestly fitted of God for Gospel work, then in the name of the Lord let them go on, and let their hands be held up by the saints. It is simply a question of having *the right men in the right place*. The Lord hath set the gifts in the church as it hath pleased Him. What we have to do is simply to say "Amen" to what He has done. We may wish that we had the evangelist fire in our bones. But, if the Lord has not put it there, we need not try to manufacture it; for evangelists, like poets, are born, not made. Therefore let us thankfully acknowledge those of our number whom the Lord has furnished for that work. In an assembly where this spirit prevails, you find God's people going forth as one in Gospel testimony. This is seemly;

and where each is acknowledged according to the place that God has given him in the church, we may safely count upon signs following. It is just at this point that the difficulty comes in. Happy are the assemblies where the Gospel ministry is in the hands of those whom God has called to that work. But *another* system of carrying on Gospel work has gradually come into use, and is to be found in active operation. We refer to the system of having the Gospel platform open to *any* brother who may desire to preach. For want of a better name we must call this "the any-man ministry," which it really is. Its advocates contend that, as it is "the assembly's Gospel meeting," one brother has as good a right to preach as another; and that, if any brother wants to preach, no one has any authority to shut that brother's mouth. Now, we hold that this is an unscriptural way of carrying on Gospel work. It fails to recognise the diversity of gifts in the church. It takes for granted that *anybody* will do for the platform, and that for the sake of peace any brother must be allowed to preach if he wants to preach. What is the result of this system? The result is that there is famine in divers places. The Gospel meeting has become dull and unprofitable. Sinners can not be brought under the power of the Gospel. Has the Gospel failed? No. It is still the power of God; and we know that He abideth faithful. The failure must be upon our part. May it not be due to the adoption of the any-man ministry?—

a thing nowhere sanctioned by the Word of God? Under such a system, brethren are allowed to preach whether they are fitted for the work or not, while those who seem called of God to Gospel testimony have to wait their "turn." Such a system cannot go on without its fruit, or want of fruit, being manifest. We may try to soothe our conscience by declaring that people have got Gospel-hardened now-a-days. But we question if people are really so Gospel-hardened as some would have us to believe. We may sit down and say, "It is strange that nothing is being done." But in many cases we would think it strange if anything *were* done. Under such a system, need it be wondered at, that the fittest men are often the least forward to take the platform? Yea, is it not the case that the any-man ministry has a most discouraging effect upon the very brethren whom the Lord would have to go forward in Gospel testimony? "Brother So-and-so must be allowed to speak, else he will be offended." Thus, by giving honour all round, the attempt is made to please everybody. Yet even that attempt fails of its purpose. But our aim in the Gospel is not to please our brethren by giving them the platform. Our aim ought to be *the glory of God in the salvation of souls*. How can that end be attained? This is the question we must set before us. If that question is to be satisfactorily answered, then those whom God has called to the work must have their true place. We need scarcely say that a spiritual man will never be

found forcing any one out, in order to push himself in. If there are too many gifted brethren in one spot, or if the system of carrying on the work genders to bondage, the remedy is simple. Let those who believe they have a special call to the Gospel, strike out to rescue the perishing as God may lead—working on *scriptural lines* and seeking the prayers and fellowship of the saints. In this way it would soon be manifest whom God had called to the work. We do not believe in shutting any man's mouth. If a brother wants to preach, let him preach. That is, if he says he is burdened about the Gospel, let him *go with the Gospel to the world*. Do not hinder him. If he begins with a cottage meeting, he will soon find out if his gift lies in that line. If he is a godly brother, with the heavenly fire burning within, we doubt not that some Paul will be at hand to lead out the youthful Timothy. But if he is a brother, making no proof of his ministry, and yet claiming to have a right to preach, we reply, "Yes, but you have no right to practise on meetings brought together through the instrumentality of others." Many find it easy to preach, if you gather up a meeting for them; and yet these brethren would find it the hardest thing in the world to get up even a cottage meeting by their own Gospel efforts. Therefore, in the present dearth, we would say, Let the buried talent be dug up; and let us who are the saints of God be ready to say "God-speed" to any godly brother who goes forth to rescue the perishing.

NOT REJECTED.

AN evangelist going through the country preaching Christ is virtually a one-man minister. But his ministry is not rejected because it is of the one-man character. No. He is welcomed, and rightly so, and permitted to do the one-man minister for three weeks or more. Yet some who recognise such one-man ministry are found objecting to brother Evan's work, on the ground that it is "the one-man ministry." But wherein lies the difference? "Oh," we are told, "the evangelist is separated to the Gospel, while brother Evan, the joiner, is a local man." But still we fail to see a difference sufficient to disqualify brother Evan for carrying on his Gospel testimony. Was Paul not separated to the Gospel when he was making tents, and when he was two years in the same place? Truly he was. And may brother Evan not be separated to the Gospel although he makes chairs and tables? We think it must be clear to every unbiassed mind that brother Evan may be as really called to the work of preaching the Gospel as a recognised evangelist. If the ministry of the one is unscriptural, so is the ministry of the other. But in reality both brethren are treading a scriptural path. We merely point this out to show that some believers are found rejecting one-man ministry in one brother to-day, and accepting it in another brother to-morrow.

SURRENDER to Christ is the only true liberty.

GIVING TO THE LORD.

(Continued from page 73.)

AS to the "objects" for which saints are to give, these may be divided into three. (1) The general church expenses; (2) Giving to the Lord's poor; (3) Giving to the Lord's servants, and for the spread of the Gospel. As to the first of these, we have no New-Testament example of a church paying a hall rent, or similar expenses. Many of the early churches met in the house of some individual, who could afford accommodation. There is a *feeling* against a church meeting in a private house, or in a room provided rent-free by some wealthy brother. But we are by no means sure that this feeling is according to Scripture. We believe such an objection savours more of worldly democracy than of scriptural simplicity and godliness. There does need to be care lest the one to whom the church is thus indebted, should claim, or in any way exercise, an unscriptural authority. But if this is guarded, and if the brother who is thus privileged conducts himself in a godly manner, a church meeting in a house, or room of any size, rent-free, is quite in keeping with Scripture precedent. To some it may seem out of place to take notice of these small details; but Christian fellowship is a tender plant; and it is the "little foxes" that spoil the vines.

Although it is quite scriptural for a church to meet in a house given freely for

"Christ's sake," by one in fellowship, it is generally desirable to have a meeting-place rented by the church; and, where the church is large, this becomes a necessity. In these circumstances the rent of a hall or room, and other incidental expenses, ought always to be met before anything is given for any other purpose; and no church of God ought ever to be in debt to any one. Like every Christian, every church ought to live within its income.

Some seem to think that paying a hall rent is not giving to the Lord. But this is a mistake, for this reason, that were it not for His sake and the Truth's sake, no meeting-place would be needed. Giving for hall rent is as much giving to the Lord as ministering either to poor saints or towards the spread of the Gospel.

We now come to "distributing to the necessity of saints" (Rom. xii. 13). Acts xi. 29-30; 1 Cor. xvi. 1-4; 2 Cor. viii. and ix.; and 1 Tim. v., give full instructions as to Christian giving. To those who desire to carry out the will of the Lord in this, we would say, Ponder these Scriptures, in the spirit of prayer; and, through the Word, the Lord shall give thee all needed guidance. In this exercise several thoughts will suggest themselves to the devout reader; such as the importance which God sets upon our giving to fellow-saints who are in need, and the necessity of having our eyes about us to find out such cases. Heart and hand must be open to give timely help. Moreover, we must be

careful to do so in a way acceptable to the Lord, so that we may not shame those who are keenly sensitive; nor minister to indolence, nor make any feel that they are in a sense paupers on our charity. G. A.

LIGHT ABOVE.



IN one of the darkest hours of David's history we find that he "encouraged himself in the Lord his God" (1 Sam. xxx. 6). All around may be darkness; but there is light *above*. The path may be blocked on every hand; yet there is no block upon the path which no fowl knoweth, and which the vulture's eye hath not seen. The days may be difficult, and there may be but little to encourage us in the ways of God. But if we truly wait on Him, we shall have no lack. Our God has made provision that as individuals we should tread the path of communion with Himself. Nothing will justify us if we fail to do so. We may point to excuses on the right hand and on the left. But there is no excuse *above*. Why? Because there is One appearing there for us—able to save *us* to the uttermost—even us who are coming to God by Him. He is appearing there for His elect ones. What then can we say, if we are not finding in Him our chiefest joy? We are speechless. In spite of all that may be going on below, it is our happy privilege to tread the courts of communion.

FINDING EXCUSES.

WHEN the flesh gets an advantage we are generally ready to excuse ourselves, saying, "But see the provocation I got!—really flesh and blood could not stand it." Very true, brother. But the power of God and the spirit of Christ could have stood it, yea and brought you through it more than conqueror (Rom. viii. 37).

Excuses had an early origin. In Eden we find Adam laying the blame upon Eve, saying, "The woman whom Thou gavest to be with me, *she* gave me of the tree, and I did eat" (Gen. iii. 12). When the woman was asked what she had done, she answered, "*The serpent* beguiled me, and I did eat" (ver. 13).

An excuse proves a solace—but only to a bad conscience. They are loudest in excusing themselves who have most need to *accuse* themselves. He who studies to have a good conscience will not spend time in searching for excuses to justify his own conduct. If I am acting according to God, I do not need any excuses to justify me; and if I am not acting according to God, all the excuses in the world will not justify me. While many are busy trying to "establish their own righteousness," the man of faith pursues the even tenor of his heavenward way; and, although misunderstood by all, yet dares to do what the Master's heart will prize.

—
HE has experienced a great deliverance who is delivered from self-seeking.

BLESSINGS IN DISGUISE.

WHEN trials drive us nearer to the Lord, they prove blessings in disguise. The Lord has often to send trials to remind us that we have been forgetting Him. When everything is going smooth and prosperous, there is a strong tendency to forget God, and find our rest in the creature. If the Lord permitted that to go on, we would become "like them that go down into the pit" (Ps. xxviii. 1). Therefore the Lord speaks. He had spoken before—in the "still, small voice." But we were too busy—too much taken up with the voices of earth, to hear the voice from heaven. Yet the Lord speaks again, and again—louder each time, until we are compelled to hear. Then, it may be, out of the depth of some great trial we cry for deliverance; and in that cry we find out for the first time that we had been following the Lord afar off. Happy for us if trial is thus permitted to yield its fruit. There may be trial where there is no conscious backsliding. Such trial brings not back the joy of restoration; but it leads to a deeper joy—the experience that God is a very present help in trouble.

—
"NATURE rejoiceth to have many friends and kinsfolks; glorieth of noble place and birth; is obsequious to the powerful, fawneth on the rich, applaudeth those that are like herself. But grace loveth her enemies, and is not puffed up with multitudes of friends; nor esteemeth name or birth, if not joined with virtue."

TO MY LITTLE PLACE FOR PRAYER IN THE WOOD.

FAREWELL, farewell, dear refuge,
The scene of bitter tears—

The scene of many a conflict,
With gloomy doubts and fears.
How often, when o'erwhelmed
With fears for those I love,
I've fled to thee, dear refuge,
And cried to Him above.

Farewell, farewell, dear refuge,
No spot so fair as thou,
Though I again may see thee,
I'm sad to leave thee now :
For I have oft in sorrow
Found sweet relief in thee ;
In thee I told my troubles
To Him who cares for me.

Farewell, farewell, dear refuge,
Though I must leave thee here,
The One who made thee precious
Shall be for ever near.

He yet shall soothe my sorrow
And take my fears away ;
His loving arms so powerful
Shall shield me day by day.

Farewell, farewell, dear refuge :
Who now will take my place ?
Who now will hasten to thee
To seek for needed grace ?
Who now will meet with Jesus
Within thy covert nigh ?
Who now will raise within thee
To heaven the tear-dimm'd eye ?

Farewell, farewell, dear refuge,
Thou still art dear to me ;
For Christ, my Lord and Master,
Oft I have met in thee.
All that has passed within thee
No tongue on earth can tell ;
But now in grief I bid thee,
Dear hiding-place, farewell.

K.

SAVED BY HIS LIFE.

MANY know the Saviour who died,
and yet know little of the
Saviour who lives, and is now
at God's right hand for His people. By
His death we were saved from the
penalty of sin : by His life (His present
life) we are saved from the *power* of sin.
It is to be feared that this twofold aspect
of salvation is being largely lost sight of.
It is blessed to know Jesus as the One
who died for our sins. But the mere
knowledge that He so died for me can
confer no present power to resist sin.
Yet provision has been made—ample
provision. "If, when we were enemies,
we were reconciled to God by the death
of His Son, much more, being reconciled,
we shall be *saved by His life*" (Rom.
v. 10). It is a widely-known truth that
we are saved by His *death* ; but it seems
not to be so widely known that we are
saved by His *life*. Yet He has said,
"Because I live, ye shall live also." By
faith the believer looks back to Calvary,
and sees sin put away by the great
Sacrifice there ; and by faith he looks up
to the throne on high, and beholds the
Risen One appearing in the presence of
God for the redeemed. His presence
there is the token of accomplished re-
demption, and the pledge that He will
succour and keep all who are coming
unto God by Him.

—♦—
An old writer says, "Woe be to them who
enquire many curious things of men, and
little mind how they may serve God."

"THE SCRIPTURES ONLY."



WELL-KNOWN evangelical clergyman of the Church of England is just now publishing some incidents that came within his own personal experience. On one occasion he was dealing with a believer on the subject of Christ's power to save from sin. The seeking one remarked, "It will take me a long time to learn all that; I have been brought up in a very different school." To this our clerical brother answered, "It is a pity you were not in the School of Christ, where only the Scriptures are taught." He could scarcely have made a better rejoinder. But how does his statement agree with his own practice? He is a member of the Church of England, yea a clergyman of that body, where infidels and sceptics are permitted to enjoy full membership. He is in fellowship with a system which declares in its printed creed that the moment a few drops of water are sprinkled on the face of an unconscious infant it is there and then born again, and becomes an inheritor of the kingdom of heaven! It is simply impossible to find such doctrines "where only the Scriptures are taught." The Church of England is one thing; and the School of Christ is quite another thing. In the Church of England man's traditions are taught; but in the School of Christ it is *the Scriptures only*. It is therefore no breach of charity to turn our brother's words round upon himself, and say, "It is a pity you were not in the School of Christ, *where only the*

Scriptures are taught; for in that case you would not be a member of the Church of England to-day." There is no getting over this, that if you contend for the School of Christ and the Scriptures only, these could never teach you that "Baptismal Regeneration" and fellowship with infidels are the doctrines of God. Man's traditions may tell you that your place as a believer is in the Church of England. But "*the Scriptures only*" can never teach any such thing. It is truly wonderful how some public teachers can stand up for the School of Christ and the Scriptures only; and yet, if you take their own measuring line, and apply it to their church position, they refuse to be tested by such a standard. They appeal to the School of Tradition, and the commandments of men; and do not hesitate to say that "*the Scriptures only*" are a most insufficient guide!

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 75.)



OTHERS have well observed that chap. viii. begins with, "No Condemnation to them who are in Christ Jesus," and ends with, "No Separation" of them from the love of God which is in Christ Jesus our Lord; while chap. xii. opens with a call unto "No Reservation" on the part of such sanctified and blessed persons. Well may we jot what a voice is here for us to

heed in our spirit, soul, and body. For with our spirit we know: and we know that there is indeed for us now "No Condemnation." And with our souls we love—yea, we love Him, from whose love nothing and none can separate us. Well, then, may there be on our part "*No Reservation.*"

But notice how this is to be brought about. "I beseech you therefore, brethren, by the *mercies* (that is, the compassions of God), that ye present your bodies a living sacrifice, and holy, yes, and well-pleasing to God." It is the presenting of the body that is to be so done that God will be pleased therewith. He loveth a cheerful giver. He looks for giving without grudging, and apart from necessity; and He is surely pleased as He beholds that which must ever precede a real and full presenting of the body—even the spirit and soul captivated by His grace, so that, in adoring gratitude and love, the presenter says,

"Here, Lord, I give myself away;
'Tis all that I can do."

He who is our Altar sanctifies the gift; hence our bodies are holy to God, while our infirmities and necessities, though felt, do not lead us to despair or to give up seeking to be His in manifestation of daily life. For indeed we take pleasure therein, through the power of Christ resting upon us. To the HORNS of our Altar we are bound by the cords of God's unfailing compassion; and the horns bespeak His power to completely save us—even us who, by Him, are coming to God. Then, since God hath blessed us,

and showed us light, Bind the sacrifice with cords even unto the horns of the Altar. Praise Him—exalt Him. O give thanks to Jehovah, for He is good; for His mercy endureth for ever (Psalm cxviii. 26-29). And let us know the happiness of the undefiled in the way, who walk in His law, keep His testimonies, and seek Him with the whole heart. For, after all, this is but *our* reasonable service.

The living sacrifice of Lev. xiv. 6, 7, as also that of Lev. xvi. 21, are well worth jotting for any who care to look and learn from God as to what living sacrifices bear about (the mark of the blood) with them; as well as what they bear away from man; ay, man in relationship with God! Nonconformity to this age is easy where the age is confronted by the Christian in his stronghold. For


"My highest place is lying low
At my Redeemer's feet;
And no real joy on earth I know
But in *His presence* sweet."

Thus beholding the Glory of the Lord, the believer is transformed into that same image, and becomes possessed of the mind that was in Christ. He thus has right thoughts of himself and others, and so is able to prove (that is, know and approve) what is that good, and well-pleasing, and perfect will of God; of which, from verse 3, we hope to jot a little in following number of "Treasury."

J. B.


—•••—
TEMPTATIONS are the trials of faith. It is easy to be valiant when there is no adversary.

TREMBOLES TO THE POLE.

 If you have seen a mariner's needle you will have observed that it always points to the north; and, although it trembles a good deal, it always *trembles to the pole*. So is it with the believer whose face is steadfastly set to follow Christ. Such a believer may waver betimes—his step may seem uncertain. But even in his “trembling” he trembles to the Pole-Star of all his hopes. The drift of his life is Heavenward—Godward. It is clear what is the end of his conversation. Like some ship tossed with contrary winds, his course may be at times uneven. Yet headway is being made in the right direction. Each day finds him nearer the “desired haven.” Is it so with us? It is said of ancient Rome in the days of her power, that though sometimes defeated in battle she was always victorious in war. So is it with the child of faith. The enemy may gain some advantage at this point, or yonder point; but along the general line there is victory. We are waging a triumphant warfare. Thus from strength to strength we go; troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed (2 Cor. iv. 8, 9).

TAKE HEED TO THYSELF.—Many are able to give good counsel, and to strengthen others with their words. Yet when tribulation cometh to their own door, none are so destitute of counsel and strength.

GODLY FEAR.

 ODLY fear is altogether different from the fear that springs from a bad conscience. Neither must it be mistaken for the fear of the mere religionist, who fears lest his religion should fail to save him after all. In the fear of the Lord is strong confidence. They that thus fear Him are not left in doubt as to their acceptance in the Beloved. The mere religionist is constantly fearing lest he fail to reach heaven after all: his eye is on heaven—not on Christ. Not so with the child of faith. His eye is upon the Master—“not on the crown He giveth, but on that pierced hand.” The faithful heart fears lest there be failure to please Christ. Therefore the needed warning: “Pass the time of your sojourning here in fear” (1 Pet. i. 17).

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Vol. III.

REVIVAL AGAIN.

WE think there can be only one opinion on this point, that the great need of the saints at the present time is a mighty Revival from the presence of the Lord. Some may tell us that we were on this subject not long ago. Quite true; and we hope to be on the same subject again. We are not particular whether we are found saying what we have said before. Our aim is not to tickle the ear with newly-discovered theories. It is to reach heart and conscience—to sound an alarm—to cry aloud; if haply, through the wild din of earthly strife, the voice from the excellent glory may be heard saying, "It is high time to awake out of sleep."

We need revival, because we believe there has been a settling down on our lees; and we know what revival is, because we have tasted it in days gone by. The soft radiance of that departed time seems to linger in the corridors of memory. Ah, 'twas then that "the master-passion in the breast, like Aaron's serpent, swallowed up the rest." How brightly heaven's light seemed to shine in that revival time! It was *Jesus* in the morning, and *Jesus* at noon-day, and


Jesus at eventide. It appeared as if the glory had come down a little *before its time*; and the wilderness blossomed as the rose. The chariot of the Lord's work seemed to be ever leading a triumphal march; and with the Lord's people it was a continual "feast of fat things." Cases of backsliding were rare—so far as human eye could see; and spiritual declension was not the order of the day. There was no trimming of the sails to catch the breeze of the world's favour—no lowering of the standard of holiness to suit the wealthy formalist, or commend itself to worldly Christianity. No. God's saints were drinking at the fountain of infinite love. They were *independent* of the world. They feared not its frown: they courted not its smile: its fountains moved them not to envy. What power there was then to resist sin! The giants of temptation were laid low; for there were giants in those days too. But the Goliaths of evil had to fall before the sword of David's Lord. The world looked on in wonder. Yes, many saw it, and feared; yea, and trusted in the Lord. Many whom Satan had bound, lo, these many years, were found walking, and leaping, and praising God. The saints dwelt secure, in a peaceable habi-

tation, safe alike from the enemy without and party strife within.

But, in many cases at least, the "glory has departed"—we do not say, "never to return." God forbid. On the contrary, these lines are penned in order that, by His blessing, we may soon witness a brighter day than our eyes have ever beheld. But why conceal what must be manifest to every anointed eye? Is the revival sun shining upon us? Is the revival power reigning among us? These are the great questions of the hour. We may push them from us, and attempt to persuade ourselves that we are rich and increased with goods. We may put forth the most determined efforts to make it appear that we are on the best of terms with Heaven, although every vestige of power has departed. But such attempts will never bring back the departed power. Such artifices will not deceive God: neither will they have power with man. If the heavenly power is reigning, it will have the stamp of *reality*—an impress that all the art of the hypocrite cannot counterfeit. If the power of bygone times is to be ours, there must be a *coming down*. To profess that we are needing nothing, will simply shut out the blessing, so far as we are concerned. Rehoboam-like, we may set up shields of brass in imitation of departed greatness (1 Kings xiv. 27), seeking to persuade ourselves and others that these are shields of the true metal. But we must have the shields of gold—we must have God's reality. Then let us arise—those of us

who are longing for the dawn of a brighter day. Let us call on our God as to this thing—yea, let us wait upon Him until He accomplish and until He make His name a praise wherever our lot is cast.

NOT MY OWN.

E are not our own. We belong to Christ. In John xvii. 6 we hear the Master saying, "I have manifested Thy Name unto the men which Thou *gavest* Me." We have been given to Him. The world has no claim on us. We are not of the world. We are separated from it by the Cross. In Gal. vi. 14, Paul says, "But far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto 'the world.'" The very Cross that shuts us out from the world shuts us in with Christ. He who gave us to Christ hath separated us unto Christ.

—♦—♦—♦—

"AS the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God" (Ps. cxxiii. 2). This is a beautiful touch borrowed from the manners of the East. The mistress intimates her will by a motion of the hand. The servant, with her eye upon that hand, stands and waits for the command. So let us wait upon our God—watching with the anointed eye, to catch the intimation of our Father's will; for has He not said, "I will guide thee with mine eye"?

WHAT STANDARD PREVAILS?

THE "disappearance" of young converts is often due to *the low state of spiritual life among God's people*. The evangelist may be a man of power; and, during his stay in the place, the converts may have a good time. But, when the preacher has departed, this good time may give place to a very trying time for those young in the faith. If the standard of spiritual life is low, and if worldliness abounds, it can hardly be expected that young converts will flourish under such a state of things. "All for Jesus" may do very well to sing in a meeting; but if that sentiment does not find its expression in the general life of the saints, the prospect of young converts must be poor indeed. Then, the great question we have to ask is this: "What kind of atmosphere does the young convert find himself in?" In other words, what kind of atmosphere prevails among *us*?" Is it the genial atmosphere of loving fellowship, and the bracing air of heavenly-mindedness? Or is it the cold atmosphere of worldly-conformity, and the chilly air of contention and envy? Great issues hang upon the answer to these questions. Young converts do not look for *great gift*; nor is such needed for their growth in grace. But they *do* need and yearn for the sympathy of loving hearts. They must be led out after the Master by the all-powerful doctrine of a godly example. We have far more faith in young converts being kept together and built up by

such means than by the mere attraction of some gifted preacher. There may be very little "gift" among us. But the "gift of love" and the grace of heavenly-mindedness are not confined to any favoured class among the saints. Therefore, let these be in us and abound; and young converts shall find in the atmosphere of the meetings an attraction more powerful than the tongue of eloquence. In plain language, *we*, the saints located in such-and-such a place, are *in great measure* responsible for the welfare of young converts who may be "born there." If Christ is sanctified as Lord in the midst, then the young converts will be strengthened and encouraged in the ways that be in Christ. But if we are at ease in Zion—caring little for the promotion of vital godliness—setting our affection upon earthly things; then young converts will languish. Failing to see in us what they expected to see, they will be discouraged, and perhaps be tempted to think that their experiences had been a delusion. Or, waxing bold by our bad example, they may be found taking out a license for the flesh, while they continue to keep up a flourishing profession. We do not say that in our example they will find any justification before God; for they will find none. Yet the solemn truth remains, that a godly walk on our part would have been a stern rebuke to any looseness on theirs; while our drinking of heavenly streams would have been most likely to allure them into the same blessed path.

REJOICE WITH TREMBLING.



GODLY brother was wont to dwell upon that passage in the second Psalm: "Rejoice with trembling." He had found that the deepest experiences of heaven are often followed by the most subtle temptations of hell. He had thus learned the *need* for the warning to rejoice with trembling. Satan knows well that joy is strength, and that the rejoicing saint is an overcoming saint. Therefore the great adversary must be busy preparing temptation for those whom he beholds on the mount of transfiguration. If he can get us lifted up and conceited over our heavenly experiences, he has gained a great victory. But, if he fails in that, he will make some other shift. He who left assailing our Lord but "for a season," will not leave us unmolested; and least of all will this be so, if he sees us feasting at the banquet of communion—a joy that can never be his. Therefore the admonition, "Rejoice with trembling." If it be given unto us to dwell upon that Mount where "the light of earthly glory dies," let us "be not high-minded but fear." If there is the lowly walk with Christ, His grace will not be awanting; for He giveth grace unto the lowly. We shall not only say, "It is good for us to be here," but there shall be the watchful care and the godly fear lest Satan gain an entrance and lay waste the Eden of our souls.

—♦♦—
LONG for God's presence rather than His power.

"TO BE WITH CHRIST—WHICH IS FAR BETTER."

Phil. i. 23.

I DEAMT one night—how long ago it seems !—
That heaven was mine—alas ! how vain are dreams !
The vision melted with the break of day ;
I woke on earth—the glory far away.

* * * * *
How mean seems earth when one has walked in
heaven ;
And these poor eyes, to which such scenes were given,
Care nought for all that men call great or grand ;
They long once more to see the "better" land.

When one has passed within the pearly gates,
The gaudy tinsel of earth's show he hates :
What cares he for the fashions, new or old ?
His eye still sees the glow from streets of gold.

The sights around full soon will pass away ;
The deep, dark night ere long will turn to day ;
Those gates shall swing—I'll tread the shining street ;
Again my knees shall bend at Jesus' feet.

The cold and darkness I have known down here,
The bruised and bleeding heart—no friend to cheer :
The cross, the cup, the wormwood and the gall,
Will soon be past—and Christ make up for all.

My Saviour ! hasten Thy return, and come :
My soul cries out, "O take me to Thy home :"
The storm's so high, the waters are so deep ;
Until I hear Thy call, I sit and weep.

How little can I do *down here*, my Lord,
My lips seem all too weak to speak Thy word ;
My knees grow feeble as I bend in prayer,
Take me to heav'n, for I could serve Thee there.

