

THE
PERFECTIONS
AND
EXCELLENCIES
OF
HOLY SCRIPTURE.

BY

Thomas Newberry.

KILMARNOCK, SCOTLAND:

JOHN RITCHIE, PUBLISHER.

Cloth Boards, 1/.

SIXPENCE. Cloth, Bevelled Gilt, 1/6.

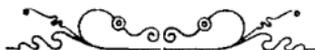
THE
PERFECTIONS and EXCELLENCIES
OF
HOLY SCRIPTURE.

BY

THOMAS NEWBERRY,

Editor of "The Englishman's Bible,"

Author of "The Expected One," "The Temple, &c."



Gilmarnock:

JOHN RITCHIE, Publisher of Christian Literature.

LONDON: JAMES E. HAWKINS & Co., 17 Paternoster Row, E.C.

Do. WALTER G. WHEELER, 51 Paternoster Row, E.C.

And through all Booksellers.



The Perfections and Excellencies of Holy Scripture.

Introduction.

“FROM a child, thou hast known the Holy (Sacred)* Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. iii. 16, 17). **“Sacred Scriptures,”* that is, temple or priestly Scriptures; Scriptures for priestly use; written by the

* The word here rendered “Holy” in the A. V. is not the ordinary word or holy, but another Greek work signifying “Sacred.”

inspiration of God, to be used in the presence of God, by those who have an unction from the Holy One to know all things. "Sacred Scriptures;" only to be understood in God's own light; only to be realised by the teaching of the Holy Spirit—the communication to men of the mind of God, the heart of the Father, in the Person of Christ, and by the Holy Spirit. "Sacred Scriptures," whose source is God the Father, whose subject-matter is the Person of Christ the Son, and the Communicator of which is the Spirit of God. The mind of God in Christ, the glory of God in the Person of Christ, are here revealed, and, as the sun is only seen by its own light, so only may the word of God be apprehended by the teaching of that Spirit, who searcheth all things, yea, the deep things of God. It is the glory of God, in the Person of Christ, that is the object in the mind of God, but the one centre, of this inspired word is the atoning work of Christ—God's centre thought for all eternity. Even as the Tabernacle in the wilderness was the centre of the encampment of Israel, and in the court was the altar of burnt offering, and just as in the courts of the Temple, as described by Ezekiel, the centre will be

occupied by the altar of burnt or ascending-offering, in the very centre of Immanuel's land. All the tribes will be stationed above and below the holy oblation, and in the centre of the priests' portion, is the altar of burnt or ascending-offering, with its fire ever burning, the wood ever on the fire, and the sweet savour of the spotless Lamb ever ascending.

But not only is the altar the centre of earth, the centre of Immanuel's land, but the Lamb on the throne is the centre of Heaven; it is the Lamb on the altar below, the Lamb on the throne above, a Lamb as it had been slain. We need to have God's thoughts about that grand, and glorious, and blessed work of the Atonement of our Lord and Saviour Jesus Christ. Redemption by the blood of the Lamb, was in the Father's thought from all eternity, not only as a remedy brought in after ruin. Those who are chosen in Christ, were chosen in Him before the foundation of the world. God, before He created anything, before He brought this universe into being, foresaw in the depths of His infinite mind, that apart from Himself, the relation between creation and Creator could not always stand. God, before He brought a creature

into being, made in the counsel of His own Divine mind, in the depths of His own infinite heart, a provision for what would come to pass. Thus, the centre thought of God, is Redemption through the blood of the Lamb. Redemption: not simply the salvation of souls of men, but the purpose of God in atonement, is the security of the universe, throughout all its boundless expanse, throughout all the unreckoned ages of eternity. The purpose of God's heart is declared in this word, "That in the dispensation of the fulness of times, He might head up in one, all things in Christ, things in Heaven and things on earth" (Eph. i. 10). "Having made peace through the blood of His Cross, by Him (that is the spotless Lamb) to reconcile all things unto Himself, whether things on earth, or things in Heaven" (Col. i. 20).

Sin not only came into the world, but the creation has been defiled by the sin of angels. God made a provision in the Incarnation, whereby the creature and creation are linked to the throne of the Almighty, Eternal God. He also provided redemption through the blood of the Lamb, thereby reconciling things in heaven, as well as things on earth.

The divine glory, which is unfolded in the Scriptures, was manifested in Christ, and was foretold and foreshadowed in the Old Testament types. The experiences of the incarnate Son of God, while hanging on the accursed tree, are brought out especially in the Psalms ; while the wondrous truths connected therewith in the purposes of God, and founded thereon, are revealed in the Prophets. The fulfilment of these types and shadows is given us in the Gospels, the doctrines founded on that atoning work in the Epistles, while the full and finished fruit of Redemption is brought out in Revelation. The roots of this truth, so to express it, run down and ramify in the Pentateuch ; the trunk is seen in the Historical books ; the heart or core, in the Experimental Portions, from Job to Solomon's Song ; the branches spread out in the Prophecies ; the foliage and flowers come out in the New Testament Scriptures, and the finished fruit is shown in the book of Revelation. It is a marvellous whole, one thought running from beginning to end. Every well-bound book is held together by threads which are hidden beneath the cover ; so with this sacred volume. There are lines of Divine truth

which run through every portion, and unite the whole together.

Arrangement of the Books of Scripture.

The Sacred Scriptures naturally divide into six distinct portions. The first is—the Pentateuch, or five books of Moses; and the subject there, is **THE WORLD AND THE WILDERNESS**. The next, or historical portion, is from Joshua to Esther, and the subject is the **LAND AND THE KINGDOM**. The third, or experimental portion, we find from Job to Solomon's Song; this inner kernel, or core of Scripture, is adapted to man's inward need, giving the experience of **COMMUNION RESTORED**, and of **FELLOWSHIP IN THE SPIRIT**, with the Bridegroom of the soul. The next natural division is in the prophetic books—Isaiah to Malachi, all the prophecies. Then we come to the New Testament, and the fifth natural division will be—The Four Gospels; there it is **CHRIST ON EARTH**. Then from Acts to Revelation is the last division, and there it is **CHRIST IN HEAVEN**.

While we thus divide the Old and New Testaments into four and two respectively, the New Testament

may also be divided into four, corresponding with the four parts of the Old. The four Evangelists will correspond with the five books of Moses—CHRIST ON EARTH; the book of Acts will correspond with the historical portion from Joshua to Esther—CHRIST IN HEAVEN; then the Epistles with the experimental portion, Job to Solomon's Song; and the book of the Revelation with the prophecies, from Isaiah to Malachi.

The Language of Scripture.

The Old Testament, with the exception of a brief portion in Ezra and Daniel, was written in Hebrew, and the New Testament in Greek. Why? Can we discover a reason for this?

