

"All the Word of God for All the People of God."

THE WITNESS

AN UNFETTERED MONTHLY JOURNAL

— OF —

Biblical Literature, Expository Papers, Notes of Addresses,
Conference Reports, Questions and Answers,
• Correspondence, Original Poetry,
Gems of Truth, &c.

EDITED BY

J. R. CALDWELL,

Author of "Foundations of the Faith," "From the Cross to the Kingdom," &c.

**ENLARGED SERIES,
VOLUME II.**

GLASGOW: PICKERING & INGLIS, PRINTERS AND PUBLISHERS.
LONDON: ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C.
NEW YORK: D. T. BASS. AUCKLAND: H. L. THATCHER.

And may be ordered through most Booksellers and Depots.

FOUR and Forty years ago a veteran worker, realising the great lack in Christian journalism of a paper to supply the spiritual needs of young converts and mature Christians, launched the paper which you now are reading. For *four* years the sturdy hand of the founder—DONALD ROSS—guided the tiny barque on its new and strange course; for *forty* years the present Editor—J. R. CALDWELL—has unstintedly given time, thought, prayer, and labour to the conduct of *The Witness* through all the changing shoals of thought, seas of ecclesiastical turmoil, and tempests of opposition, calumny, and contortion of "the Faith once for all delivered to the Saints" (Jude 3, R.V.), ever keeping the prow straight for the "glory of God," and the course even for the general goodwill of "the Church of God, which He hath purchased with His own Blood" (Acts 20. 28).

Like the eventful voyage of the Chief Apostle to Rome, detailed in Acts 27, the past, the present, and the future stand out as landmarks. Like him

I. **As to THE PAST**, we can declare, "ALL HOPE GONE" (v. 20). All hope in *man's* wisdom, wealth, ways, creeds, combinations, and theorisings gone for ever, for man as man, saved or unsaved, has ever proved a failure. In looking over the past 516 numbers, whilst there is much in the ministry of grace, comfort, edification, cheer and hope to thank God for, how much there is which might have been left undone, done better, or raised to a higher spiritual plane.

II. **As to THE PRESENT**, like Paul in the heart of the storm, we can exclaim, "I BELIEVE GOD" (v. 25), and affirm our confidence in "God and the Word of His Grace" (Acts 20). Never was the storm more fierce, the vortex more near, and the crisis more real than to-day. Never were saints more needed to stand forth in weakness and humility, and assert their faith in "the Living God," than at this the supreme moment in the Church's History. Yet never was the power of God more manifest throughout the world, the presence of God more real in individual hearts on every hand, and "the peace of God which passeth all understanding" (Phil. 4. 7) more longed for by myriads of storm-tossed, darkened, burdened souls in every land.

III. **As to THE FUTURE**, we go forward with confidence, knowing that as at the close of the prophetic voyage, "it came to pass that they escaped all safe to land" (v. 44), so in our present voyage it shall yet be said of every Redeemed one, "ALL SAFE HOME."

In this present Confidence in God, and future Hope of Glory, we go forward and seek to continue to declare, as far as we know it, "all the counsel of God" (Acts 20. 27) concerning the Inspiration of the Scriptures, the Deity of our Lord Jesus Christ, the Value of His Atoning Blood, the Immediate Salvation of all who believe, Justification by Faith, Personal and Progressive Sanctification, Separation from the World, the Unity of the Spirit, there is One Body, the Immersion of Believers, the privilege and blessedness of Gathering to the Name of the Lord, the duty

to be "steadfast, always abounding in the Work of the Lord," Everlasting Punishment for every Christ rejecter, Endless Bliss for the Saved, ever "Looking for that Blessed Hope and the Glorious Appearing of the great God, our Saviour Jesus Christ" (Titus 2. 13).

During the Year, 1914, we hope to insert:

1. **Articles by the Editor**, Revised Reports of Addresses (a large number of which we have in stenographer's Notes), Practical Papers, Answers to Questions, Replies to Correspondents, &c.

2. **Original Papers** from some who have helped wellnigh these 43 years, and from others making full proof of their ministry, including Dr. Anderson-Berry, Dr. J. A. Owles, W. H. Bennet, G. F. Trench, C. F. Hogg, Alex. Stewart, R. M'Murdo, T. Baird, J. Hixon Irving, W. E. Vine, J. P. Lewis, Franklin Ferguson, A. E. White, G. Hucklesby, J. C. M. Dawson, W. W. Fereday, Wm. Shaw, Hy. Pickering, A. O. Molesworth, L. W. G. Alexander, W. R. Lewis, C. H. Hinman, J. S. Anderson, Alex. Marshall, Henry Payne, T. Robinson, and a number more.

3. **Selections from the Teaching** of men whose memories are fragrant: Thomas Newberry, R. C. Chapman, Henry Dyer, George Muller, F. C. Bland, Wm. Lincoln, and many others.

4. **Two Valued Contributors** have laid aside their pens. Our aged brother, Dr. THOS. NEATBY, whose devotional articles during the last 30 years have stirred many hearts; and our younger brother, Dr. J. NORMAN CASE, whose series of papers on Types, Missions, Symbols, and other themes have edified numbers, and whose last paper of the last series appears in this number. Yet we have extended notes of some of the choicest messages of Dr. Neatby, and concise outlines of some of the conference Messages of Dr. Case, which we hope to use.

5. **Notes on Galatians**, by C. F. Hogg and W. E. Vine, M.A., which, when carefully followed, have proved truly helpful. Two pages monthly will be given from January, which commences Ch. IV.

6. **Brief Expositions** of difficult portions and disputed points of Scripture, by Wm. Hoste, B.A.

7. **The Basis of the Faith**. Continuation of papers on The Deity of Christ, and also The Coming of Christ, by C. F. Hogg.

8. **Voices from the Vineyard**. Contributed Articles on Work at home, abroad, among orphans, &c.

9. **Other Features** of which we cannot now speak particularly: SUGGESTIVE TOPICS for Preachers and Teachers; Detailed Reports of Gems from CONFERENCES; Original Select POETRY; CORRESPONDENCE on various Topics; Answers to profitable QUESTIONS; Crisp NOTES of INTELLIGENCE; and much other helpful and edifying reading.

Letters of Thanksgiving for help received come from India, Japan, Australia, Africa, Canada, South America, and most other known lands. Let prayer abound. If friends interested would kindly mention to individuals or in Assembly many more of "His own" might be helped on their Homeward Voyage. Free specimen copies for handing round, or any further information, will be cheerfully given by

THE PUBLISHERS.

SPECIAL INDEX.

ARTICLES BY THE EDITOR—		PAGE
The Victory of Jericho, - - - - -		33
Defeat and Victory of Ai, - - - - -		63
Sanctification in Various Aspects, - - - - -	89,	117
Extent of the Atonement, - - - - -		105
Jordan and Gilgal, - - - - -	145,	175
God Manifest in the Flesh, - - - - -	203,	230
Systematic Giving, - - - - -		217
Two Chapters on Giving, - - - - -		257
Resurrection Body of Our Lord, - - - - -		273
Divine Healing of the Body, - - - - -		325
The Power of the Word, - - - - -		320
<i>Also Answers to Questions.</i>		

FUNDAMENTAL TRUTHS.	Dr. Anderson-	
Berry—		
The Adoration, - - - - -		16
Worship, - - - - -		101
The Man of Sychar, - - - - -		121
The Woman of Samaria, - - - - -		180
Necessity of Worship, - - - - -		212
Universality of Worship, - - - - -		233

SONG OF SOLOMON.	Meditations by Henry
Payne, 13, 41, 70, 98, 126, 155, 186, 213, 242,	
	316

NOTES OF ADDRESSES by Alex. Stewart—	
Creation, - - - - -	44, 67
The New Creation, - - - - -	99
Image and Dominion, - - - - -	123, 205

" WITNESS " BIBLE STUDY CIRCLE.	Con-
ducted by C. F. Hogg and W. E. Vine, M. A.—	
Galatians—Notes, Chapter III., 23, 51, 79, 107,	
136, 163, 191, 219, 247, 275, 303	

THE BASIS OF THE FAITH.	C. F. Hogg—
The Deity of Christ, - - - - -	95

BRIEF EXPOSITIONS.	Wm. Hoste, B.A —
The Creation and True Science, - - - - -	37
The Mode and Meaning of Baptism, - - - - -	76
Born of Water and of the Spirit. - - - - -	289

FOUR DOXOLOGIES.	J. S. Anderson—
Divine Love, - - - - -	36
Divine Revelation, - - - - -	36
Divine Power, - - - - -	128
Divine Glory, - - - - -	147

SYMBOLS OF THE HOLY SPIRIT.	Dr. J. N.
Case—	
The Earnest and Firstfruits, - - - - -	45
The Dove, - - - - -	72
Wine, - - - - -	129
The Finger of God, - - - - -	151
The Seven Lamps of Fire, - - - - -	184
The Spirit as Witness, - - - - -	260
The Advocate, - - - - -	318

UNIQUE SUBJECTS.	T. Baird—	PAGE
A Unique Land, - - - - -		15
A Unique People, - - - - -		125
A Unique Person, - - - - -		158
A Unique Book, - - - - -		210

QUESTIONS AND ANSWERS.	
The Sealing and the Earnest, - - - - -	21
Sins that are Past, - - - - -	21
The Existence of Gifts, - - - - -	21
The Woman and the Man Child, - - - - -	48
The Divine Spark, - - - - -	49
Walking After the Flesh, - - - - -	78
Prayer to the Holy Spirit, - - - - -	78
The Extent of the Atonement, - - - - -	105
God or Adam, - - - - -	133
An Apparent Contradiction, - - - - -	133
Sacrifices in the Wilderness, - - - - -	134
When Was the Son Begotten ? - - - - -	161
The Spirit's Mission, - - - - -	162
Remission of Sins, - - - - -	189
The End of the Old Man, - - - - -	190
Baptism and Reception, - - - - -	218
Who Inherit the Kingdom of God ? - - - - -	245
Church Truth in the Gospels, - - - - -	246
The Resurrection Body of Our Lord, - - - - -	273
Divine Healing of the Body, - - - - -	300, 325

CORRESPONDENCE from many parts.	
Knowing Christ After the Flesh. W. Harland,	20
Overseer or Spy ? - - - - - R. Barnet,	20
A Word of Counsel from Abroad. T. H.	
Maynard, - - - - -	48
The Manhood of Christ - J. R. Caldwell,	48
Holy Ingenuity, - - - - - D. J. G.,	104
A Warning Word from Canada. R.M'Murdo,	132
A Plea for Native Workers, - - - - -	160
A Fact to Lay to Heart. - - - - - H. Bird,	160
Where are the Pastors ? - - - - - M. Dodds,	188
On Giving out a Hymn in the Assembly.	
H. W. Figgis, - - - - -	188
Systematic Giving, - - - - - J. R. C.,	217
A Missionary Visit. - - - - - A. Boake,	244
The Breaking of Bread. - - - - - W. Hoste,	271
A Right Use of Old Testament Scriptures.	
C. F. Hogg, - - - - -	298
The Resurrection Body of Our Lord. T. H.	
Campbell, - - - - -	299

ORIGINAL AND SELECT POETRY.	
The Changing Years. - - - - - W. Robertson,	19
Upon the Threshold - - - - - A. Gardner,	12
His Watchful Care. - - - - - F. R. Havergal,	38
Calvary. - - - - - E. Stacy-Watson,	41
Grace to Help in Time of Need. M. E. R.,	69
Communion with the Father. E. J. M.,	73
Tempest and Calm. Reginald Hickman,	94
The Hour of Trial. - - - - - J. E. H.,	102
Drawing Near. - - - - - A. E. White,	122
Unencumbered. - - - - - R. C. Chapman,	126

SPECIAL INDEX—Continued.

	PAGE
Gone Down in the Midst of Battle. W. Shaw,	150
The Rock of My Salvation. E. Stacy-Watson,	155
The Wondrous Grace. - W. H. Bishop,	179
God and Father. - G. P. Legard,	194
Light After Darkness. - A. J. B.,	206
All is Well. - J. H. W.,	209
Between My Lord and Me. A. R. Habershon,	211
Hold Thou My Hand. - Philip Willis,	236
The Lordly Table. - W. Hoste,	244
The Two Testaments, - T. Robinson,	258
Ceaseless Mercies. - R. C. Chapman,	265
The Sure Covenant, - F. L.,	290
Resurrection. - J. Work,	295
The Sculptor. - A. Clark,	298
The Day Approaching, -	316
Hitherto and Henceforth. F. R. Havergal,	318
JOTTINGS ON THE PSALMS. T. Robinson—	
The Soul in the Secret of Grace (Psa. xxv.), -	66
Scriptural Separation (Psa. xxvi.), -	215

SUGGESTIVE TOPICS, 26, 43, 69, 97, 130, 150,	183, 221, 243
INTELLIGENCE from Many Lands, 27, 55, 83,	111, 139, 167, 195, 223, 251, 279, 307, 331
MISSIONARY FUNDS, 32, 60, 88, 116, 144, 172,	200, 228, 256, 284, 312, 336
“ WITH CHRIST,” 31, 59, 87, 115, 143, 171, 200,	227, 255, 283, 311, 335
Dr. J. N. Case, - - - - -	150, 165
REVIEWS, 10, 31, 39, 60, 88, 115, 144, 153, 172,	228, 256, 268, 284, 294, 312, 336
GEMS OF TRUTH, 12, 19, 45, 47, 66, 75, 77, 93,	110, 118, 128, 131, 147, 152, 158, 159, 194,
211, 216, 221, 232, 241, 249, 261, 295	
CURRENT NOTES, -	222, 250, 278, 306, 336

GENERAL INDEX.

SEE ALSO SPECIAL INDEX FOR OTHER SUBJECTS AND AUTHORS.

A LIKE Assurance. - - - A. Grant,	44
Author and Finisher of Faith. T. R. English,	61
Abiding Presence of the Lord. W. Millerchen,	152
BIBLE Amongst Nations. - - - A. M.,	39
Believing God Day by Day. - G. Muller,	65
Baptism and Reception. - - T. Baird,	218
Breaking of Bread, The. - - W. Hoste,	271
CHRISTIAN Confidence. - - G. Muller,	35
Conditions of Effectual Prayer. A. Marshall,	118
DIVINE Spark in Man? Is there a - - -	49
Devotedness. - - - W. Harland,	236
Divine Healing of the Body, - - -	300, 325
EXTENT of the Atonement, The. - J. R. C.,	105
Four New Year's Days. - E. Stacy-Watson,	5
Faith versus Fables. - - - H. W. Figgis,	238
Five Ways of Reading the Word. W. Hoste,	262
Faithfulness of God. - - - Jas. Stephen,	266
GIFTS in the Church. - - - J. P. L., T. B.,	21
Gift of Tongues. - - - A. O. M.,	156
Glories of the Incarnate Son. E. C. Quine,	173
Great Scientific Fact, A. - R. M'Murdo,	201, 234
Gift and Reward, The. - - W. R. Lewis,	207
God's Plant of Renown. - Dr. A. T. Pierson,	215
Giving. - - - J. R. C.,	217, 257
HERO of the South Pole. - G. P. Legard,	91
Hour Before the Dawn, The. R. M'Murdo,	93
He was a Man of God. - - - W. Shaw,	179

Henry Varley's Life Story. A. M.,	268, 294
Half-Yearly Meetings, Glasgow, 47, 131, 159, 216,	249, 291, 324
JUST as I am. - - - A. Marshall,	177
LORD Perfecting His Work, The. J. H. Irving,	148
Lord's Portion, The. L. W. G. Alexander,	286, 313
MESSAGE for the Times. - G. Hucklesby,	6
Muller's Annual Report. - - - J. S.,	266
NAME of the Lord, The. - C. F. Hogg,	164, 193
Nehemiah and the Building of the Wall. A. R. Palmer,	- 262, 296, 320
OUTLINES of New Year Addresses, - - -	43
Our Heavenly Advocate's Counsel. A. E. W.,	138
Oneness. - - - A. E. White,	240
PRESENCE of the Lord. - T. Baird,	270
RESURRECTION Body of Our Lord, - - -	273, 299
Right Use of Old Testament Scriptures. C. F. Hogg,	- 298
Report of Half-Yearly Meetings. J. Gray,	291, 324
SAVIOUR Perfected, The. - - J. H. Irving,	182
Sanctuary of God, The. Dr. W. R. Evans,	229, 259
THINKING Black. - - - A. Marshall,	10
Triumphs of the Risen Saviour. HyP.,	74, 103
To Bible and Tract Distributers. G. Muller,	249
Voice of Disaster, The. - Hy. Pickering,	285
WHY Prayer Must be Answered. G. Muller,	221

REPRINTS FROM THIS VOLUME :

- THE SONG OF SOLOMON. Henry Payne. In booklet form. About 6d.
- THE LORD'S PORTION. Address at Half-Yearly Meetings, Glasgow. L. W. G. Alexander. Pamphlet, 1d.
- THE DEITY OF CHRIST. C. F. Hogg. As *Witness* Manual, 1d.
- CONDITIONS OF EFFECTUAL PRAYER. Alex. Marshall. Pamphlet, 1d.
- TRIUMPHS OF THE RISEN SAVIOUR. Henry Pickering. Booklet, 1d.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

Four New Year's Days.

By E. STACY-WATSON.

"IN the first month, the first day of the month, . . . Noah removed the covering of the ark, . . . and behold! the face of the ground was dry" (Gen. viii. 13).

A fresh start; nothing now between man and the sunny skies. A memorable day for this man of faith and his family. Let us also remove whatever hinders the full blessing of heavenly light from streaming in upon us. That is a happy day when there is nothing able to cast a shadow on our daily life, so that our eyes may be ever looking off-into Him who is our Light, even our Lord Jesus.

"In the first month, the first day of the month, . . . the tabernacle was reared up" (Exod. xl. 17).

A great day in the history of Israel. The sanctuary, which they had prepared at the Lord's Word, was the centre of their national life; the place for worship; it was the *heart* of Israel as a nation. Here they should come to know God and His ways. It manifested the fact that the people were under the guidance and protection of Jehovah.

May the New Year that comes to us manifest the fact that God is dwelling in us (2 Cor. vi. 16); that we, too, have our place of worship (Heb. x. 19), and know ourselves to be under the guidance and protection of Jehovah.

Ezra "upon the first day of the first month began to go up from Babylon" (Ezra vii. 9).

Ezra who knew and loved the Scriptures, and those of like mind with himself, distinguished this New Year's Day by turning the back on Babylon. Those who had courage to leave the "confusion" of a "mixed multitude," and cross the desert also left behind them the doubts and per-

plexities that accompany a double life, and they and the treasure they carried arrived safely in their "native land."

Let us also, if still lingering in Babylon, turn the back on it this New Year's Day, and, confessing ourselves pilgrims, take a straight path to the land of our birth (John iii. 3), "confessing plainly" that we seek a "native country" (Heb. xi. 14).

What may we learn from these divine records of New Year's Days?

I. That it is good to remove all that prevents the blessed influences of full light and sunshine, so that heaven can smile down on us unhindered. This is what God desires for us (1 Peter ii. 9).

II. The tabernacle was reared by human hands. "Speak to the children of Israel, that they bring ME an offering." So may we offer ourselves to God, that He may dwell in us, the Source and Centre of our life, now and for ever.

III. The blessing of Ezra and his companions may be ours also if we will follow the command of 2 Corinthians vi. 14-18. The single eye, the undivided heart can see clearly, and rest sweetly on every promise of God. Faith needs no other guardian across the desert (Ezra viii. 21-23), and the peace of God is *infinitely* better than anything left behind in Babylon.

IV. There is waiting for us another new day, not ours, but God's (Rev. xxi. 5). The perfect day—new heavens, new earth, new circumstances, new experiences. "All things new;" what an outlook! "Our feet shall stand within thy gates, oh Jerusalem." Whose feet? The feet of those who truly say, "Thy Word is a lamp to my feet." Do our feet ever travel without that lamp? It is not safe to travel in darkness, and there is no light outside God's lamp, *His Word*. "All Scripture is profitable." Some will say, "I do not need to know more than that

Jesus died for me." It is a blessed fact, but finish the sentence: "He died for all that they who live should not henceforth live unto themselves, *but to Him who died for them.*"

Oh, may this New Year, on which we are entering, be the best we have ever had because of the ever-increasing fellowship we shall enjoy with our Lord concerning everything in our daily life, and thus be getting ready for that "New Day" which may be nearer than we dare to think or hope. His grace be with us all to His own praise.

A Message for the Times.

By GEORGE HUCKLESBY.

"THE TIME IS SHORT," was the warning note which the apostle sounded with trumpet-like tones in 1 Corinthians vii. 29 well-nigh nineteen centuries ago, and it falls upon our ears with clearer sound and with greater force as the years roll by. The words are few, but full; crisp, but clear. They are pregnant with solemn thoughts and replete with serious suggestions. They are like Jonah's sermon, which was so plain, pointed, and powerful. It had neither heads nor divisions, and left no room for human wisdom or oratorical display, and yet how much matter was compressed into those eight words, "Yet forty days and Nineveh shall be overthrown." So the rapid flight of time sounds in our ears this short and solemn warning, telling us that as pilgrims and strangers the time of our sojourning here is very brief, and it urges us to be wakeful and watchful during the little while that remains.

It seems but a few days since we crossed the threshold of 1912, and now we stand amid the opening hours of 1913. Well might the ancients picture time with *wings* attached to its feet, denoting the rapidity of its flight. The old year has gone with its account into eternity. The record of our sowing and our reaping is on high; our tears and our triumphs, our sighs and our songs are registered in heaven.

During the past Year

God has been speaking very loudly both to the saved and to the unsaved, to the classes

and to the masses, reminding one and all of the uncertainty of the things of time and sense, and how transient is life's little day. He has spoken by disaster and by death both on sea and land. His voice has been heard in the frigid iceberg and in the fiery earthquake. Clouds above and the floods beneath have been His messengers to men, warning them to turn from the vanities of the creature to the verities of the Creator. Yet, alas! men seem to be deaf to it all. They are so engrossed in the pursuit of pleasure and in their greed of gold that God has no place in all their thoughts. Gold is put in the place of God. The paramount and the permanent is sacrificed for the passing and the perishing. God is being humanised, and man is being deified! The creature is politely bowing the Creator out of His own creation. Yet, still He lingers in grace, and speaks in mercy.

Amid the stress and strain of official life, sovereigns and statesmen have laboured to find a basis on which to ground that which is just and equal between Capital and Labour, but the unrest continues. Treaties have been made and alliances have been formed in order to establish a permanent peace among the nations. Politicians and philanthropists have striven by arbitration and by acts of Parliament to bring about that state of universal peace and plenty which can only be introduced by the advent of

Earth's Rightful King,

when the PRINCE OF PEACE shall reign, whose right the diadem is. But with all these desires and designs for peace, we behold unprecedented preparations for war going on. Huge armies are increased, powerful fleets are strengthened. Dreadnoughts and Super-Dreadnoughts are being built; enormous guns are made more powerful, and their destructive missiles are made still more deadly. Dynamite and cordite are still manufactured, and melinite and lyddite are being stored. Sub-marines are being increased, and airships are being utilised for military purposes. All these are omens of the final deadly crisis.

The war cloud still hangs ominously over Europe, where such devastation and desola-

tion have already been wrought. The eyes of the whole civilised world are turned to that scene of deadly conflict and fearful carnage in Turkey. The map of Europe has been entirely altered in a few weeks, proving to us in what a short period of time the whole of the European countries can be reconstructed and the ten kingdoms be formed, as foretold in Revelation xiii. Austria and Servia are watching each other with jealous eyes, ready to fly at each other's throat. Germany and Russia are standing at "attention," with their hands upon their swords, ready to strike. The least spark may produce a continental conflagration; one wrong action may plunge the whole of Europe into one of the deadliest wars she has ever witnessed. These

National Alliances

and military confederacies are fast preparing the way to bring about the Napoleonic idea of ensuring universal peace by governing the whole of Europe by one master-mind. Thus things are rapidly shaping themselves for the appearing and the acceptance of the great imperial power, that mighty governing head yet to be raised up by Satanic power, to whom the ten kings will yield obedience, at whose might and majesty all nations will marvel and the whole world look on with astonishment, while his allies will boastfully exclaim, "Who is like unto the beast? Who is able to make war with him?" (Rev. xiii. 4). Thus God's peerless Volume is still abreast of the times, and not only faithfully records the *past* for our comfort and consolation, but also fearlessly reveals the *future* for our counsel and caution.

The huge

Commercial Combinations

which characterise these last days are likewise fast paving the way for that universal combine which will "cause all, both small and great, rich and poor, free and bond to receive the mark of the beast in their right hand, or in their foreheads," and which will lay down the iron rule that "no man shall buy or sell, save he which has the mark, or the name of the beast, or the number of his name" (Rev. xiii. 17). Universal boycotting will be the order of the day. We

thus see that the words of prophecy are speedily becoming the facts of history, and as we read the one in the light of the other the apostolic warning note comes ringing in our ears, "The time is short." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. xiii. 11, 12).

By science and engineering skill, time and space are being annihilated, delays and dangers are being reduced to a minimum. The telephone has linked up cities, the telegraph has joined countries, express trains and swift ocean steamers have united continents, gigantic railway schemes and costly canals are ere long to bring together all nations, cablegrams and wireless messages keep the world in touch, man has belted the globe with electricity, and is putting bit and bridle on to the forces of nature, so as to govern air, earth, and sea. In all this we surely see a fulfilment of the words of the prophet Daniel, "Many shall run to and fro in the earth, and knowledge shall be increased" (Dan. xii. 4).

Our Lord's great prophecy, uttered on Olivet, is likewise being fulfilled before our eyes. We behold

The Sea of National Unrest

at home and abroad; we hear the roaring waves of democracy, and behold the tide of lawlessness rising in every land. The murmurings of distress, and the mutterings of distrust cannot be silenced, they tell of dark forebodings in the future, so much so that "Men's hearts are failing them for fear, as they look out upon those things which are coming upon the earth" (Luke xxi. 26). These things echo and re-echo the warning note, "the time is short." They tell the opened ear that the Lord is at hand, and direct the anointed eye to the great dispensational timepiece which shows that the hour is about to strike when Christ will come.

The cry, "Behold the Bridegroom cometh" (Matt. xxv. 6), is being rung out from pulpit

and from platform, and declared by the living voice and by the consecrated pen, reminding us that the time of our Christian service here below is but brief, and it should stir our hearts to be diligent in buying up these fleeting opportunities both of doing good and of getting good. The moments fly and the King's business requires haste, demanding the best of our time and the brightest of our talents, pressing into its service every power of body and mind so as to seize every privilege and to make the most of every possibility. The day of reckoning is at our very doors, when each servant must give an account how he has spent his blood-bought moments and used his ransomed powers while waiting for the return of his Lord. The judgment seat of Christ will make manifest both the *quantity* and the *quality* of our work. The balances of the sanctuary will show "how much" has been done, and the searching light of the throne will reveal "what sort it is" (1 Cor. iii. 13). If we only knew the sterling value of time we should not lose a single moment. It is too brief to lose and too precious to waste.

Upon an old sun-dial at Tunbridge Wells these words are written, "You may waste me, but you cannot stop me." How true! And yet how feebly we realise it! How different it was with Jehovah's Perfect Servant, who, at the age of twelve, said, "Wist ye not that I *must* be about My Father's business?" (Luke ii. 49). And arriving at the age of maturity we hear Him say, "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34). As He saw the end of His earthly career drawing near, He exclaimed, "I *must* work while it is day, the night cometh when no man can work" (John ix. 4). What days of service He lived, and what nights of prayer He spent! One who followed very closely in His footsteps had printed upon his watch dial a picture of the setting sun to remind him continually of the rapid flight of time. So our time to work for God and to live for eternity will soon be gone. Yet a little while and our working days will be over, and our praying hours will be for ever past. The golden opportunities of shepherding saints and the glorious privilege of saving sinners will

have slipped away from us to return no more. Far better to wield a shepherd's crook among the sheep and lambs of Christ's blood-bought flock than to hold a royal sceptre without Christ. It is far more important to win souls for Christ than to have won all the stars and stripes, the honours and glories of this poor, passing world. The one will soon be lost in everlasting oblivion, but the other will live on through all eternal ages. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

This brief apostolic message brings

Cheer and Consolation

to sad and sorrowing saints, assuring us that the time of our sighing and of suffering is but of short duration, therefore we may be hopeful. As we review the past, we learn that the path of suffering has been trodden by God's people in all ages, and that the cup of sorrow has been put to their lips in all generations. God had one Son in this world without *sin*, but never had He one without *suffering*. During the time of that sinless Son's sojourning here below He was known as the "Man of Sorrows," who was "acquainted with grief" (Isa. liii. 3), but His sorrows have been turned into songs (Heb. ii. 12). His oft-times weary feet here are now resting in the Father's house above. His cup of unparalleled grief has been exchanged for one of unequalled gladness. Where He is we soon shall be, when we shall see Him as He is, and find Him what He was, the unchanged and the unchanging Jesus. It is this which sweetens our bitterest cup and brightens our darkest hour in this vale of tears. When the seat in Home or Hall is vacant, the voice silent in death, our heart breaking with grief, and our eyes blinded with tears, faith can look beyond the bitter parting, above the dying chamber, and beyond the cold and silent grave to a sorrowless state, a deathless scene, a tearless home. Soon the last pain will be felt, the last sorrow experienced, the last farewell be expressed, and we shall meet and greet our loved ones who have been separated from us by death, in the land where death can never come.

It is but a little while, and our Lord will come with

The Awakening Shout,

and with the assembling call, which will raise the sleeping saints, and in a moment change the living ones, and gather us all together to be for ever with the Lord. His own tender voice will for ever hush our sighs, the sight of His lovely face will banish every sorrow from the heart, and His own pierced hand will for ever wipe out every tear from every eye. He will not only dry the channel, as we do now, but, blessed be His name, He will for ever staunch the fountain. "The ransomed of the Lord shall thus come to Zion with songs and with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and crying shall for ever flee away" (Isa. xxxv. 10).

This stirring word is also given to stimulate and to strengthen the tried and tempted Christian, declaring that the time of fiery trial and of fierce temptation is but short. He may therefore well be patient, knowing that "the Coming of the Lord draweth nigh" (James v. 8). Temptation is the common lot of sinners saved by grace, and trial is heaven's hall-mark upon God's "vessels of mercy" (Rom. ix. 23), which prove them to be genuine and not counterfeit. The day of manifest glory is coming. The way to the crown is via the cross. No conflict, no conquest; and no conquest, no crown. Yon Crowned Man in heaven's highest seat once trod this same rough path of trial and experienced the same thorny road of temptation. We behold Him tempted in the wilderness, weary at the well, sighing with Martha, and weeping with Mary. He was misunderstood and misjudged, cruelly maligned, wilfully misrepresented, and wickedly condemned. He therefore can, and does, sympathise with those who are being tempted. "Although ascended feels afresh what every member bears." These temptations test and prove the reality of our faith (Luke viii. 13). Those who patiently endure temptations are approved by Christ (Luke xxii. 28). Those who overcome temptations will one day be publicly honoured and everlastingly rewarded (James i. 12).

Unbelief says, "All these things are against me," but faith replies, "We know that all things work together for good to them that love God" (Rom. viii. 28). These losses and crosses, these difficulties and perplexities are being utilised by our gracious Father to wean our hearts from the earthly and to woo them to that which is heavenly. He desires to have our affection detached from the passing and attached to that which is permanent. God would have all His children like Simeon of old, ripe and ready for home, looking and longing for that supreme moment when we shall see "Jehovah's Salvation," who will save us for ever from the presence of sin. Time is passing; eternity is approaching. The hope is real; the Lord is near. The need around us is great and the days before us are few, let us be found watching and working ere Jesus comes and glory dawns, when faith will be lost in sight. Thus shall we meet our Master with joy, and not with shame, and enjoy His own two-fold benediction, "*Blessed* are those servants whom the Lord when He cometh shall find watching; verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them . . . *Blessed* is that servant, whom his Lord shall find so doing. Of a truth I say unto you, that He will make him ruler over all that He hath."

The Changing Years.

A CROSS the threshold of the year
I dare not step without a guide,
Oh, let me feel Thy presence near,
And know Thee ever at my side.
So many foes on every hand,
So many snares laid for my feet,
Left to myself I cannot stand,
To trust in self, but courts defeat.
But with Thy strong hand clasping mine
The future I can calmly face;
Strong in the love that made me Thine,
And leaning wholly on Thy grace.
Thus shall my way still brighter grow,
Life's trials tell me all Thou art,
Till with Thee I more fully know
The wealth of Thy great loving heart.

"Thinking Black."

Twenty-Two Years Without a Break in Central Africa.

A Review by ALEX. MARSHALL.

MR. CRAWFORD is no stranger to the readers of *The Witness*. Many of them have read his interesting letters in *Echoes of Service*, and not a few have heard his missionary addresses during his visit to the homeland.

"THINKING BLACK" * is a bulky volume of 542 pages of letterpress, with several plates in full colour and numerous photographic illustrations. We are not surprised to learn that the demand for the book has been so great that the day after its issue a second edition was put in hand. It is written in the author's picturesque style. In addition to telling of the results of Gospel preaching, it gives an insight into the thoughts, customs, rites, and ceremonies of the natives of Central Africa. There is not a dull page in the volume from start to finish. "Thinking Black," though a strange title, expresses the object of the author in writing his book. The truth of the scripture, "As a man thinketh in his heart, so is he," is abundantly verified in these pages. Mr. Crawford expresses the workings of the native mind in a clear and telling way. The story of the thousand miles' journey from Benguela, on the west coast, to the country ruled over by Mushidi, the great Central African potentate, is an exceedingly interesting one. After remaining a time at Bihé, Mr. Crawford made his way to Garenganze. In "boring through the long grass" the party encountered innumerable obstacles.

Thirty-two months after leaving England Garenganze was reached. The missionary's reception by Mushidi and his five hundred wives was not very cordial. Mr. Fred Stanley Arnot preceded Mr. Crawford in Garenganze, and was succeeded by Messrs. William L. Faulknor and C. A. Swan. Mr. Crawford pays a high tribute to the Christian devotedness of Mr. Faulknor, who was so long a sufferer, and who received his home-call years afterwards at

Pomona, California. The story of Mushidi's death is well known. On refusing to cede his country to the Congo Free State, and declining to hoist the Belgian flag, he was shot by Captain Bodson, a Belgian officer, who in turn was killed by Mushidi's body-guard. On the break up of the tyrant's kingdom Mr. Crawford moved to the Lufira valley. In the absence of the Belgian officers on an expedition against the Arabs, Mr. Crawford was appointed commandant of the fort, eventually settling at Luanza, on the shores of Lake Mweru, where he has laboured with encouragement and blessing for nearly twenty years without furlough.

The Slave Traffic.

While travelling East he met a large slave caravan. This is his description of it: "Look, then, at this caravan," he says, "taking nearly three hours to march past, a horde of eight hundred souls, all doomed to exile for life; some tottering old men there, mere shrivelled sacks of bones, who at any moment may need to lie down by the road side and die; dozens of women there, staggering along with little babes, born and unborn, for this famished, 'hungry country' demands a rushing speed on the caravan. Saddest sight of all, crowds of emaciated little boys and girls, all sold for a song in the Congo State, the little legs at last giving out. When a slaver was asked the average mortality to the ocean he replied, 'They vary a good deal; from some districts they are hardier than from others. If we are lucky we get six out of every ten alive to Bihé, and if unlucky *perhaps only three out of ten.*'" No wonder that Livingstone's last recorded words are these; words inscribed on his monument in Westminster Abbey: "All I can add in my solitude is, may heaven's rich blessing come down on every one, American, Englishman, or Turk, who will help to heal this open sore of the world." We shall give extracts from the volume on various subjects.

Mushidi and the Gospel.

King Mushidi though "religious" did not care to hear God's Gospel proclaimed by the missionary. On one occasion Mr.

* By D. Crawford, F.R.G.S. Four Coloured Plates, sixteen Half-tone Photographs. Price 7/6. From *Witness* Office, Glasgow.

Crawford, in preaching on “blind Bartimeus,” stated some plain facts which did not please his royal highness, and his criticism was as follows: “We are blind, are we? Well, then, O man of God, so be it, but please note (1) that a blind man only knows what he touches with his fingers; *i.e.*, let us grip your Gospel in our fists, and then we will believe it. (2) Remember also that a blind man must be careful of what he eats; *i.e.*, give us time to consider your Gospel for a century or two. Finally, no blind man ever forgot the road to his mouth; *i.e.*, if we find this Gospel of yours to be beneficial, then we will take it without pressure.” But, alas! Mushiidi rejected it.

Thank God, numbers of Africans believed the good news regarding Christ and His glorious atonement. A converted elephant-hunter, in speaking to a number of Christian young men, said, “You think that this preaching in your own suburbs is evangelising Africa (a mere radius of a few miles), but in my wanderings I come upon an Africa you know not, lost villages in the far bush, groups of towns that never saw the map. Oh! my elephants lead me to strange corners, and among stranger folk. They lead the way, and I must follow; and sometimes, lying across our track ahead, we see shafts of ruddy light shooting up, and here we are on a long-lost village. So, what do I do? I let my herd of elephants escape, and stay with these scared-of-eye Africans; did not God lead me to them? And if God’s way be our way, will not His joy be our joy?” And then he tells them the Gospel story. “His profession is elephants, but his confession is Christ” is Mr. Crawford’s comment.

Mohammedanism and the Gospel.

The Arabs are very difficult to reach, being bigoted Moslems. Mr. Crawford contrasts Islam with Christianity in these words, “‘Believe, or die,’ says the Arab. ‘Believe, and live,’ say we. Take polygamy. We proclaim Christ born of a woman, and the dignity of her sex; last at the cross, first at the tomb; they glory in polygamy as the only true code of marital morals. We crusade against the bondage

of the slave; they are the notorious slavers of Central Africa. We quote the Golden Rule, ‘Do unto others,’ &c., as Christ’s incipient abolition of slavery; they retort with the devil’s golden rule of £. s. d. We prove that to barter human beings is to deny that man was made in the image of God; they quote Mohammed who enjoins the selling of a slave.”

Life Testimony of Missionaries.

Mr. Crawford utters some needed words regarding the lives of missionaries as a testimony to the power of the Gospel. He says that “in Africa our faces are our coats of arms.” He makes special reference to the life testimony of several deceased Central African missionaries. Amongst those, we mention three: “Cyril Bird and brave young Copthorne who poured out their lives for Luvalaland. Characteristically and cardinally men of deep love for souls, they gave their all to a tribe that listened for years to the Gospel with sharp, antagonistic ears.” Speaking of Mr. Benjamin Cobbe, whom Mr. Crawford met at the Lualaba Crossing, he tells how that with a “Pauline gleam” in his eye, he remarked, “I have come to pay my debt.” Mr. Cobbe’s life on the mission field was very short, but the fragrance of it spread in many directions. One day whilst Mr. Crawford was travelling in Lubaland he was surprised to find that a negro had promoted Mr. Cobbe to the rank of a god. In answer to Mr. Crawford’s inquiries the negro said, “When I am in a fix in life this is what I do, I just send up a prayer to Bwanna Cobbe as mediator, and he will arrange it, for he has a big say with God. He will pass it along to God; he will have a big say with God.” Mr. Cobbe was a “living epistle” of Christ, read and known by many of the dark-skinned sons of Ham.

Trusting God for Supplies.

Mr. Crawford speaks kindly but plainly regarding modern mission methods, and thinks that missionaries ought to look to the Lord alone for guidance and supplies. “The pampered civilisation of Great Britain is all on the side of unbelief, for everything is too cut and dried, and runs in a fixed

groove—comes, as a matter of course, and as a wonder. Here in the bush it is delightful again and again to watch how God hears you scrape the bottom of the meal barrel. Again and again, with 'dramatic neatness of divine method,' the dinner-bell has gone in heaven for my surprise meal." Again: "What to outsiders may seem the hateful exigencies of poverty is to us merely God removing the clogging weights to make good our motto: The maximum of power with the minimum of machinery. . . . Mr. Lane, on leaving me here in the interior, after some months of the bread of affliction, wrote of all his privations: 'Trying as things were, I would not have foregone that blessed season of trial for all the luxuries of civilisation. As I take a backward look my heart rejoices, and I am increasingly realising the blessedness of having come forth looking to the Lord alone for supplies.'"

May many Christian young men and women, after reading "Thinking Black," become exercised about the needs of Central Africa, and, surrendering themselves absolutely to Christ, present the petition, "Lord, what wilt Thou have me to do?" We heartily commend Mr. Crawford's book to the readers of *The Witness*.

Upon the Threshold.

UPON the threshold standing
Of yet another year,
We hear the Master's message:
"My child, be of good cheer,
Be strong, and be courageous,
My joy your strength shall be,
For I am with you always,
To all eternity."

We linger in Thy presence
As we commence this year,
We trust Thee for the future,
Our hearts are free from fear.
Whether in earth or heaven,
In clouds or glory bright,
We'd walk with Thee, blest Master,
With garments pure and white.
Throughout the year now ended
How oft we grieved Thee, Lord,
Not warring a good warfare,
Not feeding on Thy Word.

Much waywardness, and failure,
Have filled the passing days,
But Thou wast always faithful,
Thy worthy Name we praise.

O may this year just entered
Be lived alone for Thee,
And, as we tread life's pathway,
Thy leadings may we see.
For worship, and for service,
For duty's daily task,
Thy joy, and Thy sustaining,
For every step we ask.

Before this new year passes,
Or e'en has passed to-day,
Thy voice may be resounding:
"Arise! and come away."
Thy coming means our blessing,
Much more than length of days;
But if, not yet Thou comest,
Our lives would show Thy praise.

When past are times and seasons,
And all corroding care,
And we for ever with Thee
Shall Thy blest image bear,
Then shall these eyes behold Thee
When past this "little while,"
Earth's sin, and earth's distraction,
Will then no more defile.

O Lord, our future pathway
Is from our eyes concealed;
Whether 'tis short or tedious,
Thou hast not yet revealed;
But in it we would triumph
In Thy most holy Name,
And spread abroad the glories
Of Thine eternal fame.

A. G.

Precious Portions.

From the Letters of Caroline S. Blackwell.

"YOU can pour nothing into an empty vessel till it takes the lowest place; it must go down to receive."
"If I were a spiritual doctor I would recommend the sincere milk of the Word, the Lamb roast with fire, fatted calf, manna, old corn, new wine, butter, and honey, . . . and for dessert, grapes of Eschol, and a few nuts to crack—Judges xiv. 14, for instance."

The Song of Solomon.

Thoughts and Meditations.—Paper I.

By HENRY PAYNE.

THERE can be no doubt to the spiritual mind but that this book gives us an unfolding of the love and character of our Eternal Lover, and of His work in winning back our souls to Himself, and so by His own love begetting love in our hearts which in time past were filled with the vanities of earth and enmity against God. It is nothing surprising that those who have not been born of God, whether they be Jewish rabbis or Gentile scholars, should fail to see or understand the meaning of the Book. It is not a subject for reason or logic, although not contrary to either, but it is pre-eminently one which touches the chords of the heart, which chords are played upon by the Master of song, the perfect Lover. Therefore, let those who have never been touched by such love remove their hands from the marvellous Book, and let them remain in silence regarding it. The subject is sacred; it is LOVE, the mutual love of Christ and His redeemed people.

Throughout the Scriptures, from Moses to the end of the New Testament, there are references to the subject, as, for example, "He loved the people." "The Lord thy God is a jealous God." "I passed by thee, and saw thee in thy blood: it was a time of love." "My delight is in her." "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom which standeth by and heareth the Bridegroom's voice, rejoiceth greatly." "We love Him, because He first loved us." "I have espoused you as a chaste virgin to Christ." "The marriage of the Lamb is come, and His wife hath made herself ready." But while such references to the subject are scattered all over the Bible, there is one book which is wholly taken up with this theme of themes, and surely the Bible would be lacking in perfection, notwithstanding the numerous references to the subject, if this Song of Songs were not in it. Let my soul then be in tune as I read this sacred Song, so that I may be drawn into the arms of my everlasting Lover, and understand what it is to be loved, and to love in return.

I cannot but think that this Song, from beginning to end, not only reveals the mutual love of the Redeemer and the redeemed, but that it also gives us the gradual unfolding of love as made known in the ages past, present, and future. The first part of the Song, according to this view, closes with the second chapter, and dispensationally is applicable to all the saints from Abel to the coming of the Lord in humiliation to ransom us from the power of sin and death. The second part (chaps. iii. 4; v. 1) I take as applicable to the present dispensation; and the third, or last part, from chapter v. 2 to the end, as applicable to Israel redeemed and exalted in the next coming age. But while observing these three divisions in the Song, which seem to correspond to the revelations and experiences of the children of God in the three dispensations mentioned, I would by no means weaken the application of all these revelations of love to the soul of the believer of this dispensation with all its varied experience.

The Title.

Chapter i. 1: "The Song of Songs, which is Solomon's."

In 1 Kings iv. 32 we read that Solomon's Songs were a thousand and five. Of this large number only one has been preserved to us, and this the chief and best of all, "the Song of Songs."

For the sake of clearness it may be well to use the titles "Bride" and "Bridegroom" throughout the Song, when denoting that these are the speakers, although the Hebrew word for bridegroom is never once used in the Song. It would be desirable, when indicating the speaker, to draw the title from the passage itself, but as the English language does not give the masculine and feminine forms to certain words, as, for example, friend, companion, it would lead to confusion.

The Bride.

Chapter i. 2, 4: "Let Him kiss me with the kisses of His mouth," &c.

She has caught His eye of love, His bounding love. Spurgeon beautifully puts it when he says:

"I looked to Him; He looked on me;
And we were one for ever."

That sight made her a captive, and she says: "Let Him kiss me with the kisses of His mouth." But at once she changes the person from the third to the second. Her place is that of the beloved disciple, on His bosom, and therefore she speaks to Him, "Thy love [Hebrew, *dodeycha*; a love that cannot be repressed. The root conveys the idea of boiling, and in the plural, as always when referring to love in the abstract, shows its excellency] is better than wine." Thus His love is extolled, and not only so, but His name is extolled as well, that is, His character is perfect in every detail, it is as ointment poured forth. Such perfection of character commands reverence and greatly increases love. He loves me, that makes me love Him; but then He is so worthy of love, not only for His love, but because of all that He is besides; hence love rests on a sure foundation. Sometimes it happens that love has to seek an excuse for defects discovered in one who is loved; it is not so regarding our Lord and King. "Therefore do the virgins love Thee." Observe another Hebrew word here for love, *ah-hav*, to desire, to breathe after, to long after. This is a love which has just been kindled by a love which knows no measure; it sways the heart, although not always seen or expressed.

Those who have tried to make this Song agree with scenes of Solomon's harem know not what to do with many parts of it which will by no means fit with harem life. It is true that there are many figures of speech used which are in keeping with that which is natural, yet we are continually carried beyond the natural to the spiritual. So that instead of seeing a number of virgins each one jealous of the others and longing to be the favoured one by Solomon, I rather see in them the character of those who love the great Lover; they are those who have broken with the world, they are the chaste ones for Christ who can no more share their heart with the world than they can cease to breathe. It may be objected that to spiritualise the Song to this extent is to remove it entirely beyond Solomon's time and his understanding of it. Be it so. We find the same thing throughout the prophecies of Scripture. Isaiah could not have

expounded his chapter liii., and we know that Daniel was at a perfect loss to know the meaning of parts of his prophecy. But the Spirit of God moved Solomon and Isaiah and Daniel, and they spake as they were moved by the Holy Spirit.

Chapter i. 4: "Draw me, we will run after Thee."

I have been captivated by a love which passeth knowledge, and my Captor is the King who, according to His own sovereign will and choice, has brought me into His chambers, and therefore none dare say, What doest thou here? The King brought me. But besides this thought of sovereignty and choice in the title King, there is also implied in it my subjection to Him. I have no right to a will of my own; my obligation is to bow to Him who so loved me. But "O wretched man that I am," I am like a poor paralytic, I would run, but something binds me to earth; my state is one of pity, I am like Mephibosheth, who from a fall became lame in both his feet, therefore I am dependent on another to be brought into the King's house, and oh, marvel of marvels, the King Himself has seen to this. He caused me to be brought (Heb., *hiph*) into His chambers. This makes me love Him more than ever. It fills my heart with joy and gladness, nor am I alone in my joy; I am saved, and I find myself in the company of those who rejoice for the same reason. "We will remember Thy love [*dodeycha*, as in verse 2, pl.] more than wine." There is no room here for rivalry and jealousies, of which human harems are full. "The upright love Thee," that is, "upright ones" (masc.). In verse 3 we have, "The virgins love Thee." The two different expressions doubtless show us the different characteristics of the lovers of the Lord. As virgins they are the undefiled by worldly friendships, and as upright ones they stand out in contrast to the crooked and perverse of this world.

Chapter i. 5-7: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon," &c.

The Bride is still the speaker. Mingled feelings are in her heart, and they are all poured out. It is a sight of our ruin that first awakens the soul to cry aloud for

mercy. "I perish with hunger" is the common experience of every sin-awakened soul; but here we have something more. It is the saved soul brought into the chambers of the King, where the consciousness not only of its former state is felt, but indwelling sin is seen in all its deformity, so that the cry is, "I am black." Pride of heart, self-seeking, unbelief, hesitation in choice about things of Christ, or of the world, these are the spots of leprosy which I would have healed. I cannot hide them from myself, nor would I hide them if I could from my King; for He, knowing what I am, brought me into His chambers, where He teaches me to take up arms under His command against my inward foes, which are His. And while I am so fighting I am also enabled to say, "comely." It would be a wrong done to my King if I were to hide the truth of what His grace has done in my salvation; therefore I tell it out to the daughters of Jerusalem. As the tents of Kedar, I am black; as the curtains of Solomon, I am comely. My blackness is my own, of my former wild and roving state in the wilderness; my comeliness is that which my King has given me, by which I am made a fit dweller of the city of God. The sixth verse is a further acknowledgment of a former state of guilt, and of sinful neglect of that which should have been done. After searching through and through it comes to this, "In me, that is, in my flesh, dwelleth no good thing." But I find in the inward man a new law, a law of love. I can make no boast of it; but it moves, it stirs me within; it is a desire, a longing of the soul to be with Him who in His pitying love looked on such a poor, dark, and vile creature as I. "Tell me, O Thou whom my soul loveth, where Thou feedest... Thy flock." No name or title is given to the person addressed here. The Hebrew word for "love" in this verse (*ah-hav*) is that which expresses the longing desire of the soul that has been captivated by the *dohd*, the greater love which could know no bounds.

"DANIEL prayed before his God, as he did aforetime" (Dan. vi. 10). You can't acquire a good habit in five minutes.

A Unique Land.

Meditations on Unique Subjects.—I.

By T. BAIRD.

"THE GLORY OF ALL LANDS" (Ezek. xx. 6-15). Twice over in the Holy Scriptures God thus designates Palestine, and in writing of this country as a unique land we must be understood as viewing it from a strictly Biblical standpoint.

It is not our present purpose to write an exhaustive topographical treatise on the subject, but rather to consider this *unique land* as the cradle of a *unique people*; and then as the birthplace of a *unique Person*; and, finally, as the centre from which we have derived a *unique book*.

The country itself is geographically small when compared with other lands. Approximately its measurements do not exceed 160 miles in length by 60 miles in breadth. Presumably it much resembles the Welsh Principality in size, though not in shape. Palestine is probably the smallest as well as the narrowest of lands. But, although thus geographically circumscribed, who can adequately estimate its historical importance, or place any conceivable limit upon its religious and political influence?

Palestine has been the *nerve centre* of the earth since the call of Abram! It has been the *truth centre* of the world since the birth of Christ! It will be the *storm centre* of the globe in the awful day of the antichrist! It will be the *peace centre* of both hemispheres during millennial government; and it will be the *glory centre* of the universe in the new earth!

The construction of the Suez Canal, by which the great Mediterranean Sea is now joined to the greater Indian Ocean, has placed Palestine geographically at what we vulgarly call "the hub of the universe." In considering this profound matter, let not the deep significance of that stupendous fact escape our notice. The importance of Palestine, whether considered geographically, historically, politically, or religiously, cannot possibly be overestimated. What other land is so rich in sacred history? No other land was ever trodden by the holy, human feet of the Son of God! No other

country has ever witnessed such heart-stirring scenes! What other territory has ever had such thrilling events enacted within its borders? Has it not been the theatre of innumerable battles? Its throne has been occupied by indomitable kings! It has been the theological training centre of inimitable prophets! It has been the fountain-head of much incomparable poetry!

A seven-fold perfection of description is bestowed on this extraordinary land! It is called "good" fourteen times over, and once "exceeding good" (Num. xiv. 7). Twice it is called "fat" (Neh. ix. 25-35), "pleasant" three times, "delightful" once (Mal. iii. 12), "holy" (Zech. ii. 12), and "glorious" twice (Dan. xi. 16-41). Moreover, it is twenty times over described as "a land flowing with milk and honey," and as an illustration take 1 Samuel xiv. 26, where the honey dropped on the ground. A land of brooks and fountains, of trees and fruit, of cereals and minerals (Deut. viii.). God also asserts a very peculiar and particular proprietorship over this land. "The earth is the Lord's," but Palestine is especially His. "It is Mine" (Lev. xxv. 23), and on that ground He prohibits the sale of it. It is "a land which God cares for" (Deut. xi. 12).

One or two references to the land as it now is may be profitable. The promoters and agents of the Palestine Exploration Fund have accomplished splendid work in unearthing many of the long interred excellencies and glories of this historic land. Of late years also many colonies of industrious Jews have been commenced in various parts of the country with considerable success. Major Sir Charles Wilson, who has devoted many years of his life to study and research of this description, speaks enthusiastically of the luxurious fruitfulness of Palestine. He especially refers to the colony at Ekron, and speaks of it as the most beautiful spot he ever saw in his life. He describes the gardens as abounding in oranges, lemons, citrons, almonds, figs, pomegranates, and olives. A British colonist compares Palestine to Paradise, and expresses the pleasure he experiences in being delivered from London fogs.

Of course the centre of this unique land is the unique city of Jerusalem. "The perfection of beauty," "the joy of the whole earth" (Psa. xlviii. 2; 1. 2). What stern and distressing vicissitudes has this ancient city undergone since her defeat and demolition by Titus, A.D. 70. Rebuilt later, only to fall a prey to the Persians in 614; in A.D. 637 falling into the hands of the Saracens; and finally passing under Turkish control in 1079. The day of Turkey's humiliation may be the precursor of Israel's emancipation!

The Adoration.

Fundamental Truths of Scripture—X.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

"They saw the young Child with Mary His mother" (Matt. ii. 11).

"Mary kept all these things, and pondered them in her heart" (Luke ii. 19).

"Joseph took the young Child and His mother by night, and departed into Egypt" (Matt. ii. 14).

"Simeon . . . and said unto Mary His mother, . . . Yea, a sword shall pierce through thy own soul also" (Luke ii. 34).

"Now there stood by the cross of JESUS His mother" (John xix. 25).

SOMEWHERE on my travels, I do not remember where or when, I saw a picture by a great master depicting in wondrous fashion his idea of what is called the Adoration of our Lord Jesus. It is not what one would call an historical picture, seeing that it does not set before us the scene as it is given to us in the Word. In fact, it is symbolical in its portrayal of the great truths concerning the infancy of our Lord.

The picture is before us. It is the interior of a mud hovel. There are no windows; neither are there any lights. Yet a soft glow permeates the dwelling. Thus we can see in the centre a young Jewish mother seated with a lovely babe in her lap. Behind her in a protective attitude stands a stalwart peasant.

To the left there stands a small group of wild-looking men clad in sheep-skins and leaning on shepherds' staves.

In the foreground, kneeling on the rough earthen floor, there are three men clad in magnificent attire, wearing crowns on their heads, and bearing in their hands golden

caskets, splendidly chased chargers heaped with aloes, myrrh and cassia. Whilst scattered on the floor are glittering jewels amidst overturned heaps of golden coin. Observing more closely we notice that whilst one king (for kings they appear to be) is an old man with white locks and flowing beard, a venerable man of benign countenance, another is in the prime of life; his hair black and his look piercing; whilst the third is a youth in all the pomp and splendour of young manhood. Looking still more closely we observe that the shadows cast by these gorgeous figures, the glitter of these glorious gems, and the reflection of these golden specimens of man's art and device point all to one source of light. The radiance emanates from the soft and dimpled form of the Babe on His mother's knees. The painter has looked behind his text. Here to him is the first Mount of Transfiguration. Grouped round this radiant Child are His mother, His mother's husband, Joseph, the shepherds, angel-sent, and the lords of wisdom, star-led from the lonely mounts that tower above Babylonia's populous plains.

But whether from far or near; whether angel-led or star-led; whether ignorant and wild, or wise and esteemed; whether children of Israel, or lords of the Gentiles; the centre of their attraction, the Holy Grail of their search, the object of their worship, the recipient of their adoration or their gifts, is this little, tiny Babe held in His mother's arms with all His heaven in His mother's face. And the radiance that comes from that tiny form and lights up for the moment the magi and the shepherds, the riches and the spices, the gems and the incense, is only there because the painter knew as we know that here in some mysterious way, far transcending all our minds' rarest powers of comprehension, is the presence of God. "The Word was God."

As it is written: "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising" (Isa. lx. 2, 3).

There are two lines of thought here to

which I would draw your attention. As I have remarked, this is not an historical picture but one that sets forth what the painter had in his mind concerning the infancy of the Lord Jesus.

He depicts Him as sitting up in His mother's lap and gazing benevolently at the kneeling magi; and as the source of light, the glory of His body filling the place with a radiance ineffable.

Now, being well persuaded in your own minds that this Child is the Son of God incarnate, I ask you how would you fill in the gaps left in the Gospel history? Would you depict Him as an ordinary child, dependent on His mother for everything, fed by her, clothed by her, bathed by her, carried by her, nursed by her, as any child is in the days of its helpless infancy?

I know not how you would answer this question, but we have a record of how men did so within the second century afterwards. There exist to-day MSS. of various books called "The Apocryphal Gospels." One is called "of James," another "of Matthew," another "of Thomas," and others such as the "Gospel of the Nativity of Mary," &c. I give extracts from some of these for two reasons, chiefly: (1) That you may see the vast difference between them and the "Gospels." They may be traced back to a very short time after the last gospel, that of John, was written, yet what a difference! This is surely a testimony to the reality of the inspiration of the Bible. And (2) that you may observe for yourselves what the unaided human mind does when it is left to itself to present to us the Mystery of Mysteries—God manifest in the flesh. Looked at from this point of view, I venture to suggest to you that the way in which the inspired writers present to us JESUS in His birth, infancy, childhood, manhood, is one of the greatest of miracles, for they ever keep before the minds of their readers that it was a real human birth, that it was a real human infancy and childhood, that there was real human growth, and that as man He was really a man, and not a make-believe. Yet nothing is said that prevents them as emphatically presenting Him to us as the Son of God, God the Son. And here

I would put on record the following, so that no mistake as to my attitude may be made. *Note.*—The clause in Philippians ii. 8 “He humbled,” or, better, “emptied Himself,” is a crucial passage in Christological doctrine. There is a great body of commentators and divines who hold that the eternal Son literally and actually “emptied Himself” of His divine power and glory during His period of humiliation, and only recovered and resumed after His ascension what He had laid aside. But opposed to them there is another and better body of theologians who earnestly and anxiously contend against all such impossible explanations, and who assert that the apostle must be read metaphorically, and not literally, or rather must be read as referring to our Lord’s condition and experiences in His human nature, and not in His divine nature, when he says that the unchangeable and eternal Son “emptied Himself.” For to read that text literally, and of the Divinity, say they, would be the contradiction and overthrow of the very first principles of the doctrines of the divine nature and the divine Sonship. The divine nature, they contend, is eternal and unchangeable in each of the three divine persons, and therefore in the second of the three, and not even the incarnation, not even the cross or the grave can in any way suspend or impair the Son’s possession and exercise of the whole Godhead power and glory. And they teach accordingly, that the “emptiness” of which Paul undoubtedly speaks stood only, and could only stand, in the humanity of our Lord, and is to be understood and affirmed of the humanity alone. “Remaining what He was, He became what He was not.” When the eternal Son of God became man, He extended rather than contracted Himself, He added to rather than took from Himself, He added humanity and its humiliating attributes to Himself rather than emptied Himself of divinity and its glorious attributes. And consequently His human “emptiness,” which was no metaphor but an awful reality, was continually supported on earth, and is still eternally supplied in heaven out of His own divine and everlasting and unchangeable fullness.’

Now let me give you a few extracts from these uninspired writings of men who appear to have lived and written in the second century after Christ.

Thus the *pseudo Matthew* describes how the place where the light of day never came was lighted up: “And when the blessed Mary had gone into it, it began to shine with as much brightness as if it were noon, . . . and there she brought forth her Son, and the angels surrounded Him when He was being born. And as soon as He was born, He stood upon His feet.” On the way down into Egypt, “suddenly there came forth from the cave many dragons. Then Jesus went down from the bosom of His mother, and stood on his feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was said by David the prophet, saying, Praise the Lord from the earth, ye dragons; ye dragons, and all ye deeps (Psa. cxlviii. 7). And the young Child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the Child should be hurt by the dragons. And Jesus said to them, Do not be afraid, and do not consider Me to be a little Child; for I am and always have been perfect; and all the beasts of the forest must needs be tame before me.”

Then we are told some things that occurred during His boyhood in Nazareth. He is said to have been making little mud pools when another lad came along and prevented Him. In consequence of an angry utterance of this apocryphal boy,* the lad died. Naturally his parents cry out. Then Joseph is represented as coming privately to Mary, and saying that as he is afraid to admonish the Boy, will she do it? This is what follows: *Mary*—“My Lord, what was it that he did to bring about his death?” *The Boy*—“He deserved death, because he scattered the works that I had made.” *Mary*—“Do not so, my Lord, because all men rise up against us.” And the *pseudo Matthew* adds, “But He, not wishing to grieve His

* I substitute this expression for the Name which, though as common in those days as our *John* in these is now sacred to all who own Him as their *Lord Jesus Christ*. It is an unhappy incident that it is used so often without thought or reverence in popular hymns and choruses, repeated over and over again *ad nauseam*.

mother, with His right foot kicked the hinder parts of the dead lad, and said to him: 'Rise, thou son of iniquity, for thou art not worthy to enter into the rest of My Father, because thou didst destroy the works which I had made.' Then he who had been dead rose up, and went away. And Jesus, by the word of His power, brought water into the pools." Then we have this Boy making twelve sparrows of mud. A man says to Joseph: "Joseph, dost thou not see the Child working on the Sabbath, for He has made twelve sparrows of clay?" Joseph appears to be bolder this time, and reproves the Boy. Upon which he claps His hands together and cries, "Fly!" And the writer calmly goes on to tell us "at the voice of His command they began to fly." But I shall quote no more. Wherever I look it is always the same.

At one moment he is a miraculous babe that does everything a babe could not do. At another, he is a malignant imp that kills his playmate with a word; of whom his mother's husband is afraid; and whom the citizens of Nazareth consider a curse, and threaten with expulsion from their town. At still another, he becomes a creator in order to escape a rebuke because he is found doing what he ought not to do, breaking the Sabbath, and to cause such wonder that they who were ready to rebuke him praise and admire him.

Men always mistake the unnatural for the supernatural. This, therefore, I take to be a testimony to the inspiration of Matthew, Mark, Luke, and John, that although they wrote describing the supernatural, that which is above nature, there is not a trace of the unnatural, that which is against nature, anywhere throughout the gospels. The balancing of the divine and human, the infinite and finite, the unchangeable and changeable, the perfect and imperfect (in the physical, not the moral sense of the word), the immortal and the mortal (hence the flight into Egypt), are perfect and far beyond the unaided powers of the human mind. To depict such a Being as the evangelists have done required two things: (1) The actual existence of the Being so portrayed. The birth and infancy of our Lord are no myth, for the constructors of

that myth would have been mythical in their construction, as in the case of the apocryphal gospels. And (2) their minds must have been endowed and their pens guided by the Holy Spirit, so that they grasped the facts of the case and described these facts in fitting words. It is thus that the apostle Paul defines inspiration: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual" (1 Cor. ii. 12, 13). The principal interpretations of this last clause are: *adapting spiritual words to spiritual things; adapting spiritual words to spiritual men; interpreting spiritual words to spiritual men; interpreting spiritual things by spiritual words.* After a careful examination of the words I cannot help coming to the firm conclusion that the right rendering is: *combining spiritual things with spiritual words.* For Paul, after writing of *spiritual things* (verses 11, 12, 13), now writes of the *forms* in which they are conveyed, spiritual forms or words answering to spiritual matters, and declares that we combine spiritual things with spiritual, that is, spirit-given, forms of expression. Such would not be the case if we uttered the revelations of the spirit in the speech of human wisdom (see the American R.V.).

Divinely Encircled.

"The Lord is round about His People"
(Psalm cxxv. 2).

I THY God, am above, below, and around thee. In thy weakness shouldst thou sway to the *left* thou wilt but lean upon My right arm glorious in power. If thou shouldst sway to the *right* it will be to find thyself held to My heart throbbing with passionate love to thee. If thou, under the weight of thine own nature, shouldst sink *downward* swifter than the lightning, the everlasting arms would be under thee. If drawn by My Spirit thou dost look *upward* it will be My smile that shall sun thee with its ripening warmth.

M. E. GRAY.

CORRESPONDENCE.

"Knowing Christ After the Flesh."

To the Editor of THE WITNESS.

I HAVE always felt it difficult to explain what is meant by this verse, and have never been able to accept the usual explanation, viz., that whilst "in the days of His flesh" our blessed Lord was known "after the flesh," He, having died and risen, "now henceforth know we Him no more" in this way, but "after the Spirit" (2 Cor. v. 16). Recently, however, I have, I think, been helped to a better understanding of the verse, and give what I have learned for the help of fellow-believers.

I. Be it observed that Paul did not know Christ "in the days of His flesh," presumably.

II. That which is stated of Christ, is also stated of others; "henceforth know we no man after the flesh."

III. According to Romans viii. 5, "They that are after the flesh do mind the things of the flesh." No one would dare to apply such a statement to our Lord, nor yet verse 13 of the same chapter.

IV. 2 Corinthians v. 16 indicates that a change has taken place. I venture to assert, however, that it is not a change in Christ at all as between what He is and what He was prior to the cross, but in His people. They have undergone a marvellous change in and by their conversion to God, and by the enlightening of the Holy Spirit. Before, they knew Christ with a purely human and fleshly knowledge; now they have received divine illumination, and have an altogether different knowledge. Their knowledge of Christ, and also of their brethren, is no longer "after the flesh," but "after the Spirit." "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me" (John vi. 45). Again, "All things are delivered unto Me of My Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). Yet again, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. ii. 12).

Finally, the first "we" of 2 Corinthians v. 16 is emphatic, and this of itself shows that we have got another kind of knowledge.

Stockton.

WM. HARLAND.

Overseer or Spy?

A correspondent writes: "Every virtue has its attendant vice. Firmness is apt to drop into obstinacy, meekness into softness, &c.

"All the difference between the original words for 'overseer' and 'spy' is in their prefixes. 'Overseer' is *episkopos*, and 'spy' *kata*skopos, warning us how easy it would be for an overseer to degenerate into a mere spy or busybody in other men's matters. Therefore watch."

R. B.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

PRAYER TO THE HOLY SPIRIT.—Is it scriptural to pray to or address the Holy Spirit?

THE DIVINE SPARK.—Is there a spark of the Divine in every person? If so, give chapter and verse.

THE WOMAN AND THE MAN CHILD.—(Rev. xii. 5.) Who is this woman, and who is her child, and at what period will this be fulfilled?

THE SPIRIT'S MISSION.—What is the meaning of "He shall convince the world of righteousness, because I go to the Father, and ye see Me no more?" (John xvi. 10).

THE EXTENT OF THE ATONEMENT.—(1) Did Christ put away every man's guilt? (2) Does John i. 29 with Hebrews ii. 9 teach that Christ bore away every person's sins on the cross?

WHO ARE ACCURSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—"but though we"? The word is also in 1 Cor. xvi. 22.

SACRIFICES IN THE WILDERNESS.—It has lately been taught that the children of Israel did not offer sacrifices during their forty years' wanderings in the wilderness. Mention was made of the enormous number of flocks and herds that would be required, and of the unlikelihood of finding food in the wilderness for so many. Some help on this question is earnestly desired.

THE RESURRECTION BODY OF OUR LORD.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He is, not as He was in His humiliation life, the Man of Sorrows, and acquainted with grief?

The Sealing and the Earnest.

QUESTION 615.—When is a Christian anointed and sealed, and when does he receive “the earnest of the Spirit”?

This is fully answered, I take it, by Dr. Case in his article on page 295 of the November number of *The Witness*.
H. L. K.

Sins that are Past.

QUESTION 616.—Do the words in Romans iii. 25, “Sins that are past,” refer to sins of believers before conversion; and verse 26, “At this time,” to the time since conversion, or does verse 25 refer to the time before the cross, and verse 26 to the present time since the cross?

Answer A.—The sins done aforesaid are not the sins of a believer's past life, but those of Old Testament saints. Their sins were passed by or pretermitted, not remitted, through God's forbearance, in view of the blood-shedding of Jesus Christ. He did not pass them by with indifference, for God can overlook nothing. He saw the future sacrifice, and so did not bring them into judgment, and His righteousness in this forbearance would be then displayed. It was not seen at the time, but it was when Christ died. And with regard to the sins of believers now God's righteousness is displayed in putting them away through that same sacrifice, and justifying all who believe in Jesus.
W. R. L.

Editor's Note.—The “sins that are past” here referred to are undoubtedly those of the past dispensation, that is, from Adam till the Cross of Christ. God, having ever in view the one offering, the Lamb of God, could pass over in forbearance the sins committed before Christ, although how He was righteous in doing so was not made manifest until Christ had died and risen again.

One becomes surety for another's rent. The rent day arrives, and he cannot pay it. The landlord waits in forbearance, for he holds the surety responsible, and he knows that he is well able to stand to his liability. Another month passes, but the debtor is no nearer being able to pay. Still the landlord forbears. But at last his patience is exhausted, he informs the surety that it must be paid. Payment is made in full, a discharge is granted, and the poor debtor now has possession of the proof that the debt is paid, and no longer stands as a legal liability against him. No longer can the landlord speak of “forbearance.” The day of forbearance is past. It is now absolute remission on the righteous ground of the claim having been met by another. Up till the Cross God dealt in forbearance; it was a “passing over”

of sins. But since then it is full remission, a complete discharge, justification in perfect righteousness on the ground of the blood of the Cross of Christ. The debt once paid by the surety could never be brought up again.