* * * * *
Is it *Thy* voice that says, "Not now, my child" ?
Must I *still* wander o'er this desert wild ?
O blessed Master, if this *must* be so,
Be with me, keep me, guide me as I go.

I need some gentle arm to hang upon—
Some heart to love, some voice to cheer me on :
Be *Thine* the arm, the heart, the voice, my Lord ;
Be *Thou* my Strength, my Lover, and my God.

Why should I then, impatient, long for heaven ?
Let that unworthy thought be now forgiven :
My prayer—instead of "Take me hence"—shall be,
"Lord Jesus ! let me walk *on earth* with Thee."

BELLEVILLE, Ont.

W. H. S.

A WILDERNESS.

IT is the *pilgrim spirit* that gives the world its wilderness appearance.

To some, the world is not a wilderness at all: to others it is a dry and thirsty land where there is no water. What makes the difference? The difference consists in this, that many are at home in this world where Christ was a stranger; while others, drinking of His spirit, find that, if Christ was a stranger here, so are they. Was He rejected? So are they. Did He find the world a wilderness? So do they. "As He is," so are they in this world. He was the great Pilgrim, passing through this wilderness, tarrying only for a night—the dark night of His rejection. As it was with Him, so in some measure is it with us. According as we realise our character as pilgrims, so shall we view this world as a wilderness. To the believer it is a wilderness, because Christ is not reigning here. His absence makes it a wilderness, even although it were to blossom like an earthly paradise; and we know that His presence shall cause its wilderness character to flee away, as by a magic spell. No wilderness where He is! They who mourn an absent Lord must refuse to be allured by all the glory of earth. "Here we have no abiding city; but we seek one to come."

IF we surrender ourselves to God in some things, and reserve certain things in which we may do our own will, we have not yielded ourselves to God.

THE SEVEN THINGS OF MOSES.

(Second Paper.)

NOT only do we find Moses *refusing*, but we find him *choosing*. He first refuses that which is *not* of God, and then he chooses that which *is* of God. Now, a very important principle comes in here. Many *refuse*, and yet do not *choose*. We may see much around us that is after the pattern of worldly religion; and we may refuse to bow down to it; but are we found, Moses-like, choosing that which is according to the divine pattern? In Moses we have a true type of the man separated unto God. He first refuses to bow down to the order of things in the Egypt world, and then he makes a deliberate choice. True separation has ever these two elements—a refusing of that which is of the world, and a choosing of that which is of God.


In applying this truth to the world's religious systems, we are led to do two things: (1) We refuse to bow down to them—we refuse to join with the worldling in the act of solemn worship; and (2) we choose to suffer affliction with the people of God.

The attempt has been made to take up a position against the world's religion, and yet to *stand alone*. There are those who profess to have *come out* of the world's systems, and yet identify themselves with *no company of believers*. They say they are the Lord's free-men, going wherever they feel called, and

preaching wherever they get an open door. Of many such brethren it may truly be said that they are "in labours abundant." Their zeal is often worthy of emulation, and they are usually men of an excellent spirit. Yet, while we cheerfully concede these points, we must, as true witnesses, testify that their theory of "liberty" is not found recorded in the word of God. If you identify yourself with no company of saints, how will you carry out such a Scripture as, "Tell it unto the church"? To whom would you tell the particular matter referred to? Not to the church; for you say you identify yourself with none. Then how would you carry out that Scripture, "Put away from among yourselves that wicked person"? In short, the whole body of church truth would have no meaning to you whatever. You say you are the Lord's free-man; but the only true free-man is he who is the slave of Christ. The only true liberty is obedience to the revealed will of God. There is no bondage to the child of faith in obeying that word. Such an one will be found saying with the Psalmist, "I delight to do Thy will." Liberty, apart from obedience to the word, is simply license to do our own will. If we are acting as the bond-servants of Christ, we shall "feel called" to work in *accordance with what is written*, and an open door will not mean *any door that is open*, but such doors as *the Lord opens*; and we know that, in entering these, we shall not require to sacrifice a single particle of His truth.

We cannot say that the attempt to be *outside of everything* has been a success in any sense. You may get rid of all "church responsibility," and heave a sigh of relief that you are a free man. But free from what? Free from many of the most precious commandments of the Lord! Such freedom is surely not to be boasted in. We cannot thank God for it; simply because we do not find it in the Word. If we profess to serve God, and yet sail clear of church responsibility, we find ourselves in a strange position. How are young converts to be added to the assembly, if we are identified with no assembly? How can we teach what we do not practise? How are young converts to be instructed in the precious truths of church responsibility, if we do not acknowledge such a thing? We find Scripture speaking of an *inside* as well as an *outside*. We judge those that are *within*; but those that are *without* God judgeth. How can we judge those that are within, if we are "outside of everything"? Truly Scripture gives no encouragement to such a theory. *Outside* is the place of God's judgment: *inside* is the place of our privilege and responsibility. We trust that our dear brethren who have "no certain dwelling place" may be found giving these considerations due weight; and seek, in the midst of weakness and imperfection, simply to carry out that which is written. And let those of us who profess to know these things see that we hold fast what God has taught us, while we diligently seek to adorn His doctrine in all things.

"TO SUFFER AFFLICTION."

HE choice that Moses made was remarkable in this respect, that he deliberately chose to be identified with a *despised and downtrodden people*. It is easy to join yourself to a company of believers who are in good repute, and possessed of wealth and influence. But it is quite a different matter when you find a poor and despised people professing to be witnesses for God and for His truth. What are you to do? If you join yourself to that company you will very likely lose a goodly portion of your respectability, besides having to suffer reproach for the name of Christ. But, to Moses the man of God, all such considerations were lighter than vanity. He knew well that the people to whom he was joining himself were not in good repute. Instead of the golden highway of success, he saw before him the fiery brick-kilns of affliction. But he hesitated not. He chose to "*suffer affliction*" with the people of God. He knew what he was doing. He acted with his eyes open. Imperfection and failure were to be found in Israel's camp. Yet God's order was carried out there; and that was the place where Moses chose to be.

The man of faith ever looks deeper than the mere surface of things. He sees past men and circumstances, grasps eternal principles, takes his stand for God, and builds the wall of truth although the Ammonite (Neh. iv. 3) may stand by and mock him, saying, "Even that


which they build, if a fox go up, he shall even break down their stone wall." Moses did not forsake the way of truth when the day of failure came. No. He is still strong on behalf of rebellious Israel. Even in the darkest hour we behold him willing to have *his own* name blotted out, if only Israel may be blessed!

Now, we want more of the spirit of Moses. There is in us a natural tendency to identify ourselves with "a prosperous church"—a company of believers who have a good testimony, and upon whom the sun of Fortune is evidently smiling. And God forbid that we should ever be *satisfied* with anything else than heaven-bestowed prosperity. But, if we are cultivating the spirit of "the meekest man," we shall not be found *standing still* until we see everything bright and prosperous in yonder assembly. On the contrary, we shall rejoice to share in their affliction; and who knows but through our feeble instrumentality God may bring about the longed-for revival time?

—♦—
THERE are allurements which cannot be forsaken, except through the eye being filled with a fairer object, and the heart being occupied with a more satisfying portion. To resist fleshly allurements, is good; but 'tis better far to be so occupied with the Master, that the charmers shall charm in vain.

—
It is rare to find one wholly free from the blemish of self-seeking.

THE CHURCH.

N speaking of the "Church" we must remember that the word may be used in at least two senses.


In Eph. i. 22, 23, we read of "the church, which is His body." In that passage the word *church* is used in its widest sense. The church which is the body of Christ, takes in all believers on the Son of God. Man cannot receive into that church, and man cannot put away from it. Man can neither make nor meddle in the matter. Then, in Eph. v. 25, we have that passage, "Christ also loved the church, and gave Himself for it." That refers to the church in its widest aspect again. But the word "church" is used to denote a company of believers gathered to the name of the Lord in any particular place. Thus, "the church of God which is at Corinth" (1 Cor. i. 2), signifies the local assembly of saints there. The epistles to the seven churches in Asia were letters addressed to local assemblies. Now we are responsible to receive into the fellowship of the local assembly, and to put away (if need be) from the same. But our receiving or putting away does not affect a believer's relation to the church which is the body of Christ. The man referred to in 1 Cor. v. 13 was put out of the church at Corinth; but (assuming him to be a child of God) the excommunication did not, and could not, sever him from the church which is the body. You may say, "I am in the church (the body of Christ), and I do not need to be received into any other

church." But you are not warranted to take any such ground. Scripture tells us of the church, the body; but Scripture also tells us of the church in local responsibility. Indeed, it is to churches in local responsibility that the bulk of the New Testament Epistles are addressed. The great truth of church responsibility cannot therefore be ignored. It is not good that God's people should be alone—dwelling apart as separate units. The Lord has ordained that we should be not only joined to Himself but joined to each other—"built together for an habitation of God through the Spirit." Moreover, if you go upon the principle that you are already in the church (in its widest sense) and need to be joined to nothing else, pray tell us how you would have young converts instructed? You could not receive them into the assembly. You could not bring the judgment of the church to bear upon their conduct. You would have no God-appointed centre to which to gather them. They would thus be left helplessly to drift upon the sea of circumstances, a prey for all the sharks of evil, and strangers to the great truths concerning the church and its joys and sorrows while passing through this "great and terrible wilderness."

—♦—
WHAT hast thou that thou hast not received? Therefore boast not of thine attainments. If thou dost truly acknowledge God as the Giver, thou wilt not glorify thyself as the receiver. Humility is the highest evidence of grace.

A STAND-STILL.

(*From the experiences of brother ———*).


N the course of my wanderings I found myself located near the village of ———. Things in the Assembly were in a very dead state. There was a terrible lack of life in all the meetings. The Gospel testimony was powerless. The unsaved were not being reached; while there was growing worldliness among the saints. Yet the usual routine of meetings was kept up—all the forms were duly observed. I called the leading brethren together, and asked them if they believed it was according to God that this should go on. Was it *His* will that there should be the same dreary round of meetings, while really nothing was being done? The brethren had not much to say. Seemingly they had been content merely to keep things moving, and were not looking for anything beyond the *usual*. "Now," said I, "suppose we bring everything to a stand-still—let the Gospel stand for the present—and get down on our knees before God, that *He* may come in; and then we shall see what the Lord would have us to do." The brethren fell in with the suggestion at once. Although they could not boast of being in a revival condition, they were not in a *rebellious* condition. They were in a condition in which I believe many to be to-day—ready to move, if some one would lead the way—not possessed of much life, yet willing to have the "more abundant life" of John x. 10. We commenced on Monday night with prayer, and continued on Tuesday night, Wednesday night, and so on, till we ended the week with prayer. By that time the windows of heaven seemed to be opened;

and, believing it to be the Lord's mind that we should go forth in the Gospel, we hired the principal hall in the place to have a series of meetings. The first night very few came; and some of the brethren were so discouraged that they declared this was "not going to do at all." But we went on. In a few nights the hall was filled to the door, and souls were being saved—no less than eight professing on one particular night. Another brother—a true yoke-fellow—was associated with myself in the chief responsibility of the work. We had to walk some miles every night to the meeting; and, as the snow lay thick and frozen on the ground, we were often worn out before we reached the place. But the Lord gave us new strength, and sent us home each night rejoicing. Several years have passed away since then. But the fruits of that time of awakening are still to be found—all praise to our God. The little Assembly entered upon a new lease of life, old brethren declaring that they had never had such a season of revival. Perhaps in more places than that village it would be found the beginning of better things if the machinery were brought to a stand-still, while the saints went down on their faces before God, to find out the cause of weakness, and go forth clothed with His power.

—♦—

BEWARE of the comfort that is derived from making resolutions to amend your ways and your doings. It is an old device of Satan to minister a delusive peace by something you are *going to do*. If you are truly aroused to seek heavenly comfort, you will soon discover that it is not to be found, except in the path of present obedience.

RELIGIOUS LEADERS.

T is well to remember that it was the religious guides of the people who were the leaders in rejecting Christ. Matt. xxvii. 20 tells us that "the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." The very men who should have led the people to Christ were found persuading them to reject Him! This is the case respecting the religious leaders of the present day. The words of Christ—the Scriptures of Truth—are being largely rejected and made of none effect; and the leaders in this trespass are the great religious teachers of the day. Yonder is a "great preacher." Thousands hang upon his words. But, instead of expounding "Love not the world," he is found attending the world's theatre! Does the religious world find any fault with him? No. He is the very man they want. "A little religion on Sunday, and the world all week." That is what the religious world wants; and it can get any quantity of preachers to set forth its sentiments. The religious world sees nothing amiss in a "great preacher" attending the theatre and the concert. On the contrary, not a few religious papers are found extolling that same preacher, and reporting him as if he were a pattern man! Let us see that we are not caught in the same snare as the religious world. If a leading man is a veritable man of God, let him be acknowledged and honoured: they are

not so plentiful that we can afford to despise them. But if a man, professing to be a leader among God's people, bears not the marks of a pattern man, let us be clear as to this, that we are under no obligation whatever to acknowledge that man as over us in the things of God. He may preach like an angel. But, if he conforms to the world like a worldling, then his practice, being his loudest sermon, must determine the place he is to occupy in the hearts of the saints. Yonder is a brother professing to be a leader among us. Very well. Does he bear the marks of one who takes the lead? Is there the gentle, Christ-like spirit? Is there some measure of the patience and meekness of the Master, with some little aptness to deal with an erring one? Is he such a man that you are tolerably safe in following his example, and doing what he does? Then, let him be acknowledged as over us in the Lord. But if he is lacking in the positive marks of a "guide"—if in these marks he is actually behind humble brethren who do not assume to be anything, then we would be simply running counter to the revealed word, if we led that brother to believe that he was a guide of the saints.

THE purer the eye of the intention, the more steadily shalt thou keep to thy purpose.

IT is hard to exalt by flattery the one who is kept humble by the abiding word.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 94.)

AS already jotted (see page 11), we are now in the range of the words of God that describe His will *as expressed* in the word "good." And how striking is the introduction! "For I say, through the grace given unto me, to every man that is among you, *not to think* (of himself) more highly than *he ought to think*; but to think soberly, according as God hath dealt to every man the measure of faith" (chap. xii. 3).

The importance and value of this counsel by God, is affectionately learned when we look into the Word and see how wrong thoughts of one's self have wrought in the carrying out of the *good* will of God. Witness Moses in Exodus, chaps. iii. and iv. How touching, searching, and educative to us are the words of God's interview with him! (read verses 10-12 of chap. iv.). And reflect what he lost (see verse 14, etc.)—how even that spirit seems to re-appear in Numb. xi. 10-15! And lo! with what a result (ver. 25); for Moses had a supply of the Spirit taken from him that sufficed for seventy men!

Turning then from Moses, who seemed to err in thinking too highly of himself as a *man*, which caused him to think too humbly of himself as a man called by God to do His will, we look at a very opposite picture. Numb. xii. shows Miriam and Aaron having altogether wrong thoughts of themselves. Hence their misbehaviour

and consequent judgment from God. How solemnly this lightens the words by James (chap. v. 9, 10). Again, in Numb. xvi., we have a most appalling revelation of the *possibilities* of wrong thoughts of one's self. Witness Korah, Dathan, and Abiram, and the men of renown who joined hands with them. The reader will doubtless have observed that in the *manifestation* of wrong thoughts of one's self, there appears corresponding wrong thoughts of others. So it was with Samson (Judges xvi.); with Saul (1 Samuel xv.); with Solomon (1 Kings iii.); with Uzziah (2 Chron. xxvii.). Whereas, our God desires us to have right thoughts of ourselves, and this as enabling us to rightly think of others. (See, and please carefully read, 1 Cor. iv. 6, 7; 2 Cor. xii. 6; Gal. vi. 3-5; Phil. ii. 3-8). From verse 4 we learn how that every Christian, in common with his fellow members of the body of Christ, has an office to fill. And this, be it well noted, co-equal in necessity and reality with one another. For God hath tempered the Body together, in order that there should be no schism in the Body. Moreover, concerning this, it abideth absolutely true, "That whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it." Thus, neither angel, man, the Devil, nor any demon, can either make or break the holy and eternal membership of the one Body—the Christ.

"For once in Him, in Him for ever;
Thus the eternal covenant stands."

And further, let it be most carefully

learned and remembered that we (the born-again) are one Body IN CHRIST, which is not to be confounded with, or thought to be the same as, the relationships in the family, the church, or the world.

In each of those three circles of *present* life we are individually called to recognise whatever we are therein. For there the wife and husband, with the child and parent, are spoken to *as such*, as see Eph. v. and vi. There, again, appear Overseers, Deacons, and Saints, as see Phil. i. 1. Here, too, the Male is distinguished from the Female, as see 1 Tim. ii., 1 Cor. xi. xiv. (This is altogether different from the "*in-Christ*" position and relationship); while Jno. xvii. gives us to know how we may be manifestly in the world and yet not of it, because sanctified *in the truth*! Then verses 6-8 of our chapter enforce all this upon us each, so that, in appreciating "our office," we abide therein with and for God; and this in the spirit of—

"No service in itself is small,
None great, though earth it fill!
But that is small that seeks its own,
And great that does God's will."

And all this, we may jot with extreme clearness, is to be done as encompassed in and sustained by the sundry exhortations enumerated by name in verses 9-21, which will fit us for receiving the very important lessons of chap. xiii. through the next issue of "Treasury."

J. B.

To acknowledge our need, is the first step towards a feast of fat things.

GIVING TO THE LORD.

(Continued from page 90.)

WE must now look at *ministering to the need of the Lord's servants.*

We commend the following passages to all who desire to know the Lord's will in this matter: Luke viii. 2, 3; Acts xxviii. 10; 1 Cor. xvi. 15-17; 2 Cor. ix. 1; Phil. iv. 10-18; 1 Tim. v. 17, 18; 3 Jno. 5-8.

Many of the Lord's servants are slow to inculcate on the churches their responsibility in this service, lest their fellow-saints should think their aid was being solicited. The cause of the truth is thus allowed to languish for want of plain, pointed, needful teaching. In considering the above cited Scriptures, the willing learner cannot help being struck with the important place which this service has in the Word. How precious, in the sight of God, is a gift sent to one whom He has called out to serve Him in ministering the word (see Phil. iv. 18: "*An odour of a sweet smell, a sacrifice acceptable, well-pleasing to God*"). While looking at this passage we may note some thoughts in passing. There does not seem to have been any connection between the length of time Paul laboured at Philippi, and the amount of the gift that was sent to him by the saints there. The gifts they sent him were not in any sense *a payment* for the time he laboured among them. They sent once and again to his need in Thessalonica; and, some ten years afterwards, they embraced an

opportunity of sending to his need in Rome. The practice—now, alas, too common—is to give a servant of the Lord a certain sum on leaving a place, according to the time he has laboured there; and to forget him until he repeat his visit. This custom is liable to tell with disastrous effect upon the *quality* of ministry, and on the condition of needy districts and churches. It is giving the adversary an opportunity to ensnare the servant of the Lord, so that, when trial comes, he may be tempted to go to the place most likely to supply his need, instead of going direct to the “living God,” and thus be led into a deeper acquaintance with His gracious ways. We cannot be too careful in being guided by Scripture precedent. See how the Philippians supplied Paul's need, by sending to him when he was labouring in Thessalonica, and remembering him when he was a *prisoner* at Rome. We believe this mode of helping the Lord's servants to be divine; but, like every other divine principle, it can only be carried out in the power of grace. It leaves the worker entirely free, to be guided by the Lord as to where he should labour; and leads the saints to be exercised before God as to when and where to bestow their gifts.

This brings us to speak of *the character and qualifications of the men who are to have the charge of the saints' gifts*. We believe this is a most important and delicate part of the subject. It is here that weakness is mainly to be found. The Scriptures that treat specially of

this subject are, Acts vi. 1-6; 1 Cor. xvi. 3, 4; 2 Cor. viii. 16-23. We commend these verses to the prayerful study of those who wish to be led into the thoughts of our God in this matter. These brethren were “chosen of the churches”—“approved by letters”—“looked out” by the multitude of the disciples. We thus see that those to whom the collections were entrusted, were men who possessed the *full confidence* of the churches. They were “men of honest report; full of the Holy Spirit and wisdom.” A man with a bad report has no scriptural right to do bishop work, nor deacon work, nor to occupy any prominent place in the church whatever. Whether the bad report be true or false, he ought to keep a low place until by grace he live it down. These early “deacons” were men full of the Holy Spirit—men in fellowship with God. Oh for such men now!—men who hold the church's money as a sacred trust for the Lord—men whose hearts the Lord can speak to, when He has any saint needing to be ministered unto.

They were also men “full of wisdom”—men of sound judgment, who could discern a case of real need; and who, amongst those who profess to be serving the Lord, could discern who ought to be supported as the Lord's servants, and who ought not. With all the cry about lack of liberality on the part of the saints, we do not believe that they are as a rule unwilling to give according to their ability. In many cases they have reason to believe that what they do give

is not laid out as God would have it. Were their confidence secured and kept, as to what was done with the money, very likely our collections would be much larger than they are. The chief weakness lies in the want of discernment in those who attend to the money matters. When the world's churches can afford to pay their ministers as they do; it is surely to our shame if, while professing to carry out divine principles, we should neglect the Lord's poor, or the Lord's servants.

G. A.

LONG MEETINGS.

"T is a mistake to have long meetings; but if God makes a meeting long, it is a short meeting." That sentence contains a mine of truth as to carrying on the Lord's work. Some preachers seem to be so charmed with their own voice, that they fancy every other person must be charmed as well. Thus it happens that meetings are spun out until they become a weariness to the flesh. If we watch God's hand, waiting upon Him for the word, and giving out only what we have received, the meeting will be to profit, even although it may fall short of the orthodox length. But, if we watch the hands of the clock, and go upon the principle that the *time* must be filled up, we may safely conclude that the meeting will be wearisome, and that many besides ourselves will be watching the hands of

the clock—and longing for the hour of closing. This filling up of time is simply "death in the pot" so far as edification is concerned. But, not content with seeing the time filled up, it often happens that brethren will sit silent for the whole "hour of prayer," and then, when the meeting is manifestly over, they suddenly find that they have a "message;" and perhaps the message is followed by a long prayer! Now, this betrays a lamentable lack of what has been called "sanctified commonsense." If a meeting is understood to be over by a certain time, let us at least keep that circumstance before us. Within the limits of the usual time there is generally ample room to "deliver our souls." If we go beyond the usual time, let us be clear that we are led of God so to do. It is a bad sign of a meeting when godly brethren are wishing it was over. If the power of God is really there, it will be very different. Faithful hearts will not be wearied. If there is any regret, it will be that the meeting is over so soon. Therefore, if the living water does not seem to be flowing, let us be under no bondage to spin out the meeting until the hands of the clock reach a certain hour. And if the living water *is* truly flowing, the meeting cannot be long: the Lord will be His own time-keeper.

—♦—
A WILLING heart makes a light burden. We are not easily wearied with work that is congenial. Work that we love is never irksome. Mountains quickly disappear if love is the motive power.

NEW PERIODICAL.

A new monthly Periodical, entitled "Outside the Camp," is being started at the Diamond Fields, Kimberley, South Africa. The Joint Editors are Thomas Winship and William Blane, the latter of whom is well known to readers of the *Treasury* as a poetical contributor to these pages. The two brethren must be possessed of a spirit of considerable enterprise, seeing they have undertaken to send forth a monthly 12-page paper from such a remote centre as the South African territory. We wish their venture—we were going to say "all success," but we will say "all faithfulness and godly prosperity." The new paper—as its name portends—will be devoted to the dissemination of the great truths of Scripture concerning the people of God. It seems that the paper bears our name as agent for Europe—an office which we shall be glad to fill. That is to say, we shall have pleasure in receiving orders for the new paper, and transmitting these to Mr. Winship, who will post the paper regularly to Subscribers direct. We shall duly acknowledge all subscriptions received by us.

As the South African field must be very limited for a paper of that kind, our two brethren will doubtless be looking for the active co-operation of sympathetic hearts in this country; and in that expectation we trust they will not be disappointed.

We see that literary contributions to the new paper will be gladly welcomed. These are to be sent *direct* to Mr. Wm. Blane, P. O. Box 342, Kimberley, Cape Colony, South Africa.

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I ADORE THEE.

BLESSED Saviour, I adore Thee,
For this heart can call Thee mine;
By Thy precious blood Thou bought'st me,
And by purchase I am Thine.

Once in sin I wandered, helpless,
Lost and friendless, but for Thee:
Thou did'st leave Thy throne in glory,
That I might that glory see.
Thus each day, with chastened spirit,
I would sit with opened ear;
Then go forth, Thine own bond-servant,
That all may Thy message hear.

Without Thee I can do nothing,
Neither would I if I could;
Then may I be found abiding,
Proving thus Thy promise good.

W. F.

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Vol. III.

THE WILES OF THE DEVIL.

T is said of a certain preacher, that on coming down from the platform on one occasion he was greeted with the words: "That was a splendid address you gave us." "Yes," he replied, "The Devil told me so as soon as I had done."

But not to preachers alone does the great enemy come with the oil of flattery. You may be a "humble believer"—a star of such "lesser ray" as to attract no particular attention in the firmament of the church. Yet there is *one* whose attention you attract. And his victory will be none the less if he gains it by laying some flattering unction to the soul.

The Devil has been well compared to a clock that goes either too fast or too slow. If you are struggling heavenwards, battling with the fierce billows of temptation, or well-nigh swallowed up in the dark waters of affliction, the Tempter suggests that "it is no use waging such an unequal conflict. Better give it up; seeing it is clear that the 'holy life' is beyond your reach, and the calm waters of heavenly communion a goal that *you* can never hope to reach."

Such was the enemy's counsel to Job of old: "Curse God, and die" (Job ii. 9). But if—strong in faith, giving glory to God—you ride clear over the billows of trial and temptation; if you escape the defilements of the flesh, and rest upon the calm waters of "the overcoming life," the suggestions of the Tempter then assume another shape. "What a saint you are!" he seems to say: "really you must be the most godly person in these parts." We do not say that Satan appears in any shape, or that any particular voice is heard. But these suggestions come upon the soul with such force and subtlety as to leave no doubt as to whence they have come. The great enemy is never asleep (see 1 Pet. v. 8). If one temptation fails, he can try another, and yet another (witness our Lord's three-fold temptation in the wilderness, Matt. iv.). If you are worsted in the fight with the powers of evil, he tempts you to despair. If you are victorious, he would at once exalt you to the highest pinnacle of spiritual pride.

We thus find that we are confronted with two dangers. (1) We are open to the danger of yielding to the seductive influences of the flesh or the world, under the Satanic suggestion that "flesh and

blood" cannot withstand these allurements. (2) When, through faith, we discover (as the child of faith must discover) that we can do all things through Christ strengthening us, then there is the danger of getting so puffed up with our own attainments in holiness that we come to look upon ourselves as the highest standard of spiritual excellence. When this spirit once gains a footing, it makes havoc of all the "graces" that may have bloomed in the humbler days of our testimony. Spiritual pride, like the hot wind of the desert, shrivels up every fair bud of promised usefulness. Or, to change the figure, a complacency in our own spiritual attainments transports us to such an exalted region, that on these frozen steppes no heavenly flowers can send forth their fragrance. Seated upon such a summit, we may be as clear in our theology as the stars of the polar sky; we may have a testimony which, to the outward eye, is as unsullied as the snow that crowns the mountain-top. Yet, if spiritual pride is holding high carnival in the heart, He who is the Searcher of hearts knoweth us only afar off. If we would bear the yoke of the meek and lowly Jesus we must be drinking of His spirit. He will have no company with those who are exalted in their own eyes.