The Hebrew language, more completely than any other, is in harmony with the mind of the Eternal and Triune God. And these Hebrew Scriptures present the thoughts of God more completely and perfectly, than they could, if written in any other language.

The Greek, on the other hand, is more adapted to the mind of man. No language could be named, which is more fitted as a vehicle to convey communication from the Divine mind, brought down to us. In

the Greek, the wondrous utterances of God are brought easily and exactly within reach of the human mind. The aptitude of thought and expression, and the largeness of the Divine mind is expressed by the Hebrew language, while the infirmity of the human mind is met by the Greek.

God has magnified His word above all His Name, and it is in this word that the Name of God is told out.





Titles of God.

THERE is more importance to be attached to the precise terms and Titles, by which God has been pleased to reveal Himself to man, than perhaps we are *in the habit of attaching to them.* Each of the Divine Titles is expressive of God, in one or another particular of His Person, character, or attributes. The Spirit of God is very exact in His use of Titles, each being used with a wise and special purpose.

In the first verse of the Bible, God is announced to man as the Triune God, Father, Son, and Holy Ghost, eternally one God, yet in three distinct PERSONS. The word used is *Elohim*, the plural title of God. There is necessity for that. It is the Triune God that speaks in the language of the Old Testament

When the law was given on Sinai, it was the law of God,—Father, Son, and Holy Ghost. When the glory of the eternal, invisible God was revealed by Angelic ministrations, it was the glory of the Three in One.

I fear there is a great deal of Arianism in the present day, undetected and unsuspected.

For example, when we read in the first chapter of the Gospel by John verse 18, that “No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath declared Him ;” the conclusion has been drawn, that since no man hath seen God at any time, when God was seen in the former dispensation face to face, it must have been by the Second Person of the Trinity, the Person of the Son. Oh, you say, it was Christ, it was the Son Who was seen. Let us see what this leads to. No less than the denial of the proper deity of Christ ! For if “No man hath seen God at any time,” and yet the Son was seen throughout the ages, then the Son could not be God ; for, if He had been God, He could not have been seen.

No, it was the Manifestation of the Triune God by Angelic ministration, when God was seen.

As an illustration, refer to Isaiah vi. 1. "In the year that King Uzziah died, I saw also the Lord." (*Heb.* Adonahy).

Mark, it is not the title Jehovah, but Adonahy, the *plural* of Adohn that is used; a title expressing the sovereignty of God. Isaiah saw the Triune God "upon a throne, high and lifted up." These things said Isaiah when he saw the glory of Christ, and "spake of Him." (John xii. 41). Where and how did he see the glory of the Son? Not alone, not according to the idea of Arianism, or the theory that it was the Son only; but he saw Him in the glory of the Godhead.

Now observe, in harmony with this, the Seraphim cried one to another, "Holy, holy, holy is Jehovah of Hosts." Then again in verse 8, we read "I heard the voice of Adonahy"—the Sovereign, Triune God—asking, "Whom shall I send?" God in His unity—"And who will go for Us?"—God, the Triune God. This is very important to be understood.

By the title *EL*, the oneness of God is expressed, as the One Great Originator, the Great First Cause of all

Eloah, still in the singular, like the last, is expressive of Him, as the one Supreme Object of Worship.

Elohim, is a plural word, which occurs very frequently in the Old Testament Scriptures, and which is expressive of Trinity in Unity.

Again, for the title LORD we have three words in the Hebrew. First, *Adohn* in the singular number, which is used of Christ in Psalm cx. "Jehovah said unto my Lord"—(*Adohn*). And in verse 5 of the same Psalm, there is another title used—*Adonahy*.

In the title JEHOVAH we see how the largeness, the infinitude of the Divine Mind is brought down to human capacity. Let us take that word and examine it—JEHOVAH. Everlastingness is expressed in this title—past, present, and future. He which is, He which was, and He that is to come. These three periods of eternity are here expressed, *Yehi*—"He will be;" *Hove*—"being;" and *Hayah*—"He was."

Now see, how in the Greek, this title is preserved in all its fulness, and yet at the same time is brought down to the human mind. In Rev. i. 4 and 5, we see that Jehovah is expressed in the Greek as Him

“which is, which was, and which is to come.” Mark the perfection of the expression—

“FROM HIM WHICH IS.”

This is not in the present tense in the Greek, as we might suppose from the English, but the present participle, and expresses continuous being,—He always is, the ever-existing One. Thus, “He which is” corresponds to the centre syllable of the word Jehovah, which is also the present participle “*Hove*”—being, implying “which still is.”

“WHICH WAS” is not in the Greek, the aorist, or past tense; but in the *imperfect*, which expresses continuance in the past, He Who ever is, is the One Who ever was, corresponding with the last syllable of Jehovah, “*Hayab*,”—He was.

“WHICH IS TO COME.” This is not as you might suppose the future tense, but it is the *present participle* again, and expresses that He always is the coming One, He is ever to come, and corresponds with the first syllable of the title Jehovah—*Yehi*, “which is” the long and continuous tense, “He will be.”

The title Jehovah, occurs more than 7000 times in the Old Testament, though only rendered Jehovah in

the Authorized Version 7 times. It is confounded with other titles. For example, for the 7000 times it occurs in the Original, it is translated about 800 times by the word "God."

JAH or YAH is the grandest title by which God has been pleased to reveal Himself to man, and expresses Him as the essentially Eternal One, to Whom past, present, and future is one Eternal *now*. The *Eternity* of God is expressed in the title Jah, and *everlastingness* in that of Jehovah.

Well may we exclaim in the language of Dr. Watts.

“Great God, how infinite are Thou !
 What worthless worms are we !
 Let the whole race of creatures bow,
 And pay their praise to Thee.
 Thy throne eternal ages stood,
 Ere seas and stars were made :
 Thou art the Ever-living God,
 Were all the nations dead.”

Better still, is this expressed in the Scripture, “Extol Him that rideth upon the Heavens by His name JAH, and rejoice before Him (Psalms lxxviii. 4). The Hebrew word rendered “Heavens” is not the usual word

employed by the Holy Spirit to express heavens (as in Gen. i. 1), but it is "*Harahboth*," which implies desolateness, or a vast unformed void, or the infinitudes of the universe. Space is infinite, while creation and the universe, however vast, are limited. God is infinite ; to His existence there is no limit.

God is ever-present in this vast unformed void, that angels' wings may never reach nor angels' ken penetrate.

"Extol Him who rideth on the vast infinitudes of space by His name JAH ; and rejoice before Him." He is as infinite in His glory, as He is infinite in His being, in His power, and in His existence. By this name JAH He who fills the infinitudes of eternity and space, let Him be praised.

Now I want you to observe, that this is the reason why the Hebrew has, strictly speaking, only two tenses, the long and the short, though we have the three periods, past, present, and future, otherwise expressed. The reason for this is, it is taking God's view of the matter, to Whom past, present, and future is one eternal present. God inhabits eternity, all is present to Him. We inhabit but a minute. A

minute is composed of 60 seconds, and we are but carried from the one to another.