“Payment God will not twice demand;
First at my bleeding Surety's hand,
And then again at mine.”

The Existence of Gifts.

QUESTION 617.—Are all the gifts enumerated in 1 Cor. xii. in the Church now? If not, which have been discontinued, and why?

Answer A.—A devotee of the “tongue's movement” with Bible under her arm, on her way to her meeting, said: “You had better come along.” I shook my head disapprovingly. When she had walked a few steps further she turned, and, pointing to her Bible, said: “It's in the Book.” What was it that she referred to as “in the Book?” No doubt the mention, among other early gifts, of the gifts of prophecy and tongues, and furthermore a whole chapter devoted to the proper use of these two gifts in the assembly (1 Cor. xiv.). She was right when she said, “It is in the Book.” But are we to practise everything we find in the Book? By no means. But we are to “rightly divide the Word of Truth” in our teaching and practice. I propounded to the aforesaid devotee this question: “Acts ii. 38, is in the Book [in this place we are taught baptism for the remission of sins]. Are you not in duty bound to practise it, for, as you say, it is in the Book?” I am yet awaiting her reply.

“Prophecy shall fail,
Tongues shall cease.”

Are there any prophets to-day? Any New Testament prophets? Paul placed them in the foundation with the apostles (Eph. ii. 20). None can claim, “I have the gift of prophecy, and understand all mysteries and all knowledge” (1 Cor. xiii. 2). None can nowadays get direct from heaven officially, and apart from the Book, God's thought and hand it over to the saints.

“Prophecy has failed,
Tongues have ceased.”

When does the Bible say they would become inoperative? “When that which is perfect is come.” The unidentified subject of this sentence hints at something yet future to that time (A.D. 59) which would come, and in coming would stand for perfection in some sense. What something, as yet incomplete, was it, which later was completed, that stood the Church well in hand and supplied the place of these early supernatural gifts? As yet they knew only a portion (1 Cor. xiii. 9), but they had the gift of knowledge (1 Cor. xiii. 8). When

that vanished away, what would replace it? Could it be other than Paul's fourteen epistles, with James', Peter's, Jude's, and John's epistles, of which Paul said: "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, perfected unto every good work?"

Let us see if the completed Word would be likely to replace gifts. What was the specific object of gifts? In Romans i. 11 Paul tells us: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established"—established in their goings, gotten under way, launched. God, by these supernatural gifts, was at the first accrediting His servants to poor humans, drawing them out of dense darkness to Himself, as well as proving the Messiahship of the Lord to the Jews. Repeatedly there occurs early in "the Acts" the expression, "By power [dynamis] and wonders and signs [miracles], which God did by them in the midst of you" (Acts ii. 22; also ii. 43; iv. 16, 22, 30; v. 12; vi. 8; vii. 36; viii. 6-13; xiv. 3; xv. 12; Rom. xv. 19).

When once established by the miraculous, we believe some of the gifts were replaced by the Word, which maintains the Church of this age. Before Paul as yet had cared for every possible exigency that might arise, for the Church must first meet obstacles and difficulties ere Paul would treat them. His fourteen letters were taken up principally with efforts calculated to enable the Church to live harmoniously as members of His body, and to successfully witness manward while it grew in grace and in a knowledge of Him who "was despised and rejected of men," but "who for the joy set before Him endured the cross."

When an exigency arose, and the New Testament was not yet, to whom would they turn if not to a prophet? for "he that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. xiv. 3). Turn to other gifts also, "word of wisdom," "word of knowledge," "discerning the spirits," "apostles," "teachers," "helps," "governments" (1 Cor. xii.). Is it not significant that the word "prophet" does not occur in Paul's writings (except as a backlook, Eph. ii. 20; iii. 4; iv. 11) after the year A.D. 60, at which time he had written but five out of fourteen epistles? Also the word "tongues" (as gift) does not occur after the year A.D. 59, and yet Paul was writing until the year A.D. 66. None of the other later writers treat of these gifts.

I close by paraphrasing and annotating 1 Corinthians xiii. 8-13, "Love never faileth: but whether there be prophecies, they shall

fail; whether there be tongues, they shall cease; whether there be [the gift of] knowledge, it shall vanish away. For we know a portion, and we prophesy a [supplementary] portion. But when that which is perfect is come [something meeting fully the needs of the Church], then that arrangement in portions shall vanish away or fail. When I was a child, I spake, thought, and understood as children do; but when I became a man, I caused to vanish away initiatory methods. For now [Gr., *arti* = as yet, the infantile condition then obtaining] we see through a glass [polished brass] darkly; but then [as in a plate glass mirror] face to face [perfect reflection]; as yet [still as initiatory] I know a portion; but then shall I know even [to the core] as also I am known. And now [Gr., *numi*] abideth faith, hope, love, these three; but the greatest of these is love." J.F.L.

Answer B.—Most decidedly not! A painstaking consideration and comparison of the three epistles where the gifts are enumerated will clearly reveal *which* of the gifts have been discontinued, and we hope also to advance a satisfactory reason as to *why*. 1 Corinthians was written A.D. 59, and is therefore the earliest epistle dealing with gifts. In chapter xii. we get *three* lists of offices and gifts combined. In verses 8-10 there are *nine*; verse 28 gives *eight*; verse 29 enumerates *seven*. The Epistle to the Romans was written A.D. 60, that is one year later than 1 Corinthians. In Romans, chapter xii. 6-8, we have our second list of gifts, and again the number totals *seven*. The Epistle to the Ephesians was written about A.D. 64, that is four years later than Romans, and five later than 1 Corinthians. In Ephesians iv. 11, the gifts are further reduced to *five*. Thus it seems clear that as the volume of Scripture increased, the gifts decreased. But we must still recognise a further reduction of gifts. When the canon of Scripture was completed, even the apostolic and prophetic offices ceased. Compare Ephesians ii. 20 with Ephesians iv. 11, and this would finally reduce the gifts to *three*, i.e., Evangelists, Pastors, Teachers. These three gifts cover the entire sphere of ministry now, and leave nothing to be desired. The evangelist is for the *sinner* and the *world*; the pastor is for the *home* and the *lambs*; the teacher is for the *Church* and the *sheep*. The *tongue* was temporarily employed in ministry and prophecy until the *pen* had accomplished its permanent purpose in written revelation. There were tongues and interpretations up till the time of pens and revelations. Since then tongues have ceased. To claim to speak with tongues to-day is tantamount to saying that Holy Scripture is neither complete nor sufficient. T. B.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").

Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Introductory Notes—VI.

Analysis of the Epistle.

- Chapters 1 and 2. Christian Experience.
- „ 3 and 4. Christian Doctrine.
- „ 5 and 6. Christian Character.
- Ch. 1. 1- 5. Salutation.
- 6-10. Occasion of the Epistle.
- 11-Ch. 2. 10. The writer's Apostolic credentials.
- 11-15. The dispute with Peter.
- 16-21. The general principle of the gospel discussed and applied.
- Ch. 3. 1- 5. Appeal to the experiences of the Galatians at their conversion.
- 6-29. An illustration—Abraham.
- 4. 1- 7. Contrast between servanthood under the Law, and sonship under the Gospel.
- 8-11. The Galatians, being Gentiles, in submitting to the Law, were merely exchanging one form of bondage for another.
- 12-20. Appeal to the experiences of the Galatians at their conversion.
- 21-31. An illustration—Sarah and Hagar.
- Ch. 5. 1. Exhortation to maintain freedom.
- 2- 6. Warning lest liberty be surrendered.
- 7-12. Expostulation.
- 13-15. Warning lest liberty degenerate into license.
- 16-24. Walking by the Spirit—individual.
- 25-Ch. 6. -5. Walking by the Spirit—collective.
- 6-10. Counsel and encouragement.
- 11-16. Final warning.
- 17-18. Conclusion.

Detailed Analysis of 1. 11-2. 21.

- 1. 11, 12, The Proposition.
- The Proof:—
- 13-2. 14, Historical.
- 15-16, Doctrinal.
- 17-20, Experimental.
- 21, Conclusion.
- 1. 11, 12. The Proposition: the gospel of grace is of Divine, not of human, origin.
- 13, 14. The Proof: Historical; Paul's history; his religious prepossessions antagonistic to the gospel.
- 15. The unsuspected purpose of God.
- 16a. Paul's experience on the Damascus road.
- 16b, 17. His subsequent course; any contact with The Twelve impossible for three years thereafter.
- 18-21. His first contact with The Twelve was limited to Peter; and in time to fifteen days.
- 22-24. Thus for many years he was unknown, save by repute, to Christians in the land in which the gospel originated and which The Twelve, up to that time, had not left.
- Clearly then he owed neither his gospel nor his authority to The Twelve. It remains to declare what his relations with them actually were.
- 2. 1-21. Paul's relations with The Twelve.
- 1. His first official visit to Jerusalem.
- 2. Its purpose, not to learn, but to negotiate concerning a practical difficulty.
- 3, 4. Even at Jerusalem he refused consent to the circumcision of a Gentile convert,
- 5. lest the gospel should be compromised.
- 6. He learned nothing, and received no authority, from the recognised leaders there.

- 7-10. On the contrary, they fully and publicly recognised the Divine origin and authority of Paul's gospel and of his mission.
- 11-14. Far from deriving authority from The Twelve, he contended with their leader, Peter, and rebuked him publicly for disloyalty to the gospel of grace.
- 15, 16. Doctrinal: summary of his argument with Peter,
- 17, 18. which passes, imperceptibly, into an address to the Galatians.
- 19, 20. Experimental: personal testimony to the purpose and effect of the gospel.
21. Conclusion: either the gospel of grace is the sole gospel, or the death of Christ was superfluous.

Notes—Chapter 3. 1-4.

v. 1, **O foolish Galatians**,—the meaning is not that the Galatians were naturally stupid, senseless, but that they had not used their senses, else they would never have allowed themselves to be led into the absurd position in which they were found. The tone is certainly not that of contempt, nor is it so much that of indignation as of reproach, as in the Lord's words on the way to Emmaus, Luke 24. 25.

Up to this point the Apostle had dealt only indirectly with the difficulty in the Galatian churches. Now he begins to reason with them directly, first from their own experience, vv. 1-5, and then from Scripture, vv. 6-29, 4. 7, then from their experience, 4. 8-20, and from Scripture again, 4. 21-31, concerning their defection, threatened or actual, from the true gospel.

who did bewitch you,—*baskainō* = to subject a person to an occult evil influence, popularly called 'the evil eye.'||

before whose eyes Jesus Christ was openly set forth crucified?—*prographō*, lit., 'to write before,' as of O.T., Rom. 15. 4, cp. Jude 4, and of a previous letter, Eph. 3. 3.||

Here, however, it is probably used in another sense, unexampled in the Scriptures but not uncommon in the language of the day, = 'proclaimed,' 'placarded,' as a magistrate proclaims the fact that an

execution has been carried out, placarding his proclamation in a public place. The Apostle thus carries on his metaphor of the 'evil eye;' as a preventive of such mischief it was common to post up charms on the walls of houses, a glance at which was supposed to counteract any evil influence to which a person may have been subjected. 'Notwithstanding,' he says in effect, 'that in our preaching the fact that Christ had been crucified was placarded before your very eyes, you have allowed yourselves to be 'overlooked,' you have been fascinated by the enemies of the Cross of Christ when you had only to look at Him to escape their malignant influence.' Cp. the interesting and instructive parallel in Num. 21. 9.

v. 2, **This only would I learn from you**,—a crucial question, the answer to which would settle the whole matter in dispute. There is, perhaps, a tinge of irony in the query, consistent with the word 'foolish' which he applies to them. If they were sagacious enough to revise the gospel by which they had been saved, surely they had not allowed such an evident consideration as this to escape them.

Received ye the Spirit—point tense, denoting an event, a distinct experience, as in the Apostle's question of the disciples of John the Baptist at Ephesus, Acts 19. 2. For the condition on which the Holy Spirit is imparted is obedience, not to God in His law, but to God in His gospel concerning His Son, Acts 5. 32. The time, moreover, of the beginning of the operations of the Spirit in the individual is clearly defined, "having also believed, ye were sealed with the Holy Spirit of promise," Eph. 1. 13.

This is the first mention of the Holy Spirit in the Epistle, henceforth His part in the salvation of the believer is referred to frequently. For a Christian is one who not only has been justified by the death of Christ, he has been born anew of the Holy Spirit, John 3. 5, ushered by Him into a new creation, and is by Him maintained in communion with God, and enabled to walk worthily of God. The indwelling of the Holy Spirit is an essential element in the Christian life since "if any man hath not the Spirit of Christ he is none of His,"

Rom. 8. 9, that the Spirit of Christ is the Holy Spirit is plain from the context.

by the works of the law,—as at 2. 16.

or by the hearing—*akōē*, is used by the Apostle in three ways, *a*, by metonymy, for the organ of hearing, the ear, 1 Cor. 12. 17, 2 Tim. 4. 3, 4; *b*, for the receiving of a message, Rom. 10. 17; *c*, for the message itself, Rom. 10. 16, 1 Thess. 2. 13, where see note, cp. Heb. 4. 2.

While something may be said in favour of *c* here, on the whole it seems better to understand the word in sense *b*.

of faith?—thus read the words, = 'the receiving of the message by faith,' as in Rom. 10. 17, "faith cometh by hearing." Plainly the answer must be 'by the hearing of faith,' for law demands but has nothing to give, and, as a matter of universal experience, no one ever had "received the Spirit" by obedience to law.

v. 3, **Are ye so foolish?**—*i.e.*, so reluctant to exercise your senses that you have not seen an inconsistency so glaring as this. The same word as in v. 2.

having begun—*enarchoimai*, point tense, referring them back to the moment at which by faith they responded to the message of the gospel. In Phil. 1. 6 the same word is used of the operations of God in the soul; the two beginnings are one in time. ||

in the Spirit,—*i.e.*, 'in the sphere of the spirit,' the contrast with the 'flesh' seems to fix the reference to the inner man. The absence of the article in orig. is in favour of this view, but that in itself would not determine the interpretation, for the article is sometimes absent where the Holy Spirit is certainly intended, as in Matt. 22. 43, Acts 4. 25, Rom. 14. 17, *e.g.*; and, conversely, it may be present where the Holy Spirit is not in view, as in John 6. 63, *e.g.* Arguments based on the presence or absence of the Greek article are always precarious, literary and grammatical considerations frequently determine the form of a sentence. See further at 1 Thess. 1. 5, and 4. 15.

Since there are no initial capital letters in the more ancient Greek MSS. (the "uncials") their use in the English versions is interpretation rather than translation. Evidently the Revisers understood

the word here to refer to the Spirit of God. It may be remarked here that in this Epistle the word *pneuma*, = spirit, occurs seventeen times; of these A.V. has 'spirit' ten times, 'Spirit' seven times, whereas R.V. has 'spirit' only twice, but 'Spirit' fifteen times. See note in each case.

are ye now perfected—*epiteleo* = to complete, as in Zech. 4. 9, LXX. The tense is continuous, for while a beginning is made at a definite point, perfecting is a process. It is probable, too, that the middle voice is to be understood = 'are ye now perfecting yourselves?'

in the flesh?—with reference to ordinances, such as circumcision, and keeping of laws. The order of the sentence in orig. forms a chiasm, see note at 1. 1, thus:—

a, having begun

b, in spirit

b, in flesh

a, are ye perfected?

All the operations of the Holy Spirit take place in the sphere of the human spirit. So, having appealed to the fact that He had come into their lives at the outset of their Christian experience, the Apostle now approaches the subject from the other side, and asks whether they expect themselves to complete by rites and ceremonies the work the Holy Spirit began within them. The idea is preposterous that a work begun in the higher sphere, the spirit, should be perfected in the lower, the flesh, that they who with the gift of the Holy Spirit had received the righteousness that is of God by faith, should now seek to establish their own righteousness by works of law.

In O.T. the word "flesh" is used to translate several Hebrew words which need not be particularised here. It is ordinarily = the physical frame, whether of beasts, Lev. 8. 31, Isa. 31. 3, *e.g.*, or of men, Gen. 2. 21; "all flesh" is of frequent occurrence and = the human race. Inasmuch as 'flesh' is subject to disease and pain, and finally to corruption, the frailty of man is emphasised where it is used of him, cp. 2 Chron. 32. 8, Psal. 78. 39, Dan. 2. 11, *e.g.* Inasmuch as it is soft and impressionable, it is used metaphorically of the new heart given to

those who turn to God. And inasmuch as it is an integral element in manhood, desire for God is declared to dwell in the flesh as well as in the heart, Psalms 63. 1, 84. 2. Throughout the O.T. 'flesh' does not appear to be anywhere used in a bad sense.

The O.T. meanings of 'flesh' are, with one exception, that of Psalm 63. 1, 84. 2, found again in N.T., but in N.T. 'flesh' (which, save in Rom. 14. 21, 1 Cor. 8. 13, is always the translation of the one Greek word *σαρξ*) has a wider range of meaning. Its uses there may be analysed as follows:—

a, the substance of the body whether of beasts or of men, 1 Cor. 15. 39.

b, the human body, 2 Cor. 10. 3*a*, Gal. 2. 20, Phil. 1. 22.

c, by synecdoche (a figure of speech in which a part is put for the whole, or the whole for a part) of mankind, in the totality of all that is essential to manhood, *i.e.*, spirit, soul and body, Matt. 24. 22, John 1. 13, Rom. 3. 20.

d, by synecdoche, of the holy humanity of the Lord Jesus, in the totality of all that is essential to manhood, *i.e.*, spirit, soul and body, John 1. 14, 1 Tim. 3. 16, 1 John 4. 2, 3, 2 John 7; in Heb. 5. 7, "the days of His flesh,"—His past life on earth in distinction from His present life in resurrection.

e, by synecdoche, for the complete person, John 6. 51-56, 2 Cor. 7. 5, James 5. 3.

f, the weaker element in human nature, Matt. 26. 41, Rom. 6. 19, 8. 3.

g, the unregenerate state of men, Rom. 7. 5, 8. 8, 9.

h, the seat of sin in man, which is not in the body, Rom. 7. 18, 2 Pet. 2. 18.

i, the lower and temporary element in the Christian, Gal. 3. 3, 6. 8, and in religious ordinances, Heb. 9. 10.

j, the natural attainments of men, 1 Cor. 1. 26, 2 Cor. 10. 2, 3*b*.

k, circumstances, 1 Cor. 7. 28, the externals of life, 2 Cor. 7. 1, Eph. 6. 5, Heb. 9. 13.

l, by metonymy (a figure of speech in which one thing is put for another with which it is closely associated) the outward and seeming as contrasted with the spirit, the inward and real, John 6. 63, 2 Cor. 5. 16.

m, natural relationship, consanguine, 1 Cor.

10. 18, Gal. 4. 23, or marital, Matt. 19. 5.

For analysis of N.T. usage of 'spirit,' 'soul' and 'body,' see at 1 Thess. 5. 23. For "flesh and blood" see at 1. 16, above.

v. 4, **Did ye suffer so many things—** see the history in Acts 14. 1-7.

in vain?—*i.e.*, to no purpose, as at 4. 11. Was it all a mistake, and such a costly one? Persecution at the instigation of the Jews had failed to move them from the faith. Would they succumb before the subtler methods of the Judaizers?

if indeed it be in vain.—through all his argument and expostulation the Apostle assumes the genuineness of the Galatians' faith. So here in this word, spoken aside, as it were, he shows that he is unwilling to believe that they had actually turned away, that he hopes they will yet shake themselves free from the trammels of this false teaching. Cp. Heb. 6. 9, 10. 39.

Questions.

25. By what expressions is the death of Christ described by the Apostle Paul, *a*, in his speeches, *b*, in his Epistles?

26. How is the effect of faith on the believer himself described in N.T.?

Suggestive Topics.

For Bible Students and Christian Workers.

MOTTO FOR THE LORD'S PEOPLE.

Our Past—Lost and Guilty.

Stray like lost sheep, - - - Psalms 119. 176

All the world . . . guilty, - - - Rom. 3. 19

Our Present—Saved and Justified.

God, who hath saved us, - - - 2 Tim. 1. 8, 9

It is God that justifieth, - - - Rom. 8. 33

Our Future—Christ and Glory.

To be with Christ, - - - - Phil. 1. 23

Ye shall appear with Him in

glory, - - - - - Col. 3. 4

Jesus Christ the same yesterday (*past*), to-day (*present*), and for ever (*future*), Hebrews 13. 8.

I have loved you, John 13. 34 (*past*), I will never leave thee, Hebrews 13. 5 (*present*),

I will come again and receive you, John

14. 3 (*future*).

HYP.

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up December 23, 1912.

NOTES FOR JANUARY, 1913.

SCOTLAND.

NEW YEAR CONFERENCES at home and abroad, as details given in last number. Reports as to speakers, attendances, line of ministry, &c., reaching us by Jan. 20 will be inserted in Feb. number. Shorthand notes of any special addresses might be used, also "Outlines" and "Gems."

FORTHCOMING—Conferences as following places, dates, speakers: Townend Hall, Dalry, Jan. 4, at 3. Messrs. Smart, Miller, Thomson, Gray...Co-operative Hall, 84 Main St., Pollokshaws, Glasgow, Jan. 4, at 4.30. Messrs. Grant, Meneely, Forbes...Erskine Hall, Silver Row, Falkirk, Jan. 4, at 3. Messrs. Struthers, Scott, Kerr, Dunlop...S.S. Workers in Holburn Hall, Aberdeen, Jan. 4, at 4. Mr. Hy. Pickering will introduce the subject, "The Increasing Importance of Work Amongst the Young."...B.C. Conference in Muir St. Hall, Larkhall, Jan. 4, at 4...Kilmacollm, Jan. 10, at 7. Messrs. Stewart, Pickering, Meneely...Lesser Town Hall, Clydebank, Jan. 14, at 3. Messrs. Grant, Beers, Peebles, Henry, and Kelly...Opening of new Gospel Hall, Overtown, Jan. 18, at 3.30. Messrs. Hamilton, Tytler, Scott, Calderhead...Bridge St. Hall, Dumbarton, Jan. 25, at 3.30. Messrs. Beard, Pickering, Thomson, Wilson...**Hospital and Infirmary Workers** in Christian Institute, Glasgow, Jan. 27, at 7. Messrs. L. W. G. Alexander, Handley Bird, and Jas. Robertson...Junction Rd. Hall, Bonnington Rd., Leith, Feb. 1, at 4. Subjects, "Worship," "Work," "Walk," "Warfare," to be taken up by Messrs. Grant, Pickering, Alexander, and Pascoe...Ebenezer Hall, Burnbank, Feb. 5, at 6. Messrs. Ritchie, Gray, and others...*Conference in National Halls, Gorbals, is Jan. 2, not Jan. 3.*

GLASGOW—Quarterly Meeting of Elder Brethren in city and district, in Wellcroft Halls, Jan. 18, at 5...Mr. Dan Crawford will give lime-light lecture in Public Hall, Langside, Jan. 8, at 8...Feeling the need, and remembering the helpful ministry of days gone by, Mr. Alex. Stewart has kindly consented to give a series of weekly Bible Expositions in Lesser Christian Institute, commencing Wednesday, Jan. 15, at 8...Mr. J. Wilson had special meetings in Preston Hall, some interest...Mr. F. Rowat, India, gave a number of helpful reports of work in city and country assemblies...Messrs. Ferguson and Hamilton had three weeks' special meetings in Baltic Hall, a few professed. Helpful Closing Conference Dec. 21, when Messrs. Grant, Ferguson, Hamilton, and others took part. Mr. J. M'Donald is to have mission during January.

REPORTS—Tract Band Conference, Kilbirnie, Oct. 22. Hall packed. Varied and helpful ministry by Messrs. Shaw, Matthews, and Dawson,

...Third Annual Tract Band Conference in Netherburn, Nov. 23. Dr. J. Muir Kelly, Messrs. J. Calderhead, S. Chapman, M. M'Donald, and R. Chapman gave helpful ministry...Airdrie, Nov. 23. Largest for a number of years. Refreshing ministry by Messrs. Pickering, Miller, Beard, Stephen, and Bayne...Galston, Nov. 30. Over 300 present. Searching and edifying ministry by Messrs. Grant, Stewart, Bird, and Carrick...Elderslie, Dec. 14. Messrs. Wight, Thomson, and Murray gave help.

NOTES—Mr. Wm. Hamilton commences special meetings in new Gospel Hall, Overtown, Jan. 19...Col. Beers gives addresses with chart, "From Egypt to Canaan," in Gospel Hall, Clydebank, commencing Jan. 12...Mr. W. W. Fereday gives Bible studies in Free Gardeners' Hall, Edinburgh, Jan. 5 to 7; and Lauriston Pl. Hall, Jan. 8 to 10...Mr. Percy Beard commences meetings for Christians in Albert Hall, Grangemouth, Jan. 26...Mr. Handley Bird gave addresses on "The Offerings" in Galston. Most helpful. Also visited Kilbirnie, Irvine, Kilmarnock, Auchinleck, and New Cumnock...Mr. Jas. Stephen has been visiting the neglected districts of Kirkcudbright, Dalbeattie, Dundrennan, having meetings in public halls, schools, &c...Mr. John M'Alpine had a week's meetings at New Cumnock. Good interest...Mr. A. Gilmour had four weeks' meetings in West Calder. Some saved; saints helped...Mr. W. J. Grant gave Bible readings for two weeks in Falcon Hall, Dundee. Profitable and heart-searching. Mr. D. Crawford had a rousing missionary meeting in Y.M.C.A. Hall. About 900 present...Mr. Wm. Hamilton spent two months in Orkney. Well-attended meetings in Kirkwall and Evie, with some fruit. Visited many homes, leaving a *Herald of Salvation* in each, and talked personally with a number. Met some who were saved many years ago during the visit of R. T. Hopkins and Harrison Ord. Workers needed in these parts...Mr. Robt. Scott has been six weeks in Broxburn. Large meetings. Sinners saved; saints helped...Mr. John Carrick had a good time in Newmillns. Four added to assembly...Mr. A. Payne gave a series of addresses to believers on "Hebrews" in St. Paul St., Aberdeen. Attendances good; ministry helpful. Is now in Woodside. Hopes to commence in Dufftown early in Jan...Mr. Percy Beard had a stirring time in Dumbarton. About thirty professed, nine baptised, five restored to fellowship. Is now having good times in Edinburgh...Mr. R. M'Gregor, from Lisbon, is now employed in Edinburgh. His address is 6 Netherby Rd...Mr. Dawson commences in Prince St. Hall, Peterhead, Jan. 5...Mr. Alex. Marshall had good times at opening of New Hall, Maybole. Some saved, including a dancing master and his wife.

NOTES of the Lord's work and workers, or items of special interest, should be sent to Messrs. PICKERING & INGLIS, Glasgow, not later than 20th.

FELLOWSHIP and prayer embrace the main thought in giving Intelligence of so many workers. May this be greatly increased during 1913.

ENGLAND.

FORTHCOMING.—Conferences as following places, dates (see New-Year's note, page 27). Ebenezer Gospel Hall, **Jarvis Brook**, Jan. 8, at 11. ...**Thirty-seventh Annual Conference in Gospel Hall, St. Nicholas Rd., Bristol**, Jan. 14 and 15, commencing at 11 each day. Circulars from Mr. J. A. Vicary, 63 Ashley Rd....Mr. D. Crawford is expected on **Tyneside**, Feb. 1-6.

LONDON.—Mr. A. M. Kyd gave helpful addresses in **Clapton Hall** during Dec. Mr. John Ferguson takes the meetings during Jan....Mr. A. R. Thoburn gave interesting account of work in the Straits in **Ley St. Hall, Ilford**, Nov. 30....Quarterly Missionary Conference of N. and N.-E. districts in **Folkestone Rd. Hall, Walthamstow**, Dec. 7. Hall filled. Interesting accounts of work by Messrs. Saunders, Africa; Thoburn, Straits; Chesterman, Spain; and King, India....Also of N.-W. district in **Cambridge Hall, Kilburn**, Dec. 14. Messrs. King, Thoburn, Doorn (Argentina), and T. Baird cheered those present with accounts of the Lord's doings in various lands....Mr. Collier had blessing during special mission to young people in **Alexandra Hall, Hornsey**, Dec. 8-15....Mr. A. M. Kyd preaches on Lord's days, and Mr. Geo. Goodman on Tuesdays of Jan. in **Grove Green Hall, Leytonstone**....The ministry of Mr. T. Baird in **Cholmeley Hall** during Dec. will long be remembered, also gave helpful addresses on "The Twelve Phases of Judgment in 1 Corinthians" in **King's Hall, Willesden Green**....Mr. T. Taylor commences in **Plalstow**, Jan. 11....Mr. David Ward, of Kilmarnock, had special meetings in **East Finchley Hall**, Nov. 10-22. Some professed; believers encouraged....Mr. C. F. Hogg gave helpful ministry in **Cranmer Hall, Croydon**, Dec. 5-15. Mr. Thoburn gave interesting report.

REPORTS.—Assembly Hall, **Gravesend**, Nov. 23. Well attended. Mr. A. Milne Kyd helpfully opened up the subject of "Worship." Others followed....East Kent Conference at **Canterbury**, Dec. 5. Most encouraging attendance. Helpful ministry by Dr. Murray, Messrs. Philip Mauro, Chas. Hall, and W. H. Turner....**Beresford Chapel, London**, Dec. 7. Subject, "Conscience." Messrs. Baird, Hogg, Hodson, and Dobson gave valued help.

NOTES.—Mr. J. Ternouth gives a series of addresses on "The Tabernacle" in Assembly Hall, **High Wycombe**, on Wednesdays of Jan., at 7-30....Mr. J. M'D. Bernard had good meetings in tent at **Cathays, Cardiff**, Packed Sundays; well filled week nights. Recommences Jan. 5....Mr. B. R. Mudditt concluded a three weeks' mission in **Guernsey**, Dec. 16, having conducted meetings in various halls, principally in **Cabe Mission and Bodge Hall**. Well attended; interest good; believers helped....Messrs. Dunning and Hitchman had encouraging meetings in **Overton, Som.** Mr.

Dunning purposes visiting **Stoke Canon, Exeter** and **Ifracombe**....Over twenty years ago a work was begun in the village of **Broadwas, Worcestershire**. A hall was built by Dr. Pennall. The district for miles around has been reached. A wooden tent was pitched at **Broadheath**, four miles out. Mr. Scroggie had meetings for several weeks; a number saved, eight baptised. As tent has to be removed elsewhere there is need for a wooden hall or other erection. The Lord's stewards could communicate with Mr. Douglas Perry....Finding it difficult to reach the adults, the believers in **Iron Room, Sunderland**, are wisely giving special attention to the young people by arranging for week-night services. This may help to reach the older folks....Mr. T. Cauker had good times at **Ludlow and Ambleside**. Tokens of blessing....Mr. J. Knox M'Ewen had just got well begun in his new wooden tent at **Southbrent**, when it was wrecked by the gale, Dec. 15....Mr. T. Robinson gave seven addresses on "Great Truths" of God's Word in **Bowness-on-Windermere**. Well attended; much interest....Believers formerly meeting at 18 **Mayhall Rd., Copnor district, Portsmouth**, in full fellowship with other assemblies, now meet in **Haseldene School, Copnor Rd.** Correspondence to Mr. J. Attfield, 27 Copnor Rd....Mr. David Ward had special meetings in **Baldock**, Nov. 24 to Dec. 11. Good numbers in **Town Hall** first week. Meeting room filled remainder of time. Some saved....Mr. T. Taylor had fourteen days' very encouraging meetings in **Todhills, Cumberland**; saw some fruit....Mr. J. C. M. Dawson had four weeks' meetings in **Camden Hall, Birkenhead**. Sinners saved and saints blessed. Mr. W. H. Clare follows in Jan., with chart....Mr. Jas. Wharton had times of refreshment at **Birchfield, Birmingham, Hill Top, and West Bromwich**. Found converts of a former visit at **Walton Village** seeking to follow Him....An effort is being made to erect a small hall, costing about £40 for material, at **Rush Green**. No church or chapel near. Get details from W. Daniels, 45 Guildford Rd., Seven Kings, Essex, and help if led.

IRELAND.

DUBLIN.—Mr. D. Crawford's ministry at **Merion Hall** during Dec. was most interesting and instructive. Gospel meetings well attended.

BELFAST.—**Victoria Hall**. Mr. Hy. Pickering gave five addresses, Nov. 30 to Dec. 3. Well attended and much appreciated. Mr. and Mrs. Nicholls also gave accounts of work in **British Guiana** in same and other halls in city and district. Very instructive, and likely to increase missionary interest....After being absent for ten months in **Australia** and other parts, Mr. **W. H. M'Laughlin** arrived home, Nov. 30, receiving a warm welcome....Mr. Wm. Dudgeon paid a visit, and gave some very helpful addresses....Mrs. Nicholls had a meet-

THE VOLUME for 1912 contains all the matter (including Intelligence), except the four outside pages. Navy blue cloth, gold title, 1/6, post free, 1/9. Number is limited.

"SERVE ONE ANOTHER,"—If you derive help from reading this *Witness*, send for a dozen or more free copies to hand to fellow-Christians. PICKERING & INGLIS, Glasgow.

ing for sisters in **Apsley St. Hall**....Mr. D. Crawford gave an interesting address on mission work in Central Africa in Victoria Hall, Dec. 19....Messrs. M'Knight and Diack continue in **Matchett St.** The Lord is saving souls....Mr. Sam Meneely has finished in **Kingsbridge Hall**. A few converted.

NOTES.—Mr. Jas. Meharg had meetings at **Portadown**, and is now at **Growell, Co. Down**... Messrs. Campbell and Dempsey are in **Clougher Valley**. Good meetings; some saved....Messrs. Marshall and M'Cracken had encouraging meetings at **Newtownards**. A good number saved. They come in **Ballywatermoy, Co. Antrim, Dec. 29**... Mr. John Madill has finished at **Forthill**; some saved. Is now at **Mullafernaghan**.

AMERICA.

CANADA.—Thanksgiving Conference in **Ebenezer Hall, Hamilton, Ont.**, was larger than ever. Refreshing ministry from Dr. Bier, Messrs. A. Lundy, W. Crooks, and others....Mr. F. A. Glover, from England, has just finished a series of meetings in **Maranatha Hall, Toronto**. Attendances good; deep interest manifested, especially amongst young folks....Mr. R. M'Murdo hopes to have meetings in **Winnipeg** during March...**Edmonton Conference, Oct. 26-28**, was well attended. Very helpful ministry by Messrs. O'Brien, Rouse, Rae, Irving, Bathel, Currie, Harwood, and Fish. Encouraging Gospel meetings after the conference...Mr. F. A. Glover had a week's meetings in **Belleville, Ont.** The Lord gave blessing. Mr. Geo. Pinches and Mr. May also paid helpful visits...Mr. Chas. Innes had ten days' meetings in **Brantford**, increasing nightly, about eight professed. Dr. Bier and fellow-helpers are "instant in season and out of season."....Messrs. Gibson and Irving had some good meetings in **Calgary**, both open-air and inside. Mr. Bridge also gave interesting account of work in China....Mr. O'Brien spent some days in **Saskatoon**. Encouraging meetings. Went on to **Winnipeg** and Chicago...Mr. J. M. Carnie paid a visit to **London, Ont.** His heart-to-heart talks did good. Amongst other meetings, for three mornings he addressed the employees in a factory. Work begins at 7. At 9 the bell rings, and all employees come together for a service of thirty minutes, for which time they are paid. Sometimes the employer prays, reads, and explains the Word. Definite blessing has resulted. Our brother, W. P. Lockhart, formerly of Manchester, helps in this work....Messrs. R. Irving and R. Harwood had two weeks' special meetings in **Wetaskiwin**, with blessing. Mr. and Mrs. Harwood have left for England...Mr. Morton has spent considerable time at **Bowsman River** and at **Manitonas**, visiting all round the district. Found some Old Country Christians...Mr. Chas. Innes visited the assembly in **Simcoe**, which is quite apostolic, being twelve in

number, mostly farmers. Some interest amongst the young men....Mr. W. Pinches had some good meetings in **Tillsonbury**...Mr. W. J. Miller is having special meetings in **Wanstead**...Mr. F. A. Glover had a series of meetings in **Peterboro', Ont.** From the beginning the Lord gave blessing. He hopes to visit other places in Canada and the States... Brethren in the new **Hebron Hall, 721 Courtney St., Victoria, B.C.**, have received valued help from Messrs. R. M'Murdo, T. H. Maynard, A. E. Hay, John Bridges, China, and others. Correspondence to Mr. Thos. Fidler, 1139 Burdette Av., Victoria.

UNITED STATES.—Thanksgiving meetings in **Chicago** were truly times of refreshing. Messrs. Alrich, M'Murdo, O'Brien, James, Carnie, Miller, and Cole (Kendallville); six or seven confessed Christ. The rejoicing over lost ones found was such as is seldom seen to-day. One who has neither eyes nor hands, but reads the Word of God in raised type with his tongue, gave a striking testimony....Dr. E. A. Martin had meetings in **Westerly, R.I.**, with blessing...Mr. C. W. Ross paid a visit to **Omaha**...**Dutch Kills Conference** was not so large as usual, but ministry was most helpful....Messrs. W. J. and A. B. Miller had some interesting meetings in a country schoolhouse near **Republic City, Kans.**...Mr. Alex. Livingstone had two weeks' meetings in **Providence, R.I.** Some anxious; three baptised...Mr. S. M'Ewen had good meetings in **Ardmore Hall, Philadelphia**, then went to **Darby Hall**...Mr. R. M'Murdo is ministering the Word in **Buffalo**...Mr. A. B. Miller has gone to **Oaklahoma** and **Texas**...Mr. J. Waugh had small but helpful meetings in **New Bedford, Mass.**...Mr. D. Oliver paid a passing visit to **Pittsburg, Pa.**...Mr. W. J. Miller had good meetings in **Kansas City, Nov. 18-26**...Mr. S. C. Keller visited **Frostburg**, where the Lord gave definite blessing... Messrs. D. Roy and G. Duncan are doing pioneer work on the outskirts of **Cleveland, Ohio**...The ministry of Messrs. Horn and Beveridge in **Petersburg, Va.**, was very helpful...Messrs. Greer and Blair had some good meetings in **Oakland, Cal.**; a dozen baptised...Mr. Richard Hill, of **Russia**, gave interesting account of work in **Newburgh; N.Y.**...Mr. Matthew Muir has undergone an operation. Is slowly recovering.

CENTRAL and SOUTH.—Mr. S. B. Adams, **Caracas, Venezuela, Nov. 11**: "Two years last Saturday we arrived in this city. Apart from those in fellowship and who assisted, other twenty persons have been interested and attend the meetings, fifteen of these have professed to be saved; eight ready for baptism"...Mr. G. Langran, **Villa Maria**, has finished the coach work for the season, having had much encouragement and blessing...Mr. Robt. Hogg, **Santa Fe, Oct. 29**: "Meetings on the whole encouraging. One young man who confessed Christ some three months ago has since proved the

NEW THINGS for 1913. A beautifully illustrated Guide to latest issues from most Publishers, sent post free to anyone sending postcard to PICKERING & INGLIS, Glasgow.

PROGRESS IN CANADA and United States is indicated by Notes. Emigrants should note addresses. Notes from residents always welcome. Post by the 12th of each month.

genuineness of his confession by giving up drink and other vices, and by attending the meetings regularly. We baptised two young believers at the beginning of last month."...Mr. Will Payne had purposed visiting the United States, but owing to Mrs. Payne's health they were advised to return to Argentina at once, so left, Dec. 16, accompanied by Miss Reynolds from Bromley.

EUROPE.

SPAIN.—Messrs. Mitchell and Crane, Malaga, are hoping for a harvest during the winter, when people have little to do. Hall continues to be well filled. A young man, who gives great promise, was converted at the Lord's table whilst a word was being spoken on the death and resurrection of our Lord...Mr. and Mrs. Shallis spent some time with Mr. and Mrs. Ginnings in Maria, but should have returned to Barcial by now...Mr. F. H. Gray and two colporteurs in Valladolid recently gave public testimony within a short distance from the spot where a number were burned for their faith. A schoolmaster is needed here...Mr. W. Hoste spent four weeks in Spain, visiting ten stations and encouraging the workers....**PORTUGAL.** Mr. C. A. Swan, Lisbon, reports the increasing tendency to open infidelity, yet no effort is made to hinder definite work in the Gospel. Two Portuguese Christians from Brazil have been most active during a recent business visit, holding meetings in theatres and other places, specially in the North, sometimes having 600 and 1000 to hear the Word. Attendances at meetings in city good; number of men increasing; six more believers baptised. Mr. Swan has undertaken to see to the printing and distribution of 20,000 Gospels for the Scripture Gift Mission. Regrets that Mr. M'Gregor has had to leave on account of the climate being unsuitable for his health....**ITALY.** Mr. J. S. Anderson saw much to encourage when visiting Florence and other centres of former labours. Mr. W. Hoste hopes to spend two months visiting the Churches. Will value prayer....**NOTES.** Messrs. Thorpe and Willy are having much encouragement in Marseilles, France.

...Mr. and Mrs. Nisbet and Mr. and Mrs. Cox, from America, are rejoicing in the opening of a new hall at Isafjord, Iceland...Mr. P. Wilson, Baarn, Holland, had crowded meetings in Aalten, on the German frontier. Some saved. Has scattered close on 25,000 copies of "God's Way of Salvation" in Dutch...Mr. Andreas Wangberg, who has done good pioneering work in the North of Norway, Lapland, and the North of Russia, is paying a visit to America.

ASIA.

CHINA.—Letters from Jehol, dated Nov. 17 and 22, indicate that Mr. Henry Barnett is seriously ill with fever. His wife has not been able to leave the bedside for fifteen nights. Mr. M'Alpine reports

the baptism of three young men...Mr. and Mrs. Smith, Wel-hal-wel, have had a busy summer amongst the men of the Fleet, and of the Somersetshire Regiment, several of whom have professed conversion. Mr. Smith has had a slight recurrence of his old trouble...Mr. and Mrs. Robertson have been enabled to recommence work at Shihtao, Sept. 26, all quiet so far. Miss Akers and Miss Wilson should have joined them by this...Mr. Alfred Cuff had special meetings at Juichowfu on the anniversary of the Revolution. Hall filled several times with an attentive crowd. English is now taught in the Government schools...Mr. E. J. Tharp has been endeavouring to settle in Tatzukou.

STRAITS SETTLEMENTS.—Mr. T. R. Angus reports work at Kuala Lumpur as intermittent. Numbers heard the Word at the funeral of a leper. Miss Maclay has returned from a visit to Australia quite recovered from nervous strain through overwork. Address as formerly...Miss Frame, Singapore, who is alone, says there is enough for 6 sisters. Who will go?...Mr. W. D. Ashdown, Penang, is hoping a young brother may be led to help in the remarkable openings.

AFRICA.

CENTRAL.—Mr. G. H. Mowat, Kavungu, Oct. 15. We have had some refreshing meetings recently, at which the son of one of our native Christians publicly professed his faith in Christ. The work here seems to be at the reaping stage. Quietly but surely the Lord is bringing souls to decision. There are quite a number ready for baptism, and we are hoping they will come forward when Mr. Schlinder returns...Ten were recently baptised at Kaleba, and five at Kalunda.

SOUTH.—Mr. Joseph H. Fish has taken up work at Belleville, twelve miles from Cape Town; continuing to visit the leper on Robbin Island...Mr. and Mrs. Potter are once more at their loved work of scattering the Gospel seed. Nine of them have commenced to remember the Lord at Volksrist, Natal.

AUSTRALASIA.

AUSTRALIA.—Meetings for ministry of the Word were held in Inkerman Hall, St. Kilda, Nov. 5. Helpful addresses by Messrs. Angus, Southey, Todd, Marrs, English, Law, Ellingsen, Trounce, and Crosby...A meeting has recently been commenced at Camperdown, where Mr. Frank Brewster has been conducting meetings with good results...Kew workers continue open-air meetings with much better results than formerly...After a tour of Gospel work in Queensland, Mr. Southey had good meetings at Geelong and Kew...Dr. and Mrs. Kitchin have gone to Croydon...Messrs. Marrs and Law are starting tent work in the country...Thanksgiving meetings in Bethany Hall, South Brisbane, were well attended. A very helpful time.

"**THINKING BLACK.**" A resumé of this remarkable book, with life-like portrait of author, appears in *The Pathway* for this month. Sure to be valued by many.

"**THE LIVE BIRD Let Loose.**" Chas. Stanley's well-known tract, which has been blessed to so many, is given as *The Evangelist* for this month. Two-colour illustration.

...Believers in North Adelaide have been encouraged in work amongst old and young. Open-air meetings can be held all the year round...Mr. Matthew Marrs gave addresses on "The Tabernacle", and "The Lord's Coming" in Geelong; some professed; believers helped. Climate seems to suit our brother.

NEW ZEALAND.—The three Gospel Carriages have started work for the ensuing season, and tent work is also commencing...At Ashhurst eleven believers were recently baptised...Mr. F. Hunter had encouraging and helpful meetings in Napier, Hastings, Wanganui, Wellington, and Oamaru...Mr. R. Miller gave special addresses in Feilding; meetings good...Mr. C. H. Hinman commenced meetings in Rotorua with a measure of encouragement...Messrs. F. Macleod and F. H. Hayes had good meetings for old and young in Hawera, Toko, and Kaponga...Mr. E. Phillips had a few meetings on "The Coming of the Lord" in Timaru. Mr. John Clarke has visited Auckland, Rotorua, giving interesting accounts of work in Central Africa. Hopes to go to Palmerston North, Invercargill, and other places.

ADDRESSES.

Address of assembly in Derby is Whiston Hall, Whiston Street (not 38 Midland Road, as in book)... Communications for new assembly in Haslingden-Lancs., should be addressed to G. F. Dent, 16 Rifle Street... For New Cumnock, to Mr. Chas. Goudie, 128 Burnfoot Row... New addresses: Forbes M Leod, Brentwood Ave., Mount Eden, Auckland... W. C. K. Torre, Casilla 5, Buenos Aires... D. C. Joseph, 138 Clifton Road, Clapton, London, N.E.

"WITH CHRIST."

Sept. 22, at the Benevolent Institution, Caversham, N.Z., Hector M'Kinnon, in his 107th year. Widely known and highly esteemed... Nov. 1, Mrs. Wm. Pennell, Hamilton, Ont., aged 83. Saved in middle life. Among the first to gather in Macnab Street Hall... Nov. 15, Edward Singleton, of Yeovil, aged 82. Converted during the '59 revival. His love for the Gospel never flagged. Well known at home and abroad... Nov. 23, James York, Eden, Portglenone, 'Derry, aged 75. Converted nineteen years ago. Bore a good testimony in the district... A large circle will learn with sorrow of the home-call of our brother, John Jack, of Manchester, on Nov. 24. Born in Black Isle, Ross-shire, in 1849; converted at 18; through the effort in Pitt St., he was guided into Marble Hall, Glasgow. He settled in Manchester more than forty years ago. By shrewdness and dogged perseverance, he built up a very large business. A "brother beloved," well known for his zeal, hospitality, kindness to the poor, interest in all phases of assembly and missionary work, he will be much missed amongst the Lord's people. Possibly he worked too hard, for some eight or nine years ago his health gave

way under the strain. He tried a sea voyage to Australia and New Zealand to regain his health, also visited Palestine and Egypt, yet all proved unavailing. Brethren W. J. Ervine, W. Laing, and others took part at the interment... Nov. 26, Mrs. Glasgow, wife of F. C. Glasgow, Newtownards, and daughter of W. Aicken, Drumcullen... Nov. 26, David Bernard, Dalry, aged 55 (brother of J. M'D. Bernard, evangelist). Converted thirty-five years ago, has borne a good testimony ever since. Suddenly taken home from the Western Infirmary, Glasgow... Nov. 26, S. Sheward, Stourbridge, aged 86. Converted when twenty-two. An indefatigable Gospel preacher till within a few weeks of his death... Nov. 27, Andrew Macpherson, a consistent worker, for a number of years in Harmony Hall, Govan. Injured in Fairfield Shipyard. Died in Western Infirmary. Almost his last words were, "God is good."... Dec. 9, suddenly, at Southampton, Mrs. Taylor, mother of Mrs. Phelps, of Spain... Dec. 11, after a prolonged illness, Mrs. Paton, Annbank, aged 62. A mother in Israel, and a lover of hospitality... Dec. 12, Mrs. Mace, beloved wife of our brother Alfred Mace, Birmingham. By her prayerful and faithful life she supported him in the service of the Lord for nearly thirty-six years. One of her choice closing words may well be laid to heart by all. "Let us be in earnest, not half in earnest. There is nothing worth living for but Christ."... Dec. 14, our brother, Robt. Stone. Known to many. Converted at 16, he began to preach at once. There were few assemblies in Glasgow and district where he did not minister the Word. His diligence led him to be promoted to an important post in Birmingham seven years ago. Consumption, from which he had suffered since 1906, compelled him to give up his post and go to Algiers, from which place he was called home at the early age of 43. Leaves a widow and three little children.

REVIEWS.

EXPLORING IN NEW TESTAMENT FIELDS. By ADA R. HABERESHON. (Morgan & Scott. 1/9, post free.) In this very interesting little book Miss Habershon lays under contribution the works—known to be expensive, suspected to be dry—of such scholars as Ramsay, Deissman, and Milligan, whose diligent labours have been permitted in the providence of God to throw so much light upon the sacred page. Here, indeed, is confirmation and defence of the faith. Here are important words illustrated from contemporary writings, allusions explained, historical data corroborated. The general effect is to quicken the reader's interest in the Scriptures, to deepen his love for them and to strengthen his conviction of their divine origin and authority. The book is valuable out of all proportion to its size.

THE GIST OF THE LESSONS. By R. A. TORREY. (Nisbet & Co. 1/3, post free.) This book by Dr. Torrey, the gifted evangelist and teacher, is a concise exposition of the International Sunday School Lessons for 1913. The comments are scriptural and suggestive, full of seed thoughts, and will be helpful to Sunday school teachers and Bible students.

THE 1913 VOLUMES of Every Christian's Library will include "The Gospel and its Ministry," by Sir Robert Anderson; "The Four Gospels," A. Jukes; "Epitome of Christian Life," J. R. Caldwell.

ANY BOOK can be promptly supplied to missionaries and friends abroad. Remit on receipt if more convenient. Inquiries answered and best terms granted. Address, Pickering & Inglis, Glasgow

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON, C. P. WATSON, GEO. YOUNG, and HY. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending Dec. 16.
Correspondence and Contributions to be sent to—
Chas. F. Watson, 33 Renfield Street, Glasgow.

HOME AND ABROAD.	
Dumfries a ...	£3 12 6
Round Toll S.S., Glasg. 2	0 0
Parkholm H., Glasg. a	3 8 0
Crief a ...	2 0 0
D.P., Crief ...	2 0 0
Mrs. M., Crief ...	0 10 0
J.M.G. ...	6 0 0
Waterloo, Iowa a ...	4 9 1
Phoin H., Glas. Sists	5 0 0
Missionary Mtg., Ayr	7 5 0
A Friend Cockenzie	0 10 0
Abingdon H., Partick a	3 3 3
Kilwinning a ...	1 4 0
Porch H., Glasg. B.C.	1 0 0
W.W., Strathaven ...	1 10 0
Strathaven a ...	3 0 0
A.D., Strathaven ...	3 0 0
Linwood a ...	6 1 0
R.W.A. ...	1 10 0
C.H. ...	1 0 0
Laurium, Mich. a	2 10 0
C.C. ...	2 10 0
R.A., Belfast ...	0 5 0
A Friend, Mafeking...	6 0 0
H.L. ...	0 5 0
Albert H., Shawlands a	1 5 0
Kilbarchan a ...	1 16 11
Coalburn a ...	4 4 6
Cowdenbeath a ...	2 16 0
Elim, Cambuslang ...	2 0 0
Blyth a ...	1 1 6
Henry St., Ross a ...	1 0 0
T.T.Y., Newton Mearns	0 12 6
Larkhall a ...	5 7 0
North St., Dalry a ...	5 0 0
R.J.L. ...	1 0 0
Larkhall ...	0 10 0
W.W. ...	2 0 0
Sister, Tyneside ...	0 10 0
Two Sisters ...	0 10 0
M.R., Aberdeen ...	0 5 0
Believer, Toronto ...	1 8 9
New Stevenston a ...	6 0 0
A Debtor to Grace ...	0 10 0
Sister, S.S. ...	2 0 0
H.H., Dalry ...	1 6 0
Renfrew S.S. ...	1 5 0
Pollokshaws a ...	7 0 0
J.M., Glasgow ...	3 0 0
Motherwell a ...	3 15 0
Grangemouth a ...	1 0 0
Believers, Camelon ...	1 0 0
Barrow-in-Furness ...	1 1 0
A.R.M. ...	2 0 0
Townend, Dalry a ...	11 11 0
a, Assembly Gifta	£142 8 0

OFFICE EXPENSES.	
D.P., Crief ...	£0 5 0
J.M.G. ...	0 5 0
W.W., Strathaven ...	0 6 6
Laurium, Mich. a ...	0 10 0
Shiloh H., Shettlet's a	6 0 0
North St., Dalry a ...	0 5 0
Coatbridge S.S. ...	0 5 0
New Stevenston a ...	0 5 0
J.M., Glasgow ...	0 5 0
Grangemouth a ...	0 15 0
Pollokshaws a ...	0 5 0
Townend, Dalry a ...	0 9 0
Sums under 2/6...	0 2 0
	£4 8 0

PASSAGES AND OUTFITS.	
Miss KATE MURPHY to India.	
Shiloh H., Shettlet's na	£1 0 0
Mr. & Mrs. LAMMOND to Africa.	
Shiloh H., Shettlet's na	£2 0 0
Springburn a ...	1 10 0

WIDOWS AND ORPHANS OF MISSIONARIES.	
J.R.C. ...	£5 0 0
W.R.L. ...	2 0 0
C.H.J. ...	1 0 0
J.W.L. ...	3 0 0
S. ...	50 0 0
A.B. ...	1 0 0
F.G.A.R. ...	1 0 0
J.A.O. ...	2 2 0
T.M.G. ...	1 0 0
J.D.B. ...	5 0 0
W.H.H. ...	5 0 0
M.H. ...	5 0 0
J.T.C. ...	2 2 0
W.J.E. ...	2 0 0
J.L.S. ...	5 0 0
G.C.F.B. ...	0 10 0
J.P. ...	5 0 0
R.W. ...	2 0 0
D.J.S. ...	1 1 0
G.W. ...	3 3 0
J.H. ...	3 0 0
W.M. ...	2 0 0
W.B.H. ...	1 1 0
G.B. ...	1 1 0
J.G.P. ...	3 0 0
W.H.M'L. ...	5 0 0
Hereford a ...	1 10 0
J.W.W. ...	0 10 0
J.L.S. ...	5 5 0
F.J.T. ...	1 11 6
E.B.R. ...	5 0 0
West Norwood a ...	1 0 0
H.W.H. ...	0 10 0
H.W.F. ...	10 0 0
S.B. ...	1 1 0
W.C. ...	2 10 0
J.T.C. ...	4 0 0
G.L.D. ...	0 5 0
J.W. ...	2 0 0
A.S. ...	0 10 0
W.H. ...	1 0 0
A.R.M. ...	4 0 0
	£158 12 6

INDIAN ORPHANS.	
D.P., Crief ...	£0 5 0
Dalkeith Sisters ...	1 3 6
Luke ix. 47, 48 ...	0 8 0
Campbill Women's Mtg., Birmingham ...	1 8 0
Lanark a ...	2 5 7
M. & Mrs. S., Glasg. ...	0 10 0
W.H. M'L. ...	3 0 0
W.P., Glasg. ...	0 5 0
Tyelfield St., Glasg. a	1 0 0
Stourbridge ...	S.S. 0 15 0
New Stevenston ...	2 5 2
Dykehead, Shotts ...	0 15 0
Coatbridge ...	3 0 0
W'rick St., M'ch's't'n ...	1 10 0
Neuffill, Kil'nock ...	0 17 6
Buhalp, N.Y. ...	3 0 0
Annbank ...	0 10 0
Half-way, Cm'b's'l'ng ...	0 15 0
S.S., Sunday School	£23 12 9

The Witness for Missionaries.

Missionaries working in lonely and isolated parts of the earth have little opportunity of attending Christian conferences, hearing expositions of Scripture, or enjoying the oral ministry of accredited teachers of the Word. Hence the welcome they afford to papers like *The Witness*, which supplies such ministry, and meets such need in printed form. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford them an opportunity of sharing in the posting of free copies of "*The Witness*" to trusted workers in distant lands. As no profit is desired, the publishers are willing to send copies to any worker or workers at the special rate of 1/ (or 25 cents) each for the year (6d. for the paper and 6d. for postage). The name and address can either be supplied or left to the discretion of the Editor. Amounts from individuals or assemblies for this purpose will be welcome.

We gratefully acknowledge the following sums to date:
W. W., Newport R.I., 3/ M A G S, Orkney, ... 1/6
G. F. W., Bembridge, I.W., 20/ A. H., Vicksburg, ... 8/6
Anon, Maybole, ... 10/

Practical.—"The *Witness* is and has been always so appreciated by me that I have sent away many copies each month to believers who do not take it in. I do not know what the monthly circulation of *The Witness* is, but I feel convinced it could and should be largely increased if God's children would adopt this plan."—S., London.

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—Matthew xxv. 40, 13/6; M. C., 10/.

EVERY CHRISTIAN'S LIBRARY. Send post card to-day saying you desire the 7 volumes for 1913 as ready, and they will be sent on day of issue charged at 1/2 each. Or send 8/, or £2, now, and the 7 volumes will come free to your door as they are issued. 30/, or \$7.50 will procure the whole 28 volumes to end of 1913, post paid anywhere.

Rates for "THE WITNESS."

The Witness will be sent, *post free*, to any address in the whole world, at the following rates for one Year:

- 1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
- 25 Copies Monthly for Three Months, 6/.
- Or in American or Canadian Currency—
- 1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts.
- American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.
- OFFICES AND AGENTS FOR THE WITNESS:
- GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus, West End of Bothwell Street.
- JOHN MENZIES & Co., all their Branches and Bookstalls.
- LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

- ALL THE WHOLESALE HOUSES.
- MANCHESTER: JOHN HRYWOOD, Deansgate.
- BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
- PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
- EXETER: W. C. ROGERS, 17 Cathedral Close.
- BRISTOL: W. B. W. SARFIELD, 78 Park Street.
- BIRKENHEAD: J. E. BEVAN, 15 Laburnum Road, Oxtou.
- BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
- CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
- DUBLIN: L. S. STUART, 10 D'Olier St. and 2 Nassau Street.
- BELFAST: R. M'CLAY, 44 Anson Street.
- EDINBURGH: TRACT AND BOOK COPIRIGHT SOCIETY, George St.
- DUNDEE: R. H. LUNDIE, 35 Reform Street.
- NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghampton.
- CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
- WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisa Street.
- ORILLIA, ONTARIO: OLIVER CALVERTLEY, Tract Depot.
- TORONTO: L. S. HAYNES, 502 Yonge Street.
- UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
- Buenos Aires: W. C. K. TORRE, Casilla 5.
- MELBOURNE: GORDON & GOTCH, Queen Street.
- SYDNEY, N.S.W.: A. T. GRACE, 352 Elizabeth Street.
- BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
- DUNEDIN: H. J. BATES, Ottago Bible House, 38 George Street.
- AUCKLAND, N.Z.: H. L. TATCHER, Bible House, 135 Symonds St.
- CALMURSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
- CALCUTTA: CHRISTIAN WITNESS OFFICE.
- CAPE TOWN: JOHN BAIN, 119 Plein Street.

And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

The Victory of Jericho,

And its Lessons for the Israel of God To-Day.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c.

WHILST yet in the wilderness unbelief had possession of the uncircumcised hearts of Israel. "The people be strong that dwell in the land, and the cities are walled, and very great; and, moreover, we saw the children of Anak there. We be not able to go up against the people, for they are stronger than we" (Num. xiii. 28-31). Thus, God being left out of their reckoning, all seemed against them. It was not so with Caleb and Joshua. Their eyes were on God, "Let us go up at once and possess it, for we are well able to overcome them, only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us: their defence is departed from them, and the Lord is with us, fear them not."

To effect this transition from unbelief to faith is the purpose of all God's discipline towards His people; and we may judge that His dealings with Israel were not in vain, from the way in which they now set themselves to possess the inheritance which before they had "despised." And be it specially observed, that the omnipotence of God had to set itself as directly against *their own perverse will* as against their enemies, else they never had set foot on Canaan; for a thousand times would they have turned back to Egypt but for God. "He bare them on eagles' wings" (Exod. xix. 4). "He carried them," consulting not *their* will as the eagle consults not the will of its young one, or the mother the will of the infant. Such is our God; of His choice we are vessels of mercy, therefore are we "kept for the inheritance that is reserved for us in heaven" (1 Peter i. 4).

The victory at Jericho was complete, but

it was of such a character as to set aside entirely the wisdom and power of man, and to exalt the Lord alone. It was "by faith" that "the walls of Jericho fell down" (Heb. xi. 30). Israel had their part in it, but nothing in which to glory, save the Lord. Such are all faith's victories; they are the Lord's victories, hence we sing, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ" (1 Cor. xv. 57).

"The men of war" were there with their armour on, ready for use at the command of the Lord. The priests were there, with their trumpets of rams' horns, evermore calling to God on behalf of Israel, and pleading even more plainly than the silver trumpets, the accepted offering as the ground of favour. The ark was there, with the blood-sprinkled mercy-seat; and Sinai's "ministration of death" within, all was ready, but not a blow was to be struck, not a shout to be given, till the moment appointed of God.

Six days they compassed the city, days of the long-suffering of God. "He is slow to wrath" (Neh. ix. 17). To the men of Jericho the import of this spectacle must have been unmistakable. They had heard how the Lord dried up the waters of the Red Sea, and what Israel did unto the two kings of the Amorites—as soon as they heard their hearts did melt—yet did they continue in rebellion and unbelief (see Heb. xi. 31; Joshua ii. 10, 11). Rahab only "believed," and "by faith she perished not with those that believed not."

The seventh day is the last day of God's long-suffering; and on that day this testimony to His mercy is repeated *seven times*. It reminds us of the increased energy with which the Gospel is sent forth in these "last days" of God's long-suffering to the world; and can we doubt that, as with Jericho,

so with Christ-rejecting Christendom, the "sudden destruction" is near at hand?" (2 Peter iii. 9-15).

A Victory in Weakness.

The hour of Israel's victory is the hour of nature's exhaustion. It must have been no light day's work for warriors, priests and people seven times to march around the walls of so large a city as Jericho. They had set out "early about the dawning of the day;" other days they returned to the camp after one circuit; but this day after seven they are suddenly called to "shout," for the Lord had given them the city. How different all this from man's ways. God so orders the conflict as to keep His people dependent upon Himself, and that "the excellency of the power may be of God and not of man." The spies had been sent to gather information, doubtless, as to the best way of attack, but their information is set aside, the whole wall of the city falls flat, and entrance is not by any carefully forced breach, but every man went up "straight before him," and they took the city that the Lord had given them. "By faith the walls of Jericho fell down after they were compassed about seven days" (Heb. xi. 30).

Only twice in Hebrews xi. is the faith of Israel as a people noticed. The one is the passage of the Red Sea, the other is the taking of Jericho. In the first, they are captives being delivered from the grasp of him that had oppressed them; they stand still, and God works for them; they see the salvation of the Lord. In the second, they are conquerors taking possession for God of a land that the enemies of the Lord had held; but still it is God who works for them. In both cases alike, it is by the power and grace of God that the work is done.

A Victory to be Enjoyed.

And surely the people of God are still in like position as to the foe. By faith they "pass from death to life" (John v. 24), are "delivered from the power of darkness, and translated into the kingdom of God's dear Son" (Col. i. 13). They are "risen with Christ," and called to seek those things

which are above, where Christ sitteth at the right hand of God (Col. iii. 1). But this is not all. If delivered from the slavery and power of Satan for ever through the death and resurrection of the Lord Jesus, so surely do we meet him again in conflict to hold us back from the *possession* or *enjoyment* of all that is ours in Christ. To apprehend that for which he had been apprehended by Christ Jesus was the constant purpose of the apostle Paul (Phil. iii. 12), and to frustrate his efforts after this the constant aim of the adversary. Nor will any Christian know much of the power of the enemy until he has truly set himself to "win Christ," to enjoy Him as his present portion.

By-and-by it will be manifested that we have indeed "an inheritance reserved for us in heaven." Upon the possession of that we are not yet called to enter; and upon earth we have "no continuing city" nor any land that we can call ours now. But *we have Christ*, and He is ours *now*, and if we have no promise of this world's riches, we have "the unsearchable riches of Christ" (Eph. iii. 8). "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and those spiritual blessings wherewith God hath blessed us in Christ are the portion of which we are called to take possession *now*. But are not many of God's people now like Israel of old before they had got the victory over the enemy? Israel might have surveyed the land, its fruitful plains and sunny hills, they might have known of its fountains and its treasures, its milk and its honey, its corn and wine and oil, and said to themselves, "All this is ours; God has given it to us, because He loved us." But where would have been their joy and comfort, their praise and thanksgiving, had they only looked at it without setting their feet upon it, or eating and drinking of its fatness?

Such are they who know that they have in Christ forgiveness but are not every day rejoicing in the thought that they are indeed forgiven; that in Him they have access to God, even into the holiest of all, and yet remain far off as though the veil had not been rent; that in Him they have the life and portion of sons, and yet worship as if they were but favoured CREATURES; or who

know that in Christ they have wisdom, but are continually leaning to their own understanding, instead of looking to Him to give them light; that in Christ they have power, but are using their own in combating the adversary's strength, and finding its weakness, instead of proving the strength of the "everlasting arms;" or who know that in Christ they have love, and comfort, and peace, and joy, but who fly to earthly friends and broken cisterns to fill their yearning hearts. Who do not own in their hearts that they have indeed despised this goodly heritage of spiritual blessings, and failed to make it their own in present enjoyment as they might?

Our Spiritual Victory.

The strongholds by which Satan keeps us back from the enjoyment of heavenly things are not walled cities, or armed men, nor are we called to "war after the flesh" (2 Cor. x. 3). "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds" (2 Cor. x. 4). And what these Jerichoes that oppose our spiritual progress are, is shown in the following words: "Casting down imaginations [or reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 4, 5). What mighty fortresses has Satan in the thoughts of a mind that has never been thoroughly subjected for renewing from the very foundation to God and His Word!

Religious strongholds, whose mighty walls are prejudice and tradition—philosophic strongholds—impregnable, through logic and science, "falsely so-called" (1 Tim. vi. 20), to all but God. Strongholds of worldliness, covetousness, self-will, and vanity, and above all, perhaps, of legality, and imperfect knowledge of the grace and sufficiency of God. All these, and many more, obstruct the progress of the soul toward full enjoyment of the things above.

But simple faith, content to live and feed upon the Word of God, shall have the victory. In Him *believing*, we rejoice with joy unspeakable and full of glory.

(To be followed by "The Defeat and Victory at Ai.")

Christian Confidence.

By GEORGE MULLER.

"THE Lord will perfect that which concerneth me" (Psa. cxxxviii. 8). Is the body weak? It will not remain weak; it will be strong. Are we ignorant? We shall not remain in ignorance, but we shall know fully as we are known. Are we tired and afflicted? All will be over at last; every tear will be wiped away from our eyes. Are we tempted? All will come to an end; we shall be delivered out of the power of the wicked one. "He who hath begun a good work will perfect it until the day of Jesus Christ;" and therefore as to the body, as to the mind, as to the Spirit, as to outward circumstances, as to trials and afflictions, all, all will come to an end, and we shall have to bless and praise God for all His dealings with us here in this vale of tears. And what we have to do is to look forward to that day when with regard to everything concerning us will be found perfection.

And how comes all this? We deserve the contrary, but the reason is just this: "Thy mercy, O Lord, endureth for ever." In the way of grace He has begun to deal with us, in the way of grace He will continue to deal with us, and in the way of grace He deals with us continually.

Now, on account of this, we have not to be careless and indifferent, so far as it regards ourselves, but just because everything will be perfected regarding us, on the ground of the mercy of the Lord enduring for ever, therefore it becomes us to pray, "Forsake not the works of thine own hands." And here we see that real, true trust in God is invariably coupled with prayer, and wherever the profession of trust in God is not coupled with prayer, it is nothing but presumption. We believe that God will be graciously pleased to act on the ground of His Word, and to fulfil to us the promises made to us His children. "Ask in faith, nothing wavering." "He giveth more grace" (James iv. 6).

PEOPLE will argue the Gospel, wrangle about the Gospel, preach the Gospel, anything but live the Gospel.

Four Doxologies "Unto Him."

By J. S. ANDERSON.

THE Holy Scriptures furnish us with several doxologies, or expressions of praise, worthy of our best consideration and imitation. We find the simple and sublime form of praise very early in the Church, and no higher expression of worship has since been produced.

We shall consider four of these doxologies which begin with the lofty theme, "UNTO HIM."

We are living in times when the world is offering its abstract worship to nature, and its ethical religion is appearing clothed in garments of praise to the eternal Good. There is no sin, sacrifice, Saviour, or salvation connected with the world's worship, and its saddest and most serious aspect is its increasing popularity in religious congregations professedly Christian.

The saints of God, the redeemed of Christ, can sing, "Unto Him." The object of our praises is the One who loves, saves, sanctifies, and glorifies us. How much we hear and speak about Him! How little we offer "unto Him!"

I.—The Doxology of Divine Love.

"Unto Him that loveth us, and washed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen" (Rev. i. 5, 6, R.V.).

This is our first doxology, and in it we sing the praises of Him who *loves* us: the love of Christ the source of all our praises. The present tense is better. John sees the future, with its awful and glorious events, but he sings of that love which, through them all, will never change. John, the disciple whom Jesus loved, whose gospel tells how He loved us to the end, it is he who, by the Spirit, raises this doxology "unto Him who loves us."

We generally find the doxologies of Scripture at the end of the books, as a fitting climax of praise for all the grace revealed therein. Here, instead, this doxology is found at the beginning of the Revelation.

At the mention of Jesus Christ, and the message from Him, the Faithful Witness, the First-born of the dead, and the Ruler of the kings of the earth, John breaks forth into praise. Let us begin our study of prophecy with such a doxology, and we shall be more prepared to understand it.

This doxology divides itself into two parts which speak of our redemption; the negative, "from," and the positive, "unto." "Who washed us from our sins by His blood." No doxology can rise unto Him save from those who have been washed from their sins by His blood. True praise unto Him is based upon the atoning work of the cross.