Alas, what ravages have been made by the terrible disease of spiritual pride! And, saddest part of all, when that disease is fastening upon the very vitals of our spiritual life, we seem utterly unconscious that we ourselves are the

victim! Yet we can see it all around us; we can point it out in others, and condemn it! Strange disease! Lord, open Thou our eyes, that we may know ourselves.

"FEAR NOT, FOR I AM WITH THEE."

I HAVE a faithful, loving Friend,
Who, though unseen, is always nigh,
From every danger to defend,
And all my constant need supply.

He whispers words of counsel sweet,
Joy to my soul He doth impart,
With patient love He guides my feet,
Though often I have grieved His heart.

In His almighty hand of power,
My trembling hand of faith I lay;
With Him, in midnight's darkest hour,
I'm safe as in the cloudless day.


And when my foolish heart would fear
The waves of trouble, rolling high,
Above the storm His voice I hear:
"Be not afraid, my child, 'tis I."

Through all these changing scenes below,
Through all the trials that can come,
Though rough the road—'tis sweet to know
That He shall lead me safely home.

W. G. C.

INDIFFERENCE is not faith. Recklessness is not faith. There are not a few easy-going believers who find no difficulties whatever in the church. They can be calm even in the most trying circumstances. But it is not the calmness of faith. It is the calmness of sheer easy-mindedness!—a very different thing from *faith in the living God*.

"THE REVEREND."

T may have been remarked that in these pages you never find the word "Reverend" joined to the name of any of the Lord's servants. We simply refuse to speak of any minister of Christ as the "Reverend" Mr. So-and-so. The religious world looks upon this as one of our *peculiarities*; and that is all the explanation it chooses to give. But, even in a matter of that kind, we do not act without a *reason*—a strong, scriptural reason. We have no right to choose to be peculiar. It is not a matter of choice at all. It is simply a question of "What saith the Scriptures?" If God's revealed will warrants us to divide His people into two sections—one section entitled to the prefix "Reverend," while the other section is to be regarded simply as *ordinary believers*, then we have no choice in the matter. On the other hand, if Scripture reveals no such distinctions—if it *discountenances* the exaltation of a select few into a privileged class called "the clergy," then we simply abide by the Scriptures. In doing so, we may be called peculiar. But, if there is any peculiarity, it must be in the Scriptures themselves. We therefore prefer to be *peculiar* in company with the Scriptures, than to be *unscriptural* in company with the religious world.

What, then, are the facts of the case? The facts are these: The word "Reverend" occurs only once in the English Bible, viz., in Ps. cxi. 9, where the word is applied, not to man, but to the

Almighty—"Holy and reverend is His Name." Now, seeing "Reverend" occurs only once in the Bible, and is there applied by Jehovah to *His own Name*, is it not astounding that man should unblushingly take that title and put it before *his* puny name? Yet this is exactly what has been done.


But further, what does the title "Reverend" mean? It is used to distinguish a *select few* of God's people from all the rest. It denotes the *clergy* as a distinct body of people from the *laity*. But are there any such distinctions in God's word? None. There are distinctions, certainly. Some of God's ministering ones are to be accounted worthy of double honour. We are to *know* them, and to submit ourselves to them; but there is no word of taking the titles of God himself and applying them to these brethren. The distinction expressed by the word "clergy" is *of man* from beginning to end. You cannot be a clergyman unless you pass through one of the world's colleges. You may be an unconverted sinner—an enemy of the Cross; but, if you pass your examinations, you will in due time come out a full-fledged clergyman, with the title "Reverend" before your name. On the other hand, you may have the heavenly call—the tongue of an Apollos, and the message of an Elijah; but if you have not passed through the world's colleges, the word "Reverend" would be considered entirely out of place for you! That, at least, must be patent to all who have eyes to see. *Dead men* are recognised

as belonging to the select few called "clergy," and are accorded various titles to denote their attainments in divine things; while *living* and gifted men are looked upon as nothing better than "laity," simply because they have not passed through some college! It is refreshing to know that, in various quarters, many of God's people are getting their eyes opened to these things—or rather, *are opening their eyes*; for surely it only needs an open eye to see that the title "Reverend" and the class "clergy" are clearly opposed to the spirit and words of Scripture. Yonder is an unconverted sinner—one who denies the inspiration of Scripture and the need for the cleansing blood. Yet the world has made him a doctor of divinity! "Strange," you say. Perhaps it is. But, stranger still, there are children of God who bow to that man as if he were above any "layman" in heavenly experience! But the empty title is really all that they bow to. As one of themselves has well said, there are many professed "ministers" whom, if it were not for their title, no one would take to have any connection whatever with the kingdom of God!

It is somewhat remarkable to see how periodicals professing to have a certain amount of "separation light" can speak of the "Rev." Mr. So-and-so. But even the title "Reverend" has been found quite insufficient to meet the demands of clerical officialism. The title must needs be intensified. Thus we have "The Very Reverend"—"The Most Reverend;" and, while writing

these lines, we have before us a well-known paper with the words in bold letters: "The Right Reverend the Lord Bishop of ———." The religious world seems determined to have its titles. Now, in calling attention to these things, we have no hope of enlightening the world; for the world loves its own. But we do indulge the hope that saints of God will be led to see that these titles, so flattering to the pride of man, are simply dishonouring to God; and that by recognising a clerical class we virtually deny the priesthood of all believers. Therefore, Mordecai-like, let us refuse to bow down to the Haman of religious officialism. We may be reckoned peculiar, narrow-minded, uncharitable. Be it so. If we are found acting in accordance with Scripture, these charges fall not upon us, but upon what God hath spoken.

NOT ON ACCOUNT OF THE TITLE.

E cordially admit that among "Reverends" you will find men of undoubted gift and grace—real ministers of Jesus Christ. But let it be noted that these men are eminent, not on account of their title, but in spite of it. The title must not be defended because some good men have got it attached to their names. We must not defend the golden calf, although Aaron, a good man, fashioned it. The more "eminent" a saint of God is in divine things, the more strange does it appear

to us if he accepts such a title as "Reverend." Indeed we know at least one great preacher who positively refuses to take that title; and as for "Doctor of Divinity," he would simply smile at the idea of having such an appendage to his name. His gift has made room for him; and all the titles that Christendom could confer would not make him any more a servant of Christ than he already is.

As we were sitting in the train one night with a devoted brother, he tried to defend the title "Reverend," on the ground that we should give honour to whom honour is due. "Very well," we said, "you give the title 'Reverend' to Mr. So-and-so, whom you know to be a man of God. But what about *unconverted* clergymen? Would you give the title 'Reverend' to servants of the Devil?" Our brother saw at once that his defence had broken down; for, upon his own showing, he would require to give "Reverend" to the converted clergymen, while refusing to give it to the unconverted—a course that would have brought him into greater difficulties than a refusal to acknowledge the title in any way.

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LOVE cares not to make a bargain. Love implies confidence; and where there is confidence there is no suspicion. Bargain-making pre-supposes that there may be deception; and is intended to be a safeguard against deception. But love "thinketh no evil," and therefore needs not to make bargains. The fellowship of love is stronger than any carnal compact.

OFFERING TO IMMERSE.

WHEN saints are being exercised as to Believers' Baptism, the most extraordinary efforts are often made to keep them in the denomination to which they happen to "belong." Brother So-and-so finds it according to Scripture that he should be baptized. No sooner does this become known, than he is besieged by quite a host of "friends," all more or less eager to give advice. Among those friends it sometimes happens that the clergyman appears, and in the most accommodating way offers to baptize the brother by immersion, thus satisfying his conscientious scruples, and retaining him as a member of the congregation. This is doubtless reckoned an able stroke of policy; and policy it verily is; for we fail to see any true *principle* in such a proceeding. A clergyman, pledged to the theory and practice of infant-sprinkling, is found offering to immerse a believer who has presumably been sprinkled as an infant! Now, we simply wish to point out that such a clergyman is guilty of a very grave inconsistency. He offers to do a thing which he *professes* to believe is contrary to the revealed will of God. He *sells* what he holds to be the truth, in order to retain a member of his flock. Yet even his immersing of a believer must needs be done in a corner; for well he knows that his congregation would not sit quietly by while he poured contempt upon the traditional infant-sprinkling. We can understand a man who has a

principle and holds to it. If we do not agree with him, we can at least admire his consistency. But we cannot understand a man who preaches infant-sprinkling to-day, and is quite ready to practise believers' immersion to-morrow. Still less can we understand a believer who would submit to be baptized at the hands of such a person. To do so would be to encourage a playing fast and loose with God's ordinances, while subjecting yourself to one who has need that others teach *him* the first principles of Christian obedience.

WHAT I HAVE DONE.

NLY remembered by what I have done." So sang a Christian poet. But we question if it is a Christian sentiment. The apostle said, "*Not I, but Christ.*" He did not seek to be remembered. On the contrary, he declared that he was crucified with Christ. John the Baptist expressed a similar sentiment when he said, "He (Christ) must increase, but I must decrease." If we are possessed by the true spirit of self-denial, we shall not care although we be forgotten, provided that Christ be exalted and remembered. There is a story, handed down from the ancients, of a sculptor who engraved his own name beneath a fold in some great statue he had been employed to make. He thus sought to perpetuate his own name. But his device was discovered; and the people refused to allow any

name to be associated with the name of him whose worth they were commemorating. Let us not seek to have our name recorded in the temple of Fame. Rather let us seek to *occupy* "till He come." Let the Master be "exalted and extolled, and be very high." It matters little whether we be remembered or not. The flesh would have tabernacles made for Moses and Elias, and even for self. But, if our motto is "Jesus only," self must disappear with Moses and Elias. It is true that the name of the wicked shall rot (Prov. x. 7), and that the righteous shall be in everlasting remembrance (Ps. cxii. 6). But this is a truth for our encouragement—not a prize to be aimed at. Our true aim is to be well-pleasing unto the Master. The world may reject us; and even the saints may not receive our testimony. But, if we earn the Master's "well-done," we shall not have run in vain, even although our name be not found among the "mighty men" in the "roll" that is kept on earth. It is to be feared that that roll will be in terrible disagreement with the roll kept in heaven. "Many that are first shall be last, and the last first." But, meanwhile, let us seek to be faithful witnesses for an absent Lord, while we wait patiently the day that shall make all things manifest. "Seekest thou great things for thyself? Seek them not." "The Lord alone shall be exalted in that day."

SIN must be detested and loathed. To view it as not altogether evil, is the first step towards the accursed thing.

REJECTED TESTIMONY.

FAITHFUL testimony is never lost.

By "faithful" we mean faithful as regards the message and faithful as regards the messenger. We do not refer to the mere fault-finding of a carnal-minded believer. We mean that a heaven-given message through a man of God will have its effect, even although the message be rejected. Take for example the case of Micaiah (2 Chron. xviii.). Four hundred prophets had just declared a certain thing. King Ahab was pleased, as all fleshly men are pleased by flattering words. But another prophet was called—one who knew not the art of flattery. He was a man of God; and he came with God's message. It was doubtless clear to him that his message would be rejected. But did he therefore withhold the message? No. "Whether they will hear, or whether they will forbear." Such is the rule by which the heaven-sent messenger runs. He regardeth not sky or wind—in other words, neither the opposition of man nor the frown of the professed friends of God can hinder his testimony. God has sent him; therefore he runs: God has given him a message; therefore he speaks. He delivers his message; but his counsel is rejected. What then? Are we to conclude that Micaiah's message was useless? Nay, verily. God will be glorified even in the rejection of His message. We may not, in every case, see what end has been served by a testimony that has been rejected. But in the

present case we cannot fail to perceive some very important ends. Four hundred prophets declared with one voice that Ahab was to go up to Ramoth-gilead and prosper. Micaiah declared that if Ahab went up he would perish. Bold and bad man as Ahab was, he was not to be allowed to take this fatal journey unwarned. Divine grace shines out here. Space had been given him for repentance; and now, at the last moment as we say, there comes a message from heaven warning him that these prophets of Baal are simply luring him on to final destruction. Yet he refuses to be warned. He takes the counsel of the four hundred, thus setting at nought the counsel of the Most High.

But, strange to say, the words of that single messenger of God had more weight with the wicked Ahab than the united testimony of the four hundred men of Baal. Deep down in his heart of hearts there was such a dread of Micaiah's words turning out true, that he would not go into the battle wearing his kingly robes. He therefore disguises himself, so that the Syrians may not know him. What encouragement is here for faithful testimony! It may be rejected; but it often sinks deeper than is apparent to the outward eye. Therefore go on, ye faithful ones. Ye that are the Lord's remembrancers, keep not silence. While ye comfort the mourners and bind up the broken-hearted, neglect not the command to "cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and

the house of Jacob their sins" (Isa. lviii. 1). You may see little effect of your words upon the many in Israel. Worldliness may still seem to abound, and ungodly alliances continue to be formed. Yet see thou declare what God hath spoken as to these things. Backsliders must not be allowed to make themselves comfortable in the path of departure from God. Many a believer might be saved from taking a wrong turning if some faithful one were to drop a word in season, showing from Scripture that such a path is not of God. Therefore let the Micaiahs stand forth and deliver their testimony. Ahab and his company may be joined to their idols; yet we are persuaded that there is a goodly remnant prepared to respond to the heavenly call—to give heed to what God hath spoken, and be a truly separated people to His Name.

THOU LOVEST ME.

THOU lovest me! O Master, nought I'm fearing,
Though other love may fade, Thine is the same;
I cling to Thee, this thought my heart is cheering,
"Thou lovest me."

Thou lovest me! I know that Thou art with me,
Upholding and protecting, day by day;
I'll work for Thee, this thought my heart sustaining,
"Thou lovest me."

Thou lovest me! O let me hear Thee speaking,
Lest I become like those who know Thee not;
O let my soul Thyself alone be seeking,
"Thou lovest me."

Thou lovest me! O let Thy mighty arm
Reach down and draw me closer to Thee now;
Shield Thou my soul from all that would alarm,
"Thou lovest me."

E. J. I.

ALL THE WAY.



THORNY way, and yet 'tis glad;
Kept by Himself, can I be sad
While He is all my strength and stay,
And pledged to lead me *all the way*?

No painful sorrows of the past
Can on my path their shadow cast
If I can feel and truly say,
"My Saviour leads me *all the way*."

And for the future shall I fear,
Since He has promised to be near?
No; faith shall clasp His hand and say,
"My Saviour leads me *all the way*."

Thro' storm and calm—days dim or bright,
There gleams the future rest of light,
And to the coming glorious Day
My Saviour leads me *all the way*.

Faith honours Him—yea, simple trust
Shall bear its fruit, though in the dust
We may be called awhile to stay:
His will is best for *all the way*.

Though frail and failing is our best,
These frailties His great love shall test:
His strength is promised as our day,
For He is with us *all the way*.

Soon we shall hear the call of love
To beckon us to realms above—
"Rise up, my love, and come away,
To dwell with Me through endless day."

A little while, and He shall come;
Then up through cloud-paths to our home!
There we shall rest and, thankful, say:
"My Saviour led me *all the way*."

C. A.

MANY confess sin with the lip—yea, and condemn it; yet forsake it not. But real confession of a sin is ever accompanied by a forsaking of that sin.

No harder task can be set before a believer than to keep up an outward profession that is unsupported by his inner experience.

FURTHER REMARKS ON "GIVING."

AS to our brother G. A.'s remarks on the subject of Giving, we must not suppose that the box on the first day of the week is the *only* medium of our giving to the Lord. To fancy that all our offerings must pass through that channel would gender to very serious bondage. Fellowship is sweet and comely; and, where there is confidence in those who take charge of the money, it is pleasant to see oneness of mind being manifested in collective offerings. But, even where there is such confidence, there may be many occasions in which I am called as an individual to give unto the Lord. If I see a brother in need, I may not feel warranted to shut up my "bowels of compassion" until the church can act as a whole in the matter. A servant of the Lord may be in actual need; and I may feel called to render immediate help; for in many cases the saying holds good, "He gives twice who gives quickly." In short, there may be a hundred and one different circumstances in which I might be called as an individual to open the bowels of my compassion, although that compassion should not find its expression through the church. Again, when, as our brother points out, the brethren who have charge of the money do not enjoy the confidence of the saints, the situation becomes difficult in the extreme. Current church expenses must be met; but beyond that point, the saints may not see their way to give, if they have not

confidence in those who lay out the money. But such circumstances cannot justify us in neglecting the Lord's servants, or the Lord's poor. We have all received a stewardship which we may not hand over to others by putting a small weekly sum into the church box, and then folding our arms and virtually saying, "That relieves me of all further responsibility." If our offerings are reaching the proper quarter through the channel of certain brethren, it is well; but if we have not confidence in the channel, why not minister *direct* to those about whom we may be exercised? Indeed we have a letter from an esteemed brother in the Lord, calling attention to some of these very points, and showing that Scripture does not lay down hard and fast lines, confining us to one particular mode of giving. Therefore, we would humbly say, let each saint of God be taught the great truth of individual responsibility in this matter; and, thus acting "in the liberty of a joyous surrender to Christ of ourselves and all we have," we shall soon see a day in which the needy shall have their portion, and in which the Lord's servants shall not be forgotten, as it is to be feared they often are to-day.

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WHY is it that we are often so lenient upon the flesh in others? Because we are so lenient upon it in ourselves. If we are not laying the knife of circumcision to the flesh in ourselves, we shall have but a trembling hand to deal with Agags in the church, or lead back an erring one to the path of communion.

THE THORN IN THE FLESH.

WHAT was Paul's thorn in the flesh? Although many answers have been given to this question, we fear that it must remain, to the end of time, without any definite solution. Some think it well that it should be so; for those buffeted with a "thorn" are thus left to indulge the hope that *their* thorn was Paul's thorn. They thus find, in their suffering, a kind of consolation which they might lose if the nature of Paul's thorn were accurately known. There is one thing, at least, which we must be clear upon: We must not suppose that Paul's thorn was *a besetting sin*. We have heard professed believers speak as if they thought so. But Scripture gives no encouragement to that idea. Sin is everywhere the thing that God hates. Paul prayed thrice that the thorn might be taken away. Yet the Lord, in His infinite wisdom, deemed it better that the thorn should remain; but made His grace *sufficient*. We therefore dare not for a moment suppose that Paul's thorn was a besetting sin. Such sin is to be thrown aside (Heb. xii. 1). We cannot justify ourselves if it gain a footing. Let us not forget that sin is one thing, and infirmity is another.

In passing, we may just mention that some have thought Paul's thorn to have been a bodily affliction affecting the eyesight. They say that it was a thing manifest to all (see Gal. iv. 14); and, seeing that in bodily presence he was "weak," such was the very appearance that defective eyesight would be sure to give. Moreover, to the Galatians we hear him saying, "I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." (Gal. iv. 15). These passages have been

held to afford *hints* as to what Paul's thorn really was. But then the words, "in speech contemptible" may indicate that the thorn was not confined to the eyesight, even if there at all. On the whole, therefore, it may be well to leave the question in the uncertainty with which Scripture has surrounded it.

BREAD CAST UPON THE WATERS.

Eccl. xi. 1.

IT WAS but a wayside message—
A burning word of love,
Said while a prayer for blessing
Rose silently above.
They met and parted strangers,
Nor met on earth again;
But the sower's Master whispered,
"Thy labour's not in vain."

'Twas but a poor street-preacher
On a far and foreign shore,
But he told a wondrous story
Which he loved to linger o'er,
How, long ago, a stranger,
In an earnest, pleading tone,
Had dropped the word which led him
To trust in Christ alone.

'Twas but a humble deathbed,
With few around to weep,
But the soul did rise in triumph
As he gently fell asleep;
And waiting *there* to greet him
To the blessed rest above,
Was the stranger who first told him
Of the Saviour's wondrous love.

W. B.

DIAMOND FIELDS, 3rd June, 1888.

A FULL cup is the most powerful weapon wherewith to meet a tempting Devil. If we are so abiding in Christ that we can truly say, "My cup runneth over," there is in a certain sense no room left for Satan to come in.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 108.)

CONTINUING the instructions by God as to our approving His *good* will concerning us, we find that chap xiii. opens with a call to every soul among the "beloved of God, even the called holy ones," to be subject to the higher authorities. Thus, the Christian's relation to politics, world-rule, and earthly government, is put in a very simple manner. We jot that *every* soul is summoned to approve the good will of God by *subjection to*, and *not* by having a place among these authorities. It is worthy of remark that the word here translated "every," is intensely individual! All subjection is, of course, to be through the Lord; as is explained through Peter (See 1 Pet. ii. 11-17); and this because we are God's slaves! Wherever the Christian may find himself, and whatever kind of authority be over him, he is called to know and recognise that every authority is under God and by His arrangement. Hence the solemnity and severity of setting oneself against the authority. For Rulers should be ministers (that is, deacons, or servants) of God to the Christian, and by him respected as such. And besides all this, we further jot that if God so speaks of insubjection to these authorities of earth under Him, what words would describe the Christian's insubjection to the authority of his God, in that good will which requires of His

people to manifest in their lives that they are not of the world, though in it?

Taxation and such-like exactions as are appointed by the authorities are put in a very obligatory manner to the Christian's conscience in verses 6 and 7. Verse 8, too, is very wide in its reachings. The word rendered here "another," most commonly means "of a different sort"; as, for example, a converted and an unconverted person. And how grandly simple, yet how searching, is God's test for our heart in this matter of loving every one! namely, "Love worketh NO ILL to his neighbour." May none of us, who name the name of the Lord, ever be like him who, "willing to justify himself," though convicted in conscience by the truth, asked, "Who *is my* neighbour?" But rather, may we, as the beloved of God, be increasingly like our Father who liberally blesseth the evil and the good, the just and the unjust! while, as those who know the time, may we be awake indeed; and this as becometh those whose salvation is nearer than when we believed! This verse teaches, in a very incidental way, that the believer is saved once and for all the moment he believes. So Titus iii. corroborates, as a *past* and eternal abiding fact concerning the born again one: "He saved us." Nothing can be added to, nor anything be taken from this! What redeemed soul refrains from breathing an adoring Hal-le-lu-jah for this grace by the which we have been, and are being saved? And lo! while this is "Day of Salvation," it is also, in another

as important view, the night which precedes the day. Therefore, since we are all the sons of light and sons of day, and are not of the night nor of darkness, let us see to it that we evidence this by casting off from us the WORKS of darkness, and putting on as garments the WEAPONS of light. Darkness and light we jot as meaning *state* or nature, that is, *condition*. Night and day express standing or *position*. Compare Gen. i. 2-5 ; 2 Cor. iv. 6 ; Eph. v. 8. Observe that when God separated the light from the darkness, He gave to each a new name. That name expressed their position in which their condition to His glory was to be made manifest. So, too, in the present time does God operate ; as see Eph. iii. 15 ; Acts xi. 26. The disciples were divinely called Christians first in Antioch. And (1 Pet. iv. 16, R.V.) "if any man suffer as a Christian, let him glorify God *in this name* !" Wherefore, as *in the day*, we should walk becomingly. Not, indeed, in revels and drunkenness, not in chambering and wantonness ; but, instead thereof, fortify ourselves against such devices, seducements, and wiles of the Evil One, by putting on the Lord Jesus Christ AND making no provision by forethought to fulfil the desire of the flesh.


J. B.

THE virtue of patience means something more than merely being able to wait a long time. Christian patience is simply a cheerful submission to the will of God. Time is neither long nor short, if "our times" are truly in His hand.

TRYING TIMES.


WE don't know that there is much merit in being faithful when every one seems to be faithful. There does not appear to be much virtue in being on fire while everybody is on fire. When the Lord's work is prospering, when love is abounding, and the river of Christian joy overflowing its banks, he is truly in a cold state who can pass unmoved through such a season. But let the dark days come—a time of reproach, or famine, or worldliness ; and *then* you have a time that may well be called a "trial of faith." Such a season is generally a *sifting* time. The heavenward path is then bereft of much that might make it attractive to the carnal eye. The sympathy of "numbers" is wanting ; the influence of outward success has almost ceased to be felt ; and what has been called "the inspiration of great meetings" no longer sends its thrill among the saints. What then ? Then it must be admitted that from the human stand-point it does seem harder to be shining lights in such circumstances. Yet, if our heart is really towards the Lord, such a trying time shall cause us to cleave the more closely to Him, while it will often make manifest that which is *not of Him* ? We believe that "trying times" serve these two purposes : They cause the believer to strike the roots of his faith deeper into the promises of God ; while they compel many a mere professor to stand forth in his real colours before saint and sinner.

MUST COME OUT OF EGYPT.

T is wonderful what an amount of Separation Truth can be proclaimed by preachers who are themselves bound hand-and-foot by some worldly system of religion. We have just been told of one of these preachers who not long ago gave a "remarkable address" on *Separation from Egypt*, founded on the words: "As an eagle stirreth up her nest," &c. The preacher declared that "Moses must come out of Egypt to worship God." This is quite true—"capital truth," as we have heard some one say. But we really cannot see what practical effect it can have, so long as the preacher remains in Egypt himself. To say that "Moses must come out of Egypt to worship God," is the same as saying that "you must come out from among the ungodly before *you* can worship God." But how can you say you have come out from the ungodly, if you are sitting with the enemies of the Lord on your right hand, and on your left hand, and all round about you at the communion table? You may *preach* about coming out of Egypt; but so long as you are numbered with Egypt's worshippers, your practice is running right in the teeth of your own testimony. The scriptural order is first to *do*, and then to *teach*. Obedience to the truth is the most powerful sermon in support of the truth. It is vain for us to beseech the saints of God to forsake Egypt, if we ourselves are found joining with the Egyptians in the act of solemn worship,

and helping to carry them on in the delusion that the carnal mind is *not* enmity against God!


"BY THE WORD."

HILE special meetings were going on in a certain place, a young brother found himself seated with two anxious enquirers. He opened his Bible, and sought to show the seeking ones, from the Scriptures, the way of salvation. While thus engaged, the preacher himself came up, and interrupted them by remarking: "My young brother wants to bring you to the Word, but *I* want to bring you to Christ" (!). Upon this the young brother quietly made way for the other, remarking as he did so, "How are we to bring them to Christ but by the Word?" To this question no reply was given.

Now, the young brother's question was simply unanswerable. The preacher had evidently more faith in *his own words* than in that word which maketh wise unto salvation. It is the entrance of *the word* that giveth light. Our Lord emphatically says of the Scriptures, "They are they which testify of Me." Let us see that "words which man's wisdom teacheth" are not preferred to "words which the Holy Spirit teacheth." "Faith cometh by hearing, and hearing *by the word*."

THE truth we *need* is not always the truth we *want*.

"BE THOU FAITHFUL."

EEING there is so little down here to encourage us in running the heavenly race, we must of necessity have a very definite purpose of heart in cleaving to the Lord and setting our face "towards Jerusalem." A certain amount of Christian profession can be kept up with very little effort. Indeed it requires no effort whatever to sail with the current, and do "what other people are doing." But if we are to "adorn the doctrine"—if we are to be decided witnesses for Christ—something more is needed than a mere floating with the tide, whether it happen to ebb or flow. If you, my brother, are determined to be clear out on the side of God and truth and righteousness, you will find opposition, perhaps as resolute as your own determination to be for God. You may be opposed by the world, or you may not; for the world is generally too busy with its own affairs to trouble itself with questions of Christian devotedness. But "in the house of your friends" you may safely count upon opposition. Do not be surprised if you learn by bitter experience the meaning of these words: "A man's foes shall be they of his own household." The "household" may be your own flesh and blood; or it may take a wider sweep, and prove to be those whom you reckoned companions on the heavenly way. But neither be surprised nor overwhelmed. The Master came unto His own; but *His own* received Him not! (Jno. i. 11). Yea,

when He had set His face stedfastly to go to Jerusalem, did not one of the twelve prove an adversary, saying, "Be it far from Thee"? (Matt. xvi. 22). Therefore "be thou faithful."

I AM THINE ALONE.