Suppose, in building a room, the architect designs that so many persons shall be accommodated. Well, he allows so many inches for each individual, reckoning that each individual will occupy that portion of the room. Now, suppose a very minute insect, so small as scarcely to be observed by the human eye unless aided by a powerful microscope—suppose that minute insect passes across that portion of the room allotted to one individual, it will appear to it to be a great space, while to a human being it appears but a step. This is a simple illustration of how our measure of time, must appear, in the eye of Him Who fills infinitude, and Who is Ever-existing.

Now, the stroke of the clock, is the knell of a departed hour ; but hereafter, we shall have an eternity to spend over the precious discoveries of Himself, God has made in His word. What we need at present is the teaching of that Holy Spirit, Who searcheth all things, even the deep things of God. Not only is the word of God a telescope to reveal to us the largeness of the Divine Mind, the glories of

heaven, and of the world to come, it is also a microscope, by which we discover the minute perfections which abound on every page. For while God is great in great things, He is very great in little things.





Creation and Reconstruction.

“**I**N the beginning God created the heaven (the heavens) and the earth.” (Gen. i. 1-3). Thus opens the record of Divine truth given in the Sacred Scriptures. God gives us an insight into the beginnings of things. There was a period in the vast expanse of eternity when God, Father, Son, and Spirit existed alone. He is the first and the last. That eternity of Divine existence had no beginning, and can have no end, He is eternal and unchanging. It is not here the beginning of the Son of God, for He was co-eternal with the Father and the Spirit, nor is it here the beginning of the Holy Ghost, He is “The Eternal Spirit.” The eternal Father was never childless, the eternal Son never an orphan, the eternal Spirit was ever with the Father and the Son.

But here we are introduced into the beginning of

creation ; the period when created things came into existence: when out of nothing, God created the heavens and the earth : this is revealed for faith.

Philosophers vainly seek to trace back the origin of things to a protoplasm, and thence to evolve all manner of existence. God "taketh the wise in their own craftiness." "By faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." (Heb. xi. 3). Matter is not eternal. Out of nothing the material universe was brought into existence, by the power of God. Faith sees that everything has its origin in the omnipotence and omniscience of a God of boundless love. The title for "God" here is in the plural, Elohim, the eternally Three in One, the Three Persons in the adorable Godhead, who united not only in the formation of man as seen in verse 26, "Let us make man in our image," but also, in the beginning ; Father, Son, and Spirit, by one act of creative power, by the creative word of His might, and by the volition of the creating Spirit, brought out of nothing, the universe into being. The verb "created" is in the singular, expressive of Trinity

acting in Unity. "Whatsoever God doeth, it shall be for ever." (Eccles. iii. 14).

That which is once brought into being, material or spiritual, is for ever; there is no such word as annihilation in Scripture—that is an invention of man. This world in the last great day, will melt with fervent heat, but every element is indestructible.

The new heavens and the new earth will be made out of the materials of the first. An atom brought into existence would require omnipotence to put it out of being. Do not listen to those who tell you there is no such thing as "the fire that never shall be quenched," that there is no endless torment; in the necessity of things it cannot be otherwise. What is, shall ever be. Oh, the solemnity of existence! To be, is to be for ever, eternally happy, or eternally cursed. May the Spirit of God bring home to all hearts the question, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 14.)

We think of heaven so vaguely. Here is meant the material, starry heavens, as in Psa. viii. 3.: "When I consider Thy heavens."

Or, as the poet sings :—

How beauteous ! How wondrous ! Fain, fain would I see
Your secrets unrobed of their mystery,
Fain would I cleave the dark dome of the night,
Soaring up like a thought to your islands of light.
Fain would I ravish your secrets Divine,
By what forms ye are peopled, and wherefore ye shine ;
By what laws ye are governed, and formed on what plan,
I would know, but I may not ; this is not for man.
Great, glorious, the day when the Author of all,
Having spake ye from nought, and ye rose at His call.
Through the regions of space from His hand ye were hurled,
Dark myriads of atoms, each atom a world.
While each sped to its point in the boundless expanse,
And ye caught your first light from the light of His glance,
His power in one moment fixed each in its spot—
One moment remitted, ye sink, and are not.
What a dot is this earth 'mid ye orbs of the sky !
And, compared with this earth, what an atom am I !
Yet I, with my mind's cobweb plummet, would sound
That Mind which hath known nor creation nor bound !
Would fathom the depths of His wondrous decree !
Can a fly grasp a world ? a shell compass the sea ?
No ; this to weak man is allowed, and no more—
He may wonder, and worship, admire, and adore.

Those starry orbs and this firm and massive earth

sprang in the beginning into existence at the fiat of the Triune God. "He spake, and it was done; He commanded, and it hath stood fast." Psa. xxxiii. 9. "By His Spirit He garnished the Heavens." Job xxvi. 13. How did He create them? All His works bear the impress "very good." Gen. i. 31. The Heavens were created pure, the earth was created not "in vain," literally, "not void." Isaiah xlv. 18. This we are expressly told.

We should separate the first verse from the rest of the chapter, as it speaks only of the beginning of things by the creative power of a Triune God. What interval of time there was between the first and second verses it is impossible to estimate.

Verse 2: "And the earth was without form, and void; and darkness was upon the face of the deep." The second verse begins not with creation, but with re-construction,—a re-making of things already in existence. Notice the two words "create" and "make" in this chapter.

In Ex. xx., verse 11, we read: "In six days Jehovah made (not created) the heavens and the earth;" made, that is, constructed them out of existing materials.

The materials were there, but by what catastrophe they became "without form and void" we know not.

The history of this world commences with verse 2, B.C. 4004. Previous to this, Angels had fallen, for in chapter iii. Satan comes as a seducing, lying spirit, on the scene. He was one of the Angels who kept not their first estate (Jude 6), a master spirit, Lucifer, son of the morning, "who had said in his heart, I will be like the Most High." (Isa. xiv. 14.) Under his leadership there was a "strike," and those associated with him fell, and are "reserved in everlasting chains, under darkness unto the judgment of the great day." (Jude 6.)

In eternity, what we know not now will be fully revealed; but the fact remains, that when the history of this world commenced, there was chaos and confusion: the earth answered not its original purpose and design.

It was in its second stage of being, a mass of matter, shapeless and unprofitable, no longer showing forth the glory of God. We have here a type or shadow, of man's first upright condition by creation, and of his present state through the fall. Man was formed in the image of His Maker, with a capacity to

glorify Him. God created him upright, holy, righteous ; of the dust of the earth was he built up ; and the Spirit of Elohim breathed into him the breath of life. Man is a triune being. The Devil, or Satan, in the guise of a serpent, the most subtle of the creatures tempted, and man fell.