Some prefer the reading "loosed" instead of "washed." The difference in the two Greek verbs is very slight, only that of a single letter. Our Old Version, however, is more in accordance with the usage of Scripture, especially in John's writings (Psa. li. 2, 7; Isa. i. 16, 18; Ezek. xxxvi. 25; John xiii.; Heb. x. 22; 1 John i. 7; Rev. vii. 14). In this last scripture we read: "They washed their robes," expressing their acceptance of the atoning blood of the Lamb. The work was His. He washed us from our sins by His blood, and our doxology is "unto Him."

"And He made us a kingdom, priests unto His God and Father." This is the positive aspect of our salvation, "unto," and as we consider the everlasting blessings it has achieved, we raise our praise, "Unto Him be the glory and the dominion for ever and ever."

II.—The Doxology of Divine Revelation.

"Unto Him who is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith; to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen" (Rom. xvi. 25-27).

This is the doxology of the divine revela-

tion. Without the Holy Scriptures, in what ignorance we should have been! If we prize God's revelation, let us praise Him for it. Judicial blindness results from culpable ingratitude (Rom. i. 21), and the sad spiritual condition in which many are living to-day is a righteous judgment upon the lightness, the neglect, and the pride with which they have treated the Word of God. May we be of those who "tremble at His Word," and with grateful, adoring hearts let us sing "unto Him" this doxology of the divine revelation.

In chapter i. 11 Paul expresses his longing to see the saints in Rome, that He may impart unto them some spiritual gift to the end that they may be *established*. That was his prayer at the beginning of the epistle, and now at the end of it we find his praise "unto Him" who is able to *establish* them.

We shall understand better the spirit of this doxology if we compare it with some expressions at the beginning of the epistle. The Gospel is the power of God unto salvation (i. 16), committed to Paul to preach among the nations to the obedience of faith (i. 5), promised afore by His prophets in the Holy Scriptures (i. 2; Luke xxiv. 27; Acts xiii. 23; xvii. 2; xxvi. 22; Rom. iii. 21). In chapter i. Paul prays for the foundation; in chapter xvi. he praises for the finish. The whole structure is one of divine revelation.

Paul's gospel was "according to the preaching of Jesus Christ," "according to the revelation of a mystery." The revelation and the mystery stand in contrast, and the medium by which the mystery is made known is the preaching of Jesus Christ, the calling of believers in Israel, and among the nations to form part of the Church. This mystery was kept secret in times eternal, and therefore "the Everlasting God," who alone knew it, alone could make it known. "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory" (1 Cor. ii. 7). "Even the mystery which hath been hid from all ages and generations, but now it hath been manifested to His saints" (Col. i. 26). Oh, what a theme for our praises!

Paul prayed and laboured that God's saints might be "established," not according to human regulation, but according to divine revelation. Let us sing our doxology "unto Him" when we read and meditate upon His Holy Word. Rationalism has made men dumb with doubt. Ritualism has enslaved men to a dead form. Revelation has caused us to sing "unto Him." Sing, then, this doxology of the divine relation above the discordant notes of human traditions; drown the unbelieving critic's sneer in this volume of holy praise "unto Him."

The Creation and True Science.

Brief Exposition of Genesis i. 1-5.

By WM. HOSTE, B.A.

WHEN men talk of reconciling the Bible and science, it is necessary to determine first what the Bible really teaches, and to distinguish between the facts and theories of science. Unsound scriptural exegesis, *e.g.*, earth-flattism, may be opposed to scientific facts; and scientific fancies, *e.g.*, the Darwinian theory* to sound scriptural exegesis; but true science and the Bible can never be in opposition, seeing God is the Author of both.† It is generally taken for granted that the subject of the first of Genesis is the creation of the world, whereas *three* great subjects are dealt with.

- 1, "The creation of the heavens and the earth" (verse 1);
- 2, The desolate condition of the earth (verse 2) when God took it in hand
- 3, its preparation for man and his creation (verses 3-31).

Verse 1. "In the beginning," not the

*"An idle hallucination."—Dr. Fleischmann. "He is no scientist who has not settled accounts with Darwinism."—Wilkes, Germ. Scientific Congress, 1892. For these and other witnesses to the bankruptcy of the Darwin theory, see F. Bettex, "Modern Science and Christianity," pages 147-154.

†Prof. J. D. Dana, of New York, proposed as arbitrator by W. E. Gladstone in his celebrated controversy on Genesis i. with Prof. Huxley, and accepted by him on the ground that "there was no man living to whose judgment he [Prof. Huxley] would more readily bow," gave as his decision: "There is no one established fact of science which is in opposition with the first chapter of Genesis." Dana elsewhere writes: "This document in the first chapter of Genesis, if true, is of divine origin. It is profoundly philosophical in the scheme of creation it presents. It is both true and divine. It is a declaration of authorship both of creation and the Bible."—"Manual of Geology," pages 760-770.

absolute beginning of John i. 1, for there was an eternity before creation (see Prov. viii. 22), but the first putting forth of creative power, "God created," plural subject with singular verb adumbrating thus early the transcendent truth of the Trinity in unity, "the heaven [plural] and the earth," matter then did not always exist, it was created. The word "create" only occurs elsewhere in the chapter of sea monsters (verse 21) and of man (verse 27). "The heavens" here may well be much more than the atmospheric heavens of this earth; for Scripture speaks of "the heaven of heavens" (Deut. x. 14; Psa. lxxviii. 33). Here ends the first great statement of creation. That verse 1 is no mere summary of what follows is shown by the "and" of verse 2, though it is equally true that this "and" does not prove the immediate sequence of verse 2.

Verse 2. "And the earth was without form and void." The writer thus describes the world in a condition subsequent to creation, not necessarily as it came forth from the Creator's hand. Had he wished, when this latter he was referring to, he would* naturally, according to the Hebrew idiom, have omitted the substantive verb "was" and written, "and the earth without form and void," as is the case in the following sentence, "and darkness on the face of the deep," where there is no "was" in the original. Why this chaotic condition had supervened, and when, is not explained, nor how long it lasted. This period is a blank page on which may be written untold æons of geological processes.

In Isaiah xlv. 18 it is distinctly affirmed of the world "God created it, not a waste" (R.V.). "A created chaos," says Dillman, quoted by F. Delitsch, "is a nonentity." Moreover, how could the sons of God shout with joy over a chaos? (see Job xxxviii. 7). What's more, the Hebrew words, "*tohu vabohu*," translated "*without form and void*" (from roots meaning respectively "desolation" and "lifelessness"), only occur together in two other places, Isaiah xxxiv. 11 and Jeremiah iv. 23, and each

time describing the result of divine judgment. Verse 2 then describes a condition which had supervened and was existing when "the spirit of God moved on the face of the waters to bring order out of chaos."

Verse 3. "And God said, Let there be light, and there was light," a process described in 2 Corinthians iv. 6 as "commanding the light to shine out of darkness." What the nature of the light was is not defined.

Verse 4. "And God saw the light that it was good," and then there was a further supplementary operation, "God divided the light from the darkness," so that although the sun did not enter into its normal relation to the earth till the fourth day, periodicity ensued in some unexplained way corresponding to our diurnal and nocturnal periods.

Verse 5. "And God called the light Day, and the darkness He called Night." Clearly these two conditions were not conterminable. The first taken into account was one of light, which in its turn waned, giving place to darkness. Hence the appropriateness of the closing words of the verse describing the two succeeding periods. "And the evening and the morning were the first day," literally.* "And it was [or became] evening and it was [or became] morning, day one," or as the Septuagint has it, "And it became evening and it became morning."

To make the six days of Genesis i. six æons may serve to disguise the difficulties of creation, but does not dissipate them. The problem of the hen and the egg is not solved by affirming that it took a geological period to make a hen without an egg or an egg without a hen.

His Watchful Care.

"Casting all your care upon Him, for He careth for you"
(1 Peter v. 7).

WE cannot see before us,
But our all-seeing Friend
Is always watching o'er us,
And knows the very end.

What though we seem to stumble,
He will not let us fall;
And learning to be humble,
Is not lost time at all.

F. R. HAVERGAL.

*See preface to "The Prophet Daniel," by Dr. E. B. Pusey, Regius Professor of Hebrew at Oxford.

*Speaker's Commentary (*in loco*).

The Bible Amongst the Nations.

By ALEX. MARSHALL.

THE 108th Annual Report of the British and Foreign Bible Society, recently issued, is exceedingly interesting reading, and affords ample food for reflection. The Society has earned the proud title of "Servant of the Servants of God."

In these days of scepticism and Socialism, of Millennial Dawnism and Seventh Day Adventism, of Christadelphianism and Christian Scientism, men's minds must be directed to God's Holy Word for light on the path. "There is one pre-eminent remedy against heretical teachers," says the German Emperor, "namely, to immerse oneself ever deeper in the Scriptures, and to comprehend the Person of Jesus Christ, our Saviour, with fervent love."

Since its foundation in 1804 the Bible Society has issued of the Scriptures

Over 236,500,000 Copies.

Eight new versions have been added to the Society's list during the last year. "Revisions of the Scriptures are proceeding, and unfinished translations are being completed in many tongues. The Society's list of versions now includes the names of 440 different forms of speech. This means the complete Bible in 107 different languages, the New Testament in 105 more languages, and at least one book of Scripture in 228 other languages. Eighty-six new versions have been added to the list since the present century began." The issues from the Society's house in London increased last year by 433,000 volumes. The Report states that two-thirds of the Society's issues are printed abroad, mostly in the countries where they are read.

In addition to the translation, printing, and publishing of the Scriptures, the Bible Society endeavours to bring the books within the reach of the poorest of the people. In nearly a hundred cities of the world it has Bible depots, from which God's Holy Word can be purchased at less than cost price. An illustration of this is given in the fact that a Chinese edition of the Scriptures, costing 2s. to produce, is sold in China at 6d. Another is this: A com-

plete English Bible in embossed type for the blind fills thirty-nine volumes, and costs £5 to produce. Each volume of the Society's Braille Bible costs from 2s. 3d. to 3s. to produce, and is sold at 1s. per volume. Many of the inhabitants of the world live in villages and country districts. In India, for example, nine out of every ten persons live in villages. In order that they may obtain God's Word, it has to be taken to them. For this purpose the Society employs over a thousand colporteurs, who travel from village to village, and from door to door, supplying God's Word at nominal prices. Last year these Bible messengers sold over three million copies of the Scriptures. Many thousand copies of New Testaments and portions of Scripture have been circulated freely in various countries.

Rome's Hatred of the Bible.

The colporteurs' reports of work done by them in Roman Catholic countries reveal Rome's attitude toward the circulation of the Bible. In spite of protestations to the contrary, Rome is the relentless enemy of God's Holy Word. In lands where Roman Catholics are in the minority they make great professions of reverence for the Scriptures. Austria is under the sway of Rome. What is Rome's attitude in that Empire toward the Bible? The report says: "In the Empire of the Hapsburgs, in the very heart of progressive and tolerant Europe, the soil is as inhospitable as ever, the steady opposition of Rome as inflexible as ever, and the darkness of the priests rule as impenetrable as ever. The powerful combination of the priests and officials succeeds in thwarting every effort we make. It is not only that rich provinces of the Austrian Empire are absolutely closed to our work; only a short time ago two of our colporteurs were imprisoned for selling Bibles." The Church of Rome refuses to issue in Italy the New Testament at a popular price. It only supplies the Gospels and the Book of Acts, guarded by a preface and foot-notes, plus 108 pages of typical Roman prayers. Yet the Church of Rome solemnly asserts that she encourages the circulation of God's Holy Word!

For ten years the Holy Synod of Greece (Greek Catholic Church) has forbidden the circulation of the Old and New Testaments in modern Greek. Though the Bible Society has done what it could to obtain permission for the three millions of Greeks to read the Scriptures in their own language, their efforts have been fruitless.

The Russian Government grants free carriage of books on all State railways, and banishes to Siberia those who carry out what God tells them in the Word! In the Russian Penal Code, Article 196, the penalty for "spreading the views of heretics or dissenters, or aiding such, is banishment to Siberia, Transcaucasia, or other remote part of the Empire." As an illustration of the work done by the Society, we are told that during the past year their Egyptian agency distributed Scriptures in seventy tongues.

Work of the Colporteurs.

The colporteurs employed by the Society seem to be specially fitted for the work. The extracts given from their reports show that God is greatly blessing them. A French woman colporteur was spoken to angrily by a man, who said, "I don't believe in God. Let Him show Himself." She took him out into the glare of the sunshine, and said, "Look straight at the sun." "I cannot." "How, then, could you see God who made the sun?" "I will think of that," said the other, and he bought a Bible.

In a certain part of Hungary the people refused to read or purchase the Scriptures. "On the day of judgment," they told the colporteur, "we shall be able to say to God that we did not know what His will was; but if we buy the Bible we cannot use this excuse!" "I have never seen God," said an Italian to a colporteur." "Then, why blaspheme the Person whose existence you don't believe in?" The man was struck by the reply, and purchased a New Testament.

An Italian colporteur offered a Bible to a man. "No, thank you; I am a Socialist." "But Jesus Christ is still better than Socialism," rejoined the colporteur. "Did He not feed the hungry, and enjoin the rich to sell all, give to the poor, and follow Him?" "You don't mean to say so?" And the colporteur read to him portions of

the Word. The Socialist, greatly interested, purchased a Bible.

Results of Bible Selling.

A Spanish colporteur was offering his books in a shoemaker's shop, and the owner said, "I have the Bible already, but please come in and rest awhile." The colporteur took a seat, and asked, "Do you read your Bible?" "Yes, *señor*, I spend a great deal of time over it, and not only I but nearly every one that comes here. Instead of reading novels and newspapers, as used to be their custom when they came here, they read the Bible, which I always keep on the table, and they are delighted with it. My neighbour at the corner there hated the Book, saying it was Protestant, and therefore forbidden. We have had many conversations about the matter, and now he thinks differently. When he is free he comes in here and spends the whole of his time in reading the Bible, and remarking on it." "I was an infidel, but through reading the Bible I have learned to love Jesus. If only I had had the opportunity when I was younger, I would have learned it all ere now," was a Spaniard's testimony to a colporteur. It is sad to think that only one Spaniard out of a hundred possesses a Bible or Testament.

A Portuguese gentleman, once a slave-dealer, was given a Bible by a missionary in West Africa. Through reading it he was brought to know the Lord, and is now a devoted Christian worker. "It fills me with fear," said a man, "when I read the Bible, so I have hidden mine at the bottom of my trunk." "I did not wonder at what this man told me," says the colporteur, "for he was leading an evil life."

A colporteur in Argentina reports that a lady got a Bible, and "from that memorable day," she said, "all of us have read it, and the reading has resulted in the conversion of several of our family." At a meeting in Petropolis, Brazil, a fine-looking old man told a story of the power of the Book. He had the loan of a Bible from his brother. He took it home and read it diligently for two years without receiving help from anyone. He was led to rest his soul on Christ's atoning sacrifice, and is exerting a blessed

influence for good in the neighbourhood. A Peruvian said to the colporteur, "I am dying. The beautiful words of your precious Book have comforted me; I have read therein of pardon for the sinner, and have the assurance that I am pardoned through Jesus. I am not afraid to die."

There is much interesting and valuable information in the Report regarding the spiritual condition of the various countries included in the sphere of operation of the British and Foreign Bible Society.* The Society is doing a unique work, and is worthy of the support of all Christians.

Calvary.

"God so loved that He gave" (John iii. 16; Rom. viii. 32).

OH, thick and fast the questions rise
To cloud my heart and dim my eyes,
And all in vain I seek replies.

"Oh, God, my God, why this delay
To save the souls for whom I pray;
Why am I saved, and—unsaved *they*?"

"How shall I bear the glorious light
Of heaven's eternal day, if night
Must sweep my loved ones out of sight?"

And is God silent to thy prayer,
Thou trembling soul, who yet can dare
To doubt thy Father's love and care?

He is not silent. Louder far
Than all thine anguished outcries are
His answer peals 'neath sun and star.

It rings across the land and sea,
To still thy fears and strengthen thee,
God's gracious answer, "Calvary!"

What doubt can live beneath the cry
Of superhuman agony
Wailed out from quaking Calvary?

There Life Himself has died for thee;
Death holds no awful mystery
So dark, so vast, as Calvary.

God wills to set the sinner free,
His righteousness and grace agree,
They meet, and kiss at Calvary.

God is not silent to thy cry,
And yet He has but one reply,
His final answer, CALVARY!

E. STACY-WATSON.

* The National Bible Society of Scotland carries on similar work, and though not so extensive in its operations, is equally worthy of support.—Ed.

The Song of Solomon.

Thoughts and Meditations.—Paper II.

By HENRY PAYNE.

The Bridegroom.

Chapter i. 8-11: "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents," &c.

THE King is the speaker here. He quickly answers the longing desire of my soul. He guides me in a way where I may abide with Him, and instead of reminding me of my native deformity, my spots of shame, He calls my attention to my embroidered, curtain-like character which makes me fairest among the fair, and fits me for His company. And not only so, but He compares me to a steed in Pharaoh's chariot, the steed trained and fitted to run in such a chariot, and the chariot adding beauty to the steed; and then, wonder of wonders! in speaking to me, He says, "My love" (Heb. *vagyathi*, fem., bosom companion, from whom no secret is withheld). But more than this, He not only tells me what I have even now, but what sovereign grace will do for me in eternity, when clothed with immortality and incorruptibility, gold and silver, beauty not my own, raised high above angels and principalities and powers, bearing His image, like Him! O depth of mercy! Can it be!

"Grace, fathomless as the sea,
Grace, flowing from Calvary,
Grace, enough for eternity,
Grace, enough for me."

The Bride.

Chapter i. 12-14: "While the King sitteth at His table, my spikenard sendeth forth the smell thereof," &c.

I have been brought into the King's chambers, and while He is at His table my spikenard, that is, my musings on Him are to Him as spikenard filling the chambers with its precious fragrance. In turn, He, my well-beloved, is to me a bundle of myrrh and a cluster of camphire. The Hebrew word here translated well-beloved and beloved is from the same root as the word in verse 2, translated love, and expresses what He is, and His relation to me, rather than my love

to Him. My soul's love to Him is expressed in another way, and by another word, in verse 7 and other places.

The Bridegroom.

Chapter i. 15: "Behold, thou art fair, My love; behold thou art fair; thou hast doves' eyes."

These two terms of endearment, previously used in verses 8 and 9, are here brought together by the Bridegroom. Instead of "My love," I would say, "my bosom-companion," that is, one from whom I keep no secret. "Thou hast doves' eyes." Thine eyes captivate my heart.

The Bride.

Chapter i. 16, 17: "Behold, thou art fair, my beloved, yea, pleasant; also our couch is green. The beams of our house are cedar, and our rafters of fir."

There are two terms of affection in this response of the Bride; one is the same as that which had just fallen from the lips of the Bridegroom, "fair," only, of course, given in masculine form; the other does not correspond in the same way. She does not say, my love, or bosom-companion, but uses the term found in verses 13 and 14, "my Beloved." What a solemn hint is thus given of the sluggishness of the heart in watching to take in the meaning of the words which our sovereign Lord uses in telling out His heart of love! There is an example of very shrewd catching of words in 1 Kings xx. 32, 33, "He said . . . he is my brother. Now the men did diligently observe whether any thing would come from him, and did hastily catch it; and they said, Thy brother." This was the shrewdness of the natural man for the accomplishment of natural ends. But where is there such an example of heavenly shrewdness to hastily catch words which fall from the lips of our King and Beloved? Possibly there is such an example, but it does not occur to my mind just now. If there are any, how pleasing they must be to our Lord! Love delights to be trusted, and finds a satisfaction in seeing advantage taken of every new advance.

"Our couch is green." The freshness of eternal youth. "The beams of our house are cedar." Cedar is a soft wood containing an essence which would be the death of the

wood-worm that dared to attack it. "Our rafters of fir." Cypress is supposed to be a better rendering of the Hebrew word. Strength seems to be implied by it. It is a kind of wood particularly well-adapted for cutting into planks. These three expressions—the green of the couch, the cedar, and the cypress—show forth the durability of our happy state. Peter says in his 1st Epistle, i. 4, incorruptible, undefiled, unfading; three words which express the everlasting character of our inheritance. But such are the necessities of the heart that not heaven itself could supply them if our Beloved were not there.

The first verse of the next chapter, although somewhat separated from the last of this, must be taken as the language of the Bride speaking of herself, "I am the rose of Sharon, and the lily of the valleys." The Hebrew word translated "rose" can scarcely mean a rose, seeing the root indicates a bulbous plant, supposed to be a narcissus. In the two flowers mentioned we have richness of colour blended with excellency of perfume.

The Bridegroom.

Chapter ii. 2: "As the lily among thorns, so is My bosom companion among the daughters."

Clearly this is the language of the Bridegroom in answer to the confession of His bosom companion of the previous verse. She is not a flower among flowers with which she might be compared, but a lily among thorns with which she is contrasted. Consider it, my soul, and accept with heaven-born humility and joy in the Holy Spirit the designation which thy Lover is pleased to bestow upon thee. Remember that in time past thy state was that of thorns, nigh unto cursing, whose end is to be burned. It is a sign of no small advance in spiritual life when we can take in and appropriate to ourselves the teachings of Holy Scripture regarding the high estate of one born of God. We are so apt to compare ourselves with others, the respectable, perhaps, of the world, and then ask the question of Judas (not Iscariot), John xiv. 22, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?"

Outlines of New Year Addresses.

THE KINGDOM.

1. The kingdom come, - Rom. 14. 17
 2. The kingdom coming, - Luke 23. 42
- The characteristics of each: (1) Righteousness; (2) Joy; (3) Peace. W.W.F.

HIS PRESENCE.

1. "The Lord thy God *hath been* with thee," - Deut. 2. 7
 2. "The Lord thy God *is* with thee," Josh. 1. 9
 3. "The Lord God, even my God, *will be* with thee," - 1 Chron. 28. 20.
- His Presence with Israel Assured.*
1. Food—Manna, angel's food, Deut. 8. 16
 2. Drink—Water (out of flinty rock), not wine or strong drink, - Deut. 8. 15; 29. 6
 3. Raiment—Clothes and shoes. waxed not old, - Deut. 29. 5
 4. Care of bodies—Feet did not swell, - Deut. 8. 4
 5. Every need met—"Ye lacked nothing," - Deut. 2. 7. HYP.

CHRIST IN JOHN I.

1. Christ the Word, - John 1. 1
 2. "Light," - John 1. 8
 3. "Lamb," - John 1. 29
 4. "Son of God," - John 1. 49
- J.C.M.D.

ADAM, A TYPE OF CHRIST.

1. God put Adam to sleep, - Gen. 2. 21
Christ laid down His life, - John 10. 18
2. Eve owed her being to his sleep, - Gen. 2. 22
The Church owes existence to death of Christ, - Eph. 5. 25
3. Eve not breathed into—only Adam, - Gen. 2. 7
The Church has the life of Christ, - John 17. 2
4. Eve a companion for Adam, Gen. 2. 20
The Church a companion for Christ, - John 15. 15
5. Eve builded out of the rib, - Gen. 2. 22
"I will build My Church," - Matt. 16. 18
6. God presented Eve to Adam, Gen. 2. 22
Christ presents the Church unto Himself, - Eph. 5. 27. J.C.M.D.

HABAKKUK.

- Chap. I. Desolation—"Spoiling and violence before me."
- Chap. II. Revelation—"Write the vision, make it plain."
- Chap. III. Exaltation—"Revive Thy work. . . . God came. . . . His glory covered the heavens. . . . I will joy in the God of my salvation." H. B.

PSALM 16.

1. Confidence in God—"I put my trust," - verse 1
2. Rule—"Thou art my Lord," - " 2
3. Portion—"The portion of mine inheritance," - " 5
4. Counsellor—"Who hath given me counsel," - " 7
5. Object—"I have set the Lord always before me," - verse 8. W.D.

KNOWLEDGE.

1. Knowledge of the grace of God, Col. 1. 6
2. Knowledge of His will, - Col. 1. 9
3. Knowledge of God Himself, Col. 1. 10. F.L.

REDEMPTION.

- We are redeemed by the death of Christ from
1. Curse of the law, - Gal. 2. 13
 2. Tradition of the fathers, - 1 Peter 1. 18
 3. Spirit of the present age—lawlessness, - Titus 2. 14. J.G.

OUR CALLING.

1. The Christian's calling. (1) Individual—"Blessed with all spiritual blessings" (Eph. 1. 3). (2) Collective—"One body" (Eph. 2. 16) "builded together" (verse 21).
2. A man who came short of his calling (Gen. 28). Jacob was called to (1) the land; (2) east, west, north, south; (3), the earth. He was satisfied with the common necessities of life—"food to eat, and raiment to put on." How many are Jacob-like to-day, satisfied with "beggarly elements?"
3. A man who rose above his calling (Heb. 11. 8-10). Abram was called unto an inheritance below Canaan. He looked for an inheritance above "a city which hath foundations—God." The Christian cannot rise above his "heavenly calling." W.W.F.

Creation.

Notes of Expositions in Christian Institute, Glasgow.
By ALEX. STEWART.

Read Genesis i. 1 to 5; John i. 1 to 10.

IF it were asked, What is the greatest truth revealed in the Scriptures? one might say it is the truth of the Trinity—of the Father, Son, and Holy Ghost. And creation is attributed not only to God the Father but, as we see in John i., to God the Son; and in Job xxvi. 13 we read, "By His Spirit He hath garnished the heavens." Again we read, "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Psalm civ. 30). The creation is therefore the work of Father, Son, and Holy Ghost—one God.

"In the beginning God created" (verse 1). We learn *two things from these words*: (1) That God was. Our minds can travel back as far as it is possible for the mind of man to go, but already, in the beginning, "God was;" (2) God was not otiose but active, or there never would have been a creation.

The Original Condition.

The subject of creation was "the heaven and the earth" (verse 1). As the narrative goes on you see that the history of the heavens is not continued. It is confined to the earth, and the condition of the earth is shown to us in the words that follow: "And the earth was without form, and void; and darkness was upon the face of the deep" (verse 2). Therefore it was not as it had left the hand of God originally. In some way unrevealed to us there had already been a fall into chaos—shapelessness, emptiness—and that chaos formed the background on which God wrought and brought out of it the ordered world on which at this moment we stand.

How do we know all this?

In Hebrews xi. 3 we read, "through faith we understand that the worlds were framed by the Word of God," and without faith we do not understand, and cannot understand. Unbelieving men seek to find how this world came into being; but apart from faith it is impossible to tell. Of course men want to understand first and believe after-

wards, but that is not God's way. Psalm xxvii. 13 gives us God's order: "I had fainted unless I had believed to see the goodness of the Lord."

There is a common expression that "Seeing is believing;" but with a Christian believing is seeing; indeed with a Christian believing is understanding. If you will reflect upon that you will see that nothing else is worthy of the revelation of God. When He speaks there is only one due response to His voice, and that is the response of faith. There is much made of the understanding in the Scriptures. In Psalm liii. 2 we read: "God looked down from heaven upon the children of men." What for? "To see if there were any that did understand, that did seek God." Again, in the Parable of the Sower and the Seed we read of the wicked one catching away the seed, "lest they should *understand*" (Matt. xiii. 19). What about the man who receives the good seed, and is saved thereby? He takes in the word and *understandeth* it (verse 23); that means there is an intelligent relationship established between that man and God. A man may preach in such a way as to touch the natural feelings of the people, and cause their tears to flow, but unless there is the intelligent apprehension of what is preached there is no good done for eternity. There must be an intelligent relation between the soul and God in the case of every one who is "born again." It is "through faith we understand."

Let me remind you of the 24th of Luke, how the Lord Jesus Christ drew near to those two disciples who were going to Emmaus. You will find in that chapter there are three things that were opened that had been shut before. When the Lord drew nigh to those two persons their eyes were holden that they should not know Him. When He left them their eyes were opened (verse 31). Then they began to remember what He had said, and their account was this, "He opened to us the Scriptures" (verse 32); and later we read, "Then opened He their understanding that they might understand the Scriptures" (verse 32). Here is a scripture, and God

may be pleased to open it, so that it is spoken with clearness and even with spiritual power. There is a man listening to the Word, but he needs something else. It is necessary that the same Holy Spirit who gave the Word should open his understanding that He may understand the Scriptures. It belongs to the Lord Jesus Christ to do those three things, and He does them. He opens the eyes, the Scriptures, and the understanding of the humble and believing man who waits upon Him.

If we believe this opening statement of the Bible that "in the beginning God created the heaven and the earth," we can believe all that follows. I have stood at the grave's mouth and I have seen the gravedigger bring up the bones of a buried man, a ghastly sight. I have thought that resurrection is a great mystery, but it is not a greater mystery than creation. People raise difficulties. There is that stock objection about Jonah. Was it a greater thing for God to make a fish to swallow Jonah than it was to make Jonah for the fish to swallow? No man need stumble at the resurrection who believes in the creation, and the reason why people stumble at the resurrection is because they have not faith to take in those words, "In the beginning God created."

There is no recorded miracle that need stumble any man who believes that God has created the heaven and the earth.

A Like Assurance.

Extract from letter of Alex. Grant, formerly of Singapore.

I READ to-day, "In this, rejoice not that the demons are subject to you, but rather that your names are written in heaven." And I thought, at first sight, that puts a great gulf between the Seventy and us. They were assured from the Lord's own mouth that their names are so written. We do not hear a like assurance from His mouth. But we have His very *words accurately and correctly reported*, words which fell from His lips. Believe these words. That will supply the same evidence; and the indwelling Spirit will corroborate it all. Rather "rejoice because *your* names are written in heaven" (Luke x. 20).

The Earnest and Firstfruits.

Symbols of the Holy Spirit.—VI.

By Dr. J. NORMAN CASE.

AS the seal the Spirit marks us as belonging to God; by the earnest we are told that God is ours. Hence these symbols are complimentary to each other. It is with the latter, however, that we are now to deal.

Earnest

refers to a commercial transaction. It was a sum of money given in token that the parties to a bargain were *in earnest*, and fully intended to carry out their agreement. Sale and service were the two contracts in which earnest money was generally given. In past days, in parts of England and Scotland, the purchaser of a field received a piece of turf as a pledge that when the transaction was completed the whole field would be his. A field servant at the annual fair receives the "handsel" money, an instalment of wages and a pledge that the whole sum agreed upon shall in due time be paid to him.

Firstfruits

is an Old Testament word. It sets forth that portion of the fruits of the earth which was offered to God. Such offerings were brought in acknowledgment of His claims as the over-Lord of the land and in recognition of His goodness in bestowing the harvest. The word is also found in other connections in the New Testament. The first Christian converts in a certain district were styled "the firstfruits unto Christ." They were the sample and pledge of the large harvest later gathered in. The risen Lord is designated "the firstfruits of them that slept." In His resurrection He was the Leader and Pledge of the future glorious resurrection of all His followers.

The grapes brought from Eschol by Joshua and Caleb were a sample and assurance of the fruitfulness of Canaan, all of which later the chosen people were to possess and enjoy. The presents received by Rebekah while yet in her old home were samples of the riches owned by the one to whom she was to be married, and they were

a pledge, too, that she with him should share it all.

In three places the apostle Paul speaks of believers as having received "the earnest of the Spirit" (2 Cor. i. 22; v. 5; Eph. i. 14). In another epistle he refers to Christians as possessing "the firstfruits of the Spirit" (Rom. viii. 23). It should be observed that the apostle is speaking of common Christian privileges, for all believers have the Spirit, and among other things he has been received into the heart as the pledge and foretaste of the inheritance of the saints in light.

A Great Transaction.

I. The receiving of the Holy Spirit as the earnest is the *indication of a great transaction between God and the individual soul*. Thereby God proves that He is in earnest in making us His own. He will not go back on His agreement. Once having taken us up, He will never again give us up. Reconciliation with God in Christ is an event in time, the full issues of which will be seen in eternity. Hence the apostle writes: "In whom also, having believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14). On behalf of "the many sons" to be brought to glory, Christ has purchased a vast spiritual and heavenly inheritance. And into our hearts God sends the Spirit as the pledge that some day we shall enter into full possession of that inheritance.

A Foretaste of Future Bliss.

II. The indwelling spirit, as earnest and firstfruits, is *a sample of our future blessedness*. The firstfruits were a sample and portion of the coming harvest. The one sheaf of ripe grain was similar in kind to the thousands later to be garnered. The first ripe grapes were the same in kind as the whole vintage. And so with the earnest money; it was an instalment of what would later be received in full. What the first sheaf was to the Jewish harvest, what the earnest money is to the trader or hired servant, that the coming of the Spirit of God is to the

soul—a token, foretaste, instalment of coming blessedness. In taking up His abode in us the Holy Spirit brings light, life, love, joy, hope, peace, and righteousness. In a small measure only can we now enjoy these blessings; yet they are in kind the same as we shall know, enjoy, and share when we are with and like the Lord. The true Christian life is a life "in the Spirit." It is in Christ and by the Spirit that we now have an access unto the Father (Eph. ii. 18). So that now and here, by the Spirit, we know something of hallowed communion with God.

Future bliss will be the same things increased and intensified. The life, the love, the joy, the peace, the holiness of heaven will be the same that we now know in part, but will differ vastly in degree and stability. And if the crumbs we get by the way are so sweet and satisfying, what shall the full feast be?

Incomplete at Present.

III. Both earnest and firstfruits speak of *incompleteness*. They point forward to the full portion yet to be received; to the immense inheritance yet to be entered on; to the vast harvest yet to be garnered. "It doth not yet appear what we shall be." This side of glory there may be no nestling down, no resting in present attainments. Onward and upward must ever be our aim. With the apostle let us each confess, "Not as though I had already attained, either were already perfect." But more, with him we should also say, "I press toward the mark for the prize of the upward calling of God in Christ Jesus." Some speak as if, in their judgment, the thing of greatest importance in things spiritual was the knowledge of our standing in Christ. But surely such knowledge is not an end in itself, but only a means to an end; the end in view is that our condition may increasingly correspond to our position. Others speak of the victories gained, of the experiences enjoyed, of the attainments reached in the spiritual life. But none of us are yet what we shall be, and few of us are what we might be. The Spirit as the earnest of an inheritance bids us, then, to strenuously

press forward to heights not yet reached. And He dwells in us to enable us to do these things. With fear and trembling, from things contrary to Christ, we work out our own salvation, at the same time confessing that it is God who of His good pleasure works in us both to will and do.

A Pledge and Token.

IV. The Holy Spirit as the earnest is *God's pledge and token* that in due time those who have the firstfruits shall also reap the whole harvest. In the Old Testament the firstfruits was that which man brought to God; in the New it is that which God gives to man. This is important. Viewed from this aspect, the fact we are considering is a strong argument for the eternal security of the believer. God's gracious purpose to bring all His children to the heavenly inheritance is clearly told out in this symbol of the earnest. Of this we may be assured, all who receive the earnest will at the right time enter into possession of the complete inheritance that awaits the redeemed in heaven. It is a matter that is bound up with the purposes, with the character, with the glory of our God. To the praise of the glory of the Triune God, believers have been chosen in Christ, redeemed by precious blood, and have received the Spirit as the earnest of future and eternal possessions. And these make a sure foundation upon which all our blessings rest. Knowing these things, every true Christian, with one of a past generation, may sing:

"Yes, I to the end shall endure,
As sure as the earnest is given,
More happy, but not more secure,
The souls of the blessed in heaven."

Gems from New Year Gatherings.

GLASGOW.

IF revival is to be brought among us there must be deep humility and laying hold upon God.

"My Spirit remaineth among you" (Hag. ii. 5). We have all the power of Pentecost still. What we want is to get in line with the Spirit of God.

Henry Varley said to D. L. Moody: "Mr. Moody, we wait still to see what God

can do with the man filled with the Holy Ghost." When Moody came back, a man filled with the Holy Spirit, great blessing came to many.

Much knowledge and little practice has been our character in the past.

"I will stand upon my watch-tower" (Hab. ii. 1). Make holy determination to guard the communication with God.

God in the midst is enough. Let us give Him all the praise that He may again sing in the midst of His people.

There would be less bickering if there were more love.

"This is the sum" (Heb. viii. 1). We have Christ. It is a little slice of heaven.

The Lord Jesus is the goal of the purposes of God.

He left two little forget-me-nots: Baptism and the Lord's Supper.

We do not gather on a Friday, but on "the first day of the week," the Resurrection morning.

Not every month or every quarter, but every Resurrection morning.

R. C. Chapman said, "You cannot have apostolic methods without the apostolic power."

"Let a man examine himself," and so prevent leakage of power.

"The saints in Christ Jesus at Philippi" (Phil. i. 1). Business address: "Philippi." Home address: "In Christ."

It is the glory of God to conceal a thing. Paul had a better time with God than he had with anybody else.

ABERDEEN.

R. C. Chapman advised how to avoid fight with our brethren. "Become a nobody. They can't fight with nobody."

"According to His purpose" (Rom. viii. 28). Canaan was in His purpose; the wilderness was according to His ways.

Romans, chapters i. to viii., is doctrinal; ix. to xi., dispensational; xi. to xvi., practical.

"The love of Christ" (Rom. viii. 35) is associated with circumstances, &c.; "the love of God" (verse 39) with creatures.

So long as Adam obeyed God, the animals obeyed him. When he got loose, they got loose.

CORRESPONDENCE.

A Word of Counsel from Abroad.

To the Editor of THE WITNESS.

THREE months' residence in this city has enabled me to understand something of the subtlety of the temptations that meet believers when they reach these shores, and I feel that those who contemplate a move westward from the old country need to be forewarned. Especially is it necessary to urge upon believers who think of emigrating that they should realise the vast importance of the step from a spiritual point of view and be truly exercised before God as to His will for them in such matters. Better far endure poverty in the old land than come here or go elsewhere for the sake of gain, and lose spirituality and power. If it appears clear that one should go forth to a new land, then the question of Christian fellowship becomes important. Many are settling in localities where they no longer enjoy fellowship with believers, or only in a form which does not wholly commend itself to the consciences of those who know the Scriptures and desire to practise obedience in all things. Therefore, it behoves intending settlers to take pains to find out what there is for them in the way of Christian fellowship in the places to which they mean to proceed, and to put the claims and needs of the soul and of the spirit before the needs of the body. We do not realise fully how dependent we are upon our fellow-believers until we lose their society and friendship; and to cut ourselves off from these privileges by going into the wilds when the Lord does not send us there is a great mistake.

While saying this, I am convinced that this great movement of population is in a peculiar manner directed of God for wise and necessary ends, but I urge that the motives which send forth the unsaved and unthinking masses are not high enough for the child of God, and if believers are caught into the current of this movement their safety lies in putting God first in all circumstances. As these great vacant spaces get filled up with population the need for Christian service will increase more and more, and thus those who are truly devoted to the Lord will find their opportunity.—I am,
Yours in the Lord's service. T. H. MAYNARD.

Shakespear Street, Oaklands,
Victoria, B.C., 12th December, 1912.

ANSWERS TO CORRESPONDENTS.

The Manhood of Christ.

An English correspondent asks: "Is it scriptural to affirm that our Lord, when He came to earth, assumed manhood like any other man?"

I would advise you to eschew all such discussions about the person of the Son of God. It is the great mystery of godliness, and only evil will result from attempting to reduce it to terms that nature can comprehend. Better far to abide by the words of Scripture. Read 1 Samuel vi. 19 and Numbers iv. 17-20, and see how God guards in strict jealousy all that pertained to types of the person of Christ.—J. R. C.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

PRAYER TO THE HOLY SPIRIT.—Is it scriptural to pray to or address the Holy Spirit?

THE SPIRIT'S MISSION.—What is the meaning of "He shall convince the world of righteousness, because I go to the Father, and ye see Me no more?" (John xvi. 10).

THE EXTENT OF THE ATONEMENT.—(1) Did Christ put away every man's guilt? (2) Does John i. 29 with Hebrews ii. 9 teach that Christ bore away every person's sins on the cross?

WHO ARE ACCUSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—"but though we"? The word is also in 1 Cor. xvi. 22.

SACRIFICES IN THE WILDERNESS.—It has lately been taught that the children of Israel did not offer sacrifices during their forty years' wanderings in the wilderness. Mention was made of the enormous number of flocks and herds that would be required, and of the unlikelihood of finding food in the wilderness for so many. Some help on this question is earnestly desired.

THE RESURRECTION BODY OF OUR LORD.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He is, not as He was in His humiliation life, the Man of Sorrows, and acquainted with grief?

The Woman and the Man Child.

QUESTION 618.—Who is this woman, and who is her child, and at what period will this be fulfilled? (Rev. xii. 5).

Answer A.—In chapter xi. 15-18 we are brought up to the time when the kingdom of the world becomes our Lord's and His Christ's. In verse 19 we have a fresh beginning, and in

the following chapters are shown in fuller detail what will precede this glorious event In xii. 5 we surely have the One who will take the kingdom (Psa. ii. 7-9), and His relationship to Israel, the woman of verse 1. The latter may be the nation as seen by God in His purposes of grace—those who represent the nation before Him, whether in the past or in the future. If this is so, it is suggested we have in verses 2-5 the circumstances of His first advent (Rom. ix. 5; Micah v. 2, 3; Gen. xlix. 8-11; Heb. vii. 14), and learn that Herod was the human instrument of the hatred of the dragon, who, ever since the promise of "the Seed" was given, had done his utmost to thwart the purposes of God. The present dispensation of grace, which historically would come between verses 5 and 6, is passed over, and the history of the remnant is continued in verse 6. We are carried on to the time of Israel's travail (verse 13; Isa. lxvi. 7), and learn that the confederacy against Christ, which was formed at His first advent, after existing in principle throughout the present dispensation, will come to a head at the very time when the remnant is encountering the full fury of the final storm (verse 15; Psa. ii. 2; xviii. 4). But God in mercy will provide a refuge for His afflicted people (verse 16; Isa. xxvi. 1, 3, 20; xvi. 4; Hosea ii. 14), though all will not thus escape. Some will be slain (verse 17), and are no doubt those referred to in xiii. 7; for verses 7-12 evidently form a parenthesis, and explain the terrible energy of evil at that time (verse 13 being the explanation of the fight of verse 6) in, if one may term it, "earthly places." We have the same enemy opposed to us, but in a different sphere (Eph. vi. 12). W.R.L.

Answer B.—Chapter xii. gives us a brief but all-important summary of the whole course of events viewed, not in their instruments on earth, or the judgment of these, but the divine view of all the principles at work—the state of things as revealed of God. The first symbolical person subject of the prophecy and result of all God's ways in it is a woman clothed with the sun, having a crown of twelve stars, and the moon under her feet. It is Israel, or Jerusalem as its centre, as in the purpose of God (*cf.* Isa. ix. 6 and Psa. xxxvii. 6). She is clothed with supreme authority, invested with the glory of perfect administration in man, and all the original reflected glory of this, under the old covenant, under her feet. She was travailing in childbirth, distressed, and in pain to be delivered; on the other hand, Satan's power, in the form of the Roman Empire, complete in forms of power, seven heads, but incomplete in administrative supremacy, ten, not twelve

horns. But Satan, as the open infidel enemy of God and God's power in Christ, sought to devour the child as soon as born, who was to have the rule of the earth from God. But the child (Christ), and the Church with Christ, is caught away to God and His throne—does not receive the power yet, but is placed in the very source of it from which it flows. It is not the rapture as regards joy, for it goes back to Christ Himself, but the placing Him and the Church in and with Him in the seat from which power flows for the establishment of the kingdom. There is no time for this, Christ and the Church are all one. But the woman, the Jews, after this fly into the wilderness, where God has prepared a place for them for the half-week. The Church, or heavenly saints, as Christ, note, go up to heaven to be out of the way. The Jews, or earthly ones, are protected by providential care upon earth. This gives the whole state of things, and those in view in this scene and their respective places. She that is to have glory and hold power in the earth is cast out. The child that is to have power in and from heaven is previously taken up there. This makes the position very clear.

—*Extract from J. N. D.*

Editor's Note.—We give the view of this passage taken by Mr. J. N. Darby, and with it we are entirely in agreement. We understand practically the same view is advanced by Messrs. Wm. Lincoln, Wm. Kelly, Walter Scott, and Thomas Newberry in their various "Expositions of Revelation."

The Divine Spark.

QUESTION 619.—Is there a spark of the Divine in every person? If so, give chapter and verse.

Answer A.—That man has a deathless principle in him no one familiar with the Bible would hastily deny, but when we come to locate this eternal principle, and give it a name, then our difficulties begin. Eternal life must not be confounded with conscious existence. Dives had conscious existence, but who would affirm that he had eternal life? The term "immortality" has been fearfully misapplied. No mere natural man is immortal, nor should the soul of un-renewed man ever be spoken of as immortal. Even the Christian who now possesses eternal life does not yet possess immortality. The one he has, the other he waits for. Immortality is the quality of deathlessness, and is only possessed by the three persons in the Godhead (1 Tim. vi. 16). The immortality of the believer is associated with resurrection (1 Cor. xv. 53).

We must beware of many of these specious, religious catchwords of to-day. "The Divine in Man" and "The Divine Spark" are choice expressions with those who deny the desperate depravity of humanity. That the soul of man is indestructible no sane person would dispute in the light of the words of our Lord, "And fear not them which kill the body, but are not able to kill the soul" (Matt. x. 28). From this passage we learn that man may kill the body, but he cannot kill the soul.

T. B.

Answer B.—It is evident that man as a creature has not wholly lost the faculties with which he was endowed by the Creator, e.g., natural affection. Nor has he lost that "likeness of God" in which he was created, which may be a certain mental and moral likeness, e.g., power of reflection, delight in and love of beauty in creation, &c. (1 Cor. xi. 7; James iii. 9). It is this "likeness" which distinguishes man from the beast. He is in creation the "offspring of God" (Acts xvii. 29; Luke iii. 38; Eph. iv. 6; Psa. lxxxii. 6), and this position has not been lost but ruined. As such he has to do with God, and hence, unless the *divine* bond of the new birth be found, his eternal misery. To conclude that because as a creature he has not wholly lost these faculties and this likeness, (now marred by sin with the rest of creation), he has some moral goodness or a spark of the Divine in him is folly. It is in his attitude towards God that his complete moral ruin is seen. Our moral state depends upon the *motive* which governs us and not on that which we possess as creatures. Man is totally ruined, for his "heart is deceitful above all things and desperately wicked." "The mind of the flesh is enmity against God." "In the flesh there dwelleth no good thing." And the fact that men can delight in what the Creator has wrought, and be obedient, kind, and generous among themselves, only increases their guilt in their common enmity against God and His Christ (Mal. i. 6; Gen. xxxvii. 25). Nothing that the prodigal could do in the far country could be right in the sight of the Lord. Judged by the rules of the house he had left, his life in all its details and relationships was disorderly, however blameless and excellent it might have appeared in the eyes of the people of the land. Hence how true, "There is none that doeth good, no, not one."

Some appear to think that in possessing "conscience," every man has an inward light which will show him the way to God (cf. Gen. iii. 8), or has a spark of the Divine in him, and so is not altogether ruined. In the mercy of God every man does possess a conscience (2 Cor. iv. 2), and its possession renders him a

responsible creature. But there is no moral quality in conscience. It is not the truth, nor a standard of truth, but is that faculty of the soul which distinguishes between right and wrong, and receives the light which God may give, and bears its testimony to that light unless seared through its testimony being oft refused. It may even be so far astray as to lead a persecutor and murderer to think that he doeth God service (John xvi. 2). It is that which is presented to the conscience that is good or evil, as the case may be. It is the truth of God addressed to it that is Divine. Conscience, and the other natural, physical, and moral faculties, are indeed "good" gifts, but they have not the moral quality of "goodness," nor do they singly or altogether make up "a spark of the Divine."

W. R. L.

Answer C.—The only Divine Spark I know of is the New Birth. There may be in the unregenerate much of that which appears to the natural man Divine, but the spiritual knows it to be only the graces of nature, such as morality, amiability, &c. I have no sympathy with those lines in one of Sankey's hymns, "Down in the human heart feelings lie buried that grace can relieve." Dead in trespasses and sins, without God, without hope, without Christ, and without "Divine Spark" are those not born again (Rom. iii. 10; vii. 18).

W. P.

Editor's Note.—We do not know of any scripture that describes the process of salvation as a restoration, or as based upon any pre-existing good in the sinner. It is always set forth as "a new creation." To be born again implies that the fruit of the natural birth is finally condemned. To be born again implies divine creative power, not a mere awakening of good that lies dormant. "You hath He quickened who were dead." It is said, "As long as there is life there is hope;" that is, hope of resurrection, so long as the last spark of life has not fled. But there is no such possibility for one DEAD. The quickening of the dead and resurrection are infinitely apart from and above resurrection and restored vitality. Scientific men try hard to discover the "vital spark," but so far in vain.

The Scriptures, adduced in the foregoing answers, abundantly show that from the divine standpoint there is in man by nature, called "the flesh," no good thing.

If salvation were possible by means of education, advantageous environment, improved social conditions, &c., would God ever have provided it at the stupendous cost of the giving up unto death, even the death of the cross, of His own beloved Son?

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").
Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

For the sake of new subscribers, and to refresh the memories of others, the following paragraphs are reprinted from our issue for January, 1912. Careful perusal of these instructions will enable the student to make full use of the Notes as they appear monthly.

To the Reader.

1. The Scripture should be read prayerfully, that, while the mind is instructed, the heart may be exercised and the life conformed to the will of God. Little studied carefully is better than much read cursorily, *haud multa sed multum* (not many things but much). The object of the W.B.S.C. is to help the student to study for himself.

2. A convenient pocket edition of the Revised Version New Testament is published by the B. and F. B. Society in cloth at 4d.; it is also obtainable in better binding at 1/6. An edition with references should be used for study; that "With Fuller References," published at 6/, is ideal.

3. Readers are urged to turn up each of the references; considerations of space forbid quotation of the texts save in exceptional cases. The sign || at the end of a note indicates that all occurrences of the word under consideration in the New Testament have been given. The magnitude of the work, and the strictly limited space, necessitate terseness of expression; this in turn necessitates careful reading.

4. In some places it may be found possible for a number to engage in the united study of the Epistle. The matter of the Notes might in such cases be apportioned among the leaders, each of whom would be responsible to open up a section. Other methods for mutual help will readily suggest themselves.

5. Answers to questions and queries concerning notes. A thin exercise book should be used, not to exceed, with wrapper, 2 oz. in weight, so that the package may come within the 1/2d. postal rate. Mr. Buck can supply suitable books, specially manufactured for the purpose, at 6d. per doz., post free, until the present stock is exhausted. The writer's name and address should be

legibly written on the cover. These should be sent to Mr. G. W. Buck, 98, Old Tiverton Road, Exeter, to reach him not later than the 18th of the current month. The left-hand page should be used for the correspondent's work, that on the right should be left for corrections and suggestions. Each correspondent should remit 6d. to Mr. Buck to cover the return postage for one year; there is no further subscription or fee in connection with the *Witness Bible Study Circle*.

6. Any difficulty in text or notes should be stated briefly. Every endeavour will be made to help correspondents, but controversy is declined.

7. The undernoted abbreviations, among others, will occasionally be used:—cp. = compare; ct. = contrast; Ep. = an Epistle; Epp. = Epistles; lit. = literally; i.e., = that is; circa = about the year; e.g., = for example; et al. = and other passages; tr. = translated; vv. = verses; chh. = chapters; in orig. = in the original; occ. = occurrences; LXX = Septuagint, the translation of O.T. made from Hebrew into Greek between 250 and 150 B.C.

Notes—Chapter 3. 3-6.

At the suggestion of a friend the note on "Received ye the Spirit," January *Witness*, p. 24, col. 2, is here expanded.

v. 3, **Received ye the Spirit**—point, or momentary tense; the Holy Spirit had been given to, and received by, each of them, individually, at a definite time in his spiritual history. Two questions arise here, *a*, On what condition is the Holy Spirit imparted to men? and, *b*, After the fulfilment of the condition, at what interval, if any, does He begin His operations?

The first of these questions is answered in Acts 5. 32. The condition is obedience, not to God in His law, but to God in His gospel concerning His Son, and in John 7. 39, where the condition is faith, of which obedience is the outward expression. The second is answered in Eph. 1. 13, "in

whom, having also believed, ye were sealed with the Holy Spirit of promise." Cp. Rom. 13. 11, where the same tense is translated "when ye first believed;" it would be equally appropriate to insert 'first' in Eph. 1. 13, "in whom, when ye first believed, ye were sealed," or the words might be rendered 'when ye believed,' as it is in Acts 19. 2, see below.

These words of the Apostle are in complete harmony with those of the Lord Jesus spoken to Nicodemus. A man, in order to enter the Kingdom of God, must be born of the Spirit, John 3. 3, 9. Replying to the question, "How can these things be?" the Lord declared that "the Son of Man must be lifted up: that whosoever believeth may in Him have eternal life," v. 15. The new birth is eternal life viewed in its initial stage, its beginning; eternal life is the sequence to the new birth, life viewed in its duration. The new birth ushers the man into eternal life, eternal life is entered upon in the new birth; to be born anew is to have eternal life. Thus the Lord Jesus Himself made it plain that when a man believes in Him he is born of the Holy Spirit, and to this the teaching of the Apostles is conformed. Cp., e.g., Rom. 8. 9. A man born anew is not "in the flesh," but he is "not in the flesh" just for this reason, that the Spirit of God dwells in him. On the other hand, "if any man hath not the Spirit of Christ" (Who is the Spirit of God, as the preceding words show) "he is none of His," *i.e.*, he is not born anew at all. It is when a man believes that he becomes a child of God, cp. John 1. 12 with 1 John 5. 1, and to this relationship the indwelling Spirit Himself bears witness, Rom. 8. 16.

On his second visit to Ephesus Paul was brought into contact with certain disciples of John the Baptist, 19. 1 with vv. 3, 4, men, that is, who had heard only so much of the Lord Jesus as was known to the Baptist before his death. Apollos had, apparently, been the teacher of this company, 18. 24-26, and up to the time of his contact with Priscilla and Aquila he possessed no further knowledge of the facts. What John had taught was simply that Jesus of Nazareth was the Messiah, come to take

away the sin of the world and to baptise men "with the Holy Spirit," John 1. 29, 33. Aiming to ascertain where these disciples stood, the Apostle asked them, Did ye receive the Holy Spirit when ye (first) believed? Again the aorist, or 'point,' tense is used, the language thus confirming what has been said in the preceding paragraph, *i.e.*, that the time of (first) believing is the time of receiving the Holy Spirit. Their reply, that they had not heard whether the Holy Spirit was yet given (the Greek is precisely that of John 7. 39), made it evident that they had not heard of the death and resurrection of the Lord Jesus. Whereupon Paul explained to them the difference made by the completion of the work He came to do. Thus enlightened by the full gospel of His death and resurrection, they were baptised into His Name and received the Holy Spirit.

The imposition of the Apostle's hands here, in the case of John's disciples, may be compared with the imposition of the hands of Peter and John in the case of the Samaritans, and of the hands of Ananias in the case of Paul himself, Acts 8. 17, 9. 17; but the records in Acts. 2. 37-42, 10. 44-48, show that the laying on of hands was not a necessary condition of the receiving of the Spirit, not even when an Apostle was actually present, for in each case the Spirit was given, but there is no reference in either case to the laying on of hands, and there was no room for it in the latter at least.

v. 5, **He—that supplieth to you the Spirit**,—*i.e.*, God, as in 2 Cor. 9. 10a, cp. Luke 11. 13, Acts 5. 32; lit., (the Supplier), the tense is present continuous. Vv. 2-4 are retrospective; in them the Apostle appeals to the past experience of the Galatians, here he appeals to an experience they were then enjoying.

The function of the Holy Spirit is to maintain the Christian in fellowship with God, 2 Cor. 13. 14, to strengthen him, Eph. 3. 16, to secure to him the victory over the inveterate tendencies of his fallen nature, Gal. 5. 17, and to bear fruit unto holiness in him, 22; in fact, to meet all the needs of the new life by keeping him in instant and vital communion with God. Thus the

Spirit, Who is imparted to the believer at the moment he becomes such, cp. Acts 5. 32, 19. 2, Eph. 1. 13 (where the verbs "given," "received," "sealed" are each of them in the 'point,' or 'momentary' tense), is also said to be continually 'supplied' to him, cp. Phil. 1. 19. There is, moreover, the continual need of the assembled believers, the churches of the saints, which also is met by the continual supply of the Spirit, see 1 Cor. 12. 4-11. This ministry of the Spirit, the Apostle acknowledges, was then in actual operation among them. Hence his question.

In addition to the two passages just mentioned, *epichorēgeō*, the word of the text, occurs again in 2 Peter 1. 11 of the reward of present faithfulness to be given by God at the setting up of the eternal kingdom. Only in 2 Peter 1. 5 is the Christian himself said to be the active agent.||

The corresponding noun, *epichorēgia*, occurs in Eph. 4. 16, Phil. 1. 19.||

The simple form of the verb, *chorēgeō*, occurs in 2 Cor. 9. 10b, and in 1 Peter 4. 11, also of the Divine supplies.||

The prefix strengthens the word and emphasises the idea of fullness and sufficiency. God, Who bountifully supplies all that His people need to enable them to live worthily of their calling, will also liberally reward their faithfulness in the day of Christ.

In 2 Cor. 9. 10a, where the character of God, by whose bounty every living thing is sustained, Psa. 145. 15, is declared, the stronger form of the verb is used, but in the latter part of the verse, where the will and capacity to receive are in view, the simple form is used.

That the source of the Christian's supplies is said, here and in 2 Cor. 9. 10a, to be God, and in Col. 2. 19 to be Christ, is an incidental testimony to the Deity of the latter.

therefore—resuming the subject of v. 2; vv. 3, 4 are parenthetic.

and worketh—as at 2. 8, where see note. This word also is in the present continuous tense, lit., 'He who is working,' from which it appears that the gift of "miracles" was still operative in the Galatian churches.

The N.T. usage of *energeō* makes it clear that the Apostle does not here refer to him-

self or to any human agent, as some have supposed, for it is never used of men, save in Phil. 2. 13b, in which as it is used immediately before of God, and of the Christian only as the result of the working of God in him, is not really an exception. In N.T. *energeō* is used of:

a, God, 2. 8; and here, 1 Cor. 12. 6, Eph. 1. 11, 20, 3. 20, Phil. 2. 13b, Col. 1. 29,

b, the Holy Spirit, 1 Cor. 12. 11, James 5. 16 (cp. Rom. 8. 26, and see note at 1 Thess. 5. 17).

c, the Word of God, 1 Thess. 2. 13.

d, supernatural power, undefined, Matt. 14. 2, Mark 6. 14.

e, love, as the energiser of faith, Gal. 5. 6.

f, the example of patience in suffering, 2 Cor. 1. 6.

g, death (physical) and life (spiritual), 2 Cor. 4. 12.

h, sinful passions, Rom. 7. 5.

i, the spirit of the Evil One, Eph. 2. 2.

j, the mystery of iniquity, 2 Thess. 2. 7.

These, then, are the powers that work in the human heart, regenerate and unregenerate.||

miracles—lit., powers, *i.e.*, works of a supernatural origin and character, such as could not be produced by natural agents and means. For the distinction between 'powers,' 'signs,' and 'wonders,' see notes at 2 Thess. 2. 7.

There is no means of learning whether these miracles were physical or moral, or, as is probable, both. Elsewhere the Apostle distinguishes miracles from gifts of healing on the one hand, and from prophecy and tongues on the other, see 1 Cor. 12. 10, 28. Manifestation of power in any sphere is evidence of the presence of God. Hence it seems best to understand the word here in the widest sense.

This association of the Holy Spirit with the power of God is common in N.T., see Luke 4. 14, Acts 1. 8, 10. 38, Rom. 15. 13, 1 Thess. 1. 5, *et al.*

among you,—these words may be understood either as='within you individually,' cp. Matt. 14. 2, or as='among you as churches,' cp. 1 Cor. 12. 6, "God who worketh all [things] in all [persons or communities]." The latter is probably intended.

Of course, every individual experience of the power of God, and every manifestation of the power of God in the case of an individual, would be included in the things that happened "among them."

doeth he it by the works of the law,—*i.e.*, in response to obedience to commandments and observance of ordinances.

or by the hearing of faith? The answer to this question was inevitable; from the beginning of the gospel among them its blessings were imparted to those who "had faith to be made whole," Acts 14. 9, ct. Mark 6. 5, 6.

v. 6, **Even as**—so plain is this that the Apostle does not wait to supply the answer, but assuming it to be 'by faith,' he goes on to aduce as illustration the well known case of Abraham, to whose circumcision the Judaizers had probably referred when they urged the Galatians to submit to that rite. Paul, however, shows that not even Abraham was justified by his circumcision, but by his pre-existing faith. He thus confirms their spiritual experiences by an appeal to the Scriptures.

Abraham—an ellipsis is to be supplied, such as 'even as was the case with Abraham who . . .'

believed God,—*i.e.*, he accounted that God was able to fulfil His promise, and this he did, not ignoring the natural impossibility, but looking it squarely in the face, see Rom. 4. 19.

and it—*i.e.*, the fact that he believed God, faith, which, though it is not specifically mentioned here, is mentioned at Rom. 4. 9, cp. v. 5.

was reckoned to him—plainly whatever is 'reckoned' to belong to a person cannot have been his originally and naturally, cp. Rom. 2. 26, *e.g.* Abraham, in common with all the descendants of Adam, Rom. 5. 12, was a sinner, *i.e.*, he was, viewed from the Divine standpoint, destitute of personal righteousness. Hence if his relationship with God was to be rectified, and this is what is meant by justification in such a case, it must be accomplished otherwise than by his own meritorious deeds.

for—*eis*='unto,' as in Rom. 10. 10, "believeth unto righteousness," *e.g.*; hence 'for'

here cannot be understood as='as' or 'instead of.' The act of believing is not viewed as a meritorious act taking the place of righteousness; for the Apostle has already shown, 2. 15-17, and shows more fully in Rom. 3, that men, Jew and Gentile alike, are incapable of any act or work on account of which God can accept them. Not even Abraham, by whom the foundation of the Jewish faith was laid, so to speak, nor David, who gave it such expression in his Psalms, were exceptions to this absolute and universal rule, see Rom. 4. 1-8.

righteousness.—*dikaïosunē*, as at 2. 21; *i.e.*, by his implicit acceptance of the assurance of God that he should have a numerous posterity, Abraham was justified: he entered upon a new relationship with God. Adam, hearkening to Satan, condemned God, and determined to live his own life in his own wisdom and strength. This was the Fall of Man. Abraham, hearkening to God, determined to live by His promise, took God's word against all human experience, and shaped his course by that. But the man who trusts God has really put himself in the right relation with God; hence God can accept him, justify him.

The words are quoted from the text of Gen. 15. 6, which differs slightly from the Heb. as comparison with the Eng. version of the passage in Gen. shows; the latter is of course made from the Heb. It is noteworthy that the words tr., 'believe,' 'reckon,' 'righteousness,' appear in this passage for the first time in the Bible.

Correction.—January Witness, p. 26, col. 1, par. 2, for *sarx* read *σαρξ*, *i.e.*, *sarx*. The Romanised spelling of Greek words is given, in order to facilitate the use of such concordances as those of Wigram, Strong, or Young.

Questions.

27. How is the death of Christ described in the Epistle to the Hebrews and in the Epistles of James and Jude?

28. In the N.T. passages in which 'spirit' and 'flesh' occur together, *a*, give reasons for writing 'spirit' with a small initial or with a capital; *b*, say what is meant by 'flesh.'

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge.

Made up January 23, 1913.

NOTES FOR FEBRUARY, 1913.

SCOTLAND.

FORTHCOMING.—Conferences as following places, dates, speakers. Junction Rd. Hall, Leith, Feb. 1, at 4....Ebenezer Hall, Burnbank, Feb. 5, at 5.30. Messrs. Ritchie, Gray, Hamilton, and others. ...Shiloh Hall, Shettleton, Feb. 15, at 3.30. Messrs. W. J. Grant, Hy. Pickering, and J. Gray....Good Templars' Hall, West Princes St., Helensburgh, Feb. 22, at 3.30. Messrs. J. Ritchie, jun., Percy Beard, and John Millar....Meeting of Tract Band and Open-air Workers in Gospel Hall, Clydebank, March 2, at 3, to arrange for forthcoming Young Men's Rally....Stonehouse, March 15....Half-yearly Meetings, Glasgow, March 22-25; S.S. Workers, 29.

GLASGOW.—S.S. Teachers' Meeting in Albany Hall, Feb. 8. Mr. A. Stevenson will introduce the subject, "Methods of Work Amongst Young People."...Langside Hall was packed on Jan. 8, when Mr. D. Crawford gave a most interesting limelight account of work in Africa...Mr. Alex. Stewart had a most encouraging commencement at weekly Bible Expositions in Christian Institute, Jan. 15 (see notes on p. 44). He continues each Wednesday at 8....Mr. J. McDonald is having good meetings in Baltic Hall....About 200 Elder Brethren of city and district assembled in Wellcroft Halls, Jan. 19. Mr. W. J. Grant introduced the special subject, "What is our Message to the Church and to the World To-day?" followed by Messrs. Sinclair, Barnet, Downie, Kyle, Best, Pickering, Peebles, and others. A profitable time. The spirit of unity, love, and evangelistic fervour was encouraging...Mr. Wm. Tytler gave addresses on a prophetic chart and tabernacle model to large audiences in Wellcroft Halls during Jan.

REPORTS of Conferences at New Year time. **Inverness**—A real gathering of the clans, and a helpful time. Messrs. Stephen (Peterhead), Hamilton (Forres), Stephen (Paisley), M'Kenzie, Bruce, Morrison, and others....**Aberdeen**—Larger than usual; about 800. Ministry helpful, connected, and varied by Messrs. Dudgeon, Fereday, Dawson, Marshall, Ferguson, Payne, Pickering, Hamilton, Tocher, and Holt. Reports by Messrs. Legg, Bruce, M'Kenzie, Petrie, Tocher, Reid, Hamilton, Stephen, Ferguson, Macnab, and Marshall...**Dundee**—Good attendance. Profitable ministry by Messrs. Grant, Figgis, Ritchie, jun., and Marshall....**Stirling**—An encouraging time. Messrs. Tocher, Beattie, Reid, and Jack gave help....**Edinburgh**—About 900 present. Messrs. Fereday, Meneely, Scott, Wilson, Campbell, and Whitelaw. Helpful to old and young...**Glasgow**—Berkeley Hall packed. Messrs. Stephen, Crawford, Bird, and Tocher ministered the Word...**Motherwell**—Very large.

Helpful addresses by Messrs. Handley Bird, Ritchie, Bayne, and Ferguson....**Kilmarnock**—One of the largest for years. Most helpful messages from Messrs. Crawford, Hamilton, Alexander, Gray, and Milroy....**Ayr**, Victoria Hall, large gathering. Messrs. M'Alpine, Hawthorn, Brown, Gray, Hill, and Stewart. James St. Hall—A refreshing time. Saints revived by ministry of Messrs. Campbell, Carrick, M'Kinnon, and Beers....**Auchinleck**—Good turn out. Things new and old from Messrs. Stephen, Carrick, Hamilton, Shaw....**Kilbirnie**—Large numbers. A stirring time. Messrs. Crawford, Bird, and Bayne....**Larkhall**—A good muster. Messrs. Grant, Smith, Hawthorn, and Scott. Ministry helpful....**Gorbals**, Glasgow—Good numbers. Messrs. Alexander, Smart, Ritchie....**Leamahagow**—Good attendance. Heart searching ministry by Messrs. Bird, Crawford, Gray, and Brown....**Falkirk**—Erskine Hall packed. Word profitably ministered by Messrs. Dunlop, Kerr, Struthers, and Scott....**Pollokshaws**, Glasgow—Fair muster. Words of counsel and cheer from Messrs. Grant, Meneely, Forbes....**Dalry**—Good attendance Messrs. Smart, Miller, Thomson, Gray gave help.

Bible Class Conference in Larkhall, Jan. 4. Good muster. Weighty words for workers from Messrs. Dunlop, Meneely, Kelly....Northern S. S. Workers in Hebron Hall, Aberdeen, Jan. 4. Mr. Hy. Pickering introduced the subject, "The Increasing Importance of Work Amongst the Young," profitably followed by Messrs. J. M. Hamilton, J. Ritchie, jun., A. Payne, and W. E. Tocher....**Kilmacollm**, Jan. 10—About 200 assembled. Messrs. W. J. Meneely, Hy. Pickering, and Alex. Stewart gave messages of grace and truth....**Clydebank**, Jan. 11—Messrs. Grant, Beers, Peebles, Henry, and Kelly gave valued help....**New Hall, Overtown**, Jan. 18. Messrs. Hamilton, Tytler, Scott, Calderhead took part.

NOTES.—After having meetings in Aberdeen, Mr. W. Dudgeon gave some addresses in Dundee, then went on to Dunfermline...Mr. Jas. Wilson had a series of encouraging meetings in Cockenzie. Some conversions...Mr. Jas. Forbes had large and interesting meetings in Methil. A number of young folks professed...Mr. Duncan Montgomery had some fruit in James' St. Hall, Ayr. Mr. M. M'Kinnon had special meetings after the New Year Conference. Mr. John Campbell commenced Jan. 19....Mr. J. A. Garriock paid a helpful visit to Inverness...Mr. T. Cauker commenced in Auchinleck, Jan. 12...Mr. Wm. Hamilton had some interesting meetings in the newly-opened Gospel Hall, Overtown...Mr. John Campbell had two weeks' meetings for believers in Douglas, also saw fruit in the Gospel...Messrs. Archie Payne and

CORRESPONDENTS of Assemblies would assist in securing accuracy if they would kindly send post card by 20th with notes of special meetings.

NOTES of the Lord's work and workers, or items of special interest, should be sent to Messrs. PICKERING & INELIS, Glasgow, not later than 20th.

David Walker commence in **Woodside, Aberdeen**, Feb. 9....Mr. J. C. M. Dawson had a series of large and helpful meetings in **Peterhead**....Mr. W. W. Fereday gave some most helpful Bible studies in two halls in **Edinburgh**. Place filled nightly....Mr. Alex. Marshall had good times in **Victoria Hall, Ayr**, about 700 assembling in the Town Hall on Sunday nights. Several hopeful cases of conversion....Messrs. A. E. Hodgkinson and David Morrison commenced special meetings in **Lockerbie**, Jan. 19, and Mr. J. M'Alpine in **Annan**. Should be encouraged in these needy districts....Mr. Walter Scott gave a number of Bible Expositions in **Dalkeith**. Much enjoyed. Mr. John M'Alpine commenced special meetings, Jan. 19....Mr. Percy Beard commences in **Victoria Hall, Clydebank**, Feb. 19....Mr. Wm. M'Farlane is seeking to give needed held in **Hawick**....Mr. M. Macdonald commences in **Shield Rd. Hall, Flemington**, Jan. 26.