I'm only Thine,
Lord Jesus; nought of mine
Would I withhold, or keep from Thee,
For Thou didst give Thyself for me
To make me Thine.

I'm only Thine,
Lord Jesus; once my time
Was spent in sin—no thought of Thee;
But Thou in love didst think on me,
And make me Thine.


I'm Thine alone,
Lord Jesus; not my own,
But purchased with Thy blood, I'm now
By Thine own Spirit sealed, till Thou
Shalt take me home.

Let love divine
So fill this heart of mine,
My blessed Lord, that I shall be
For ever—only—all for Thee,
For I am Thine.

R. J. J.

—♦—
FAITH does not look lightly upon difficulties. Neither does it shut its eyes to them. It takes a correct measurement of "the situation," and sees obstacles that would escape even the eye of the casual observer. *But* faith takes everything into the presence of God, weighs man's difficulties against God's almighty power, and comes to the conclusion that *God is able*; and rests there.

THE NEEDLE DISTURBED.

 WELL-NIGH forgotten incident was revived in my mind by reading the article in *June Treasury*, entitled, "Trembles to the Pole." While I was a miner lad, I remember one occasion on which two men came to where I was working. Their business was to discover if we were going in the right direction, and how far we had gone since their previous visit. We called them "dialers." I could notice that they had a kind of stool with three legs, on the top of which was a compass, which pointed, or should have pointed, to the north. But on this occasion the needle refused to point steadily in the proper direction. There was clearly some disturbing influence at work. Search was made, and some iron tools, found close by, revealed the whole secret of what was wrong. The tools were removed; and the needle, free from any counter-attraction, pointed steadily to the north again.

The sensitive needle seemed to "perceive the presence" of the iron tools, and refused to work, unless to tell that something was wrong. Is it not so with the enlightened conscience? If we are indulging in anything contrary to the mind of God, the testimony of our daily life must fail to have a true heavenward direction. Again, what the compass was to these dialers the Bible is to God's people. We must see that no improper influences are at work while we seek to be guided by the compass of Truth. If

we would know in what direction we travel, and what progress we are making in our Christian experience, we must know it from the Word; for "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). Such is the word in the hand of the Spirit, but not in the hand of man; for the Word is not man's sword, but the sword of the Spirit.

If we would build not only *for* God but *with* God, we must clear away the rubbish (Neh. iv. 10)—there must be no counter-attraction allowed to seduce the heart. If we would run the race set before us, let us lay aside every weight (Heb. xii. 1). If we would grow in grace, let us lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings (1 Pet. ii. 1). If we would fight, let us put on the whole armour of God (Eph. vi. 13). If we would not fulfil the lusts of the flesh, let us walk in the Spirit (Gal. v. 16). If we would bear much fruit, let us abide in Christ (John xv. 4). If we would watch, we must dwell upon the watch-tower (Isa. xxi. 11, 12). W. M.

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Vol. III.

THE GOSPEL SPIRIT.



A BURNING desire to see sinners saved, and an effort of some kind to bring them to Jesus: this is what we mean by "the Gospel spirit." New-born souls have generally a goodly portion of the Gospel spirit. One of the first reflections of the happy young convert is: "How blessed would it be if all around but knew the Saviour I have found!" The young convert, rejoicing in the heaven-born joy, is a preacher in spite of himself. He cannot help it, if we may so speak. An inner fire is burning; and that fire must find an outlet. The woman of Sychar cannot rest until she has said to the people of the city: "Come, see a man who told me all things that ever I did: is not this the Christ?" (Jno. iv. 29). Andrew has no sooner found the Messiah than he runs for his brother Peter to taste the new-found joy (John i. 41). Philip has no sooner beheld the beauty of Christ than he is found bringing Nathanael to the Saviour (Jno. i. 45). Thus, in some measure, it ever is. You will not find more hearty helpers in the Gospel than young Christians whose souls are all aflame with the love of Jesus' name. With a band of such happy


workers we have known a town to be turned upside down. But why does the work languish and perhaps cease altogether? We believe it is largely due to a decline in the Gospel spirit. First love wanes—although there is no reason why it should wane. The fire from within has burned down—the motive-power has come to a low point; and thus it is that Gospel effort becomes heavy and laboured. What was once a joy has now become a burden. Instead of the inward fire impelling, it is now some *outward* constraint, such as the mere keeping up of a testimony. Thus the form is maintained although the power has departed; and sooner or later the form too will disappear. Therefore, what we want is an abundant supply of the Gospel spirit. It is not new "machinery"—new methods—or even the sending for some gifted evangelist to impart a little fleeting vitality to the work. We must have heat from the *inside*. External heat is only effective so long as it is there; but whenever you remove the cause, the effect disappears. In plain words, whenever the gifted evangelist goes away, he seems to take all the new vitality with him. But let the new vitality come from *within*—let it begin in the heart—let the

fire be kindled there by the hand of the great Master of assemblies—and it will so take possession of the whole man, that no matter who may go or come, the fire will burn, and saint and sinner alike shall be made to feel that *God is there!*

Is it the case that some of us have got so *established* now that we have lost our Gospel zeal? To hear some brethren speak, you would almost think they were thankful that the joy of early conversion had departed. They have become “sensible” believers now—and have got over the exuberances that characterised the period of their Christian youth. We must, however, emphatically protest against such sentiments. If we have got so “established in the faith” that the Gospel spirit is almost departed, we had better enquire if it is the faith of the New Testament. If the joy of early conversion would bring us back the same love for the perishing that inspired us at that time, then by all means let us have that joy again. It will do us no good to go in the search for *excuses*, or sit down in a kind of self-satisfaction, to persuade ourselves it is the mind of the Lord that things are as they are. Around us there is a perishing world, going headlong on to judgment. Must that world go down unwarned? Unto us it has been given to behold in some measure the glories of Christ. Shall these glories remain untold? We do not say that we are all to turn platform preachers. The Lord does not require that. But it is according to His mind that we should all be imbued with the Gospel spirit—

longing to see the lost ones brought in, and so dwelling in the Lord's presence that our manner of life shall allure “far-off” ones to the Saviour.

THOU ART THE MAN.

 SUPPOSE we all know the parable that Nathan the prophet told to David (2 Sam. xii.). The story was a touching one. David's anger was stirred against such wanton cruelty. “As the Lord liveth,” he said, “the man that hath done this thing shall surely die.” It never seems to have occurred to him that he himself was the transgressor, until the prophet brought the sin right home to David's conscience by declaring, “*Thou art the man!*”

It is to be feared that Nathan-like testimony is needed in these dull, lukewarm days. Even when plain-spoken truth is delivered in a meeting of believers, you will find not a few who can tell you that the message just suits brother So-and-so; but they never seem to imagine for a moment that it has the slightest bearing on their own ways. Perhaps the message was exactly suited to their own condition; yet they quietly pass it on to some other person. When this is the case, there has been a hardening process through the deceitfulness of sin; spiritual insensibility has set in; and there is urgent need for some Nathan to be heard saying, “*Thou art the man!*”

—
“CHRIST had adversaries and slanderers: and wilt thou have all men thy friends and benefactors?”

TIME TO SIT.

TRUE spirituality has ever this outstanding mark—attachment to the person of Christ. You may be enthusiastic about the kingdom, and yet have little heart for the King. You may be busy in the outer court of the temple, and yet a stranger to the inner court of the Master's presence. When we look at the sisters of Bethany, we find Martha the busier of the two. Yet Mary, sitting passive at the Master's feet, was declared to have chosen the "good part" (Lu. x. 42). We may be very busy in service for God, and yet fail to catch the hidden glories of the altogether lovely One. There is a time to serve; yea, blessed are they that serve the King. But there is also a time to *sit*—where Mary sat. It is only as we sit at His feet that we can run at His call. It is only as we behold His glory that we can tell others of His matchless worth. If we are too busy to *sit*, we are too cumbered to *serve*. Those nearest to His footstool are ever the first to be sent with the messages of heaven. We do not say that there is too much service; but there may be too little communion. If we choose the good part—the place at His feet—we need not doubt that there shall be service—powerful, effective service. When service is the fruit of communion, a very little of it goes a long way. It then passes through the Master's hand; and perhaps thousands are fed with what seemed to be the most meagre provision. But if we cannot

take time to hear the Master's voice and sit in His presence, our service shall be laboured and heavy. Martha-like, we shall be found finding fault with our fellow-servants, until awakened by the voice of the Lord to see that we should have been laying the sword of judgment to our own ways. Therefore we must sit. We must sit and learn, if we would teach others. We must sit and drink, if we would water others. We must sit and behold, if we would go out and say unto others: "Turn aside, and see this great sight" (Ex. iii. 3)—a greater than Moses beheld in the desert that day—even the glory of God in the face of Jesus Christ.

FOREWARNED, FOREARMED.

WHILE God's people are tempted, many of them have *peculiar* temptations; that is, temptations under which they are specially liable to fall. But to be forewarned is to be forearmed. If we know our weak points, we are verily guilty if we fail to strengthen them. If we know that certain things have a tendency to rouse the flesh, these things must be avoided. It will certainly be at our peril if we walk into temptation with our eyes open, while we pray to be delivered from evil. If we are really trusting God for daily and hourly deliverance, we will flee from everything that has a tendency to awaken forbidden desire. If we do not thus flee, we are *tempting* God instead of *trusting* Him.

—♦—
HE doeth much that loveth much.


THE THREE, AND THE TWO.

THE eighteenth chapter of Genesis opens very differently from the nineteenth. Indeed, the opening verses of the one chapter are in decided contrast to the opening verses of the other. *Three* men appear to Abraham (xviii. 2)—one of these three being addressed by the patriarch as “my Lord” (ver. 3). But only *two* are found coming to Lot in Sodom (xix. 1)—“*two angels*,” as the narrative informs us. The one whom Abraham recognised as “my Lord” is not there. The two servants are sent to Lot; but the Master—the Angel of the Covenant Himself—goes not thither. He is found still communing with Abraham. How significant is all this! Lot had pitched his tent toward Sodom; and now he is *in* Sodom. But let him not think that he will have God with him in these unhallowed surroundings. The Lord was not there. It may be contended that His presence was there, as it is everywhere. But this is merely the last desperate attempt to find a salve for a guilty conscience. Have I the Lord’s *approving* presence in my present associations? Am I so found treading the path of obedience, that I can count on the Lord’s *manifesting* Himself to me? This is the question suggested by Lot’s position among the ungodly. The world was honouring him—he sat in the gate—he was one of the chief men of Sodom. But in proportion as he gained the glory of earth, he seemed to lose the favour of

Heaven. No messages to Lot from Jehovah—none of those “communings” that gild with undying lustre the page of Abraham’s history. Yet Lot is not left utterly without a message. There *is* a message at last—but it is a message of retribution! There are messengers—but they are messengers of judgment!


While these “two angels” are gone to drag forth Lot from the doomed city, the Lord is *manifesting* Himself to Abraham. The patriarch is tasting the joy of communion—a joy that he refused to barter for all the honours and riches of Sodom. The path of obedience has led him into the path of communion; and now, in the path of communion, he finds himself being made the custodian of the secrets of heaven! Sodom is to be destroyed; and Lot, so directly involved in its judgment, knows nothing of the storm that is about to break. Yet it is all known to Abraham, before a single drop of judgment falls! “The secret of the Lord is with them that fear Him” (Ps. xxv. 14). There is surely no need to “apply the subject.” The wise shall understand. If we pitch our tent “toward Sodom,” we virtually declare that we prefer the world’s smile to the approval of our God. If we have entered upon such a path, we need not flatter ourselves that the Holy One will *walk with us*. The windows of heaven will be closed, so far as we are concerned. There will be no messages to us from the Throne, unless indeed it be the trumpet call to repentance, or the startling message of judgment.

"TO SODOM AT EVEN."

T was in *the heat of the day* that the Lord appeared to Abraham (Gen. xviii. 1); but it was *at even* when two angels came to Lot at Sodom (Gen. xix. 1). Is there not something suggestive here? The messengers of judgment reach Sodom "at even"—a fitting time for the solemn errand on which they have come. Sodom's *day* was drawing to a close—the day of God's longsuffering; and now the dark *night* of judgment was setting in. Hence, it seems to us, that *even* was the time chosen for the angels' visit. But in Abraham's case the mid-day hour is chosen. It is always *day* with the child of faith. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). Such was the path of Abraham; and of such a path it may truly be said, "There is no night there." It was noontide in Mamre's plain when the heavenly visitors appeared at the tent-door. Earth's sun was at its highest point; and so was the sun of heavenly felicity. Nature itself seemed to be in unison with the scene. But it is "*even*" when the gate of Sodom is reached. Had these heavenly visitors so prolonged their interview with Abraham—had they so loved to tarry in Mamre's plain—that it was night ere they came to Sodom's gate? It may be so. Yet, even if it be so, their reaching Sodom as night closed in, is none the less "in keeping with the eternal fitness of things."

WHO IS WILLING?

"Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. xxix. 5).

HO will come and give his service
Unreserved to God the King?

Who will come, unto His altar

All he has and is to bring?

Wilt thou come? His work is glorious,

And the fight of faith victorious;

Come, and serve the King!

Who will come, and gird his armour

For the Lord to do and dare?

Who will come?—thy God is waiting;

Thou shalt be His earnest care.

Wilt thou come? His call resounding,

Through the depths of failure sounding,

Echoes everywhere.

If He sees thou art not able

Battle's ardour to endure,

Still some post He will assign thee;

Work for Him is just as sure,

Whether great or small, if wholly

Done for Him—His glory solely;

He can give thee more.

Who will come? This little moment,

Prelude of Eternity,

Is the only time for service;

Quickly time shall cease to be.

Wilt thou come? for time is hasting,

And the precious hours are wasting;

Come, He calleth thee.

Who will come, and, self-denying,

To the trust of faith abide?

Who will come, and live for Jesus,

Keeping closely to His side?


Doing, being, what He wills thee,

While His Spirit ceaseless fills thee—

Faithful, true, and tried.

C. A.


PROFESSIONS OF DEVOTION.

E remember hearing some one speak of "the mystery of iniquity in singing hymns." If the speaker meant to condemn all singing of hymns, we do not agree with him. But if he meant that there is a great deal of unreality in hymn-singing, we must say that we are decidedly of the same opinion. Some hymns breathe a very high experience, and are therefore entirely out of place in the lips of one who is living a "low" Christian life. An esteemed brother said to us not long ago: "Some hymns are very hard to sing." He did not mean that there was anything difficult about the tune. He simply meant that the sentiment was of such a nature that, in singing the hymn, you required to see you were not singing what was simply *untrue*. A hymn may be true in the lips of one and utterly untrue in the lips of another.

This leads us to speak of high-sounding public prayers, in which the Lord is addressed in language of the deepest devotion. In such cases you frequently hear professions of the warmest attachment to the person of Christ. Now, we see nothing amiss in the loving heart pouring itself out before the Lord. If a brother makes high professions in his prayers, we have no objection, provided the virtues of Christ are conspicuous in his "walk and conversation." His life thus says "Amen" to his prayers. But if, on the other hand, the highest professions of devotion to the absent One are made

by a brother who is manifestly a stranger to the Christ-like walk and the self-denying path, then such professions are simply hollow and worthless. They have only a hardening effect on the man who prays; and they have worse than no effect at all on those that hear.

CRUCIFIED.

AM crucified with Christ." We simply want to live in the power of that single statement of Scripture; and, in so doing, we shall give practical effect to one of the greatest of separation truths. You, my brother, are a crucified man. You have been nailed to the tree with the Crucified One. It is not a thing yet to be done. It is already done—"I *am crucified* with Christ." God has separated you to Himself by the great truth of *Crucifixion*. You are a crucified one; and because you are a crucified one, you are a separated one. The Lord has done it. "I am the Lord who have separated you" (Lev. xx. 24). Thus a hundred questions as to world-conformity are settled by the simple declaration, "I am crucified with Christ." What do I say to God's judgment? Do I acquiesce in it? Do I say, "Yes, Lord, let the old man remain nailed to the tree: I have died in Christ; I want now to live with Him"? Or do I long for the old man to get a reprieve—to be taken down from the cross? God forbid. How shall we that have died to sin live any longer thereto?

THE SEVEN THINGS OF MOSES.

(Third Paper.)


WE have already seen that Moses *refused*, and *choosed*. We now find that he esteemed the reproach of Christ "greater riches than the treasures in Egypt" (Heb. xi. 26). Moses makes his choice, and does not regret it. His choice entails *loss*—the loss of the treasures in Egypt. It also entails *reproach*—the reproach of Christ. Moses, if we may so speak, had to buy the truth; and he paid a high price for it. He counted the cost; but the cost did not weaken the arm of his purpose. If, in obeying the truth, you have to suffer the loss of Egypt's riches, there is every reason to believe that you are a man of faith. Many, alas, in these mercenary days are ready to change their views, and knock themselves down to the highest bidder. Egypt's riches still exercise a powerful influence in determining the religious "convictions" of those who look only at the things seen and temporal. But, with the man of faith, Egypt's gold is reckoned of no more account than the fine dust of the balance. If the truth of God is to be obeyed, he obeys it, although it is evident that, by so doing, he will suffer loss—perhaps the loss of many a "good customer." To every appearance he will be a poorer man; yet he knows right well that the approval of his God will more than make up for all. Some of the Lord's dear people have had to suffer

very material earthly loss through their obedience to that which is written. Other faithful ones, who likewise expected to suffer heavily, found that their obedience was followed by an *increase* of earthly prosperity. Thus the Lord would let us see that the silver and the gold are His, and that if He chooses He can increase our earthly store in spite of the wrath of man. If there be an increase, let us praise Him; and if He sees fit that we should suffer earthly loss in the path of obedience, let us be assured that such loss is one of the "all things" working for our eternal good. One who thus suffered was wont to say, "When I was rich, I had God in everything: and now that I am poor, I have everything in God."

Moses had to encounter reproach for Christ. But, so far from looking upon this as a trial to be borne, he treated it as an honour to be esteemed. He viewed reproach as a positive gain—"greater riches than the treasures in Egypt." This is ever the case with the man of faith. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord (Phil. iii. 8). The apostles departed from the council, "rejoicing that they were counted worthy to suffer shame for His Name" (Acts v. 41). If you seek simply to carry out what you find written in God's Book, you will very likely be called to suffer reproach for *the Name*. If so, let such reproach be cause for rejoicing, as it is written, "If ye be reproached for the Name of Christ, *happy are ye*" (1 Pet.

iv. 14). "If any man suffer as a Christian, let him not be ashamed; but let him glorify God *in this Name*" (1 Pet. iv. 16, R.V.).

CONTENT WITH ANYTHING.

T has been said that, seeing we deserve nothing, we should be thankful for everything, and content with anything. This is quite true in regard to everything that is "according to the will of God." But if a thing is clearly not according to the will of God, we must beware lest we are content, while we should be sitting in sackcloth and ashes. "What condition of soul am I in as an individual?" If I have settled down upon my lees—if I have become frozen up—and if spiritual exercises are now a mere form, how dare I seek a refuge in the saying that we should be content with anything? The Lord never meant us to be content in such a condition. The Laodiceans were content—so pleased with themselves, indeed, that they were found saying, "I am rich and increased with goods" (Rev. iii. 17). They were seemingly content with anything—a true picture of many who can be *content* although the voice of heaven is crying "*Repent.*"

It is true that we must be thankful to God for the smallest of His mercies. But that is a very different thing from being content while we are virtually despising the greatest of His gifts—that is, refusing to let the Lord Christ have

His true place on the throne of the heart. Is it the will of God that I should be in such a condition of soul that I am bereft of all spiritual energy? Never. Then why should I nurse the delusion that this is all that the Lord has for me? Is it the will of God that meetings, whether for saints or sinners, should be dull and unprofitable? Never. Then why should we settle down, and reconcile ourselves to such a state of things, and seek to account for the dearth by saying, "We must be content with anything"? Brethren, we must arise and call upon God. His voice must be heard among us. Nothing less than "the shout of a king" (Numbers xxiii. 21) will satisfy those who truly long for the courts of the Lord's presence. But how is this to be attained? It is to be attained by *individual humbling of ourselves before God*, and seeking in His presence an *endowment with power from on high*. If the "units" are thus revived and *set on fire*, we may safely expect that when the units come together there will be a very great fire. When saints come into such a meeting, will they not say that "God is in this place"? and when sinners come to hear, will they not be made to feel that they are verily face to face with the great realities of eternity?

It is only those who can bear to be told of their faults, can be trusted to hear of their virtues. He who patiently hears the rebuke of the wise, is quick to discern the song of fools (see Eccl. vii. 5).

EBENEZER.

COME, O my soul, thine Ebenezer raise
 To Him whose loving-kindness crowns thy days !
 Let not a cloud the morning overcast,
 Which tells thee thirty years of life are past.
 O'er time's swift flight let others shed their tears,
 And mourn the glory of departed years ;
 'Tis mine, with grateful heart, in truth to say
 "The Lord has made my strength e'en as my day."
 The past, with all its failures and regrets,
 My heart on coming grace more firmly sets ;
 Hope gilded all its clouds, and every ray
 Of joy bespoke th' eternal, cloudless day.
 When leaning upon God I've proved His power,
 And proved Him faithful in each faithless hour ;
 His grace has been my stay, His love my light,
 His truth my guiding *pillar* day and night.

Oft when the lingering heart Life's path reviews,
 Fond Memory paints it in deceptive hues ;
 Its joys in envied splendour meet the eye,
 Its sorrows in the shade obscurely lie,
 In bold relief stands out each *might-have-been*,
 And vain Regret plays with th' enchanting scene ;
 Until the heart that knows no heavenly joy
 Thinks all the past a bliss without alloy,
 Forgets the clouds of life, and longs in vain
 To live the sunny years of youth again.
 Not so the stranger here of heavenly birth ;
 His hopes eclipse the brightest joys of earth,
 And, "as the shining light," his pilgrim way
 Grows ever brighter to the perfect day ;
 Elims or Marahs—whatsoe'er may come—
 Earth is his wilderness, and heaven his home.

Such is my happy lot ; full half my days
 Have now been spent in pilgrim garb and ways,
 And hope grows brighter as the years roll on,
 Which makes one glad the past's for ever gone.
 This thought alone can give me cause to weep—
 "I was so long a lost and wandering sheep."

* * * * *

'Tis *Summer* now—Life's changeful *Spring* is
 o'er,
 And all its golden *Harvest* lies before,

When Love shall reap what Faith and Hope have
 sow'd ;

Life has no *Winter* for the child of God.
 But O, methinks the day is very near
 When His archangel-voice shall greet mine ear,
 And in a moment, changed, I'll rise above
 To see Him "whom not having seen we love."
 Till then, whate'er my lot, where'er I be,
 O Saviour, be it mine to cleave to Thee !


To Him whose loving-kindness crowns my days
 This Ebenezer song I gladly raise !

'Tis meet that not a cloud should overcast
 The morn which tells a stage of life is pass'd.

MAY 28th, 1888.


B.

MY WORK.

T would be a happy day in the
 history of the Lord's work if each
 one of us found out *our* work and
 did it. In Mark xiii. 34 we have the
 words, "To every man his work." What
 is *my* work? It is of the utmost
 importance that I should find a true
 answer to that question. If I do not
 discover what *my* work is, I shall very
 likely be found attempting to do some
 other person's work ; the result being
 that I shall do neither his work nor my
 own work. But if I find out what is *my*
 work, and if I do it, I stand in nobody's
 way ; I fill up my "little space," and
 God is glorified.

—♦—
 WE must see that our zeal for God is
 not due to certain undercurrents. It is
 one thing to be in "labours abundant"
 because we have to keep up a profession ;
 but it is quite another thing to be busy
 workers because the love of Christ
 constraineth us.


SEEING OTHERS HAPPY.

HERE is a very real happiness to be found in seeing others happy.

In labouring for the good of our fellows, they are blessed, and so are we. "He that watereth shall be watered also himself" (Prov. xi. 25). There is a saying that "curses come home to roost"—they come back on the head of the giver. Blessings have also a like tendency. The gentle word of sympathy—the little act of kindness—has a wonderful effect on those who are borne down by sorrow or adversity. But the kindly deed affects more than the *receiver*: it has a "reflective" influence upon the *giver*. Yea, Scripture declares that "it is more blessed to give than to receive." What a strange power is this which we possess—the power to contribute to the happiness of others; and in so doing to increase our own! How much blessing do we lose in not seeking to be a channel of blessing to others! "The cup of cold water" refreshes giver as well as receiver. The "cup" may take the shape of sympathy, pure and simple; or it may take the shape of half-a-crown, plain and practical. But in either case, if we have sought, in the spirit of the Master, to alleviate one of the many pangs of suffering humanity, we shall in no wise lose our reward. We may be poorer in purse; yet we shall be wealthier by far in the eternal riches. And although we seek no recompense below, yet even down here we shall be filled with a joy which the lover of money has never

tasted—for if he had tasted it, he would surely have been a lover of money no more!

REFRAINETH HIS LIPS.

E that refraineth His lips is wise (Prov. x. 19). We rarely err in saying too little; but great mistakes are often made by saying too much. It takes more grace to be silent than to speak. Yea, a fool is known by the multitude of words. Some people are continually bringing themselves into trouble by speaking unadvisedly with their lips. Failing to rule their spirit, they fail to restrain their tongue. Hard things are then spoken; and when they "come to themselves" they see that they have truly got into deep waters. What is to be done? Conscience whispers, "*Confess*: it is now the only real path into the highway of communion." Pride suggests, "I would not humble myself." Conscience is silenced. This leads to deeper darkness. Pride gains the day. There is no confession—no restoration—no repentance. But the Christian *profession* must be kept up! It would never do to let people see that anything was wrong! Thus the unhappy victim of unrepented evil-speaking goes through all the usual forms of religion, puts on every appearance of sanctity, and gets so accustomed to "acting in character" that he persuades himself, if he fails to persuade the spiritual, that there is not a cloud between his soul and God.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 124.)