“ Man, in the image of his Maker formed,” became “ Man in the image of his tempter fallen.” No longer fit for the society of God, and intimacy with God, nor for fellowship with one another without shame ; hence they made their fig-leaf covering, and went out of the presence of God, hiding, when in the cool of the day God was wont to walk with them. Death in the soul had commenced, the body had become mortal, and the second, the eternal death was only averted by faith in the promise of the woman’s Seed. This is man’s condition now. Men say he is noble, and has stupendous powers.

Just as the earth, when without form and void, had in it its original elements ; so man, though fallen, still retains the lofty intellect, penetrating eye, and skilful hand ; but no longer is he fit for communion with God, nor for the inheritance of the saints in light.

If unconverted, would he wish to go to heaven to-day, if he might, just as he is? The moment he grasps the idea of what God is, in His purity, of what heaven is, he would say, "No, hide me from the face of Him who sits upon the throne." Man might be of incalculable benefit to his fellows, but is he?

Look at Napoleon the Great! What was he as a benefactor to the race? He looked on men as food for powder, in order to carry out his ambitious designs. If it suits man's purpose to do others good, he will.

The lowest type of man is when religion is made the cloak of hypocrisy, saying, "Stand by, I am holier than thou."

Darkness covers the earth, and gross darkness the people. Is there not a plague as of Egyptian darkness creeping over colleges, pulpits, and pews? Look at the heathen and Mahomedan parts of the world, at the superstition of Romanism and Ritualism, with its "dim religious light," as they glory to call it. "Darkness is on the face of the deep." "If any among you seemeth to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God. For it is

written, "He taketh the wise in their own craftiness." And again, "Jehovah knoweth the thoughts (or reasonings), of the wise, that they are vain" (1 Cor. iii. 18-20). Are your souls in darkness? or, is your pathway that of the just which shineth more and more unto the perfect day?

Verse 2: "And the Spirit of God moved (was fluttering), upon the face of the waters." Blessed be God, this is also true of the present time. Man has fallen, is in darkness, but the Spirit of the Triune God is hovering over him.

The Holy Ghost has come, the Comforter has descended from the throne of the Father and the Son, to convict man of sin. There is no greater blessing in this dark, chaotic condition of man, than that the Holy Spirit convicts of these three things: of the presence of sin, of a want of righteousness, and of a judgment to come (John xvi. 8-11). When a lost sinner is awakened, the work of the Spirit of God is unmistakable, in conviction of sin, and in showing that he needs the washing of regeneration, and the renewing of the Holy Ghost; that he needs to be born again, formed anew, re-created.

Verse 3: And God said, "let there be light," and there was light. To this the apostle refers in 2 Cor. iv. 6—"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The same Divine Eternal Spirit who convicts man of his unprofitableness, and blindness, also reveals God's remedy in the Person and work of His beloved Son.

By the Word of God received into the heart by faith, which is God's testimony to Christ, in the power of the Holy Ghost, there is regeneration, a new creation; old things pass away, behold all things become new; and all things are of God.





The Fall.

GENESIS III.

THE creation and fall of man lie at the very foundation of revealed truth. Materialists deny the first, and Rationalists the latter. It is well in these days to be strong as to these fundamental truths.

As the Lord Jesus said "If any will do His will, he shall know of the doctrine whether it be of God." If we are willing to hear and obey, God will speak with majesty and power. When God's Word is brought home to the inward consciousness by the Spirit of God, there is no doubt of the majesty and truth of that Word; "God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of

Jesus Christ." He will leave no part dark, so far as the light penetrates all is clear, certain, sure. The secret of faith in God, is receiving God's Word like the Thessalonians of old, not as the word of man, but as it is in truth, the Word of God, which worketh effectually in them that believe. For "faith cometh by hearing, and hearing by the Word of God."

If we begin with God, "then shall we know, if we follow on to know the Lord;" and thus we shall grow in grace.

If we begin with reason and human opinions, and doubts, Satan will becloud the mind, and put a veil before our face, so that God's revelation will be shut out: this is the secret of unbelief, both as to the veracity of God's Word, and of the Gospel of His grace, (2 Cor. iv. 3, 4).

If we begin to doubt the truth of Scripture, as to the fall of man, the Deity of Christ, the Personality of the Holy Ghost, and eternal judgment, the foundations of the soul will be undermined, and every other form of false doctrine may speedily follow.

If the Scripture is not truly the Word of God there can be no regeneration, for we are said to be "born

again by the Word of God which liveth and abideth for ever" (1 Peter i. 23). And it is the Holy Spirit of God by His Divine power, Who through the Word regenerates the sinner.

Genesis iii. 1 states the fact, that "the serpent was more subtil than any beast of the field." Satan who is mighty in intellect and skill, having examined the animal creation, discovered in the serpent an agent most suited to effect his design. Then as a skilful general, he searches for a weak point in the citadel of Mansoul. Why did he not assault Adam first? If he had, in all probability he would have failed; his first arrow would not have hit. Had he put the question to Adam, "Yea, hath God said? Adam might at once have replied, "Who are you to suggest a doubt as to the veracity of God's Word?" Yes, God hath said, "I heard him."

So far as is recorded, Eve had not heard God say this. It was before her formation, that Adam had received the command and prohibition; and thus Eve received it at second-hand. The truth which we receive from God Himself, remains fixed and established in the mind; but that which we receive at second-

hand, is open to the assaults of Satan. Satan began by suggesting a doubt as to whether God had spoken at all, "Yea, hath God said." And is He not repeating His tactics at the present day, by raising the enquiry, "Is there any divinely-inspired Word of God? Is there any infallible guide to certainty and truth? Was the Pentateuch written by Moses? Can we receive every word, as written under the direct superintendence of the Holy Ghost? When Satan cannot altogether set aside the Word of God, he attempts to pervert it. Thus in his question to Eve he puts the prohibition first, and leaves out the gracious permission altogether.

By this means suggesting an erroneous view of the character of God, as though He would withhold any real good.

The woman answers nobly; she replies first to his insinuation. "We may eat of the fruit of the trees of the garden;" a beautiful example of repelling the assault of Satan by quoting the words of God to her husband; (see chapter ii. 16), even as Christ did, when tempted by the Devil in the wilderness. Whether God had said to Adam "Neither shall ye touch it," we are not informed.

But we must beware when controverting error, that we do not add to the words of God. When, however, instead of quoting the express declaration, "In the day thou eatest thereof thou shalt surely die," Eve toned it down into the uncertain form of "Lest ye die." She gave an opportunity to the enemy, of which he was not slow to take advantage. In like manner if we admit the possibility of "A Larger Hope," we lay ourselves open to temptation. We are only safe, when we abide by the exact language of Scripture. God put man into Paradise, and gave him ample room for enjoyment; but placed him under one restriction, to show him that even there, he was to be a man under authority. Satan now advanced a step further, by bringing in his own lie,—“Ye shall not surely die,” in direct denial of God’s Word. Man became a living soul by the in-breathing of Divine life, by a Triune God.