ENGLAND.

FORTHCOMING.—Conferences as following places, dates, speakers: **Higham Hill Gospel Hall, Walthamstow**, Feb. 8, at 4....**Quarterly Missionary Conference for N. and N.E. London in Cholmeley Hall, Highgate**, Feb. 15, at 4 and 6. Mr. C. F. Hogg will give an address, and several labourers will report....**Annual meetings in Earlam Hall, Dalston**, Feb. 15, at 4 and 6.30....**Missionary meetings in Central Hall (holding 2000), Corporation St., Birmingham**, Feb. 22 and 24. Messrs. Sparkes, Lorimer, King, Turrall, Nicholls, Crawford, Bird, Hill, Thoburn, and others expected. Circulars from Mr. E. H. Whitehouse, 12 Bayswater Rd., Birchfield....**Cardiff and District Missionary Conference in Ebenezer Hall**, March 5 and 6. Communications to Messrs. H. D. Evans and Chas. V. Lear, 27 Amesbury Rd....**Town Hall, Newcastle**, has been engaged for Mr. Dan Crawford's meeting, Feb. 3, at 7. He is also to be in **Consett**, Feb. 2, **Gateshead, Jarrow, &c.**....**Tyneside**, March 21-24...**S.S. Conference in Hebron Hall, Mayor St., Bolton**, March 1, at 3.30. Mr. John Gray will introduce the subject, "Shall we Surrender the Young," followed by Messrs. F. Rowat (India), and J. Smithard.

LONDON.—Mr. E. H. Sims, setting forth with Mrs. Sims to join Mr. Schindler in Central Africa, gave parting words to a goodly company in **Woodbery Hall, Tottenham**, Dec. 21....**Higham Hill**, Dec. 25. Timely exhortations were given by Messrs. Rogers, Iving, and Diggins....Meetings also at **Earlam Hall** and **Portman Rooms**....Early in the morning of Dec. 25 a goodly number of friends from **Folkestone Rd. and Higham Hill Halls** joined in making happy the inmates of the **West Ham Union** with seasonable gifts, and suitable messages from the Word....Mr. Dan Crawford has been giving addresses from **Queen's Hall** in the west to **Leyton Hall** in the east, also in various halls in the provinces. Audiences large; addresses

stirring...Mr. John Ferguson is giving addresses in **Glapton Hall** during Jan. with much acceptance. Mr. Geo. Huckleby follows with special addresses on **Solomon's Temple, &c.**, during Feb....Mr. B. H. Mudditt commenced the year with a six days' mission at **Shrewsbury Hall, Harlesden**, where God has been blessing His Word; numbers increasing every night....Mr. Walter E. Willy is now compelled to use the Braille type in reading. He commenced a series of addresses on "Eternal Life" in **Grove Hall, Ealing**, Jan. 12....A number of believers formerly meeting in **Hope Hall, Kilburn**, have removed to **St. John's Lodge, Assembly Rooms, 742 Harrow Rd., W.** Correspondence to J. Tyler, 17 Fifth Avenue, **Queen's Park**....Messrs. Mandeville, Laws, and Lowenberg preached in **Cholmeley Hall** during Jan. Mr. J. Charlton Steen (formerly of Greenock) takes the meetings during Feb....Mr. J. Ternouth is in **Alexandra Hall, Horney**, Thursdays of Feb. at 8.

REPORTS of New Year and other gatherings. **Swanswell Meeting Room, Coventry**, Dec. 26. Most encouraging time. Edifying ministry by Messrs. Bousfield, Baird, and Solway....**Axmouth, Devon**, Dec. 26. Well attended. Messrs. Cross, Dunning, Symons, Darch gave refreshing ministry....**Warwick St. and Milton Hall, Manchester**, Dec. 31, Jan. 1; much help granted....**Bridford Mills**. Largest yet held. Ministry by Messrs. Davis, Dunning, and Johnson proved helpful....**Moss Bay, Workington**, Jan. 1; helpful and happy. Messrs. Wharton, Taylor, Combe, Bray, Watson, and Burnet ministered....**Hereford**, Jan. 3. Very helpful time. Messrs. Price, Ware, Brett, Coultts Rudge, and Powell ministered the Word to profit....**S.S. Teachers' Conference, Gateshead**, Jan. 2. One of the largest and best yet held on Tyneside. Messrs. Baird, Figgis, Dr. Bishop, and others took part....**Bristol**, Jan. 14, 15. Largely attended. Messrs. Glenny, Owles, Lloyd, Stanley, Hogg, and others took up "Witness Bearing" and kindred subjects. Missionaries Davis, Hill, Pinkham, Nicholls, Todd, Bird gave reports.

NOTES.—Mr. Alex. Marshall begins Gospel meetings in **Canton, Cardiff**, Feb. 16....Mr. John Knox M'Ewen has had wooden-sided tent re-erected on quay at **Kingsbridge, Devon**, to see how he will get on in same....Mr. W. D. Dunning is in **Bow, Devon**, part of Feb....Mr. T. Baird visited **Wylam, Wallsend, Gateshead, Consett, Hebburn, and Newcastle**. Large meetings in each place....As an outcome of tent work, an assembly has been started in **Grammar School, Bishop's Waltham**. Christians in the district should get information from Mr. R. Gardener, **Thuja Cottage, Swanmore**....Mr. T. Robinson commenced meetings in **Liscard**, Jan. 12...Evangelists Jones, Evans, and Elias had a ten days' mission in **Gospel Hall, Forest Fach**. Quite a stir in the district....**Cabe Mission, Guernsey**, mentioned in last number, should have been **Cobo Hall**....Messrs.

MORE AND MORE HELPFUL. A reader in the Isle of Wight writes: "The Witness is getting more and more helpful. I am trying to get others to take it, and could hand on a few copies."

YOU MIGHT HELP fellow-saints by doing the same. Ten, twenty, or forty will be cheerfully sent on receipt of post card. Most who read once read regularly. PICKERING & INGLIS.

Brett and Keyse had encouraging mission in Hereford. Commenced in Marden, Jan. 12....Mr. W. Dudgeon and Mr. Jas. Stephen have each been two weeks in Bradford. Some encouragement.... Believers' meeting at the Institute, King's Heath, have purchased a suitable building from the Seven Day Adventists, re-naming it Hope Chapel, High St., King's Heath, Birmingham. Mr. Jas. Wharton commenced special meetings, Jan. 26....Mr. D. Matthews conducts special meetings in Barton Room, Hereford, Feb. 2-16....Mr. Wm. Bousfield gave helpful addresses in Cleveland St. Chapel, Wolverhampton, Sundays of Jan....Mr. Wm. Macfarlane had meetings in Leeds and Bradford.Mr. W. Thomas is in Charlton, Feb. 7-21.

IRELAND:

DUBLIN.—Mr. J. A. Lawson was in Merrion Hall from Jan. 10 onwards. Notwithstanding inclement weather the meetings, especially on Lord's Day evenings, have been well attended... Mr. A. Marshall commences in Fairview Hall, Feb. 2.

BELFAST.—New-Year's eve in Victoria Hall. Messrs. D. Rea, T. Walker, J. H. M'Knight, and W. H. M'Laughlin gave helpful ministry.... Apsley St. Hall, Dec. 26. Crowded out. Messrs. W. H. M'Laughlin, W. J. Agnew, T. B. Walker, W. J. Chapman, R. M'Keown, J. C. M. Dawson, J. H. L. Ewen spoke helpfully.... Mr. John Carrick is having good meetings in Donegal Rd. Hall.... Mr. T. Rea seeing some fruit in Roslin St.... Mr. J. H. L. Ewen gave interesting account of work in Argentina, Uruguay, and Falkland Islands, in city and district. People turned out well.... Messrs. Diack and M'Knight have finished in Matchett St. Went on to Ballymena, Jan. 12.... The Large Hall of Y. M. C. A. has been taken for D. Crawford's account of work in Central Africa, Feb. 19.

REPORTS of Conferences, Dec. 25 and 26 in Cookstown and Newtownards. Large and profitable. Messrs. Ewen, J. C. M. Dawson, J. Marshall, Hawthorn, T. B. Walker, and J. M'Knight took part.... Loughbrickland — Word ministered by Messrs. Diack and Whitton.... Crumlin, Co. Antrim — Messrs. Hamilton, Ewen, Gordon, Rea, Campbell, and Spence profitably took part.... Ballywatermoy — Messrs. S. Meneely, J. Marshall, and W. M'Cracken ministered the Word of God to the assembled saints.... Magherafelt — Messrs. Dawson, Gould, Stewart, and others helped.... Mr. S. Spence commenced special meetings in Ballymena, Jan. 19.

NOTES.—Messrs. Gould and Poots commenced Gospel meetings in Keady, Co. Armagh, Jan. 19.... Messrs. J. Marshall and W. M'Cracken are in Ballywatermoy.... Messrs. Diack and M'Knight in Ballymena.... Mr. John Madill at Laghey.... Assembly in Emmyvale, meets in the house of Mr. Richard Johnstone, Derryhallagh, Emmyvale, Co. Monaghan.

THE VOLUME for 1912 contains all the matter (including Intelligence), except the four outside pages. Navy blue cloth, gold title. 1/6; post free, 1/9. Number is limited.

AMERICA.

CANADA.—Conference in Gospel Hall and Opera House, Orillia, Ont., Dec. 26 to 29, was a profitable time. Meetings well attended by believers from various centres in N. Ontario. Messrs. R. M'Murdo, F. A. Glover, C. Innes, G. Pinches, W. J. Miller, Geo. Nunn, and others took part.... Mr. F. A. Glover had good meetings in Orillia and London, then visited several places on his way to New York. Sails Feb. 2 for Trinidad and the West Indies, reaching home in time for tent work.... Messrs. Miller and Pinches are uniting in an effort at Warminster.... On Dec. 16 believers vacated Stanley St. Hall and opened the new Gospel Hall at 110 Fairmount Ave., Montreal.... Mr. R. M'Crory had some good meetings in Sydney Mines, B. C.... Mr. A. C. Peterkin is now devoting his whole time to the Lord's work. Correspondence for Mount Pleasant Hall, Vancouver, should be sent to Mr. T. Kindly-sides, 4236 John St., South Vancouver, who would also be pleased to give advice to new arrivals, or intending emigrants.... Mr. John Martin paid a helpful visit to Moncton, N. B.... Mr. F. A. Glover paid a return visit to Maranatha Hall, Toronto. The work of the Sunday school has been helped through his ministry. Mr. A. C. Gaebelein also gave three addresses dealing with "Present Day Apostasy." Largely attended and much appreciated. Messrs. M'Clintock and Johnston had fairly well attended meetings in West Toronto.... Mr. Chas. Innes had rather a sad finish at Orillia. He fell down a trap-door in a house, severely spraining his leg, and suffering from shock. Was taken home to Toronto. Will need to lie up for a few weeks.... Messrs. Glover and Pinches separately visited Peterborough, and had definite blessing, also in Belleville.... The Lord continues to give blessing in Brantford. Some have been baptised. Mr. Glover is expected for work amongst the young.... Mr. John Rae, sen., has been labouring in Edmonton with some interest.... Mr. Geo. Pinches paid helpful visits to Bancroft, Springbrook, and Trenton.... Messrs. Silvester and Sheldrake saw a number saved in Parry Sound.... Mr. Richard Irving has given much help to saints in Edmonton, and being blessed to sinners. Also visited Calgary.

UNITED STATES.—Philadelphia Conference meetings large and good. Ministering brethren were Messrs. Smith, Telfer, Oliver, Matthews, Martin, and Beveridge.... Steubenville Conference was a profitable time. Messrs. Smith, Telfer, Beveridge, and Pinches ministered... Pittsburg, Pa., well attended. Word profitably ministered by Messrs. Matthews, Smith, Oliver, Johnston, Keller, Horne, Martin, M'Clintock, and Beattie.... Lawrence, Mass. Messrs. Matthew Muir, Jas. Waugh, and others gave valued help.... Mr. R. M'Murdo gave a week's addresses on "God's Plan Outlined in Prophecy," in Assembly Hall, Buffalo, N.Y.

EMIGRANTS TO AMERICA. The stream will soon be flowing. Send us notes of anything of interest in your assembly, so that it may be known to strangers before setting forth. Post on 12th.

Ministry refreshing. Mr. J. H. Burrige followed with addresses on "The Christian: His Position and Prospects"...Messrs. W. A. Wilson and John Moffat spent a very happy two weeks at **Hocking, Ia.** Saints much helped and sinners saved...Mr. A. B. Miller is in **Dallas, Texas.**...Messrs. M'Clintock and Roy are making an effort to reach sinners in **Indiana, Pa.**...Mr. Alex. Livingstone paid a visit to **Waterbury.** Is having meetings in **Harrisburg, Pa.**...Mr. Matthew Muir saw some interest in the Gospel in **Cliftondale.**...Good time at conference in **Waterloo, Ia.** Messrs. Muir, Blair, and Wilson took a profitable part in ministry...**Omaha, Neb.** Messrs. C. W. Ross, Jas. Erskine, and others helped at Thanksgiving Conference...Mr. John Martin visited **Lawrence, Haverhill, Byfield,** and other scenes of labours twenty or thirty years ago...Thanksgiving Conference in **Oakland, Cal.,** was large and good. Messrs. Cameron, Maclure, Bultman, Hunter, Grier, Hillis, and others sought to help the saints...Annual Thanksgiving Conference in **Chicago** was largely attended. The Lord gave blessing amongst saints and sinners, as four or five professed. Messrs. R. M'Murdo, J. M. Carnie, A. O'Brien, and J. James took the principal part...A series of meetings in **Kansas City,** conducted by Mr. W. J. Miller, were owned of God in definite conversions...As a result of tent work in **Omaha,** there are a number of seekers after the Truth. Mr. C. W. Ross is seeking to help them...Four Days' Conference at **Los Angeles.** A profitable time. Messrs. M'Clure and Hunter helped, and afterwards visited various assemblies on the Pacific Coast.

SOUTH—Mr. A. Furniss reports having the joy of speaking at Taorigio to fifteen men and five women, who probably had never heard the old, old story. One man had read something of the Reformation, and wanted to hear more...Mr. W. C. K. Torre, Buenos Aires, reports large crowds as listening in the open air. At the close of one service an Austrian, an Australian, two Russians, and a Pole approached for conversation. Two members of an Argentine family recently baptised...Mr. and Mrs. Pettet left Britain for Buenos Aires, Dec. 5...Mr. Jas. Clifford reports four saved at Tucuman.

EUROPE.

NORWAY.—Mr. A. Mitchell had a four weeks' mission in Bergen. Held fifty meetings, which were well attended. Numbers turned out to the afternoon Bible readings. Blessing followed. Mrs. Mitchell is far from well...Mr. Angus M'Kinnon has given help at Skien and Moss. As a result of Mr. Mitchell's long labours a reaping time seems in sight, but the field is too large for one...**Denmark.** Mr. D. M. Campbell hopes to have a campaign in Aarhus, the second largest city in the country, then to visit the West Coast...**France.** M. Salnton took a portable hall to Vannes, the largest town in Brittany. Good numbers assembled daily. Some

professed...Eight were baptised at St. Nazaire, where work was begun last year...M. Chas. Contesse has been encouraged by conversions at Lyons...The "colporteur-evangelist" is the best person for reaching the masses to-day...**Holland.** Major Tapp had a week's meetings at Appeldoorn, a place with a population of 40,000. Week evening meetings, which were a novelty, were well attended. About 400 on Lord's day. Meeting lasted an hour and a half, closed, few left, then Mr. Tapp went on for another quarter of an hour. Several testified of blessing received...Mr. P. Wilson had crowded meetings at Aalton, with some fruit...**Belgium.** Mr. Ransome W. Cooper, of London, during a business visit, has been seeking to encourage saints in various centres. In Brussels the hall has been moved to a busy thoroughfare, a few steps from the main Boulevard, yet attendances are not great...**Spain.** Mr. A. J. Shallis, of Zamora, has started meetings in Castro. Well attended. Hopeful outlook...Mr. and Miss Wigstone received a warm welcome at Linares, meetings for confession, prayer, and exhortation being held for a week, resulting in reviving and uniting hearts. Nine were saved...Mr. Wm. Paris has taken a house at Bailen, seeking to care for the work here and at Banos...Mr. Christopher Cambridge writes that a determined campaign of opposition against the new hall at Antequera only resulted in increased interest. Mr. John Harris, of Rhonda, helped with two weeks' meetings. Three friars attended the meeting recently, and promised to come back. Two women have been converted lately. Mr. Hy. Payne, jun., Corunna, writes that the long winter evenings have favoured attendances at the Gospel meetings, and some have been converted...Friends in Marin had their usual annual meetings, Dec. 31. There is reason to believe that several found Christ in the evening meeting, and others were awakened. Seven Spanish brethren preached the Gospel acceptably to about 300 who attended the watch-night service at Jimenez...**Balkans.** Mr. E. H. Broadbent found many opportunities for scattering the Scriptures in connection with the Balkan war. He thinks doors may be more widely opened, but increased power of the State Church may mean increased opposition. Owing to ill-health, had to return home sooner than he expected...Mr. Berney is now in Hungary, and hopes to enter further into the Balkans.

ASIA.

CHINA.—Mr. J. Ward Wilson (Wei-hai-wei) reports closing meetings of 1912 as largely attended. Meetings amongst the soldiers continue large. Hearts are being reached...Mr. Hy. Barnett is lying seriously ill. The fever and heart trouble have left him very weak. Mr. Robt. Stephen arrived Dec. 6. Is visiting two out-stations. Mr. and Mrs. Sturt have given invaluable help during the past month, hope

OUR DARLINGS will be delighted with the series of illustrated papers on The Gospel in a Nutshell, by Hy. Pickering, appearing monthly in *Boys and Girls*, the children's favourite. Halfpenny.

153,000 COPIES MONTHLY of *The Evangelist* are being taken up by assemblies in most parts of the English-speaking world. Any title you like, and list of meetings, 250, 3/; 500, 4/6, post paid.

to join Mr. and Mrs. Duthie in work at Hada....Miss Janet Wilson reached Wei-hai-wei, Dec. 6. After Chinese Conference, Dec. 12-15, Mr. A. Robertson escorted her to Shihtao. Miss Akers is commencing a girls' school. Through the dispensary quite a number are brought under the sound of the Gospel....Dr. Case writes encouragingly from Chaoyangfu, a district infested with robbers. Fourteen Chinese have given in their names as inquirers. Recently baptised eight men at Tuchiawoapu.

INDIA.—Mr. W. N. Hearn, Karmatur, reports a happy gathering of Christians, Dec. 25. A young man and his sister baptised afterwards. They are the firstfruits of a large family in a village, seventeen miles away....Mr. Nagel, Trichur, sends home a stirring account of a young girl being demon-possessed, repeating "Jesus is *not* Lord."....Indian workers assembled at Vadamalapuram for prayer and conference. Musa Bhai gave valued help. Two baptised and two saved.

AFRICA.

NORTH.—Mr. James Hunter, Algiers, has commenced work in a new quarter of the city. After distributing three thousand handbills from house to house, &c., the hall was filled the following Sunday. Many promised to return. The weekly meeting for children is also hopeful....Mr. H. G. Lamb, Yakouram, finds many opportunities of putting the Gospel before those coming for medical aid, six thousand having visited the station for treatment in one year, these scattering back to their villages often open doors. A priest, who had been helped recently, gave encouragement in this way....A few believers now break bread at 2 Passage Ben Ayed, Tunis. Christians welcomed.

CENTRAL. Mr. James Anton, Koni Hill, reports seven added to assembly in two weeks (Nov. 21)....Mrs. Lammond has been ordered home for special treatment. Mr. Lammond will accompany her.

AUSTRALASIA.

NEW ZEALAND.—Messrs. Willox (formerly of Springburn) and Phey (formerly of Dumfries) are setting forth with North Island Bible Carriage, intending to work the North Auckland province....Mr. John Clarke, of Central Africa, Mr. H. Rees, of India, and Mrs. Hotten, of South America, have visited Auckland and other places, seeking to stir up interest in their respective fields of service....Mr. C. H. Hinman had a series of profitable meetings in Rotorua. It is hoped to erect a new hall in this great tourist centre....Messrs. Laidlaw and Burgoyne are back in Auckland refreshed by their trip to the old country....Miss Emerson is leaving for Singapore. Address, Bethesda, Bras Basah Road.

AUSTRALIA.—A second Gospel van has been built for Messrs. Gerrard and Meharg....After farewell meeting in Conference Hall, Brisbane, Messrs. Bates and Fleischman set forth on another pioneer-

ing effort with motor Gospel wagon....The widow of our brother, Geo. Grove, met with an accident in Melbourne, and is laid up at Burnie, Tasmania....An assembly of believers has been formed at Beecroft, Sydney; sixteen broke bread, Nov. 24. Mr. A. F. Witty, from Colombo, preached in the evening.

ADDRESSES.

Correspondence for California, by Falkirk, should now be addressed to Nathan Penman, Princes St....Bethany Hall, High Blantyre, to Jas. R. Malcolm, jun., Hunthill Cottage...Burnfoot Row, to Chas. Goudie, 128 Burnfoot Row, New Cumnock....Kelty, to Hamilton Thompson, Huntly Haugh, Cantsdam, Kelty....Samuel Spence, has changed his address to 125 Antrim Road, Belfast....C. W. Ross is removing to 2017 Linwood Avenue, Boulevard, Kansas City, Mo....Mr. Wm. Mackenzie having married has settled at 20 Greig Street, Inverness, hoping to thus more effectively help the work in the Highland capital....Mr. R. M'Murdo, jr., after lying at death's door in Sweden, is seeking restored health in Scotland. Address, 17 Bonnybank Road, Dundee.

"WITH CHRIST."

Dec. 11, Mrs. Van der Ryst, widow of our late brother who laboured for so many years in South Africa....Dec. 27, Mrs. Norris, wife of Mr. W. Norris, Newmarket, aged 67. Saved thirty-eight years ago. Formerly in assemblies in Warwick, Leicester, &c. A mother in Israel; given to hospitality....Jan. 1, John Milne, of Aboyne, aged 78, father of Robert Milne, Aberdeen, and Mrs. Payne and Mrs. Langran, in South America. One of the colleagues of Donald Ross and other worthies who pioneered in the North of Scotland. John M'Gaw gave a suitable message to the large company who assembled to pay their last respects to one they highly esteemed....Jan. 3, James S. Bogle, Paisley, aged 64. Father of Mrs. James Stewart, India. Many years connected with Bethany Hall. A faithful witness....Visitors to Hope Hall, Bridge of Weir, will learn with sorrow of the home-call of Martha Patrick, better known as "Old Martha," aged 93....Jan. 7, Dora Taylor, aged 17, daughter of our brother Wm. Taylor, of Gospel Hall, Peckham; grand-daughter of George Taylor, Aboyne....Jan. 13, Mrs. Milne, Inverurie, aged 82. Saved in early life. For forty years in Inverurie assembly. Well known for her zeal, hospitality, and prayerful spirit....Jan. 21, Miss Joan Hinshelwood, of Eastpark Hall, Glasgow. Long an earnest worker among women in Bridgeton, Marvhill, and other districts.

Being unable to answer the numerous letters, Mr. Alfred Mace asks us to express his gratitude for so many tokens of brotherly sympathy in the loss of his loved life-partner.

A BIRD'S-EYE VIEW OF MISSION WORK is given in the new book, "A Place in the Sun," by H. W. Case, of Bristol, whose visits to mission workers are so welcome. 2/, post free.

ANY BOOK can be promptly supplied to missionaries and friends abroad. Remit on receipt if more convenient. Inquiries answered and best terms granted. Address, Pickering & Inglis, Glasgow.

SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON, C. P. WATSON, Geo. YOUNG, and H.R. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending Jan. 16.
Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Kenfield Street, Glasgow.

HOME AND ABROAD.

Clydebank Sisters ...	£2 5 0
Hebron H., Glasgow ...	6 5 0
Frazer's S.S., Kilnock ...	0 5 0
Creorgetown ...	1 0 0
Mrs. D., Glasgow ...	1 0 0
T. & L.G. ...	1 0 0
Greymouth S.S., N.Z. ...	0 2 0
Church-in-House ...	2 0 0
Cumb. H., Paisley S.S. ...	1 0 0
Cumb. H., Paisley M.S.C. ...	1 0 0
Harmony H., Govan ...	1 0 0
Neil H., Glasgow ...	2 10 0
Parkholm H., Glasgow ...	4 7 0
Lauriston Pl., Edin. ...	3 9 0
Hope H., B'dge-of-Weir ...	2 0 0
Linwood ...	0 10 0
Cumb. H., Bridgeton ...	0 2 0
W.S., New Cumnock ...	0 15 0
Two Stewards ...	5 5 0
W.P., Glasgow ...	1 0 0
Garnag H. Sisters, Glas. ...	1 0 0
Cumb. H., Paisley ...	3 0 0
A Few Friends ...	0 18 0
A Friend, Mafeking ...	6 0 0
W.S., U.S.A. ...	1 0 0
Abingdon H., Partick ...	4 12 7
Hebron H., Glasgow ...	0 10 0
Neilston S.S. ...	4 2 3
Coatbridge ...	1 6 0
A Sister's Mite ...	2 2 3
Wellercroft H., Glasg. ...	4 10 0
G.F.M., Leigh-on-Sea ...	2 0 0
W.W., Crosshill ...	0 10 0
Beaufre S.S. ...	1 5 0
Ebenez. H., M'f'rwell ...	6 6 0
M'trose Miss. Prayer Mtg. ...	1 10 0
Ross a Weekly Fund ...	1 0 0
N. Year's Mtg., Glasg. ...	3 0 0
Kilbarchan ...	2 9 0
Gospel H., Maybole ...	0 10 0
Lochwinnoch ...	1 10 0
Miss N., Kilmacoolm ...	0 18 0
Troon ...	5 0 0
A Friend, U.S.A. ...	1 8 0
Barrow-in-Furness S.S. ...	1 10 0
J.C.T. ...	1 0 0
Christian, Salford ...	0 5 0
Port-Glasgow ...	1 7 6
Newarthill ...	1 5 0
Thornliebank S.S. ...	0 10 0
Springburn ...	3 1 0
Langside P.H. Miss. Mtg. ...	5 16 6
A Few Brethren, T'l'bank ...	1 0 0
Grangemouth ...	1 5 0
Greyabbey, Co. Down ...	2 6 0
Picardy Pl., Edin. ...	2 0 0
M.R., Aberdeen ...	0 5 0
Busby ...	3 0 0
A Friend, M.K.H. ...	1 0 0
T.B.L., U.S.A. ...	0 5 3
Pollkshaws ...	2 8 0
Ellin, Cambuslang ...	2 0 0
J.L.P. ...	6 10 0
Eastpark, Maryhill S.S. ...	1 10 0
Colossians iii. 17 ...	0 5 0
a, Assembly Gifts] ...	£130 8 1

OFFICE EXPENSES.

Clydebank Sisters ...	£0 2 6
Hebron H., Glasgow ...	0 2 6
Cumb. H., Paisley S.S. ...	0 7 0
Harmony H., Govan ...	0 2 6
Neil H., Glasgow S.S. ...	0 2 6
Two Stewards ...	0 5 0
Interest ...	3 0 9
Clydebank a ...	0 3 0
Kilbarchan ...	0 6 0
Busby ...	0 3 0
Sums under 2/6 ...	0 11 5

PASSAGES AND OUTFITS.

Miss KATE MURPHY to India.	
John iii. 16, N. Cum'ock ...	£0 5 0
Pollkshaws a ...	1 0 0
Mr. & Mrs. LAMOND to Africa.	
John iii. 16 N. Cum'ock ...	£0 5 0
Clydebank a ...	6 12 9

INDIAN ORPHANS.

Two Little Girls ...	£0 5 0
Cumb. H., Paisley ...	1 0 0
Albany H., Glasg. B.C. ...	0 15 0
Oldham Y.M.B.C. ...	0 15 0
Mr. & Mrs. M., Bir'ham ...	0 15 0
Wellercroft H., Glas. B.C. ...	1 10 0
Lanark ...	2 10 6
Bothwell Infant Class ...	0 15 0
Three Friends, L'ceston ...	1 15 0
Dunfermline Sisters ...	0 15 0
W.R., U.S.A. ...	0 13 0
John iii. 16, N. Cum'ock ...	0 10 0
Mrs. B., Ross ...	0 15 0
W'ton H., Kilnock S.S. ...	0 15 0
Hawick ...	0 15 0
Greymouth, N.Z. ...	0 15 0
Cumb. H., Paisley ...	2 0 9
Workington ...	0 15 0
San Francisco ...	1 10 0
Plann ...	2 0 0
Bright H., Eccles ...	0 15 0
Eben. H., Johnstone ...	0 17 0
Ashton-in-M'k'rfield ...	0 15 0
Stockton-on-Tees ...	1 10 0
Cadzow B., Ham'ton ...	3 0 0
Southampton ...	0 15 0
Troon ...	5 0 0
New Stevenston ...	5 1 0
Wellercroft H., Glasg. ...	0 15 0
Barrow-in-Furness ...	0 15 0
Camden H., B'head ...	0 15 0
Neiphill, Kil'nock ...	1 0 0
Dumbarton ...	1 10 0
Townhead, Glasg. ...	1 10 0
Green Lane, Bir'ham ...	0 15 0
Bramhall ...	0 15 0
Thornliebank ...	0 10 0
Annbank ...	0 10 0
Kilmacoolm ...	0 15 0
Dykehead, Shotts ...	0 15 0
Hope H., Man'ster ...	1 10 0
Round Toll, Glasg. ...	0 15 0
Ross ...	0 15 0
S.S., Sunday School] ...	£52 1 6

WIDOWS AND ORPHANS OF MISSIONARIES.

J.F.C. ...	£5 0 0	H.W.C. ...	£5 0 0	T.W.P. ...	£0 10 0
J.S., Wishaw ...	0 0 0	Hope H., B.-		J.F.S. ...	2 0 0
J.C. ...	5 0 0	of-Weir ...	2 0 0	Miss S. ...	1 0 0
W.P.A. ...	0 10 0	G.F. ...	1 1 0	F.G.A.R. ...	1 0 0
T.O., Dublin ...	1 0 0	Sand Area,		J.C.C. ...	2 0 0
J.W., Glas-		Kendal ...	9 5 6	N.H.F. ...	1 0 0
gow ...	2 0 0	W.H. ...	0 10 0	G.G. ...	5 0 0
A.W.A. ...	4 0 0	J.C.H. ...	1 0 0		
					£50 16 6

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—H. and A.G., 10; Leith, 17; T. L. Woodville, Aust., £1 10; for Scrip. Know. Inst., 10/.

The Witness for Missionaries.

Missionaries working in lonely and isolated parts of the earth have little opportunity of attending Christian conferences, hearing expositions of Scripture, or enjoying the oral ministry of accredited teachers of the Word. Hence the welcome they afford to papers like *The Witness*, which supplies such ministry, and meets such need in printed form. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "*The Witness*" to trusted workers in distant lands.

We gratefully acknowledge the following sums to date:
J.C., Walker, ... 8/ | R.W., Queensland, ... 7/8
A Friend, Palmerston, ... 20/ | J.W., Sarcee, Alta., ... 20/

REVIEWS.

THE ARRESTED REFORMATION. By Wm. MUIR, B.D., B.L. (Morgan & Scott, 6.) Mr. Muir's interesting and instructive volume unfolds the causes of the arrest of the Reformation. The author declares that the line that was drawn between the nations within sixty years of the time that Martin Luther was expelled from the Church of Rome is drawn still, and "the people that were Protestant then are Protestant and progressive still. Those who stood for Romanism then are superstitious and decadent still." The present condition of the various nations is reviewed and the claims and pretensions of Rome are exposed and refuted. Mr. Muir rightly asserts that "mere controversy of itself is of little avail, although it must often be engaged in in defence of the truth," and adds, "unless there is direct exposition of the fundamentals of Christianity nothing effective or enduring can be attained. Superstition is best denounced by making the truth known. The darkness is only overcome by letting the light shine in."

Rates for "THE WITNESS."

The Witness will be sent, *post free*, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—

1 Copy, 3s cts.; 2 Copies, 6s cts.; 4 Copies or more, at 2s cts. American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS FOR THE WITNESS:

GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus, West End of Bothwell Street.

JOHN MENZIES & Co., all their Branches and Bookstalls.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).

PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.

EXETER: W. C. ROGERS, 17 Cathedral Close.

BRISTOL: W. B. W. SARGFIELD, 78 Park Street.

BIRMENHEAD: J. E. BEVAN, 15 Laburnum Road, Oxton.

BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.

CARDIFF: WILLIAM LEAR, 17 Royal Arcade.

DUBLIN: R. STUART, 10 D'Olier St. and 2 Nassau Street.

EDINBURGH: R. M'COLLY, 44 Ann Street.

BELFAST: TRACT AND BOOK COLPORTAGE SOCIETY, George St.

DUNDEE: R. H. LUNDIE, 85 Reform Street.

NEW YORK: GOSPEL PUBLISHING HOUSE (D.T. BARS), Binghampton.

CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.

WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisa Street.

ORILLIA, ONTARIO: OLIVER CALVERTLEY, Tract Depot.

TORONTO: L. S. HAYNES, 502 Yonge Street.

UPPER CANADA: TRACT SOCIETY, 102 Yonge Street.

Buenos Aires: W. C. K. TORRE, Cañilla 5.

MELBOURNE: GORDON & GORDON, Queen Street.

SYDNEY, N.S.W.: A. T. GRACE, 852 Elizabeth Street.

BIRMINGHAM: W. E. SMITH & CO., Bible Repository, Albert St.

DUNDEE: H. J. BATES, Ottago Bible House, 38 George Street.

AUCKLAND, N.Z.: H. L. THATCHER, Bible House, 135 Symonds St.

CALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.

CALCUTTA: CHRISTIAN WITNESS OFFICE.

CAPE TOWN: JOHN BAIN, 119 Plain Street.

And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

“The Author and Finisher of Faith.”

A Study of Hebrews xii. 2.

By T. R. ENGLISH.

IT has been rightly pointed out that every portion of Scripture ought to be considered in the light of its immediate context, and from this consideration the title referred to is explained to mean that the Lord is our great Exemplar with regard to living a life of faith, the immediate context being the eleventh chapter, which begins by stating what faith is, and then gives a long list of men and women who manifested their faith by their works. In contrast with the imperfection of these “witnesses,” Christ shines forth as the only perfect Exemplar, to whom our eyes are directed.

Now an Exemplar for faith is, no doubt, of value, but the more essential thing is the *object*. The very first thought in connection with faith is, and surely always ought to be, the object of it. There is a vast amount of faith in the world which is vain, mischievous, and God-dishonouring, because it is based on that which is in itself vain, delusive, and evil. Here, on the other hand, we have presented to us, and our eyes and hearts are directed to, an object which is not only perfect in itself, but which is the very source and originator of that wondrous principle on which God deals with man after the fall, and works out not only salvation to the creature, but satisfaction, honour, and glory to the Creator.

This, I take it, is the special thought which the Holy Spirit brings before us by this title, “The author and perfecter of faith.”

The Originator of Faith.

The word *archēgos* is derived from the Greek word *archē*, which means beginning, and ought, therefore, perhaps most properly,

to be translated “beginner,” as in the Danish Bible, or “originator,” as J. N. Darby translates it in Acts iii. 15.

Now beginner or originator gives an infinitely larger thought than exemplar, and takes us right back to the beginning. As an exemplar, Jesus was not the beginner, as there had been men of faith four thousand years before He was born. But as an originator He stands pre-eminent and alone.

Man had sinned, the sentence of death had been pronounced, he was expelled from the presence of God and turned out into a cursed earth, utterly unable to do anything to recover what he had lost. His case was hopeless, his recovery and salvation impossible, if left to himself. But then into all this darkness and gloom penetrates a ray of saving light; an object outside themselves is presented to them, One who should destroy the serpent which had beguiled them away from God, the seed of the woman which should bruise their enemy's head.

This is the true and real beginning of the history of man, *i.e.*, that history which shall last for ever. The first beginning was of short duration, limited scope, and terminated as a sorrowful failure in hopeless and never-ending misery, because of the just, but terrible, judgment: “In the day that thou eatest thereof thou shalt surely die.” But this second beginning, through faith in the seed of the woman, and based on what He should perform, secures man a history of eternal duration with unlimited scope and “joy unspeakable and full of glory.”

Men have for ages been occupied with the question why God allowed sin to enter the world, while the cross of Christ and faith in Him are too often regarded simply as a remedy devised by God to save man from the consequences thereof.

The question is easily answered, and the mean conception of the work of Christ is dispelled by looking to Christ as the originator of faith. First, as regards the entrance of sin into the world. Of course, God could have prevented it. But sin has just been the means of clearing the ground for God to act and display, not only His power, but, what creation could never have displayed in full—the riches of His grace and the love of His heart.

It would have been both right and just for God to have swept Adam and Eve off the scene the very day they had eaten of the forbidden fruit; it would have been entirely in accordance with what God had spoken, and they had nothing else to expect from a righteous Creator. But God allows them to live on the earth, Adam for over nine hundred years after the fall, not now to show what *they could do*, but in order to be the instruments in God's hand to show what *He could do* in a sphere made ready for it by the entrance of sin, its victory over man, and man's utter helplessness and impotence. Since the fall this earth has just been the scene for man to display his utter inability to please God and save himself, and for God to show on the dark background of man's miserable condition His marvellous love and mighty power to save to the uttermost.

Now, the method God has adopted is a wonder of perfection and simplicity, and its name is *faith*. Man had simply to give up himself and trust in another, one of God's choice, who, as revelation gradually proceeded, was shown to be the only begotten Son of God, the image of the invisible God, the effulgence of His glory, and the exact expression of His substance, who made by Himself the purification of our sins. He was to be, and has been at all times since sin entered the world,

The Object of Faith.

He who is the Way, the Truth, and the Life. And this not merely as a remedy for man's lost condition, but as the eternal purpose of God, purposed before the foundation of the world, or, in other words, perhaps millions of years before the creation of man, "to the praise of the glory of His grace."

Here, then, we see Christ as the author or beginner, or originator of faith, foreknown indeed before the foundation of the world, but who has been manifested at the end of the times for "our sakes, who *by Him do believe on God*" (1 Peter i. 20, 21).

Faith is the method by which God clears the scene of aught that is of the creature, in order to establish that which is of Himself alone, and by which He saves from the bottom of the pit of eternal destruction to the choicest blessings and the highest glory in immediate connection with His throne for ever. And Christ is the One by whom this is made possible in a way that shall bring eternal satisfaction and glory to God, being the One who came to do the will of God. "Lo, I am come to do Thy will, O God," were the words when He came into the world; and when He left it He could say, "I have finished the work which Thou gavest Me to do," with this blessed addition, "I have glorified Thee on the earth." Therefore is He both *the object of faith* and *the author or originator of it*.

But He is not only the author, but also the *finisher* of faith. The Greek word *teleiotes* means a finisher or perfecter, and both senses are full of blessed signification, giving us the assurance that He who began the wondrous work will finish it—He by Himself alone—and that He who originated it will also carry it to full perfection according to the eternal purpose of God.

Lost in amazement at the wondrous plan of salvation, purposed by our God and carried out in all its marvellous scope and infinite perfection, may we be found "looking steadfastly on Jesus, the originator and completer of faith," and we shall surely find our joy blended with His joy, "the joy that was set before Him," for the sake of which He endured the cross and despised the shame. His joy will be *to have us* fruit of "the travail of His soul." Our joy shall be *to be His*, and be able to say, "I am my Beloved's, and His desire is toward me."

Finally, I would just point out that the Lord in the last chapter of the Bible calls Himself "The beginning and the end"—in Greek, *he archē kai to telos*, being those very two words from which the "beginner" and

"perfecter" or "completer" have been derived. He, who by His mighty title of "*The beginning and the end*" embraces all that ever has or ever shall be created, is the One who is the originator and completer of faith; that blessed principle of *entire* dependence upon God, by which we are brought to God, kept by God, and eternally secured in God. "To Him be glory in the assembly in Christ Jesus unto all generations of the age of the ages. Amen."

The Defeat and Victory of Ai,

And its Lessons for the Israel of God To-Day.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c

THE victory at Jericho was obtained with so little effort on Israel's part that evidently they had begun to under-estimate the power of the adversary.

The men of Ai were but few compared to Jericho, and reason began to compare strength with strength, and to give its ready advice without consulting God, "Let not all the people go up, but let about two or three thousand men go up and smite Ai" (Joshua vii. 3). Such language as this at once betrays confidence in the flesh. They had forgotten for the moment that the "few" of Ai were more than a match for Israel's hosts, if flesh be measured with flesh, for who so weak as the people of God? When Moses' hands were down, "Amalek prevailed" (Exod. xvii. 11). How could it be otherwise? God must teach His people that in the wilderness or in the land He alone is their strength, and this they can only learn by experience; for after all, bitter though it be, there is no learning like this and no college like the school of God. Doubtless full of confidence in self, rather than of faith in God, three thousand men went forth, "and they fled before the men of Ai" (Joshua vii. 4).

Touching, indeed, is the cry of Joshua as he lies on his face before the Lord, "O Lord, what shall I say when Israel turneth their backs before their enemies? . . . and what wilt Thou do unto Thy great name?" (Joshua vii. 8, 9). The answer of the Lord is

prompt and sharp, conveying a reproof to Joshua for allowing the suspicion for a moment to be harboured that He had failed towards Israel in faithfulness, as the prayer of Joshua most evidently implied: "Get thee up; wherefore liest thou thus upon thy face; Israel hath sinned."

The path of God's people might ever be one of triumph. There is no reason in God why all should not be able to say with the apostle, "Thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (2 Cor. ii. 14). "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect towards Him" (2 Chron. xvi. 9). It is thus individually; and the same collectively is true of any assembly of God's people. "The Lord is with you while ye be with Him" (2 Chron. xv. 2). This is the principle upon which He acts. If we walk with God in the light we can count upon His presence with us and His power to be manifested on our behalf; but if we walk in darkness He cannot leave the light, to walk with us; He must cause us to know that fellowship with Him can only be enjoyed in the way of obedience to His will.

The Secret of Defeat.

Israel's defeat was a certain indication that something was in their midst requiring to be judged and put away. God looks upon them corporately, and judges them as one man. "Israel hath sinned." There was yet enough of trueheartedness to God among them to set about the discovery of the evil very promptly. The tribe, the family, the house, was taken by lot, until the finger of God pointed to the very man whose sin had been the immediate cause of the defeat at Ai. Had Achan judged himself, who knows but the Lord might have shown him mercy; but not until the sin could no longer be hid did he make the confession. It was a forced acknowledgment, evincing no change of heart, but vindicating the rightness of God's verdict.

God had forbidden Israel to take of the accursed thing, and had expressly com-

manded that the silver and the gold should come into the treasury of the Lord. But in Achan's heart self was before God; covetousness was his idolatry; he grudged that such a prize as the wedge of gold, of fifty shekels weight, should go to God and so large a sum as two hundred shekels of silver. He *saw* them, he *coveted* them, he *took* them, he *hid* them, and judgment followed. Moreover, he coveted the "goodly garment of Shinar," thinking, perhaps, to deck himself among the people of God, as many yet do, with Babel's finery. ?

The order in Eden was the same. Eve *saw* that the tree was good for food; she *desired* it to make her wise; she *took* it and she *gave* it, and then they sought to *hide* themselves and their sin.

How quickly the eye discovers that whereon the heart is set! "The heart walks after the eyes" (Job xxxi. 7). Still do the lust of the eye and the pride of life work havoc among the people of God. The gold and the goodly garment have still their attraction for the flesh. May the children of God be warned by Achan, and learn that though in mercy the wrath of God be restrained His detestation of covetousness and hypocrisy is the same to-day as when Achan and his family were stoned to death and burnt with fire.

The similarity between this sin which first called forth the divine judgment upon Israel after their entrance into the land, and the sin first judged in the Church, viz., that of "Ananias and Sapphira" (Acts v. 1-11) is too significant to pass without notice. In both cases covetousness and hypocrisy were combined; though in Achan's there was more of the former, and in Ananias' more of the latter. The attempt to maintain a fair profession among the people of God, while covetousness filled the heart, was essentially the sin of both. The gold and the garment coveted by Achan, and the reputation for devotedness coveted by Ananias and Sapphira, were alike, the witness that *self* was the object to which they were living. In both cases the presence of God resented, exposed, and judged the evil, and blessing followed; victory was gained in the power of God and to the praise of His name.

The Lesson for To-day.

But where amongst the children of God now are these sins of covetousness and hypocrisy rated according to God's estimate of them? Where is the power, or, for that part, the will, to judge them? There may be abundant zeal against outward immorality, and rightly so, and even more Jehu-like zeal against doctrinal evil, and against real or supposed fellowship with such; whilst the hypocrisy that with the mouth shows much love, though the life testifies that the heart goes after covetousness (Ezek. xxxiii. 31), is allowed to grow on without an axe being laid at its root, or its poisonous character exposed. Times of prosperity in the world, instead of being turned to account for the glory of God, in the supply of the need of His poor ones, and the furtherance of His work among the ungodly and the heathen, are used for the decking of the person with Babylonish attire, the gratifying of worldly desires, the forming of expensive habits, and the advancement of self in the world, or even in the Church. Yea, deeper still, the very gifts and graces of the Spirit, wherewith God has enriched His people, are used as the occasion of self-exaltation, the most gifted being the most imperious, and the people, instead of discerning the sin, yielding to it, and loving to have it so. Can the divisions, and the errors, and the misery, and shame of God's people be wondered at? Do they not tell of "judgment begun at the House of God" (1 Peter iv. 17), of "Israel smitten before the enemy," when every man's sword is against his fellow, and every man's back exposed to the common foe?

But deeper and deeper is the shame, for instead of being "humbled under the mighty hand of God" (1 Peter v. 6), His redeemed have "gloried in their shame" (Phil. iii. 19), have exulted in victories over brethren, instead of victories over Satan—one boasting in truth whilst sacrificing love, another in love at the sacrifice of truth—"all seeking their own," glorying in the prosperity of that which they have themselves promoted, and forgetting that such glorying is not the fellowship of the sympathy of Christ. May every reader of this paper bow in God's

presence, and ask, as he views around him the wreck and ruin of Christ's testimony in the Church, "Lord, is it I? Am I the Achan in the camp, whose covetousness or hypocrisy is turning the edge of the sword and giving strength to the foe?"

Victory after Defeat.

"If we would judge ourselves, we should not be judged" (1 Cor. xi. 31). The Lord is at hand to "save the humble person" (Job. xxii. 29). To this man will He look, even to him that is of a lowly and contrite heart, and trembles at His word. In due time He will lift up those who humble themselves, and when *He* exalts there will be no disputing it; men shall see that the Lord hath wrought, and iniquity will shut her mouth.

So was it with Israel, as recorded in Joshua viii. God's judgment upon sin being fully executed, He again reveals Himself as the Shield and the Deliverer of His people, and Ai and her king are taken—as Jericho had been before—without the loss of a man in Israel.

Then follows the setting up of the altar and the stones on Mount Ebal, as commanded by God in Deuteronomy xxvii. 4-6, and the reading of the law of Moses to all the people. This is significant. God had ordered this to be done "on the day when they should pass over Jordan;" but many days had elapsed, and it had not been done.

Who can tell but to this neglect might be traced the sin of Achan? And may not the sin and sorrow of God's people now be largely traceable to the failure of His servants to minister His Word, simply and faithfully, in season and out of season? Knowledge may have been abused, souls by it puffed up instead of humbled; but, nevertheless, it remains true that God's appointment for the cleansing, feeding, and restoring, as well as for the begetting of His children, is His Word.

The time has come when sound doctrine will not be endured; nevertheless, "Preach the Word" (2 Tim. iv. 2). To God and the Word of His grace are we commended (Acts xx. 32). We have no other resource nor do we need another.

Believing God Day by Day.

By GEORGE MULLER.

JUST in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities or with outward appearances. If we desire to couple them with faith then we are no longer resting on the Word of God, because faith needs nothing of the kind. *Faith rests on the naked Word of God.* When we take Him at His word the heart is at peace.

God delights to exercise our faith, first for blessing in our own souls then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming. When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father!

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is, in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

The Soul in the Secret of Grace.

Musings on Psalm xxv.

By T. ROBINSON.

HERE we have a "penitential" Psalm, as seven Psalms have been styled. It is the first of those Psalms which are set out under the letters of the Hebrew alphabet. There are twenty-two letters, and a letter stands over each verse in the original. Psalm cxix. is perhaps the most striking example of this orderly form of composition. Perhaps one object may be to express completeness and fulness.

This Psalm may be compared with the altar of sacrifice. Though the ground of pardon is not shown, yet abounding grace is apprehended and enjoyed. The next Psalm may be compared to the laver, and the twenty-seventh to the sanctuary. In other words, we have respectively, *justification, sanctification, worship*; pardon, purity, peace. Thus here, as we have often noticed, we discern divine order—progressive spiritual experience. The Psalms are not promiscuously thrown together, but arranged by infinite wisdom.

The "man after God's own heart" here prays and meditates alternately. Verses 1 to 7 are prayer. Then verses 8 to 10 are meditation. Then verse 11 is prayer, and verses 12 to 15 are again a soliloquy; his faith is feeding on the thought of the goodness, kindness, and faithfulness of his God. Then again from verse 16 to the end he makes supplication.

"Unto Thee, O Lord, do I lift up my soul; O my God, I trust in Thee." "Remember, O Lord, Thy tender mercies and Thy loving-kindnesses, they have been ever of old" (verses 1 and 6). He knew something of the riches of God's grace, though as yet it had not shone forth, "appeared," bringing salvation, as it did when God sent His own Son into the world, "full of grace and truth," to suffer "the just for the unjust, to bring us to God" (1 Peter iii. 18). "Remember not the sins of my youth" (verse 7). He had not forgotten them. It is well to remember past sins, but to forget past attainments and good deeds if we have done any.

In his meditation he encourages his soul by the assurance that "Good and upright

is the Lord; therefore, will He teach sinners in the way," that not only will He forgive but that He will teach the forgiven one. "There is forgiveness with Thee, that Thou mayest be feared" (Psa. cxxx. 4). Forgiveness leads to the fear of the Lord, even as the "fear of the Lord is the beginning of wisdom." "The secret of the Lord is with them that fear Him; and He will show them His covenant" (verse 14). Fear, meekness, obedience are the only conditions of this secret (not mere head knowledge). What is it? "The love of Jesus what it is, none but His loved ones know." A personal, peculiar intimacy may be enjoyed now between the saint and his Lord, even as in that day of glory He says, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii. 17). Beloved believer, you shall not be lost in the crowded myriads of the redeemed. Let verse 15 be ours to-day and onward: "Mine eyes are ever toward the Lord"—ever, in days of sickness and of health, in days of darkness and of death; ever, always look to Him as your Saviour, as your Master, as your great High-Priest, and as your coming Lord; then we shall all "see Him as He is."

His Abiding Presence.

By H. FORBES WITHERBY.

THAT Christ may dwell in your hearts by faith" (Eph. iii. 17). More than the bare knowledge that God has made all spiritual blessings in the heavenly places ours in Christ is necessary to stimulate true Christian zeal; personal communion with Christ Himself as to the truth of these heavenly blessings is needed. Jehovah said to Joshua, "I will be with thee, I will not fail thee nor forsake thee;" and the Lord Jesus in effect has said the same to each believer. He will not allow the heart to sink, He will not fail to uphold us with His hand. We have therefore promised and secured to us His abiding presence, His unfailing grace and strength, and the assurance of His never forsaking us.

Creation.

Notes of Expositions in Genesis.

By ALEX. STEWART.

AS to the condition of the mass on which God wrought in creation, it is said that the earth was without form, and void; that is to say, it was shapeless and empty. God begins by giving to the shapeless mass formation, and, when it has been formed, fills it—the earth, the waters, and the air—with living creatures. Finally, He crowns His creation by setting over it man, made in His own image, and appointed to have dominion.

The Water and the Spirit.

We read that “darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (i. 2). This is the first mention in the Scriptures of the water and the Spirit (or literally, “wind,” which is the symbol of the Holy Spirit), but by no means the last. In Genesis vii. God shuts Noah into the ark, and the waters of judgment cover the earth. In the next chapter (viii. 1) we read that God made a “wind to pass over the earth; and the waters assuaged.” In Exodus xiv. the passage of the children of Israel through the Red Sea is narrated, and there we are told that “the Lord caused the sea to go back by a strong east wind all that night” (verse 21). In each case, at the Flood and at the crossing of the Red Sea, we can see, in the water, the element of judgment, and at the same time the beneficent action of the wind. To come to the New Testament, we read there these words of John the Baptist, “He that sent me to baptise with water, the same said unto me, 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). And again, the Lord said to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John iii. 5). The water is the judgment element, the Spirit is the vivifying power. John might bring men down to the river Jordan, confessing their sins, and baptise them there as, later in the record,

Christian converts were baptised, but then, as now, it was the second Adam, who is a quickening Spirit, who must bring them into the kingdom of God. So far from baptism being a life-giving ordinance it is symbolic, not of the impartation of life, but of burial, as Romans vi. 4 teaches.

Light and Darkness.

And God said, “Let there be light, and there was light. And God saw the light that it was good, and God divided the light from the darkness” (verses 3, 4). Light is first created, then divided from the darkness. In the first three days of creation division goes on. The light is divided from the darkness. The waters under the firmament are divided from the waters above the firmament. The sea is divided from the dry land. There was a separating process in creation, and the like is seen in the New Testament. In new creation God shines in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv. 6). Then the question is asked, What communion hath light with darkness? (2 Cor. vi. 14), and the exhortation to separation from the unbelieving follows upon it (verse 17). God’s lines are sharply drawn—light-darkness, death-life, saved-lost, heaven-hell. It is natural that men should wish to obliterate these lines, preferring twilight and borderland. But there is no middle ground. And if there be not separation now, there must be separation hereafter. Mistakes may however be made in the matter of separation. Notwithstanding what has been said, there is a common human ground on which we can meet all men. When Paul was shipwrecked on the island of Melita the barbarous people who inhabited the island showed him no little kindness, and he did not refuse to accept their kindness (Acts xxviii. 2).

The World’s Course.

God, who knows the end from the beginning, has made known in the Scriptures not only the past history of the earth but the future which awaits it. Its entire course is there shown to us. We see it (1) created, (2) cursed, (3) delivered, (4) dissolved, (5)

made new. In the first of Genesis we learn how it was brought into being, in the third of Genesis how it came under the curse, in the eighth of Romans that it will be delivered, in the third of 2 Peter that it will be dissolved, and in that chapter and in the twenty-first of Revelation that it will be made new.

When Adam fell he drew down his inheritance along with him, and the sentence was uttered, "Cursed is the ground for thy sake, . . . thorns also and thistles shall it bring forth to thee," and whatever progress may have since been made by the world there has been no change in that respect. Ask the farmer and he will tell you that his life is a constant battle. Why? Because of the unrepealed sentence, "Cursed is the ground for thy sake." But it will not be so always. The time of creation's

Deliverance

will come.

God's will for His children is that they should be free, and that creation also should be free. We are taught this in the epistle to the Romans. The note of the sixth, seventh, and eighth chapters of that epistle is freedom—first, the deliverance of the believer, and then the deliverance of creation. The sixth of Romans teaches the way of deliverance from sin, not the defilement of sin or the guilt of sin, but the dominion, the mastership of sin. The seventh chapter shows the way of deliverance from the law. The eighth chapter proclaims freedom for the believer from the law of sin and death; and it teaches that the creation itself shall be delivered from the bondage in which it is held. Not only are we shown the way of freedom for believing man, but there is announced to us the future lifting up into liberty of man's inheritance. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (verse 21). The whole creation is spoken of as groaning and travailing in pain together until now (verse 22). Travail is a word of sorrow, but also of hope, for birth follows travail, and the earth shall yet be as new-born. All is based on the sacrifice of Calvary. It is because of the precious blood that was

shed there that men can be set free from sin now, and that the groaning creation shall be delivered hereafter. The time of that deliverance is indicated by two events which date it. These are the redemption of the body and the manifestation of the sons of God (verses 19, 23). It will take place therefore at the coming again of our Lord Jesus Christ, when those events will happen. Redeemed men, though they may presently enjoy freedom from sin, the law, and the law of sin and death, are still in the body, and thus joined to the groaning creation. Their bodies are in the redemption, but they are not yet redeemed. Holy men are subject to disease and death even as unholy men are. If the Lord come not, the holiest, equally with the wickedest, will die. "Dust thou art, and unto dust thou shalt return," is true of all. But in resurrection the body will be redeemed. Of all that the Father has given Him He shall lose nothing, but shall raise it up again at the last day (John vi. 39). And great physical blessing will attend the kingdom which will then be set up. Then the desert shall rejoice, and blossom as the rose (Isa. xxxv.).

Dissolution.

The world spins on its axis every day between two baptisms—one behind and one before—the baptism of water at the Flood and the baptism of fire unto which it is reserved (2 Peter iii. 7). Empires rise and fall, "Assyria, Greece, Rome, Carthage, where are they?" They rose, culminated, and declined, and other powers are ruling in the world to-day. But the end of history is that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Peter iii. 10); all these things shall be dissolved (verse 11); "the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat" (verse 12). This event, though it will close earthly history, is not the end. Immediately after the words last quoted we read: "Nevertheless we, according to His promise, look for

New Heavens and a New Earth

wherein dwelleth righteousness" (verse 13). The earth will be made new, and new not merely in the sense of being newly begun, but new in quality, for such is the meaning of the word. It will be a new kind of earth. Like the spring fashions that are soon to appear, which will not only be new because they have not been seen before, but new because they differ from those that have preceded them.

It has been well said that in the present dispensation righteousness suffers, in the next dispensation righteousness will reign, but in the final dispensation righteousness will dwell. In the kingdom evil will be present, though subdued, but in the new heavens and the new earth there will be neither adversary nor evil occurrent, and then the words shall be fulfilled, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away" (Rev. xxi. 3, 4). He loved men from the beginning; now He has got them into the new heaven and new earth, not to be separated from Him any more. And we may say with reverence He utters His heart over them. What rest, what abidingness, finds expression in that word "dwell."

Grace to Help in Time of Need.

Hebrews iv. 16.

WITHOUT a want, how could I kneel,
And take the suppliant's place?
Without a need, how could I taste
The riches of God's grace?

With errands to the throne of grace
I'm furnished every day;
Yea, every hour, for wants and needs
Are strewn upon life's way.

Poor, sin-sick souls salvation need,
And knowledge of their state,
That they may find the promised help
Before it be too late.

The mourner needs a comforter,

The weak one needs an arm,
The tried a keeper ever near
To shelter him from harm.

We all have need of patience,
Love, and humility;
These heartfelt needs our God alone
Is able to supply.

We thank Thee, Lord, that though our needs
Are various and great,
Far greater is the Helper who
To meet them now doth wait.

He waiteth to be gracious,
He hears His children's cry,
And He hath promised in His Word
He will their needs supply.

Then grant, O Lord, that I may see
My needs, then seek that place
Where help is surely to be found—
The glorious throne of grace. M. E. R.

Suggestive Topics.

For Bible Students and Christian Workers.

THREE-FOLD POWER.

1. Of the Spirit, - - - Luke 4. 14
2. Of the Word, - - - Luke 4. 32
3. Of the Lord, - - - Luke 4. 36. W.J.M.

PAUL'S VOYAGE AND SHIPWRECK.

Acts 27.

1. DIVINE PROTECTION. Julius, although a Roman centurion, is kindly disposed toward Paul, and brings him safely to Rome. God was at the back of the arrangement, - - - verse 1
2. PERILOUS REJECTION. Paul's wise advice to the mariners was rejected; like the Gospel to-day, - - - verses 10, 11
3. PREVAILING INTERCESSION. During the great storm Paul had been praying for the safety of the 275 lives on board, - - - verses 21, 22
4. COMPLETE SALVATION. All lives saved, v. 22
5. PERSONAL DEVOTION. Whose I am—possession; whom I serve—consecration, - - - verse 23
6. PERFECT RESIGNATION. The storm was unabated. He did not trust the ship, for it was doomed; nor the sailors, a bad lot; but against all appearances he trusted God, - - - verse 25. J.G.

The Song of Solomon.

Thoughts and Meditations.—Paper III.

By HENRY PAYNE.

The Bride.

Chapter ii. 3-7: "As the apple tree among the trees of the wood, so is my Beloved among the sons."

THERE is in these verses clear evidence of a quickening of the soul, as witnessed by the readiness with which the Bride catches the language of her Beloved, and turns it to good account by telling Him what He is to her. Then the order of the words in the Hebrew in the following lines is very significant and marks the advances of the soul in acquaintance with the Beloved:

"In His shadow I greatly desired [to be],
And I sat down,
And His fruit was sweet to my taste."

His shadow drew me to Him; that is, it awakened the desire in my heart, which grew deeper by moments (the verb in Hebrew being in *piel*, expresses intensity), and when in His shadow it was not to stand for a season, for I made it my rest for ever. I sat down, and then I found that I not only had shadow and rest, but food, sweet food, for my soul. Honoured Harrington Evans, of London, in the early part of the last century, speaking of his own experience, said, "It was some time after I was in His shadow before I sat down, and when I sat down I found that His fruit was within reach of my short arm of faith."

But while in the enjoyment of refreshing shade, quiet rest, and sweet fruit, all from my Beloved, before I was aware the scene changed, giving place to another better still; for I was brought into His house of wine, where I found the shade of the apple tree had become a banner of love floating over me. Oh, how marvellous! Surely there can be no limit to the unfoldings of His grace, but there is a limit to my capacity for taking it in; yet such is the effect of grace received that it makes room for more by enlarging our capacity. Both these experiences are brought out in these verses—the straitness and the enlargement. In my weakness and inability to grasp even that

which I see is mine, I cry out, "Stay me with flagons," &c. Judging from the Hebrew root it would seem that some dainty compressed cake of figs or raisins, such as travellers wearied with a journey require before they can take a meal, is indicated here rather than flagons. "Refresh me with apples, for I am sick of love." His love has overcome me, my hands hang down as of one whose strength is gone. But again He knows my frame and how quickly its parts are overstrained, therefore His left hand is under my head and His right hand doth embrace me. This brings us to a climax. Shade, rest, fruit, a banquet, a floating banner, sustaining power when fainting, and arms of eternal love and mercy embracing me: what more can I desire! Here let me rest for ever, even in the love of my blessed Lord who brought me out of darkness and misery into His own presence and love. "I charge you, O ye daughters of Jerusalem, by the roes and the hinds of the fields that ye stir not up, nor awake love till it please."

Great uncertainty seems to prevail in the minds of many as to the meaning of the last part of this seventh verse. That uncertainty has been increased by the pronoun "she" found in the margin of some Bibles as a substitute for "he." As the Authorised Version gives the passage there is no doubt but that the speaker is the Bride. Three times in the Song we have the same verse, and in each case the language certainly appears to be that of the Bride. The reason why some Bibles have "she" in the margin is that the Hebrew word for "love" in the abstract, as in verse 4, is a feminine noun, and if it is to be expressed by a pronoun in a language which admits masculine and feminine genders for abstract nouns and inanimate things, then "she" is the word to be used, but it is misleading in this case in English, where we ought to have "it." A climax is reached; love finds its perfect rest in that it is mutual. Let nothing stir it nor awake it till it please. It is an abstract noun concreted and treated as a person. The pronoun "my" in italics obscures the thought, for it makes it refer to the same person as indicated by "my love," or bosom

companion, in so many parts of the Song. The two words are entirely distinct.

Chapter ii. 8-13. The scene is completely changed in these verses, but the speaker is the same; it is the Bride expressing her hope. In the foregoing verses there had been the fellowship of love with her Beloved. As this was enjoyed by the soul, the hope, the bright hope of the future, was kindled. Faith took hold of the promises, and the substance was grasped. This portion of the Song seems to me to be particularly applicable to the experience of saints of Old Testament times, saints who saw the promises of a coming Redeemer, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Perhaps we understand but very little of the joy of the soul of the redeemed in those dark ages past as fresh revelations of eternal love were made known to them from time to time. Our blessed Lord says, "Your father Abraham rejoiced to see My day, he saw it and was glad." How appropriate then is the language of this eighth verse, as expressive of the joyful hope of their souls. "The voice of my Beloved; behold, He cometh, leaping upon the mountains, skipping upon the hills! My Beloved is like a roe or a young hart; behold, He standeth behind our wall, He looketh forth at the windows showing Himself through the lattice." That is, unfolding His beauties as flowers in bloom. These expressions, the wall, the window, the lattice are particularly apt as descriptive of the types and shadows of the Old Testament Scriptures, through which the Redeemer made Himself known to the saints of that time. Verses 10-13, although spoken by the Bride, are, as she says, the language of her Beloved, bidding her set her affections on things to come and things eternal. A proof that such feelings were experienced by Old Testament saints is found in Hebrews xi., where the apostle says, "He looked for a city which hath foundations, whose Builder and Maker is God." The repetition of the Beloved's words by the Bride shows how firmly they had taken hold of her heart, and how she corresponded to them. If that was so in times past when the light was so dim,

what shall be said of the heart of a believer of this dispensation who has one lingering thought after the world or for any thing of its vain glory?

The Bridegroom.

Chapter ii. 14, 15: "O My dove, that art in the clefts of the rock, in the covert of the steep place, let Me see thy countenance, let Me hear thy voice; for sweet is thy voice, and thy countenance is comely."

A new term of endearment is given to the bosom companion in this fourteenth verse, "O My dove." She had been catching glimpses of His face behind the wall and through the windows and lattices, and had given place to His words in her heart by repeating them to herself. Therefore, in answer to such watchings and musings He ~~corresponds with similar language and says,~~ "Thou art in the clefts of the rocks," &c., indicating safety and communion. Verse 15 contains an exhortation to watchfulness over the affections of the soul, here compared to the tender grapes of a vine, which at certain seasons of the year are so easily spoiled by young foxes, or any other animal entering and finding its cover in the vineyard.

The Bride.

Chapter ii. 16, 17: "My Beloved is mine, and I am His: He feedeth [His flock] among the lilies," &c.

What a beautiful answer to the exhortation to watchfulness over the affections of the heart! Does He tell me that little foxes spoil the vines? Then let me think of what I possess in being able to say, "My Beloved is mine," and something higher still, "I am His." Not only do I see something of my wealth in possessing Him, but I understand something of what He feels in possessing me; therefore how great and binding is the obligation upon me to yield myself to Him without a single reserve! The seventeenth verse expresses the longing desire of the soul for the coming of the Beloved who, as in verses 8 and 9, is like a roe or a young hart leaping upon the mountains and skipping upon the hills. Such earnest desire and bright hope were the portion, the happy portion, of saints of God of Old Testament times, as witnessed to by the language of Simeon and Anna who, when

the dawn of day did actually break and they saw the Babe, the Child born of a virgin, according to Isaiah, they spoke of Him to all that looked for redemption in Israel.

This brings us to the close of the first part of the Song.

The Dove.

Symbols of the Holy Spirit.—VII.

By Dr. J. NORMAN CASE.

THE dove is a very beautiful symbol of the Holy Spirit. The symbol has so impressed itself on the art of Christendom that it has become *the* emblem of the Paraclete, as so many pictures prove. In each of the four gospels an account is given of the coming of the Holy Spirit upon Christ in the form of a dove. In that form, as far as we know, He never came upon any one else. At Pentecost the Spirit appeared upon the disciples in the shape of cloven tongues, like as of fire. In both cases it was divinely perfect. For in Christ there was nothing for the Spirit as the Spirit of burning to feed upon and consume. Hence, in His case, the dove was the appropriate symbol. But the disciples had much in them that called for the fires of divine holiness to burn up; so in their case the same Spirit that had descended on their Lord as a dove came upon them as fire.

Love.

I. *The Holy Spirit has dove-like qualities.* In the Scriptures the dove is a symbol for love and tenderness. It is greatly attached to its mate, so that when one dies the other really seems to mourn its loss (Isa. xxxviii. 14; lix. 11). The dove is also very much attached to its nest and its young; and becomes fond of men. Now this is the bird specially chosen to be the emblem of the Holy Spirit. The apostle speaks of "the love of the Spirit" (Rom. xv. 30). This love is a great and precious reality, for the Spirit loves the elect as surely as do the Father and the Son. "The Spirit both loves us Himself and makes real to us the love of the Father. As saith the apostle: "The love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us" (Rom. v. 5).

Purity.

II. *Purity* is a characteristic of the dove. Under the law it was reckoned a ceremonially *clean* bird; that is, one that could be offered in sacrifice to God. The dove is also clean in its person and in its feeding. It is the opposite of the raven and other birds of prey, all of which, under the law, were ceremonially unclean. The dove, then, is a fitting symbol of the Divine Spirit, for He is pre-eminently *the Holy Spirit*. In His nature He is perfectly pure and holy. And He is the Author of all true holiness in believing men. Purity characterises Him, in Himself, in His operations, and in the issues of His gracious workings. And the Spirit of God will never relax His efforts in us till we are perfectly conformed to Christ's image; pure even as Christ is pure.

Gentleness.

III. The dove is a *gentle* bird. It does not hunt, attack, or kill other birds. Hence our Lord bade His disciples to be "wise as serpents and harmless as doves" (Matt. x. 16). The Spirit of holiness is also the Spirit of gentleness and of peace. We read of the anger and wrath of God and of Christ, but never of the Holy Spirit. The all-necessary execution of righteous judgment is not ascribed to Him. Men may rebel and sin against Him, vex and resist Him, grieve and quench Him, but through all the Spirit retains His love-like qualities of gentleness and love. Surely the dove is a very suitable emblem of the Comforter!

The Spirit shrinks from scenes of noise and strife. He grieves over the hard and unforgiving soul; He withholds His ministry of comfort from the wilful and disobedient. The Holy Dove desires a quiet nest. It is significant that waiting on God is literally, in many places, to be *silent* before God (Psa. lxii. 1). We need, in the Divine Presence, to hush our hearts, to soothe our souls, to silence our spirits. Then can God speak to us so as to be heard. The Holy Spirit alone can produce in us that silence that will enable us to hear the voice of the Eternal. As one has said, "We must lend an attentive ear, for His voice is soft and low, and is heard by those only who hear nothing else." Ah,

how rare it is to find a soul still enough to hear God speak! "My soul, wait thou only upon God; for my expectation is from Him!"

Generation.