THE words of chap. xiv. on to chap. xv. ver. 7, are a sweet exposition of "judging nothing before the time." Here, indeed, is the acceptable will of God set forth for our approving by implicit obedience thereto. Again and again we are called to show the utmost forbearance and consideration in all things as to which the Lord hath been pleased to give no special commands. Thus would God have us to respect every varied degree of conscience; keeping, by this means, our own, and that of all others, in an *educative condition*. One fears that the purpose, power, and character of conscience is but too imperfectly known in this day. It behoves every Christian to be well informed hereon from the Scriptures. While he whose conscience is preserved by God is the receiver of no small mercy, "beliefs" about "meats and days" need not, and should not, be allowed to disturb the intercourse of Christian with Christian. There is no dealing here with the vastly important question, "With whom should I as a saint eat?" which fact of itself, in the light of 1 Cor. v., is a great help to seeing that the range of behaviour before us refers to social, rather than to Church relationship and responsibility. And this is further corroborated by a comparison of ver. 13 here, with the challenge in 1 Cor. v. 12. The words for the social

sphere are, "Let us *not* judge one another any more!" for the Church sphere — "*Do not ye judge them that are within?*" To take, therefore, these instructions concerning "meats and days" and thereby supplant the plain behests of the Lord concerning Christian Baptism, Christian Fellowship, Christian Ministry, and the much else that is expressed in the "Mystery of Christ," is nothing less than a deceitful handling of Scripture. May God awake from such sin to the knowledge of Himself, both the taught and the teacher of such destructive heresy. We submit that the "receiving" of this entire paragraph has no direct bearing on the highly important matter of "receiving" among themselves by saints in their collective capacity as a Church. We jot that those who judge, and they who despise, as ver. 3 (chap. xiv.) speaks, are commonly confused. Too often the weak *judge* the strong. Yet, we should ever remember that meat commendeth us *not* to God, and, nevertheless, may commend us much to many a saint! "Hast thou faith that nothing is unclean?" Parade not before others this thy faith, but have it to thyself in the presence of God; and know the happiness of him who judges not himself in that which he alloweth. None of us live to ourselves, and none of us die to ourselves. We *are* affecting some. How solemn if the effect of our way of living is destroying one for whom Christ died, and who also is our brother! The meaning of "destroy" here is, to spoil from the purpose for which one, or

a thing, is intended. For example, new wine put into an old skin-bottle will cause the bottle to be DESTROYED, through the wine swelling and bursting it. Yet the bottle abides, although rendered unfit to fill the place for which, as a bottle, it was made. So, too, even a destroyed brother is kept for Jesus Christ by God who hath received him. That "RECEIVING" is like all God's work: "Nothing can be put to it, nor anything taken from it." Yea, this received one shall be made to stand, FOR the LORD *is able* to make him stand (see Revised Version, ver. 4). Seeing then that we are hasting on to the judgment seat of God (R. V. ver. 10), and that the kingdom of God is not meat and drink, but righteousness, and peace, and joy *in* the Holy Spirit, let us judge every stumbling-block, and, putting no occasion to fall in our brother's way, pursue peace and mutual edification. For, so serving Christ in these things, we shall be acceptable (well-pleasing) to God, and found true after trial by men. While thus imitating the example of Christ Jesus, who pleased not Himself but God, and knew what it was to suffer what was meted out to God (xv. 3), we shall have hope and be encouraged by the God of patience and consolation to look for like-mindedness in one another; so that with one mind (the inward conception) and one mouth (the outward expression) we may glorify God, even the Father of our Lord Jesus Christ. Therefore, to this end, let us receive one another as Christ also received you (that

is, to be His and to bide with Him) unto the glory of God. For, thus walking uprightly according to the truth of the Gospel, we shall be preserved from that separation that may seem correct because a daring Peter and a good Barnabas have to do with it, as see Gal. ii. 11-14. And so shall we keep ourselves from building again that which we had destroyed, literally "thrown down," making thus manifest that "the life I now live in the flesh I live in the faith of the Son of God, who loved me and gave Himself for me"—for us, that He might set us free from all lawlessness, or the do-as-I-like spirit; cleansing to Himself a peculiar people zealous of beautiful works.
J. B.

CALLED TO DO IT.

BE sure you have the call of God, and you need not fear to undertake anything in the path of service. The Lord does not send us a warfare at our own charges. The work may be arduous, and the difficulties may be many. But if I have the call of God, the mountains will disappear. This is where many fail. They rush hurriedly into some particular service; and, when difficulties arise, they only *begin* to ask the question: "Has God called me to this work?" Payson once said: "What God calls a man to do, He will carry him through. I would undertake to govern half-a-dozen worlds if God called me to do it."

THE SEVEN THINGS OF MOSES.

(*Fourth Paper.*)

SCRIPTURE gives a distinct reason why Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. The reason was this: "He looked unto the recompense of reward" (Heb. xi. 26, R.V.). His eye was upon the coming judgment-seat. He weighed the present in the balances of the future; and therefore for him the reproach of Christ was positive gain, even although it might involve the loss of all things that men count dear. We have here the secret of a holy and a happy life. If our eye is upon the coming Day we shall be found putting a proper value upon Egypt during the little hour of our pilgrimage here. Moses was not living for time: he was living for eternity; and that is the reason why the dazzling attractions of Egypt had so little power with him. His eye reached far beyond the horizon of time. He saw a Day coming in which his works would be made manifest. Therefore his testimony on earth was moulded and shaped in the light of that coming Day. Is it so with us, beloved? Are we looking at the things seen and temporal, or at the things unseen and eternal? Paul lived in the light of the Day that shall try every man's work of what sort it is (1 Cor. iii. 13). His eye was upon the mark for the prize (Phil. iii. 14). Like Moses, he had a *purpose* in life. Have *we* a purpose? Does that purpose

consist in this, that we must live in the light of eternity; and that even earthly plans and projects must all be subservient to the pleasing of Christ and the gaining of His "well-done" at the judgment-seat? It is a very easy matter for each one of us to answer that question. In a certain sense there are only two ways in which we can live, viz., with our eye upon the coming Day—weighing everything in the balances of the sanctuary; or with our eye upon the present advantage—weighing everything in the balances of worldly wisdom. It is not hard to discover where our heart is set; for where the heart is, there will the treasure be also. If we are looking unto the recompense of the reward, we shall ever be found making the prosperity of the soul our *first* care. Prospects of earthly success may present themselves to us: the god of this world may point out a short-cut to earthly honour, or an easily-got increase of temporal wealth. But the child of faith must have one question settled first; and that is, "How will my soul prosper in the midst of all this?" Soul-prosperity must be the *first* thing. What shall it profit a saint if he shall gain the whole world and yet have a lost life? What will all the gold of earth avail us if we lose the testimony of a good conscience, or forfeit the "well-done" of the Master? If we put earthly prosperity *first*, and soul prosperity *second*, we shall lie down in sorrow. We need not think to run counter to this great law of the kingdom. By and by we shall reap what we are sowing now.

I NEED THEE.

I NEED Thee in the morning,
 To strengthen for the day,
 To breathe Thy sweet refreshing,
 Lest soon my footsteps stray.
 For though my spirit panteth
 To know Thee more and more,
 The flesh is weak, and faileth—
 I grieve Thee o'er and o'er.
 I need Thee when the sunshine
 Gleams sweetly on my road ;
 By patient care, Lord Jesus,
 Oh, keep me near my God.
 Lift up Thy light upon me,
 When shadows press around ;
 For Thou art ever watchful,
 Though now with glory crown'd.
 I need Thee in the noontide,
 I need Thy *shadowing* then ;
 'Tis not enough to rest on
 The joys that once have been.
 I need Thee *now*, Lord Jesus,
 As never once before ;
 The past is gone : I know not
 What now may lie before.
 I need Thee in the evening,
 Lest earth to rest decoy ;
 I may not tread its pastures
 And taste Thy holy joy.
 Then let me rest beside Thee,
 As I shall soon above
 In sweet, ungrieved communion
 Share Thine eternal love.
 I need Thee in my trials ;
 I need Thy comfort then ;
 In days of darkness teach me
 To walk by faith unseen.
 Draw near me when I'm weary,
 To whisper sweet relief,

And share in faithful friendship
 My every throb of grief.
 I need Thee every moment,
 To live to please Thee well ;
 Thy love to me unbounded
 My tongue can never tell.
 And soon will come the Home-call,
 When, Lord, Thou needest me ;
 And still I'll need Thee ever
 Through all eternity !

C. A.

THOUGHTS AT THE MEMORIAL FEAST.

LORD Jesus, I remember well
 The years I trod the way to hell ;
 And how, but for Thy wond'rous grace,
 I ne'er in heaven had found a place.

But, with great joy, I "show" to-day,
 The death that took my sins away ;
 The death that Thou didst die for me—
 That death my only hope and plea.

I gaze into each radiant face,
 And see lost sinners sav'd by grace :
 My heart leaps up, and bounds to greet
 The One whom "in the midst" we meet.

I look upon the bread and see
 The body that was bruised for me ;
 And, in the cup, I see the sign
 Of blood that flowed for sins of mine.

Lord, as these emblems pass around,
 Give me to know Thy love profound ;
 O let me see Thy hands and side—
 I would lose sight of all beside.

O Saviour, while on Thee we call,
 Reveal Thyself to one and all ;
 Let every heart with rapture burn,
 That each may love for love return.

BELLEVILLE, Ont.

W. H. S.

TRUE GREATNESS.

IT is the mark of a low cast of mind to seek to raise self by speaking evil of another. He who is truly great will not condescend to such meanness; and he who is truly mean has no other way of making a reputation. During a recent eclipse of the moon it was observed that, while that luminary was bereft of her light, a host of stars made themselves conspicuous, although quite invisible before the eclipse. These stars were no brighter than they had been before: it was simply the moon's being darkened that gave them their newly acquired brilliancy. What we see in the firmament of creation, is often seen in the firmament of the church. There are some men who never rise, except it be through some other person being eclipsed. There is a saying that "when a great man falls, little men fancy that they themselves have grown taller." True greatness, on the other hand, will scorn all such "helps" to the making of a reputation. The man with true largeness of heart will not rejoice when an Abner falls; neither will he be glad when his enemy stumbleth.

SIN and freedom cannot exist together, just as bondage and freedom cannot exist together. Whenever the Son makes free, the son of the bond-woman is cast out. So is it with sin. He that doeth sin is the bond-servant of sin. The very essence of Christian liberty consists in freedom from the power and dominion of sin.

GOD AND MAMMON.

ONE of the great problems of the present day seems to be: "How can I have as much of the world as I want, and yet pass for a tolerably consistent Christian?" The world is at considerable pains to reconcile God and Mammon. But they cannot be reconciled—the problem cannot be solved. So much for the world. But what of the believer? Is he exposed to no such temptation? Verily he is. Whenever "low life" sets in—whenever there is a decline of spiritual vigour—the believer becomes in great measure "like other men;" as Samson did, when he was shorn of the locks of his separation. When the believer has thus settled down upon his lees, his aim is almost certain to be this: "I must keep up my profession: I can be a good enough Christian, and not be so strict as some people." Thus one piece of worldly conformity after another is justified, until the border-land is crossed and he becomes "like the nations."

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Vol. III.

THE BROKEN HEART.

HAT do you think of that preacher?" "Ah," replied an aged servant of God, "*he wants the broken heart!*" There was eloquence, and something that might pass for "power," as many reckon power. But there was one thing lacking—"the broken heart." "Strange want," you say; "we did not know that such was one of a preacher's essentials." Very likely. Preaching has largely become a trade now; and men can be got to "preach to order," just as they saw up wood, or build a house. You can get preachers who will preach to "plan and specification," and give you what the people want. The saying goes, that money can purchase anything. But money cannot purchase *the broken heart!*

The preacher with a broken heart is a man sent of heaven. Such a preacher cannot be manufactured. He has viewed sin in all its hideousness: he has beheld the risen Christ in all His loveliness. In spirit he has breathed the dread atmosphere of Gethsemane: in spirit, too, he has followed on to Calvary, and there witnessed God's estimate of sin. He has beheld the greatest manifestation of love

that ever burst upon a God-hating world. He has seen man at his worst, and divine compassion at its meridian height. He has heard the words, "Father, forgive them, for they know not what they do!" He is amazed. Was ever love like this? Thus, in wonder and adoration, he views the awful scene, saying in rapturous joy, "Behold what manner of love!" His heart is won—yea, more, it is broken.

But he has yet to see wonder upon wonder. In spirit he is at the grave on "the third, the appointed day," and there beholds the glorious One in resurrection. He treads these forty days anew, speaking of the things pertaining to the kingdom. In spirit, too, he follows on to Olivet, sees the heavenly vision, hears the latest words of blessing. And, fresh from that Mount of Transfiguration, the believer comes back into the dark Jerusalem, a changed man! What effected the change? He has been with Jesus! He has travelled far—he has been to Gethsemane, and Calvary, and Olivet, albeit he may never have been a single mile from the hamlet where his earthly lot is cast. But he has been away in spirit with the Master. He has not brought back any of the "accomplishments of society"—he does not return

with a command of the world's eloquence, or with an endowment of its learning. But he has something which all the colleges of earth cannot supply, and which all the art of the hypocrite cannot imitate—the *broken heart*.

Such are the preachers we want—men with the broken heart. If there be not broken-hearted preachers, how shall we look for broken-hearted sinners? Can water rise above its level? Only that which comes from God can ascend to God. We may try to “pump up” tenderness; we may make great efforts to feel a certain compassion for the perishing. But we need not try to pump it up: we must *drink it in*. We must tread yonder tear-bedewed way that leads through Gethsemane, and on past Calvary and Olivet. We must sit in the presence of Him from whose great heart of love one single ray falling upon us, shall so melt us and break us down, that the living water shall *spring up*, and flow forth of its own accord to the thirsty land around.

And not only do we want broken-hearted preachers; but we want Sunday-school teachers with the broken heart—tract-distributors with the broken heart—broken-hearted witnesses for the absent One, however humble their sphere of service. It needs a broken heart to speak about Jesus. And what pathos—what power—there is with the broken heart! There may not be much in what yonder preacher says; but, breathed in the melting tenderness of Calvary, his “five words” go a long way. People

wonder how it is that his word has such power—how it searches, and draws, and breaks down even the boldest sinners, while the thunders of eloquence seem to have very little effect. But the secret lies in this—the *broken heart*.

It needs the broken heart, too, in speaking of Hell and the judgments of God. What is more cheerless and repelling than the preaching that “pours out the vials of wrath” from a cold and unbroken heart? If it takes a broken heart to tell of God's love, it no less takes a broken heart to tell of His wrath. If the love of Christ is not constraining—if His tenderness is not possessing us—we need not think to bring sinners to submission by dwelling upon the realities of the lake of fire. By all means let judgment be preached—but let it be from *a broken heart*. No one ever preached such terrible things about coming judgment as the Master Himself. But His words went forth from a broken heart. We often hear of the unsaved kicking against the truth concerning God's wrath. But we make bold to say that we would see far less of such opposition, if judgment-truth reached the unsaved through the atmosphere of a broken heart. If the hearts of “far-off” ones are to be reached, our own hearts must first be affected. It is “he that goeth forth *and weepeth*, bearing precious seed,” that shall doubtless return with rejoicing, bringing his sheaves with him (Ps. cxxvi. 6). Let us go forth with the broken heart, and we shall be found returning, “bringing in the sheaves.”

THE OVERFLOWING CUP.

MY cup runneth over." This expression is found in Psalm xxiii.—the psalm of the green pastures and the still waters. When the believer can truly say, "My cup runneth over," he is fortified against a thousand temptations. Nothing can be added to an overflowing cup. Satan comes with some new allurements, or some old one dressed up in a new garb; but the believer has a very simple and effective answer—"My cup runneth over." The world calls in to see him, and says, "Now, we want you to join us in this affair; and we are sure you will enjoy yourself." But the worldlings find that they have called upon the wrong man. "Did you speak of joy?" he says; "why, *my cup is running over!*" And so the hosts of Hell suffer defeat, one after another. Why? Simply because that believer is tasting the joy of an overflowing cup. He has neither time nor inclination for the weak and beggarly elements. He has got something that the world cannot give him—something infinitely higher—a joy that the world has never known; even the overflowing cup of the twenty-third Psalm.

But if the believer's cup is not running over—if it has sunk below the brim: what then? Why, then, there is *room left* for the world to come in. There is occasion given to the great Enemy of souls to ply his suggestions, and say, "You only need one thing to complete your happiness; for I perceive that your

cup is not full." The world, too, observes that the cup is not full; for none are so quick as the children of this world to observe that the children of light are *not* enjoying their heavenly portion. The believer who is not walking in the joy of an overflowing cup, betrays his own condition. He cannot hide it. His listlessness in the things of God—his dissatisfaction with the joys of heaven—at once point him out as a suitable mark for the fiery darts of the Wicked One, and the no less fiery darts of a seductive world. "The very man we want," says the world: "he has a good Christian profession—a nice *moderate* religious man, who does not go to extremes in revival lines: he will be a very useful man for us," and so on. The needful quantity of flattering compliments are then paid; and, almost before the believer can realize his position, he finds himself in actual affinity with the very world that crucified the Lord of Glory! But how did it all come about? It came about very simply. That believer's cup had been allowed to fall below the brim. A vacuum was thus left. Scientific men tell us that "nature abhors a vacuum." That is to say, you will not find on earth such a thing as an utterly unoccupied space. It will be *filled with something*, although that "something" be only the atmosphere itself. If you extract all the air from a glass globe, and leave nothing within but an empty space, nature will so resist the proceeding that the pressure of air from the outside, eager to get in, will crush your globe to pieces, if it be

not all the stronger. Now a vacuum is as hard to find in grace as in nature. The believer's cup must be *filled with something*. There cannot be a vacuum there. If it is not filled with the joy of heaven, the vacant space will be taken up by the joy of earth—by that world so fitly described under the three heads of 1 Jno. ii. 16—"The lust of the flesh, and the lust of the eyes, and the pride of life." Yes, if a vacuum is left in your soul or mine, beloved, that vacuum will be assuredly filled up. The cold cheerless atmosphere of the world will at once be found clamouring for admittance. By a certain law of the kingdom, you cannot be a *nobody*—you cannot remain neutral in the great conflict between the kingdoms of light and darkness. If we are not willing that Heaven should take full possession of us, and make our portion the overflowing cup, the world will seize upon every latent energy of the soul, and *compel* us to be its bondmen!

WE question if there are very many *grades* in Christian experience. In a certain sense there are only two. There are believers who are walking in the light of God's countenance; and there are those who are walking in the light of their own fire. There is not much of a border-land; and that border-land is very little trod; for those who are found upon that territory are only *crossing over* into the darkness of the other side.

HE that would increase his riches has simply to moderate his desires. Godliness, with contentment, is great gain.

THE MAN OF GOD.

HERE is no glory halo
Round his devoted head,
No lustre marks the sacred path
In which his footsteps tread;
Yet *holiness* is graven
Upon his thoughtful brow;
And all his steps are ordered in
The light of Heav'n e'en now.

He often is peculiar,
And oft misunderstood;
And yet his power is felt by both
The evil and the good:
For he doth live in touch with heaven—
A life of faith and prayer;
His sympathies, his hopes, his joys—
His all is centred there.

His body is God's temple,
His heart the Master's shrine,
He lives, and thinks, and speaks, and acts,
As moved by power divine.
His is the calm of heaven—
The faith that can be still;
For God revealeth unto him
The secrets of His will.

He is a chosen servant
Among God's many sons;
He bears His sayings on his lips,
And on His errands runs.
No human frown he feareth,
No earthly praise he seeks,
But in the dignity of heaven
His burning message speaks.

He with delight most holy
Hangs o'er God's precious page;
There finds his path, and learns the end
Of this self-loving age.
In Jesus' sacred footprints
He long hath humbly trod;
A constant man of faith and power—
Such is the man of God.

I've found him in the workshop,
And in the busy street;
The plainest, simplest, humblest man
That one could wish to meet.
I've treasured up his sayings,
And marked his faithful ways;
And oft to follow in his steps
My longing spirit prays.

W. B.

THAT THEY ALL MAY BE ONE.

WE belong to "all saints," and "all saints" belong to us. We are members one of another—all of the same family, and all travelling to the same eternal home. Therefore, in every member of the heavenly family we rejoice to recognise a brother or a sister. We seek to have a heart large enough to "hold" *all* God's people, by whatsoever name they may choose to call themselves. True "largeness of heart" will not confine itself to a certain number who see eye-to-eye with us. No. It will go out to the whole family, and embrace in the arms of its love yonder brother who is of the Established Church, and that sister who attends the United Presbyterian Church; and so on. It is the will of God that the river of love to "all saints" should not cease to roll, even although many of these are found scattered among the religious denominations. As a matter of fact, some of our very dearest Christian friends "worship" in the denominations. Yet, in spite of that fact, we find that we are bound to them by a chain that time shall not break. Although we differ with them very materially as to the great truths of Separation unto God, there are nevertheless so many *points of agreement* that we cannot help feeling we are one, even although we were tempted to think otherwise. God has made the oneness—a oneness that cannot be broken by any invention of man. Wherever you find the kindred spirit—

kindred hopes and aspirations; wherever the tenor of the life is upward—homeward—heavenward, there must be the feeling that we are "of kin"—yea, and very closely related.

It is just at this point that we find ourselves making the reflection, "What a pity that so many dear brethren are separated from us in all that pertains to fellowship in the Church of God!" It is generally admitted that we should all be one. In our Lord's prayer in Jno. xvii. He twice makes request concerning His people, "that they all may be one" (ver. 21, 23). Now, we are satisfied that what was so dear to the Master's heart must be in measure dear to every one who loves His name. Yes, God's people should be one—manifestly one. There is, therefore, surely something lamentable in the spectacle of God's people turning their backs upon one another, while each one goes his several way, under as many different names, to engage in the act of solemn worship. Yet they profess to be taught by the same Spirit, and to be instructed from the same Word! What a sad commentary upon Jno. xvii.—"that they all may be one"! We make bold to say that the Lord never intended His people to be divided up in this way. And the remarkable thing is that many believers, sitting in the denominations, are finding that they cannot defend such a state of things. Yet the state of thing goes on! It is surely one of the strangest sights in the world. Believers, united to each other by the ties of a heavenly


brotherhood—bonds lasting as eternity—allow themselves to be separated by laws which God never made; yea, and not only do they separate from each other, but they sit down to share the bread and cup of the “Communion” with unconverted men and women—the undoubted enemies of the Christ of God! When is this to cease? When are our beloved brethren in the denominations going to awake up to see how terribly God is dishonoured by having church fellowship with the unconverted? That is a thing which He has most emphatically forbidden! He asks the question, “What communion hath light with darkness?—What part hath he that believeth with an unbeliever?” (2 Cor. vi. 14, 15). Shall any one dare to show Him that we *can* have fellowship with the unconverted? You, my dear brother, may say that you cannot help the unconverted being around you in overwhelming numbers at your Communion Table. Quite true—lamentably true; but you can help *yourself* being there. What doest thou, the living, among the dead? Dost thou not hear the voice of God saying, “Come out from among them, and be ye separate?” (2 Cor. vi. 17). This is where your responsibility comes in. Then, is God to be obeyed? It is not a question of what the traditions of men say, or what “the voice of the church” says. The question is simply this: “What does God say?” In His Name we must lift up our voice against this unrighteous traffic between the children of God and the enemies of Christ. There they come in scores—

hundreds. Ask them the simple question, “Are you born again?—when were you converted to God?” and they are confounded. They have never been “born again” into the heavenly family. They are not children: they have no right to the children’s bread! Their carnal mind is enmity against God; yet they go through the farce of solemnly vowing eternal allegiance to His Christ! What has a child of God to do in such a scene? Verily nothing. God never placed him there. The Scriptures of truth, not to speak of every instinct of the renewed nature, cry out against fellowship with the enemies of God. We pray Heaven that such fellowship may cease. We trust that every one whom it may concern shall take this great question into the presence of God, and test our remarks by the unchanging Scriptures of truth. If we have spoken in accordance with what is written, then let God be honoured, no matter what the cost may be. Grace, like nature itself, crieth aloud for a separation between the living and the dead. Wherefore, as saith the Scriptures, “awake thou that sleepest, and arise from among the dead, and Christ shall give thee light.”



EVER be aiming at a mark. An aimless life is a fruitless life. Men who have no set purpose before them, will not leave many blessed footprints behind them. Let the energies of the soul be concentrated on one point. One thing done well brings more satisfaction than a score of projects merely dreamed about.

THE TWO FORCES.

E have been speaking of the large heart—how each of us should have a heart for all who love the Name of Christ. But while we cultivate *the large heart*, we must see that we tread *the narrow path*. These two things—"the large heart" and "the narrow path"—we must have, if we would be right with God—right as to our condition, and right as to our position. The firmament over our heads may furnish us with a striking illustration of this point. The Earth revolves round the Sun, taking a year to each journey, and always comes back to the same point with amazing exactness. The question once arose: "What keeps the Earth in its course? It deviates neither to the right hand nor to the left, but wheels in its accustomed orbit from year to year and from age to age. How is this?" It was discovered that *two* forces are at work to keep the Earth in "the centre of the track." One force is the Sun's attraction, which tends to draw the Earth in to the Sun. But if there were no other force at work, the Earth would be at once scorched to a cinder. Here the marvellous wisdom of God is displayed—for another force of *an opposite kind* was discovered. It was found that the Earth's motion gave it a tendency to leave its orbit and *run away* from the Sun, just as particles of sand will fly off a revolving wheel. This force, if there were nothing to counteract it, would cause the Earth to fly away into the

wilds of space, perhaps to be dashed to pieces against another of the heavenly bodies. But the Sun's attraction exactly counteracts the earth's tendency to fly away. Thus by two opposing forces the earth, and indeed all the heavenly bodies, are ever kept harmoniously running their race. Now, although we have dwelt for a little on this point, it is not to teach Astronomy, but to point out some lesson of eternal value that may be learned even from those created heavens, which declare the glory of God. If we are to keep "the centre of the track," and walk as pleasing God, there are two forces which will be at work in our experience. These two forces are "the large heart" and "the narrow path." If we permit only one of these forces to be at work, we shall not be found treading God's path. Each force has its special advocates in the present day. We stand up for neither. We contend for both. Where largeness of heart alone is cultivated, what do we find? We find that the believer who is impelled by this single force, is carried about by every wind that blows in the religious world. He rushes into the whirlpool of every new attraction that may arise. He pauses not to "prove all things"—to ask the question, "Is this according to Scripture?—Is this of God?" To him everything is of God, if the Name of Christ appears in it at all. To him, sensationalism in the Lord's work passes for power; carnal inventions to draw the people are set down as heavenly wisdom; and fleshly energy is mistaken

for the unction of the Holy One. "Largeness of heart" without any controlling force, is like charity without discretion. You will find it treating the impostor as a brother, and hailing hypocrisy as if it had come from the very presence of God. Such uncontrolled largeness of heart will cause us to be here to-day, and away to-morrow; and the next day, no one knows where. If we respond not to the constraining and controlling power of the Word, full opportunity will be given for "the natural tendency" to have its way. We shall thus be found leaving the orbit in which God would have us to run, and wandering through the wilds of religious space; boasting, it may be, of a liberty which God never gave us; for liberty apart from the controlling power of the Word is simply a license to do our own will. If such be the path we tread, our trumpet shall give a very uncertain sound. In such circumstances, young believers will look in vain to us for an example of that steadfastness and unmovableness which Paul so earnestly desired of the Corinthian believers. But let *the Word* have its controlling power—let us tread the narrow path laid down in the Scriptures; and these two witnesses, the large heart and the narrow path, shall bear their united testimony that we are rightly dividing the word of truth. Our heart must be as big as the world: our path must be as narrow as the Book. If these two forces are duly at work, we shall be delivered from being one-sided believers—like Ephraim, a cake not

turned; ready only on one side (Hos. vii. 8). If obedience to the Word is practised in the same measure as largeness of heart is cultivated, our testimony shall be clear, and precise, and consistent. Our brethren will find in us a shining light, and not a flickering taper. Acting according to the unchangeable principles of Truth, our own character will take on a similar impress; and amid all the hurrying to and fro, and rushing to see or hear some new thing, we shall keep "the even tenor of our way"—steadily occupying for Christ—sailing clear of the lawlessness of this lawless age, while rejoicing to acknowledge as brethren all who have the Spirit of Christ.

FOR ME.

WHEN the dreams of earthly glory
Tempt me from the pilgrim way,
Tell me once again the story
Of the dark Golgotha's Day.

Tell of Him who died to save me,
'Twixt the thieves on Calvary,
And eternal glory gave me—
Bearing bitterest scorn for me.

Tell of shooting lips and mocking,
Crown of thorns, and bended knee;
All forsaken—King of Glory—
God incarnate mocked for me!

Tell of Christ the heavenly Stranger,
Homeless One of Galilee,
Emptied of all reputation,
Guest of sinners such as me!

Can the world that hated Jesus
With a fiendish cruelty,
Be the friend of His Beloved?
No! *Rejection's path for me!*

B. C.

NO PROOF.