So long as he continued in communion with Him, his soul lived; but when this communion with the Holy Ghost was broken by his disobedience, his soul died. From that moment, his body became mortal, and he was only rescued from the second, or spiritual

and eternal death, through faith in God's promise of the woman's Seed. "By one man sin entered into the world and death by sin." But when our first parents had believed God's promise, God immediately brought in the foreshadowing type of redemption. Before God could clothe Adam and Eve in coats of skin, an animal must have been sacrificed, the innocent died for the guilty; and the first blood shed on the earth was that of expiation.

Satan having given God the lie, brought in a revelation of his own, and professedly on the authority of God: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

There was truth in what Satan said, for in the day when they had eaten of the fruit of that tree, then their eyes were opened, but it was to the discovery of their own nakedness and shame. And from thenceforth they obtained a knowledge of good and evil which they had not before, but it was a knowledge of good forfeited, and evil secured. Instead, however, of becoming more like God, much of the glory of God in which they had been created was lost; and man

became more and more conformed to the pattern of his tempter.

“And Adam called his wife’s name Eve, because she was the mother of all living. Unto Adam and his wife did Jehovah God, make coats of skin, and clothed them.” (Not skins, it was the skin of one victim in which both were clothed) Verse 20, 21.

Our first parents beguiled by the old serpent the devil, had been deceived into disbelief and disobedience of God’s Word, afterwards, having been called into God’s presence, were there convicted of sin and confessed it.

In the sentence pronounced on the serpent, and on the enemy who had used him for an agent, they had heard the glad tidings of redemption. God had said “I will put enmity between thee and the woman, and between thy seed and her Seed ; it (or He), shall bruise thy head, and thou shall bruise His heel” (verse 15). This is the first promise and prophecy, and contains within itself the seed-germ, and embryo of all the promises and prophecies.

Wrapped up in these simple words, is the mystery of God, and the mystery of Christ, “in Whom

are hid all treasures of wisdom and knowledge" (Col. ii. 3), just as in an acorn, the future oak and forest is contained. In the bruising of the heel of the woman's Seed was taught the cross, and redemption through the Saviour's atoning death. And in the bruising of the serpent's head, was foretold the Saviour's victory over him who hath the power of death; and the prospect of the resurrection from the dead.

Our first parents believed the announcement of God concerning His beloved Son, which was accompanied by the power of the Holy Ghost. Adam had just heard the solemn word concerning the death of the body, from the lips of God,—“In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (verse 19).

Adam had the sentence of death in himself that he should not trust in himself, but in God Who raiseth the dead; and under the teaching of the Holy Spirit, in the prediction of the woman's Seed, his faith laid hold of the promise of eternal life. And though through their sin, death had entered into the world, and

henceforth would pass to all men; instead of calling his wife by a name signifying death, he called her "the mother of all living," for Eve signifies "Living." This was the confession of his faith; "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 10).

Eve subsequently confessed the same faith, for she called her first-born son Cain (that is "Acquired"), trusting, that she had acquired the promised Seed, the Man Jehovah. In this she was mistaken as she afterwards discovered; hence she called her second son Abel (that is "Vanity").

God had said to Adam, "In the day that thou eatest (of the forbidden fruit) thou shalt surely die;" and this threatening was fulfilled: for, through their act of disobedience, the communion of our first parents with God was broken. And as life in the body can only be maintained by breathing the atmospheric air; so life in the soul can only be sustained by communion with God, through the Holy Ghost, and this only can be regained and continued, by faith in God's Word.

The first animal death which occurred in Paradise was that of an innocent victim, the substitution of the guiltless for the guilty, the first blood shed was typically the blood of atonement, expiation and redemption.

All future Patriarchial and Levitical foreshadowing sacrifices, were embodied in this first offering, hence we must apply the principles afterwards developed, to this first sacrifice. The Levitical law, required that the one who brought the sacrifice, for sin, or for acceptance, was to kill the victim. Before the Aaronic order of the priesthood was instituted, the patriarch acted as priest. And as on the Day of Atonement, the High Priest presented the blood for himself and his house, so Adam was required to slay the victim, and present the blood for himself and his wife. And as the skin of the burnt-offering was apportioned to the priest that offered it, so with the skin of the first victim, God Himself clothed Adam and Eve. The first garment manufactured by man, was the fig-leaved covering, which was as nothing in the sight of God. In the parable in Luke xv., the father commanded the SERVANTS to bring forth the

best robe and put it on the prodigal son ; but here there is no waiting for servants ; Jehovah God Himself clothed them. God Himself was the first to institute the foreshadowing sacrifices ; and by clothing our first parents, He set forth the truth of acceptance in God's Beloved, and of completeness in Him.





The Spirits Tried.

1 JOHN IV. 1-6.

V. 1. “**B**ELOVED, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.”

V. 2: Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.

V. 3: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

V. 4: Ye are of God, little children, and have overcome them: because greater is He that is in you than he that is in the world.

V. 5: They are of the world ; therefore speak they of the world, and the world heareth them.

V. 6: We are of God: he that knoweth God heareth us : he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Again and again the Spirit of God has warned us that in the last days perilous times should come ; surely now it is so, and false teachers are amongst us. This is truth and warning for the times, a Scripture portion for the day, "because many false prophets are gone out into the world." There may be supernatural power and spiritual energy. We are not to come hastily to the conclusion that every spirit is "of God," though speaking as with the tongues of men and of angels. Not only are arguments to be tried, doctrines and evidences to be weighed, but, above all, the "spirits" are to be tried. What is the spirit which actuates the speaker or the writer? From whence comes this inspiration, this wisdom, this spiritual activity and energy, this marvellous success? Is it of God? Can it be traced up to the Father of spirits, to the Father of lights? Or to another and opposite source? It is most important to discern the

source, the secret of the apparent wisdom and success. Reasoning powers, argumentative skill, the flowers of eloquence and oratory are weapons Satan can use. If we enter into conflict with the "spirit of the power of the air" in argument, we shall be beaten. Satan is more dexterous in the use of those weapons than we, the weapons of our warfare are not carnal but spiritual. It is with spiritual weapons we must meet the "doctrines of devils."

The title recently announced for a sermon was "Inspiration measured by our capacity." That is like testing the powers of a telescope by the capacity of human vision. It is like a person going to one of the stupendous telescopes of the day, saying, "I will believe nothing that I cannot see with my own eyes without a telescope." This is exactly the ground we take, if we attempt to test inspiration by our reason. There is an inspiration from beneath, subtle and marvellous; it is to be tested by the Word of God, by the Spirit of God, and in the sunshine of the presence of God.