IV. This symbol should remind us of the *creating and life-giving powers of the Holy Spirit*. At the opening of the Scriptures we read: "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit moved upon the face of the waters" (Gen. i. 2). The word "moved" is a picture in itself. It is found again in Deuteronomy xxxii. 11. There the eagle is mentioned as *fluttering* over her young. In the Spirit we surely have the mother-like qualities of the Godhead. In the new, as in the old, creation the Spirit of God works effectually. All who accept Christ as Saviour and Lord do so because of the Spirit's work in them; then it is that they are "born of the Spirit." As of old, He "moved upon the face of the waters," so now He moves on human spirits, bringing light, life, order, and beauty, where before darkness, death, and chaos reigned. "God, who commanded the light to shine out of darkness, hath shined in our hearts."

In Christ.

V. *The Holy Spirit brought forth dove-like qualities in the Man Christ Jesus*. As we have seen, the Holy Spirit as the dove rested on Christ. That was because He was personally holy and harmless. In Christ the Holy Spirit found an abiding place, a congenial home. Christ was personally fit to receive the Spirit as the dove, and in Christ the dove-like qualities were markedly seen. Through all His earthly course He was pure, gentle, harmless, peaceable, and loving. Christ received the Spirit in all His fulness, and it was through the Spirit that even in Him these moral perfections and beauties were developed and ripened. In regard to Christ and the Spirit we may say: "Like produced like; like drew to like."

In Christians.

VI. *The Holy Spirit creates dove-like qualities in Christians*. They are not natural to fallen man. Yet in some measure they

are owned and shown by all true Christians. Other qualities, the works of the flesh, may at times mask the dove-like characteristics that should be manifested. But let us rejoice! In due time the dove and lamb in believers will triumph, the eagle and tiger will finally disappear. God has so decreed. "That which is born of the Spirit is spirit." And in us He will produce His own dove-like qualities. "If we live in the Spirit, let us also walk in the Spirit." We who in ourselves could only receive the Spirit as the Spirit of burning, now in Christ can receive Him as the Dove. "As He is, so are we in this world."

Communion with the Father.

A LITTLE while alone with Thee
When dawns the glad new day,
Only a little while alone
To read, and praise, and pray;
After a night of soothing rest,
Given in love to me,
I wish to spend this first sweet hour
In prayer and praise to Thee.

A little while alone with Thee
When midday sun is high,
I wish to spend with Thee, my God,
For Thou art ever nigh;
I am so very weary, Lord,
And, O it is so sweet
To rest a while alone with Thee,
My soul's safe, calm retreat.

A little while alone with Thee
When ends the weary day,
Only a little while alone
To read, and praise, and pray;
Before I take the welcome rest,
Which Thou wilt give to me,
I wish to spend my latest hour
In prayer and praise to Thee.

And in the hours that come between,
When work my hands employ,
My soul still breathes out prayer to Thee
And tells Thee all her joy;
Although my hands are full, O Lord,
My trusting heart is free,
And so e'en busy hours I'd fill
With prayer and praise to Thee. E. J. M.

The Triumphs of the Risen Saviour.

By HY. PICKERING.

MANY Bible students have noticed the contrast between the closing of the last book of the Old Testament and the last book of the New Testament, the last word in the Old being "curse," the last chapter in the New, "no curse." Why the change? Because in between "He was made a curse for us." (Gal. iii. 13.) Few have observed the contrast between the close of the first book of the Old Testament and the first book of the New Testament, between the "Saviour of the World" in Genesis and the "Saviour of the World" in Matthew.

Look first at the close of Genesis. After the pit and the prison Joseph is exalted to the Palace. "And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. According to thy word shall all my people be ruled. And Pharaoh called Joseph's name, Zaphnath-Paaneah" (Gen. xli. 39-45), which in the Egyptian means "Saviour of the World."* "So Joseph died, and they embalmed him, and he was put in a coffin in Egypt" (Gen. l. 26). Beginning in chaos and ending in a coffin, the book of origins rightly indicates the first and last of man, as man, be he prince or peasant.

Look next at the close of Matthew, chapter xxvii. 66. "So they went and made the sepulchre sure, sealing the stone, and setting a watch." The priests and Pharisees remembering the Saviour's word, "After three days I will rise again," come to Pilate and ask him to give command that the sepulchre be made sure until the third day. Pilate seems uncertain that even a Roman command would have the desired effect. Probably he had heard of the three-fold triumph over death of Him who seemed now to be under its domain. The raising of the child dead (Matt. ix. 24), of the young man dead and carried forth (Luke vii. 12), and of Lazarus dead and buried (John xi. 43), doubtless caused him to say, in substance,

"I am not sure that even the trinity of Priests, Pharisees, and Pilate can make it *sure*, 'Ye have a watch, go your way, make it as sure as you can.'" Then behold the great stone, the Imperial tape and seal of Rome, and the soldiers, of which Josephus says there were sixty.

Had the Life of Lives ended thus? Had the death of Jesus been as the death of Joseph? Had Matthew ended as Genesis? What issues hang upon that one word RESURRECTION. Well does "our beloved brother Paul" in his masterpiece of logic (1 Cor. xv.) point out that "If Christ be not raised, (1) our preaching is vain, (2) your faith is also vain, (3) ye are yet in your sins, (4) they also which are fallen asleep in Christ are perished, and (5) we are of all men most miserable" (verses 12-19). Well also does he ring loud and clear the note of triumph, "But now is Christ *risen* from the dead," and "Thanks be unto God which giveth us the *Victory* through our Lord Jesus Christ" (verses 20-57).

Hence, instead of finishing with the coffin and the grave we have an added chapter in Matthew, giving us some of the victories of our Risen Lord. There are many, but we will notice seven.

A New Day.

I. "In the *end* of the Sabbath, as it began to *dawn* toward the first day of the week" (verse 1). The end of the day of the shadows and strivings of Judaism; the dawn of the new, brighter, and better day of Christianity; the change from the seventh, or Sabbath, to the eighth, or first, the Resurrection or Lord's Day, indicates a revolutionary event, changing days, seasons, and celebrations, so that the Lord's Death is shown forth in the Lord's Supper on the Lord's Day, in view of the Lord's Coming again. Let scoffers sneer, and infidels (reprobate or religious) deny, the fact remains that He who was born in a stable, laid in a manger, brought up in a carpenter's home, never travelled more than a hundred miles from His native city, died a felon's death, and was buried in a borrowed tomb, is worshipped and adored nineteen centuries after by millions

* Jones' "Proper Names of the Old Testament," and "Young's Analytical Concordance."

of mankind on His own new day all the world over. The new day of the new era proclaims with voice that cannot be controverted, "He is risen!"

A New Power.

II. "And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (verse 2). Compare the power of earth with the power of heaven. The mighty stone, the huge official Roman seal, the lifeguards of the legion becoming guards of the dead. The rabble, the Rabbi, and the rulers combined to guard the dead. Who ever heard of such efforts to keep a dead man dead? What a monument to the life, the words, and the power of the lowly Jesus! If a "deceiver" (chap. xxvii. 63), only "the carpenter's son" (chap. xiii. 55), a man and nothing more, His heart has been pierced, Pilate has certified that He is "already dead" (Mark xv. 44), what more can happen?

Yet they were ill at ease concerning their apparent triumph, and well they might, for down came, not a legion of angels to match the legion of Rome, but one angel; rolling went the stone, even though it "was very great" (Mark xvi. 4); flying went the official tape, clay seals, and Imperial stamp of Rome's mighty Emperor; flat went every one of the soldiers, and "became as dead men." Then comes the sweet touch of the Divine Author, "and sat upon it." Instead of rushing back to heaven, the angel calmly, quietly sits upon the stone, faces the combined powers of earth and hell, and contrasts them with the power of heaven. Focus that picture in your mind, fix it upon your heart, face the darkness and despair of heart and home, and the difficulties innumerable in the Church and in the world, and in the all-conquering "power of His resurrection" (Phil. iii. 10) onward go.

A New Motto.

III. "And the angel answered, and said unto the woman, Fear not ye, He is risen." "FEAR NOT," the true note of the messenger of glad tidings sounded at the beginning

o'er the lowly Babe "lying in a manger" (Luke ii. 10-12), at the end o'er an empty tomb (Matt. xxviii. 6), and for ever from "the First and the Last" (Rev. i. 17) on heaven's throne.

What an omnipotent link! With one hand the Heavenly Visitor defies the power of earth, lays low the lifeguards of Rome (deigning not to pick them up), and manifests the Victor as having left the tomb; with the other he dries the tears and calms the fears of a few weeping women. In verse 4 the keepers shake for fear; in verse 5 the seekers cease from fear. How like our Almighty ever gracious God. One moment upsetting a throne, creating a nation, changing the face of a continent, or speaking with the voice of thunder, earthquake, disaster, or volcano to the whole earth; the next moment calming the fears of a brokenhearted widow in some humble cot, drying the tears of the sorrowing o'er loved ones gone before, allaying the anxiety of honest hearts concerning trials at home or perplexities in business, encouraging the drooping worker to carry the battle to the gate, or spreading His shekinah cloud over His myriad host marching through "this great and terrible world-wilderness."

A Special Honour.

By C. H. SPURGEON.

"THE Lord stood with me, and strengthened me" (2 Tim. iv. 17). Lilies of the valley love to grow in clusters, and saints love holy company, and yet in some cases it must not be; they must live among thorns—grace struggling in loneliness is very choice in God's esteem. If man sees thee not, O believer, thou mayest nevertheless sing, "Thou God seest me." The flower that blooms for God alone has a special honour put upon it, and so hath the saint whose quiet life is all for Jesus. If you are unappreciated by those around you, do not therefore be distressed, for you are honourable in the sight of God. The lily should rejoice that it is a lily and not a thorn, and when it is wounded it should consider it a matter of course and bloom on.

The Mode and Meaning of Baptism.

Brief Exposition of Romans vi. 1-12.

By W. HOSTE, B.A.

THIS passage has a special importance at the present day when so many questions are being raised as to the mode and meaning of Christian baptism. Some would have us believe that baptism is merely a "symbol of profession." Well, certainly it was never intended to be a symbol of "no profession," as it must be if applied, according to the theory of the household baptists, to unconscious infants and unconcerned worldlings. But neither was it meant to be a symbol of "false profession." Baptism was intended to follow true faith in Him. "He that believeth and is baptised shall be saved" (Mark xvi. 16).

That the ordinance should have been applied to men like Simon Magus, whose faith was afterwards proved to be spurious, in no way invalidates the intention of Christ, any more than the presence of the ungodly at the Lord's Supper makes that merely a "symbol of profession." Illegitimate participation in either baptism or "the breaking of bread" is neither contemplated nor provided for in the Scriptures. The whole passage is addressed to true believers, and has no meaning otherwise. Let us now briefly consider it.

Verse 1. "*What shall we say then? Shall we continue in sin, that grace may abound?*"* A clear reference to chapter v. 20, if "where sin abounded, grace did much more abound." "*Shall we continue in sin, that grace may abound?*" lit., have more scope.

Verse 2. "*God forbid,*" lit., may it not be. "*We who died to sin, how shall we any longer live therein?*" It ought to be morally impossible for us who died with Christ at the cross to continue in that which led to such dire consequences as our condemnation and the death of the Son of God to save us from eternal ruin.

Verse 3. "*Or are ye ignorant that all we who were baptised into Christ,*" baptism all through the passage is clearly, I judge, their baptism

in water, which the apostle refers them back to as an outstanding, well-remembered event in their past lives. Baptism in the Spirit is not this. Every Christian is baptised in the Spirit at his conversion, though he may not be intelligently conscious of it at the time, "*were baptised into His death?*" the meaning of the act being identification with a Christ who had died.

Verse 4. "*We were buried therefore with Him through baptism into death.*" Burial being the immediately ensuing accompaniment of death, baptism not only points to identification with Christ in His death, but leads the thought on at once to identification with Him in His burial. If, then, baptism is a figure of burial, sprinkling or any other mode than immersion is clearly ruled out as inadequate. "*That like as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life.*" Here we are led on a step farther to a risen Christ, and though the expression "raised from the dead" is not applied directly to the baptised believer (and, of course, rightly so, seeing that he is not yet literally raised), yet the thought evidently is, I judge, that we, too, take our place on resurrection ground in a spiritual sense, for where else could we "*walk in newness of life?*" Certainly not "*in the flesh,*" and as certainly not in the place of death or burial.

Verse 5. "*For,*" this word shows that the words following are explanatory and confirmatory of verse 4, "*if we have become united [not planted with] to Him in the likeness of His death,*" that is, in figure, by baptism as the outcome of true faith, "*we shall be also by the likeness of His resurrection.*" This, I judge, not only looks forward to the future day of literal resurrection, but embodies also the assurance that identification with Christ in His death carries with it identification with Him in His resurrection now in a spiritual sense, and that as a power for Christian walk.

Verse 6. "*Knowing,*" on the authority of God's Word alone, "*that our old man was crucified with Him,*" that is, we in our former rôle as children of Adam or men in the flesh were crucified with Him. A strange objection has been raised to the term "believer's

*The Revised Version is used throughout as confessedly more correct here than the Authorised Version in the translation of the Greek tenses.

baptism" on the ground that it is not the believer who is "buried with Christ by baptism." No, but it is the believer who knows that his old man was dealt with at the cross, and who accepts the judgment of God against it, that obeys the form of doctrine delivered unto him, "that the body of sin," *i.e.*, sin personified and viewed as the old master, "might be done away," not destroyed as in Authorised Version, but rendered inoperative or legally powerless, "that so we should no longer be in bondage to sin."

Verse 7. "For he that died hath been justified from sin," that is, has been rendered immune to all its claims.

Verses 8 and 10 go to emphasise the eternal fact of the resurrection of Christ, in contrast with the temporary resurrection of Lazarus, for instance, over whom physical death had dominion later on.

Verse 11 enjoins on us to reckon with God about ourselves as "dead to sin, but alive unto God through Christ Jesus our Lord."

Verse 12. This exhortation clearly shows that though the rights of sin over us have been legally disposed of, sin is not destroyed, but is still active and ever ready to assert its pretended claims over us. We are not to acknowledge these claims, but, on the contrary, to yield ourselves and our members to God for His service. The Word is not as the eradicationists would have it, "Let not sin remain," but "let not sin reign in your mortal body."

Gems from New Year Gatherings.

KILMARNOCK.

NO place is commonplace if God is there; any place is commonplace if God is not in it.

The Christian who is walking with God will not be found going to the theatre, for God does not go there.

No man need tell me he is converted to God if it is not seen in his walk.

The Lord remembers we are dust. When I criticise my brother I forget that he is dust and that I am dust.

If the Lord had gone on high from the mount of transfiguration, you and I never could have gone up.

There was no failure in Christ's representation of the Father; there may, on the other hand, be sad failure in our representation of Christ to man.

The secret of Paul's success was that he had always a better time with God than he had with man.

If faithfulness to God brings the child of God into trouble, that trouble will do two good things for him: (1) it will rid him of things he is better without; (2) it will bring him into the company of the Son of God, as in the case of the three Hebrew children in the furnace.

When the coming of the Lord is mentioned in the New Testament it is always connected with practical truth.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE END OF THE OLD NATURE.—When and how does the "old" nature in the child of God come to an end?

GOD OR ADAM.—"For the creature was made subject to vanity . . . by reason of him" (Rom. viii. 20). To whom does "him" refer—God or Adam?

THE SPIRIT'S MISSION.—What is the meaning of "He shall convince the world of righteousness, because I go to the Father, and ye see Me no more?" (John xvi. 10).

DIVINE HEALING OF THE BODY.—Is there any scripture to support the idea of "Divine healing" of the body being obtained through the Atonement? If not, why not?

AN APPARENT CONTRADICTION.—"Elijah went up by a whirlwind into heaven" (2 Kings ii. 11). "No man hath ascended up to heaven" (John iii. 13). Help will be valued on above.

THE EXTENT OF THE ATONEMENT.—(1) Did Christ put away every man's guilt? (2) Does John i. 29 with Hebrews ii. 9 teach that Christ bore away every person's sins on the cross?

WHO ARE ACCURSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—"but though we"? The word is also in 1 Cor. xvi. 22.

BAPTISM AND RECEPTION.—Is there any scriptural warrant for postponing the baptism of an accredited believer who desires to obey his Lord, or should baptism follow belief as soon as possible?

WHEN WAS THE SON BEGOTTEN?—Ought the time of the decree, "Thou art My Son; this day have I begotten Thee" (Psa. ii. 7), be referred to eternity, or to the resurrection, or the incarnation of Christ?

WHEN DO THE THOUSAND YEARS COMMENCE?—Is it to be considered from Revelation xx. 2, 3, 6, 7 that the thousand years commence when the Lord comes *for* the Church; and the season of Satan being loosed, does this refer to the "Great Tribulation" of the three and a half years according to Daniel?

SACRIFICES IN THE WILDERNESS.—It has lately been taught that the children of Israel did not offer sacrifices during their forty years' wanderings in the wilderness. Mention was made of the enormous number of flocks and herds that would be required, and of the unlikelihood of finding food in the wilderness for so many. Some help on this question is earnestly desired.

THE RESURRECTION BODY OF OUR LORD.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition, into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He *is*, not as He *was* in His humiliation life, the Man of Sorrows, and acquainted with grief?

CHURCH TRUTH IN THE GOSPELS.—Since the Church and its standing was a secret until revealed to Paul, is it not correct to say that the gospels contain no references to the *Church*, *Church-truth*, and the *Church-period* (with the exception of perhaps one or two passages like Matthew xvi. 18, 19, and John xiv. 1-6)? Should they not, in this connection, be regarded as similar to the Old Testament? Some teachers say that the gospels do not contain Church-truth and yet they interpret the parables of the tares, the ten virgins, the marriage-feast, &c., as descriptive of the Church dispensation.

Walking After the Flesh.

QUESTION 620.—Is walking after the Spirit and not after the flesh (Rom. viii. 1-3) a condition of being free from condemnation, or is it only a characteristic of the believer in Christ, as verses 4, 5? Other scriptures seem to show plainly that the believer is free from condemnation on the ground of Christ's work only.

It is generally admitted that the words, "Who walk not after the flesh, but after the Spirit," ought not to appear in verse 1. They come in properly in verse 4.

J. R. C.

Prayer to the Holy Spirit.

QUESTION 621.—Is it scriptural to pray to or address the Holy Spirit?

Answer A.—Although the entire warp and woof of the Christian's prayer-life is associated with the Holy Spirit, yet have we no New Testament injunction for prayer being offered to the Holy Spirit. He stands revealed more as the Inspirer of prayer than as the Receiver of prayer. He helps our infirmity of ignorance in utterance, and continuously makes intercession for us (Rom. viii. 26, 27). The nearest approach we have in the New Testament of prayer being enjoyed between the believer and the Holy Spirit is found in 2 Corinthians xiii. 14. Here we meet those sacred words so frequently and flip-pantly uttered to-day, *i. e.*, "The communion of the Holy Spirit." Communion presuppose two persons or more, but whatever be the nature of these holy communings, it can in no sense be stretched to mean that the believer offers prayer to the Holy Spirit. In all true prayer the whole Three Persons in the God-head are included. True prayer consists of God the Spirit speaking to God the Father in the name of God the Son, and the believer's heart is the prayer-room, and the believer's lips are used to express the Spirit's mind (Rom. viii. 27).

T. B.

Editor's Note.—True prayer is "in the Spirit" (see Eph. vi. 18; Jude 20), and of the Spirit (Rom. viii. 26, 27), but we know of no mention in the Scriptures of prayer being addressed to the Holy Spirit. The usual doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost," together with the concluding verses of many hymns include the Holy Spirit as with the Father and the Son, the one Triune God, the object of praise.

But we do not know of any scripture in which prayer or praise is addressed to the Holy Spirit directly. We should rather say that the Holy Spirit indwelling the children of God and constituting them His living temple is the author and inditer of prayer and praise. The scriptural order is "through Him (Christ Jesus) we both have access by one Spirit to the Father" (Eph. ii. 18).

Neither do we find prayer *for* the Holy Spirit since He has been given. He came from the Father through Christ Jesus (John xv. 26), and it is our privilege to believe and own that He dwelleth in us, and is the mover of all holy desires, and of all acceptable worship, presenting the same through Christ to the Father (see John iv. 23; Phil. iii. 3).

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").

Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 6-10.

v. 6, **righteousness** (*contd.*), Gen. 15. 6 is quoted again in Rom. 4. 3, in support of the same contention, namely, that God accepts men not on the ground of works, but of faith, a doctrine which is there more fully elaborated. James also quotes it, 2. 23, in a connection in which he seems to argue in favour of the principle condemned and dismissed by the Apostle Paul. But the contradiction is only seeming, and disappears when the passages are carefully compared. Paul has in mind the attitude of Abraham toward God, his acceptance of God's Word, a purely subjective mental act, in itself quite incapable of verification by man, and such as, in the nature of the case, could be known only to God. He is concerned only with the effect of this attitude of mind upon the relations between God and Abraham, not with its effect upon Abraham's character, nor with its influence upon his subsequent actions.

With James it is different. There is, he declares, faith and faith—faith that is real, and faith that is false, barren faith, which is not faith at all. And the difference appears in this, that true faith is attested by appropriate works done in obedience to the Word of God, as in the case of Abraham, who was "justified by works." So saying, James does not contradict the Apostle of the Gentiles. Each writer is thinking of a different epoch in Abraham's life; Paul of the event recorded in Gen. 15, James of that recorded in Gen. 22, which occurred some forty years later. In Abraham's obedience to God in the matter of Isaac the Word of God recorded in Gen. 15. 6 was "fulfilled," or confirmed; his response to the command of God attested the reality of the faith professed so many years before. In 15. 6, moreover, the word is "believed," in 22. 8, "obeyed" is used.

Moreover, the two writers do not use the words 'faith' and 'works' in quite the same sense. Faith with Paul is acceptance

of God's Word, resulting in trusting oneself to God. With James faith is the acceptance as true of certain statements about God (v. 19) and this may not affect one's conduct at all. The former faith Paul declares to result in acceptance with God, *i.e.*, justification; concerning the latter James significantly asks, "Can that faith save him?" (v. 14). Works with Paul are ritual observances and external obedience to the precepts of the moral law. With James the ceremonial idea is excluded, the moral law only is in his mind, together with obedience to any specific command of God to an individual, as in the cases of Abraham and Rahab. The works of which Paul speaks could be performed quite independently of faith; the works to which James refers are possible only where faith is real, and where faith is real such works will certainly be present to attest that reality.

And so with righteousness, or justification; Paul thinks of a rectified relationship with God, James of right conduct. In Paul's sense the sinner, the ungodly, can be justified, accounted righteous; in James' sense the right doer only is justified, as in Rom. 2. 13. Paul indeed uses the word 'righteousness' on occasion in James' meaning, but neither James, nor apparently any other of the Biblical writers (save Luke in a passage in which he quotes a speech of the Apostle, Acts 13. 39) ever uses it in Paul's meaning. With Paul, to repeat, it describes a right relationship with God, which, however, always results in right conduct; with the others it describes right conduct alone, which, however, is always the result of a right relationship with God, *cp.*, *e.g.*, 1 John 3. 7.

v. 7, **Know**—*ginōskō*, as in 2. 9, where see note. The translations of the text, "know ye," a command or exhortation, and of the margin, "ye perceive," a statement, are equally possible grammatically. In the latter case the meaning would be, 'you know the fact that these words are on record concerning Abraham's faith, and now you perceive what is implied in them.' But,

on the whole, it is probable that the text represents the writer's meaning. The Judaizers were of those who "compass sea and land to make one proselyte," Matt. 23. 15. They had been persuading the Galatians that only by circumcision could they become 'sons of Abraham'; but now the Apostle shows that because of his faith, not because he had been circumcised, Abraham was accepted by God, entered into covenant relation with Him, and received all his privileges and blessings; and this he impresses upon them by the imperative 'know ye.'

therefore—what he is about to say is plainly implied in the fact that Abraham was justified by faith.

that they which be of, *ek*=out of, faith,—i.e., those, be they Jews or Gentiles, who seek justification not by works but by faith, those whose spiritual life is derived from, and whose spiritual character is formed by, faith. Such, of course, acknowledge that they are without resources in themselves, and that they depend solely upon God. To them faith is not a merit by which they might be commended to God, it is the expression of realised need, and of submission to, and dependence upon, God for its supply. Cp. "him that is of faith in Jesus," Rom. 3. 26, and ct., concerning the Jews, "they which are of the law," 4. 14, and concerning Gentiles, "they that are of faction" (so lit.), 2. 8.

the same—lit., 'these,' *i.e.*, these and no others; neither natural descent nor adhesion to the law could make a man sharer in the character, privileges, and dignity of Abraham; the position of the word in the sentence makes it emphatic as in Rom. 8.14.

are sons of Abraham.—*huios*, as in 2. 20, where see note.

The principle thus defined and stated by the Apostle was latent in the actions and in the words of the Lord Jesus. Zacchæus, Luke 16, was, apparently, a Jew by birth, but his course of life had been such as to alienate him from his countrymen, v. 7, as his own words acknowledge, v. 8, and as indeed the comment of the Lord Jesus on the incident implies, v. 10. The Saviour came to him 'forasmuch as he also was a son of Abraham,' v. 9; which obviously does not

mean because of his natural descent, for in that all the Jews shared, nor because of his adhesion to the law of Moses, for at best he was 'a Jew outwardly,' Rom. 2. 28, 29, but because he tacitly acknowledged the claim of the Lord Jesus to regulate his life (cp. with v. 8 the parable recorded in 16. 1-13, and with His teaching generally, with which Zacchæus must have been acquainted), *i.e.*, because of his faith in Him as the One sent by God. Cp. also John 8. 39, where, however, *teknon*, =child, a more general term, is used.

The words of the Lord recorded in John 6. 29 are also to the point here; the only 'work' that God recognises is a right attitude of heart toward His Son, and whatever proceeds therefrom.

v. 8, **And**—perhaps better 'moreover,' for what follows does not merely explain what goes before, it strengthens the argument by adding something to it.

the Scripture,—*graphê*, lit., 'writing,' 'document'; in N.T. used of O.T. exclusively; sometimes in a general sense of the whole collection, when the plural form is used, "the Scriptures," Matt. 21. 42, *e.g.*; sometimes of a particular passage, when the singular is used, "the Scripture," here, and Jas. 4. 5, "this Scripture," Mark 12. 10, "another Scripture," John 19. 37, *e.g.*; the full title, "the Holy Scriptures," is found only in Rom. 1. 2.

The N.T. writers, like the Lord Himself, John 7. 42, not infrequently personify the Scriptures (personification is a figure of speech in which inanimate things are credited with the qualities and powers of sentient beings), representing them as saying the things recorded in them, see John 19.37, Rom. 4. 3, Jas. 4. 5, *e.g.*, and cp. Rom. 9.17, where the message sent by God to Pharaoh through Moses, and recorded by him in Exod. 9. 16, is quoted as what "the Scripture saith unto Pharaoh." In the present passage Scripture is credited with more pronouncedly sentient qualities, "fore-seeing," and with active powers, "preached," and cp. v. 22, "The Scripture hath shut up all things under sin." "In such cases *hê graphê* stands obviously for the Author of the Scriptures—God, by whose inspiration they were written" (Ellicott). That this is

the case is plain from the obvious fact that the Book of Genesis, in which "the Scripture" referred to is found, was written by Moses more than four centuries after the words were spoken.

Another word, *gramma*, lit., "a letter," i.e., of the alphabet, is by the Lord Jesus used of the Pentateuch, John 5. 47, and by the Apostle Paul of the complete O.T., 2. Tim. 3. 15, "the sacred writings" (where "sacred" is *hieros*, which occurs again in N.T. in 1 Cor. 9. 13, and in LXX in Josh. 6. 8, where it does not appear in the Hebrew text or English version).||

foreseeing—*proideō*, used in Acts 2. 31 of David's prophetic vision of Christ recorded in Psa. 16. 'What does the Scripture see?' seems to have been a common formula among the Rabbis.||

that God would justify—lit., 'that God justifies'; the present tense is used because this is the sole ground upon which God accepts any person at any time, and hence when He came to deal with the Gentiles for their salvation He would take no other. Alternatively the words may be paraphrased thus: 'Moreover, the Scripture, foreseeing what is now taking place, namely, that God is justifying the Gentiles.'

the Gentiles by faith,—see at 1. 16. From Scripture the Apostle has shown that Abraham had been justified by faith, and if Abraham, their "forefather according to the flesh," then surely the Jews likewise. But what of the Gentiles? He quotes Scripture again to show that the Gentiles are to be accepted in the same way, cp. Rom. 3. 30, "He shall justify the circumcision by, *ek*, lit., 'out of,' faith, and the uncircumcision through, *dia*, lit., 'by means of,' [the] faith." The change in the prepositions is made to suit the different relation in which Jew and Gentile stood with God. The Jew had the Divine Law; if he could not be justified by his obedience to that, by what could he be justified? By faith, by a personal appropriation of the promises of God. The Gentile, on the other hand, had no point of contact with God save in conscience and in nature, and these had long ceased to speak to him of God. By what means, then, could the Gentile be justified? By means of faith,

for 'in due time the Gospel would be preached to them also.

preached the Gospel beforehand—*proeuangelizomai*, one word only; i.e., the words that follow, spoken to Abraham by God, anticipated the Gospel, which is now preached as an accomplished fact, cp. Rom. 1. 2. ||

unto Abraham, saying, In thee—in Abraham the family and nation were founded in which the promised Deliverer came; in Abraham also began a line of spiritual men whose characteristic is faith in God, and who are drawn from "every tribe, and tongue, and people, and nation." These latter, and not those who merely trace to him their descent 'after the flesh' are the true "sons of Abraham."

shall all the nations—i.e., Gentiles as well as Jews, cp. Matt. 8. 11, John 12. 2 and 32. The quotation is from Gen. 12. 3, cp. 18. 18, where the former has "families" the latter has "nations"; the meaning is unchanged.

be blessed.—*eneulogēō*, as in Acts 3. 25. The blessing is salvation. ||

When this declaration of the purpose of God to bless mankind was first made in the form of a promise to Abraham, the human race had but recently begun to be divided into separate groups, tribal and national, and the nation Israel had as yet no existence. The developments among men described in Gen. 11. 1-9 were part of the purpose of God, see Deut. 32. 8; along these lines He had designed that the world should be prepared for the coming of His Son, and for its own salvation. To Abraham God imparted a knowledge of His purpose, and, indeed, of the Agent in its accomplishment, John 8. 56. When, at length, the nation Israel was brought into being, it became possible for Him to reveal His mind to them with increasing definiteness. To Israel were the promises given, and to them were committed "the oracles of God," in which the promises were enshrined, Rom. 3. 2. But that "all nations," and not Israel only, were in the mind of God for salvation is plain from each section of the Scriptures, the Law, the Prophets, and the Psalms, as Paul shows in the Ep. to the Romans, see ch. 9 25-27; 10. 18-21; 15. 9-12.

v. 9, **So then they which be of**, *ek*=out of, **faith are blessed**—*eulogeō*, the simple form of the word used immediately before, and with the same meaning. Comparison of v. 7 with v. 9 shows that by the “sons of Abraham” is meant those who qualify for receiving the blessing of Abraham in the same manner as Abraham. Not all Gentiles are to be saved, but only such Gentiles as put their trust in God.

with—*i.e.*, in fellowship with; sharing his faith in God they share also what his faith received from God.

the faithful Abraham.—not with Abraham because he was circumcised, but with Abraham because he believed God.

Just as the blessing is not withheld from the Jews because they are Jews, so it is not extended to the Gentiles because they are Gentiles; it is for those who, whether Jews or Gentiles, like Abraham believe God.

The article makes the word that follows emphatic, and signalises faith as the essential feature in Abraham's character, his exercise of faith in the bare Word of God as the vital fact in his history.

Pistos ordinarily conveys the idea of faithful in the sense of trustworthy, as in 1 Thess. 5. 24, where see note; but it is also=“believing,” as in Acts 16. 1, 2 Cor. 6. 15, *e.g.* Here it is best understood in the latter sense. The note on “the faith” at 1. 23, above, may be consulted.

v. 10, **For**—so far the argument has been that justification is by faith, always and only. Now the Apostle turns to show that it is not merely vain to seek justification by works; to do so, and to fail to comply with every demand of the Law, is to incur the penalty prescribed for every breach of it.

as many as are of, *ek*=out of, **the works of the law**—*i.e.*, those, whether Jews or Gentiles, who depend in whole or in part upon obedience to the Law for justification. The assumption that complete obedience to the Law lies beyond the power of man underlies the whole of this argument. This is not an assumption likely to be disputed, cp. Jas. 2. 10, 11.

are under a curse:—*katara*=a malediction, whether pronounced by man out of his malevolence and hatred, as in Jas. 3. 10,

cp. 2 Pet. 2. 14, or by God in His righteous judgment, as here and v. 13, cp. Heb. 6. 8. ||

The corresponding verb, *kataraomai*, is used in the same way, of the imprecations of men, in Luke 6. 28, Rom. 12. 14, Jas. 3. 9. The fig-tree that disappointed its Creator in failing to fulfil the end of its existence, and was condemned therefore by the Lord Jesus to perpetual barrenness, was said by Peter to have been “cursed” by Him, Mark 11. 21. Men who because of their alienation from God fail to fulfil the end of their being, and so disappoint their Creator, are finally to be pronounced “cursed,” *i.e.*, they are to be rejected from the eternal kingdom and to be judged worthy of and sent into the eternal fire, Matt. 25. 41. The blessing and the curse are set in contrast in Deut. 30. 19, as they are in Matt. 25. 34, 41. The former includes the ideas of nearness to God and consequent fruitfulness, or usefulness; in the latter the dominant ideas are rejection by God, cp. Heb. 6. 8, distance from Him, cp. Matt. 25. 41, and consequent barrenness and uselessness, cp. Mark. 11. 21. ||

for it is written,—(the perfect tense, signifying the abiding effect of what was written) a form of words frequently used by the Apostle, as by the Lord Jesus, to introduce a quotation from the O.T. It is the recognition of the authority of the Scriptures. In His disputes, whether with Satan, Matt. 4. 4, 6, 10, or with men, 22. 31, 43, *e.g.*, the Lord Jesus appealed to these Scriptures, and while there was no submission to them in any case recorded, on the other hand the fact of their authority was not questioned, it was at least tacitly acknowledged. The passage here quoted is Deut. 27. 26, though neither the Hebrew, which has “cursed is he that confirmeth not the words of this law to do them,” nor the LXX, which has “cursed is every man that continueth not in all the words of this law to do them,” is followed exactly.

Questions.

29. By what expressions is the death of Christ described in the writings of the Apostle John, *i.e.*, in his Epistles and in the Revelation?

30. When is the Holy Spirit received by the believer, and how?

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up February 22, 1913.

NOTES FOR MARCH, 1913.

SCOTLAND.

FORTHCOMING—Christian Conferences as per following pieces, dates, speakers: Argyle Hall, **Gambuslang**, Mar. 1, at 3...**Gospel Hall, California**, Falkirk, Mar. 8, at 3. Messrs. Leggatt, Pickering, and Cooke...**Temperance Hall, Brechin**, Mar. 12, at 6...**Public Hall, Stonehouse**, Mar. 15, at 3.15. Messrs. Alex. Brown, W. Tytler, Hy. Pickering, and W. J. Meneely...**Half-Yearly Meetings**, Glasgow (49th year), in Christian Institute, Sat., Mar. 22, at 5; Sun., Mar. 23, at 2.30; in City Hall, Monday, Mar. 24, at 11, 2.30, and 6; Tues., Mar. 25, at 11, Ministry; 2.30, Sisters; 5, Conversazione; 7, Reports. Institute, Sun., 30, at 2.30. Drs. A. T. Schofield R. M'Killiam; Messrs. W. W. Fereday, W. J. Lloyd, W. J. Grant, J. W. Jordan; W. W. Nicholls, British Guiana; H. S. Turrall, Spain; J. W. Alderson, China; H. Rees, India; E. Sanders, Africa. Circulars and reduced railway fare permits from *Witness* Office...**Half-Yearly Conference of S.S. Teachers** in Albany Hall, Glasgow, Mar. 29, at 4. Dr. A. T. Schofield, London, will take up the subject: "The Mind of the Child," followed by others...**Macduff St. Hall, Dufftown**, April 2...**Tract Band Workers, Paisley**, April 12.

GLASGOW—Dr. A. T. Schofield will give four lectures on the "Life and Journeys of our Lord," based on personal travel, and illustrated with large chart, in **Albany Hall, Charing Cross**, March 31, April 1 to 3, at 8...About 800 assembled at **Infirmity Workers' Meeting** in Christian Institute, January 27, when Messrs. L. W. G. Alexander, Handley Bird, and W. Kyle took part; Mr. Alexander's address will long be remembered. About twenty cases of conversion in connection with the work were related. Area and interest developing...Mr. **Handley Bird** spent a fortnight in the city visiting various assemblies, ministering the Word, and giving accounts of work in India. Ministry spiritual and refreshing...**Conference in Shiloh Hall, Shettleston**, Feb. 15. Messrs. A. Stewart, W. J. Grant, Hy. Pickering, and John Gray took part. Large and helpful...Messrs. Tytler and Beveridge continue in **Wellcroft Halls** on Sundays and Tuesdays. Meetings large; some blessing...Mr. Percy Beard commences in **Eastpark Hall, Maryhill**, March 2...Mr. John M'Donald is to have special meetings in **Parkholm Hall** during March...Interest in Mr. Alex. Stewart's Wednesday evening **Bible Studies in Christian Institute** continues to deepen. The profitable nature of same may be judged by notes on page 67...Our esteemed brother, **Mr. Caldwell**, has been confined to bed and to his room for some weeks. Is slowly improving. Might be remembered in prayer.

CORRESPONDENTS of Assemblies would assist in securing accuracy if they would kindly send post card by 20th with notes of special meetings.

REPORTS.—Annual Gathering of East Country Christians in **Leith**, Feb. 1. Usual good attendance. Messrs. W. J. Grant, Hy. Pickering, L. W. G. Alexander, and Wycliffe Pascoe took up the subjects of "Worship, Work, Walk, Warfare," in order given. A brother writes, "God was with us." See notes in *Pathway*, page 40...**Tract Band** and other workers met in **Burnbank**, Feb. 5, when Messrs. R. W. Smith, John Gray, and David Hamilton gave help from the Word. A profitable time.

NOTES.—**Aberdeen**. Mr. Handley Bird's visit to St. Paul Street was much appreciated. Report of work in India intensely interesting...Mr. J. C. M. Dawson closed special meetings in **Hebron Hall** Feb. 21. Meetings good for numbers and interest. Some conversions...Messrs. A. Payne and D. Walker having a happy time at Woodside, hall filled nightly; interest increasing; several saved. Good muster at Annual Tea Meeting, Feb. 8. Messrs. Payne, Dawson, Salter, King, Walker, and Reid took part...**Central Hall, School Hill**, has been taken by brethren in St. Paul Street for special Gospel effort on Sunday nights...Mr. John Stout has been labouring in **Eday, Orkney**, for some time. Good interest; some professing...Mr. Horatio Wallis, Shetland, had a tour in the country, visiting **Whiteness, Selivoe**, and other places. Weather stormy, yet interested hearers were found...Mr. W. M'Kenzie spent February visiting districts where tent had been, finding much to encourage. Assembly in **Inverness** continues to increase. Three baptised, Feb. 19...Mr. Geo. Young, of Glasgow, gave a few addresses in **Caroline St. Hall, Forres**. A cheer to the little company...Messrs. Anderson and Giffillan had a few weeks' meetings for old and young at **Staxigoe**, near Wick, then removed to **Whallgoe**. Large meetings, and a good ear for the Word...Mr. R. M'Murdo, jun., had meetings in **Dundee, Tayport**, and is now in **Bervie**, where last summer six were converted through reading the New Testaments of the "Pocket Testament League"...Mr. Percy Beard had a series of meetings for believers in **Grangemouth**. Soul-searching and helpful. Is now in the midst of a remarkable time in **Glydebank**. Souls professing each night; believers greatly stirred...A special mission, conducted by Mr. John M'Alpine, in **Wesley Hall, Dalkeith**, was a fruitful time...Mr. Malcolm M'Donald gave some rousing addresses in **Flemington**. Good interest and results...Mr. T. Cauker had meetings in **Auchinleck**. Room well filled each night. Made a good start in **Lanark**, Feb. 16...Visitors to **Kirkcaldy** might note that assembly have moved to **Dunnikier Evangelistic Hall**, corner of **Dunnikier Rd.** and **Mitchell St.** Special meetings com-

IN SENDING NOTES let them be concise and clear, so as to link up with a large band of prayerful men and women who remember the workers.

mence March 1....Messrs. Hodgkinson and Morrison plod on in Lockerbie, hiring the Town Hall, and visiting the whole district. Six young folks have professed. This kind of pioneering work should be encouraged more and more...Mr. A. S. Lamb had a week's special meetings in Hagsg. ...During the three weeks' mission in Girvan Mr. Jas. Forbes has seen prayer answered and blessing. Hopes to commence shortly in Kirkcowan.

ENGLAND.

FORTHCOMING.—S.S. Conference in Hebron Hall, Bolton, Mar. 1, at 3....Missionary Conference in Ebenezer Hall, Cardiff, Mar. 5 and 6....Half-Yearly Meetings, Exeter, Mar. 12. Circulars from Mr. G. W. Buck, 98 Old Tiverton Road...Young People's Conference in Gospel Hall, Penrith, Mar. 13, at 2 and 5.30. Messrs. Hy. Pickering, Editor of *Boys and Girls*, T. Baird, and W. H. Browning will take up the subjects of "The Conversion to God, and Confirmation in the Faith of our Young Folks"....Whitehaven, Mar. 21-23. Messrs. R. Wilson and J. M'Alpine expected....Workington, Mar. 24....Tyneside Christian Conference in Connaught Hall, Newcastle, Mar. 21, at 2 and 6, Mar. 24 at 11, 2, and 6. Messrs. Handley Bird, T. Baird, J. C. M. Dawson, A. Whitelaw, Wm. Marshall, and others....Liverpool and Birkenhead. Mar. 21, Toxteth Tabernacle. Mar. 24, probably in Y.M.C.A. Hall, Birkenhead. Messrs. F. W. Challis, Geo. Chesterman, W. Nightingale, L. W. G. Alexander, and others....Manchester. Missionary Meeting in Hope Hall, Mar. 21, 2.30. Mar. 22, in Warwick St. Hall, 2.30, and Mar. 24 in Houldsworth Hall, Deansgate, 2.30. Messrs. T. Baird, J. Barnes, W. Dudgeon, J. C. M. Dawson, John Ferguson, Handley Bird, A. R. Thoburn, E. Saunders, E. Hill, H. Barnett, J. S. Anderson expected....Gospel Hall, Archel Road West Kensington, London, Mar. 24, at 3 and 5.30....Ehanklin, I.O.W., Mar. 24, at 3 and 6.30....United S.S. Workers' Conference in Bloomsbury Chapel, London, April 5.

LONDON.—Mr. J. H. Wood gave helpful black-board Bible studies in South Grove Hall, Peckham, Feb. 12, 19, 26....Mr. J. Charlton Steele ministered the Word in Cholmeley Hall during Feb. Mr. Robt. Farie gives addresses on "The Second Coming," and Mr. Geo. Goodman on "The History, Doctrine, and Practice of Rome," on Wednesdays of March. Much needed truths for these last days....Mr. David Ward had a time of real blessing in Gospel mission at Catford....Mr. B. R. Mudditt took the services in his home assembly, Folkestone Rd. Hall, Walthamstow, during Feb. Interest and numbers increased....Mr. T. Taylor had special meetings in Barking and Plaitow. Some saved, saints refreshed, eleven baptised... Annual Meeting in Higham Hill, Walthamstow, full up, practical ministry by Messrs. Dudgeon,

Pitter, Hopley, Dobson, Rogers, Kilpin, Austi Ivings, and Pettifer...Good addresses at Quarterly Missionary Conference in Cholmeley Hall, Feb. 15 by Messrs. J. W. Alderson, China; F. Rowat, India; J. S. Anderson, Italy; and C. F. Hogg... Gathering in Earham Hall, Dalston, Feb. 15. Mr. W. Dudgeon and others gave valued help...Mr. J. W. Jordan gives three addresses on "Solomon's Temple" (with model) in Central Hall, Wimbledon, Mar. 4, 11, and 18, at 8....About twenty young folks professed at special meetings conducted by Mr. Geo. Goodman and others at Paragon Rd., Hackney....Mr. Geo. Hucklesby had good attendances at special addresses on "Solomon's Temple," in Clapton Hall, during Feb. Mr. J. W. Ashby follows during March....Addresses on "Numbers," by Mr. J. W. Ingleby, in Belmont Hall, Edmon-ton, N., were helpful to many....Mr. T. Traynor had good times in New Barnet. Opening Conference on Feb. 1. Word ministered to profit by Messrs. Fairie, Tyler, Collins, Traynor, Ingleby, Irvine (Argentine)....Mr. D. C. Joseph hopes to return to Palestine, Mar. 3.

REPORTS.—Conference in Clumber Hall, Nottingham, Dec. 26 and 27, was a time of real blessing. Ministry by Messrs. Ashby, Baird, Hunter, Laing, Lawes, Moore, Perry, and Selby. Missionary reports by Messrs. Dodd and Chesterman....Carlisle, Jan. 1, one of the best yet held. Messrs. Dawson, Baird, and Jones spoke on practical subjects....On Jan. 8 Thanksgiving Meeting was held in commemoration of opening of Wooden Room in St. Albans forty-seven years ago, when Mr. Howard Johnston had times of refreshing. Messrs. D. Hobbs, T. Traynor, and others took part. After all these years they are likely to lose hall in June, so will value prayer....Opening Conference in Hope Chapel, King's Heath, Birmingham, Jan. 25. A good muster in the new bright hall. Drs. Wortz and Lory, Messrs. Nightingale, Boufield, and Baird gave healthy ministry. Annual Fellowship Meetings, Uxbridge, Feb. 5, were well attended. Messrs. Fisher, Tyler, Prosser, and Leverington gave helpful Ministry....M.S.C. Conference in Hope Hall, Manchester, Feb. 15. Messrs. Crawford, Africa; Whitelaw, China; Evans, Cardiff; and others took part. Hall packed; a stirring time.

NOTES.—Liverpool and Birkenhead. Mr. D. Crawford gave missionary addresses in Birkenhead Y.M.C.A., Knowsley Hall, and Park Hall. Large numbers present. Mr. T. Baird had special meetings in Park Hall, Birkenhead, Hope Hall, and New Ferry. A great interest in the Word of God. Mr. J. M'Alpine following on in Hope Hall. Mr. J. Hixon Irving gave addresses to Christians in Bootle, Waterloo, Rock Ferry, and Little Sutton....Dr. Matthews is having Gospel campaign in Bethany Hall, Liscard....Mr. D. Crawford paid a visit to Hope Hall, Manchester, Feb. 15 and 17. Attend-

YOU MIGHT HELP fellow-saints by introducing *Witness*. Ten, twenty, or forty will be cheerfully sent on receipt of post card. Most who read once read regularly. PICKERING & ENGLIS.

F. W. GRANT, Editor of "The Numerical Bible," "Facts and Theories as to a Future State," &c., is subject of brief record (with photo) in *The Pathway* for this month. 6d. dozen, post free.

ances good; reports interesting...Mr. J. M'Alpine commences in same Hall, Mar. 2....Mr. D. Crawford spent several days on the Tyneside. The Town Hall, Newcastle, filled. Also had large gatherings in Consett, Gateshead, Wallsend, and Jarrow. Mr. John M'Gaw, Aberdeen, who has visited the District for over forty years, is having meetings in Jarrow and other places....Mr. W. H. Browning had special meetings in Bethesda, Keswick. A little interest....Mr. G. W. Ainsworth commenced in Wooden Hall, Snaith, Feb. 2....Mr. John M'Donald has been preaching in Gospel Hall, **Pearth**, during February. Good meetings....A new hall, named **Elim Hall**, is to be opened in **Livesey, Blackburn**, March 1. Mr. T. Baird follows with special meetings. No S.S. Conference at Easter this year....Mr. A. R. Thornburn, of Straits, conducts special mission in **Park Lane Hall, Aston Cross, Birmingham**, Feb. 17 to 23....Mr. Alex. Marshall is having special meetings in **Llandaff Road, Cardiff**, Feb. 16 to 28. Interest steadily increasing. Several have professed....Messrs. John Ferguson and J. M. Hamilton are having a special campaign in **Southend-on-Sea**. Large audiences afternoon and evening. A number awakened and saved. Expect to conduct a campaign in **Newport, Mon.**, during March similar to one in **Cory Hall, Cardiff**. Mr. Ferguson is far from well, and continues to preach with difficulty....Mr. E. Hughes commenced in **Hebron Hall, Cogan**, Feb. 2....The little company in **Bishop's Waltham** will value prayer for special meetings first two weeks in April....Mr. W. W. Fereday is to give Bible addresses in **Ascupart Hall, Southampton**, March, 2 to 7....Mr. J. K. M'Ewen commenced with wooden tent in **Ayeton Gifford, South Devon**, Feb. 9. Good attendances....Mr. H. Barham gave help in ministry and baptisms in **Nathaniel Hall, Sidcup**, Feb. 19....Mr. Hy. Rees gave helpful accounts of work in **India in Ammanford**, Feb. 4 and 5....Mr. W. Thomas commences addresses on the "Tabernacle" in **Gillingham**, Mar. 23....The Lord graciously gave a time of reviving and saving at **Ilfacombe**, under Mr. W. D. Dunning; also at **Sidmouth**. Hopes to visit **Wellington, Som.**, **Beer**, and **Colyton** during March....In connection with the work commenced by the late esteemed **George Brealey**, Mr. W. H. Clarke commenced special services in **Stapley**, Feb. 16....Mr. Jas. Bryant had fourteen days mission in **Iron Room, Potter's Bar**. Sinners saved, backsliders restored, and assembly strengthened....Mr. H. E. Marsom gave helpful addresses on "The Tabernacle" in **Cleveland St. Wolverhampton**, Thursdays of February. Mr. Baird had large audience at illustrated address on "China" in **Y.M.C.A.**....Mr. J. A. Lawson commences in **Sittingbourne**, March 9....Messrs. Brett and Keyse had encouraging times in **Wellington, Hereford**....Four baptised and five added to assembly in **Preston**....Visitors to **Isle of Man** can inquire

NEW ISSUES. "Differences of the Four Gospels," Jukes, 1/3, post free. "The Gospel and its Ministry," Anderson, 1/3, post free. "Life and Ministry of Dr. Neatby," 1/3, post free. "What is a Christian?" 2d. Lists free. PICKERING & INGLIS.

at Mr. C. Foster, 27 Royal Av., W., Onchan; or Mr. Snowdon, butcher, Queen's Promenade, Douglas... Mr. Jas. Stephen had special meetings in **Bradford and Leeds**. Considerable interest, some conversions.

IRELAND.

DUBLIN.—Mr. James M'Intyre preached in **Merrion Hall** during Feb. Attendances and interest good. Mr. B. R. Mudditt is expected for **March**, having special meetings during first half of the month....Mr. Alex. Marshall had a fruitful mission in **Fairview Hall**. Quite a number professed.

BELFAST.—Believers' meetings in **Ulster Hall**, Mar. 23, at 4 and 8.15; 24th, at 11, 2, and 6; 25th, at 11, 3, and 7....Mr. David Rea had three weeks' meetings in **Mourne St.** Attendances encouraging....Fellowship meeting in **Kingsbridge Hall**, Feb. 11. Profitable time. Word ministered by Messrs. Walker, Chapman, Gilmour, and Spence....Mr. Dan Crawford, from **Central Africa** gave illustrated address in **Y.M.C.A. Hall**, Feb. 19. About 1600 present. Interesting message much appreciated....Mr. John Carrick had a month's meetings in **Donegal Road**. Attendances small, yet some blessing.

NOTES.—Mr. S. Meneely had a week's meetings in **Rocavan, Antrim**; well attended; some saved. Moved on to **Buckna**....**Ballymena**. Messrs. M'Knight and Diack continue here; some have professed. Annual believers' meeting, Feb. 19; attendance large. Helpful ministry by Messrs. D. Crawford, W. H. M'Laughlin, D. Rea, J. Monypenny, and others....Messrs. Marshall and M'Cracken had the joy of seeing a number converted in **Ballywatermoy**. Commenced in **Ballinaloob**, Feb. 16....A number have been saved under the preaching of Messrs. Stewart and Dickson at **Eughrin, Derry**....Mr. John Madill has sought to help those saved last winter at **Laghy, S. Donegal**. A meeting has been started, although the enemy opposed bitterly....Mr. S. Whitten had good meetings at **Ardmore, Armagh**; some conversions. Is now at **Drumgur, near Lurgan**....Mr. John Monypenny is having interesting meetings in **Larne**....Messrs. Megaw and Grierson are having good meetings at **Stewartstown, Tyrone**....Mr. John Carrick commenced in **Portadown**, Feb. 9; having good times.

AMERICA.

CANADA—Toronto.—Mr. R. M'Murdo was expected in **Maranatha Hall**, Feb. 10. Mr. A. Wangberg gave an interesting account of work in **Lapland**. Special meetings are being held in **Broadview Hall**. God is giving blessing. Mr. Johnston, from **Cleveland**, was in **Central Hall**. Ministry enjoyed....Saints in **Bethel Hall, Brantford**, hope to have conferences as usual at Easter....Mr. R. M'Murdo and Mr. Wm. Crombie have given helpful ministry in **Hamilton**....Good times are reported in **Hebron Hall, 723 Courtney St., Victoria, B.C.** Mrs. Stott told of work in **China** and **Mr**

LIVINGSTONE CENTENARY, March 19. *The Evangelist* has story of conversion and picture of attack by lion. 1/ per 100. *Boys and Girls* is a special number, full of pictures and stories. 6d. doz., post free. PICKERING & INGLIS, GLASGOW.

Maynard of work in India...Mr. Richard Irving spent about two months in Edmonton, Alta. Had encouragement in services; also a week's profitable meetings in Saskatoon. Weather cold-but audiences encouraging...Several ministering, brethren have recently visited London. Mr. F. A. Glover's ministry to old and young was appreciated. Mr. Jas. Black had a few meetings in St. Catherine's, Ont....Missionary address, followed by special meetings by Mr. Wm. Donnelly in Arkona, resulted in blessing...Since the conference in Orillia, Messrs. Pinches and Miller have been giving a helpful hand. The visit of Mr. Wangberg was enjoyed.... Mr. R. M'Crory has been giving addresses on Mr. Baker's Chart in Pugwash Junction...Mr. W. Miller spent several weeks in Foxmead, helped part of the time by Mr. Geo. Pinches. Meetings large, but soil hard...The pioneering gift of Mr. Richard Irving led him to Strathcona, Alta, where he found a small company of believers from Kilbarchan and other Scotch places. Workers from Edmonton are also giving help...Messrs. C. H. Willoughby and W. Rae were two weeks in Nanaimo, B.C., about twenty professed....Brethren Fleming May, S.W. Benner, and J. Gilchrist are labouring in North Ontario. A large field and few labourers....Mr. Geo. Pinches spent three weeks with the little flock in Severn Bridge. God gave blessing.

UNITED STATES—New York. Mr. J. M. Carnie is finding many open doors in and around this great and needy city....Believers in Newburgh were greatly cheered by Mr. R. Hill giving account of work in Russia....Believers meeting in Assembly Rooms, Buffalo, continue to have cause for prayer and thanksgiving...Assembly in Richmond Hill, N.Y., are looking forward to a good time at forthcoming conference...Saints in Detroit, Mich., were greatly stirred by accounts of work from Mr. Maitland, Africa, and Mr. Bridge, China. Mr. William Pinches is having special meetings....Mr. R. M'Murdo gave a number of addresses in St. Louis. "His line of ministry increases our desire to know more of God's Word"...Mr. Wm. Beveridge had a few meetings in Homestead, Pa....Conference meetings in Boston, Mass., Dec. 23-25, were good. All round truth ministered by Messrs. Martin, Matthews, Livingstone, Telfer, Muir, and Waugh....Mr. S. M'Ewen had two weeks' well-attended meetings in Central Falls, R.I....Mr. J. H. Burridge gave a series of instructive and helpful addresses in Assembly Hall, 24 Wilder Arcade, Rochester, N.Y. Mr. Maitland, of Central Africa, also gave two addresses which moved many hearts....Messrs. Hillis and Greer had encouraging meetings at Upper Lake, Cal., with some conversions....Messrs. Beattie and M'Cracken had a series of meetings in Cleveland, Ohio, with some fruit.

NORTH.—Since the work began about 1000 have been converted through the testimony of Mr. Harris and other workers in Mexico.

TENT WORK will soon be commencing. Notes of arrangements for the coming summer might be sent in by March 20th.

EUROPE.

SPAIN. Mr. T. W. Rhodes, Madrid, Feb. 11: "We are going to close a little mission hall in the suburb of Cuatro Caminos, where the Lord has saved some eight or ten during the past four years in spite of fierce opposition from priests, friars and nuns. We hope to carry on the work in a large room offered us by a good couple in their house, and we are convinced that better work will be done in this way."...Mr. R. J. Senington, El Ferrol, Feb. 10: "Regarding the work in this town I cannot speak of great things. The meetings are not largely attended, but we are encouraged to think that several who attend are interested."...Mr. John Mitchell, Malaga, Jan. 25: "We are going on steadily, having tokens of His presence amongst the saved and the unsaved. Several are asking for baptism. During our week of prayer several of the brethren took part publicly, for which we are thankful."

ASIA.

CHINA.—Mr. A. Robertson, Shih-tao, Jan. 28: "We have had a busy season since returning from the Chinese Conference at Wei-hai-wei. On Lord's day we have sometimes the hall packed to the door, and on week days good companies of both men and women. My wife and Miss Akers have been much cheered seeing so many women coming, and although it is the dispensary that brings them, still they hear the Word. Miss Wilson is going on steadily with her studies. She is very happy here."...Mr. R. M'Alpine, Jehol, Jan. 27: "I have just returned from the country, where I went with the New Year Almanacs, Scriptures, and tracts. Had good open-air meetings in spite of the cold, and found two men who had read a good deal of the Scriptures, and were interested."...Mr. E. Eagger, Pakow, Jan. 13: "Until recently (since my return here) I had no call for medicine to prevent opium suicide, but now it is as bad as ever."

INDIA.—Mr. G. Henderson, Gad-Hinglax, Jan. 29: "My wife and I have been camping here for the past month, and we have had many opportunities for service in the district. A few days after we arrived about twenty Brahmins came to the tent and asked me to speak at a public meeting, giving our reasons for coming here. I agreed to do so, which was a unique opportunity for presenting the Gospel."...Mr. Musa Bhai, Dec. 12: "I am in the midst of determined attacks of the enemy, but one great active worker, a Theosophist Brahmin, has left the place. I find delight in preaching the Gospel both here and in the surrounding villages. People are beginning to buy Gospel portions."

AFRICA.

CENTRAL.—Mr. Dugald Campbell, Chlubula, Dec. 9: "We are extremely busy, as the cultivating season is on. Have some sixty acres hoed and mostly sown in grain. As we have a number of

CANADA is a coming country. Special prayer should be made for work in this land. Addresses in most large towns supplied freely.

boarders, also a number of sick, including lepers, requiring attention and care, we need more food than we are able to purchase locally. Meetings and school go on as usual. All this keeps us going, and we feel the need of additional helpers."...Mr. A. M'Kinnon, Bailundo, reports: "Work progressing. Railway line drawing nearer. New postal address, Missao Ingleza, Bailundo, Angola, via Lisbon."...Mr. James Anton writes that seven native believers have been added to assembly at Koni Hill...Mr. F. M. Zentler is pioneering in the district of Sera, in the Luanza country

AUSTRALASIA.

AUSTRALIA.—Mr. Matthew Mars from Scotland is labouring in Bendigo; saints helped; sinners being saved....Mr. Witty ministered the Word very helpfully in Sydney ere passing on to N.Z....Two days' conference in Toowoomba was most helpful. Believers gathered from one hundred mile radius. Messrs. Jas. Allan (late of Musselburgh), John Hynd (Brisbane), Simpson, Smith, Bates, and Fleishmann took part. The latter have been here for a month, owing to an accident to the new motor carriage....Mr. F. Brewster had encouragement in Gippsland.

NEW ZEALAND.—Mr. C. H. Hinman had a good time at Marawaru, a number professed....North Island carriage has started for the far north....Mr. Franklin Ferguson has been ordered to take complete rest for a time, his nervous system being run down....Mr. John Clarke has given interesting accounts of work in Central Africa in many places, now in South Island....Mr. F. May had meetings in Bunythorpe. Has settled at Masterton....Mr. Forbes M'Leod saw God working among young and old in Levin. Will now be in tent work....Mr. J. F. Gray had three weeks' good meetings in Wanganui....A new hall has been erected at Rotorua.

ADDRESSES.

Believers in Pontypridd now meet in Rock House, Treforest. Correspondence to A. J. Rowe, 2 Heathfield Villas, Treforest, Pontypridd...Assembly in Sidmouth meets in Gospel Hall, Homedale, not Mission Hall....Communications for Ardmillan Hall, Murieston Rd., Edinburgh, to R. M'Kendrick, 23 Murieston Rd....Assembly in Denver, Colo., have moved to 1305 Curtis St....Correspondence for Bridgeport, Conn., to F. P. Prindle, 137 Grove St., Stamford, Conn....Assembly in Gospel Hall, St. Clair Ave., have moved to Ascot Ave., near Dufferin St. Correspondence to J. Meridew, 283 Boon Ave., Earls court, Toronto....Correspondence for Hazeldene School Assembly, Portsmouth, to James Atfield, 57 Copnor Rd. (not 27)....Believers formerly meeting at 1308 S. Flower St., Los Angeles, Cal., have moved to 1225 West Jefferson St.

"WITH CHRIST."

Aug. 31, Mrs M'Lachlan, wife of John M'Lachlan, Dennistoun, Glasgow. Converted over fifty years.

WITNESS MANUALS are steadily proving their value and usefulness. "SIN: Its Nature, Consequences and Remedy," by Geo. Goodman, is latest number. 1/ doz., post free.

For thirty-four years in assemblies in Sword St. and Porch Halls. A true helpmeet....Dec. 17, John Johnstone, Galt, Ont., aged 82. Born in Scotland....Jan. 6, Miss Jessie Ewing, Lesmahagow, aged 56. Born blind, she has been utterly helpless for over twenty-eight years with rheumatism. A true saint. Formerly in Union Hall, Glasgow....Jan. 20, Mr. Dunwoodie, Johannesburg. Converted twenty years ago under Gipsy Smith in Glasgow. Took up work amongst the natives on landing in South Africa. Working at his trade, he gave every spare moment to his loved work amongst the natives, not without fruit....About a week before the above home-call, Mr. White, chemist for Lever Bros., Durban, who has been happily associated with assembly there for some twelve months. Came to Johannesburg for a change, took suddenly ill, and passed away after two days....Jan. 21, Hugh Black, sen., Greensburg, Pa., aged 78. Formerly in Coatbridge....Jan. 23, Robert Duncan, Cleveland, Ohio, aged 67. Saved forty-five years ago under Messrs. Holt and Geddes in Scotland. Associated with assemblies in Dundee, Partick, and Port-Glasgow. Came to Cleveland in 1887. Commenced assembly a few months after. For over twenty years he carried on Sunday school work in the west side of the city....Jan. 27, after eight days' illness, Edward Hankinson, Liverpool, aged 42. Converted fifteen years. Has perseveringly taught an infant class of about eighty in Iron Room almost ever since. He "continued steadfastly."....Jan. 28, Mrs. Emily Darling, widow of Andrew Darling, formerly a well-known worker in Europe....Jan. 29, at Bryn Mawr, U.S.A., Mrs. Killey, wife of Hy. Killey, Staines. Connected with Staines Assembly for close on forty years....Jan. 30, Geo. L. Dunsford, of Fore St. Assembly, Exeter, aged 69. Converted when young. Associated with believers gathering simply in the Lord's Name in 1867. Enjoyed the ministry of S. Wreford, Andrew Miller, W. Kelly, and others in early days. After fifty years' service he retired from his position as clerk and cashier to the Exeter Gas Co., in 1911. Well-known brethren from many parts joined in laying him to rest....Feb. 1, Mrs. Newbigging, Syke, near Bo'ness, aged 43. A lover of the Lord's people and much given to hospitality, a very decreasing gift in these days....Feb. 1, Miss Agnes Martin, sister of Alex. Martin, Holehouse, Neilston, aged 70. Converted when eighteen. Connected with assembly for thirty-eight years....Feb. 3, Dr. E. H. Van Someren, Venice, aged 43, fell asleep at Syracuse, Sicily, whether he had gone for his health. His loss will be deeply felt in Venice, as it was in his house that for many years the believers gathered for worship and for a daily prayer meeting....Feb. 8, Wm. Barbour, Cowie, aged 56. Saved for twenty-eight years. A suffering saint and beloved brother....Suddenly at Nanaimo, B.C., as the result of an accident, John Davidson,

GARENGANGE: WEST AND EAST. A résumé of 21 years early pioneering in the long grass of Central Africa. By F. S. Arnot. 1/ post free. Forerunner to "Thinking Black."

late of Cowie, aged 35...Feb. 10, Miss Elsie Ross, Elgin, aged 60, saved twenty-five years ago. Bedridden for twenty years. A patient sufferer and a bright witness...Feb. 12, Mrs. Milligan, Ayr, mother of our late esteemed brother, Adam Milligan, of Kilmarnock. Her father, Wm. Justice, and brother, John Justice, along with Mark Kerr and others saw remarkable times of interest and blessing at Ayr Races and round the country side. Mrs. Milligan herself opened her kitchen for meetings wherever she resided, and many were led to Christ in this way. About three hours after she was laid to rest, her daughter, Mrs. Wm. Martin, passed home. Converted twenty-four years ago in Hurlford. ...Geo. Goddard, Didsbury, Manchester, aged 61. Converted at 21. A consistent lip and life testimony.

Home and Foreign Missionary Funds.

SUMS RECEIVED BY Joint-Treasurers—JAMES ROBERTSON, C. P. WATSON, GEO. YOUNG, and H. PICKERING (in fellowship with Editors of Echoes of Service) for month ending Feb. 17.

Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Renfield Street, Glasgow.

HOME AND ABROAD.

Brooklyn Friends	...£0	1	7
Irvine Sisters	...	1	0
Thankful	...	1	0
A Sister Laid Aside,			
Crief	...	1	0
Uddingston Sisters	...	0	10
Coalburn a	...	1	15
Blyth a	...	1	6
Elm H., Glasg. Sisters	3	0	0
Hope H., B.-of-Weir S.S.	1	0	0
Gospel H., Kilmacoll a	7	0	0
Bath H., Largs a	...	10	0
Abingdon H., Partick a	2	4	1
Bathgate a	...	1	0
Coatbridge a	...	1	0
Two Bros., Walkerburn	0	10	0
T.D., Montreal	...	2	0
Sandbank a	...	2	0
Thomson Tr., per P. & I.	3	0	0
Church-in-House	...	1	16
A Friend, Mafeking	...	6	0
Kilbarchan a	...	2	2
Mrs. B., South Africa	45	0	0
A Friend, Winnipeg	6	4	0
M.R., Aberdeen	...	0	5
Linwood a	...	6	6
Greenock a	...	1	12
S.B., Bangor	...	0	2
Round Toll H. a and			
Sisters' Prayer Mtg.	3	15	4
Greenock Sisters' Sew-			
ing Meeting	...	6	0
T.S., Leith	...	2	0
H.L.	...	0	10
New Stevenston a	...	5	5
Stirling a	...	4	0
Half-yearly Mtgs. Glasg.	3	0	0
Grangemouth a	...	1	5
Dromore a	...	2	0
E.J.M., Portsmouth	0	2	6
A Sister	...	0	14
Pollokshaws a	...	2	0
Renfrew S.S.	...	1	5
Abingdon H., Partick a	10	3	5
Harmony H., Govan S.S.	3	0	0
J.W.	...	2	10
Phil. iv. 19	...	0	2
J.M., Oban	...	0	5
Elim, Cambuslang	...	1	0
a, Assembly [Glasg.]	£17	15	0

OFFICE EXPENSES.

Gospel H., Kil'oolm a	£0	10	0
Bath H., Largs a	...	0	13

Pollokshaws S.S.	...£0	5	0
Round Toll H. a and			
Sisters' Prayer Mtg.	0	5	0
Greenock Sisters' Sew-			
ing Meeting	...	0	10
Stirling a	...	0	2
Pollokshaws a	...	0	10
	£2	15	6

WIDOWS AND ORPHANS OF MISSIONARIES.

Cumb. H., Paisley a	£3	11	6
G. J.H.	...	0	10
King George St., Green-			
wich a	...	5	0
Mrs. B., South Africa	5	0	0
J.B., Lewisham	...	1	1
E.A.	...	1	0
F.S.	...	0	10
J.W.B.	...	5	0
Rock Ferry, Ch'sh'rea	2	2	0
	£23	14	6

PASSAGES AND OUTFITS.

Mr. & Mrs. LAMMOND to Africa.			
Per G.L.	...	£12	0

INDIAN ORPHANS.

Woolpit a	...£1	10	0
Bro'k'n Friends U.S.A.	3	0	0
Rickarton Believers	1	5	0
O'fellows H., Bright'n a	1	0	0
W.P., Glasgow	...	0	5
Miss S., Edinburgh	...	0	15
Mr. & Mrs. S., Glasgow	0	10	0
A Sister	...	0	2
Wolsey H., Glas. S.S.	2	14	10
Mumbles	...	0	15
Elim H., Glasgow	...	3	0
Fraser's, Kil'nock	...	0	15
Alex. H., Hornsey	...	0	15
Muirkirk	...	0	10
Hebron H., Br'd'rd	...	0	15
Pollokshaws	...	0	15
Bethany H., Paisley	...	1	10
Eastpark, Maryhill	...	0	15
Ballochmye	...	0	15
Balsall Heath, B'ham	...	1	0
New Stevenston	...	2	1
Millway Gospel H.	...	1	8
Uddingston	...	0	15
Annbank	...	0	10
S.S., Sunday School	£27	1	5

The Witness for Missionaries.

Missionaries working in lonely and isolated parts of the earth have little opportunity of attending Christian conferences, hearing expositions of Scripture, or enjoying the oral ministry of accredited teachers of the Word. Hence the welcome they afford to papers like *The Witness*, which supplies such ministry, and meets such need in printed form. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers in distant lands.