WE must never forget that high privileges and a scriptural church position are no proof that we are spiritually minded. The Jews of our Lord's day were in a scriptural position; and Jerusalem was undoubtedly the place where men ought to worship. Yet the condition of their heart was simply desperate. When the First-Born of Heaven appeared, they accused Him of being in league with Hell! Their eyes were so blinded by a prolonged love of darkness, that they knew not the time of their merciful visitation. Yet they could boast of their descent from Abraham, and their knowledge of the Law; while of others they were found saying, "This people who knoweth not the Law, are cursed" (John vii. 49). Let us not read their history in vain. High privileges may co-exist with a very worldly walk. High doctrine and low associations have been often known to keep company. We may boast that we are in the heavenly places with Christ, and yet be found among the giddy crowd, gazing eagerly at the world's vanity fair, or elbowing our way through the mass of worldlings to declare our interest in earthly politics. Ordinances will not save us from spiritual declension. Christ must be set apart as Lord in the heart. Some will likely come in here with the suggestion that it will be better to have done with ordinances and outward forms entirely, seeing these are no guarantee of a right condition of soul. But that is

not the way to set the matter right. Neither our Lord nor John the Baptist told the people of Judea to adopt such a course. There was nothing wrong with their position as worshippers in the place where Jehovah had set His Name. There was nothing wrong with the ordinances of God. It was their *heart* that was wrong. What they needed was, to be set right *there*. Therefore we find the Baptist calling upon them to bring forth fruits meet for repentance. This is what the Lord demands of us, if we are not adorning the doctrines we profess to hold. He never calls upon us to abandon His truth. Let us hold fast what He has taught us. Let us continue firm upon the ground of truth. If our position is *of God*, we can count upon His delivering power. But how can we count upon His help, if we deliberately abandon His divine principles and choose a position that is of man? Offer the sacrifices of righteousness—that is, do the *right thing*—AND put your trust in the Lord.

LOOKING AT CIRCUMSTANCES.

WE must not judge God's truth by the light of circumstances. His truth, like Himself, is unchangeable. We must beware of doing the wrong thing on the plea that circumstances are not favourable for our doing the right thing. It was through looking at circumstances that Abraham left the spot to which God had called him, and went down to Egypt for help. It was through looking at circumstances that Jacob had recourse to duplicity in order to over-reach Esau. It

was through looking at circumstances that Israel turned back in heart to Egypt. Circumstances are liable to great and rapid changes. Therefore, we must not steer our course by that uncertain compass, but by the Word that is for ever settled in heaven, and changes not.

SIMPLY TRUST HIM.

THIS thy path so dark before thee,
That thou canst not see the way?
Take the Master's hand—He'll lead thee;
And no more thy foot shall stray:
He will lead thee all the way.

Is thy path all toilsome, weary,—
No kind voice to cheer thee on?
Trust in Him, He will be near thee,
As the sympathetic One:
Thine till all the way be done.

Is the pathway straight and open—
Clear, but O so very long?
Cheer up, brother; just before thee
Is the promised rest of Home,
Beckoning thee to haste along.

Is thy path all strewn with sorrows,
Which you think no tongue can tell?
There is One who knows thy trials—
One who can the billows quell:
Tell Him, though He knows it well.

Is thy path with brightness beaming—
One sweet ray of heavenly peace?
Still keep trusting; He is faithful;
Soon thy songs shall never cease—
Joy too full to know increase.

Lean on Him; He ne'er grows weary;
Simply trust Him, come what may:
Thou shalt yet, adoring, praise Him
For each step along life's way,
In a never-ending Day. C. A.

TOWARD SODOM.

IN Gen. xiii. 12 we read that Lot pitched his tent toward Sodom. A very little conformity to the world is ever found to be the first step to taking the world in our arms. There is no evidence that Lot meant to *dwell* in Sodom when he pitched his tent toward that city. Yet that simple circumstance, like a straw on the stream, showed in what direction the current of his thoughts was running. His eye, or rather we should say his heart, went after the distant Sodom. Then the eye followed the heart; and soon the foot followed the eye. Thus it is ever, in cases of departure from God. In the tent pitched toward Sodom, we see backsliding in the bud; and in the scene in Sodom's city on the night of doom (Gen. xix. 1), we see backsliding in the flower. There shall be reaping time, just as surely as there is sowing time. Lot found it to be so. Therefore let us keep *the heart* with all diligence; for out of it are the issues of life (Prov. iv. 23). Wherever the heart is yielding a true allegiance to Christ, there will be a careful watch against the *beginnings* of departure from God. "Abstain from all appearance of evil" (1 Thess. v. 22), may be rendered, "Avoid the appearing of the bud of evil." Let that evil suggestion be nipped in the bud; and it can never reach the flower. The world's borderland, and the borderland of doubtful things, must be avoided; yea, these shall be avoided, if the heart is occupied with the absent One.

TWO KINDS OF PREACHERS.

THERE are at least two kinds of Gospel preachers. There is the Gospel preacher who preaches for effect; and there is the Gospel preacher who preaches for souls. What a wonderful difference between these two preachers! The one aims at giving a good address, and saying as many striking things as possible. He labours hard to be eloquent and impressive. The other simply seeks to deliver souls. We have heard of preachers who studied before a looking-glass, in order to be sure that their attitudes would be effective; and only the other day we were told of one, on the margin of whose manuscript these words were observed: "Weep here"! At a certain part of the address the preacher was to weep! Evidently some men are perfect adepts at acting a part. In short, it would seem as if the Gospel platform is being largely used for a mere display of the studied eloquence and theatrical attitudes of the preacher. Some preachers will remind you more of the professional elocutionist than of the ambassador of Christ. Undoubtedly they act their part well. Every gesture comes in at the proper moment; the voice rises, falls, trembles, strictly according to the rules of elocution. People declare that it is really great preaching. Yes; we do not doubt it. But it is not *preaching Christ*. The man who aims at effect may strike the mark at which he aims. He may gain the applause of his hearers, and secure the

reputation of being a very "taking preacher." If such be the case, verily he has his reward. But preaching for effect does not always gain its purpose. We have seen the most lamentable failure in a preacher trying to work up an emotion which he did not feel, and attempting to weep when the tears positively refused to flow. These attempts are simply weak and beggarly in the extreme. Such unblushing hypocrisy is altogether unworthy of any true ambassador of Christ. Even ungodly hearers will reject such a "make-believe" interest in their eternal welfare. The unconverted are believers in *reality*, if the things of God are being dealt with. As a rule, they simply detest hypocrisy. The mere ornamental preacher, you see, does not always secure effect. And even when he does secure effect, it is nothing more than the effect regularly produced in the world's theatre. Strange fire will never ascend to Him who is the great Searcher of hearts. Our Lord did not say to the sons of Zebedee, "Follow Me, and I will make you eloquent preachers." No. His words were these: "Follow Me, and I will make you fishers of men" (Matt. iv. 19). It is fishers of men we want—true soul-winners. Yonder is a man standing up to preach. He is a soul-winner—one who is bent upon bringing *souls to Christ*. See how he grapples with the very heart-strings of his hearers. He seems to be entirely bereft of what is called "self-consciousness." He is evidently not thinking upon his gestures and attitudes. He is not preaching

before an audience: he is presenting Christ to the heart. He is not addressing people a hundred miles away. No. The word is going home to the people to whom he speaks; and souls are hearing an inner voice declaring, "Thou art the man!" If the preacher waxes eloquent, it is the eloquence of love for souls. If he grows vehement, it is not the vehemence of dissimulation. If he sheds tears, they are not the tears of hypocrisy, but the natural outflow of a heart in which the heavenly fire glows. He cares not what may be thought of his address as a piece of oratory. His aim is—*souls*. If he persuades men and women to receive Jesus, he is not particular although refined taste marks him down as a very middling preacher. The soul-winner is a preacher whose naturalness is apparent to all. It is utterly foreign to his nature to act a part. He is the same man in private life as he seems to be when he is on the platform. He may not be "great" in "gift," but he is great in love—love for souls. If a man has not *that*, he has nothing, so far as soul-winning is concerned. If we would win souls, we must be "more bent to raise the wretched than to rise." We must come down to where they are (see Lu. x. 33). There is a magnetism of heart that will draw to Christ, while the most polished eloquence will only tickle the ear, like sweet music. A very little of real love for souls will go a long way further than any amount of counterfeited earnestness. We want God's reality, and not man's imitation.

"THOU KNOWEST."

(Ps. cxxxix. 4; 2 Sam. vii. 20; John xxi. 17).

THOU knowest! What deep thoughts these words awake!

Oft when my burdened heart seems like to break,
I breathe them softly and fresh courage take—
Thou knowest.

Thou knowest, Lord, that in my heart of hearts,
Though for my failings oft the tear-drop starts,
I love Thee with the fondness Grace imparts—
Thou knowest.

Thou knowest every sorrow unexpress'd,
That throbs within the unsuspected breast;
The pang unknown by those who love me best,
Thou knowest.

Thou knowest all the waves of life's rough sea,
And every joy and grief they bring to me;
And my desire through all to cling to Thee,
Thou knowest.

Thou knowest every foe that lurks within—
Each untold conflict with the powers of sin;
My loneliness, too, amidst the world's rude din,
Thou knowest.

Thou knowest every heart-ache, and dost hear
The sigh that breaks upon no human ear;
Each secret sorrow and each unseen tear,
Thou knowest.

Thou knowest when I am misunderstood,
When what I do is far from what I would;
The faults, too, which my strictest search elude,
Thou knowest.

Thou knowest what these lips have ne'er express'd—
The Heaven-created yearnings of my breast;
And all my longings for Thine own sweet rest,
Thou knowest.

Thou knowest! oh! when this poor heart must bear
The hidden grief which none can know or share,
How oft these words have mingled with my prayer—
"Thou knowest."

Thou knowest, too, what deep, calm peace is mine,
What hours I spend in bliss almost divine;
For, feeble though I be, I'm ever Thine,
Thou knowest.


"Thou knowest all things," and I'm glad 'tis so;
On this I rest in life's strange ebb and flow;
In health or sickness, happiness or woe—
All that I cannot, need not, would not know,
Thou knowest.

W. B.

DIAMOND FIELDS, South Africa,
2nd Sept., 1888.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 140.)

N the goodness of God, we have now reached, in our jottings, the words in the epistle to the Romans which specially unfold the will of God as expressed by the word "Perfect," which means *complete* in the sense of maturity (chap. xv. 8, to end of the epistle). And surely every reader has felt himself made to grow up unto Christ in all things by the words that tell out the good and well-pleasing will of our God, to whom indeed be the glory, since no less mercy awaits us in our learning that will unto perfectness. Our hearts are touchingly sought to be arrested by remembrance of Him who came to do the will of God; yea, whose delight and whose meat was to do the will of Him that sent Him.

HIS MEAT—

because that will was *good*:

HIS DELIGHT,

for that will being done pleased His Father:

AND SO PERFECT,

that without question He obeyed completely and alone that will of His God. Thus, chap. xv. verse 8 presents Christ as the Minister (Deacon, or Servant) of the circumcision. But all this for the *truth* of God, unto establishing the *promises* of God. And herein lies the principle of sustainment in the doing of the perfect will of God. As others have well said: "Our business is with the

precepts, and then the promises shall make us their business." Withal, the glory of God was ever the first and the last in all Christ's ministry. The bringing of glory to God for mercy bestowed, is sweetly set forth by quotations of that which is written in Moses, the Law, and the Prophets, as see verses 9, 10, 11, and 12. Indeed this twelfth verse further reveals how that mercy received is but the forerunner of, and the befitting for, Lordship; while verse 13 is a most becoming prayer for saints to pray one for another. And lo! what possibilities of joy and peace are here indicated to him that believeth! Ay, and what marvellous cheer and encouragement by *abounding* in the hope *through the power* of the Holy Spirit! And what a picture of the Admonisher of the brethren!

FULL OF GOODNESS;

but how? Ah! let the answer be well noted—having been filled with all knowledge; and therefore also able to admonish one another. Moreover, the perfect will of God demands obedience both by word and deed (verse 18). And how noble and stirring is the example of the apostle, with whom it was a point of honour to preach the Gospel of Christ, not where Christ was named, that he might have thus the joy of laying a foundation, like 1 Cor. iii. 10, 11; and so not build upon a foundation laid by some other. All this is in the range of filling up the word of God, as see verse 21. And may not this be the secret of his certainty as to how he would come unto others? as see verse 29, which reminds us

of the "Perfect Man," who after a time of sore temptation in the wilderness, which He entered full of the Holy Spirit, returned therefrom in the power of that same Spirit (Luke iv. 1-14). And should not the servant of the Lord come always thus to all—even in the fulness of the blessing of Christ? while prayer he seeks, as verses 30 and 31 bespeak. And so wherever he goes, there, with joy, by the will of God, is he found, and is refreshed while refreshing others. And now, may the God of peace be with us all, as we continue in His perfect will through chap. xvi.

J. B.

THE SEVEN THINGS OF MOSES.

(Fifth Paper.)

BY faith Moses "forsook Egypt" (Heb. xi. 27). Each step in the walk of faith is progressive. Moses had refused a name that did not belong to him (ver. 24). He had also made a deliberate choice (ver. 25), in which he had virtually said to Jehovah, "Thy people shall be my people." But now Moses is going to *act*. He had discovered that he was bearing a wrong name, and that he was joined to the wrong people. He felt that there must be a far stronger testimony than merely refusing a name. *Egypt must be forsaken.* The man of faith hesitates not to take this "bold step." He forsakes Egypt; he goes clear forth from his unhallowed surroundings—to meet with his God,

and share the afflictions of His people. We have here a striking picture of the experience of not a few in relation to the Egypt-world. They discovered by the light of Scripture that they had no warrant for bearing any of the sectarian names of Christendom. They also discovered from Scripture that it was contrary to the mind of God for them to be mixed up with the Egypt-world—the unconverted—in carrying out the will of Jehovah. But these believers soon found that something more was needed than merely to refuse a name, and to hold the doctrine that all God's people are one. They saw that, if God were to be honoured, they must *act*. They therefore forsook the religious systems of the Egypt-world: they went forth unto the Lord Christ, "without the camp, bearing His reproach" (Heb. xiii. 13). Now if you, my reader, are connected with any of the religious denominations around, and if you are troubled about your church position, there is one thing to which we would direct your attention. You may declaim as loud as you please as to the unscripturalness of a sectarian name, and you may proclaim the doctrine that all God's people should be one. But if you go no further—if you simply remain where you are—you will be reckoned a very useful Christian. If, on the other hand, you simply put your theories into practice—if you *obey* the truth you profess to hold; in short, if like Moses you "forsake Egypt," you will find that this act of simple obedience will be a far more

powerful testimony than all your utterances while you were numbered with Egypt's worshippers. The religious world will allow you to hold any sentiments you please, provided you do not *act*. But the moment you put your sentiments *into practice*, the scene will be changed. Moses knew that he had to encounter such a thing as "the wrath of the king." But he feared it not. The man of faith has counted up the whole cost, even to the wrath of the king; and yet dares to forsake Egypt. In the forsaking of Egypt, do not be surprised if you have to meet "the wrath of the king"—that is, powerful opposition in high quarters. You may talk about separation truth—you may handle it, and look at it, and theorise over it, and yet rouse very little of the king's wrath. But *obey it*, and what a change you will find! Immediately the thoughts of many hearts will be revealed. You will find adversaries in the most unexpected corners. You need not expect to go forth from Egypt unmolested. Yea, be not surprised although Pharaoh and all his hosts follow hard upon your track, to induce you, by threats or by flatteries, to return to the house of bondage. But if, like Moses, you are going forth "by faith," you will not fear the wrath of the king. Difficulties may crowd upon your path. Opposition may arise on every hand. Yet, "strong in faith, giving glory to God," you shall endure as seeing Him who is invisible. Egypt shall be forsaken; and you shall not fail to meet with God in the wilderness.

NEW PERIODICAL.

A NEW Periodical for believers is advertised to appear on 1st October. It is edited by Messrs A. J. Holiday, J. A. Boswell, John Brown, W. H. Hunter, and C. M. Luxmoore. The Paper, which is entitled "Needed Truth," will appear quarterly, price Twopence. As its name implies, it will deal with what is believed to be needed truth for the present evil day. We have not seen the new Paper yet. But the names of those who are taking the editorial responsibility embolden us to trust and believe that it shall prove a blessing to the saints wherever it may find its way. Regarding one of the five editors (Mr. Brown of Greenock) this may be a suitable opportunity for us to mention that ever since the *Treasury* appeared, we have had his valued help in revising our proof sheets, and have to acknowledge our indebtedness to him for very many valuable emendations.

We trust that the new Paper may fill even more than "a little space," and that, by the ministry through its pages, our God may be glorified. We observe that one copy is sent post free for a year for the small sum of Tenpence; and that where ten copies are taken, each subscriber has his copy for eightpence a year. But all particulars as to *Needed Truth* may be had on application to Mr. C. M. Luxmoore, 529 Battersea Park Road, London, S. W.

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Vol. III.

JOSEPH IN THE PIT.

WHEN Joseph's brethren had consigned him to the pit wherein was no water (Gen. xxxvii. 24), we read that they "sat down to eat bread" (ver. 25). Joseph—hated, envied, rejected—is stripped of his coat of many colours, and cast into a pit in the wilderness. Now that they have got the "troubler" out of the way, they breathe freely again; and sit down to eat bread, as if nothing had happened! They sit down to engage in an act of communion, if we may so speak, immediately after wreaking their vengeance on the righteous Joseph. As if God did not see; as if the Most High did not hear, and take note of all that was going on!

Now we know that Joseph is one of the most remarkable types of Christ to be found in the Old Testament history. Joseph was beloved of his father, and adorned above all his brethren: so was Christ. Joseph was envied and hated of his brethren: so was Christ. Joseph was sold for twenty pieces of silver: Christ for thirty. From the sufferings of the dungeon, Joseph passes on to the throne—in all which we have a beautiful

type of "the sufferings of Christ, and the glory that should follow" (1 Pet. i. 11). But let us dwell for a little on the scene at Dothan; or rather upon scenes of which it is only the shadow. The "sitting down to eat bread" is re-enacted when the true Joseph appears, even Jesus, the beloved of His Father. His Jewish brethren envy Him—it was for envy that they had delivered Him (Matt. xxvii. 18). That coat of many colours—that character so radiant with all the beauties of Heaven—so pure, so gentle,—only roused the deepest enmity of their darkened hearts. "The light shineth in the darkness; and the darkness comprehended it not" (Jno. i. 5). They could not bear the bright and unbroken light of that holy and separated life; for "the life was the light of men" (Jno. i. 4). They had quailed under that searching eye; they had writhed under the burning words that laid bare the hideousness of their own corruptions, until they resolved to writhe no longer. They sent officers of the law to apprehend Him; but these returned without Him, saying, "Never man spake like this Man" (Jno. vii. 46). What was to be done? What if, after all, His dark sayings should come true? A council is held. There is a consultation

among the chief priests and leaders of the people; and it is declared expedient that one man should die for the people (Jno. xviii. 14). In other words, they have determined to be rid of Jesus. They cannot longer bear that holy Presence in *their* presence. They therefore at once proceed to compass His death. He is cast into a pit wherein is no water—the deed of blood is done. The Righteous One is cut off out of the land of the living. The Jews, His brethren, heave a sigh of relief, and at once sit down to eat bread! It is the great Passover Day in Jerusalem. Christ, the true Passover, is rejected—cut off. And, their hands reddened with His blood, they sit down to keep *their* passover. O the hollowness of man's religion! Jerusalem was full of religion. Yet there was no room for Christ, save on the Cross of shame! Such was the religious world then; and *such is the religious world to-day!* Religion abounds. People are counted scarcely respectable, unless they have a certain amount of religion. What a strange sight, to see the world doing its religion! The worldling rejects Christ—casts Him out—wont have Him—desires not the knowledge of His ways. Thus six days are spent; and on the seventh—what happens? The world sits down to eat bread! The world “goes up to Jerusalem to worship”! The world, which *hates* Christ, is found sitting down to “the Communion”—to have *communion* with the very One they are rejecting with all their heart! As if God does not see

—as if the Most High does not take knowledge of such terrible hypocrisy. Yet this is what goes on all around. There is no room for Christ. Men do not want Him. They cannot bear the light of that holy Presence. The whole tenor of their life declares, “We will not have this Man to reign over us.” Yet they must have their religion! Joseph is in the pit—Christ is in the tomb. Their minds are now at rest—they sit down to eat bread. They feel that they *must* keep “this feast.” It would not do to miss the “communion.” They must maintain their respectability. They must have as much religion as will soothe their conscience. But where is Christ? He is rejected—disowned. Beloved child of Heaven, is this not a true picture of the religious world to-day? This being so, is it not sad to think that any *friend* of Christ should be found sitting down to eat bread with the enemies of Christ? Yet that is what we see enacted on every hand. The world goes up to worship; and children of God go up to swell the number! What unkindness to the worldling! How it encourages him to believe he is the friend of God—the accepted worshipper—while he is the enemy of Christ! He is treated as a worshipper; and yet that Bible below his arm tells him plainly that the wrath of God abideth on him! Therefore let children of the light be clear of the blood of those who are going down to hell with a lie in their right hand. Why should we any longer have to seek for the living among the dead?

EQUIPPED FOR SERVICE.

THE first great requirement of a Christian worker is to be in a *good condition*. It is taken for granted that you have made it a matter of prayer as to what is the work the Lord would have *you* to do; and that you have found out in His presence what is your line of service. That point being settled, *condition of soul* is everything. A sharp axe has two great recommendations: it does its work with very little expenditure of labour; and it does its work well. So is it with those who seek to serve the Lord Christ. Let us be in vital communion with Him; and we shall find that a very little service goes a long way. Five words spoken from the presence of God shall have far more effect than the most elaborate harangue spun out according to the wisdom of man. It is surely cause for searching of heart that there is often so much effort, and yet so little visible effect. We look for much, and it brings forth little. We lay out our plans for securing the highest results; we adopt the most approved machinery for carrying on the Lord's work; and we virtually say to ourselves: "Surely the windows of Heaven *must* be opened now." But the windows are not opened. The machinery moves; but that is all. It would almost need some one to stand at every pulley and compel the fabric to move. How is this? There must be a cause. Is the cause not to be found here, that almost our entire energy is

expended upon the *outer* preparation of the *means*, and not on the *inner* preparation of the *heart*? There can be no doubt that a vast amount of professed work for God is simply beating the air. Why? For this reason, that before we can *work for God* we must *wait on Him*. All His sent ones go forth from His presence. There is a desert school in which the Lord trains all His workers—however humble may be their sphere of labour. This desert school has no place in the world's curriculum of things required in a preacher. But if we are to be God's witnesses, we must have an experimental acquaintance with the desert school. It is in the calm and searching presence of God that we are equipped for service. What avails our most splendid efforts, if we have not the heavenly equipment? Time must be taken to buckle on the armour; time must be taken to hear the voice of God, time must be taken to breathe in the very atmosphere of Heaven. And what then? Then there is the service of power—service born of communion—service that is a luxury and not a task—service that bears us away on the pinions of love. It is so easy then to tell of Jesus. The service of bondage keeps us hanging about the outer court of the temple. But when the heavenly joy has found its way down the corridors of the heart, we feel we must press in to the Holiest of all. We feel we must tell of Jesus—we must exalt Him, we must extol Him. Drinking at the fountain of everlasting love, we cannot help running

with our brimming pitchers, crying, "Ho! every one that thirsteth, come ye to the waters." No one can imitate the unction of heaven. We cannot do business in the great waters of human life, if we have not seen—yea, if we are not seeing—the wonders of the Lord in the "deep" of spiritual communion. That mysterious something called *power* is not to be confounded with the smooth-flowing periods of polished eloquence, or the thundering declamations of studied oratory. Show us the true man of God—the man whose dwelling-place is the desert place with the Rejected One of Calvary; and you have a man of power. His words may be few; but they are words that burn. They are like nails fastened in a sure place by the great Master of assemblies. He may not seem to do much; yet not a stroke is lost. Every blow is leaving its mark for eternity. His testimony on earth may be short; yet he may have a long life; for "we live in deeds—not years." Thus let us live—thus let us dwell, in the calm clear light of the Mount of Communion; and, at the call of God, we shall, like Elijah of old, be ready to deliver the message of heaven, either in Ahab's court, or before the idolatrous altars of Baal.

—♦—
THE impatience of the flesh can never hasten God's time. Impatience may seem to secure *a* blessing; but *the* blessing comes only through faith. Impatience may bring us an Ishmael; but the advent of the promised Isaac is not hastened by a single day.

ACCORDING TO YOUR FAITH.

EVEN the prayer for God to save the perishing may be inspired by a selfish motive. Therefore the need to watch against sin in this department of our holy things. We may be very anxious to enjoy the reputation of having a "good meeting." If such be the case, we shall be found more eager to get people to the meetings than to get them to Christ. A big meeting will be looked upon as the highest prosperity. But we must not forget that big meetings do not necessarily cause joy in Heaven. It is over "one sinner that repenteth" that there is joy in the courts above. The true labourer for God will doubtless praise Him for big meetings; for these give token that the people are concerned about eternity. But we must not rest where it is to be feared that many rest,—in a "splendid meeting." The great purpose of God in the Gospel is to take out of the Gentiles "a people for His name." No true soul-winner can be at rest unless in some measure he sees the Gospel effecting that purpose. But in service for God, the *results* are largely determined by that law of the kingdom, "According to your faith be it unto you" (Matt. ix. 29). If big meetings be our aim and object, we may secure them; but, if we secure them and nothing more, we have secured nothing at all. If, on the other hand, our faith reaches the salvation of the lost, it has found its God-appointed sphere: according to our faith it hath been done unto us.

Mr. F. S. ARNOT AT AYR.

“**ARNOT** is to be at Ayr on Friday night.” This intimation was sufficient to cause some twenty-eight of us to secure the needful conveyances, and make for the county town—undoubtedly the best centre for our quarter of the country. Most of us had seen and spoken to Arnot before he set out for the “Dark Continent.” We had often listened to his little “word” at the prayer meeting, and joined in his pleadings at the throne, when he used to pay us his periodic visit, while pursuing his earthly calling. Later on, we had read the wonderful story of his missionary travels in Africa; and as soon as we heard he was within reachable distance, there was a very general desire to see, as well as to hear, the well-known traveller. A goodly company were gathered together, including saints from many regions round about. Mr. Hosking from Switzerland, and formerly of Africa, opened the Meeting. Besides Mr. Arnot there were on the platform, Mr. Jones, missionary from China, and Mr. Donald M’Lean, a young Scotchman, who is just setting out for the mission field in India. Mr. Hosking made a brief reference to his own work and the withering influences of the great Papal system. It was evidently an arduous work, to carry on testimony for God in the midst of priestcraft and superstition of the worst kind. But the grace of God had abounded in spite of all opposition. Mr. Jones from China then addressed the meeting, giving a most lively and interesting account of his work in that country. No sooner had he acquired the language than he issued a Gospel book in Chinese. The seed thus sown was not without its fruit. He gave us a translation of the Gospel message thus

scattered in the native tongue; and truly it was a compendium of the great truths of salvation, in the fewest words and in the choicest language—each statement being carried home by a “Thus saith the Lord.” Mr. M’Lean put in a short word on behalf of the great country whither he was bound. The others may be said to be veterans in the fight. But Mr. M’Lean is just setting out for the first time, and thus perhaps felt the special need of the prayers of God’s people, that he might labour and faint not. When Mr. Arnot stood up to speak, old friends recognised him at a glance. His features are very little changed with his labours and vicissitudes. At the same time you cannot fail to observe that he is a man who has endured a great deal. The long-continued droughts, the rough wilderness-life, and the constant rays of an African sun, have left their marks behind them. Indeed, a brother recently home from Africa said to us, “I could have marked down Arnot as an African traveller by his very appearance.” The young missionary is unassuming to a degree. He gives a quiet, unadorned account of his “wanderings.” He indulges in no flights of eloquence. There is no studied attempt to produce an effect. Yet a great effect is produced. There is the profoundest attention. Mr. Arnot has dispensed with an introduction. He simply takes his cane, and says, “We’ll commence here,” pointing to a certain spot on the coast of Southern Africa. It was here he lost his fellow-labourer, and had then to proceed single-handed into the great African wilderness. It was at this point that the oxen gave way through famine of water, and the journey had to be continued by the aid of native carriers. It was here he had fellowship with the apostle in hunger and


thirst, and perils in the wilderness. It was here the wild bushmen, with a wonderful philanthropic instinct, took mercy on him when faint through long-continued thirst, and, by the aid of their long canes, sucked as much moisture out of the earth as revived him to resume his journey. It was here, when provisions failed, that he killed three antelopes, and after being compelled to divide the spoil with the wild beasts, he defended the remaining two carcasses till help arrived at three o'clock in the morning. It was here that water again gave way; and the bushmen, in his dire extremity, again came to his help. It was here, after crossing a parched-up wilderness, that the waters of the Zambesi river burst on his view. It was here that he rested his wearied body and raised his Ebenezer for journeying mercies. It was here he broke the virgin soil with the Gospel, and told the benighted Africans about Jesus. It was there he rescued the little native children, doomed to death by the requirements of the awful slave trade. It was there, too, that one of these adopted children was "stolen and sold, like Joseph of old," while another was ruthlessly butchered in Arnot's absence. It was there that he met with Swan and Faulknor, true fellow-labourers unto the kingdom; and it was from that point he set out to pay a visit to his native country, and give us at first-hand a picture of the great heathen world, as he found it in the heart of Southern Africa. We need not wonder that his visit is creating a profound interest in the African Mission field. In his "wilderness journey" he had been followed by many a prayerful and loving heart; and it is only "natural" that many should be eager to see and hear one whose path of danger and hardship had made it

doubtful if they would ever see him again. But, by the tender mercy of God, he has been kept alive in famine, and preserved amid all the perils of the way. He has come back for a little season to testify to the abounding grace of a faithful God, and to stir us up concerning the claims of the dark places of the earth. That the meeting effected this purpose, we cannot doubt. Yet, strange to say, there was very little exhortation. Each of the foreign labourers simply *told his story*, and left that story to tell *its* story. They spoke as men who could say, "We speak that we do know, and testify that we have seen." There was no flourish of trumpets. They had not come as theorisers; but as men who had been face to face with heathendom on its own ground. They had beheld its festering sores; they had heard with their own ears its inarticulate wail for deliverance; and to them the words of the poet had become instinct with life and meaning:

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of Life deny?"