"Beloved," this is the language of earnest entreaty and brotherly love.

In the time of our Lord there were three things against which He warned His disciples: the leaven of the Pharisees, which is self-righteousness and ritualism; the leaven of the Sadducees, scepticism and the denial of the supernatural; and the leaven of Herod, a pandering to the spirit of the times.

At the present time there are three sources of error we are warned against. First, THE SPIRIT WHICH IS "NOT OF GOD" (v. 3). Second, THE "SPIRIT OF ANTICHRIST" (v. 3). Third, "THE SPIRIT OF ERROR" (v. 6). How are they to be tested? Not merely by human faculties, nor by the opinions of others. We should not meet Goliath with Saul's armour. But test the doctrine in the presence of God, by the person of Christ, and by the Word and teaching of the Holy Ghost, with direct application to the Spirit of God.

In verse 2 the words "that" and "is" are not in the original, it is better read, "confesseth Jesus Christ come in the flesh." It is not so much the doctrine as the person, confessing Him. Mark the titles "Jesus," Jehovah the Saviour, a title combining His divinity with His office. It is not simply Oshua,—*"salvation,"* but Jehoshua,—*"the salvation of Jehovah."* The title

“Christ” means, “The anointed One of Jehovah,” conceived, born, anointed, filled with the Holy Ghost, “The Christ” concerning whom God could say to John the Baptist, “Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost” (John i. 33); who said of Himself in the synagogue of Nazareth, “The Spirit of Jehovah is upon Me, because He hath anointed Me,” &c. (Luke iv. 18, 19). He was the Antitype of the “fine flour” unleavened, but mingled with oil (Lev. ii.), saturated with oil, no feeling, thought, desire, teaching, merely human, but pervaded with the Spirit; hence He was often misunderstood. When He spoke of water and the new birth in John iii., He referred to “the washing of regeneration and renewing of the Holy Ghost.” When speaking of the bread from heaven, it was in reference to Himself, the gift of God to a perishing world.

“Come in the flesh.” The Gnostic error said Christ was a phantom. We have also to mark His pre-existence, “I came forth from the Father, and am come into the world” (John xvi. 28). He was God manifest in flesh (1 Tim. iii. 16). There is none

other name given among men whereby we can be saved. Those who will not own His deity, pre-existence, and eternal Sonship, and that He is the Anointed, the Messiah of the Old Testament, and the Christ of the New, are "not of God." That spirit that confesses, magnifies, and maintains these truths "is of God." This involves the recognition of Jesus Christ as a Divine Person, and that the eternal Spirit is co-existent, and of equal glory with the Father and the Son. The personality of the Holy Ghost must be acknowledged, for if there is no anointing Spirit, there is no anointed Messiah. If there be no inspiring Spirit, there can be no inspired Word, and no Word of God on which implicit confidence can be placed.

Verse 4: "Ye are of God, little children, and have overcome them." Why? Because you have superior reasoning powers? No. But because "greater is He that is in you than he that is in the world." "Ye have an unction from the Holy One" (1 John ii. 20-27), and He keeps you steadfast. The secret of overcoming is dependence on the Holy Ghost.

There are three characteristics of false doctrine which have specially to be tested in these last days,

namely, the spirit which is "not of God," but opposed to the truth and honour of God the Father. This is manifested in Atheism, Deism, Agnosticism, Rationalism, and so forth. Second, the "the spirit of antichrist" as opposed to the glory and truth of the Son of God, denying His Divinity, eternal Sonship, vicarious sufferings, and glorious offices. This is manifested in Arianism, Socinianism, and the "downgrade" doctrines of the present day. Third, "the spirit of error," which, while admitting the Scriptures to be the basis of doctrine and faith, pervert them, misinterpreting and misapplying the words of truth. This spirit is opposed to the Spirit of Truth, the Holy Ghost, the Inspirer of the sacred Word, and the only unction from the Holy One by which that Word can be understood.

The working of this spirit may be traced in Christadelphianism, Mormonism, and various other forms of doctrinal error. Mark, to discern the spirit of truth we must be "of God." Shall I go to one who does not know God for instruction about Him? For a man to teach theology he must know God, be born of God, be filled and taught by the Spirit of

God. Every word of God is pure and precious. "Thus saith Jehovah," stamps the Word of God with authority, importance, and power. If men say there is no Word of God, no wonder if the Bible be a dead letter to them. "If any man will do His will, he shall know of the doctrine whether it be of God" (John vii. 17.) If the confession which is made with the lip be the result of Divine revelation, as with Peter when he said, "Thou art the Christ, the Son of the living God" Matt. xvi. 16, 17), on such a confession the blessing of God can rest.





True Wisdom and Strength.

I COR. I. 27-31.

V. 27-29. “**G**OD hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things that are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in His presence.” This is the purpose of our God, “to stain the pride of all glory, and to bring into contempt all the honourable of the earth” (Isa. xxiii. 9). As He said by the prophet, “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth, glory

in this, that he understandeth and knoweth Me, that I am Jehovah which exercise lovingkindness, judgment and righteousness in the earth" (Jer. ix. 23, 24). Verily, if we come into the presence of our God, we realize that "the grass withereth, the flower fadeth, because the Spirit of Jehovah bloweth upon it; surely the people is grass" (Isa. xl. 7).

The more His glories strike the eye,
The humbler we shall lie.

It is vain to glory in the presence of the God of the whole earth, but the believer can glory in his God, can rejoice in Christ Jesus, with joy unspeakable and full of glory; for we are complete in Him who is the head of all principality and power (Col. ii. 9-10). It is for the believer to glory in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, so that we are complete in Him in whom dwells all the fullness of the Godhead bodily. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7). We have it not in ourselves, but in Christ Jesus. We do not read God made us wise, righteous, holy, with the power to redeem our-

selves ; that would be to exalt the creature. Then we should have somewhat wherein to glory, and might go about saying that we were perfect.

But mark, GOD made Him all this to us. "Of Him are we in Christ Jesus, who of God is made unto us us wisdom." God Himself, it is all of God the Father, for "every good gift and every perfect gift cometh down from the Father of lights" (James i. 17). He hath treasured up all our treasures in the person of His Son. We want to realise that all the stores of wisdom and grace are in Christ, who is the wisdom and power of God (1 Cor. i. 24). He is Jehovah-Tzidkenu, in Christ Jesus, for our righteousness is in Him, and He is made righteousness to us. Christ also has sanctified Himself that we may be sanctified through the truth (John xvii. 19). In Him we have the fulness of the Spirit according to the riches of grace Divine. We do not boast in ourselves, but we rejoice in Christ Jesus, as the true circumcision who have no confidence in the flesh (Phil. iii. 3). How is Christ made all this to us practically? How is He made to us individually wisdom? The mere knowledge that God made Christ all this to us will not

D

give strength, only an imaginative sufficiency. How are we made complete in Him? The answer is plain. Just as Christ was about to ascend to His God and our God, He said, "I will send the Comforter." "Tarry till endued with power from on high." The Holy Spirit was to take of the things of Jesus and reveal them (John xiv., xv., xvi). It is by the Holy Ghost that we are made all this in Christ.