We gratefully acknowledge the following sums to date:

T. M'G., Newburgh,	... 1/	D.F., Jenners, Pa.,	... 3/6
A.F., Port Adelaide,	... 27/3½	S.B., Bangor,	... 2/6
E.R., Greenock,	... 1/	W.F., Crewe,	... 1/
A Bluejacket,	... 3/	D.M., Glasgow,	... 2/
M.C.P., San Diego,	... 1/6		

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—M.E.H., 20/ for Orphans; J.R., Aberdeen, 10/ for Orphans; A Steward, 30/ for purposes stated. Balance of UNTRIED TESTIMONY" concerning the Gospel and the Lord's coming in Glasgow newspapers, £3 9s. 1d.

REVIEW.

A PLACE IN THE SUN. By HENRY W. CASE. (2/6 net. Pickering & Inglis, Glasgow. A. Holness, London.) "A deeply interesting and well illustrated 'pen picture of travels in Algeria during three winters, with experiences of visits to isolated mission stations.' In this useful book we have just what many want—the opportunity of ascertaining how the conditions of the life of the people, spiritual and material, impressed an earnest Christian visitor."—*The Christian.*

Rates for "THE WITNESS."

The Witness will be sent, post free, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—
1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar bills, "express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS.

GLASGOW: PICKERING & INGLIS, 11 Botwell Circus.
" JOHN MENZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.
" ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HRYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. O. ROGERS, 17 Cathedral Close.
BRISTOL: W. B. W. SARGFIELD, 78 Park Street.
BIRKENHEAD: J. E. BEVAN, 15 Laburnum Road, Oxtou.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STUART, 20 D'Olier St. and 2 Nassau Street.
BELFAST: R. M'CLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 35 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D.T. BASS), Binghampton
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisia Street.
ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
TORONTO: L. S. HAYNES, 502 Yonge Street.
" UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
BUENOS AIRES: W. O. K. TORRE, Casilla 5.
MELBOURNE: GORDON & GOTOH, Queen Street.
" E. W. COLB, Book Arcade.
" E. HUTCHISON, Publisher.
SYDNEY, N.S.W.: A. T. GRAOB, 352 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNDEE: H. J. BATES, Octago Bible House, 38 George Street.
AUCKLAND, N.Z.: H.L. THATCHER, Bible House, 135 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
BELGAUM, INDIA: W. C. IRVING.
CALCUTTA: CHRISTIAN WITNESS OFFICE.
CAFR TOWN: JOHN BAIN, 119 Plein Street.
And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

Sanctification in Various Aspects.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c.

WE do not always get at the correct meaning of a word by taking it as it is commonly understood; especially so in divine things, for they have been more thoroughly twisted and wrested than any other subject, Satan desiring to make as many difficulties as possible.

The common idea of sanctification is that it is a sort of cleansing; or a process by which something that is defiled becomes cleansed, or something that is bad becomes good. I want to show that this is not the scriptural idea. One scripture which proves this is John x. 36, "Him whom the Father hath sanctified, and sent into the world." Here the Father is said to have *sanctified* and sent *Christ* into the world. Another is John xvii. 19, "For their sakes I *sanctify Myself*." Here the Lord Jesus is speaking of sanctifying Himself. The Old Testament also bears out the same thing. "God blessed the seventh day, and sanctified it" (Gen. ii. 3). Thus, *before sin entered*, God blessed that special day on which He rested, and sanctified it. From all these scriptures it is evident that sanctification cannot possibly mean the process of cleansing what is defiled, or of making a bad thing good.

The Root Meaning of the Word.

Turn further to Exodus xiii. 2, "The Lord spake unto Moses, saying, Sanctify unto Me all the firstborn." Here we get the real root meaning of the word. It was *to set apart*. So distinctly is this the radical meaning, that the word translated "sanctified," is in other places translated "accursed." If it was set apart for God, it was sanctified; if it was set apart for judgment, it was equally so. Thus God sanctified the seventh day, and set it apart for Himself. Thus the

firstborn of man and beast in Israel, after the institution of the Passover, was set apart for God. Thus the firstborn of cattle that was offered in sacrifice was sanctified—set apart. And just so the Father, in the councils of eternity, set apart His own beloved Son for the work of redemption. He was the Lamb set apart for the work before the foundation of the world (1 Peter i. 20). When the Lord Jesus came into this world He sanctified Himself. As the Father *set Him apart* for the work of redemption, so He *set Himself apart*, with no other object before Him but this one work—everything tending to this one object, the fulfilment of His Father's will. And so that same Blessed One was set apart in resurrection also for the service of the Priesthood inside the veil.

I think these passages are sufficient to show us the meaning of the word. Turn now to a few passages where the word is used. In Jude, 1st verse, we find, "sanctified by God the Father." The distinction commonly drawn between sanctification and justification is that justification is an act; sanctification a work. I don't admit the justice of the distinction; still, there is a measure of truth in it. It is important that we admit the measure of truth we find in everything, and not reject the truth when we reject the error.

There are different aspects of sanctification: 1, "Sanctified by God the Father;" 2, "Sanctified by Christ Jesus;" 3, "Sanctified by the Holy Ghost;" 4, "Sanctified by the blood;" 5, "Sanctified through the truth."

All these are different aspects of one great truth: the believer being set apart for God. With that idea before our minds, we get at once the connection of the different aspects of the word "sanctified." The word "holy" is just the same word. Real holiness is being set apart for God, and holiness in Hebrews xii. 10 is the same word as

sanctification in 1 Corinthians i. 30. That familiar word "saint" also means "sanctified one." This shows what a wrong thing it is to attach the word "saint" to some believers and not to others, as if God called people saints because of their walk. God calls us saints because, before the foundation of the world, He chose us in Christ, and set us apart for Himself. A saint is just one who has been sanctified by God the Father in Christ Jesus; sanctified by His blood; sanctified by the Spirit; and sanctified, in measure, by the truth.

I. Sanctified by God the Father.

When we are spoken of as "sanctified by God the Father" (Jude 1), it always refers back to before the foundation of the world. Hebrews x. 9, "Then said He [Christ], Lo, I come to do Thy will, O God." Now, mark, when Adam had failed, when man had broken God's law, then comes forward the One set apart, saying, "Lo, I come." The first man has failed; the Second Man comes in. The first covenant is broken; He comes to seal the new covenant with His blood, and to accomplish redemption. "By the which will [the will of God which He had covenanted to perform from the foundation of the world] we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

"For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). By one offering, which He offered upon Calvary, He has perfectly and eternally set apart for God those whom the Father has given Him. You will find how this corresponds with Ephesians i., from the third verse. There we have, chosen by God's will and purpose, before the foundation of the world, set apart in Christ Jesus by God the Father. This throws light on the remaining words in Jude, "sanctified by God the Father, preserved by Christ Jesus, and called." Blessed be the Name of God, those who are thus set apart are preserved in Christ Jesus, who is charged with the responsibility of those whom the Father has given Him. "And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose

nothing; but should raise it up again at the last day" (John vi. 39). All that have been given to Him are preserved in Him; and when the day comes, they shall be called in power, as Lazarus was, out of the grave, from death to life.

II. Sanctified in Christ Jesus.

"For it became Him, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth, and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii. 10). Compare Exodus xxix. 37 and Matthew xxiii. 19. "Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" That is to say, the moment a gift was placed upon the altar it belonged to God, and was set apart to Him. So Christ is the Sanctifier, and the sanctified are those who believe in Him.

"Go to My brethren, and say, I ascend to My Father and your Father; to My God, and your God" (John xx. 17). He is the first begotten; we, the many sons, being brought unto glory. Not that we call Him Brother. I don't think we are warranted in Scripture to do so; but He is not ashamed to call us brethren; while we call Him Lord. Not ashamed because of His condescension? That's not it. He is not ashamed to call us brethren because of our personal dignity; because we are children of His own Father, born of God, and *therefore* His brethren. Blessed thought, God never sees us apart from His Son.

"To them that are sanctified in Christ Jesus" (1 Cor. i. 2). Not "that are in process of being sanctified." Some people think that when a man is *thoroughly* sanctified he is made meet for heaven. *We are made meet* through the blood of Christ by faith. The thief on the cross was made meet for paradise that very moment he believed in Christ. We are not being made meet for heaven, but our Father "hath made us meet for the inheritance of the saints in light." The youngest believer, who only believed in Jesus a few days ago, is as fit to go to heaven as the believer who

has been fifty years converted. He is made meet at once, because sanctified in Christ Jesus. Observe the same thought in Hebrews ii. 11, "All of one;" and 1 Corinthians i. 30, "OF HIM are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is all I need. To be found in Him is to be perfect for ever. From the moment He washed us from our sins, to the time that His redemption power will snatch us from the grave to His throne, first and last, we have the whole of our salvation in Him.

The other three aspects will be given in next number.

The Hero of the South Pole.

Viewed in the Light of Scripture.

THE achievements of Captain Scott, who died on his way back from the South Pole, have excited profound and possibly unprecedented expressions of admiration and reverence throughout Britain, and no doubt throughout many peoples. Looking upon the front page of *The Sphere*, illustrated paper, I saw depicted the majestic and solemn assembly held in St. Paul's Cathedral, and read these lines: "St. Paul's Cathedral has been the scene of many impressive memorial services, but no one . . . will question that the service held there last week in memory of Captain Scott and his gallant companions will bear comparison with the greatest of them. The King was present; the Prime Minister and several members of the Cabinet and Ambassadors and Ministers of Foreign States were among the congregation. The Cathedral was filled to its utmost capacity, and it is computed that about ten thousand persons were unable to gain admission."

Hero-Worship.

These words are sufficiently significant to cause reflection in the hearts of all who truly love the LORD JESUS CHRIST, all who earnestly desire to serve Him and Him alone. What was the nature of the service above mentioned? Whilst doubtless many true hearts would throb in sympathy with the widow and relatives of the explorer,

and many unspoken prayers may have been offered for their support and comfort, yet it was virtually the worship of a man; it was the reverence, even the adoration, of the memory of a "national hero;" it was hero-worship.

How iniquitous are all such assemblies before the pure eyes of JEHOVAH! "The calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. i. 13). This man had braved peril and privation, had laid down his life in the cause of "science;" he had offered himself upon the altar of "human progress," and received as a hero universal adoration. There was One who braved the storm of God's wrath, who laid down His life for the life of the world (John vi. 51), the only true Hero that has ever trod this earth; and what honour was accorded to Him? He suffered without the gate; scorned, despised, mocked, . . . murdered. If anyone should doubt as to whose hands hold the reins of government in this present age, such doubt ought to be wholly dispelled in the contemplation of such incidents as the recent solemn assembly in St. Paul's Cathedral.

The rising flood of hero-worship is a premonitory shadow, significant but not strange to the anointed eye of every true believer wise unto salvation in the knowledge of God's Word. As the human system is by inoculation rendered immune to certain diseases, so it would seem that Satan is adopting the principle. The heart of humanity is being inoculated with a virus which in due course will render it immune to a certain moral condition. And what is that condition? It is the *fear* of the Living God. The prince of this world accurately foresees that, in order to the successful consummation of his vice-regency, humanity must herein be thus rendered proof against the fear of God, so that finally men may fearlessly perform that act which of all acts would commonly fill their hearts with the greater fear, viz., the worship of a man.

The Coming Superman.

The superman to come, for he will come, his time draws near, will receive that wor-

ship, according as it is written in Revelation xiii. 8. "All that dwell upon the earth shall worship Him;" excepted only are those that are Christ's.

It is scarcely necessary to say that I do not write these words for "the world," but for those who love the LORD JESUS CHRIST and seek, how feebly soever it may be, to serve Him. Let us keep our garments undefiled by any manner of hero-worship. The ranks of the true Church have not been exempt from this defilement. Our Corinthian brethren of old exalted Paul, Cephas, and Apollos to the position of leaders, to a position of equality with the LORD of Glory, and the like snare has been entered not infrequently by modern saints; but our Teacher and LORD says: "Neither be ye called leaders, for one is your Leader, Christ; . . . all ye are brethren" (Matt. xxiii. 8, 9). Gideon did *not* enter that snare; his noble reply to the men of Israel should be as "frontlets between the eyes" of all who are addicted to hero-worship, whether of men or saints: "I will not rule over you, neither shall my son rule over you; the LORD shall rule over you" (Judges viii. 23).

Spiritual Morphia.

Truly to-day the Midianitic host of ungodly men lie around us as grasshoppers for multitude; but the cup of lukewarm toleration of to-day, a morphia-like beverage to all Christian soldiers, is imbibed by men with such equal serenity, whether it be mixed with Gospel truth or with such potions as Neology, Romanism, Judaism, Christian Science, &c., together with hosts of pagan concoctions which complete the cup of the Harlot of Babylon; such is the subtle strategy which the great martial deceiver of nations is at this hour establishing, that the Midianitic host appears no longer to be animated by any hostile intent, insomuch that many Christians, alas! have peacefully lain down in the valley amongst them. Verily, the small band of the faithful may rightly be perplexed as to what tactical move should now be made against the enemy. If we surround the camp, break our pitchers and display the light of God's Word, and blow

trumpets premonitory of the approach of divine wrath, nothing happens! The Midianitic host has drunk of the harlot cup of toleration, and is sunk in torpor. The rage of the Cæsars, the massacres of the valleys of Piedmont, the rack and gridiron of the Spanish Inquisition, the fires of Smithfield, where are they? It is as though they had not been; but we need not deceive ourselves. The hosts of Midian are dormant only for lack of a leader; when he, their superman, the last and redoubtable Cæsar, shall arise and give the word, then again shall multitudes be despatched by axe and guillotine to their glorious heavenly home. "I saw the souls of them that were *beheaded* on account of the witness of JESUS" (Rev. xx. 4).

Aggressive Action.

In so far as Gideon's three hundred surrounded the camp, brake the pitchers, and blew the trumpets, their actions might be termed *aggressive*; the same may be said of Jonathan and his armour-bearer; indeed, every Israelitish campaign was necessarily aggressive. We live in a different dispensation, but we are neither to countenance manifest evil nor to let it progress without uttering a voice; it may be that this day is one in which the faithful servants of the LORD would enjoy more spiritual prosperity in aggressive action for the truth; yet aggression can be displayed not solely in positive speech or action, but also in negative. We can fight for the truth by what we say or do, but equally by what we *refuse* to do or say. To take up an *uncompromising* position as witnesses for the LORD JESUS is defensive; but it is no whit easier to defend our own citadel than to assail the enemy's. It is in *words*, in speech with others, that our hardest battles are fought. It is no difficult act to refrain from stepping into St. Paul's Cathedral to worship the memory of a man; but to denounce the iniquitous idolatry of such a service in no mild words with our fellow-creatures, and such-like contest, is by no means light. The world is ready enough to condemn all severe speech as being "un-christian-like," men having formed an

erroneous estimate of the conversation of Christ, truth manifest in flesh. "Gentle Jesu, meek and mild," may be the Romanist idea of what Christ was or should be, but the scribes and Pharisees received experimental knowledge of what truth *is*, and what truth in flesh *says*, to those who deserve censure, when He uttered the terrible words of condemnation, terrible because it is from Him, the Word, that they shall be awarded judgment, recorded in Matthew xxiii.

Lukewarm Toleration.

We, His servants, doubtless err on the side of meekness, if not timidity, feeling our own sinful infirmities, yet "there is that withholdeth more than is meet, and it tendeth to poverty" (Prov. xi. 24), words which may here apply. One thing is certain, if the LORD JESUS walked in Britain to-day, He would use words of far greater severity to rebuke the godless, lukewarm toleration of wickedness that now prevails; therefore we should perhaps be doing better service were we to direct our steps toward a path which in speech and action was more positively and negatively aggressive. However, the strategy of every martial campaign needs careful forethought and organisation; it is so generally misunderstood that the Christian pilgrimage is, by God's perfect ordination, one of suffering, not of ruling, that one is inclined to hesitate in suggesting any policy of aggression lest by the *methods* which might by some be employed, at variance with Holy Scripture, our position in the sight of God as witnesses to our LORD JESUS, lights in this world's darkness, epistles of Christ, however feebly delineated, might become marred.

G. P. L.

The Grace of Continuance.

By Dr. A. T. PIERSON.

THE grace of continuance is very rare. We serve our Master by "fits and starts." Caprice and impulse are unsteady guides, but, alas! they too often determine our direction and set our pace. It needs a life of unceasing prayer and holy fellowship with God to enable us to maintain a uniform peace and quiet restfulness in His will.

The Hour Before the Dawn.

By ROBERT M'MURDO.

"I AM the Root and the Offspring of David, the Bright and Morning Star" (Rev. xxii. 16). In whatever character it pleases Christ to present Himself, it is always to meet a corresponding need in the life or condition of His own.

When here on earth amid its darkness and sin, He was "The Light of the World." To the hungry souls He was "The Living Bread." In the presence of death, at the graveside, He declared Himself to be "The Resurrection and the Life" (John xi. 25).

As the Ascended One, He still adapts Himself in His own divine way to such ministry as His people require. Do we sin? He is our Advocate. Are we tempted? He is able to succour. Do we require help in time of need? He is on the throne.

The all-sufficiency and suitability of the Lord Jesus Christ is the one great subject which fills the whole of the New Testament. "The Bright and Morning Star" is the very last character in which He presents Himself to His waiting people, and it is the first in which He shall appear when He comes the second time.

The present age, that period of time which lies between the going away of Christ and His coming again is called night, and all who are in their sins are asleep. The life of the worldling is but as a dream. He thinks he is rich, but he possesses nothing. His joys and sorrows are all unreal. Everything is temporary and fleeting. The Christian is the only person who is awake, and the tendency is always to "sleep as do others." Hence the repeated exhortation to keep awake. "Let us not sleep as do others, but let us watch and be sober" (1 Thess v. 6).

As the end draws near the darkness deepens, and the spiritual state of the world becomes worse and worse. To the eye of sense all appears to be different. Never was there such a time of progress as the present, and signs of still greater attainments are seen everywhere. But the very increase and advancement of science, art, and industry only reveal in clearer light the awful apostasy of fallen man. At every

new invention or fresh discovery another altar is raised in the temple of fame on which is offered the perfumed incense of adulation to the greatness of the creature. "Men are lovers of their own selves, covetous, boasters, proud, blasphemers" (2 Tim. iii. 2).

The religious world is ablaze with new lights. Ecclesiastical fireworks, which reveal nothing but the folly of those who are deceived by them. "Wandering stars, for whom the blackness of darkness hath been reserved for ever" (Jude 13, R.V.). Sin, sorrow, and death flow on unchecked. But amidst it all the lamp of hope burns. The darkest hour precedes the dawn.

"The Morning Star"

will soon appear to usher in the light of eternal day, and bring to all the saved the full enjoyment of every promised good which infinite love can bestow.

In the brightness of that morning we shall look upon the face of our Redeemer and "we shall be satisfied with His likeness." In a moment we shall be changed into His image, and pass from the bondage of corruption into the liberty of immortality. With Him we shall enter "The Father's House," and receive at His hands the glory to which we are called. New and unheard-of delights await us there, and fresh springs of purest joy shall be unsealed as the wealth of the heavenly kingdom is opened to us.

The last trace of earth's sin and sorrow shall pass away for ever, the crown of glory shall sit on the brow of Him who wore the thorns, and all creation shall bow in homage at His feet, and crown Him Lord of all.

Tempest and Calm.

By REGINALD HICKMAN.

"He saw them toiling in rowing" (Mark vi. 48).

TOILING and weary were those men of old

Upon the wave ;

Watching the storm as heavy billows rolled
Their faith was swayed.

They had forgotten One, who sleeping lay,
And His great power,
Remembering not His very word would stay
The tempest's roar.

They called to Him, He heard their cry of fear,

And gave them peace ;

He rose and bade the watery depths to hear,
The tempest cease.

Then gentle calm rose o'er that troubled sea,
And all was still ;

Yes, even so, the greatest powers that be
Must serve His will.

So in our life, when with earth's care 'tis lined,

When sorrows come,

When this world's rush and bustle turns
our mind

From thoughts of home.

Then, if we will, our souls may hear His
voice

Say "Peace be still,"

And bid the calm which only He imparts
Our heart to fill.

The fevered brow, heated with this life's
care,

The aching heart,

May feel Christ's touch, He bids their fever
cease,

Their pain depart.

He stills the tempests which surround the
soul,

And bids us see

That as we rest within His calm the while
Our hearts are free.

Thus should we often leave this life's mad
rush,

Which crowds the mind,

Forget it all, and, sitting at His feet,
Sweet peace may find.

So should we wait, almost impatiently,
On through our toil,

To hear Him say, "Come, ye yourselves
apart,

And rest awhile."

Grant us, O Lord, to covet less and less
Of this life's store,

That we may know more of Thy peace and
calm,

And serve Thee more.

The Deity of Christ.

THE BASIS OF THE FAITH—XVI.

By C. F. HOGG.*

IN many of the Christological passages of the Bible there is observable a certain order which has its significance for their interpretation, and which offers a clue to the solution of certain difficulties which now fall to be considered. In such passages there are unfolded, first, either the primal glories of the Son, glories that were His 'before the world was,' or, the glories that are declared to be His in the present or the future. Thereafter are set forth, in prophecy in the Old Testament, in history in the New Testament, the low estate to which He condescended for a time, and His sufferings therein. This is the order of Psalm cx., for example. His resurrection is implied in the first verse, then the triumphs introductory to His glorious reign are declared; and the Psalm concludes with an epigrammatic summary of His life in the days of His flesh, describing in vivid and moving language the characteristic feature of His humiliation, "He shall drink of the brook by the way." Which is to say that He left the place of holy self-sufficiency on the Throne of Heaven in order that He might become the Dependent One, the Author and Perfecter of Faith, living among men, as men do, by bread, and yet not by bread alone, but "by every word that proceedeth out of the mouth of God." "In all things" He was "made like unto His brethren" in order that He might bring "many sons unto glory." He thus entered experimentally into their trials, depending in them only on the resources available to faith, in order that He might "lift up the head" of all such as put their trust in Him (Matt. iv. 4; Heb. ii. 10, 17).

The section of the prophecies of Isaiah extending from chapter lii. 13 to the end of chapter liii. offers another illustration of the same method of presenting the doctrine of Christ.* First, the certain exaltation of

the Servant of Jehovah, His ultimate victory, is declared, "He shall be exalted and lifted up, and shall be very high."

There follows a contrast drawn between the effects upon men made by His first appearance among them, and that made by His second. As they watched Him in His humiliation their astonishment increased; the more they saw of His goodness, the more they wondered at His sorrows. But when He comes again He will "startle many nations," that is, by the sudden out-blaze of His glory (cp. 2 Thess. i. 7; ii. 8). Thereafter is described the character of His voluntary humiliation, the variety and depth of His sufferings in life and in death, at the hands of men, and at the hand of God.

It is, in such passages, as though the Spirit of God, knowing the hearts of men and aware of the natural tendency to despise what is lowly, what seems weak, what does not appeal to the imagination, first secures the homage of the reader by the presentation of the glory of the Son lest we should unconsciously despise Him because of the vision of His humiliation, as they did who saw Him when He dwelt among them. God in His majesty may be disobeyed or defied; only God in His grace could be despised.

This feature of the prophetic word is also observable in the historic word, the New Testament Scriptures. Mark's is the Gospel of the Servant, describing His activities among men, meeting their needs in pursuance of the will of God, and always promptly as a servant should; its characteristic word is "straightway." But notice how it is introduced: "The beginning of the Gospel of Jesus Christ, the Son of God."*

Another instance is presented in John's account of the last meal the Lord Jesus shared with His disciples. The opening of the Thirteenth Chapter is marked by an air of great deliberation, as though the Apostle felt that before the amazing condescension of his Master could be described his readers must be reminded again that that Master was not merely a man among men; that the secret of the

*The closing verses, 13-16, of chapter lii. should have been included in chapter liii. As it stands the division is artificial, and tends to obscure the fact that the section is in itself a complete prophecy. The reader who is guided by the sense, however, will take care to read the whole of it. To do otherwise is to put asunder what God has joined together, viz., the exaltation and the humiliation of His Son.

*The canonical order is also noteworthy; the Gospel of the King of Israel precedes that of the Servant, though the chronological order may have been, probably was, the reverse of this.

fulness and freeness of His service, as, indeed, of all true service, lay in His heavenly relationships and in the occupation of His mind with heavenly things. Hence he writes: "Jesus knowing that His hour was come that He should depart out of this world unto the Father; . . . knowing that the Father had given all things unto His hands, and that He came forth from God and goeth unto God; . . . began to wash the disciples' feet." Once more the order is, first the essential glory of the Person, and then something of the depth to which He was carried by His love to "His own."

So also with the subject-matter of the First and Second chapters of the Epistle to the Hebrews. The essential Deity, the *eternal glory of the inherited Name*; the acquired glory of the triumphant Saviour, these are first set forth, and only thereafter follow the Incarnation, and the Death for which it was the necessary preparation.

The writings of the Apostle Paul also supply illustrations of this order, as in the Epistle to the Philippians, Chapter Two, where the voluntary self-humiliation of the Lord is described in each step of the way that brought Him at last to the Cross. But he begins in heaven: "Christ Jesus, who being in the form of God. . . ." Indeed this order of the name and title, peculiar to Paul in the New Testament, save for the echo of it in the writing of his companion, Luke (Acts xxiv. 24), is itself an illustration of this feature, since it presents vividly to the mind of the reader what He was and what He became. Of course on occasion the subject-matter of the context demands the order "Jesus Christ" (which traces His ascent as "Christ Jesus" does His descent, see, for example, verse 11 of the same chapter), but the latter occurs much more frequently, and is indeed his usual way of referring to the Lord.

With this common order of the Christological Scriptures in mind we proceed to consider three passages in the Gospel of John, the third of which is supposed to be inconsistent with the doctrine of the essential Deity of Christ. The first and second of these are words of the Lord

Jesus Himself, spoken to persons who had shown themselves hostile to Him. The first is associated with judgment, and inasmuch as the day of judgment is yet future, is to be taken prophetically; "neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honour the Son, even as they honour the Father." Conviction of the validity of His claim to be the Son of God leads some to give that honour to the Son now, and, for the rest, "He that honoureth not the Son honoureth not the Father which sent Him" (v. 22, 23).

The second was spoken in connection with the eternal security of all who trust and follow Him: "My Father . . . is greater than all. . . I and the Father are One." *This the Jews interpreted to mean that 'being a man He made Himself God,' an interpretation which He certainly did not repudiate* (x. 29, 30).

The third was addressed to His disciples, and runs, "the Father is greater than I" (xiv. 28). It seems to contradict the other statements, but paradox is not contradiction. Indeed, the higher and more complete the truth, the more is paradox necessary for its expression. But notice the order; the earlier passages declare the essential, eternal truth concerning the Son, the later passage declares what He became in His Incarnation. The Father is greater than the Son, not in the inter-relation of Godhead, but in the new expression of that relationship which came to pass when the Word, Who in the beginning, *i.e.*, from eternity, was with God, and Who was God, became flesh and dwelt among men.

The significance of the audiences must not be overlooked. In His contentions with His adversaries there is never any recession from His highest claims, neither does He suggest the smallest alleviation of the awful weight of their own interpretation of the words that aroused their indignant anger. If they desired to know the truth about Him, as they so often professed to do, then this was the irreducible minimum. He claimed to receive the honour due alone to God, which is to say He claimed to be God. But when in private with His disciples,

men who had His confidence and who returned His love, He led them further into the mystery of His Person, He declared His subordination to the Father, voluntarily assumed in order to the fulfilment of the mission He was even then accomplishing. And here again the feature of the revelation of the Son we have been considering reappears, for only after He had said to them "he that hath seen Me hath seen the Father, . . . I am in the Father, and the Father in Me" (xiv. 9, 10), did He say "My Father is greater than I."

Alternatively, if He Who thus spake was man, and only man, as on the Socinian hypothesis; or if He was more than man, and yet a creature still, albeit of the highest rank in the scale of being, as on the Arian hypothesis, how incongruous any comparison between Himself and God; and the incongruity is not the less because the comparison is in favour of the Creator.

To the hostile crowd the claim to Deity is plainly expressed. "His own people" must be confronted with the issue in an unmistakable form. Nor did they mistake it, as we have seen. The religious leaders refused Him credence, they met Him with violent hate. But to the few who believed and loved and followed He went on to reveal Himself more fully.

What was lacking in the Jews was the will to believe. No conceivable evidence would have satisfied them. And where the will to believe is absent belief is of course impossible. Hence when they threatened to stone Him because 'He, being a man, made Himself God,' He met them by quoting the words of Psalm lxxxii. 6, I said, "Ye are gods." But this was said not at all by way of explanation of the words He had just spoken to them, not at all by way of exposition of His Person, certainly not by way of toning down His claim, but simply to demonstrate to them their own perversity. Others had been called "gods" without arousing their wrath, or the wrath of their forefathers; why, then, this virulent antagonism to Him because He called Himself "Son of God?" (x. 33-36). Moreover, the words are a challenge, their anger proved that they had understood Him by

the use of that title to claim a relation altogether different from that connoted by it in any place of its use in the Old Testament. As He had already told them, they said "We see," therefore their sin, rejection of the Son of God, remained (ix. 35-41). Later to His disciples He declared, "They have no excuse for their sin. He that hateth Me, hateth My Father also; . . . they have both seen and hated both Me and My Father" (xv. 22-24); and this was their condemnation, that looking upon the Son they saw, but they did not perceive, the Father also.

Suggestive Topics.

For Bible Students and Christian Workers.

CHRIST'S LOVE-MARKS.

1. Divine love, - Corrects, - Mark 10. 21
2. Divine love, - Chastens, - John 11. 5
3. Divine love, - Cleanses, - John 13. 14
4. Divine love, - Claims, - John 13. 23 W.

THREEFOLD PRAYER IN PSALM CXLIII.

1. Cause me *to hear* Thy loving kindness, - - - - - verse 8
2. Cause me *to know* the way wherein I should walk, - - - - - " 8
3. Teach me *to do* Thy will, - - - - - " 10

AND THE THREEFOLD REASON.

1. For in Thee do I trust, - - - - - " 8
2. For I lift up my soul unto Thee, - - - - - " 8
3. For Thou art my God, - verse 10. H. P., Jun.

WHAT WE HAVE.

1. Our Preserver, - - - - - Psalm 16. 1
2. Our portion, - - - - - " 16. 5
3. Our path, - - - - - " 16. 11
4. Our prospect, - Psalm 16. 11. W. J. M.

SEVEN ASPECTS OF CHRISTIAN SERVICE.

1. The pattern for service, - Matt. 20. 28
2. The sphere for service, Gal. 5. 13; 1 Cor. 9. 19
3. The motive for service, - 2 Cor. 5. 13
4. The power for service, - Acts 1. 8
5. The object for service, - Acts 27. 23
6. The condition for service, - Luke 9. 48
7. The reward for service, 1 Cor. 9. 25. J. S. F.

"BEHOLD, WHAT MANNER OF LOVE."

1. Unparalleled love, - - - - - 2 Sam. 1. 26
2. Unmerited love, - - - - - Rom. 5. 8.
3. Unmistakable love, - - - - - John 3. 16
4. Unending love, - - - - - Jer. 31. 3. H. K. D.

The Song of Solomon.

Second Part of the Book.

By HENRY PAYNE.

CHAPTER III. If the Song of Solomon be taken as a continuous story of the mutual love between Christ and His people, the Church of this dispensation, then this chapter must be understood to open with the beginning of a restoration from a state of backsliding. It may be so taken; but I rather regard the Song as a continuous story of grace from its first declaration in Genesis to the eternal state as revealed in the Book of Revelation. In keeping, therefore, with the dispensational views of the Song I take this chapter as descriptive of the awakening of the Church of God of this dispensation, and consequently particularly applicable, or should be, to the individual experience of every true believer to a greater or lesser degree. The subject is the same as that in the former part; it is the unfolding of eternal love. It will be profitable to observe the points of contrast, as well as of similarity, between this second section of the Song and the first.

The Bride.

Chapter iii. 1-3. This is a night scene. The speaker had been seeking her ease, and now found herself in a state of darkness. The order of the words in Hebrews is:

"On my bed in the night
I sought Him whom my soul loveth,
I sought Him, but I found Him not."

The experience answers to the words, "And when he came to himself" (see Luke xv. 17). It had been supposed that self was chief, and that sin would satisfy the cravings of the heart. This was madness, and the bitter lesson had to be learnt. We have been created for God, and the soul can never find its satisfaction in anything less than God Himself. "O God, Thou art my God, early will I seek Thee," is the cry of one in a sound state of mind.

In the first part of the Song there is nothing of this darkness and distress; rather it opens with a sight of One who is worthy of love because He loves. It is true that very soon after there is a confession of uncomeliness. But the burden of the lan-

guage is, as seen in the first part, a wondrous Lover is presented to the soul which suddenly is enraptured by Him. As company is kept with Him, greater revelations of His beauty and excellencies are made, as well as something of the future, so that the love which His love had kindled continued to burn in the heart, while hope was ever growing brighter.

In the second part the deeper needs of the soul are felt. There is a consciousness of distress and a conviction that unless the object of the soul's love can be found, there can be neither rest nor peace. Next, there is an arising, again reminding us of Luke xv., "I will arise and go to my father," &c. It does not appear that the watchmen rendered any help. They knew nothing of the deep mystery of life and love in a new-born soul. The question put to them must have seemed as that of one who had lost her reason; for who could tell who, or where, the person was whom she loved? Therefore there was no answer. How true is this of spiritual experience to-day! The world oftentimes looks on the spiritual inquirer in blank amazement and wonders if there is not the beginning of insanity, when in point of truth it is the beginning of a return of the insane one to a reasonable state of mind.

There is a point of similarity here between the two sections of the Song in that the feelings of the soul are the same. The expression, "O Thou whom my soul loveth," is used once in the first section, in chapter i. 7, and then it gives place to the higher word, "My Beloved." In the first four verses of this chapter the same expression, "whom my soul loveth," is found four times showing the Bride's deep intensity of feeling answering to the deep consciousness of her need.

Chapter iii. 4: "It was but a little that I passed from them, when I found Him whom my soul loveth: I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me."

Here there is a contrast. In the first part of the Song the King brought the object of His love into His chambers, and she speaks of herself as being with Him at His table, and of their couch, beams, and rafters, as

their joint-possession. Here the Bride finds the object of her love and brings Him into her mother's house and her mother's chamber. If we consider the Song as one continuous story of love, without dispensational distinctions, it is quite in keeping with truth to say that we come to Him, and are received by Him, and this is followed by our receiving Him into our hearts. But if we take this as a distinct section, then it is particularly a characteristic of this dispensation, as it was not of the past, that our Lover is with us. "Lo, I am with you always," were His words. And again, "We will come unto Him, and make our abode with Him." This being so, betake thyself, O my soul, to greater diligence, and see to it that thy mother's chamber is a fit place for thy Lover. Let there be no images of other lovers portrayed on thy walls which might for one moment attract thine eye, and stir a spirit of holy jealousy in thy Lover.

Chapter iii. 5: "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my Love, till He please."

This is still the language of the Bride, and is the same as that in the first section, chapter ii. 7. See note there on the word "love." There is this difference, however, as to the circumstances in the two cases: In the first section the place of rest is in the house of wine of the Beloved, here it is in the chamber of the Bride, or, strictly speaking, in that of the Bride's mother; for in keeping with the figure, until the marriage had taken place, the Bride had no chamber but that of her mother.

More Pearls from Old Seas.

By Diver T. BAIRD.

GOD'S hindrances are our furtherances. Let your repentance be without despair.

See that your faith is unmingled with presumption.

Preserve your joy from adulteration with frivolity.

Carry not within thy breast a self-contained heart.

Christ not only acquits us from sin, but acquaints us with God.

The New Creation.

Notes of Expositions in Genesis.

By ALEX. STEWART.

WE have been considering the material creation in its beginning, its subsequent history, and its future. There is another creation of which we are now to think, which is continually being carried on. God, who brought the first creation into being and formed the material earth, is working in the spiritual sphere, bringing about the new creation. And the terms used in describing the old give us a language by which we may understand the processes of the new. God's method of teaching has always been by similitudes. The prophets used them, and when the Lord Jesus Christ appeared He spake in parables. The epistles of the New Testament are full of figures by which the truth which they teach is illustrated. It is the scriptural way of teaching, and it is the method which should be used by those who in this or in any day seek to convey to others instruction in spiritual things. The similitude or figure used by the preacher remains in the mind of the hearer when the rest of what has been said is forgotten. You may have noticed the movement in an audience when the speaker says concerning what he is treating of, "it is like," how the attention is at once aroused to hear "what it is like." It is the apt image or figure which is remembered. Who that has heard or read the parables of our Lord Jesus Christ can forget them? Who, for instance, that has once heard it, can cease to remember the parable of the prodigal son?

Now, when God created the world He did not fashion it arbitrarily, but as One knowing the end from the beginning. He created the corn, and the time came when the Lord Jesus Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone" (John xii. 24), and again: "I am the true Vine." "I am the Vine; ye are the branches" (John xv. 1-5). Those to whom He spoke were familiar with these objects, and might thus readily understand their significance as images of spiritual things. Adam himself, made in God's

image and after His likeness, "is the figure of Him that was to come" (Rom. v. 14). The great thought in the mind of God from eternity was Christ, and that which He created looked forward to the manifestation of His Son.

The New Creation.

"If any man be in Christ he is a new creature [creation]" (2 Cor. v. 17). He is such by the creative act of the Holy Ghost. Let us remember how great and solemn a transaction is accomplished when one passes from death unto life, and let not those who preach the Gospel and deal with anxious persons in after-meetings forget this.

The first creation began with light. God said: "Let there be light, and there was light" (Gen. i. 3). To this Paul alludes when he says: "For 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" (2 Cor. iv. 6). In Christian experience the first action of the light ordinarily is to make the darkness visible. Hence the lines:

"When free grace awoke me by light from on high,
Then legal fears shook me, I trembled to die;
No refuge nor safety in self could I see,
Jehovah Tsidkenu my Saviour must be."

The entrance of His words giveth light, and it is in the sense of the condition which that light reveals that we seek refuge in Him in whose face we behold the light of the knowledge of the glory of God.

Much opens to us when we think of our Lord Jesus Christ as the Light. We read in John i. 3 that all things were made by the Word, and immediately it is added: "In Him was life, and the life was the light of men" (verse 4). Then we are told that "the light shineth in darkness, and the darkness comprehended it not" (verse 5). Then, as to the Lord's reception when He appeared among men, that while the Jewish nation and the world at large did not receive Him, there were, nevertheless, some who did so, and this general rejection and partial reception is characteristic of the dispensation in which we live. The light is shining in the darkness, but the darkness is not driven away. It is as you have seen a candle or

a carriage lamp shining in a dark night, and illuminating a certain space around itself, while the great darkness beyond remains unaffected, and only seems the deeper. The difference in the dispensation that is to follow will be that the sun of righteousness will arise and the darkness will be dispelled. And, observe, it is one thing to have the light shining upon you, and another to have it shining within you and from you. To use the illustration of another, the light from the lighthouse shines upon the passing ship, but it shines out of the lighthouse. It must find place within before it can shine out. "It pleased God," says Paul, "to reveal His Son in me that I might preach Him among the heathen" (Gal. i. 16). Paul was not illuminated merely in the sense that the light shone upon him. It was kindled within him, and shone out of him. Christ was in him the hope of glory.

The Old and New Creation.

Again, the correspondence between the old and the new creation is seen not only in the beginning of the life of a believer, but also in his after experience. Creation is followed by renewal, as it is written of the creatures in Psalm civ. 30: "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." There is a constant process of renewal going on in creation, proceeding through the changing seasons of seedtime and harvest, summer and winter. And so it is in the spiritual sphere—the outward man perishes, but the inward man is renewed day by day. Renewal is God's gracious work, and happy is he who, in quietness and meditation, waiting upon God, is the subject of it. It is said of the Lord in the twenty-third Psalm that "He restoreth my soul," and we must not limit the application of that word to those whom we call backsliders. It is true that there are those whose feet have turned out of the way whom the Lord graciously brings back, but there are others who have not left the way, but have grown faint and weary in the way, like the two hundred men who followed David, and who would still have followed him, but who were so faint that they could not go over the brook Besor,

and these the Lord restored in the sense of renewing their strength, giving them a cordial heartening to go on. What Christian is there who has not been debtor again and again to the restoring grace of the Lord Jesus Christ?

I have spoken hitherto of the individual as being the subject of new creation, but the term is used of the corporation as well as of the individual. Paul, in Ephesians ii., is speaking of Jew and Gentile as made one in Christ, and at verse 15 he uses these words: "to make [create] in Himself one new man." This is not Adam, but a new creation. Consider the three descriptive words used, each of which is full of meaning—"one new man." First, what is described is one—a unity; secondly, it is new, and not only new because it had not been there before, but new in kind, as the word means; and, thirdly, it is a unity existing in diversity, even as the body of a man is a unity having diverse members, organs, and functions. That is the Church as it stands in Christ.

Worship.

Fundamental Truths of Scripture.—XI.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

John iv. 5-25.

"TENI li lishchoth!"* The words trembled on the circumambient air. His lips were dry, oh, so dry! His mouth was parched, oh, so parched! Weary, athirst, alone, the Man lay in the dust. The rays of the Syrian sun at its zenith beat down upon Him. Far beneath tinkled the cool waters as from a living spring they dripped into the well. But He had no pitcher. Neither had He a rope to draw from the dark depths one hundred and fifty feet down. From distant Jerusalem had He come accompanied by His disciples.

Descending from Bethel's stony wastes He had seen from Shiloh that morning the long, straight, dusty, olive-bordered road stretching before them towards the lofty sentinels of the fruitful Vale of Shechem, Mounts Ebal and Gerizim.

Somewhere yonder they passed from the holy fields of Judah on to the hated and

despised land of the Samaritans. On the flat top of that Gerizim were the remains of the temple built under the directions of a high-priest's grandson, who, marrying Sannballat's daughter, had been cast forth from his office and place in the City of God. But it rose anew from its ashes in 440 B.C. by the labour of heroes who knew how to labour with the trowel in one hand and the sword in the other.

"Heroes!" I called them. And so they were; led by a fine old hero, who, assured that "our God shall fight for us," could also write "so we laboured in the work; and half of them held the spears from the rising of the morning till the stars appeared" (see Neh. iv. 21 and xiii. 28). Like another and more modern hero who told his men, "Trust in God, but keep your powder dry." So on Mount Moriah stood the temple, which to the loyal Israelite was the House of God. Whilst here on Mount Gerizim were the remains of that which to the Samaritan was the House of God. All that was to be seen was a flat stone. They called it the altar of God. For in 129 B.C. John Hyrcanus, one of the great leaders of the Jews in their fights for independence, that form their history between the Old and New Testaments, burned their beautiful temple to the ground. Yet to this day they celebrate the Passover yearly around this stone. It is to all true Samaritans a sacred spot, for there, as they believe, Abraham prepared to offer up Isaac; there he met Melchizedek; and there was the one dry spot whilst the waters of the Flood rolled round a drowned world. Thus the Samaritan interpreted Ezekiel xxii. 24.

At the foot of Gerizim there met five Roman roads. And at the meeting place was a well, called

Jacob's Well,

There the women of Sychar, the white-walled village that stands like some coral islet amidst the waving sea of grain that filled that vale from end to end, came to draw water. But none came now, for it is high noon, and they are hidden from the burning heat in the cool recesses of their dark rooms in the shady alleys of Sychar.

* "Give me to drink."

In the cool of the evening they will come through the cornfields singing the song of the fields. At the well they will gather to talk and laugh, whilst to the melodious harmonies of the song of the well they will lower the bucket made of skin, with its mouth kept open by three crossed sticks, by means of the fine cord of goat's hair, to bring it up again filled to its brim. Then will they fill their water pots and homeward wend their way; and the notes of their song die away.

"Teni li lishchoth!" And a solitary woman's heart hardened as her ears were rasped by the rougher tones of Jewish speech—"Give me to drink!"

In her answer which runs literally thus: "How Thou a Jew being, from me to drink dost ask, being a woman, a Samaritan?" I perceive a bitterness and contempt that speak of a contumely experienced, of a heart once gentle but hardened by its contact with a world turned contemptuous. Her use of the word used of the asking by an inferior of a superior, by a beggar of an almsgiver, shows her attitude of disdain. For once she has a Jew, and that Jew a Man, at her feet. Her kind woman's heart refuses to perceive a fellow-being, half-fainting and wholly thirsting, cast down in the dust by Jacob's well. He was a stranger, but she felt no inclination to minister to Him. He was athirst, but she showed no intention of giving Him to drink. The evangelist, inspired by the Spirit, feels that some explanation is necessary, for he adds, "For Jews have no intercourse with Samaritans." As we have seen this is an old attitude. It goes back to Nehemiah's days. It had been made more virulent by the destruction of their temple. And now, speaking from the standpoint of the narrative, it had reached a climax. The Samaritans kidnapped and sold young Jews and Jewesses into slavery. They waylaid pilgrims to Jerusalem, robbing them and even killing them. At the season of the new moon, by which all fasts and feasts were regulated, a priest stood on the pinnacle of the temple to which the devil conveyed our Lord. Immediately he perceived the slender, silvery sickle appearing above the dark mountains he signalled to

the watchers in the temple court beneath, and by means of beacon fires the news was passed on to distant parts. Now the Samaritans delighted to light spurious signals and so mislead distant watchers. And with what return did these acts meet? Utmost contempt far harder to bear than physical violence. "May I never set eyes on a Samaritan," or else, "May I never be thrown into company with him," "To eat the bread of a Samaritan was as eating the flesh of swine."

But this was not only a Samaritan but a woman. Now there were six things a Rabbi could not do, and one was, "Let no one converse with a woman in the street, not even with his own wife." For it was held that a woman was incapable of profound religious instruction—"Rather burn the sayings of the law than teach them to a woman." (*To be completed in next number.*)

The Hour of Trial.

THOUGH sombre clouds are looming,
 Though sharp the conflict prove,
 I'd raise a song of triumph
 To God—the God of Love.
 His mighty arm is round me,
 I lean upon His breast;
 Could I have richer comfort,
 Could I have sweeter rest?
 Now in this hour of trial
 He comes so very near,
 And words of love eternal
 He whispers in mine ear.
 He tells me of the glory,
 Exceeding grand and fair,
 And of the joys supernal,
 Awaiting me to share.
 He tells me of the beauty
 Mine eyes shall soon behold,
 That I, with feet unwearied,
 Shall tread the "streets of gold."
 But something yet more precious
 He doth reveal to me,
 That I in yon fair glory
 His blessed face shall see.
 So thus I *must* be praising;
 How *could* I thus repine,
 Since I am His for ever,
 And all His love is mine?

The Triumphs of the Risen Saviour.

By HY. PICKERING.

FOLLOWING on the Triumphs of (1) A New Day, (2) A New Power, (3) A New Motto, we have

A New Leader.

IV. "Behold, He goeth before you into Galilee; there shall ye see Him" (Matt. xxviii. 7). The Good Shepherd had been "smitten," the sheep had been "scattered" (John x. 4), but the great Shepherd is "risen again" (Matt. xxvi. 32) to gather together the "one flock" for the appearing of the Chief Shepherd (1 Peter v. 4). This He does by "going before," leading, not driving. How mighty has been that "going before." Acts i., 120 in an upper room; Acts ii., 3000 in one day (memorable day); Acts iv., the number of the men, about 5000; by the end of Acts, a brief period of thirty years, probably 50,000; by the end of the dispensation, "a great multitude which no man can number." Yea, in such power was His going forth that within a few brief years, the capital of the mighty Empire of Rome was to be undermined with 580 miles of catacombs, in which there are computed to be seven million bodies, mostly of the saints who have followed the New Leader in persecution, distresses, affliction, peril, the sword, and even in death itself. "Behold He *goeth* before" even yet!

With the individual saint, He who was wearied, hungered, thirsted, fasted, wept, and slept; He who was tempted, reproached, despised, mocked, forsaken, and "alone;" He who died and was buried; in resurrection power "goeth before."

With each company of His own, He who was the centre of Calvary, is the centre of the throne, and will yet be the centre of all heaven, fulfils His promise, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20). He "goeth before" as "the Captain of Salvation" (Heb. ii. 10), and will lead on triumphantly till the everlasting doors lift up, and the Lord of Hosts, the King of Glory, enters in (Psa. xxiv. 9, 10),

and as never before "there shall ye see Him" in all the manifest triumphs of His resurrection.

A New Object for Worship.

V. "Jesus met them, saying, All hail! And they came and held Him by the feet, and worshipped Him" (verse 9). "THEY WORSHIPPED HIM" (verse 17). Hitherto they had been occupied with this mountain and this city, or this temple, as places of worship. Now "the temple made with hands" and the "worship with men's hands" (Acts xvii. 24, 25) were to give place to the living stones, "fitly framed together," growing into a holy temple in the Lord" (Eph. ii. 21), with the ascended Lord as the object of the heart adoration of "the whole family in heaven and earth."

"They held Him by the feet." Not around the neck, or by the hand, as is sometimes irreverently suggested in speech or song in our day, but like the seer in glory, "at His feet" (Rev. i. 17).

"They worshipped Him." Material objects of worship are transient, temples crumble into dust, wealth taketh to herself wings and fieth away, pleasures pall, "earthly friends do fail and leave us," but the Heavenly Object of the heart's adoration remains unchanged: "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8).

A New Trysting Place.

VI. "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them" (verses 10-16). How the news spread we know not, but soon new hopes were raised in drooping hearts as the message went round that He whom they had last seen in the embrace of death was "risen indeed," and was to be with them at the trysting place in Galilee. Did considerations of wind and weather, age and infirmities, class and clique, dress and appearance enter into their calculations? Did not each heart rebound with "By the grace of God, I'll be there?" Surely this is where He was "seen of above five hundred brethren at once" (1 Cor. xv. 6). Methinks of all the gatherings of His own on earth "I should like to have been with Him then."

“Into a mountain.” Not in stately temple or princely palace, but on the hillside which His hands had made. Nothing to attract or detract from His own glorious person. Was it not in continuation of this gathering He kept tryst with the disciples in “a large upper room” (Luke xxii. 12); “when they were terrified and affrighted” (Luke xxiv. 37); with “the doors shut,” “after eight days” (John xx. 19-26); when they “continued steadfastly” (Acts ii. 42); in the “third loft upon the first day of the week” (Acts xx. 7-9); to the little flock who “keep the ordinances as delivered” (1 Cor. xi. 1-30), either in Corinth or elsewhere, “till He come?”

A New Commission.

VII. “Go ye, therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the age.” The commission of the Risen Saviour may be summarised thus:

1. THE POWER ALL. He who was crucified in weakness and raised in power gathers His own around Him and utters the marvellous words, “All power is given unto Me.” The continuity of the Church, the marvellous waves of revival at unfixed periods, the perpetual triumphs in the hearts and lives of countless saints attest the verity of this promise given to a handful of unlearned and untutored men. That power is available to-day.

2. THE PARISH ALL. Because Christ died for all, and God would have all to be saved, we are exhorted to pray for all (1 Tim. ii. 8), and to “Go ye and make Christians of all nations” (verse 19, marg.). Neither limit nor boundary can be fixed for the God-sent evangelist. Like Wesley of old, he can truly say, “The world is my parish,” and fulfilling the commission, like him, can conclude, “The best of it all is God is with us.”

3. THE PRECEPT ALL. “Teaching them to observe all things whatsoever I have commanded you” (verse 20). The confessions, creeds, catechisms, and codes of laws (written or unwritten) which abound are

human and imperfect. The Word of our God shall stand for ever (Isa. xl. 8). Happy that people, who, in these last days of doubt, mysticism, fanciful theories, and abounding error are found asking: “What saith the Scripture?” (Rom. iv. 3) and are satisfied only with “Thus saith the Lord” (Exod. iv. 22, and over two hundred times more).

4. THE PROMISE ALL. “And, lo, I am with you alway, even unto the end of the age” (verse 20). A promise worth more than all the gold of all the world, and all its wealth combined—the Personal Presence of the Risen Saviour. In days dark or bright; in days cloudy or clear; days sick or well; days of adversity or prosperity; days of sorrow, trial, bereavement, death; yea, “all the days.”

Then when “all the days of earth are past He will call us into His immediate presence,” and “so shall we ever be with the Lord” (1 Thess. iv. 17).

“AMEN.” No! There is none in Genesis. There should be none in Matthew, and there is none in the Christian’s course. For whether we end our pilgrimages like Genesis, with the coffin and the grave, or like Matthew, in full marching order—entering into the wide open doors of the world—on the resurrection morn we shall assuredly join in the shout of “Victory through our Lord Jesus Christ.”

CORRESPONDENCE.

Holy Ingenuity.

PERSONAL dealing and individual effort are being fast eliminated from the activities of many Christians. Remembering that “He that winneth souls is wise” (Prov. xi. 30), we pass on a practical suggestion which could be developed by the most timid, and females as well as males: I find, as a postman, “The Believer’s Diary” the most useful book to make openings for sowing the good seed. I use it as a birthday book, so that I have nearly two hundred names of saved and unsaved. My way is, in conversation, to get them to put their name on the date line of their birth, then I say a word or two from the text opposite, or post a booklet on the date. Some may be wondering what their talent is for the Lord. Let them try this.—Your brother in the Lord and in His service,

D. J. G.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE END OF THE OLD NATURE.—When and how does the “old” nature in the child of God come to an end?

THE SPIRIT’S MISSION.—What is the meaning of “He shall convince the world of righteousness, because I go to the Father, and ye see Me no more?” (John xvi. 10).

AN APPARENT CONTRADICTION.—“Elijah went up by a whirlwind into heaven” (2 Kings ii. 11). “No man hath ascended up to heaven” (John iii. 13). Help will be valued on above.

WHO ARE ACCURSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—“but though we”? The word is also in 1 Cor. xvi. 22.

BAPTISM AND RECEPTION.—Is there any scriptural warrant for postponing the baptism of an accredited believer who desires to obey his Lord, or should baptism follow belief as soon as possible?

WHEN WAS THE SON BEGOTTEN?—Ought the time of the decree, “Thou art My Son; this day have I begotten Thee” (Psa. ii. 7), be referred to eternity, or to the resurrection, or the incarnation of Christ?

WHEN DO THE THOUSAND YEARS COMMENCE?—Is it to be considered from Revelation xx. 2, 3, 6, 7 that the thousand years commence when the Lord comes for the Church; and the season of Satan being loosed, does this refer to the “Great Tribulation” of the three and a half years according to Daniel?

SACRIFICES IN THE WILDERNESS.—It has lately been taught that the children of Israel did not offer sacrifices during their forty years’ wanderings in the wilderness. Mention was made of the enormous number of flocks and herds that would be required, and of the unlikelihood of finding food in the wilderness for so many. Some help on this question is earnestly desired.

The Extent of the Atonement.

QUESTION 622.—(1) Did Christ put away every man’s guilt? (2) Does John i. 29 with Hebrews ii. 9 teach that Christ bore away every person’s sins on the cross?

Answer A.—The answer to both questions is a decided negative. The word in John i. 29 and Hebrews ix. 26 is “sin,” not “sins,” and the complete fulfilment of these scriptures will only be seen in the coming day when the new heavens and new earth will display the recon-

ciling power of the blood of Christ (Col. i. 20). Every trace of sin will then have vanished from the earth, and all, save rebellious angels and unbelieving men, will have been brought into conformity to God’s mind. The basis of this reconciliation is the propitiatory work of Christ, and the present result is that the blood of Christ, instead of the sin of the world, is before God. Thus God acts now in favour towards the whole guilty world (1 John ii. 2; 1 Tim. ii. 4; John iii. 17; vi. 33; 1 John iv. 14). But when He no longer acts in grace, but in judgment, sin, which is still here, will be put away by power. This is not yet accomplished, though the work on which this result is founded, viz., propitiation, has been perfectly accomplished. God is now ready to receive and forgive all who come to Him through Christ. The aspect of the “one righteousness” (Rom. v. 18) is towards all. Its application, however, is confined to those only who believe (cf. the “all” and the “many.”) It is universal in its efficacy, but particular in its application. It is only true of believers that their sins have been borne by Christ (Heb. ix. 28; 1 Cor. xv. 3). John i. 29 gives us the broadest result of the death of Christ. And if it is the basis for the reconciliation of all things and the introduction of the new heavens and new earth, surely it is broad enough for every poor sinner who rests upon it. Those who do, are now reconciled in the body of His flesh through death, and have peace with God through our Lord Jesus Christ (Col. i. 21; 2 Cor. v. 18; Rom. v. 2, R.V.).

W. R. L.

Answer B.—In approaching this complex question we should endeavour at once to distinguish and differentiate between propitiation and substitution. While the two words describe the same work, still it is that one work viewed from two different standpoints. The propitiatory sacrifice of Christ forms a platform wide enough to permit God to appear and beseech men to be reconciled to Him, and that same platform also allows sinful men to approach God and avail themselves of His reconciling mercy. Incontrovertibly John i. 29 is of world-wide application, and Hebrews ii. 9 likewise affirms a great truth. But while propitiation has been made by Christ to God for the sins of the whole world (1 John ii. 2), the whole world is not saved. Only when that propitiatory sacrifice is gladly accepted by the penitent sinner does it become effectual to his salvation. After the acceptance of Christ as his propitiation before God, can the believing sinner speak of Christ as his Substitute. The propitiatory aspect of the cross is expressed in John iii. 16, where God’s love for the sinner is

so clearly revealed, the substitutionary phase of the cross is declared when we say, "He loved me and gave Himself for me" (Gal. ii. 20).

T. B.

Answer C.—A careful examination of John i. 29 and Hebrews ii. 9, with all other kindred passages bearing on the subject, will show us that while provision is made through the atonement for all sorts and conditions of men, salvation—*i. e.*, the putting away of man's guilt and transgressions—is upon all them that believe, offered indeed to all, but efficacious through faith in His blood as shed for the remission of sins.

A. O. M.

Answer D.—In reply to query number 1, Did Christ put away every man's guilt? Scripture clearly teaches that the question of sin has been settled once and for all by the death of Christ. For instance, we read that He put away sin by the sacrifice of Himself (Heb. ix. 26), that He is the propitiation for the whole world (1 John ii. 2), and that He was made sin for us (2 Cor. v. 21).

Now the question naturally arises in one's mind, in what sense was sin put away? If we refer to Romans v. 11 and 2 Corinthians v. 19, 20, we see that by His death He accomplished the work of reconciliation, thus placing God in the position to proclaim the forgiveness of sins unto all men, and to justify from all things all who believe in Christ (Acts xiii. 38, 39). Thus the one who accepts Christ as his own personal Saviour, and he alone, has his guilt put away. On the other hand, those who do not believe in Christ shall die in their sins, and this brings us to query number two. The two passages therein referred to, *viz.*, John i. 29 and Hebrews ii. 9, deal with the question of sin as set forth in the passages above quoted, which, I think, conclusively show that while the question of sin has been settled once and for all, it is not scriptural to say that Christ bore away every person's sins on the cross, which, if true, would bring about universal salvation, and which is foreign to the Scriptures. This, I think, is clearly seen in Romans iii. 22, where it is specifically declared that the righteousness of God and other blessings flowing from the death of Christ are unto all, but only upon them that believe. Such alone can truly say, "who His own self bare our sins in His own body on the tree."

If we, therefore, pass out of the world without having made Christ our own by faith, His death, although it was the righteous ground on which God could have saved us, cannot bring about our salvation. Christ has said, if we die in our sins, "whither I go ye cannot come" (John viii. 21). This should for ever settle it,

that He did not bear away every person's sins on the cross, as already stated. T. H. C.

Editor's Note.—Propitiation, identical with atonement, is toward God. Forgiveness and justification resulting therefrom are toward man. To speak of the "extent" of the atonement seems to imply at the root of it a mistaken view of propitiation. It seems as if propitiation was a definite value weighed out against a definite number of sins, or against the sins of a definite number of persons. We do not know any scripture that warrants this thought.

Christ, the Son, offered Himself through the Spirit without spot to God. The sacrifice is of infinite value, God accepts it as such, and to speak of the "extent" of it is to attempt to measure, or limit, that which is infinite. The fact is that immediately upon its accomplishment God sent forth a universal proclamation of forgiveness to all men. God has put no limit upon the extent of the proclamation of the Gospel of His grace—it is to "every creature" (Mark xvi. 15), therefore there can be no limit to the propitiatory work of the Lord Jesus. It is well to distinguish between two ordinary uses of the word "for." "Christ hath once suffered for sins, the just for the unjust" (1 Peter iii. 18). Here the word "for" necessarily implies *substitution*. To "taste death for every man" (Heb. ii. 9) is not substitution. It could not be read "instead of every man." In the one sense of the word Christ died, and made propitiation toward God for all, but not in the sense of substitution, or all would be saved. In the other sense of substitution only those who believe are entitled to say, "He loved me and gave Himself for me" (Gal. ii. 20).

Some ignore the scriptural distinction between "sin" and "sins." In reference generally to the work of atonement, the word used is "sin," not "sins." See John i. 29; Hebrews ix. 26; 2 Corinthians v. 21. Whereas in connection with the truth of substitution the word used is "sins." See Hebrews ix. 28; 1 Peter ii. 24; iii. 18; Hebrews i. 3. The difference is essential to a right understanding of the scriptures that bear on the subject of propitiation.

It is not admissible to build a doctrine upon Old Testament types, nevertheless when we do find such a doctrine as this in the New Testament we are glad to find that the types of the Old abundantly confirm and illustrate the truth which we hold and teach as to atonement. The unblemished offering for sin may stand at the door of the tabernacle, and its blood be shed and poured at the bottom of the altar, but no man could say that it suffered for his sin but the one who laid his hand upon its head in confession of his guilt.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study")

Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

51 Notes—Chapter 3. 10-13.

v. 10 (*contd.*), Cursed—*epikataratos*, a strengthened form of the word as it ordinarily appears, see note above, cp. v. 13 and John 7. 49.||

is every one which continueth not—*emmeno*, a strengthened form of the word ordinarily translated 'abide'; used of Paul's residence through two years in Rome, Acts 28. 30, and of continuing in the faith of the gospel, 14. 22, and of continuing in the law or covenant, here and in Heb. 8. 9.||

in all things that are written in the book—these words do not occur in either the Heb. or LXX of Deut. 27. 26; see, however, 31. 26, where they do occur, as also in Josh. 1. 8, *et al.* They are probably added here to emphasise the wide scope of the demand of the law; not only must its ordinances be carried out to the letter and its moral precepts be punctiliously observed, 'the law' must be understood in the most comprehensive sense of which the word is capable.

of the law, to do them.—the Apostle writes as well aware that the Galatians had not seen what is involved in submission to the law of Moses; they had not realised that failure to do all, always and everywhere, just as it is written, involves the professed law-keeper in eternal disaster. Law is unbending, it yields nothing to weakness, its standard is never lowered, not even by a hairbreadth; law makes no compromise, and finds no room for mercy; "a man that hath set at nought Moses' law dieth without compassion," Heb. 10. 28.

v. 11, Now—or, 'but further,' 'then again'; introducing a new argument based upon another scripture. If what had been said seemed to leave any loophole for escape from the conclusion of v. 10, what is now added makes plain that even should a man, in his own estimation or that of his fellows, 'continue in all things to do them,' he would not on that account escape the curse or receive the blessing.

that no man—lit., 'no one,' cp. 'a man is not,' and 'all flesh is not,' in 2. 16; the expressions are varied, perhaps, to emphasise the impossibility of justification on the ground of relation to law.

is justified by the law—*en*, which may be understood as = 'by means of'; or as = 'under,' see Rom. 2. 12, 3. 19, where it is so rendered. The effect is the same whichever way the words are taken; cp. "by the works of the law," 2. 16.

in the sight of God,—lit., 'before,' *i.e.*, as God judges, cp. 1 Cor. 3. 19, Eph. 6. 9, 2 Thess. 1. 6. There is a contrast implied between the possibly favourable verdict of man and the certainly adverse judgment of God. What a man thinks of himself or of others in such matters is of no moment; it is the judgment of God that counts.

is evident:—*dēlos*, as in 1 Cor. 15. 27 and Matt. 26. 73, "betrayeth," lit., 'makes evident.'||

for,—*i.e.*, 'for it is written,' as in v. 10.

The righteous—*dikaïos*, *i.e.*, the well-behaved persons who, judged by ordinary human standards, do right; see, *e.g.*, Matt. 1. 19 and Mark 2. 17. The superlative degree of such excellence of character is described in the phrase "righteous before God," Luke 1. 16.

The Apostle Paul uses the word "righteous" of men only here, in 1 Tim. 1. 9, and in Romans. In the latter Epistle 1. 17 is the same as the present passage; 2. 13 refers to law-keeping, 5. 7 to right conduct generally; 3. 10 condemns men, when judged by the Divine standard, denying righteousness to them absolutely and universally.

In Rom. 5. 19 the expression "made righteous" occurs, and it occurs here only in Scripture. The meaning of "righteous" in this case is fixed by the context. By one act of disobedience on the part of Adam, all who should thereafter be born of him were constituted, or put into the place and condition of, sinners, and this, of course, apart from any acts of their own. So also, by His one act of obedience in His death,

Christ put all who should thereafter believe on Him into the place and condition of righteous persons, constituted them righteous. Thus the words "made righteous" do not refer to conduct or to character, but to relationship with God, and into that relationship men are brought only by faith in Christ. Cp. note at v. 6, above.

shall live—*zad*, as in 2. 19, above; spiritual life, life in communion with God, is meant.

by, *ek* = out of, faith;—see at 1. 23, above.

The words may be understood in one of two ways, either as, 'he who is righteous by faith [not he who is righteous by works] shall live,' or as, 'he who is righteous [*i.e.*, well-behaved] shall live by faith [*i.e.*, not by his well-doing].' The latter seems to accord best with the context, and to provide the more direct contrast with the words quoted in the following verse. Thus the meaning will be, the righteous man, the well-behaved person, the law-keeper, the doer of good, does not live before God because of his conduct, but because he puts his trust in Him. Hence it is not merely that the man ignorant of the law, the Gentile, or the law-breaker, the wicked Jew, may be justified by faith. The argument of the Apostle goes much further than that; it is that even the righteous Jew can have life in no other way.

The quotation is from Hab. 3. 3, which should be read as in marg. "Behold, his soul is puffed up, it is not upright in him, but the just [or righteous, the words are equivalent] shall live in his faithfulness." In their original setting the words do not seem to bear the meaning attached to them by the Apostle. The prophet is drawing a contrast between the waverer and the steadfast person; the one shall perish in the troubles of the times, the other shall be preserved. But the Apostle reads the Scriptures by a new light since he knew Christ and was taught by the Spirit. He goes below the surface meaning; faith lies at the root of faithfulness (cp. note on "faith" at 2. 16). A man is faithful to God just because he has faith in God. And if faith in God preserves a man in temporal danger, faith in God will surely preserve him from

spiritual disaster also. And for this reason, faith establishes a vital union between the soul that exercises it and the God in Whom it is exercised.

The quotation appears again in Rom. 1. 17, where the Apostle uses it to justify his association of the two ideas 'righteousness' and 'faith' by showing that they are found together in the Holy Scriptures. Heb. 10. 38 follows the LXX, but reverses its clauses, while the LXX itself differs considerably from the Heb., as may be seen by comparing the quotation with the Eng. translation of the text in Habakkuk.

v. 12, and—*de*, better rendered 'but' to mark the contrast; the passage may be paraphrased 'the righteous shall live by faith, but that is entirely different from living by the law.'

the law is not of, *ek* = out of, faith;—*i.e.*, law and faith differ essentially; they are antagonistic one to the other, they have no point in common, they are mutually exclusive in principle, they cannot co-operate to the same end.

but,—*alla* = 'on the contrary.' Here again 'it is written' is to be supplied.

He that doeth them—lit., 'he that hath done them'; the standpoint is that of the Judgment at which the life as a whole is reviewed. The Heb. of the original of the citation is 'he that shall do,' *i.e.*, 'he that shall have been found to do them.' Clearly, then, the doing is to be life-long, unintermittent, and is never to fall so much as by a hairbreadth below the Divine standard. 'Done' is the emphatic word in the sentence.

shall live in them.—*i.e.*, the "statutes and judgments of God"; quoted from Lev. 18. 5, cp. Ezek. 20. 11, and see Rom. 10. 5 where the same passage is quoted in a somewhat different form. *En*, 'in,' is here = 'by.'

The conclusion to be drawn from these scriptures, though it is not expressed is sufficiently evident. If a godly Jew were to keep the law so as to satisfy the requirements of God, such a one would in his doing find life. There are none such. Abraham at the beginning found justification not in his obedience, but in his faith. The prophet, centuries later, declared that the just (*i.e.*, before men) lives (*i.e.*, before God) by

faith. The evidence, then, is varied and conclusive, that not by works of law but by faith in God the double blessing, justification and life, is received. And since the gospel came faith in God is faith in the Lord Jesus Christ, see 2. 16, above.

The alternation of the words 'justification' and 'live' in this section shows that the effect of faith is justification and regeneration simultaneously. Hence all who are justified are also born anew, all who have been born anew are also justified. Cp. "justification of life," Rom. 5. 18.

The word, 'live,' *zaō*, is used in N.T. of:—
a, God, Matt. 16. 16, John 6. 57, Rom. 14. 11, Rev. 4. 9.

b, the Son in Incarnation, John 6. 57.
c, the Son in Resurrection, John 14. 19, Acts 1. 3, Rom. 6. 10, 14. 9, 2 Cor. 13. 4, Heb. 7. 8, 25, Rev. 1. 18, 2. 8.

d, spiritual life, John 6. 57, Rom. 1. 17, 6. 11, 8. 13^b, 10. 5, Gal. 2. 19, 20, here, 5. 25, Heb. 12. 9, 1 John 4. 9.

e, the present state of departed saints, Luke 20. 38, 1 Peter 4. 6.

f, the hope of resurrection, 1 Peter 1. 3.
g, the resurrection of believers, John 5. 25, 6. 51, 58, 11. 25, 14. 19, Rev. 20. 4, and 1 Thess. 5. 10.

h, the way of access to God through the Lord Jesus Christ, Heb. 10. 20.

i, the manifestation of Divine power in support of Divine authority, 2 Cor. 13. 4^b, cp. 12. 10, and 1 Cor. 5. 5.

j, bread, figurative of the Lord Jesus, John 6. 51.

k, a stone, figurative of the Lord Jesus, 1 Peter 2. 4.

l, water, figurative of the Holy Spirit, John 4. 10, 7. 38.

m, a sacrifice, figurative of the believer, Rom. 12. 1.

n, stones, figurative of the believer, 1 Peter 2. 5.

o, the oracles, *logion*, Acts 7. 38, and word, *logos*, Heb. 4. 12, 1 Peter 1. 23, of God.

p, the physical life of men, Matt. 27. 63, Acts 25. 24, Rom. 14. 9, 1 Cor. 15. 45, 2 Cor. 1. 8, 5. 15^a, Phil. 1. 21, 22, 1 Thess. 4. 15, 1 Tim. 5. 6, James 4. 15, 1 Peter 4. 5.

q, the maintenance of physical life, Matt. 4. 4, 1 Cor. 9. 14.

r, the duration of physical life, Heb. 2. 15.
s, the enjoyment of physical life, 1 Thess. 3. 8.

t, the recovery of physical life from the power of disease, Mark 5. 23, John 4. 50, 51.

u, the recovery of physical life from the power of death, Matt. 9. 18, Acts 9. 41, Rev. 20. 5.

v, the course, conduct, and character of men—(1) good, Acts 26. 5, 2 Tim. 3. 12, Tit. 2. 12; (2) evil, Luke 15. 13, Rom. 6. 2, 8. 13^a, 2 Cor. 5. 15^b, Col. 3. 7; (3) undefined, Rom. 7. 9, 14. 7, Gal. 2. 14.

w, restoration after alienation, Luke 15. 32.