Such are the men wanted for the "foreign field." It may be pleasant to sing of regions "where Afric's sunny fountains roll down their golden sand." But it was made clear to us on that Friday night, that in the centre of an African wilderness, missions are entirely bereft of the air of romance; and it was a pleasant reflection to us that the brethren on that platform had not only trod the foreign field thus robbed of its halo of sentimentality, but were so delighted with the Master's service that they were going right back again! The Lord send them help from the sanctuary, and strengthen them out of Zion!

UNABLE TO CAST HIM OUT.

E are sometimes told that when the Devil is roused, you may be sure that God is working. But this is not always the case. Prosperity in the Lord's work will doubtless rouse the great Enemy, either to resist the work, or to imitate it. But it would be wrong to say that the Devil is never roused through any other means. Many can rouse the Devil, who yet lamentably fail to cast him out. Acts xix. 14-17 furnishes us with a striking example of this. The sons of one Sceva, a Jew, had resolved that they would *imitate* God's servants. They seemed to imagine that by using the same words, and adopting the same methods as the apostles, they might produce the same wonderful results. Thus they set themselves to the work of casting out the evil spirit, saying, "We adjure you by Jesus whom Paul preacheth," &c. So far, all had gone well. But now the evil spirit is aroused. The world of darkness, while at once acknowledging the name of Jesus and the name of Paul, positively refuses to recognise the sons of Sceva. "Jesus I know, and Paul I know; but who are ye?" the evil spirit answered. Then, falling upon the would-be exorcists, the man possessed with the demon drove them out, naked and wounded. They discovered that it was one thing to rouse the Devil, but it was quite another thing to cast him out.

In the present day there are many who can cause the Devil to rage, and

are yet utterly powerless to cast him out. Perhaps the story of Sceva's sons has not been studied as it ought. Certain it is, that not a few professed workers for God seem to think they have done a great work if they succeed in causing the Devil to "rage." They take it as a token that God's power is with them. But the token may be misleading in the extreme. Satan, it is true, may be aroused to action by a manifestation of God's power. No sooner has our Lord stepped forth upon His public ministry than the Devil is prepared to resist Him. Paul has scarcely begun to deliver his testimony at Philippi than Satanic agency is at work to thwart the Gospel. No careful reader of Scripture can fail to observe the "ways of Satan" in resisting the truth. At the same time, we must not forget that Satan may be aroused by the mere arm of fleshly power assuming to cast him out, while it is utterly powerless so to do. It is a very easy thing to "make the Devil rage," as the phrase goes. But we must not fall into the snare of looking upon that rage as a proof that God is with us. If we are possessed by the spirit of the Master, and are carrying on God's work according to the principles of Scripture, we need not care although opposition rises even to a tempest. The world will love its own; and we may safely reckon that Satan shall oppose that which is of God. Nevertheless, let us see that opposition is not aroused by our own fleshly spirit, or through the use of carnal weapons designed to dazzle the eye of the

worldling. We have seen so-called work for God carried on in such a boisterous and irreverent fashion, that even the ungodly could see it to be merely a desperate attempt to get up a sensation. The world at once joined in the "sport," and more than once the would-be "exorcists" have shared a similar fate to Sceva's sons. Doubtless they would solace themselves with the reflection that "of course yon was the Devil raging: he always rages when God is working." True; but he often rages when God is *not* working. If we make up our minds to despise the plainest teachings of Scripture, and to reject the first instincts of what has been called "sanctified common sense," we shall assuredly rouse opposition. But let not the opposition be always attributed to Satan. "He that handleth a matter wisely shall find good" (Prov. xvi. 20). "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. xvi. 7). We know that the offence of the Cross has not ceased, and that the truth is for a sign that shall be spoken against. Nevertheless, let us see that it is not our worldliness—our un-Christ-like spirit—or our unscriptural practices, that arouse the opposition of the powers of darkness.

—♦—


WE can never see the defects in our own coat so plainly as when it is on some other person's back. We are never so much inclined to hew our own failings in pieces as when we see them conspicuous in another.

STRANGE CHILDREN.

"WE must have souls," sighed a certain company of believers. There had been no conversions for some time. It was believed that something special should be done to get souls saved. A special effort was therefore made. Sinners professed; and the general opinion was, that there was great cause for rejoicing. But an experienced man of God, who was there, was not satisfied. Before the work began, he had observed that the believers were carnal and worldly; and, instead of crying out for the perishing, he believed that they should have cried out for a revival in their own souls. He now observed that the converts, like the general body of the believers, were carnal and worldly. They had taken on the exact likeness of those through whose efforts they had been begotten! Children had been longed for; and children seemingly had been given. But what strange children! The old brother at once set to work. He got the believers together, and pointed out all these things, calling on them to repent and turn again to the Lord. They suffered the word of exhortation, and humbled themselves under the mighty hand of God; and He exalted them in due time. When true revival had come into their own hearts, they went out again into the highways and hedges, and the Lord wrought wonderfully. Sinners were converted to God, receiving the word in the Holy Spirit and in much assurance.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 158.)

 HIS sixteenth chapter continues to unfold the perfect will of God unto our being matured in understanding thereof, and fully assured therein. The importance of this may be gathered from such a Scripture as Col. iv. 12, R.V. Rom. xvi. 1, 2 instructs us much in the matter of Letters of Commendation. Here the perfect will of God shines forth as He tells who are commendable by letter to saints, namely, such as are already "in and of a church of God," as was "Phebe our sister" in the Church of Cenchrea.

If the person commended is fitted for any special service in the church, this fact should be noted in the letter of commendation; thus facilitating due recognition. In a country town recently, one pre-eminently fitted of God, and constantly exercised in leading the young to Christ, was practically idle while there for rest and recruitment, because unknown as one who so laboured. Perhaps he lacked courage in his faith, being—as all whole-hearted Joshuas are apt to be—content to lie upon his face rather than appear to "seek a place," although longing to help. I need not stay to note what all this involved. Any one can see how simple our brother's path would have been had he been commended as one who was accustomed to do the particular work to which he

had set himself. If churches thus act, fruit shall abound, which to-day in far too many instances is hindered for want of knowing who is with us. Further, the *manner* of reception is beautiful and profitable; as witness the words, "Receive her in the Lord, worthily of holy ones." No doubt to very many of God's dear children the expression "in the Lord" conveys but little meaning. Yet, if we are matured in judgment and sense, so as in love to approve things that differ, "in the Lord" will speak volumes to, and by, us to the glory of our God. Indeed, it is just when we thus deport ourselves that we find how *costly* it is to be "a *living* sacrifice," as was Mary's *pound* of ointment, lavished on the living Christ, compared with Nicodemus' hundred pounds put upon the dead Jesus. As the child looks upon the trees of the orchard, he knows that those stems and branches are trees. But to distinguish one from the other he cannot, and perhaps cares not. But how different to the mind and heart of the instructed one is that same sight! The knowledge that causes him to discriminate and recognise one in relation to the other, does not lessen the great harmony of the whole in the diversity of kinds. In fact, that very knowledge is his true blessing, as well as that which fits him unto blessing others. And thus, by reason of proper use, he finds blessing through his ability to approve things that differ. And besides, did not one of old so please God that to him was given such understanding that he spake of trees from the hyssop

that springeth out of the wall unto the Cedar of Lebanon? And is there not voice to us in the heart-cry, "Purge me with hyssop, and I shall be clean"? Why hyssop? How the certainty of cleanness? Following on in the words of verses 3 to 16, what discrimination and instruction is there for us! and do we not get a fore-shadowing glimpse of the Judgment-Seat of Christ therein?

Beseeching the reader to ponder the *Spirit's* jotting of the persons and things named by the apostle, we hope to conclude our jottings on the Romans with the closing year. J. B.

CAN GO NO FURTHER.

THE servants (Jno. ii. 7) were commanded to fill the water-pots with water. Their work ended at that point. They could go no further. It took the touch of omnipotence to turn the water into wine. So is it with those of us who seek to serve the Lord Christ. We are responsible to see that the water-pots are full—even to the brim. Commenting on this passage, some one has said, "Have your mind stored with the water of the word; and the Lord will turn it into wine at the right time." We must use whatever earthly means the Lord has put within our power, be it the filling of the water-pots, or the rolling away of the stone (Jno. xi. 39). But, having done this, our responsibility ceases. We need not try to do the work of the Holy Spirit. Nor will we be

found attempting it, if we are taught of God in the matter of service. It is ours simply to exalt Christ: it is His to draw unto Himself.

I AM HIS.

S. of S. ii. 16.

Bought with a price—1 Cor. vi. 20.
The precious blood of Christ—1 Pet. i. 19.

IM Thine, Belovèd Master,
Redeemed with precious blood;
My place is on the Altar—
A Sacrifice to God.

My heart is Thine, O Master,
Yes Thine, and Thine alone:
O let no rival enter;
Make it Thy royal throne.

My tongue is Thine, O Master,
For Thee to speak and sing;
O may I every moment
New songs of triumph bring.

My hands are Thine, O Master,
To work for Thee each day,
Until earth's toils and sorrows
Have vanished all away.

My feet are Thine, O Master,
To run alone for Thee—
To walk the narrow pathway,
So full of joy for me.

I'm Thine, Belovèd Master;
To Thee alone I'm given;
I'll love Thee, praise Thee, serve Thee,
Unceasingly in Heaven.

KIDSDALE.

THE man of faith is neither cast down by failure in himself, nor discouraged by opposition in others. "God abideth faithful." This is at once his watchword and his stay.

THE SEVEN THINGS OF MOSES.

(Sixth Paper.)

NO sooner does Moses forsake Egypt than we find it said of him that "he *endured*, as seeing Him who is invisible" (Heb. xi. 27). We learn from this, that the forsaking of Egypt led into a path of trial and suffering. There was something to endure; and we know that to *endure* means more than merely to *bear*. To *bear* refers specially to some sudden slight, or occasional hardship. To *endure* speaks of continued and incessant trial. "Strange," some may say, and as some have said, "that the forsaking of Egypt should lead us into circumstances in which we have to *endure*." "We had considerable comfort in Egypt," they say, "but now that we have refused to be numbered with its worshippers and its pleasure-seekers, and have gone forth to the rejected Lord Jesus Christ, we find that we are called to trials which we never encountered before." Such has been the experience of many of God's people—yea, and such must be the experience of all who forsake Egypt, not fearing the wrath of the king. The path of true separation to God is not the flower-decked way that many imagine it to be. The easy path is not always God's path. "O I thought," says one, "that when I left Egypt behind and went forth unto the Lord Christ outside the camp, I would find it all smooth sailing. I never expected such calls

upon my patience. I have trials now that I never had when I sat in the So-and-so denomination." Exactly so. And you have trials that it was simply *impossible* for you to have while you were in that denomination. If you forsake the Egypt order of things, and seek in the simplicity of faith to carry out what is written in the Scriptures of Truth, you will find yourself in a position of *responsibility* as well as *privilege*. The path of faith is ever a path of trial. If you identify yourself with man's order of things, you may find wonderful tranquillity; and the greater the spiritual dearth, very likely the greater will be the tranquillity. But, if you leave the abode of spiritually dead worshippers, and if with "living stones" (God's children) you seek to be built together for an habitation of God in the Spirit, you will find a new order of experiences awaiting you. You will find new joys—and new sorrows. You will find new treasures in the word—and new trials in the wilderness. You will find new rewards in the path of obedience—and new enemies in the heavenly places.

It is a very easy thing to escape the trials of God's path. If you avoid it—if you refuse to tread it—then verily you shall escape its trials. But neither the wrath of the king nor the trials of the way could hinder Moses, the man of faith, from going forth at the call of God. It takes more than a burst of enthusiasm to carry out the simple commandments of the Lord concerning separation to Himself. It needs the endurance of

faith—a faith that steadily pursues its way as seeing Him who is invisible. If you have gone forth to gather unto the one Name that is above every name, do not be discouraged because of the way (Numb. xxi. 4). “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Pet. iv. 12). Let us remember that we have gone forth to a *rejected* Christ. If ye be reproached in His Name, happy are ye (1 Pet. iv. 14).

WATCH 'AND PRAY.

Matt. xxvi. 41.

“**I** WATCHED, and yet I fell,” says one ;
But brother, didst thou *pray* ?
The Lord does not say ‘watch’ alone,
But warns to “watch *and pray*.”

Another says, “I prayed, but sinn’d ;”
Beloved, didst thou *watch* ?
Remember these two things are *joined*—
Not only pray but “*watch*.”

To watch without the prayer ne’er try ;
Thy vigilance will fail ;
A Christian soldier needs the Eye
Of Him within the veil.

And never pray the sluggard’s prayer,
Who asks—then goes to sleep ;
The sentinel must have a care,
Though asking God to keep.

In conflict we need never fear,
If ever on the watch :
In time of need the open Ear
Our faintest cry will catch.

Then let us watch and pray, belov’d,
’Tis *thus we get the power* ;
Our God is waiting to be proved,
Each moment of each hour.

ORILLIA, Ont.

W. H. S.

THE HUMOROUS PREACHER.

(Told by R. M.)

MR. S—— was taking the Gospel meeting that night. Being somewhat worn out, he asked a brother to help, who had been reported to have great meetings in a neighbouring town. When the stranger ascended the platform, he showed at once that he was a “jocular” preacher. His ministry abounded with witticisms. The people were tittering and laughing all over the hall. Brother S—— sat without a smile on his countenance. The “smart” sayings had evidently a very different effect on him from what they were producing on the general body of the people. “Brother,” he whispered to me, “I don’t believe in this lightness in preaching the Gospel of Christ.” At the close of the meeting he stepped up to the preacher and said, “This is the first time I have asked you to take the platform, and it will be the last.” It was a clear case of chronic jocularly. The preacher had secured a certain reputation as an attractive speaker. He was reported to have had a most successful series of meetings elsewhere ; and, assuredly gathering that he was a man of God, he had been asked to take the platform. But it is one thing to *read about* a preacher, and it is another thing to *hear him preach*.

—♦—
“STUDY to show thyself approved unto God.” It is well when our service receives the “Amen” of the godly. But our first care is to be sure we have God’s approval.

REFLECTIONS ON "THE HUMOROUS PREACHER."

THERE is a class of persons who can tolerate humour in Gospel addresses, and who even look upon a certain amount of it as desirable. But the true man of God will have none of it. He sees through the miserable artifice of jocular preaching. Under the pretence of interesting people, it really blinds them to the eternal realities. The preacher must seek to *awaken* souls—not to *amuse* them.

The unsaved, as a rule, enjoy a witty preacher. Yet many of the unconverted positively rebel against anything jocular being mixed up with holy things. You will often meet with ungodly men who see what many professed believers fail to see; and that is, the strange incongruity of using witticisms in speaking of holy things.

A humorous preacher very soon makes manifest what material his audience is composed of. His witticisms produce a different effect on different people. If you look round the meeting, say on the professing Christians that are there, you will see some of them thoroughly at home, and enjoying themselves amazingly; while others are not taken on with that style of preaching at all.

We believe that jocularly is not *frowned upon* as it should be. If a preacher sees the saints laughing at his jokes, it gives him a lamentable encouragement to continue in the same strain. He perceives that that style of preaching

takes; and, instead of being cured of his propensity to lightness, he becomes more addicted to it than ever. Now, if God's people were faithful in this matter, the "light" preachers would soon find a very limited demand for their jocularly. When a preacher finds that his sallies of humour are not appreciated, he very soon settles down into a wonderful degree of sobriety; for the witty preacher must have an appreciative audience, else he cannot preach. We believe it would be a positive blessing to such a preacher if some godly brother took him aside and said, "Now, brother, your jesting and foolish talking are not convenient (Eph. v. 4). We must have the solemnity of eternity here. Christ wept over Jerusalem: He did not amuse its inhabitants. Paul did not use lightness. The terror of the Lord was before him; the love of Christ constrained him—quite a different thing from the inspiration of the world's humorists. Be as joyful as you please; but let it be *in the Lord*; for godly joy and foolish jesting are two different things."

FURTHER TIDINGS FROM AFRICA.

MR. William Blane, our esteemed poetical contributor from South Africa, has recently returned from that country. It may be remembered that he was located first at Toise River, and afterwards at Kimberley—the Diamond Fields. We have just had a long chat with him as to the progress of the Lord's work in these regions. At Toise River he had a very quiet and secluded

life. But when he removed to Kimberley, he found himself in a very different scene. He describes it as one of the most wicked places on earth. The roll of criminal cases is excessive, and the death-rate is several times that of Glasgow. In company with Thomas Winship, a true yoke-fellow (formerly of Delagoa Bay), they commenced Gospel testimony in the open air; and then leased a hall, although the rents of all kinds of buildings are at famine prices. The word was confirmed by signs following. The inside meetings, notwithstanding the wickedness of the place, were well attended. There is now a flourishing little assembly there.

Fallen women of every shade of colour abound in Kimberley; and it is not an unknown occurrence for one of these poor creatures to fall on her knees during the open-air testimony, broken down under the power of the word. Thus our brethren continue to witness for Christ amid the babel of conflicting sounds—the drums of so-called “Army” processions—the music of Sunday concerts—the organs of worldly Christianity—and the unending catalogue of carnal attractions.

Our brother was on the spot while the great fire was raging in the shaft at De Beers, where 200 men perished a few months ago. He had received orders to draw up one “cage” of men to see if the ropes were sound. The engine was set in motion; but, when half way up the shaft, the rope, scorched by the fire, gave way, and every man in the ill-fated cage perished—one of whom had professed the name of Christ. But such scenes were soon forgotten amid the mad whirl of Kimberley life.

As to the negro, or the “Kaffir,” as he is called, how to reach him and Christianize

him is certainly the great problem of African missions. The difficulties are undoubtedly great. Alongside the missionary agency the white man (generally an Englishman) has planted his “native canteen,” from which a villanous compound, called drink, is sold to the black, seething mass of Kaffir men, women, and even children, who throng the canteen door. The natives, as a rule, are the slaves of drink. They have not the “resisting power” of the white man; and in some cases it seems to be a mere question of time as to how long it will take the white man’s “fire-water” to effect the extermination of a race! With the Kaffir in his native solitude, uncontaminated by the white man’s drinking habits, the problem may not be so difficult. But, to take the native as you find him, in immediate contact with the veritable hells of advancing civilization, truly he looks a hopeless and pitiable object. As for the half castes, they seem to have inherited all the vices of both races, and are quite as hard a problem as the Kaffir himself. Nevertheless the seed is being sown—the tidings of salvation are being proclaimed. And if the servants of the Lord are finding their labours arduous and the fruit but meagre—if their soul is betimes melted in them because of trouble—let us all the more bear them up at the Throne, that they may be brought to their desired haven, and that in spite of all difficulties, many an “Ethiopian stranger” may yet be brought to bow the knee to Christ.

We may mention that our brother Blane does not purpose to return to Africa. He is devoting himself entirely to labouring in the Gospel, and moving about among the assemblies of the saints. We give him our hearty “God-speed” in this much-needed work.

A SEPARATING ORDINANCE.

WHILE the minds of not a few are being exercised as to believers' baptism, we would point out that baptism is really a great *separating* ordinance. It is to be feared that many look upon it merely as a troublesome command; and, in order to silence the testimony of their conscience, they go and "get it done," and heave a sigh of relief, saying, "That's the end of that matter." Yes, that's the outward form obeyed. But what of the great separation truth that baptism teaches? Does not the ordinance plainly declare that you have died to the world?—that you have been buried, and raised again? You have virtually put the waters of baptism between yourself and the world. Then, dear brother, after such a powerful testimony that you are a separated one, how can you go back to the weak and beggarly elements of the world's religion—to sit down with dead worshippers, from whom God has for ever separated you; and perhaps to sit calmly by and witness infant-sprinkling—the very thing upon which you poured contempt when you went below the symbolic water? Let us remember that in obeying the precepts of Scripture, there is a higher end in view than merely to satisfy our conscience. *God must be glorified.* And how can He be glorified if I practically deny to-day the very truth which I proclaimed yesterday? Our God would have us to be living examples of the truth we profess to obey.

LINES

ON

The Last Moments of A—— H——.

BY ONE WHO LOVED HIM.

I AM growing very weary,
As the nights fly on apace,
And I'm longing, truly longing,
For a sight of Jesus' face.

I have been a long, long journey,
Full seventeen years and more,
And I think that very nearly
All my travelling days are o'er.

Yet in looking o'er the pathway,
In which my feet have trod,
I have many, many reasons
To praise a loving God.

When the road was steep and rugged,
And my spirit yearned for Home,
Then He whispered words of comfort—
"It is only till I come."

When I fell, through careless walking,
Then He harkened when I cried;
And I now am sure He drew me
All the closer to His side.

Therefore though my feet were weary,
Yet my heart is full of rest;
For I know whatever happens
Will be ordered for the best.

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Vol. III.

SUBDUED UNTO HIMSELF.

“BLE even to subdue all things *unto Himself*” (Phil. iii. 21).

Mark the words, “unto Himself.” We may desire to be overcomers, and have our evil tendencies subdued, and yet not desire to have them subdued *unto Christ*. There is such a thing as seeking holiness merely as a happy condition of soul. “The overcoming-life” must be so blessed, we long to have *it*. Yes, we speak of *it*, and we forget *Him*. We get taken up with the blessing, instead of with the Blessor. Thus we set ourselves to the mortification of the flesh, and the subduing of the will. But the flesh refuses to be mortified, and the will continues to do its own will. Why is this? It is because we are seeking holiness *for a purpose* of our own. We desire certain things to be subdued—*unto us*. Therefore they are not subdued; for Christ will not give His glory unto another. Neither will He communicate His power in order that we may carry out our own purposes of spiritual pride. When He subdues, it is *unto Himself*. If we would be truly found of Him, we must first lose ourselves in Him. He must be all and in all.

Many believers desire to be delivered from some temptation, simply because it interferes with their comfort and puts them “out of conceit” with themselves. But they are not prepared to be “*all for Jesus*.” In plain language, they would fain have His delivering power; but they do not want His abiding presence! Need it be a matter of surprise that they are not delivered? Christ will deliver none of His people upon any such terms. It is to be feared that this is the reason annexed to much of the failure in the individual testimony of God’s people. Christ gets a place; but it is not the first place. He is esteemed for His remedies, rather than for His beauties. “O Lord, deliver me from *this*,” is the language of many a heart. Yet, when a seeming deliverance is experienced, we go on doing our will! We use Christ merely as a means to an end, instead of viewing Him as the end to which all means must point. The result is—and can only be—*failure*. Temptation increases its force. Yea, old spiritual enemies, supposed to be dead long ago, suddenly rise to life, and assail every corner of the beleagured city of the soul. It would almost seem as if there was not power in Christ to

deliver. But let not such an unworthy thought gain a footing for a moment. *All* power is given unto Him. The fault is not on *His* side: it is on ours. There are no limits to the possibilities of faith. But perhaps we have yet to learn that it is a spiritual impossibility to follow Christ afar off, and yet be delivered from sin. When He bears us on eagle's wings, it is to bring us *unto Himself*.

THE KNOWLEDGE OF CHRIST.

"One thing have I desired of the Lord, that will I seek after."
Psalms xxvii. 4.

I. Acts ix. 5.

FROM amidst the dazzling glory,
Brighter than the day,
Hear the words of Saul of Tarsus,
Stricken on the way!

"Who art Thou, Lord?" was his question,
And the answer came—
"I am Jesus;" and His spirit
Bowed to that blest Name.

II. Phil. iii. 10.

Years have passed—a Roman dungeon,
And a felon's chain;
Suffering, care, and broken friendships,
All his present gain:
Failure all to sight! But nothing
Faith's clear eye can dim;
All as loss he calmly reckons—
"That I may know Him."

III. 2 Tim. i. 12.

Lo! the faithful aged apostle
Nears a martyr's death,
Only Luke to stand beside him
As he yields his breath;
All in Asia now have failed him,
Brethren have deceived:
Still "I know," we hear him saying,
"Whom *I have believed*."

W. B.

"GIVE IT UP."



IN seeking an abiding walk with Christ, we must not be discouraged by failure. Many make the great mistake of attempting nothing, simply because they cannot attain unto everything. "What's the use of trying?" they say: "we have tried, and failed; and now there is nothing left but *give it up*." Yes, that is the very thing that Satan desires. "Give up the conflict," he says; "no use attempting the impossible." But what then? Then you are at his mercy. You have ceased to set a mark before you. And, having ceased to set a mark, you have ceased to have an aim. Aiming at nothing! This is truly a most hopeless condition for a child of God. But it should not be—it must not be! Paul said, "I press toward the mark." And thus speak all who, like Paul, are living a life of faith upon the Son of God. We must not look upon failure as the signal for despair; but rather as a token that there must be a deeper consecration—a more complete surrender—a simpler faith in the Mighty One who is able to subdue *all things* unto Himself, and to lead us in triumph unto His glory.

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UPON this earthly scene there is nothing whatever to encourage you in the divine life. All the supplies must come *from above*. Let us be thankful that there is no scarcity there. Nothing but power from above can sustain those who are born from above.

THE EVANGELIST.

HIS ear hath heard the question,
 "Who to the lost will go?"
 "Send me!" he cries, his sin-purged lips
 With altar-fire aglow.
 "I'll bear the living message
 Of free, forgiving love;
 O let me win the wanderers to
 The path that leads above."

'Spite all the ties of nature
 He leaves his friends and home,
 A heavenly witness, o'er the world,
 Poor and despised to roam.
 Nought takes he from the Gentiles,
 But freely, in His Name
 Who sent him and supplies his need,
 The Gospel doth proclaim.

Within his yearning bosom
 Love to the Saviour reigns;
 In all the labours of his life
 No other power constrains;
 Deep are his tender feelings,
 Sweet is his pleading tone,
 As he describes the glories of
 "Yon Man on Heaven's throne."