WISDOM is treasured up in Christ Jesus, but we have the unction from the Holy One, that we might know all things, so as to need no human teacher. The treasures of wisdom and knowledge hid in Christ Jesus, the Spirit communicates while we are dependent on Him, and taught by Him; thus we "have the mind of Christ."

How is Christ practically RIGHTEOUSNESS to the believer? It is when walking "not after the flesh, but after the Spirit" (Rom. viii. 1-4). We are "created in Christ Jesus unto good works" (Eph. ii. 10), and living in the power of the Spirit of God, the fruits of the Spirit are brought forth (Gal. v. 22, 23).

SANCTIFICATION. "Through sanctification of the Spirit" (2 Thess. ii. 13). It is He who spiritually sanctifies.

REDEMPTION. It is by the Spirit we are sealed unto the day of full redemption (Eph. iv. 30). He gives the joy of redemption now ; He is the earnest of the purchased possession till we receive the redemption of the body (Eph. i. 14), redemption from every woe to the full possession of joy. The Spirit takes of the things of Christ and reveals them to us, giving grace and power to live. Sanctification is holy living, practical righteousness, living and walking in the presence of God. We live and abide in Christ, as we are strengthened with might by His Spirit in the inner man, Christ dwelling in our hearts by faith (Eph. iii. 16, 17) ; thus we receive out of the fulness of God. We are too apt to confide in isolated doctrines ; we want to live in the fulness of Divine truth, to live in the presence of God who has given us all in Christ, living, not we, but Christ in us. There must be the third link, the unbroken fellowship of the Holy Ghost ; He sheds abroad the love of God so that we may bring forth the fruits of the Spirit which are by Jesus Christ to the glory and praise of God. Thus the secret of holy living may be summed up in these three things—walking in the presence of God ; abiding in

Christ; and living and walking in the unbroken fellowship of the Holy Ghost.



BOOKS FOR BELIEVERS,
BY THOMAS NEWBERRY.

THE EXPECTED ONE;

OR,

**The Coming of the Son of God from Heaven, and
and His Manifestation as Son of Man to Earth.**

*Cloth Gilt, Bevelled Edges, 1s 6d; Cloth Boards, 1s; Sewed
Paper Cover, 6d, Post Free.*

"Eighteen chapters setting forth in lucid form, the various events that cluster round our Lord's return. . . This is an admirable epitome."

Sword and Trowel.

"We advise our young readers to possess themselves of this book. It is full of useful exposition."

The Morning Star.

"This little work is full of fruitful suggestions for the further study of the subject. Should be read, pondered, and considered by all."

Christian Scotsman.

A Brief Outline of the Book of Revelation.—*Cloth, 1s; Leatherette Covers, 6d, Post Free.*

Days of the Passover, Crucifixion, and Resurrection, with a Tabulated Chart.—*Cloth, 1s.*

The Temples of Solomon and Ezekiel, with Lithographed Plate of Model. *Cloth Boards, 1s 6d.*

Notes on The Book of Revelation, New Edition. Full and Exhaustive. *Cloth Boards, 4s.*

The Tabernacle and the Temple, with Engravings, Coloured Plates, Autotypes, and a Map. Comprehensive Notes and Expositions. *Cloth Boards, 10s 6d.*

Companion to "The Englishman's Bible."—Very Useful. *Cloth Boards, 3s 6d.*

ALL POST FREE, AT ABOVE PRICES, FROM

JOHN RITCHIE, Publisher, Kilmarnock.

The Newberry Bibles.

Comprising: The English-Hebrew Bible and the English Greek Testament, designed to give, as far as practicable, the Accuracy, Precision, and Certainty of the Original Hebrew and Greek Scriptures on the page of the Authorised Version. Adapted both for the Biblical Student, and for the Ordinary English Reader. Now in Five Editions, as follows:

1. **The "Pocket" Edition.** Size, $7\frac{1}{2} \times 4\frac{3}{4}$ In. Printed on a Fine White Paper, in clear Type, and very portable. French Morocco, gilt edges, 6s. Persian Morocco, round corners, gold title, 9s. Turkey Morocco, gilt roll and edges, 12s 6d.

2. **The "Yapped" Pocket Edition.** Weighs 24 oz. French Morocco, flaps and elastic band, 7s 6d. Turkey Morocco, flaps, leather lined, 15s. Best Levant Morocco, silk sewn, flaps and band, 20s.

3. **The Portable "Bible Marking" Edition.** French Morocco, yapped, 15s. Palestine Morocco, silk sewn, leather lined, 25s. Levant Morocco, calf lined, silk sewn, 30s.

4. **The India Paper "Portable Edition."** Persian Morocco, silk sewn, 18s. Palestine Morocco, silk sewn, leather lined, 28s. Levant Morocco, calf lined, silk sewn, 35s.

5. **The Large Type Edition.** Fine India Paper, with Copious Notes, Additional References, Hebrew and Greek Words with their English Equivalents. This Edition was formerly issued in Six Volumes, and is now printed in ONE VOLUME. Portable and Light. In the following Bindings:— Persian Morocco, yapped binding, lined with leather, 25s. Levant Morocco, sewn with Silk, yapped and leather lined, 35s.

Special Edition. Superior binding, kid lined, 60s.

The Usual Discount allowed for Cash on all these Bibles.

All Post Free, same day as ordered, to any Address. Name or Initials in Gold.

Specimen Page of any Bible on application to

JOHN RITCHIE, Publisher, Kilmarnock.

BOOKS FOR BELIEVERS, by John Ritchie.

THE TABERNACLE IN THE WILDERNESS.

New Edition, Revised, Enlarged, Illustrated, with an additional chapter on The Levites and their Service.

Sewed Paper Covers, 6d. ; Cloth Limp, 9d. ; Cloth Boards 1s.

PRESENTATION EDITION, with Coloured Plate, Bevelled Gilt Edges, 1s 6d.

A *Tabernacle Lecturer* writes—"Of all the books on the Tabernacle that I have seen, this is the simplest, clearest, and best. It has greatly helped me."

An *Evangelist* says—"I have circulated several dozens of it in the United States, and believe it to be very helpful."

FOUNDATION TRUTHS OF THE GOSPEL.

Twelve Bible Readings to Believers.

Sewed Paper Covers, 6d. ; Cloth Boards, 1s. ; Cloth, Bevelled Gilt, 1s. 6d.