Another word, *suzao*, composed of *sun*, 'with,' and *zaō*, = 'to live together with,' occurs three times, and may be included with *zaō* in the above analysis as follows:

g, - - - Rom. 6. 8, 2 Tim. 2. 11.
s, - - - 2 Cor. 7. 3.

A third word, *anazao*, composed of *ana*, again, and *zaō*, = 'to live again,' 'to revive,' occurs twice, Luke 15. 24, cp. *w* in list above, and Rom. 7. 9, = 'to manifest activity again.'

v. 13 **Christ redeemed**—*exagorazō* = 'to purchase,' but especially to purchase a slave with a view to his freedom. Here and at 4. 5 it is used of the deliverance of Christian Jews from the law and its curse.

Exagorazō has also the meaning 'to buy up,' as in Eph. 5. 16, Col. 4. 5, "buying up the opportunity," see marg. Time is to be redeemed from waste and every opportunity for well doing is to be seized and used. ||

The simple form, *agorazō* = 'to purchase,' directs the mind to the fact that a price has been paid, see Matt. 13. 44, 1 Cor. 7. 30, *e.g.* In 1 Cor. 6. 20, 7. 23, 2 Peter 2. 1, Rev. 5. 9, 14. 3, 4, (||) it refers to the death of Christ as the price paid by God, or Christ, for the possession of men, whether Jews or Gentiles.

A synonym of these words, *lutroō*, = 'to deliver,' is also tr. 'redeem' in N.T. In Luke 24. 24 it means to set Israel free from the Roman yoke; in Tit. 2. 14 it means to set men free from the yoke of self-will, and in 1 Peter 1. 18 from a vain manner of life, *i.e.*, from bondage to tradition. ||

The corresponding noun, *lutrōsis*, occurs in Luke 1. 68, 2. 38, where national deliverance is meant, as in Luke 24. 24; and in

Heb. 9. 12 where deliverance from the guilt and power of sin is meant. ||

A strengthened form of *lutrōsis*, *apolutrōsis*, also occurs, of:—

a, deliverance from physical torture, Heb.

11. 35;

b, the deliverance of the people of God at the coming of the Son of Man, Luke 21. 28;

c, forgiveness, *i.e.*, deliverance from the guilt of sins, Rom. 3. 24, Eph. 1. 7, Col. 1. 14, Heb. 9. 15;

d, the deliverance of the believer from the power of sin, and of his body from bondage to corruption, at the coming of the Lord Jesus, Rom. 8. 23, 1 Cor. 1. 30, Eph. 1. 14, 4. 30. ||

Another noun, formed from the same verb, should be added here for the sake of completeness, *lutron*, found in Matt. 20. 28, Mark 10. 25, of the life of the Lord Jesus as the ransom price to be paid for the deliverance of men. || Cp. 1 Tim. 2. 6 where *antilitron*, = an equivalent, or adequate, ransom price, occurs. ||

us—*i.e.*, the Jewish believers; as occasionally in his writings the Apostle here associates himself with his nationals, cp. Eph. 1. 11, 12 with 13, *e.g.* The Gentiles were not under the law; indeed the law was itself the “middle wall” that divided them from the Jews, see Eph. 2. 14, 15.

from the curse of the law, having become a curse—*i.e.*, by becoming; the words describe the means taken for the accomplishment of the redemption. The curse attaches to all under the law, inasmuch as all failed to meet its requirements, with one exception, Christ, Who was “born under the law,” indeed, 4. 4, below, but Who did not Himself incur the curse, because He was “the Righteous One,” Acts 3. 14, not in the sight of men, indeed, for they crucified Him as a blasphemer, but in the sight of God Who raised Him from the dead. So being Himself free from the curse, He passed under it voluntarily that those under it by inheritance and desert might escape.

By the death of Christ the unbending rigour of the law is confirmed and illustrated. The law of God makes no exceptions, but demands always the full penalty from all who come within its jurisdiction. In view

of that awful exhibition of its terrors, how could the Galatians suppose that their efforts to keep it would result other than disastrously for themselves? The Son of God did not “become a curse for us” in His incarnation. From before His birth He was called “holy;” He “advanced in . . . favour with God,” Luke 1. 35, 2. 52; and at the close of thirty years of life in the flesh God spoke of Him from heaven in the words, “This is My beloved Son, in Whom I am well pleased,” and later repeated the testimony, Matt. 3. 17, 17. 5. There is no statement made in Scripture that He became the sin-bearer in His baptism, or in Gethsemane, or at any juncture in His life previous to the Crucifixion. With the Cross alone, then, must these words of the Apostle be associated, and this the quotation of Deut. 21. 23 confirms.

The language of 2 Cor. 5. 21, “made to be sin,” should be compared with this, “became a curse.” In each case the reality of the association of the Lord Jesus with the sins of His people, and the completeness of the satisfaction He offered to the law in His death upon the cross, is vividly set forth for us:—*hyper*, = ‘on behalf of,’ as at 1. 4, 2. 20.

Questions.

31. What characteristics does the Word of God possess in common with God Himself?
32. “The righteous shall live by faith.” What is the connection of these words in each of the four passages in which they are found in Scripture?

Sayings Old and New.

By C. F. HOGG.

THE providence of God always co-operates with the grace of God.

No one should be discontented with God on his side.

Two things ever go together: “Faith and a good conscience” (1 Tim. i. 19). When a man loses a good conscience he very soon departs from the faith.

There is one way of keeping heresy out, that is by being filled with the Holy Ghost.

“I am like a poor craft that goes well with wind and tide; better to be a fine steamer carried on by the power of a *hidden fire*, if need be, in the teeth of the gale.”

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge.

Made up March 22, 1913.

NOTES FOR APRIL, 1913.

SCOTLAND.

FORTHCOMING.—Christian Conferences as following places, dates, speakers: Macduff St. Hall, **Dufftown**, April 2....Shields Rd. Hall, **Flemington**, Motherwell, April 5, at 3.45. Messrs. Grant, Ferguson, Hamilton, and Turral....Bethany Hall, **Falsley**, April 5, at 4. Dr. Schofield, Messrs. Marshall, Payne, and Pickering...Wellgate Hall, **Dundee**, April 7, at 11. Messrs. Bench, Miller, Beard, and Hill....Meeting of workers amongst young people in Picardy Place Hall, **Edinburgh**, April 9, at 7.30. Mr. Hy. Pickering and others...Cumberland Hall Tract Band, **Falsley**, April 12, at 3.30. Messrs. Bayne, Thomson, Kelly, and Pickering...**Muirkirk**, April 19, at 1.30. Messrs. Grant, Lamb, Lindsay, and others....Tract Band Conference in **Glydebank**, April 19, at 3....Port St. Hall, **Stirling**, April 19, at 3. Messrs. Pickering, Bayne, Gray, and Sinclair...Garngad Hall, **Glasgow**, April 26, at 4.30. Messrs. Grant, Pickering, Miller, and others...Gospel Postal Workers in Townhead Hall, **Glasgow**, April 11, at 7.15. Messrs. L. W. G. Alexander and W. J. Grant will take up "The Holy Spirit in Relation to the Work of the Lord."....Quarterly Meeting of Elder Brethren in Wellcrott Halls, **Glasgow**, May 10, at 5.

GLASGOW.—Three special efforts have been made in the city during March—Mr. John M'Donald taking the whole of the month in **Parkholm Hall**, with interest and blessing....Mr. Percy Beard in **Eastpark Hall**; quite a revival time. Amongst those baptised was an aged sister over seventy....Mr. William Macfarlane in **Wolsey Hall**, with some fruit....Mr. Alex. Stewart closed his series of profitable Bible studies in **Christian Institute** on March 19. See notes on page 99....Mr. John Duffie, of Hebron Hall, a converted Roman Catholic, with a good testimony, has left for Melbourne, where we trust he may be used of God...A special distribution of Gospel booklets was made on Saturday night, 8th March, at 9 o'clock, in the busiest thoroughfares of the city—16,000 booklets were distributed in thirty minutes' time by eighty brethren and sisters, so that few, if any, received a booklet twice over. We believe God has already blessed the effort....**Half-Yearly Meetings** just commencing as we go to press. Full details in next number.

REPORTS.—**Bothwell**, March 1. Large attendance. Messrs. Beard, Downie, Miller, and M'Donald gave stirring messages. **Cambuslang**, March 1. Messrs. Stewart, Grant, Meneely, and Guillot ministered to profit....**California**, March 8. Hall filled. Messrs. Leggatt, Beard, Pickering, M'Kinnon, and Cooke gave appreciated help to the believers gathered from many parts....**Brechin**, March 12. Practical ministry by Messrs. Gem-

nell, Steele, M'Coll, M'Nab, Salter, and Legg... **Public Hall, Stonehouse**, March 15. Well filled. One of the most helpful yet. Messrs. Tytler, Brown, Pickering, and Meneely.

NOTES.—Mr. Arthur Gilmour had a series of meetings in **Linnlithgow** and district with some fruit. Commenced in **Kirkmuirhill**, March 16....Mr. James Forbes had blessing amongst young folks at **Kirkcowan** and **Stranraer**....Messrs. Reid and M'Nab have been giving help in **Inverness**. Messrs. M'Kenzie and Reid had some fruit in a hall two miles out of the town....Mr. W. J. Miller has returned from the States to **Shetland**. Along with Mr. Wallis is visiting from house to house, and having meetings in northern regions....Mr. R. M'Murdo, jun., had some blessing at **Bervie**. Commenced in **Doune**, March 9....Mr. Jas. Wilson is having special Gospel meetings in **Gladstone Hall, Falkirk**. Some interest....Mr. Percy Beard had stirring times at **Glydebank**. About thirty professed. Commenced in **Alexandria**, March 23....Messrs. Anderson and Gilfillan have hired a public hall in **Lybster**, and are seeking to make known the glorious Gospel....Mr. William Hill has visited **Abernethy**, **Dundee**, **Macduff**, and **Portessie**, with blessing to saint and sinner. Is now in **Dufftown**....Mr. James Petrie continues in **Balerno** with blessing....Messrs. Hodgkinson and Morrison finished up their pioneering campaign in **Lockerbie**, Feb. 21, not without interest and fruit. Mr. Morrison returns to the Highlands shortly....Mr. Malcolm M'Donald had two weeks in **Masonic Hall, Coatbridge**, with much blessing, also a week's helpful meetings in **Annathill**....Mr. William M'Farlane commenced in **Gospel Hall, Clydebank**, March 16....Mr. George H. Cooke is having special services in **Gospel Hall, California**. Large meetings. A number professed....Mr. A. S. Lamb had meetings in **Renfrew** and **Chirnside**.

ENGLAND.

FORTHCOMING.—Conferences as following places, dates, speakers: **S.S. Workers** in **Bloomsbury Chapel, London, W.C.**, April 5. Mr. H. W. Figgis will take up the subject of "The Christian Babe: His Birth, Growth, Training, and Health;" Mr. Gerald Vine the subject of "The All-Sufficiency of God's Word, and the Importance of Studying It."....Conference on **Open-Air Work** in **Assembly Hall, Newhall St., Birmingham**, April 5, at 3.30....**King's Hall, Willersden Green, London**, April 12. Messrs. H. W. Figgis, Philip Mauro, and others...**Half-Yearly Meetings** and **Missionary Conference** in **Malden Hall, London**, April 10, at 4 and 7. Subject, "Our Responsibility to Foreign Missions." Drs. **Anderson-Berry** and **M'Killiam**. Messrs. **Handley Bird**, **A. E. Green**, **W. H. King**, and

EASTER MEETINGS. Reports of attendances, speakers, subjects, from any part, will be welcome by 20th April, and thus promote fellowship.

IN SENDING NOTES let them be concise and clear, so as to link up with a large band of prayerful men and women who remember the workers.

others....Quarterly S.S. Conference in Park Lane Hall, Aston, Birmingham, April 19...Twenty-seventh Annual Meeting in Gospel Hall, Knowlesley Rd., Bootle, April 19, at 7.30. Messrs. C. W. Nightingale and J. C. M. Dawson....Half-yearly meeting in connection with S. W. Essex Tent, to be worked by Mr. T. Taylor, in Princes Hall, Buckhurst Hill; April 23...Norwich Ave. Hall, Bournemouth, W., May 12.

LONDON.—East End Lodging-House Workers had a good meeting, Feb. 22. Interesting reports given, and helpful and stimulating addresses by Messrs. Cozens and Rodgers....Ferry Gospel Mission Annual Meetings, March 1. After a number of interesting reports, Messrs. A. M. Kyd and Freeman Allen gave profitable ministry... Our esteemed brother, Dr. M'Killiam, has undergone a serious operation, but is progressing favourably... Saints formerly meeting in Hope Hall now gather at **St. John's Lodge**, 742 Harrow Road, Queen's Park...Mr. Philip Mauro gave helpful addresses in **King's Hall**, Willesden, March 9...Mr. J. W. Ashby gave addresses in **Glapton Hall** during March. Mr. John Brunton follows during April...Mr. T. H. Wood is giving addresses on the "Gospel of God," illustrated by blackboard outlines, in **South Grove Hall**, Wednesday evenings at 8....Mr. George Hucklesby had meetings in **Assembly Rooms**, Harrow Road; hall filled; saints cheered...Feb. 22, Conference of Workers in **Artillery Lane Mission**, maintained by assemblies in London and suburbs, where 200 or more of the very poor receive a free breakfast and hear the Gospel each Sunday morning; encouraging reports, profitable ministry...Mr. W. Thomas gives addresses on "The Tabernacle" in **Mayow Road Hall**, Sydenham, April 13-20....Mr. John Ferguson had special meetings in **Belmont Hall**, Harrow, Feb. 23 to March 2; good attendances; some blessing...Mr. J. W. Jordan gives addresses on "The Temple" in **Mortlake Hall**, April 2, 9, and 16.

REPORTS.—Conferences in **Wath-on-Dearne**, near Rotherham, Feb. 22. Well attended. Word ministered by Messrs. Thomas and Hamar...Missionary Conference in **Birmingham**, Feb. 22-24. A soul-stirring time. Messrs. R. E. Sparks, F. S. Arnot, T. Baird, C. F. Hogg helped in ministry. Messrs. D. Crawford, Handley Bird, E. Hill, W. H. King, W. W. Nicholls, A. R. Thoburn, H. S. Turrall, gave encouraging reports of their respective spheres. Mr. R. M. Lorimer (of *Links*), and Mr. Evans of Cardiff gave words of exhortation...March 1, S.S. Workers, **Bolton**. Helpful time. Mr. John Gray took up "Shall we Surrender the Child," Mr. F. Rowat "The Children of Other Lands," followed helpfully by Messrs. M'Alpine, Hall, Cartwright, Cummings, Holt, and others...New hall opened at **Livesey**, near Blackburn, March 1. A procession of 400 marched from the old hall to the

new hall. Messrs. Ratcliffe, Wilding, Sharrett, Parkinson, and Harwood took part. Work commenced in a cottage twenty-five years ago was gradually developed. Mr. T. Baird gave opening address, and continued the following week. Hall filled nightly, growing interest...Eleventh anniversary of opening of **Ebenezer Hall, Sittingbourne**, Kent. Extra large attendance from over a dozen assemblies. Refreshing ministry from Messrs. Jas. Hodson, Philip Mauro, and F. W. K. Gulston on the important subject of "Sanctification"...Half-Yearly Meetings, **Exeter**, March 12...Young People's Conference in **Penrith**, March 13. Helpful ministry by Messrs. T. Baird, Hy. Pickering, and W. H. Browning. Interesting object lessons shown. Goodly number of friends from other assemblies.

NOTES.—Mr. C. F. Hogg gave addresses in **Leamington**, March 1-5; also in **Fore St. Hall, Exeter**, March 9-18. Commenced in **London**, March 21...Mr. J. A. Lawson is having encouragement in the Gospel in **Sittingbourne**. Commences in **Whitstable**, March 23...Mr. E. A. Thomas is having special open-air meetings in and around **Wath-on-Dearne**...Mr. John M'Alpine had a good finish up at **New Ferry**, and a good beginning at **Hope Hall, Manchester**. He commences in **Arthur's Hill Hall, Newcastle**, April 6...Dr. Matthews had four weeks' Gospel campaign in **Liscard**. About a dozen professed. Commenced in **Lichfield**, March 23...Mr. J. S. Anderson gave interesting reports of work in Italy in several halls in **Manchester**...Mr. Jas. Stephen spent two weeks in **Huddersfield**. Ministry appreciated. Commences in **Harehills, Leeds**, March 30...Mr. John M'Gaw has spent some time on **Tyneside**, visiting **Newcastle, Jarrow, Wylam, Gateshead, and Wallsend**...Farewell meeting in **Cromwell Hall, Levenshulme, Manchester**, March 12, with Mr. W. Lowe, who, with his wife and family, is leaving for Canada. Several brethren gave suitable addresses...Mr. A. E. Hodgkinson paid a helpful visit to **Hemsworth**...Messrs. Ferguson and Hamilton have been conducting a special campaign similar to that conducted in **Cory Hall, Cardiff**, in **Newport, Mon.** Quite a wave of blessing...Mr. F. G. Rose has spent five weeks itinerating in a group of **Suffolk** villages, finding much darkness, yet much to encourage...Mr. T. Cauker had good meetings in **Marden, Kent**. He commences at **Sacriston**, **Durham**, March 30...Mr. John Campbell has been going on for five weeks in **Fleet St. Hall, Preston**. Profitable times; additions to assembly...Mr. J. Ternouth gave addresses on "Daniel" in **Staines**, **Wednesdays** of March. Three baptised, Feb. 25... Any retired brother, able to help in the Gospel and in ministry of the Word, wishing to occupy a healthy and needy field in **Yorkshire** can have address on application...Mr. John K. M'Ewen had well-attended meetings in **Areton Gifford, South**

A PLACE IN THE SUN. A pen picture of Travels in Algeria during three winters. By H. W. Case. Illustrated by numerous photographs. 2/6 net; 2/9, post free.

THE TRAGEDY OF THE SOUTH POLE, with striking sketch of Capt. Oates going out to die, is given in *Herald of Salvation* for April. 16 pages, 3d. Localised free.

Devon. Hopes to pitch his wooden-sided tent at **Loddiswell**...Mr. J. M'D. Bernard had some fruit in three places around **Barnstaple**...Mr. Geo. Ainsworth had some good times in **Rawcliffe**...Mr. Jas. Wharton had the joy of seeing a visitation of God's grace at **Forest Hall, Loughton, Essex**. Twenty-six professed. One mother in the meeting had three sons and two daughters converted to God. Commenced in **Todmorden**, March 2...Mr. C. W. Foster had good times at **Brockford** and **Walsham**. Commenced in **Bury St. Edmunds**, March 2...Messrs. T. Baird and G. Winter (Penrith) sail for Canada for three months' Gospel tour on April 2 by S.S. "Olympia." Farewell meeting with Mr. Baird in **Wenman St., Birmingham**, March 29...Mr. John Brunton visited **Brighton**, where the Lord gave blessing; also **Woking** and **Leyton**...Mr. W. E. Tocher is in **Bishop's Waltham**...Mr. J. M'D. Bernard commences addresses on the "Two Roads" in **Hebron Hall, Cogan**, March 30.

IRELAND.

DUBLIN.—Conference of Christians in **Merrion Hall**, June 3-5. Correspondence to Mr. R. W. Robb, 46 Frankfort Ave., Rathgar...Mr. B. R. Mudditt had special meetings during March with some interest.

NOTES...Messrs. Goold and Poots have been in and around **Keady**. Large meetings; a few professed...Mr. J. Rankine had good and fruitful meetings in new hall, **Moyletragh**...Mr. Clarke had some meetings in **Portrush**...Messrs. Rankine and Clarke had also meetings near **Ballycastle** with encouragement...Messrs. Meharg and Ruddock in and around **Growle**...Messrs. Campbell and Dempsey in **Dunmullen**. The Lord has wrought in a wonderful way. Mr. Dempsey has sailed for America to take up work in Virginia...Messrs. Grierson and M'Gaw had good meetings at **Carrick**. Place crowded out on Sunday nights; a number professed. Mr. Grierson sails April 5 for California...Messrs. Creighton and Wright had encouraging times at **Ardstraw**, some distance from **Strabane**...Messrs. Marshall and M'Cracken had the joy of seeing a few saved at **Ballywatermoy**, then commenced meetings in **Ballywaney**...Messrs. Diack and M'Knight have finished in **Ballymoney**, where they had encouragement...Mr. S. Meneely is having meetings in **Buckna**...Mr. J. Stewart and others had good times at **Tullylagan**...Messrs. Dickson and Stewart opened a new hall at **Aughrin**, near **Magherafelt**. The Lord came in and saved a few. Some were added to assembly...Mr. Hawthorn preached for several weeks near **Ballyhay**. Saw several saved and added to assembly. Also gave helpful Bible readings in **Donaghadee**... Searching ministry at believers' meetings in **Newmills**, March 17, by Messrs. Meharg, M'Crory, Dickson, Allen, and Stewart.

AMERICA.

CANADA.—**Toronto**—Mr. R. M'Murdo had a week's good meetings in **Maranatha Hall**, with chart; Mr. F. C. Jennings also paid a visit. Meetings continue nightly in **Broadview Hall**. Mr. Marsh had meetings in **Danforth Hall**; saints refreshed...Mr. S. W. Benner is having meetings in **Springbrook, Ont.** Has been joined by Mr. R. Irving; God is saving souls...Messrs. Touzeau and Dobbin had special meetings in **St. Thomas, Ont.**...Mr. A. Wangberg had some interesting meetings in **Ebenezer Hall, Hamilton**, and in **Bethel Hall**. Mr. Wm. Crombie and Mr. Geo. Pinches had each some meetings in **Bethel Hall** also...Messrs. Marsh and Wangberg had crowded meetings in **Bethel Hall, Brantford**...Messrs. May and Gilchrist have been visiting the little meetings in the **Bancroft** district, the scenes of their former labours...Messrs. Poidevin and Fish had good meetings in **Rossville**. Messrs. J. Lynn and A. Ross visited **Clairville, Ont.**...Messrs. Steen and Shivas had meetings in **Chapman Valley**...Saints refreshed through the visit of Mr. Richard Irving to **Saakatoon**; he also had blessing in **Edmonton**. Assembly in **Edmonton** now meets in **Gospel Hall**, corner **Syndicate** and **Morris Streets** (formerly known as **Syndicate Ave. Baptist Church**). Correspondence to Mr. James Gibson, c/o **Waterworks Dept.**...Mr. A. C. Gaebelein gave a series of addresses in **Elim, Winnipeg**; good attendance. Messrs. O'Brien and M'Murdo were expected to follow him...Brethren in **Orilla** expect to commence work in a new centre, five miles from town...Six recently baptised in **Mount Pleasant Hall, Vancouver**, where interest in Gospel meetings is maintained...Messrs. M'Clintock and Silvester had meetings in **Midland**...Mr. D. Currie had meetings in **Straffordville, Ont.**, amid opposition; God's people were rejoiced...A new hall has been built at corner of **College Ave.** and **Davis St., Sarnia, Ont.**; opened Jan. 26...Messrs. Morton and Irving had meetings in **Minitonas, Bowsman, and Ethelbert**; happy and helpful.

UNITED STATES.—Mr. Richard Hill visited assemblies in and around **New York**, seeking to stir up interest in the Lord's work in **Russia**. Mr. J. M. Carnie is also visiting assemblies in the city...Mr. R. M'Murdo was in **Austin, Chicago**, for two weeks. Addresses helpful to God's people. Also spent a few days at **Waterloo, Minn.**...Mr. T. D. W. Muir had a few meetings in **Standish, Mich.**...Mr. C. W. Ross is holding forth in **Logan, Ia.**...Mr. Geo. Pinches' visit to **Rochester, N.Y.**, was helpful and refreshing...Mr. W. Pinches had well-attended meetings in **Detroit**...Mr. Richard Irving had meetings in **Duluth, Minn.**; much appreciated. Also paid a visit to **Evanston**, which was enjoyed...Mr. A. Livingstone had meetings in **Harrisburg**, then went on to **Pittsburg**...Good interest at meetings in **Frostburg, Md.**, by Mr. S. C. Kellar...Mr. S.

WRAPPED IN THE FLAGS, the famous story with authentic details and names, with original wash drawing in colours, forms *The Evangelist* for this month. 1/ per 100. Localised free.

THE STOLEN WEB, a thrilling story of robbery and restoration in **Covenanting days**, by Wm. Shaw, with original line drawing, is given in current *Boys and Girls*. 8 pages, 3d.

M'Ewen had five weeks' meetings in **Central Falls, R.I.** A number saved....Mr. W. Beveridge had a few meetings in **New Bedford, Mass.**, which were enjoyed....Dr. Martin had three weeks' meetings in **Fall River, Mass.**....Mr. J. Waugh had meetings in **Down Town and Up Town Halls, Philadelphia**....Messrs. Hillis and Greer had meetings in **Fresno, California**....After visiting a number of places in **Canada and the States** Mr. F. A. Glover went on to **Barbados and Trinidad**.

OTHER PARTS.—Mr. G. Langran, **Villa Maria, Argentina**, writes that attendances at the meetings keep up well. In about two months the **Bible Coach** starts on its missionary tour....Mr. Walter Drake, **Quilmes**, is encouraged in connection with the printing press. Hopes to move to a new hall shortly....Mr. Holmes, **Mexico**, writes of the baptism of four, and of the opposition felt since.... A conference was held at **Venezuela** on Jan. 1, closing with a public baptism. God's people cheered.... There are now 537 believers in assembly in **Georgetown, British Guiana**.

EUROPE.

SPAIN.—Mr. J. Harris, **Ronda**, reports meetings larger than ever this year, the hearing ear and open doors in all parts....Mr. W. Willies, **March 14**: "At **Zamora Fair**. In the principal square of the city a stall was opened where Bibles were sold at exceedingly low prices. The colporteurs shouted out their wares that everybody might know what they sold. Large posters were also hung up, and Gospel texts placed in prominent positions. For years the **British and Foreign Bible Society** have sold the Scriptures everywhere in Spain, but in **Zamora**. This stall does not lack in importance, because last year the authorities interfered, and unjustly closed it. This year the thousands who visit **Zamora** during the Fair are able to convince themselves that the law makes no difference between what the priests call here the **Protestant and Catholic Bible**....Mr. Cambridge writes of the persecution endured by a young convert at **Antequera**, but in spite of it he attends the meetings....Mr. T. Berkelev, **Vigo**, writes of good meetings at **S. Vicente**....Mr. A. Shallis is encouraged in meetings at **Castrogonzalo**. There is much opposition at **Barcial**....The king has issued an order exempting **Protestant sailors and soldiers** from attending mass. Surely a step in the right direction....**PORTUGAL.** Mr. C. A. Swan, **Lisbon**, reports that the Lord continues to send good numbers to the meetings, and we have many signs that He is truly working in our midst....**NORWAY.** Mr. Angus M'Kinnon, of **Glasgow**, is proving himself a valued helper to Mr. A. Mitchell at **Skien**....Mr. D. M. Campbell reports good meetings in **Copenhagen** with several baptisms. Is printing 1000 "God's Way of Salvation" in Danish....**ITALY.** A conference of Italian evangelists and young men, who show signs of being useful in

Gospel testimony, was held in **Spinetta Marengo** March 6, 7. A nice company assembled. Mr. William Hoste, Mr. A. Buttram, and others gave valued help. Mr. Hoste visited a few other places before leaving for **Algiers**.

ASIA.

CHINA.—Mr. Robert Stephen, **Jehol**, Feb. 23: "Mr. Barnett is beginning to get up strength, and walked out with me to-day quite a little distance. We are having an epidemic of rumours just now, and last Saturday night we had something more than rumours, but all is quiet again, and things have resumed their normal aspect. Some thirty lives have been taken, nearly all young men. We have not opened the halls since the **Chinese New Year**, because, owing to prevailing conditions, nobody cared to be out after nightfall. We hope soon to go ahead with our customary meetings."... Mr. J. Duthie, **Hada**, Feb. 11: "We have not been able to secure premises for a preaching hall yet, but hope soon to be successful. All our meetings have been in the open air, which is rather cold at this time of the year. Before the **Chinese New Year** we went out every day when the weather permitted. We had good crowds listening attentively, and we sold a number of Scriptures, besides distributing tracts. Seven inquirers attend the meetings regularly."

INDIA.—Mr. and Mrs. Aston, from **Kollegal**, are expected to arrive in **London** about April 16. They have been obliged to come home on account of Mrs. Aston's health....Miss Kate Murphy, from **Motherwell and Stirling**, arrived safely in **Belgaum**, Jan. 27, and feels led to join Mr. and Mrs. Wark at **Daddi**. Her address will be: c/o Mrs. Wark, -Daddi, via **Hukeri**, **Belgaum District, India**....Four hundred believers assembled at conference in Mr. Heelis' tent, **Narsapur**, Jan. 5....Mr. Redwood rejoices that the work increases and numbers multiply at **Frazer Town**. One old sister who has broken bread for seventeen years was baptised lately, also a young brother saved a month ago.

STRAITS SETTLEMENTS.—Mr. H. F. Marks, **Taipeng**, Feb. 11. "It was a joy to witness three confess their Lord in baptism, and we know of others who are exercised about this step in both the **Chinese and English halls**. Mrs. Marks also encouraged in seeing some **Chinese women and girls** turning to Christ. In **Lower Burma** and **S. W. Siam** as well as **Sumatra**, there are thousands of **Chinese** quite unevangelised." Our brother, **Thos. Angus**, of **Kuala Lumpor** should now be on his road home with his wife and family.

AUSTRALASIA.

AUSTRALIA—Victoria.—A large Gospel tent has been erected at **Richmond**. Mr. Fred. Wood got large audiences and saw a number profess conversion. Christians from meetings around helped heartily....Mr. T. Manders, from **Queens-**

EMIGRANTS to **Canada, United States, &c.**, can be supplied with addresses of Assemblies or Correspondents by sending p.c. to *Witness Office*.

ASSEMBLIES abroad might greatly help by sending note of alterations in halls, &c., in order to keep Register up to date.

land, has been holding meetings in Geelong and Camperdown....Mr. Lamb had tent at Harrow... Assembly in Townsville, Queensland, have moved from Stoke St. to Oddfellows' Hall, Sturt St.

NEW ZEALAND.—Messrs. Willox and Phey pioneer with North Island Bible carriage, No. 1, Messrs. Hayes and Dean with No. 2, and Messrs. Winter and Binskin with South Island Bible carriage. All see a little interest again and again....Mr. Franklin Ferguson, who has done such good work for New Zealand, is resting in the country. May he soon be restored...Our brother, A. Goodson, whose visits to Britain are happily remembered by many, has built a comfortable new hall, holding one hundred, at Rotorua. Mr. C. H. Hinman opened with a fortnight's special meetings....Mr. H. Stevens, Christchurch, formerly of Bible House, Dunedin, has been called home.

ADDRESSES.

REMOVALS.—John Brunton, to 83 Granville Park, Lewisham, London, S.E....E. J. Tharp, of China, to Tatzukow, via Chin-chow, Manchuria...**ASSEMBLY** formerly meeting at 127 Strada Val-lone, Misida, Malta, now meet in No. 7 Manoel St., opposite Manoel Bridge, Sliema, Malta. Communications to Sergt. Bath, 6 Tigni Vicolo, Sliema....**CORRESPONDENCE** for Fleet Street Hall, Preston, to Joseph Bamber, 13 Gt. Shaw St... Armadale, to Hy. Gillespie, 137 West Main St... Shrewsbury Hall, Shrewsbury Rd., Harlesden, London, to J. D. Angel, 20 Tubbs Rd., Harlesden....Town Hall Assembly, Camelon, to R. Eason, Main St., Camelon, by Falkirk... Meeting at 25 Sheppard St., Pontypridd, to G. Groves, at this address... Blackburn Hall, Leith, to R. Macgregor (late of Lisbon), 23 Darnell Rd., Trinity, Leith... Waterloo Assembly, Liverpool, to A. Tinkler, 27 Bowman Lane, Great Crosby... Bootle, to F. Broadhurst, 29 Moss Lane, Hill Park, Liverpool.

"WITH CHRIST."

Mrs. A. M. Kershaw-Emerson, a well-known Christian worker in Dublin, better known fifty years ago as Miss Vaughan, to whose zeal and sympathy on behalf of the young women of the Irish capital may be traced the beginning of many a useful Christian life. Devoted her later years to Gospel work in Williamstown and Sandymount. Was called home at an advanced age...**Boyd McDowell**, Clonkeen, saved in the '59 revival. Maintained a steady testimony to the end. Leaves six daughters and one son, all saved...Dec. 28, Miss A. M. Crowe, for fifty-three years a Christian. Forty-six years in Hereford Assembly. A helper of many, especially the young, the poor, sick, and sorrowing...Jan. 24, Mrs. Revell, Vellore, India. Coming from N.Z., and helping in Home of Rest, she was only married to Mr. Revell in Dec....Feb. 10,

FREE TO MISSIONARIES. Believing that it will be of spiritual help in their arduous work, a servant of Christ desires to send a free copy of "The Gospel and Its Ministry" to any missionary or evangelist "looking alone to the Lord for guidance and support" who may not already possess this volume, and will send post card to "Urbane," c/o Pickering & Inglis.

J. H. Brabazon, Upton, Waterford, aged 68. Deeply interested in mission work.... Feb. 27, Miss Marion Darling, of Ireland, who has laboured for the Lord in India for 28 years. Left Coimbatore for home on Dec. 31. Had to be taken off ship at Colombo, and died in hospital....Mar. 4, John Fisher, Stranraer, aged 83. Converted over thirty years. A hospitable, hard-working brother. Well known to the Lord's servants....Mar. 6, Miss Hay, Malvern Wells, aged 98. For upwards of forty years a diligent helper. Given to hospitality. Moved to Clifton, Bristol, in 1902....Mar. 7, at Royal Infirmary, Aberdeen, after a serious operation, Geo. Shepherd, Craigmance, aged 28. Saved when a lad of nine....Mar. 9, Richard Mason, Hemsworth, aged 72, a brother long associated with Gospel activities in Yorkshire. Passed away about half-past five on Lord's day evening sitting reading the *Witness*. Had the joy of attending the first assembly in the north of England, at Ackworth, where Chas. Stanley, Captain Wellesley (nephew of the old Duke of Wellington), and others preached. Along with Mr. A. J. Holiday he commenced the Bradford Conference. Has passed through several revival times in and around Hemsworth. At the morning meeting on the day of his death he spoke on "Crossing the Jordan," and gave out the hymn, part of which is:

"To Him I owe my life and breath,
And all the joys I have;
He takes away the sting of death,
Gives victory o'er the grave."

....Mar. 10, John Hasell Charlton, who laboured long and earnestly in the villages of southern England, was enabled to visit 3000 villages, hamlets, and lonely places with the Gospel message.... Mar. 10, Mrs. Angus, Partick, Glasgow, aged 68, wife of Mr. David Angus, and mother of Mr. T. Angus, of Straits, and D. Angus, of Australia.... Mar. 18, Robt. Marshall, Hamilton; a brother beloved....At 44 High St., Stranraer, on Mar. 24, after a brief illness, John Craig, a well-known Christian worker; an earnest soul - winner for forty years; many were brought to know Christ as their Saviour through his instrumentality.

REVIEWS.

THE GOSPEL AND ITS MINISTRY. By Sir ROBERT ANDERSON, K.C.B. (Pickering & Inglis, 1/1 net; 1/3, post free.) "This is a facsimile of the thirteenth edition of this well-known work, now issued as Vol. XX. of Every Christian's Library. They must be few among preachers of the Gospel of the older generation who owe nothing to Sir Robert's guidance in the great theme whereof he treats. Do the younger men know the book? Here it is, cheap, in the best sense of the word, for the type is clear, spacing liberal, and paper good. Get it, and read it, and see how it will deepen your own Gospel gladness. Get it, and read it with an open Bible, and see how it will lead you to a clearer understanding of the doctrines of grace and give you a firmer grip of them. Get it, and the study of it will give body to your addresses and definiteness to your preaching of the Gospel."—C. F. H.

SPIRITUAL PROFIT. "It may interest you to know that Mr. Ephraim Venn recommended me to take in your periodical some fifteen years ago, since a year after my conversion as a young man of seventeen. It has been a source of spiritual strength and blessing ever since, and is so still."—E. S., Bournemouth.

THE WITNESS: ENLARGED SERIES, VOL. I. (1/6 net; 1/9, post free.) "Bound volume of *The Witness* to hand. I think it is a decided improvement to include the Intelligence part in the binding, as it is so handy for reference."—W. T. R.

Home and Foreign Missionary Funds.
SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON, C. P. WATSON, GEO. YOUNG, and HY. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending March 17.
 Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Renfield Street, Glasgow.

HOME AND ABROAD.

Clydebank a	£2 0 0
Clydebank Sisters	2 0 0
Blackburn H's., Leith a	3 13 6
In His Name	1 0 0
Wolsley H., Glasg. a	12 12 0
A Friend, Cockenzie	1 0 0
Tarbrax a	2 2 0
Cumb. H., Paisley a	3 0 0
Wesley H., Dalkeith S.S. 1	0 0 0
Waterloo, Iowa a	1 0 6
Cowdenbeath a	3 7 6
Thornliebank Sisters	1 0 0
Elim H., Glasg. S.S.	2 0 0
Argyle H., Cambuslanga 2	10 10 0
G.F.M.	2 0 0
A Friend, Mafeking	6 0 0
J.O., Middlesbrough	0 10 0
Parkholm H., Glas. S.S. 3	0 0 0
Caledonia H., Gren'cka 1	10 0 0
Port-Glasgow a	2 2 0
M'thr'well N., YearConf. 9	10 0 0
St. M'rg'r't's Hope, Ork. a	10 0 0
N. Stevenston Sisters	1 0 0
Greyabbey a	1 1 0
M.R., Aberdeen	0 5 0
M'ngr'v Bay, B'rm'da a	1 14 6
New Deer a	11 0 0
Wsl'y H., D'k'ith M.S.C. 6	5 0 0
A Friend	3 0 0
Picardy Pl., Edin. a	2 5 0
A.J., Newton-on-Ayr	5 0 0
J.B.M.	10 0 0
Ross Penny Fund	1 0 0
D.W., Harrow	1 0 0
D.S.	4 0 0
Laurium, Mich. a	2 0 0
Camelon a	1 0 0
Follokshaws a	3 0 0

Springburn a	£4 0 0
S'field H., Tott'n'h'm.S. 1	0 0 0
J.D., Arbroath	2 0 0
Bothwell a	2 10 0
Shettleston a	3 8 0
a, Assembly Gifts	£124 9 3

OFFICE EXPENSES.

Cowdenbeath a	£0 2 6
Thornliebank Sisters	0 2 6
New Deer a	0 6 0
Grangemouth a	1 7 0
Sums under 2/6	0 10 5
	£2 8 5

WIDOWS AND ORPHANS OF MISSIONARIES.

Sutton Coalfield a	£1 1 0
N.H.F.	1 0 0

PASSAGES AND OUTFITS.

Mr. & Mrs. LAMMOND to Africa.	
Motherwell a	£4 0 0

INDIAN ORPHANS.

Lanark a	£1 19 0
W.P., Glasgow	0 10 0
Dalkeith Sisters	1 0 10 0
Lanark a	2 3 6
Holyoke, Mass. a	1 10 0
Greymouth, N.Z. S.S.	0 15 0
New Stevenston	1 12 0
Botesdale, Diss	3 0 0
Grangemouth	1 0 0
Bright H., Eccles	0 15 0
Annbank	0 10 0
Overton, Wishaw	0 10 0
San Francisco	1 10 0
S.S., Sunday School	£16 15 4

STATEMENT OF ACCOUNTS FOR 1912.
For Workers at Home and Abroad.

Total amount received during 1912, £2039	2 5
Disbursed as under:	
The Jews	£216 5 0
Glasgow Jewish Medical Mission	18 12 3
Ashley Down Orphanage, Bristol	32 13 9
Widows and Orphans of Missionaries	277 8 6
Home and Tent Work	98 3 10
Faroe and Iceland	60 6 6
Norway, Denmark, and Holland	34 0 2
France, Hungary, and Greece	18 6 0
Italy	7 0 0
Spain and Portugal	30 6 4
Persia and Russia	16 2 0
China and Japan	216 9 0
Straits Settlements	73 16 8
N. America, Canada, and Mexico	36 6 4
S. America	143 6 0
West Indies	12 1 0

India	£265 17 8
North Africa	70 5 6
Central Africa	220 13 7
South Africa	4 0 0
Passages and Outfits	243 12 7
Office Expenses	65 1 8
Balance	33 8 1
	£2039 2 5

Indian Orphans.

Balance Jan. 1, 1912	£16 14 7
Received during 1912	392 2 2
	£408 16 9
Remitted to India	£335 0 0
Office Expenses	12 0 0
Balance in hand	11 16 9
	£408 16 9

Office Expenses.

Received Gen. A/c	£65 1 8
" Indian Orph.	12 0 0
Balance, Jan. 1, 1912,	5 0 1
	£82 1 9
Typist's Salary and Stationery	£46 15 2
Postages, &c.	14 6 6
Balance in hand	21 0 1
	£82 1 9

In submitting the above Annual Statement we desire to express our deep gratitude to the various assemblies, Sunday schools, and individuals, who have entrusted their gifts for distribution. It is a cause for thankfulness that there is an increase from all sources of £113 12s. 4d., as compared with the preceding year, £1084 6s. 7d. of which was contributed by 114 assemblies and Sunday schools in Scotland, and £113 13s. 4d. by 28 assemblies and Sunday schools outside of Scotland. The balance of £841 2s. 6d. is made up of gifts from individuals. A portion of the funds was specially contributed toward the cost of passage and outfit for our two sisters, Miss Janet Wilson, of Elim Hall, Glasgow, for China, and Miss Kate Murphy, of Motherwell and Stirling, for India, both of whom left Scotland last year, though the latter did not actually sail for India till 4th January, 1913. £117 1s. is also included, which has been contributed toward the passage and outfit of Mr. and Mrs. George Lammond, of Neil Hall, Glasgow, who hope to leave this year for Central Africa should the way be opened up.—JAMES ROBERTSON, CHAS. P. WATSON, GEO. YOUNG, HY. PICKERING.

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—G.A., 7/6; "Reiby Hall," £4 17s.

The Witness for Missionaries.
 Missionaries working in lonely and isolated parts of the earth have little opportunity of attending Christian conferences, hearing expositions of Scripture, or enjoying the oral ministry of accredited teachers of the Word. Hence the welcome they afford to papers like *The Witness*, which supplies such ministry, and meets such need in printed form. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers in distant lands.
We gratefully acknowledge the following sums to date:
 A Friend, per Mr. Kyle, Glasgow, 1/; Acts xi. 29, Jarrow, 2/.

Rates for "THE WITNESS."
The Witness will be sent, post free, to any address in the whole world, at the following rates for One Year:
 1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
 25 Copies Monthly for Three Months, 6/.
 Or in American or Canadian Currency—
 1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts. — American or Canadian Dollar Bills, "express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:
GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
" JOHN MENZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLMES, 14 Paternoster Row, E.C.
" ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HEYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. C. ROGERS, 17 Cathedral Close.
Bristol: W. B. SARGFIELD, 78 Park Street.
BIRKENHEAD: J. E. BEVAN, 15 Laburnum Road, Oxton.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau Street.
BELFAST: R. M'CLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 35 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghampton
CHICAGO: HAMMOND PUBLISHING CO., 180 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louis Street.
ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
TORONTO: L. S. HAYNES, 502 Yonge Street.
" UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
BUENOS AIRES: W. O. K. TORRE, Casilla 5.
MELBOURNE: GORDON & GOTCH, Queen Street.
" E. W. COLE, Book Arcade.
SYDNEY, N.S.W.: A. T. GRAON, 352 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNDEE: H. J. BATES, Ottago Bible House, 38 George Street.
AUCKLAND, N.Z.: H. L. THATCHER, Bible House, 135 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
BELGAUM, INDIA: W. O. IRVING.
CALCUTTA: CHRISTIAN WITNESS OFFICE.
CAPETOWN: JOHN RAIN, 119 Plain Street.
And through most Booksellers, Colporteurs, and Tract Depots.

GLASGOW, 12th March, 1913.—The above statement examined, compared with vouchers, and found correct.
 (Sgd.) JOHN M. SCOTT. ROBT. BARNETT.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

Sanctification in Various Aspects.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c.

HAVING looked at the meaning of the word sanctification, and at two of the aspects, (1) Sanctified by God the Father and (2) Sanctified in Christ Jesus, we take up

III. Sanctified by the Spirit.

In 1 Corinthians vi. 11 we have "sanctified by the Spirit." Compare 1 Peter i. 2, and notice that whether I am looked at as sanctified by God the Father, or whether, as here in 1 Peter, it is according to the foreknowledge of God the Father, sanctification by God the Father *is always before the foundation of the world*. See 2 Thessalonians ii. 13, "God has from the beginning [always taking us back to before the foundation of the world] chosen you to salvation through sanctification of the Spirit, and belief of the truth." Again, look at 1 Peter, "Unto obedience." What obedience? "The obedience of faith" (Rom. xvi. 26). That is, the obedience spoken of here. We were set apart by God in eternity, *and* by the Holy Spirit's quickening power at our conversion. God looked down the ages, and foreknew the exact time—hour and minute—that you and I would receive Christ. It was the mighty power of the Spirit of God which made the truth reach our consciences, and broke our hearts, and made us tremble, and brought the Gospel to us in power, and so set you and me apart for God, there and then, as regenerated persons. It is blessed thus to see how God the Father, God the Son, and God the Spirit have all been at work *for you and me*. Like Hebrews ix. 14. No man interferes there. No human hand draws near to hinder or to help. Father, Son, and Holy Spirit were there at Calvary in these hours of darkness, while "He through the eternal Spirit offered Himself to God" (Heb. ix. 14) for us who have come to Him simply by faith.

IV. Sanctified by Blood.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12). Just as Moses pitched the tabernacle outside the camp, after the sin in connection with the golden calf was committed, separating thus the people from sinful worship, so the Lord Jesus, in order that He might separate us to God, suffered outside the gate. Outside the gate was the place where the leprous ones were put, where those who were to be judged and stoned were taken; and He, that He might sanctify us with His own blood, took His place with those who were delivered unto judgment. Thus we are set apart for God.

If you and I—"spirit, soul, and body" (1 Thess. v. 23)—have been set apart for God, have been, by His grace, redeemed for Himself by the blood of Christ; what are we doing when we take the redeemed members of our body, and use for self and sin that which God has set apart for Himself at the cost of the blood of His own Son? Nothing is so abhorrent to God as to profane that which was set apart for His own use.

V. Sanctified through the Truth.

And now what follows? In John xvii. the Lord Jesus prays, "Sanctify them through the truth. Thy Word is truth." What will the truth do for us? If we allow it to reach us it will separate us to God. The Spirit is the Author of the Word of truth, and He is "the Spirit of truth." It is He who applies the Word to the understanding, the conscience, and the heart. He is the active Agent, the Word is the means He uses. What is the measure of my sanctification? Just the measure of my obedience to the Word. *Sanctification through the truth* is a process, not a thing done once and for ever. It is a day-by-day, hour-by-hour process in which the truth takes possession

of thought after thought, word after word, and seeks to conform all to the mind of God.

And so we are sanctified by God the Father, complete once and for ever before the foundation of the world; sanctified by Christ Jesus, through His blood; set apart by the Holy Ghost at our conversion; and sanctified by the truth day by day.

"Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." (Eph. v. 25, 26). Compare Leviticus viii. and you will find that Aaron and his sons, as God's priests were sanctified together; but every time they went near the altar they washed their hands and feet at the laver. We ought to have daily dealings with Christ as *our* Laver. He girded Himself with a towel and stooped down and washed His disciples' feet; and He is ready to do the same for us still. Let us sit down at the feet of Jesus when we read His Word, or hear it ministered, and seek to hear in the Book His VOICE. Do we read the Scripture in communion with Himself, hear His claims asserted by it, and own His authority over us? When we come to read His Word, do we come as sitting at the feet of Jesus, seeking to be cleansed by the truth, and brought into subjection to Christ? May God teach us to come to His Word thus in subjection to Him, and the result will be that we shall day by day be more and more separated unto God, more and more conformed to the likeness of Him who was in all things sanctified by the truth.

Two Assuring Truths.

By Dr. HORATIUS BONAR.

HERE are two truths which, in assuring us of pardon, assure us of everything. "Jesus died, and Jesus liveth." These are the truths which contain everything for us. "Jesus died!" that contains everything that we need for reconciliation and peace; "Jesus liveth!" that contains everything pertaining to the promised inheritance. "Jesus died, Jesus liveth!" The simple knowledge of these simple truths is salvation, forgiveness, peace, eternal life.

Conditions of Effectual Prayer.

Notes of an Address in the City Hall, Glasgow, at Half-Yearly Meetings for Christians, 24th March, 1913.

By ALEX. MARSHALL.

IF all the prayers that we have presented to God in public and private were answered, what untold blessings would be ours! Seeing that He is more anxious to bless us than we are to be blessed, there must be good reasons why our petitions are not granted. Though God is sovereign, He is not arbitrary or capricious in His dealings with us. He has a reserve store of blessings which He is desirous of bestowing upon His people, but there are conditions to be fulfilled in order that they may be obtained.

I. Prayer must be

Presented to God.

There is too much "saying prayers" amongst us. A Christian confessed that, prior to his conversion, when he prayed alone, he prayed to himself; when he prayed with others, he prayed to them; and when he became a Christian he prayed to God.

The thousands of *undirected* and *misdirected* letters that are received yearly by the British postal authorities might as well not have been written, as they are sent to the Dead Letter Office. Many prayers are never meant for God, and don't rise above the heads of the petitioners. Some prayers are theological compendiums, instead of earnest longings of burdened souls. He that cometh to God must not only believe *that* He is, but *what* He is. And to know Him is to love and trust Him. "He that spared not His own Son, but delivered Him up for us all, how shall He not *with Him also* freely give us all things?" (Rom. viii. 32). He waits to be gracious, and delights to answer the prayers of His children.

II. Prayer must be presented

In the Name of the Lord Jesus

(John xiv. 13, 14). This does not mean by His authority, but for His sake. Every blessing we receive comes to us through Christ's glorious atonement. Before we knew the Lord we concluded our prayers

with the formula, "For Jesus' sake," without understanding its meaning. The cheque we present at the bank is not cashed for our sake, but for the sake of the person who signed it. Our petitions are granted for Christ's sake, and not for our faithfulness. God's exhaustless stores of blessings are treasured up in Christ, and are secured solely on the ground of His merits.

III. Prayer must be presented

In Faith

(Matt. xxi. 22). Many imagine that the prayer of faith is believing that God will absolutely give them whatever they desire, and they work themselves up into the groundless belief that they are certain to obtain anything they ask. Praying in faith is believing that God will bestow what He sees to be best for us. Some have given up praying because they did not receive all that they prayed for. Every true prayer is heard, but every petition is not granted. Prayer is not a talismanic charm, or conjuror's cap, infallibly securing whatever we ask or desire. When we approach the throne of grace we ought to remember that what we ask for may not be what we need, and if we obtained what we desired it might prove a curse instead of a blessing. Some prayers are answered, not in the way we expected, but in a way more suited to our needs. Parents often refuse their children's requests, knowing that the granting of them would not be for their good.

We may ask for temporal prosperity, and the Lord, seeing we could not stand it, gives us spiritual prosperity. We ask for deliverance from trial, and He allows us to remain in the furnace of affliction that we may be purified and fitted for His honourable service. We ask for patience, and He sends tribulation, which produces it. It is a great mistake to suppose that because prayer is not answered at the time it is not answered at all. Parents, Sunday school teachers, and other Christian workers have often been discouraged because they did not see the answers to their prayers. Oftentimes their petitions were granted after they were called to be with the Lord.

IV. Another condition of effectual prayer is

Abiding in Christ

and HIS WORDS ABIDING IN US (John xv. 7). Alas! most of us know so little of what it is to abide in Christ. We follow Him at such a distance that we are very imperfectly acquainted with His will. Were we to abide in closer fellowship with Him, and were His words to abide in us we would understand His will. Paul prayed that the Colossian believers might increase in the knowledge of God, and Epaphras laboured fervently in prayer for them that they might be fully assured in all the will of God. If the Word of Christ dwelt in us richly, if we hid it in our hearts that we might not sin against Him, we would obtain more answers to our prayers.

V. There must also be

Submission to God's Will

(1 John v. 14). Underneath our every petition, expressed or implied, we ought to say "if it be Thy will." The Lord Jesus, our Perfect Example, did so in His prayer in the Garden of Gethsemane: "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39). Prayer has not for its object the persuading of God to see as we see, the getting His will into harmony with ours. When we pray we ought to remember that He is desirous of bestowing on us rich blessings. If we forget this blessed fact it will weaken our faith in the efficacy of prayer. The only son of a Christian lady was supposed to be dying. A believer visited her, and prayed that if it were God's will the child's life might be spared. "No, no!" exclaimed the mother, "he must not die." Her prayer was answered. The boy recovered, and she lived to see him hanged. How deeply solemn and suggestive are the words spoken of Israel: "And He gave them their request; but sent leanness into their soul" (Psa. cvi. 15).

VI. Another condition of answered prayer is

A Pure Motive.

"Ye ask, and receive not, because ye ask

amiss, that ye may consume it upon your lusts [or pleasures]" (James iv. 3). Man looks at the act; God looks at the motive. It might be right to pray for blessings and the motive be altogether wrong. The glory of God ought to be our object in all our prayers. A mother prays for her son's conversion. Does she pray merely that he may be delivered from sin's penalty, or is it chiefly that he may cease rebelling against God? Why does the Christian wife pray for her drunken husband's conversion? Is it, firstly, that domestic prosperity may be increased, and, secondly, that God may be honoured? We may pray for larger salaries or wages, or increased influence, but what is the motive that actuates us? "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31) is the divine command. Are our motives in prayer pure? Our prayers may be so tinctured with self-seeking and self-pleasing as to hinder their efficacy. It is greatly to be feared that underneath many of our petitions personal advantage or gain, and not God's glory, is the motive.

VII. Another very important point in connection with prayer is the

Avoidance of all known Sin.

Unconfessed and unjudged sin is one of the chief causes of unanswered prayer. The prophet Isaiah, in chapter lix. 1, 2, of his prophecy, reminds Israel that "the Lord's hand is not shortened, that it cannot save; nor is His ear heavy, that it cannot hear." Why then did God not answer the prayers of His people? The reason is contained in the words: "Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." God hates sin, and will not tolerate it, as it is high-handed rebellion against His authority. When Israel were defeated at Ai because of Achan's sin, God said to them, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." There is no use of us expecting answers to our prayers if we are walking in conscious disobedience to the Lord. The psalmist

declares, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxxvi. 18). If we regard iniquity in our hearts, if we practise doubtful things, or things not according to God's will, we need not imagine that God will grant our requests. If we walk in known disobedience to the Lord we do well to take heed to the words of the prophet Jeremiah in Lamentations iii. 44, "Thou hast covered Thyself with a cloud that our prayer should not pass through." If we make it our business to keep His commandments and do His will, irrespective of consequences, we may expect answers to our prayers. "He that hath My commandments, and keepeth them, he it is that loveth Me" (John xiv. 21). The proof of our discipleship is our obedience to His will. God did not answer the prayers of Israel in the days of the prophet Malachi, because they robbed Him of His portion in tithes and offerings. Blessing was withheld from them on that account. His reply to their murmurings is contained in Malachi iii. 10, 11, "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." If we are unfaithful stewards of what the Lord has entrusted to our care, need we expect that our petitions will be granted?

VIII. Lastly, though by no means of least importance,

Prayer must be Persevering.

"Pray without ceasing" (1 Thess. v. 17). Prayer ought to be without interruption, or gaps, in our prayer life. This is a call to habitual rather than to never ceasing prayer. Delay in the answering of prayer is not necessarily denial. If we are not having answers to our prayers let us search our ways and put away everything that would hinder the blessing. "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come" (Prov. xxvi. 2). "Men ought always to pray, and not to faint" (Luke xviii. 1).

"The Man of Sychar."

Foundation Truths—WORSHIP. Part II.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

NOTICE then to whom our Saviour's request, "Give Me to drink" (John iv. 10) was made: (1) A woman—the language of the passage emphasises this; (2) a Samaritan—for whom the Jew had a measureless contempt; (3) a lonely woman—for she came at an hour when no others would come; (4) a poor woman—for fashions had changed from Rebecca's days, and only poor women came to draw water; (5) a thirsty woman—for she came not because she liked coming, but because she was athirst; and (6) she was a sinful woman. We are all sinners, but she lived in open sin. From the narrative I gather that she was not only an intelligent but a lovable woman. You can see from her conversation that she was a woman that thought.

But she was an outcast. In yonder village, the name of which means *drinking-town* or *lying-town*, the stupidest of her sex would draw aside her ragged draperies and spit upon her for daring to come within an "honest woman's" touch. And the men, . . . ah, the men of *drinking-town*, . . . we draw a veil over the scene, for their kindness (and that such it was I gather from what happened later on) would be harder to bear than the unkindness of her sex.

The Refusal.

And who was HE whose thirst she refused to quench? He was JESUS. Weary we are told He was. Faint we understand from the forcible word "thus" He had become. Athirst we learn from His request He was. And He was alone, for His disciples had gone away into the village to buy provisions. Poor He was, for He Himself has told us how poor was the Son of Man. Despised we know Him to have been. "Say we not well that Thou art a Samaritan, and hast a demon?" answered the Jews to His plain questions, "Which of you convinceth Me of sin? If I say the truth, why do ye not believe Me?" (John viii. 48, 46).

And He was a Man. Let us never let go our grip of that stupendous truth. Neither

Deity humanised nor humanity deified, but a perfect Man. In Him all the laws of our nature and all its tendencies were operative, "yet without sin." And in John, the Gospel of His Deity, we find this emphasised. What is the central as well as the shortest verse in the New Testament? John xi. 35, "Jesus wept." Who alone records the shortest saying from the cross, *dipso*,

"I thirst!"

John. And it is with John's account of the meeting at the well that we are dealing now. I turn for a moment to Question 4 of our Shorter Catechism. "What is God? God is a Spirit: infinite, eternal, and unchangeable [these three words characterise what follows] in His being, wisdom, power, holiness, justice, goodness, and truth." That is to say, in His being He is infinite, eternal, unchangeable; in His wisdom He is infinite, eternal, unchangeable, and so on. "Am I a God at hand, saith the Lord, and not a God afar off? saith the Lord. Do not I fill heaven and earth? saith the Lord. Can anyone hide himself in secret places that I shall not see him? saith the Lord." And the Arabic version of Exodus iii. 14 is, "The Eternal who never passeth away." Yea, is He not called "the Father of lights, with whom is no variableness, neither shadow of turning?"

And I am so weak, and feeble, and frail; in my impulses so changeable, and in my intentions so variable; in my capacities I am limited by what is known to me as space and time—I cannot see far off, neither can I see what is nearest; and the instrument I prize most is the microscope, for it enables me to see a greater and more mysterious world than the world so imperfectly envisaged by me unaided. And as sorrows fall upon me, and changes girdle me with sadness, my mind is troubled. And conscience quickens so that I grovel in the dust, and would hide me from the One who knows me as I am. But with Him may there not be pardon? So my religious faculty is aroused, and I am ready to ask is it in the ruined temple of an antique religion on this mountain, or in the bright and new and not yet complete temple on

yonder mountain, I mus worship? But the gulf is so tremendous: God, a Spirit, in His being, infinite, eternal, unchangeable.

Yet every one is thirsty for some knowledge of the present and the future. Who am I? What am I? Where am I going? Hence you never need fear to address a fellow-being about his soul. He may threaten you with physical violence. I have been so threatened. He may order you to be cast out of his presence, never to enter his house again. I have been so cast out, and heard such an order given to scoffing menials. But your words will never fail if you have spoken in the spirit of the Man of Sychar. Who writes these words testifies to this as true.

God and Man.

It is He who issues from the mists of theology, psychology, metaphysics—science—and says to me, "Give Me to drink." "I thirst because thou thirstest." "I who am GOD, am also MAN." The gulf is spanned. The finite meets the infinite; the temporal, the eternal; and the mutable meets the unchangeable, in the Man of Sychar. Brethren in adversity and sisters in sorrow, let us go on pilgrimage to Jacob's well. Let us believe what John says, and then for us life and death shall be one glad song. "For methinks I hear Death say of Life, as John the Baptist said of Christ, 'He that cometh after me is before me.' O sweet word, Life, the best monosyllable in the world, God's own attribute! *Deus vivit*, God liveth; and 'my soul,' saith Job, 'shall live, for my Redeemer liveth.' And is this life but the child of death? Then blessed also be the word Death, the mother of Life; I will no more call thee Marah, but Naomi; for thou art not bitter, but sweet; more pleasant, though swifter in thy gait than the roe or hind."—*Old Author*.

Thus may we who, having stooped beneath the cross at Calvary and lingered awhile where the many dusty roads of life both meet and part at the well, of Jacob hight, pass into His world in all ease and naturalness, for

Thus passing did sweet J. G. Bellet murmur again and again, "Oh, the Man of Sychar!" "For God is One; and One the Mediator [the word occurs only once in the LXX, Job ix. 33, *Daysman*] of God and men, the Man Christ Jesus" (1 Tim. ii. 5). So says Theodoret, "It was by being incarnate that He mediated."

Drawing Near.

NEARER, ever nearer,
Saviour, to Thy side;
All the homeward journey
Let me there abide.
Serving, Lord, or suffering,
If it please Thee best,
Only in Thy bosom
Finding still my rest.
Higher, ever higher,
Reaching to the goal,
Every fetter loosened,
Steadfast keep my soul;
Things behind forgotten,
Passing joy or pain,
For Thyself, Lord Jesus,
Counting loss but gain.
Deeper, ever deeper,
As in lines of light,
On my heart's affections
Living precepts write;
Every thought made captive,
Every impulse Thine,
Wand'ring footsteps guided
By a hand divine.
Lower, ever lower,
Keep me at Thy feet,
Poor and helpless, only
In Thyself complete.
Still, Thy blood my title,
And Thy grace my plea,
Even in the glory
Hiding, Lord, in Thee.
Nearer by the darkness,
Nearer in the light,
Pressing ever closer
In the thicker fight;
Never, never heeding,
If Thy face I see,
Whether clouds or sunshine
Bring me nearer Thee.

"There no stranger God shall meet thee,
Stranger thou in courts above."

Image and Dominion.

Notes of Expositions in Genesis.

By ALEX. STEWART.

WHEN dealing with the old creation and the new, we have seen what the Scriptures teach regarding the material earth. First, God created it, and then it fell under the curse because of the sin of man. It is in a groaning condition now, but the time is coming when it will be delivered. Later still, the elements themselves shall melt with fervent heat and the creation will be dissolved. That, however, will not be the end of its history. It will appear in a different form, there will be a new heaven and a new earth wherein dwelleth righteousness. Such, briefly, is the history of the world.

We considered the new-creation work which God is now carrying on. We saw, first, as respects the individual, that if any man be in Christ he is a newly-created person (2 Cor. v. 17). Secondly, that the corporation, the Church, formed of Jew and Gentile, is created "one new man" in Christ (Eph. ii. 15).

The Creation of Man.

We wish to look now at passages in the book of Genesis, which refer, not to the material earth, but to the man whom God created upon it, and to whom He entrusted dominion over His creatures. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). Again, "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (i. 26). God had said at the beginning, when He created the light, "Let there be light," but He did not now say, "Let there be man." The account of the creation of man is altogether different from the account of the creation of the earth and of the living creatures, other than man, whom God placed upon it. The man was not created by the fiat of God, but came into being by a formative act. God formed man of the dust

of the ground, and it is to the man thus created that Paul refers when he says, "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit" (1 Cor. xv. 45). It is one thing to have life, and another to have the ability to communicate life. That is the distinction made in the passage. To quicken is the prerogative of our Lord Jesus Christ, who is the Second Adam and also the last Adam, for there will be none to succeed Him. In the sight of God there are but these two—the first Adam and the Last. Each is the head of a race. Those who are born of God are identified with the Second Adam; those who are in the darkness of unregeneracy remain connected with the first Adam and involved in his ruin.

The First and Second Man.

There is another distinction: "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (verse 46). Adam came first in order of time, then Christ. And they are further distinguished thus: "The first man is of the earth, earthy; the Second Man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly" (verses 47, 48). The word "earthy," which occurs some four times in 1 Corinthians xv., is literally "of the dust," and if so translated the reference to Genesis is apparent. If there were no earth there would be no dust, but these two are distinguishable. Earth is of some use; you can plough it and get a crop from it; but what use can be made of dust? That is the material of which man was created. But when God had made him of the dust He breathed into his nostrils the breath of life, and in doing so distinguished him from all the other living creatures which He made. Of none of these is it said that God breathed into them the breath of life; that is spoken of Adam alone. He became in consequence a living soul, and he stands distinct from all the other creatures, and above them all.

Further, in connection with the formation of man, we read in Genesis i. 26 that prior to his creation God said, "Let us make

man," which intimates that man's creation was the result of counsel. God did not say, "Let man be," and thus bring him into being. His creation was counselled, and it was brought about by a distinct formative act. There was no evolution from a lower to a higher order of creation.

Image and Likeness.

After what fashion was man made? The answer is in the words, "Let us make man in our image, after our likeness, and let them have dominion" (i. 26). An image is a representation of the person or object intended to be shown to those who look upon it. The statue in the market place, the king's head upon the coin, are images, each representing its original. What about likeness? There may be an image which does not perfectly represent the person whose image it is. It may do so in a greater or less degree, or it may even be a misrepresentation. God made man not only in His own image, but in His likeness, so that all who looked upon him might know what God was like. Were the image and likeness restricted to moral qualities? Must we not rather believe that the entire and undivided man, subsisting as a unity in spirit, soul, and body, was created in the image of God?

It was added, "Let them have dominion." Image and dominion, the bearing of God's likeness and the power to rule were joined together at the beginning. They will appear again in perfectness when our Lord Jesus Christ, who is the Image of God, shall take the kingdom. But apart from the kingdom in its future glorious manifestation, there are spheres in which, if things are to be well ordered, the ruler must bear the image of God. It is the new man, renewed in knowledge after the image of Him who created him, who is fit to rule. He it is who, being changed into that image, can control his own spirit—the kingdom that lies nearest to him; and he it is who can rule well his own house, and having been tested in the sphere of the family, may rule in the Church of God (1 Tim. iii. 4). Not the ambitious man, not the pushing man, but the man who represents and resembles Him who created him anew, and who bears the linea-

ments of Christ, is to be recognised as being over us in the Lord.

Right Thoughts of God.

Our Lord Jesus Christ was the image of the invisible God, and we can only think rightly of God as we learn God in Him. Men err as to both the goodness and severity of God, and it is in considering the revelation made to us in the life of our Lord that the wrong thoughts natural to men are to be rectified. There are many whose idea of God is expressed in the words of the servant in the parable, "I feared thee, because thou art an austere man; thou takest up that which thou layedst not down, and reapest that thou didst not sow" (Luke xix. 21). Men think of God as being exacting and austere. How shall this wrong thought be set right? By looking at the only Person in whom God can be known. When we see Him taking up the little child in His arms, that is God. When He gives back the widow's son to his mother, that is God. When He cleanses the leper and gives sight to the blind, that is God. On the other hand, there is the prevalent error which looks upon God as a weakly benevolent being, who will make no difference in the end between the righteous and the wicked, but will bring them finally into an equal heaven, irrespective of their righteousness or ungodliness. How is that error to be rectified? By looking to our Lord Jesus and hearkening to the words which He spoke. He is the only Person in the New Testament who preaches hell. The judgments of God are largely spoken of throughout that Book, but distinctively it is He who speaks of Gehenna, of the place where the worm dieth not and the fire is not quenched. May we not say that He only was competent to speak of it? If others must in faithfulness, though imperfectly, do so, let them see to it that they speak with tears in their hearts for the impenitent, for those who will not turn to God, that they may be saved from the doom of the lost.

The Son of God not only spoke of Gehenna, but He also used words strong and stern against evil-doers. He denounced

the Pharisees as a generation of vipers (Matt. iii. 7), He rebuked His disciples; He said to Peter, "Get thee behind Me, Satan" (Matt. xvi. 23).

Our Lord Jesus Christ performed many gracious miracles, but His actions were not all actions of grace. One action of judgment and one miracle of judgment wrought by Him are recorded in the Gospels. He took a scourge of small cords and drove the money-changers out of the temple. He cursed the fig-tree, and it withered away. The miracles of mercy were many, the miracle of judgment was but one, and for this we may be thankful. But in performing those actions of judgment He taught us the severity, as in so many others of His works He showed forth the goodness of God. To think rightly of God we must understand that He is the God of judgment as well as the God of all grace, and these things are to be learned in the consideration of the works of His Son.

A Unique People.

Meditations on Unique Subjects.—II.

By T. BAIRD.

WE now turn from contemplating a unique land to devote our attention to the consideration of a unique people. No reader of the *Witness* will demur when we assert that the Jewish nation stands unapproached for uniqueness amongst the nations of the earth, "For what nation is there so great" is twice repeated in Deuteronomy iv. 7, 8; and this greatness was comprised in enjoying the presence of God, and possessing the statutes of God. It is these two unique facts that secure to Israel the superiority and supremacy amongst nations. What advantage, then, hath the Jew? Much every way. Chiefly, because unto them were committed the oracles of God. It is well to remember that the history of the people is antecedent to the history of the land. The Jews had a national existence some time before they had any definite association with Canaan. We will now proceed to consider our subject in a methodical manner, and gather up our suggestions under seven sections.