His heart the heavy burden
 Of dying souls doth bear;
 He wrestles for them at God's throne
 Through hours of midnight prayer;
 Eternity before him
 More real than time appears:
 Oh! wonder not he pleadeth with
 The eloquence of tears.

Anointed by the Spirit,
 Trained at the Master's feet,
 Commissioned, and sent forth by Him,
 All furnished and complete,
 No human art or wisdom
 His talent could assist:
 A heavenly-moulded gift of Christ
 Is the Evangelist.

He is the weeping sower
 Who shall with shouting come,

Bringing his gathered sheaves from earth
 To Heaven's harvest home;
 And when with joy he lays them
 Down at the Master's feet,
 His own "Well done, thou faithful one,"
 Will make his joy complete.

W. B.

DIAMOND FIELDS, South Africa.

JOAB, THE CAPTAIN OF THE HOST.

(Concluded from page 70).

THE time at length came when David must be gathered to his fathers. But just before the kingdom is handed over to his son Solomon, we find that Joab, the captain of the host, makes "a fatal mistake." The man who acts from policy, and not from principle, is sure, sooner or later, to let his true character be seen. It has been well said that he who studies to do what is right, is far less liable to contradict himself than the man who is ever trying to be merely consistent. This was strikingly illustrated in the case of Joab. We have already referred to his treachery. We have also seen him flattering to-day, and killing to-morrow. Yet, during all that time, he remains true to David. Nevertheless, as we have already hinted, his allegiance to David was rather the result of a carefully-considered policy, than the promptings of a faithful heart. This view of Joab's character is confirmed by his "latter end." David is now old; and it is not exactly clear who shall have the kingdom.


It is Solomon's by right. But "right" has little weight with the unscrupulous Joab. In 1 Kings i. 5 we read that Adonijah exalted himself, saying, "I will be king." Joab now found himself in a trying position. A choice must be made. Whether would he elect for Solomon and the house of David, or for Adonijah and the house of Absalom? It would seem as if he considered the fortunes of war must now take a turn, and that Adonijah would secure the throne. Therefore David is forsaken. The new aspirant to the throne has taken care to *confer* with Joab (ver. 7), who would doubtless feel flattered by being consulted in so important a matter. His mind is at once made up. He boldly declares for Adonijah. But, in taking that step, he seals his doom. He has made himself *manifest*; and righteous judgment can now be meted out to him, not only for his apostasy but for his treachery. It would seem as if, up to that time, he could not be *dealt with*. David groaned about him as one who was "too hard" (2 Sam. iii. 39). His crimes had evidently been looked upon as heinous in the last degree. But it was difficult to "carry through the case." Indeed it was not attempted. But there was waiting upon God, that Joab might be *manifested*; and then judgment could take its course unhindered. This all came about in due time. The Adonijah rebellion is quelled. Solomon is established on the throne; and, in his father's dying charge, we find these solemn words: "Moreover thou knowest also

what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace" (1 Kings ii. 5, 6). Joab's foot has slipped in due time. Fully manifested at last, he is confronted with his apostasy and his crimes, and suffers death by command of the king. Thus evil is judged, and the kingdom established in the hands of Solomon.

In church life in these last days we frequently find cases in many points similar to that of Joab. Those that "watch for souls" will have observed that, in the church, there sometimes arise evils with which, for a time at least, it is impossible to deal. The evil may be doctrinal, or it may be moral, but unless there is something *tangible* to lay hold upon, it is felt that no action can be taken. What is to be done? Nothing—save to wait upon God, that He may allow the evil to manifest itself. Where evil *is* manifest, by all means let it be judged. But where the evil is only in the bud—where, it may be, only a few of the spiritual perceive what is going on—let patience have its perfect work. Let there be calm waiting upon God; and, without fail, the operation of His hand shall be seen.

THE SEVEN THINGS OF MOSES.

(Seventh Paper.)

E now come to the last of the seven things of Moses. We find it in Heb. xi. 28: "By faith he kept the passover, and the sprinkling of blood." We learn here that the man of faith is a man of obedience. Faith is ever found doing these two things—*believing* and *obeying*. Abraham believed God; but he did not rest with merely believing: he obeyed, and went out (Heb. xi. 8). So did Moses. He believed God, and he "kept the passover."

In verse 27 we are told that he forsook Egypt; and in verse 28 we learn that he kept the passover. Now, the question arises, "Why is the forsaking of Egypt recorded before we are told of the keeping of the passover?" We believe for this reason: Moses *in spirit* had already forsaken Egypt. This being so, we find him at once taking the definite step of separating himself for ever from the house of bondage. We learn here that true separation of heart is soon made manifest in obedience to the call of God. Let there be more heart-work—more of that separation which only God can see; and there shall soon be more of that separation which man can see. Why is it that, in the midst of abounding light, there is so little of a response to the call of God to come out from the ungodly and be a separate people? Simply for this reason: Egypt is not forsaken *in*

heart. There are secret affinities, which, like hidden iron in a ship, will *deflect the needle*, and leave you at your wits' end to know what is causing the deflection. "Brother So-and-so knows a lot of truth; and yet he remains among the ungodly: is it not strange?" Yes, it *looks* strange. But there are *secret affinities*. In spirit he has not forsaken the Egypt order of things. Unseen cords are holding him. Egypt's music is finding an echo in his heart. Therefore Egypt is not forsaken. The truth may be very clear; but even clear truth has very little effect upon a heart in which there is a secret fondness for that which is of man. Saul was loth to slay Agag. His arm trembled—he was quite unable to carry out the divine sentence against the Amalekite. Why? Simply because there was so much of a kindred spirit between the two! Therefore Agag is not destroyed: therefore Egypt is not forsaken. But in the case of Moses there were no secret attractions: he found nothing of the kindred spirit in Egypt. He simply said "Amen" to the judgment of God—*forsook* Egypt, and kept the passover.

In the day in which we live, there is such a thing as "keeping the passover." No sooner were God's ancient people safe beneath the blood-sprinked doors than they sat down to a feast (Ex. xii. 8). And no sooner are His heavenly people under the shelter of the blood, than we find them keeping a feast—the Feast of Remembrance, spoken of in these words, "This do in remembrance of Me." Are we found keeping this Feast? Moses

refused a name that was not his, and forsook Egypt. But, mark you, he did not rest there: *he kept the passover*. *Separation from* is only the half of Separation. The other half is *separation to*. In plain words, you may cease to do the wrong thing, and yet come far short of the will of God. There must be a cleaving to the right thing. We find this complete separation in the case of Moses. He refused that which was of man: he held fast to that which was of God. Thus it is that we find not only the *blood sprinkled* but the *passover kept*. In the present day many stop short at the sprinkling of the Blood. "O, we are saved," they say, "and that is everything." Thus they sit lightly by God's ordinances. Now, we admit that to be sheltered by the Blood is *everything* so far as salvation from wrath is concerned. But it is *not* everything so far as *pleasing God* is concerned. Paul praised the Corinthian believers for having kept the ordinances as he had delivered them. Are we seeking to earn a similar "well-done"? In Acts ii. 42 we read that the disciples "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In the old dispensation God joined the passover feast with the sprinkled blood; and Moses boldly carried out the will of God. In New-Testament times God has joined the Memorial Feast with faith in the Blood of Jesus. Therefore, as saith the Scripture, "what God hath joined together, let not man put asunder." Beloved, if we have been taught of God

to forsake Egypt and to "keep this Feast," let us continue stedfastly in the apostles' doctrine. We are in the midst of the perilous times of the last days. The truth is being assailed on every hand. God's ordinances are being *explained away*. Souls are being beguiled from the simplicity that is in Christ. Therefore let us give heed to the words: "Hold that fast which thou hast."


ON THE SIDE OF TRUTH.

SEEK not to have the truth on your side. Let it be your aim to be *on the side of truth*. Those who love the law of the Lord have no desire to justify themselves before men. They go to the Word to have their ways tested—not to have them approved. They go to the Word to learn what the will of the Lord is—not to see how their own will can be carried out. It is to be feared that there are many who first determine to take a certain course; and then ransack the Bible in order to have truth on their side. If we search the Scriptures in this spirit we shall very likely get what we want, or what we think we want. Yet we have gained nothing, unless it be an increased degree of comfort in a self-chosen course.

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"ABLE to make all grace abound," is the answer to every doubt as to the power of Christ to deliver. *Grace abounding* tells that every provision has been made for the wilderness journey.

HOUSEHOLD BAPTISM.

T may be well to let our testimony be heard concerning the subject of "Household Baptism." When that theory is propounded from a pulpit, we are not surprised. Christendom believes in baptising its infants. The practice has proved popular. The people like it; therefore the people must have it; and therefore it is preached and practised. But there is a certain section of believers who profess to have come out of Babylon, and to be on "divine ground," but who, nevertheless, are the chief exponents of household baptism! These believers *started* well, in coming out of the world's religious systems, judging them as evil. They hewed infant baptism in pieces, declaring it to be unscriptural, and boldly preached and practised believers' immersion. But, after years have passed away, we find these very believers going back to infant baptism again, on the plea that they have got new light! They may have got new light; but it is certainly not the light of the unchanging Word. We can understand infant baptism being advocated by a believer who never knew any better—who was "brought up to it," and was always accustomed to believe that there was some mysterious "means of grace" in the baptism of an infant. But with the believers to whom we refer, it is entirely different. On searching the Scriptures, they found infant baptism *entirely opposed* to the teaching of Scripture. They thereupon preached, and prac-

tised, and testified in black-and-white, that infant baptism was not of God, and that only believers should be baptised. Yet, in spite of all this, these very believers seem to have got a new revelation—a revelation, strangely enough, that brings them into almost perfect agreement with Christendom on the subject of baptism! The only difference between them and the religious world on that point is this, that these brethren have actually gone *further* in the backward direction than even the religious world itself. The denominations, as a rule, baptise infants; but we are not aware that they practise the baptism of *servants* (as such) *in the households* of their members. But the brethren of the new revelation have no difficulty in the matter. They are preaching household baptism in all its length and breadth. If you are in the membership, you are told to bring your children—unconscious infants it may be—and not lose the blessings of baptism; although we are never informed what is the nature of the blessings thus to be conferred on the unconscious babe. If you have servants, then you are told to bring them and get them baptised, after which ordinance they will be brought into a certain "circle," the privileges of which circle, however, are not defined. Unconscious infants and Christ-rejecting servants are reckoned alike worthy to be brought to the sacred font! Surely the religious world itself could not go further. We do not believe it goes so far! Yet this theory of household baptism has been received in

its entirety by the general body of the believers in question. Some years ago a pamphlet on the subject, marked "private," was sent round the "faithful." That pamphlet propounded the new revelation, and established household baptism as an ordinance of God. It was received as a veritable message from Heaven; and, being accepted, almost without a question, household baptism thenceforth became the order of the day! Rome itself could not have found a more ready submission to its teaching. The pamphlet is at once subtle and far-fetched. The chief arguments consist in asking questions which it is supposed cannot be answered. But the writer feels that he must meet difficulties; and this is one: "Give me a single command for baptising your infant." How does he meet that difficulty? He does *not produce Scripture*. He meets the difficulty, or attempts to meet it, by saying, "Give me a single command for Moses breaking the two tables of stone," &c. We marvel that believers who profess to be students of the Word should be imposed upon by such contemptible reasoning. It surely bodes ill for the new revelation that it requires to be propped up by such sophistry. But what have we to learn from such a departure from the plain teaching of Scripture as to Baptism? We learn this much at least: If there be departure from the Scriptures in one thing, it will lead to departure in other things. If there be not the lowly walk and the humble mind in carrying the Lord's candlestick, *He will find others to*

carry it! We may boast of our knowledge of truth, and affect to look down with a kind of commiseration upon other believers who "do not know truth," and yet we may be left in the dreary wastes of spiritual pride, to make our circuit *back to Babylonish heresies*, and be found building again the things we once destroyed. And this may all take place while utterly unconscious of departure from God. Yea, we may teach with all the enthusiasm of those who have received a new revelation; but, instead of being a testimony to God's truth, we shall find ourselves simply bearing testimony to some great man's theories, or propagating the doctrines of a Christ-rejecting world! Therefore, let us hold fast by what is written. Amid the deepening darkness of the last days, heresy will be found rushing in upon the heels of heresy! Wherein, then, lies our safety? In proving all things by the written Word. Men may spin out their theories—telling us to-day that infant baptism is of man, and to-morrow that it is of God. But we must see it *in the Book*. What saith the Scriptures? If household baptism is of God, we shall find it clearly revealed in Scripture. If it is not clearly revealed there, then the reasonings and inferences of men, however devoted and earnest, can have no weight with those who have learned to tremble at the word of the Lord.



HE who stedfastly setteth his face to a close walk with God, may make up his mind to be understood.

JOTTINGS ON THE EPISTLE TO THE ROMANS.

(Continued from page 170.)

WITH the ending year we are at length among the closing words of this wondrous strength-proving, strength-giving epistle (See January "Jottings"). How marvellously fitting is the exhortation given in the words of verse 17 (R.V.), "Now, I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned, and turn away from them"! And this, let it be duly noted, for the solemn and weighty reason, "They that are such serve not our Lord Christ, but their own belly, and by their smooth and fair speech (that is, blessing) they beguile the *hearts* of the innocent," even the non-wicked. Notwithstanding this, lo! what encouragement of hope is expressed in verse 20: "And the *God of Peace* shall bruise Satan under your feet shortly." Hence the comeliness of the worship of verses 25-27. Thus we have in divine order the true source, course, and end of ministry, namely: (1) The doctrine taught and learned. (2) Exhortation founded thereupon unto due performance thereof. (3) Encouragement to abide God's time for complete and eternal victory; and withal to worship Him, who has honoured us with such holy privilege as to know what to do, that we may

PLEASE HIM, AND BLESS OTHERS,

while gaining profit to ourselves both now and in the awarding "Day of Christ." "For in the keeping of His commandments there IS great reward." We jot a word or two more on verse 17, because it is a Scripture used to abuse great and solemn obligations, which is commonly managed by misquoting its words thus: "Mark them which cause divisions and offences." Whereas, what the Christian is verily called upon to do is, to mark such as are causing divisions and offences

CONTRARY

to the doctrine which is according to godliness, and to *turn away from such*. For indeed there must be heresies (choosings) among them that call upon the Name of the Lord, in order that *the approved* may become manifest among such. Not he that commendeth himself is approved, but whom the Lord commendeth. Therefore, they who would serve and please the Lord are exhorted to be diligent to present themselves already approved to God, as please see carefully 1 Cor. i. 2, with chap. xi. 19, 2 Cor. x. 18, and 2 Tim. ii. 15. For still the king's son may kiss the men of Israel, and so steal their hearts unto himself for rebellion against the true Lord and King. Therefore, beware, as Acts xx. 30 warns. Yes, and an Isaac (the laughter-child of promise), too, may love an Esau, because of his venison, albeit Esau *is* one whom the Lord hates! Ay, and a Paul may be counted an enemy because he tells the truth to and of those who once upon a time would have parted with their very eyes so as to

comfort him. Thus, also, a Hymeneus (the singing man), and a Philetus (the kissing man) who appear the very essence of love and grace in their speech, overthrow the faith of some, because they miss the mark concerning the truth. And though charging others as causers of divisions, it is they themselves who are really doing so by their opposition to, and departure from, the doctrine of the *good*, *WELL-PLEASING*, and *PERFECT WILL* of God; which requires grace indeed to possess, dominate, and sustain the spirit, soul, and body of him who would carry it out, as well as labour for like obedience on the part of every saint to whom he has access.

We may also look again for a moment into verse 20. How very instructive is the *title* in which our God shall act in the terrible work of bruising the Adversary under the feet of His saints! This intimates from whom disquiet and absence of peace comes. O! how very diligent it becomes saints to be, in order that we may not be ignorant of Satan's devices. For, indeed, we are never called to wrestle with blood and flesh. And therefore we should always endeavour to see past the individual opposing, and to discern the working of the wicked one who so seeketh advantage over us, from whose devices we may always keep ourselves by obedience to the revealed will of God concerning us.

How thrilling and provoking unto beautiful work is the hospitality of Gaius (verse 23), which surely was the fruit of a healthy condition of soul, as compare

iii. Jno.—a condition of healthiness, we judge, that is sadly wanting among God's beloved saints. Why, even we ourselves have seen the day when the fond struggle of willing love vied to entertain the Lord's servants, as well as being hospitable to His own generally. But alas! what a change! and wherefore? Let those whom it concerns review and answer. And may mercy in that day abound because of this very matter (2 Tim. i. 18), since, with not a few, *increased riches* has but manifested *decreased richness* in this beautiful work, and perhaps a corresponding neglect of being ready to distribute and willing to communicate—a sowing that is heartily to be repented of, and avoided (1 Tim. vi. 17-19). How blessed that our God is of power to establish us according to the preaching of Jesus Christ! Oh, who can tell what is here expressed! Surely "Selah" is in place here; then pause and consider! And in the simplicity and energy of the *obedience of faith* let us bow to and live forth His behests, and thus evidence that to us our God indeed is "*The Only Wise God*," to whom we would give, through Jesus Christ, the glory unto the Ages, even Eternity. That such alone may be from and by our jottings, let every reader pray. And may the coming New Year be the brightest, happiest, and best any of us have known. In hope of His coming, in His bonds, grace be to the reader.

J. B.



THEY alone are free who serve not sin.

PROVED BY THE LIFE.

PERHAPS the most powerful opposition to the sinless perfection movement has been furnished by its own disciples. We mean simply this, that those professing to have attained to that condition do not manifest in their life that they are completely delivered from sin in the flesh. In coming into contact with perfectionist people we find them just like many other believers we know—those other believers, however, making no profession of any special spiritual attainments. So far as experience goes, we have found the perfectionist to be neither better nor worse than his brethren. As regards the *doctrine* of sinless perfection, we have seen it in books. We have seen it in *black-and-white*; but we have never seen it in *flesh and blood*. That is, we have never yet met the perfectionist believer whose life proved his doctrine. Brother So-and-so believes the sinless perfection theory, and says he has got the blessing of being completely delivered from the workings of the flesh. But, when we come into contact with that brother, we find that he is subject to the same “weaknesses” as other believers. He may be an excellent brother in the main; but when you cross him, you find that impatience has not been eradicated, and that spiritual pride may be giving a most undesirable “tone” to the brother’s whole demeanour. If you attack his peculiar views, you find that he can give a “cut,” and a pretty severe one, in his

own way. What is the impression left on your mind by this experience? It is just this, that yonder dear brother is made of the same “clay” as the rest of us. He means well. He is aiming at a state of absolute and perfect conformity to the will of God; and in *this aim* he is a thousand times more worthy of imitation than the great body of aimless believers who live an easy and careless life, and seem never to be in earnest about anything unless when they are cutting perfectionist doctrines in pieces. From such an experience let us be delivered. At the same time, while giving our perfectionist brethren all credit for purity of motive and earnestness of intention, we must still adhere to our former conclusion that we have not yet seen perfectionism in *flesh and blood*.

FROM THE POWER OF SIN.

THEY who profess to be delivered from the penalty of sin, and yet have no desire to be delivered from the power of sin, may be said to have no evidence whatever that they are born from above. It is of the very essence of the new birth that it ushers in a new life; and the great feature of that new life is deliverance from the power of sin. It is a life of faith on the Son of God; and we know that faith on Him involves deliverance from that which is not of Him. His name was to be called Jesus, because He should save His people *from their sins* (Matt. i. 21). Such was

the great purpose of His coming. If we have not experienced, and if we are not experiencing, deliverance from the power of sin, it may well be asked, what have we been delivered from? It is idle to reply that we have been saved from Hell. What will such a profession profit us if there be no deliverance from the fires of fleshly indulgence, and from the hell of an accusing conscience? They little understand grace who make it a pillow whereon to sleep the sleep of carnal security. The grace of God comes with far different teaching. Yea, it teaches us that, *denying* ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus ii. 12). Where there has truly been salvation from wrath which is to come, there will be an experience of the delivering power of Christ from that which is not of Him. There will be some desire for a practical conformity to His image. In spite of failure and short-coming, there will be the fixed purpose to be for God. The attitude of the soul will be heavenward. The tenor of the life will be upward, Godward.

SO MANY TRIALS.

“**S**O many trials,” you say; “so much to trouble and annoy me, that I really cannot get attending to the things of God as I would like.” But is that not a very strong reason why you should take all your trials and sorrows to the Mighty One without delay? Surely

two are better than one; and if you (one of the two) are all weakness, while the other is all power, it is surely folly to attempt to carry on the unequal conflict. Your trials afford no excuse for not yielding yourself to the Master's will. Will you bear the burden of trial and sorrow better yourself than with the help and succour of the Great High Priest? Nay, verily. If you are called to a trial of faith, lean hard on the almighty arm. If Christ be with you in the trial, you shall undoubtedly triumph in Him. If you must pass through the furnace of affliction, let Christ be with you there, and all shall be well. “Neither shall the flame kindle upon thee” (Isa. xliii. 2). The deeper the trial, the more need for the consolations of Christ. To purpose to be all for Jesus after we have got over our difficulties, is a very subtle form of self-righteousness. It is just as if we said, “I will fight this battle in my own strength; and then, when I have overcome, I will seek the Lord, that His strength may be made perfect in weakness.” That would be coming to the Physician after we had effected a cure by our own remedies. Perish all such thoughts. We need our Great High Priest every hour. Nought but His grace can foil the tempter's power. Is temptation on my track, or trial looming in the distance? Then I must *flee at once*: I must find the Great Hiding Place before the storm has time to burst.

—♦—
AFFLICTIONS are in God's catalogue of mercies.

GREAT CHRISTIAN WORKERS.

WHERE shall we find the greatest Christian workers? Many, perhaps most people, at once cast their eye on the platform. They single out the preachers who are holding thousands spell-bound, and say, "There they are—undoubtedly the greatest of Christ's ambassadors." But we question much if they are. Some may be. But there is no warrant for saying that a man *must* be great as a servant of Christ, if he is accustomed to address a great congregation. A man on a platform, preaching to a thousand people, may be a man of God, or he may not. He may electrify his audience, and yet know nothing about travelling in birth for souls. If we judged by outward appearances, it might not be difficult to mark off a number of preachers whom we would reckon great servants of Christ. But, in judging who is a real servant of Christ, we see only the *half* of the man, and that the outer half. In short, we see only what the man *seems to be*,—not what he *really is*. Therefore, we are at considerable disadvantage in forming an opinion. God looks on *the heart*: He sees the *man himself* as he really is; and He estimates the preacher's service, not by the size of his audience, but by the singleness of his eye.

We are convinced that there is a goodly company of Christian workers, toiling on in the paths of unobtrusive service for Christ, who shall earn the Master's "well-done" in the coming Day,

when many shall find that it is one thing to be great on earth, and quite another thing to be great in heaven. See yonder sister wending her way up the garret stair, to say a word of comfort to the poor bed-ridden saint who lies there unknown to all save the few who seek to smooth her lonely pillow. It is not much that the visitor can do; but she imparts the sweet fragrance of *sympathy* to the atmosphere of that sick chamber. Even the *look* of kindly interest may be as balm to the weary heart; for a look may communicate as much of heaven as a three-quarters-of-an-hour discourse. Perhaps a verse of a hymn is sung; and on the wings of that song the weary sufferer is carried in spirit "far above the restless world that wars below"—thus forgetting for a little while her sorrows, and girding up her loins with fresh courage to meet trials yet in store. Is not such obscure ministry a great work? Truly it is. By what name, then, shall we designate that sister, thus constrained by the love of Christ, to climb that stair? We shall call her, as Scripture calls her, a true minister of Christ! The church may be ignorant of her, and the world's seats of learning may acknowledge her not. But she runs not at their bidding, as she looks not for their reward. Like the dew and the showers of Micah v. 7, "that tarrieth not for man, nor waiteth for the sons of men," she obeys the promptings of a love that is its own reward, and that seeks only to spend and be spent for the Master. All hail to these ministers of

Christ! Who knows but, in the paths of such lowly service, many great in the Kingdom shall yet be found! But be the service lowly or exalted, it is only the service of a lowly heart that can find the Master's approval now, or His "well-done" in the coming Day.

THE POPULAR JESUS.

ARE we identified with the rejected Christ, or with the popular Jesus?

But, it may be asked, What do we mean by the popular Jesus? We mean the *ideal* Jesus—the Jesus about whom the world sings occasionally, and whom the world goes up to worship one day in seven. The world knows a Jesus; but he is entirely different from *the* Jesus of the New Testament. The popular Jesus is one who is all mercy—one who can tolerate any amount of worldliness—one who approves of his people singing the world's song to-day, and "the songs of Zion" to-morrow. In following the popular Jesus you do not run any risk of being reproached for the Name of Christ. The path of the popular Jesus entails no suffering, and involves no Cross. But although it relieves you of the Cross, it promises you a crown! The popular Jesus is never represented as giving out unpalatable truth. He is ever set forth as speaking smooth things. The world is perfectly pleased with the popular Jesus. He never says to them, "Ye must be born again." He never tells them that the carnal mind (*their* mind)

is enmity against God. The popular Jesus is not the rejected Jesus. Neither is he a crucified Jesus; for crucifixion is the sentence that the flesh must die; but the popular Jesus gives the fullest license for the flesh to live. Neither is the popular Jesus a *risen* Jesus; for resurrection truth would be decidedly unpopular with those who are dead in trespasses and in sins. Truly it is not difficult to recognise the popular Jesus; neither is it hard to discover whether we are identified with him, or with the crucified, risen, and rejected Jesus whom the New Testament reveals.

NO SIN—NO DEATH.

IF there were no sin, there would be no death. Every burial procession reminds us that this world is still under the curse. Why that coffin? Why does death come in, like some harsh dissonance in the music of life's dream? The answer is given in one small word—*sin*. Get sin abolished; and with the same stroke you shall abolish death, and disease, and aching hearts, and weeping eyes. The poet sings of the time when

"Sin and death shall be no more;"

and he has rightly joined the two; for well he knew that when sin had ceased to be, death would cease to reign. What a scene of woe this world presents! What wretchedness, squalor, misery, suffering! Truly "the whole creation groaneth and travaileth together in pain."

What is the cause? *Sin*. Sin and death, like twin potentates, are enjoying an uninterrupted reign. But they shall both fall in one day, so far as the child of God is concerned. When He who is "the Resurrection and the Life" shall come again for "His loved ones, His own," then, being for ever free from sin, we shall be for ever free from death.

Death itself shall then be vanquished,
And its sting shall be withdrawn;
Sing with gladness, O ye ransomed,
Hail with joy the happy dawn.

Then, haste thou happy day, destined to
bear us home!

TO OUR READERS.

BY the good hand of our God upon us, we have been privileged to see another Volume of *Treasury* completed. For whatever God hath been pleased to work through these pages, let Him have the undivided glory. There is nothing in the *pens* through which the various monthly numbers have been sent forth. The Lord will reward those who have been fellow-helpers in the work. So far as we are personally concerned, we can scarcely realise that another Volume is ready to go forth to the saints. Truly "hitherto hath the Lord helped us." Amid the duties of an earthly calling, we have thus been enabled to see the close of Volume III., and for this we are truly thankful to God. We can say this much, that we have done our best. We have not "slimmed" the work, or packed in *anything*, merely to fill up space. We have sought grace and purpose of heart to give the Lord our best service in this ministry; and

none but those who know something of an "editorial chair" can understand the care and labour involved in sending out even a single number of a monthly paper. Yet, withal, it has been a labour of love; and we know that love makes every burden light. We would close this short address by saying, "Brethren, pray for us," that the Lord may be glorified in the proclamation of the truth through these pages, and His saints built up on their most holy faith. Unto His name let there be glory now and ever. Amen.

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