"Twelve Bible Readings, admirably fitted to follow Evangelistic Services. Many pastors have wished for a suitable work to put into young converts' hands. This is just the book ; or, if special meetings are followed by Bible Readings to build up babes in faith, here are the subjects ready to hand, clear as crystal, and true to the Scriptures.—*Sword and Trowel*."

"A most Scriptural little book. We especially commend the reading on 'Perfection.'"—*The Morning Star*.

FROM EGYPT TO CANAAN.

OR THE EXODUS AND PILGRIMAGE OF ISRAEL.

Illustrative of the Believer's Redemption, Walk, and Warfare.

With Coloured Diagram and Illustrations.

Sewed Paper Cover, 6d. ; Cloth Boards, 1s., Post Free.

PRESENTATION EDITION *Cloth, Bevelled, Gilt Edges, 1s. 6d., Post Free.*

JUST PUBLISHED.

THE FEASTS OF JEHOVAH: Bright Foreshadowings of Grace and Glory.

With Coloured Illustrated Chart of all the Feasts.

Paper Covers, 6d. ; Cloth Boards, 1s. ; Cloth, Gilt, 1s. 6d.

The SUNDAY SCHOOL: its Work & Workers.

A Suitable Gift to Christian Workers and Young Believers.

Paper Covers, Sewed, 6d. ; Cloth, Gilt, Red Edges, 1s., Post Free.

ALL POST FREE, AT PUBLISHED PRICES, FROM

JOHN RITCHIE, Publisher, Kilmarnock.

BOOKS FOR BELIEVERS.

TRUTHS FOR THE CHILDREN OF GOD.

Memorials of the Ministry of the late Henry Cummins.

An Epitome of Fundamental Truths, simply and graciously stated.

CONTENTS.—The Call and Redemption of the People of God—The Redemption that is in Christ—The salvation which is in Christ Jesus, with Eternal Glory—Things that Accompany Salvation: The Apostles' Doctrine, Baptism, Fellowship, Breaking of Bread, and Prayers—The Church: Its Ministry and Government—Discipline: Its Nature and its Subjects—Jesus in the Midst—The Coming of the Lord.

Paper Covers, Sewed, 6d; Cloth Boards, 1s; Superior Binding, Gilt, 1s 6d

THE TWO DESTINIES OF MAN:

AND THE TWO ROADS BY WHICH THEY ARE REACHED.

By C. J. BAKER, of Kansas City, U.S.A.

With a Striking Descriptive Chart printed in Colours.

A simple, Plain, and pointed book, which may be read by saint or sinner with profit. Good for giving among unsaved friends, neighbours, and fellow-workers. *Paper Covers, 4d; Cloth Limp, 9d; Cloth Boards, 1s.*

LIFE, DEATH, HADES, AND PARADISE.

WITH A DESCRIPTIVE COLOURED DIAGRAM.

By CALEB J. BAKER, of Kansas City.

A concise Scriptural exposition on the state of the departed: present and future, with exposure of theories and errors of Annihilation, Soul-sleeping, Non-eternity of Punishment, and Final Restitution. A book which every Christian should read, and pass on to others. Never was there more need than now, to be established in the truth of God on these momentous subjects. *Cloth Boards, 1s; Cloth Limp, 9d; Paper Covers, 4d*

SONGS OF FAITH, HOPE, AND LOVE.

Written by the late JOHN DICKIE, of Irvine.

These rich and refreshing hymns, written by one who spent most of his days in the furnace of affliction, have already been the means of much blessing to the Lord's people. They are now reproduced in a neat little volume, which will be found specially suitable as a Gift or Remembrancer to friends, at all seasons, and as a companion to tried, afflicted, and bereaved saints. *Leatherette and Gold Cover, 6d. Bevelled Cloth Gilt, 8d.*

GRAPES OF ESCHOL.

A Collection of Choice Portions from the ministry of departed servants of Christ, in Prose and verse. By J. G. Bellett, J. Denham Smith, J. N. Darby, Samuel Rutherford, Andrew Miller, C. S. Blackwell, Frances Ridley Havergal, &c. Very suitable as a small gift to fellow-believers. *Bevelled Boards, Gilt, 6d.*

SWEET SPICES.

Companion Book to "Grapes of Eschol." Choice Hymns and Select Portions by John Dickie, Henry Groves, Wm. Lincoln, Dr. W. P. Mackay, Horatius Bonar, Lady Powerscourt, &c. *Bevelled Boards, Gilt, 6d.*

All Post Free to any Address in the World.

Complete List of Believer's Books and Expositional Works, from
JOHN RITCHIE, Publisher, Kilmarnock.

THE "LINCOLN" LIBRARY

Of Expository and Practical Volumes.

By the late WM. LINCOLN, of Beresford, London.

LECTURES ON THE EPISTLE TO THE EPHESIANS.

A racy and very suggestive Exposition of this Great Epistle of the Believer's Standing, State, Walk, and Warfare.

LECTURES ON THE EPISTLE TO THE PHILIPPIANS.

A Spiritual and Practical Unfolding of this rich Epistle of Christian Character and Experience.

LECTURES ON THE EPISTLE TO THE COLOSSIANS.

Setting forth the Glories of Christ as Head and Lord, the Believer's Place as risen with Him there, and in His Kingdom here.

LECTURES ON EPISTLES TO THE THESSALONIANS.

A Concise and Practical Exposition of these Epistles, in which the Coming of the Lord for His Saints and His appearing with them to the world are set forth.

NOTES ON THE EPISTLE TO THE HEBREWS.

Taken as delivered at Beresford, preserving the pungent and practical style so characteristic of Mr. Lincoln's ministry.

LECTURES ON FIRST AND SECOND PETER.

Showing the Path of the Saint amid the Trials of the Wilderness, and the Power for his preservation amid the perils of the last days.

LECTURES ON JOHN'S EPISTLES.

Spiritual and Practical Words on the Children of God in their Family Relationships—to the Father, to One Another, and to the World.

Cloth Boards, 1/6 each; Presentation Editions, Gilt, 2/- each.

OUR GREAT HIGH PRIEST,

In His Garments of Glory and Beauty. Israel's High Priest, as a Type of the Lord Jesus.

Cloth Boards, 1/-; Cloth Limp, Round Corners, 9d.

TYPICAL FORESHADOWINGS IN GENESIS;

Or, The World to Come and the Divine Preparation for it. Lectures on the Book of Genesis, Chaps. i. to xli.

Cloth Boards, Half-bound Style, 2/6 post-free.

LECTURES ON THE BOOK OF REVELATION.

NEW EDITION. NOW READY. 400, PAGES.

A Standard Work on the Great Book of Prophecy. Plain and Practical.

Cloth Boards, 3/6 post-free.

All post-free to any address from

JOHN RITCHIE, PUBLISHER, KILMARNOCK.