I. THE UNIQUENESS OF ISRAEL'S GENERATION. Genesis is a book of generations. There are at least seven separate generations referred to. Three men stand out with unusual prominence. Adam was the earthly *root* of all human life. Noah was the *trunk* continuation of that life when all else was destroyed because of sin. Abraham was a new *branch* of the human family, specially chosen of God to be the progenitor of a new race to mark a fresh departure in the ways of God with man. This unique nation commenced in one unique man (Gen. xii. 1), and gradually developed into twelve families, which ultimately expanded to twelve tribes. These tribes form the bedrock of a unique nation.

II. ISRAEL'S ISOLATION. This nation was destined by God to live in separation from all the other nations. They were not at liberty to form matrimonial affinities with other nations. Even the apostate prophet Balaam apprehended the purpose of God in the complete isolation of the nation. They were not even to be placed in the category of nations (Num. xxiii. 9).

III. ISRAEL'S PRESERVATION. Every student of Biblical and secular history knows how marvellous has been Israel's preservation. In Egypt and in Babylon, and even in the four hundred years between Malachi and Matthew, how God has succoured the Jews. From the day of their expulsion from Palestine up to this very day they are a distinct and unique people. Russia may persecute and Turkey may oppress and murder, but the Jews cannot be exterminated. As in Egypt, so now. "The more they afflicted them, the more they multiplied and grew" (Exod. i. 12). The latest computations fix the Jewish population of the earth at twelve millions. They are kept as the "apple of God's eye."

IV. ISRAEL'S ASSOCIATIONS. Who can think of Israel without having awakened within his breast the holiest of feelings? Was not our Lord Jesus Christ a Jew? What hallowed remembrances possess the mind when we associate our Saviour Jesus Christ with the Jewish nation. He who will be Israel's Messiah in the future is now our Lord and Saviour. Let us ever think

sympathetically of the Jews for Jesus' sake. Pray for the peace of Jerusalem.

V. ISRAEL'S REVELATIONS. We not only are indebted to the Jews for our Divine Redeemer, but we are also under deep obligation to them for our Bible. I think one can safely affirm that all the writers of Holy Scripture were more or less of Jewish origin. Have we Christians entered fully into all that this means? These holy men, whom the Holy Spirit moved in former dispensations to compile the Holy Scriptures, were of the seed of Abraham. Every time we handle our Bibles let us think gratefully of the Jews.

VI. ISRAEL'S ADAPTATION. How very plastic is the Jewish mind! How wonderfully elastic is the body of a Jew! He can master almost any language under heaven, and he can adapt himself with equal ease to any climate on our planet. He can fill with amazing credit the highest political and commercial appointments in the world. The adaptability of the Jew to every circumstance and emergency has been the amazement of ages. A Jewish missionary once said that an Israelite could be at home anywhere with equal equanimity. He could pass through a sea. He could sit in a den of lions. He could make his bed inside a fish. He did not fear a fiery furnace.

VII. ISRAEL'S CORONATION. Israel's past has been glorious, but Israel's future will be glorious beyond compare. The deep, dark, veil, which has so long covered the national mind will one day be removed, and the nation will heartily welcome their rejected Messiah. It will be good to be a Jew in those eventful times. Israel will be restored to God and Palestine. In those days ten men out of all nations will lay hold on the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you (see Zech. viii. 23).

Unencumbered.

By the late R. C. CHAPMAN.

THINE eternal love has numbered
Every hair upon our head;
Safe and free and unencumbered,
We the paths of mercy tread.

The Song of Solomon.

Thoughts and Meditations—Part II. of Book.

By HENRY PAYNE.

Unknown Speaker.

Chapter iii. 6: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

THERE is no hint given here as to who is the speaker in this and the following verses of the chapter. Possibly we should understand the language to be that of the daughters of Jerusalem. See chapter viii. 5, where a similar question is asked. All attention is drawn to the woman; for it is a woman who is seen coming up from the wilderness, as marked by the feminine form given to the word translated "this," *120th*. In chapter vi. 10 the same Hebrew word is translated she. Does it not remind us of another scene with a like question in Revelation vii. 13? "What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation," &c. But whoever may be the speaker, it is the Spirit of God who is portraying the Church of God of the present dispensation in all her heavenly worth and beauty, as meet for the eternal companionship of Him who was "the Man of Sorrows and acquainted with grief." Pause, my soul, rest awhile, and consider this marvellous description of the Church of God, then ask thyself the question, How far does it answer to thy state and manner of being? Alas, alas! I can only bow my head in silence, but I bow it on His bosom, and let Him read through my heart. I have not attained. But this very lack of attainment, instead of discouraging me, helps me to look at the picture portrayed here by the hidden hand of love, even though the sight thereof reveals to me more of my own imperfection. I see so much is made of my little that it stirs me to increase the little, and thereby I am brought into further secrets of love. His love has captivated my soul, consequently this world with all its glory has become a barren wilderness, from which my soul ascends towards Him who is at the right hand of the Majesty on

High, and although so high, yet has He deigned to choose as His dwelling-place the heart of the poor and needy, the humble and the contrite one.

But what of the comparison, "Like pillars of smoke?" The Hebrew word here for pillars is only used in one other passage (Joel ii. 30), and there also in connection with smoke. "Blood and fire and pillars of smoke." The reference in Joel is clearly to times of great tribulation brought about by great faithfulness on the part of God's people coming into contact with abounding iniquity, first of all as seen in apostolic times, and then as it shall be in a yet future, but fast approaching day. Bearing this passage in Joel in mind, we must see in the expression of the Song our blessed Lord's estimate of His chosen people of all this dispensation, who in faithfulness to Him have denied themselves, taken up their cross, and have followed Him, surrendering their all to Him on the altar; or, in other words of the apostle in his epistle to the Philippians, "poured out [as a drink offering] on the sacrifice and service of your faith." All is lost here, even life itself; but it ascends as pillars of smoke, and so is saved for eternity. In the Song the words "blood and fire" are not used, clearly they would not be in keeping with the general language of the Song; nevertheless the truth is here.

If we look into the Acts of the Apostles we see the smoke in many ways, and it is through blood that some of the witnesses ascended. Later on we know that the same history was continued under pagan Rome; but when we come to papal Rome, then more than in any previous period of the Church's history, it was through blood and fire that the saints passed; but they ascended like pillars of smoke from the altar of God. Men heaped every insult upon them; they were degraded in every possible manner; they were considered the filth and offscouring of all things, only fit for the fire. But He whom they loved, and for whose sake they endured the rack and the fire, was near them. They were precious in His sight, and He found them perfumed with myrrh and frankincense, with all the

powders of the merchant, a sacrifice of a sweet-smelling savour.

Chapter iii. 7, 8. Solomon's bed. If we look at the Church of God in the world from a human standpoint we see that all power is on the side of the enemy, while we are as sheep in the midst of wolves, to be devoured by those bloodthirsty creatures. But behold the intense watchfulness of the valiant men of Israel! They all hold swords, being expert in war, every man with his sword on his thigh, because of fear in the night. Thus was Solomon's bed guarded, and it is an apt picture of the perfect safety of the King of kings, who said, "All power is given unto Me," &c. Then why did He permit such floods of tribulation to overtake the object of His love? The morning of the resurrection, the bridal morn, will give the answer. But may we not, even now, penetrate a little into the mystery of persecution? What of the sustaining power of the grace of God in our forefathers in the faith when on the rack and in the fires? They loved not their lives unto the death, for Jehovah's hosts stood round about them, and caused them to be more than conquerors; while those who touched them touched the apple of His eye.

Chapter iii. 9, 10. The chariot of Solomon, or rather, the palanquin, that in which a person is carried. Its framework was of the wood of Lebanon, which is cedar, typifying incorruptibility; the pillars of silver, which is a type of eternal redemption; the bottom, its support or prop, of gold, a type of divinity; the covering, or rather the seat (*merchavoh*, in Leviticus xv. 9 translated saddle), of purple. In the tabernacle of Moses we have blue and purple and scarlet, and always in the same order. The blue seems to indicate a heavenly character, scarlet, royalty. Purple is a blending of blue and scarlet, and possibly it is typical of the mysterious Person of Immanuel, God with us. "The midst thereof being paved with love." From the Hebrew root of the word here translated paved, we have a hearthstone in 1 Kings xix. 6; and in Isaiah vi. 6 "a hot coal." This symbolical litter was for the daughters of Jerusalem. Bearing in mind the teaching of the previous

verses, should we not learn by this palanquin that the Church of God is carried along on her journey through all the hosts of darkness and malice of wicked men to the bridal feast by the power, and in virtue, of all that is taught by the various things mentioned in the construction of the litter?

Chapter iii. 11. The bridal day and crown of joy. Whatever might have been the joy of Solomon when he sat on the throne of his father, David, which was then exalted high overall the surrounding nations, the joy which he had in the day of his espousals surpassed all other joy, that was the joy of the gladness of his heart. In John xvii. we have "I pray," *eroto*, repeated four times. It is not a word used by one in need, or of one who prays for mercy, but is expressive of confidence which the person speaking has in the person spoken to, and it also supposes an understanding of equality. But after this there is another word, *thelo*, "I will," a word from the heart. "I will that they also whom Thou hast given Me be with Me where I am," &c. Who can tell what the longings of the heart of our Lord Jesus are at this moment for the day of His espousals? But what is the response from His Church to such longings? This makes the mystery of our salvation so much the greater. Oh, what unfoldings of grace will be seen in the morning of the resurrection, not only in our redemption from the power of hell, but in having borne with all our coldness of heart and forgetfulness of Calvary, not to say anything of sins and stumblings!

Chapter iii. 6-11. These verses may be read parenthetically, and understood as the language of a third person describing the faithfulness of the Church in following in the footsteps of her Lord, in self-denial and self-sacrifice, unto the bridal morning, having been brought through the dark night of the world by the protecting power of the King, and also by His sustaining grace.

WE oftentimes pray for our brother in sorrow. Do we ever pray for our brother who is prosperous? The man in prosperity is in greater spiritual danger than the brother in adversity.

The Doxology of Divine Power.

Four Doxologies "Unto Him."—III.

By J. S. ANDERSON.

"UNTO HIM" who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church by Christ Jesus throughout all ages, world without end. Amen!" (Eph. iii. 20).

ONE of the most sublime prayers ever offered by a saint and servant of God was that of Paul in Ephesians iii. It begins in verse 1, it is resumed in verse 14, and ends in verse 19. Then commences this lofty praise. No wonder. He had asked much. To what heights of prayer and prospect he raises us! But on the highest peak he stands and sings this doxology UNTO HIM who is able to do exceeding abundantly above all that prayer can request or thought conceive. We have experienced some of the meaning of all this when ascending an Alpine range a loftier peak is brought into view, soon to sink beneath the vision of another still higher summit, and still another, until the loftiest seems to kiss the sky, and we gaze above all these towering peaks UNTO HIM.

In weakness, need, and trial how blessed to sing this doxology of the divine power! We say often enough that *we* are unable. Let us sing more UNTO HIM who is able.

What a perfect octave this doxology forms; its notes rise steadily and perfectly: (1) Able, (2) able to do, (3) able to do all, (4) able to do above all, (5) able to do abundantly above all, (6) able to do exceeding abundantly above all, (7) able to do exceeding abundantly above all we ask or think, (8) according to the power that worketh in us. Singers carefully train their voices on the musical scale; let us train our souls on this scale of the doxology of the divine power.

This is the highest note: "According to the power that worketh in us." How often we get down in the valley and try to sing according to our gifts, circumstances, needs, but it is always a low note and lowering tune.

UNTO HIM who is able! What power! We cannot create it, but we can hinder its working. We cannot cause a plant to grow,

but we can impede its growth. Let us think of and rise to our possibilities as we sing this doxology of the divine power: "UNTO HIM be the glory in the Church by Christ Jesus." The glory to God in the Church is and will be the glory reflected by His Beloved Son. The Church in itself and of itself has no light, no glory, but it will for ever reflect the glory of its glorified Head.

Wine.

Symbols of the Holy Spirit.—VIII.

By Dr. J. NORMAN CASE.*

AT Pentecost, in their blindness, the Jews charged Spirit-filled men with drunkenness. They mistook the fulness of the Divine Spirit for the fulness of earthly wine. Looking on the disciples with merely natural eyes there was probably some justification for the charge. For in a sense they were drunken, though not with wine. What took place on that occasion was in fulfilment of the ancient promise of God: "I will pour out of My Spirit upon all flesh" (Acts ii. 14-17).

In a certain place the apostle, by implication, points to a great fact of human nature: that men must be filled with something or some one. Men deeply crave for self-forgetfulness, mental stimulation, or elevation. It is this fact, it seems to me, which underlies that profoundly important New Testament injunction: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. v. 18). The one who is under the domination of the one influence thereby cuts himself off from the control of the other. John the Baptist, that typical New Testament Nazarene, drank neither wine nor strong drink, but from his birth was filled with the Holy Spirit (Luke i. 15). Men of all ages and lands have sought joy and inspiration from wine; the excessive use of which has ruined myriads of souls. It is the abuse of strong drink which the Bible condemns, and which is harmful. But in view of the ruin its misuse brings on so many in our day the Christian's course is a plain one: to abstain from its use as a beverage. "It is good neither to eat flesh, nor to drink wine,

nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21).

In considering this symbol there are a few points we may briefly notice.

Wine Refreshes.

I. Its power of refreshing the weary and making glad the sad is referred to in various scriptures (Psa. civ. 15; Prov. xxxi. 6). But however true this may be of literal wine it is as nothing compared with the power of the Holy Spirit to satisfy and refresh the human spirit. When filled with the Spirit the child of God can exultingly cry, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Psa. iv. 7). The Paraclete dwelling in us, unrieved and unquenched, makes it His work day by day to strengthen and refresh our spirits.

Wine Stimulates.

II. The natural stimulus which comes from the use of wine the Christian, for the sake of others, should forego. But while so doing we should seek more and more that blessed stimulus for following Christ and serving men which comes from habitually walking in the Spirit. All Christian graces and virtues continually tend to lose their force and virility. They can only develop and be maintained in strength as the Spirit of God continues to stimulate us by the application of the truth. Any other stimulus will prove vain and transient. May the Father of our Lord Jesus Christ grant us, according to the riches of His grace and glory, to be continually strengthened with might by His Spirit in the inner man. Thus shall we prove that the Divine Spirit both stimulates and strengthens.

Promotes Good Fellowship.

III. *Wine begets a desire for the company of kindred minds.* The wine-cup at the beginning of a feast produces mirth and pleasant intercourse between man and man. The drinking of wine often leads to singing and merrymaking. Soul touches soul, and natural reserves melt away. So, in the passage we have quoted, the apostle pro-

*News just to hand of our brother's home-call (page 143.)

ceeds to show that the fulness of the Spirit will manifest itself in song and good fellowship among Christians. "Speak to one another with psalms and hymns and spiritual songs. Sing and offer praise in your hearts to the Lord" (Eph. v. 19). These are the certain results of being filled with Spirit. It will lead to our finding joy in God's presence and in the company of spiritual men. And these, surely, are the crying needs of individual Christians and companies of Christians. Hence the present-day importance of the words: "Be not drunk with wine; but be filled with the Spirit." For what drunken revellers find in a lower, limited, and transitory sense, Spirit-filled Christians find in the highest and fullest sense. For the joy they receive is perfect in quality, abundant in quantity, and lasting in its effects.

Excessive Indulgence.

IV. *Excessive indulgence in wine leads to many and great evils.* The drunkard ruins his body, his property, his family, his reputation, and finally his soul. In this wine stands in contrast to the fulness of the Spirit. The coming to the heart of the Holy Spirit is for good and only good. He is the Father's great gift to the children of His family. So the Spirit comes for our blessing. He increases spiritual graces, purifies and strengthens character, intensifies Gospel zeal, and fits for the highest and holiest service, both here and hereafter. The fulness of the Spirit then means blessing, and only blessing.

V. Prominence is given in the Scriptures to

The Fulness of the Supply

we have in the Holy Spirit. At the marriage of Cana the confession was made: "The wine has failed." But this wine of the Spirit never fails. We are never straitened in God ever in ourselves. Whatever our capacities may be, the Spirit of God can fill us to overflowing. And there is enough for all and every believer. The invitation is still sounding: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. lv. 1). Do not let us miss

the luxuries of the divine feast, wine and milk. They are as free and full as the water. **Personal Application.**

VI. Among Christians of the present day the crying need is to be filled with the Spirit. And this filling follows earnest, believing prayer, and absolute surrender of ourselves to Christ as Lord. In most cases, methinks, the great requirement is not to have more of the Spirit, but to allow the Spirit to have more of us; to possess His home, to fill His temple. Baptism and sealing in the Spirit take place once for all, but filling may take place again and again (Acts ii. 4, 31). On us, as servants of God and followers of Christ, the obligation rests never to be drunk with wine, but ever to be filled in our spirits with God and Spirit. May it be so. AMEN.

Suggestive Topics.

For Bible Students and Christian Workers.

A STUDY IN OPPOSITES.

1. Great trial of affliction. - 2 Cor. 8. 2.
2. Abundance of joy. - - - "
3. Deep poverty. - - - "
4. Rich liberality. - - - "

H. K. D.

THREE PHASES OF ACQUAINTANCE.

1. Christ's acquaintance with grief, Isa. 53. 3
2. Our acquaintance with God, - Job 22. 21
3. God's acquaintance with our ways, - - - Psa. 139. 3. T. B.

"HIS OWN."

1. His own will, - - - Eph. I. 11
2. His own Son, - - - Rom. 8. 32
3. His own body, - - - 1 Peter 2. 24
4. His own blood, - - - Heb. 9. 12
5. His own sheep, - - - John 10. 3
6. His own servants, - - - Matt. 25. 14
7. His own power, - I Cor. 6. 14. G. H.

FIGURES OF THE WORD OF GOD.

1. Compared to a hammer—to break, Jer. 23. 29
2. Compared to a fire—to melt, - Jer. 23. 29
3. Compared to a lamp—to shine, Psal. 119. 105
4. Compared to a sword—to smite, Heb. 4. 12
5. Compared to a mirror—to reveal, 2 Cor. 3. 12
6. Compared to food—to sustain, 1 Pet. 2. 2
7. " to water—to cleanse, Psal. 119. 9

Js. Ps.

Gems from Glasgow Conference.

22nd to 25th March, 1913.

Collected by J.G.

THERE are two classes of Christians to-day, those who are overcomers and those who are being overcome.

The natural man is just the tool of the devil, led hither and thither at his will.

Separation has been God's principle of dealing with His people since the days of Abraham.

Abraham could only enjoy the blessing of God, and be a blessing to others, while he maintained his place of separation.

When Abraham went down into Egypt he did not carry God's blessing there, he was a curse.

Satan has always been fiercely opposed to the principle of separation. His object has ever been to get God's people to mingle with the people of the land.

Our minds are so small it is almost impossible for us to preserve the balance of the truth of God.

It is a terrible thing to see a saint of God bereft of his power, but it is worse still when he is unaware that he has lost it.

When Moses came down from the mount he "wist not" that his face shone. When Samson went out to meet the Philistines he "wist not" that the Lord had departed from him. In Moses you have an illustration of a man unconscious of his spirituality; in Samson you have a man unconscious of his loss of spirituality.

The face of the man who is occupied with Christ will shine. Others will notice it, but he will not himself think about it. He is thinking about Christ.

In Judges xvi. 21 we have a prison mentioned for the second time in Scripture. Joseph was put into prison for his faithfulness, Samson for his unfaithfulness, and a woman is connected with both cases.

You often hear Christians say, "I don't see the harm of going here or there." Probably they are right. Like Samson, the Philistines have put out their eyes.

A "single eye" is an eye on a single object. The object the Christian should be occupied with is Christ.

No saint on earth can tell the kindness of God in His faithfulness to His people.

When Elijah was in fellowship with God at the brook, a raven was sufficient to meet his physical need; when he was out of fellowship with God, sitting under the juniper tree, an angel is sent from heaven, not merely to make a breakfast for him, but to assure him that he still had a place in the heart of God.

The Lord handles us more graciously and tenderly than we handle one another.

The day of Samson's death was his greatest victory; so was it with Christ. Men thought it His utter defeat. We see in Christ's death His crowning victory.

When you live a separated life to God, the world will respect you; when you go down to their level, they will despise you.

In human affairs, numbers are a great factor; in spiritual things, numbers do not count. It is not quantity, but quality, that counts with God.

There is one thing worse than backsliding, that is refusing to go forward at the call of God.

Every Christian is going to heaven, but the question is how shall we go? Shall we go in our own way or in God's way? Rebekah said, "I will go with this man [Eliezer]," meaning the strength of the Lord. Like her, we should go in "the strength of the Lord."

In these last days we do not move by companies; what is needed to-day is our individual walk with God.

We should change the truths of God into facts in our daily lives.

Caleb believed that God and the grasshoppers were a match for anybody.

It is one thing to eat grapes in the wilderness that others have plucked; it is another thing to gather them ourselves.

"O Zion, that bringest good tidings, get thee up into the high mountain" (Isa. xl. 9). Position is power, and the position from which I speak gives power to my words.

If we would declare God on earth, we must live with Christ in heaven.

If we attain to one stage of spiritual growth to-day, there is a higher for us to reach to-morrow.

Those who follow in the footsteps of the Lord Jesus Christ may expect to be a suffering people.

The cause of backsliding is the want of high living.

There should be no defeat with such a Captain leading us as the Lord Jesus Christ.

You cannot give God His own without being blessed for so doing.

If we give what is due to God, we shall be blessed in all we do for man.

I paid a visit once to a poor girl who lay dying in a cottage by the Severn river, which at the time of my visit had overflowed its banks. In order to reach her I had to walk through water above my knees. Climbing a rickety stair, there she lay perfectly alone, and the ground floor full of water. I entered that cottage thinking I was a real royal priest about to give a little comfort, but I found her to be a wonderful priest herself. The whole room was full of the love of Christ. She looked at me, and without a single word of intimation, she said, "He is the fairest among ten thousand, and the altogether lovely." I went to give, but it was I who got.

The more we live with Christ the more like Him do we become.

The man who loves most is the strongest man on earth.

CORRESPONDENCE.

A Warning Word from Canada.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—I have just finished a series of meetings in Winnipeg, Manitoba. As this is the third time I have been there, I have become more or less familiar with the condition of things relating to assembly life and testimony.

In view of the fact that numbers of Christians from the old country are coming over, in justice to all should it not be made clear that in many towns throughout Canada, as well as in some parts of the United States, there are two kinds of gatherings? One governed by modern, narrow, exclusive principles, refusing all Christians their place at the Lord's Table, except those who belong to their circle of fellowship; the other receiving all Christians known to be "born again," clean in life, and sound in

doctrine, not because they belong to any particular circle of fellowship, but because they "belong to Christ."

Four or five years ago it would have been difficult to find more than three or four assemblies in Canada seeking to carry out the truth concerning the "gathering and receiving" of the children of God, as taught by yourself and others for many years. Now such gatherings are found in Toronto, Hamilton, Brantford, London, Peterboro', Orillia and district, Belleville and district, Winnipeg, Saskatoon, Edmonton, Calgary, and Vancouver, as well as in other less known parts.

It is only a question of time, and many more will break away from the confederacy of meetings, where well known Christians are refused their place at the Lord's Table, and where all teachers and evangelists are excluded except those who are declared to be in sympathy with their exclusive principles.

Knowledge is necessary, in order that fellowship may be intelligent and with confidence. Hence my desire to have the matter kindly but clearly stated, so that those who come to this country may at least have the opportunity of knowing the relation in which the different assemblies stand to each other, and be free to act as before the Lord.—I am, yours by grace,

162 N. Elmwood Ave., Oak Park,
Ill., U.S.A., 2nd April, 1913.

R. M'MURDO.

QUESTIONS AND ANSWERS.

Replies to appear in the next month require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE END OF THE OLD NATURE.—When and how does the "old" nature in the child of God come to an end?

THE SPIRIT'S MISSION.—What is the meaning of "He shall convince the world of righteousness, because I go to the Father, and ye see Me no more?" (John xvi. 10).

WHO ARE ACCURSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—"but though we"? The word is also in 1 Cor. xvi. 22.

BAPTISM AND RECEPTION.—Is there any scriptural warrant for postponing the baptism of an accredited believer who desires to obey his Lord, or should baptism follow belief as soon as possible?

WHEN WAS THE SON BEGOTTEN?—Ought the time of the decree, "Thou art My Son; this day have I begotten Thee" (Psa. ii. 7), be referred to eternity, or to the resurrection, or the incarnation of Christ?

WHEN DO THE THOUSAND YEARS COMMENCE?—Is it to be considered from Revelation xx. 2, 3, 6, 7 that the thousand years commence when the Lord comes for the Church; and the season of Satan being loosed, does this refer to the "Great Tribulation" of the three and a half years according to Daniel?

DIVINE HEALING OF THE BODY.—Is there any scripture to support the idea of "Divine healing" of the body being obtained through the Atonement? If not, why not?

THE RESURRECTION BODY OF OUR LORD.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition, into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He is, not as He was in His humiliation life, the Man of Sorrows, and acquainted with grief?

CHURCH TRUTH IN THE GOSPELS.—Since the Church and its standing was a secret until revealed to Paul, is it not correct to say that the gospels contain no references to the *Church*, *Church-truth*, and the *Church-period* (with the exception of perhaps one or two passages like Matthew xvi. 18, 19, and John xiv. 1-6)? Should they not, in this connection, be regarded as similar to the Old Testament? Some teachers say that the gospels do not contain Church-truth and yet they interpret the parables of the tares, the ten virgins, the marriage-feast, &c., as descriptive of the Church dispensation.

God or Adam.

QUESTION 623.—"For the creature was made subject to vanity . . . by reason of him" (Rom. viii. 20). To whom does "him" refer—God or Adam?

Answer A.—Romans viii. 20. This verse unfolds a mystery. It tells us that in God's wisdom the whole creation was allowed to be "made subject unto vanity," *i.e.*, frailty, not of its own will, but by reason of Him who has subjected the same, in hope, because of His ultimate purpose in and through Christ to deliver it from the present "bondage of corruption," and bring it into "the liberty of the glory of the children of God." The problem of sin and its permitted continuance is beyond our power to solve. "The secret things belong unto the Lord our God," but "the things that are revealed" in Christ belong to us, and hope in God rises above mere knowledge. A. O. M.

Answer B.—"For the creature was made subject to vanity, not willingly, but by reason

of Him who hath subjected the same in hope" (Rom. viii. 20). The "Him" in this verse clearly, in my judgment, refers to God. The old creation, of which Adam was a part, was by Him. "For whom are all things, and by whom are all things" (Heb. ii. 10). "All things became by Him" (John i. 3). But the new creation is in Him. "And He is before all things, and in Him all things consist," *i.e.*, hold together (Col. i. 16, 17, see R.V.). The first creation was "subject to vanity," *i.e.*, made liable to be ruined by sin. The creature was, as was impossible, not consulted. "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" (Rom. ix. 19, 20). God made the creature liable to fall, as it pleased Him so to do; but blessed be His holy name, He hath "subjected the same in hope," *i.e.*, He made the creature so with a view to a further purpose, *viz.*, REDEMPTION. This is based upon the atonement of Christ, and is in progress now as to persons—first, spiritually, the forgiveness of sins; second, morally, from the power of sin; third, physically, as to the redemption of the body (verse 23). Ultimately the whole creation, animate and inanimate, shall be "delivered from the bondage of corruption into the liberty of the glory of the children of God" (verse 21), *i.e.*, when the sons of God are manifested (1 John iii.). The new creation, being in Him, will never fall to pieces, never be ruined by sin; it is not made "subject to vanity."

T. R.

An Apparent Contradiction.

QUESTION 624.—"Elijah went up by a whirlwind into heaven" (2 Kings ii. 11). "No man hath ascended up to heaven" (John iii. 13). Help will be valued on above.

Answer A.—Christ was bearing testimony to things concerning the Spirit, and what He had seen and known in the presence of the Father from whence He came. There was no man who had ascended into heaven who had seen and known what He had and was on earth to testify concerning it. No man hath ascended into heaven to dwell in the bosom of the Father and came to earth from that dwelling-place to declare the Father but the Son of God. J. B.

Answer B.—John iii. 13 does not seem to refer to our Lord's actual ascension as vi. 62 does, but rather to His knowledge of "heavenly things." Enoch and Elijah could not reveal such things, for they required a heavenly messenger from the very presence of God, yea,

rather, One who was in the Father's bosom (i. 18). This was true of the Son of Man alone, for as a divine being He was in heaven even when on earth. There had been other messengers, but only He could tell out to us the Father's heart and all His purposes of grace, for in these counsels He had shared. Surely His testimony should be received. W. R. L.

Editor's Note.—In John iii. 13 the Lord is clearly speaking of testimony to men concerning heavenly things. The fact that Enoch and Elijah ascended to heaven is not relevant, seeing they have not returned as witnesses to earth. Clearly no testimony concerning heavenly things was possible, except from Him who had been in heaven and who was here to tell of heavenly things. "No man hath ascended into heaven" is not a denial of the ascension of Enoch and Elijah. It simply means there is none upon earth who has ascended into heaven and returned again to bear testimony concerning heavenly things. Only the Son knew the secrets of the Father's heart, and no one else could declare the glorious truth of John iii. 16.

Sacrifices in the Wilderness.

QUESTION 625.—It has lately been taught that the children of Israel did not offer sacrifices during their forty years' wanderings in the wilderness. Mention was made of the enormous number of flocks and herds that would be required, and of the unlikelihood of finding food in the wilderness for so many. Some help on this question is earnestly desired.

Answer A.—As Scripture does not say "that the children of Israel did not offer sacrifice during their forty years' wanderings in the wilderness," the burden of proof lies upon the one who makes the statement that it is so. At the dedication of the altar sacrifices were offered (Num. vii. 88). At the cleansing of the Levites sacrifices were offered (Num. viii. 6-12). At the consecration of the priests sacrifices were offered (Lev. ix.). The Passover was kept in the first month of the second year (Num. ix. 5). The morning and evening lambs were commanded to be offered daily (Exod. xxix. 38, 39). The sin and trespass offerings for individuals were commanded (Lev. iv. 5). The fire of the altar was never to go out (Lev. vi. 12, 13), and according to the dates in our Bibles was burning about twenty years after being given by God (Num. xvi. 46, 47). God who sustained Israel for the forty years could just as easily feed their cattle also. As He Himself said to Moses, "Is the Lord's hand waxed short?" (Num. xi. 23). And as a matter of fact He did so. Their flocks and herds,

even very much cattle, went with them out of Egypt (Exod. xii. 38). Moses refers to them twenty years after (Num. xi. 22). When they arrived at the land of Gilead it is said that the children of Reuben and the children of Gad had a very great multitude of cattle. Taking the context, Amos v. 25-27 seems to show that Israel did offer sacrifices during the forty years, but at the same time they were practising idolatry, which brought God's judgment upon them (compare Ezek. xx. 13-16, 23, 24, 28-31). A. R. N.

Answer B.—A controversy arose among ancient Jewish writers on the above question from three passages of the Scriptures: "Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel?" (Amos v. 25). "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices" (Jer. vii. 22). "It is a continual burnt offering which was ordained [Hebrew, done] in Mount Sinai" (Num. xxviii. 6). Thus Rashi says: Israel kept nothing but one Passover in the wilderness. Eben Ezra says: That in the fifty days that Israel stayed at Sinai, where they could still have wine for the drink offerings, the burnt offerings were offered, but not often after, owing to their lack of other requisites. Rabbi Eliezer holds: That they were kept and never ceased, and explains the above scriptures by saying Idolatrous Israel did not offer them, but the Levites did.

In the twelfth chapter of Exodus we have two sets of commandments, one set to be kept in Egypt, *never* after, the other only to be commenced in the land. The Egyptian Passover was only kept once; the Feast of Unleavened Bread was, for the first time, so far as recorded, kept in Gilgal (Joshua v. 10, 11). It is worth noticing that in Exodus xii. the children of Israel did as God commanded Moses and Aaron (verses 28-50). Please notice that the two verses, 25 and 46, link up the Egyptian Passover with the one that was to be kept in the land. No instructions are given about the wilderness (see also Exod. xiii. 5).

The twenty-third chapter of Leviticus must also be closely read. We must mention that all the feasts, excepting the Sabbath and the Passover are standing under the heading: "When ye shall come into the land."

If I were asked, "What offerings were offered in the wilderness?" I would refer my questioners to Exodus xiv. to xxix. 38-46. The offerings in connection with the dedication of the priests and tabernacle (Exod. xxix.; Num. vii.), and possibly one Day of Atonement, about six

months after their departure from Sinai, and one Passover.

H. B.

Answer C.—We know they kept the Passover in the second year (Num. ix.), but we fear very few sacrifices were offered during the thirty-eight years of wandering. God draws a veil of silence over that season, and little is told us of it. Circumcision we know was utterly neglected (Joshua v. 5), and if this initial ordinance was ignored, would they be likely to keep the rest? Not that circumstances would prevent it, for He who sustained His people in the wilderness so wonderfully (Neh. ix.) surely could have maintained their cattle by supernatural means if such were necessary. The word "wilderness" or "desert," however, in Scripture often refers to non-arable yet fertile plains, and their present condition is no evidence of their condition then. For example, there was pasture at the foot of Sinai. Amalek and Midian were able to exist there with their flocks (Num. xxxi. 36). There was nothing then in the circumstances of Israel which would prevent their obeying the Lord. The reason was that their hearts were not right with Him, neither were they steadfast in His covenant (Psa. lxxviii.). Some would seek to obey Him, and we know that sacrifices were offered (Exod. xxiv. 5; Num. vii.; ix. 5). But it would appear that the majority of sacrifices, if such were offered, were offered not to Jehovah, but to idols. There were true ones we know, but the mass was idolatrous (Amos v. 25; Acts vii. 42, 43), even though they lived in days of continual miracles.

W. R. L.

Answer D.—Comparing Jeremiah viii. 22 with 1 Samuel xv. 22 and Psalm li. 16 the meaning seems to be that the great point emphasised at Sinai was not the mere offering of sacrifices, but obedience. That Jehovah did ordain the sacrifices is testified in Exodus and Leviticus. The emphasis in Amos v. 25 is on the ME. Israel had offered sacrifices in the desert, but, as the following verse signifies, to strange gods. What hint is given in Leviticus that the directions as to sacrifices were not to hold good at once, though it is clear that certain ordinances such as the Feast of Weeks could not be carried out till the land was reached? But the Passover was celebrated in the desert, and this meant the sacrificing of numberless lambs. In Numbers xv. 2-19 we read special sacrifices to be offered "when they came into the land," but these directions do not nullify those of Leviticus i.-vii. On what ground could Jehovah dwell in the midst of the camp if not of the sacrifices (compare Exod. xxii. 2-7; xl. 24), speaking continually of the coming sacrifice? We ask for proof from Jewish rabbis and others, who

assert that the sacrifices were not offered in the desert. We "Gentile" Christians have the Scriptures; what have they more? Let us, then, turn to Exodus xxiv. 5. It is clear that these offerings were sacrificed in the desert. Are not Leviticus viii. and ix. an account of what actually took place at the consecration of Aaron and his sons? We know the goat of the sin-offering was actually sacrificed (Lev. x. 16), and so with the other offerings of the day. I think the expression "without the camp" in Leviticus iv. shows that the sin-offerings were intended to be available there and then, as it would not apply well to the land of Canaan. Can we doubt that the ordinances of the red heifer (Num. xix.) were at once carried out? The offerings were partly intended as food for the priests and Levites (*e.g.*, Lev. vi. 29; Num. vi. 20), and were specially needed in the desert where other tithes were not forthcoming. We know the people had much cattle when they came out of Egypt, and also when they reached Canaan forty years later. The difficulty as to pasturage is therefore a theoretical one, and we are reminded that the wilderness was not all sand, as some seem to imagine. In any case the sacrifices would help to keep down the numerical increase of the flocks, and thus lessen rather than increase any difficulty as to pasturage.

W. H.

Editor's Note.—Scripture does not give us much information as to the offering of sacrifices during the forty years sojourn in the wilderness. It would not be a fair inference that none were offered but those definitely mentioned. Equally untenable would the theory be that all the offerings prescribed were regularly and continuously carried out. The probability is that the spiritual state of the nation fell so low that neglect largely characterised their attitude toward sacrifices.

Many of the divinely prescribed offerings had reference to the time of their entrance into the land, and seeing the journey from Horeb to the border of Canaan need only have taken eleven days (Deut. i. 2), it might well be that the legislation given was intended to cover a comparatively short period, very different from the forty years to which unbelief and the divine sentence had extended it.

Whilst a large proportion of the nation became ungodly and even idolatrous yet there can be no doubt that then, as ever, God reserved to Himself a remnant who would act out His mind as far as it was in their power. If this be so, the probability is that sin offerings, burnt offerings, and peace offerings continued to be offered to the Lord throughout the wilderness journey.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study".)

Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 13, 14.

v. 13, for us (*contd.*) Four prepositions are used in N.T. to describe the relation of the death of the Lord Jesus to men, and are usually translated 'for'; they are:

dia, on account of, 1 Cor. 8. 11, cp. 1 John 2. 12; ||

peri, concerning, 1 Thess. 5. 10; this is the word used in connection with the sacrifices, see Heb. 5. 3, cp. 1 John 2. 2;

huper, in the interest of, on behalf of, 2 Cor. 5. 21;

anti, instead of, Matt. 20. 28, Mark 10. 45, cp. 1 Tim. 2. 6. ||

Of these words the second and third approach one another so nearly in meaning that they are often interchangeable, cp., e.g., the following:—

<i>peri</i> .	<i>huper</i> .
2 Thess. 3. 1 with Rom. 10. 1;	
Matt. 26. 28 ,, Mark 14. 24, Luke 22. 20;	
1 Thess. 5. 10 ,, Rom. 5. 8.	

Both words appear in 1 Peter 3. 18, "for, *peri*, sins," "for, *huper*, the unrighteous"; the latter, as in Philm. 13, approaching the meaning of *anti*, 'in the place of.' Cp. also 1 Tim. 2. 6, "a ransom, *anti-lutron*, for, *huper*, many," and Matt. 20. 28, Mark 10. 45, where 'for' is *anti*, and where, consequently, the idea is that of substitution. In some other passages *huper* may be understood in the vicarious or substitutionary sense, John 10. 11, 15, Rom. 8. 32, e.g.; but it cannot be always so taken, cp. 2 Cor. 5. 15, for while it may properly be said that 'Christ died in place of us,' it may not be said that 'Christ rose again in place of us.'

Peri is used in the following passages:—
for many, Matt. 26. 28; .
for us, 1 Thess. 5. 10.;
for our sins, 1 John 2. 2, 4. 10;
for sins, 1 Peter 3. 18;
for sin, Rom. 8. 3.

Huper is used in the following passages:
for the people, i.e., the Jews, John 11. 50, 51;
for the ungodly, Rom. 5. 6;
for the unrighteous, 1 Peter 3. 18;

for many, Mark 14. 24;

for every man, Heb. 2. 9;

for all, 2 Cor. 5. 14, 15, 1 Tim. 2. 6;

for the life of the world, John 6. 51;

for the sheep, John 10. 11;

for us, Gal. 3. 13, all, Rom. 8. 32;

for it (the Church), Eph. 5. 25;

for you, 1 Cor. 11. 24; him, Rom. 14. 15;
me, Gal. 1. 20;

for their sakes, 2 Cor. 5. 15;

for our sins, 1 Cor. 15. 3, Gal. 1. 4;

for sins, Heb. 10. 12.

For it is written, **Cursed is every one that hangeth on a tree**:—from LXX of Deut. 21. 23, where, however, both Heb. and Gk. have "accursed of God." Of course the curse throughout this section is 'of God,' but the Apostle, with the delicacy that becomes the Christian, refrains from emphasising that fact when he speaks of the Son of God as Himself the bearer of the curse.

Since crucifixion was a Roman, not a Jewish, method of execution, the hanging to which the law of Moses refers was apparently the exposure of the body of a person already executed by another method, such as stoning, cp. Deut. 21. 21, 22.

Crucifixion was equally abhorrent to the Roman and to the Jew; thus Cicero, "the very name should be excluded . . . from the thought, eyes, and ears of a Roman citizen." . . . "It is a crime to bind a Roman citizen. . . . But what shall I say about lifting him on a cross? No word can adequately describe such a nefarious thing." It is this solemn fact, that the Holy and Righteous Son of God was exposed on a gibbet, that constitutes "the stumbling-block of the Cross," 5. 11. Human nature, whether religious, as in the case of the Jew, or philosophic, as in the case of the Gentiles, recoils from the thought of seeking salvation through a crucified Messiah, 1 Cor. 1. 23, cp. 1 Peter 2. 8. Apart from the illumination of the Holy Spirit, John 16. 8, 9, "the word of the Cross" must remain foolishness to men, 1 Cor. 1. 18.

Xulon, 'tree,' is used once only of living wood in N.T., Luke 23. 31, cp. the figurative expression "tree of life." It is rendered "staff," *i.e.*, a bludgeon, in Matt. 26. 47, "stocks" in Acts 16. 24, and "wood" in 1 Cor. 3. 12. The Heb. word which it represents here is rendered "tree" in Gen. 2. 9, "timber" in Ezek. 26. 12, and "gallows" in Esther 5. 14.

v. 14, **that**—*i.e.*, 'in order that.'

upon—*eis*, better 'unto'; the sequence is 'Christ became a curse on behalf of the Jews, in order that the blessing of God might extend to the Gentiles.'

the Gentiles might come the blessing of Abraham—*i.e.*, salvation, whether viewed as justification or as life.

Since the Jews were shut out from blessing by the very law in which they gloried, Gentiles could not hope to obtain it by putting themselves under that law. But if to the Jews the blessing was secured by the death of Christ, and in response to faith, then on the same ground, and on the same condition, the blessing would extend to the Gentiles also.

So long as the law remained it maintained a racial enmity between Jews and Gentiles, and it was besides an effectual barrier to the salvation of both. But Christ had abolished this enmity at the Cross, and at the same time had provided a ground on which Jew and Gentile met in a common condemnation, and could be saved with a common salvation; cp. Eph. 2. 11-18.

Eulogia, blessing, = that favourable attitude of mind, whether in God or in man, which expresses itself in kind words and kind acts. In N.T. it is used of:—

a, "fair speech," as in Rom. 16. 18 (this is the literal meaning of the word, and this is the only passage in which it is used in a bad sense);

b, the favour of God shown to the earth in making it fruitful, Heb. 6. 7;

c, the sum of the favour shown by God to men in Christ, Rom. 15. 29, 1 Cor. 10. 16, Eph. 1. 3, 1 Peter 3. 9*b*, and here;

d, the acknowledgment of the favour of God, *i.e.*, thanksgiving, James 3. 10, Rev. 5. 12, 13, 7. 12 (that 'to bless' = 'to give thanks,' cp. Matt. 26. 26 with Luke 22. 19, and see 1 Cor. 14. 16);

e, kindness shown to others whether in word or deed, 1 Peter 3. 9*a*, specifically of a freely offered gift in relief of another's need, 2 Cor. 9. 5, 6;

f, a birthright, Heb. 12. 17.

in Christ Jesus;—An entirely new dispensation, or manner of dealing with men on the part of God, was ushered in by the redemption accomplished at the Cross; henceforth the blessing of Abraham was available to Jews solely through faith in Christ, and it was henceforth to be equally available to Gentiles on the same terms.

The order of the name and title corresponds with the context, connoting that He came down in order to accomplish this redemption, and to secure to men this blessing. See notes at 1. 12, 2. 4.

that—'in order that,' introducing another result of the redemption work of Christ.

we—as the pronoun is not separately expressed in orig., and hence is quite unemphatic, 'we' can hardly = 'we Jews.' Moreover, the Apostle now reverts to v. 2, where he speaks of the Galatians as receiving the Spirit; hence 'we' must here be understood as = 'we who believe, whether Jew or Gentile.'

might receive—in Scripture not those to whom the promise is given, but those to whom it is fulfilled are said to receive it, cp. Heb. 11. 13, 39, "these all—received not the promise," *i.e.*, to none of them was the promise fulfilled. Abraham is said to have "obtained the promise," *i.e.*, his response to the word of God was such that God gave to him a promise to be fulfilled to his posterity, natural and spiritual, Heb. 6. 15. The disciples were to "wait for [the fulfilment of] the promise of the Father," Acts 1. 4; the same words must be supplied here.

the promise—*epangelia* = an undertaking to do, or give, something; in N.T., with the exception of Acts 23. 21, it is used only of the promises of God, and describes "a gift graciously bestowed, not a pledge obtained by negotiation" (Lightfoot).

of the Spirit—*i.e.*, 'the promised Spirit,' cp. "the promise of My Father," *i.e.*, the Holy Spirit, Luke 24. 49, and "the Holy Spirit of promise," Eph. 1. 13.

through faith.—just as 'works' correspond to 'law,' so does 'faith' correspond to 'promise'; what is promised cannot be earned but must be received as a gift. These are the emphasised words in the sentence; they fitly complete the section introduced at v. 1.

Corrections.—January *Witness*, p. 25, col. 2, last par., line 6 from foot, should read: "All flesh" is of frequent occurrence, and is used sometimes of that part of the animal kingdom which inhabits dry land, including man, Gen. 6. 17, cp. 7. 21, 22, or excluding man, 6. 19; sometimes of the human race alone, Gen. 6. 12, cp. Deut. 5. 26.

February *Witness*, p. 53, col. 2, under "miracles," par. 2, line 7, after "power" add "in the name of Christ."

March *Witness*, p. 80, col. 2, par. 4, line 3, omit "exclusively." At end of par. add: "In 2 Peter 3. 16 the words 'the other Scriptures' imply that Paul's Epistles were counted in the same category as the O.T."

The second of the two quotations in 1 Tim. 5. 18 occurs only in Luke 10. 7; since the Apostle thus includes a word from Deuteronomy with a word from Luke's Gospel, it seems a fair deduction that he intended to include the latter with the former in the common designation 'Scripture.' In 2 Tim. 3. 16 the inspiration of God is said to be the characteristic of every document that had already been admitted as canonical by the Jews, *i.e.*, the O.T., and of every document, in addition thereto, that was to be accepted as authoritative by Christians, *i.e.*, what in due course came to be the N.T. The facts of the Gospel as preached by Paul and his colleagues in Galatia, Acts 16. 1 ff, is the subject of v. 14; the O.T. is the subject of v. 15; the completed canon of Scripture, the O.T., together with the writings of the Apostolic age, which in course of time came to be known as the New Testament, is the subject of v. 16. It is implied in v. 17 that with these the man of God would be in possession of the complete revelation of the mind of God for him, and fully provided against every spiritual need."

[The thanks of the Conductors are offered to the friends who kindly suggested to them the need for these corrections.]

Questions.

33. What are the promises of the gift of the Spirit, *a*, in O.T., *b*, in N.T.?

34. Briefly describe the course of the argument of the section 3. 1-14.

Our Heavenly Advocate's Counsel.

A Meditation on Revelation iii. 18.

By A. E. WHITE.

I COUNSEL THEE—Counsel of our heavenly Advocate, "who of God is made unto us wisdom" (1 Cor. i. 30).

TO BUY OF ME—It costs something. God knows how much. The ointment poured on Christ's head is recorded by the Spirit as "very costly," and we are told that the water from the well of Bethlehem was brought by David's mighty men through the hosts of the Philistines, "in jeopardy of their lives" (2 Sam. xxiii. 17). Every sacrifice is weighed in the unerring balance of the sanctuary (Rev. ii. 2).

GOLD TRIED IN THE FIRE,—"Precious faith" (2 Peter i. 1). "Much more precious than of gold that perisheth" (1 Peter i. 7). Precious to whom? *To God.* What God tests in the fire now will pass unscathed through the fire of the judgment seat.

THAT THOU MAYEST BE RICH;—"Rich toward God." Rich for eternity. Made "to inherit substance," and "I will fill their treasures" (Prov. viii. 21).

WHITE RAIMENT,—A blameless walk before the world. "That the shame of thy nakedness do not appear."

AN OINT THINE EYES WITH EYESALVE,— "The anointing which ye have received of Him" (1 John ii. 27). *We* are responsible to receive the anointing.

THAT THOU MAYEST SEE.—"The god of this world hath blinded the minds of them which believe not" (2 Cor. iv. 4). Only eyes anointed by the Holy Ghost see Him who is invisible (Heb. xi. 27), and the infinite realities of eternity.

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up April 22, 1913

NOTES FOR MAY, 1913.

SCOTLAND.

FORTHCOMING.—Christian Conferences as follows: Y.M.C.A. Hall, Dunfermline, May 3, at 3. Messrs. Grant, Miller, Kerr, Thomson, Gray, M'Nab...Gospel Hall, Dregburn, May 3, at 5. Messrs. M Laren, Pickering, Stephen...Quarterly Meeting of Elder Brethren in Wellcroft Halls, Glasgow, May 10, at 5...Daily, May 17, at 3.30...Gospel Hall, Shieldhill, June 14, at 3. Messrs. Brown, Dunlop, Calderhead, Struthers, Scott...Perth, June 21. S.S. Workers, Lesmahagow, May 17, at 4. Messrs. A. Byrne and John Gray.

GLASGOW.—Dr. A. T. Schofield, of London, gave four educational addresses on "The Journeys of our Lord," illustrated by route map, in Albany Hall. An appreciative audience of fully six hundred nightly; also gave helpful addresses in Langside Public Hall. See notes in this month's *Pathway*...Messrs. L. W. G. Alexander and W. J. Grant gave seasonable words to Gospel Postal Workers in Townhead Hall, Glasgow, April 11... Messrs. W. W. Nicholls, H. S. Turrall, E. Saunders, and Archie Payne have been giving valued help in city and neighbouring assemblies... Mr. W. J. Menzies commenced special meetings in Nell Hall, Cowcaddens, April 13...Mr. Wm. Walker is giving special addresses on "The Tabernacle" in Bethesda Hall, Linthouse, during April...District Visiting Conference of S.S. workers in Townhead Hall, May 17, at 7. Mr. Hy. Pickering will introduce the subject of "Present Day Perils for our Scholars"...A few believers meet simply in the Lord's Name at 126 Main Street, Bishopbriggs. Will value help...Mr. and Mrs. Geo. Lammond hope to set out for Africa in July.

REPORTS.—Half-Yearly Meetings, Glasgow, Mar. 22-25, were one of the most helpful series of meetings for some time. About the usual number for the Spring Gatherings, though emigration is telling on these gatherings as on assemblies in general. Practical and helpful ministry by Dr. A. T. Schofield, Messrs. W. W. Fereday, J. W. Jordan, W. J. Grant, F. S. Arnot, A. Marshall, A. Holness. Reports of work by Messrs. W. W. Nicholls, British Guiana; H. S. Turrall, Spain; J. W. Alderson, China; H. Rees, India; E. Saunders, Africa; Dr. Anderson, China, and others, Dr. M'Killiam was unable to be present on account of undergoing a serious operation and Mr. W. J. Lloyd through being laid aside with pneumonia. See address on page 118, and *Gems* on page 131... Half-Yearly Conference of S. S. Teachers in Albany Hall, Glasgow, Mar. 29. Dr. Schofield took up "The Mind of the Child," in his own unique way, followed by Dr. Roberts, Messrs. Wilson, Pickering, Garven, and others. A record attendance...Help-

ful time at annual meetings in Forres, April 4... Tract Band Conference in Bethany Hall, Paisley, April 5. Hall packed. Dr. Schofield, Messrs. Marshall, Payne, and Pickering. An encouraging time...Shields Road Hall, Flemington, April 5. Messrs. Grant, Ferguson, Hamilton, and Turrall. A truly profitable time...Cumberland Hall Tract Band, Paisley, April 12. About 300 assembled. Messrs. Bayne, Pickering, Thomson, and Kelly sought to give help...Clydebank, Tract Band, April 19. Messrs. W. J. Menzies, D. Weir, and R. Leggat gave words of encouragement...Stirling, April 19. Messrs. Gray, Bayne, Pickering, and Sinclair... About 200 assembled at Annual Gathering, April 18, in Glassford, a country town in Lanarkshire, where about sixty were saved eight years ago, and a number since. Messrs. Pickering, Paterson, and Gibson gave stirring addresses.

NOTES.—Mr. Percy Beard had a blessed work of revival in Alexandria. Hall filled night after night. Sinners saved and saints helped. Mr. John Miller followed on with addresses on "The Cross of Christ"...Mr. John Carrick had three weeks' meetings in Annbank. Good interest among saved and unsaved...The ministry of Mr. W. J. Henry in Perth once a month is much appreciated by the little assembly there... Mr. Wm. Hill had a very encouraging start in Forres, April 13... Mr. Jas. Wilson commences meetings in the Kincardineshire Tent in Stonehaven end of May... Owing to removals, the Breaking of Bread Meeting in Elderslie will be discontinued after May 28. Gospel work as usual in Hall, 220 Beith Road...Mr. W. J. Miller had several open-air and indoor meetings in Stromness, also visited other places in Orkney. Mr. John Stout continues in Gospel Hall, Eday. A number saved, some baptised, others exercised...Mr. Jas. Petrie is visiting Unat, a needy island in Shetland with a population of 2000... Messrs. M'Kenzie and Walker start with wooden tent in Avoch, Ross-shire, April 27...Messrs. A. Marshall and D. Hamilton engaged the Queen's Hall, Stranraer, and had some good meetings. Quite a few turned out, and several professed... Mr. Malcolm M'Donald commenced special meetings in Halfay, Cambuslang, April 13...Messrs. Ferguson and Hamilton paid a brief visit to Flemington. Considerable interest was manifested...Mr. John M'Alpine hopes to take up Stirlingshire Tent in Camelon beginning of June...Mr. P. Beard had a week each in Dundee and Montrose for believers. Purposes working Gospel Car on Aberdour sands during the summer... Mr. A. Gilmour had five weeks' meetings in Kirkmuirhill. Hall well filled, some saved, God's people refreshed...Mr. Jas. Forbes had two weeks' meetings for young people in Glenluce, also visited Newton Stewart and Wigtown...Mr.

CORRESPONDENTS of Assemblies would assist in securing accuracy if they would kindly send post card by 20th with notes of special meetings.

TENT WORK will be in full swing next month. Notes as to pitches, interest, &c., should be sent by 20th May to *Witness* Office.

G. H. Cooke had a month's meetings in California, a number converted and baptised, also had good times in Falkirk... Mr. R. M'Murco, jun., had good meetings in Galston, Darvel, Irvine, and Ayr... Mr. John Miller gives eight special lectures on "The Tabernacle" in Dunfermline, Sundays of May.

ENGLAND.

FORTHCOMING.—Half-Yearly East Kent Conference in King Street Hall, Ramsgate, May 12, at 3 and 6... The enterprising company in Gossett, County Durham, have purchased the Melkooest chapel and school. They purpose opening with the usual meetings on Sunday, May 11, and conference on May 12. Messrs. A. Jobson (West Hartlepool), A. Steven, (Pontefract), Hy. Pickering, and others are expected... Bradford, May 12, at 11, 3, and 6.30; May 13, at 10.30, 2.30, and 6.30 in Central Hall, 25 Manchester Road. Circulars from Mr. R. S. Stansfield, 28 Hartman Place... Opening of new hall at Backbarrow, Ulverston, May 12. Communications to Mr. J. Davidson, Ultramarine Colour Works... Norwich Avenue Hall, Bournemouth, May 12 at 11.30... Lorne Hall, South Lowestoft, May 12 at 11... Drill Hall, Maidenhead, May 14 at 3.30 and 6. Drs. M'Killiam and Schofield, and Mr. Philip Mauro... Warren Road Room, Torquay, May 21 at 11.15... Bristol Missionary Conference in Bethesda Chapel, May 26 at 11, 3, and 6.30. May 27 at 11 and 6.30 (2.30, sisters only). Ministering brethren expected: Messrs. W. H. Bennett, R. E. Sparks, W. E. Vine Dr. Wirtz, and probably Mr. Alex. Stewart, Missionaries Hill, China; Lane, Saunders, Lammond, Africa; Pinkham, Straits; Turrall, Spain; Broadbent, Europe; Anderson, Italy; Rees, India; and possibly Arnot and Crawford, Africa. Circulars from Mr. J. L. Stanley, 41 Ravenswood Road... Barnstable, June 14.

LONDON.—Meetings in Folkestone Road Hall, Walthamstow, March 21, largely attended. Helpful addresses by Dr. Merry, Messrs. Glenny, Hogg, Gear, and Bell... Springfield Hall, Tottenham, March 24, packed, Messrs. Pettifer, Wood, Rogers, and Rendle spoke to profit... Malden Hall Missionary Conference, April 10. Dr. Anderson-Berry, Messrs. E. Glenny, E. Hill, T. Erickson, A. Green, Handley Bird, J. Hoyte, and G. Huckleby took part. Hearts searched and consciences exercised. Large and good meetings at Shirley Hall Enfield, March 21. Ministry by Messrs. Ashty and Brunton... Good meetings in King's Hall, Willesden Green, April 12. Messrs. Philip Mauro, W. J. Irvine, and H. W. Figgis gave valued help. Mr. Figgis followed with a week's addresses on "The Different Dispensations," illustrated by a coloured chart... Dr. A. H. Burton gives addresses on "The Salonians" in Grove Street Hall, Leytonstone, April 25, May 2 and 9 at 8... Mr. B. Mudditt has been helping in Gholmeley Hall, Highbate, Chingford, Rainham, and other places... Falcon Grove Hall, Battersea, March 21. The subject,

"What Christ is to the Believer, and what the Believer is to Christ," was taken up by Messrs. Parker, Edwards, and Cook. Meetings crowded. Blessing experienced... Mr. John Brunton has been ministering at Clapton Hall, and Mr. A. M. Kyd at Folkestone Road Hall during April.

EASTER CONFERENCES and other gatherings.—Manchester. Large and profitable meetings. Messrs. Baird, Dawson, Ferguson, Hamilton, Hill, and Barnes ministered or gave reports... Aylesbury. Messrs. Kyd, Holmes, Fisher, and Gillespie took part. A time of refreshing... Bishopton Hall, Bristol. Profitable ministry by Messrs. Manderson, Fouracre, Moore, and Spear... Heart-searching and profitable ministry at Woolpit by Messrs. Wyncoll, Pitter, Hunter, Cansdale, Watson, and Humphreys... Annual meetings in original meeting room, Raleigh Street, Plymouth. Messrs. Vicary, Bristol; Lear, Cardiff; Whyte, Lustleigh; Wyatt, and M'Ewan gave help... Kellaton. Messrs. Brooking, Tallman, Prentice, Trout, and M'Ewan helped. Large meeting; a good time... Combs, near Stowmarket. Messrs. Wyncoll, Foster, Watson, Murton, and others profitably opened up God's Word... Beer, Devon. A refreshing season. Messrs. Hitchman, Sercombe, Symons, and Dunning... Colyton. Meetings largely attended. Messrs. Hitchman, Sercombe, and Dunning... Green Lane Hall, Small Heath, Birmingham. Large and good. Dr. Lory, Messrs. Bousfield, Marston, and others, also in Bearwood Road. Crowded meetings... Stourbridge. Helpful ministry by Messrs. Dornan, Thompson, and others... Wolverhampton. A refreshing time. Dr. Wirtz, Messrs. Smith, Bousfield, Saunders, and Wyre... Tyneside Christian Conference, Newcastle-on-Tyne. Largest gatherings yet held. Ministry reached all hearts. Messrs. Handley Bird, T. Baird, A. Whitehaw, J. C. M. Dawson, John M'Gaw, Dr. Jones, Dr. Bishop, and W. Marshall... Victoria Hall, Tiverton-on-Avon, Bath. Times of rich blessing. Messrs. Moore, Vine, Chrystal, Spear, Neaves, and others helped... Millway, Wellington, Scm. Well attended and encouraging. Profitable messages from Messrs. Green, Glover, Lang, Brooks, Hitchcock, Alford, and Clark. Messrs. Green and Glover also gave accounts of missionary work... Abertillery. Larger hall had to be hired. Helpful ministry by Messrs. Bernard, Lear, Morris, and others... Missionary meeting in Ley Street Hall, Ilford, April 5. Reports by Messrs. W. H. King, India; F. T. Lane, Africa; E. H. Sims, Tottenham, going forth to Central Africa; David Whyte, Parndon, to West Indies; A. J. Clarke, Walthamstow, to China. Well attended. Hearty and enthusiastic meeting.

NOTES.—Dr. Newberry gave helpful addresses on "The Tabernacle" in Bishopton Hall, Bristol... Mr. W. D. Dunning hopes to labour with tent in Teign Valley, Devon... Tyneside. Mr. John M'Alpine had encouraging meetings in Newcastle.

TRACT BANDS are again commencing active operations. Reports of work will be valued. See notice on front page. Inquiries invited.

THE BRETON BOY, with striking photo and other pictures and stories, fill the 8 pages of *Boys and Girls* for May. School titles added free.

A number professed. Commenced in Wallsend, April 20. Will probably visit Hebburn. Messrs. T. Baird and A. Whitelaw had meetings in various assemblies. J. A. M'Cullagh in South Shields market-place and in a hall...Mr. Cauker had small but interesting meetings at Sacriston. Is now in Jarrow...Mr. W. E. Tocher had special mission in Bishop's Waltham. Considerable interest...Mr. Harold Jones, who has taken up the work so long carried on by Mr. John Coates, of the Ross Tent and evangelistic work, commences with tent in High-bridge, May 4...Mr. J. M'D. Bernard gave addresses on "The Two Roads" in Hebron Hall, Cogan. Some interest...After his return from America, Mr. F. A. Glover had a time of blessing amongst young and old at Sutton Coldfield. Commences tent campaign, May 2...Mr. G. W. Ainsworth conducts special Gospel mission in Skating Rink, Bargoed, April 20-May 4...Messrs. Lawson and Veitch took the responsibility for special effort in Herne Bay, where God gave blessing...Mr. Archie Payne sails for Canada, May 16. Hopes to visit Montreal and other towns...Messrs. Ferguson and Hamilton had specially good times during a short campaign in Edgbaston, Birmingham. Over twenty have professed...Major J. Hanson Tapp, one of the defenders of Ladysmith, gave special addresses in Woodgreen, May 4-7...Manchester village workers have had happy and profitable times in many parts on Saturday afternoons...The young assembly in Tower Hall, Drottwich, has received much help from the visits of Mr. Dibben, late of India, Mr. Chas. Twite, Leicester, and Sir Robt. and Lady Matheson, Dublin, Lady Matheson's message to the women being much appreciated...Visitors to the Isle of Man will find place of meeting in New Institute, Royal Avenue, W., Douglas...Mr. J. K. M'Ewen had a little encouragement at Loddleswell. Moved on to Harbetonford...Mr. A. S. Lamb paid a helpful visit to Ross. Assembly cheered and edified...Several were saved in Bury St. Edmunds during the visit of Mr. C. W. Foster.

IRELAND.

FORTHCOMING.—Conferences of Christians in Merrion Hall, Dublin; June 3-5. Correspondence to Mr. R. W. Robb, 46 Frankfort Avenue...Missionary Conference in Victoria Hall, Belfast, June 6-10. Messrs. E. N. Hill, A. R. Thoburn, E. Saunders, W. Lammond, J. Crane, and others. Circulars from Mr. Brown M'Vey, 71 Richardson St.

BELFAST.—Easter Conference in Ulster Hall, March 23-27. Large and very helpful gatherings. The following amongst others took part: Dr. Darling, Col. Beers, Messrs. W. H. Hunter, W. Harland, F. Logg, H. B. Thompson, J. W. Cummine, W. S. King, E. Hughes, J. Monypenny, D. Rea, F. Rowat, and B. Mudditt. Mr. E. Hughes had three weeks'

large and interesting meetings in Mourne St. Hall, Finished April 20... Mr. Bratty had three weeks' well-attended meetings in Apsley St.... Mr. F. Rowat gave account of work in India in various halls... Mr. W. S. King commenced in Adam St., April 27.

NOTES.—Annual believer's meeting in Waringstown, May 17, at 2...Large gathering at Portadown, March 30. Messrs. Rea, Grierson, Logg, King, Meharg, and Gould ministered the Word...Annual meeting at Kilmore; hall packed. Wholesale ministry by Messrs. Rea, M'Clay, Carrick, Whitton, Kingston, and others...Mr. S. Meneely commenced special meetings in Hourn Hall, Bangor, March 27. Continues with evidences that the Lord is saving souls and blessing His own...Col. Beers, Mr. H. B. Thompson, and Mr. J. Rankine commenced evangelistic services, April 13, in a large room of the Annesley Arms Hotel, Newcastle, Co. Down the birthplace of Col. Beers, where he believes Gospel meetings have not been held for fifty years. ...Mr. Thos. Rea found a good ear for the Word in Galway, although in a Roman Catholic district... Messrs. Diack and Logg are in Portadown... Messrs. Gould and Poots in Newtonhamilton...Mr. R. M'Rory in Ballymoney... Mr. J. Dickson near Cookstown...Mr. F. Logg has undergone operation in Lurgan... Mr. W. S. King had a month's special meetings in Armagh...Mr. Kistruck took meetings in Merrion Hall, Dublin, during April.

AMERICA.

CANADA.—Annual Conferences in Manitoba at Roselle, June 6 to 8; Winnipeg, 13 to 15; Portage-la-Prairie, 20 to 22; Brandon, probably about June 29 to July 1...Toronto. Mr. Richard Hill gave a stirring account of the Lord's work in Russia in Maranatha Hall. Conference in Association Hall was large. Ministry practical and varied. Mr. W. Matthews, Dr. Martin, and others took part...The visits of Mr. F. C. Jennings and Mr. Geo. Nunn to Orillia were times of refreshing... Messrs. Benner and Irving had a long series of meetings in Springbrook. Between thirty and forty professed. Mr. Irving remained to lead on the young believers. Mr. Benner returned to Orillia... The visit of Mr. A. Horn to the little company in Bracebridge proved a season of refreshing.. Easter conference meetings at Brantford were times of soul searching and reviving. Many more strangers present. Messrs. R. Hill, E. Fairbairn, C. Innes, G. Pinches, C. J. Stephens, and G. Crooks profitably opened up the Scriptures...Mr. R. M'Murdo has just finished a series of helpful addresses in Winnipeg. A two-days' conference was held, when Messrs. M'Murdo and O'Brien ministered profitably to the goodly number assembled...Mr. Jas. Goodfellow had three weeks' meetings in Guelph. Good attendances; some interest...Mr. E. Martin is still in Bowman section attempting

JOHN PENDRELL'S PENSION, with a beautiful picture of pensioner and his wife in two colours, appears in *The Evangelist* for this month. 1/ per 100. Localised, 500, 5/; 1000, 8/, post free.

EMIGRANTS to Canada, United States, &c., can be supplied with addresses of Assemblies or Correspondents by sending post card to *Witness* Office

colportage work, and visiting lumber camps.... Meetings in **Calgary** keep up well. Mr. Wangberg, of Lapland, spent a week giving accounts of work and preaching the Gospel. Hall packed; many standing at some of the meetings. Blessing to saved and unsaved.... Mr. Geo. T. Pinches had two weeks' Gospel meetings in Gospel Hall, Hamilton Rd., London, Ont. Hall is being enlarged to accommodate the increase in Sunday school. Quite a number of strangers turning out to the Gospel meetings.... Mr. Wangberg visited **Edmonton**, Alta. Mr. Brennan had two weeks' meetings in **Montreal**.... Mr. T. H. Maynard, of India, has given illustrated addresses in Hebron Hall, 723 Courtney St., **Victoria**, B.C. Edifying and instructive.... Messrs. May and Gilchrist had special services in **Big Carlow**. About a dozen professed.

UNITED STATES.—**New York.** Mr. J. M. Carnie is ministering the Word in various assemblies in and around the city. Hopes to visit **Canada** and the North-West this summer.... Mr. Richard Hill gave interesting accounts of work in **Russia** in **Buffalo**, N.Y.; well attended; greatly appreciated.... Mr. Geo. Pinches had a series of helpful meetings in **Rochester**.... Mr. Matthew Muir is so far recovered that he was able to have a few meetings in **Pittsburg**, Pa.... The visit of Mr. W. J. McClure to **San Francisco**, Cal., during Feb. and Mar. was owned to the salvation of souls and reviving of saints. Mr. Bridge, of China, and Mr. F. B. Levermore, a Bible Carriage worker, also gave stirring accounts of the Lord's doings.... Christians visiting **Springfield**, Ill., could communicate with Mr. John M'Aulay, 2235 South 13th St.... Mr. Alex. Livingstone had two weeks' meetings in Upton Assembly, **Philadelphia**, and two weeks in **Darby**. Joined by Mr. Wm. Beveridge, they are now in Downtown Assembly.... Mr. A. B. Miller had good times in **Centerville**, Iowa. Moved to **Albin**.... Profitable times at **Madison St**, **Chicago**. Messrs. R. M'Murdo, C. W. Ross, G. T. Pinches, and L. L. Kendall took part.

MEXICO—Mr. J. Holmes, **Puebla**, reports that they have had a time of trial of late. One believer, a Professor, baptised on New Year's Day was deprived of his classes through political hatred

SOUTH—Mr. S. B. Adams, **Caracas**, **Venezuela**, has stopped the meetings begun in one part of the city owing to lack of help. The young sister whom he had accepted as a helper goes on well and school work progresses.... Mr. A. Furniss writes of the baptism of fifteen at **Santiago del Estero**.

EUROPE.

NORWAY.—Mr. A. Mitchell has visited **Mjondalen** and other places with the Gospel finding an open ear.... Mr. A. M'Kinnou is continuing with meetings on the west coast with much encouragement. Crowds assembling; can have two meetings daily....

WITNESS MANUALS are steadily proving their value and usefulness. "SIN: Its Nature, Consequences, and Remedy," by Geo. Goodman, is latest number. 1/ per doz., post free.

SWEDEN. Mr. Jas. Lees, **Sjovik**, sends encouraging report of progress. Had to undergo an operation for appendicitis. Is recovering steadily....

BELGIUM. Easter Monday Conference at **Dampremy**, near **Charleroi**, was attended by about three hundred believers from different parts. Fine weather; edifying ministry. General strike making work difficult. Some young people recently converted.... **PORTUGAL.** Mr. Chas. A. Swan and helpers have been cheered by visits from Mr. W. Hoste, when about two hundred assembled; Mr. and Mrs. Boake on their way to **Madrid**; Mr. Harold P. Barker, whose word was with power. Twenty inquirers have been registered in two months. Mr. and Mrs. Lane have returned to **England**. Mr. Swan is recovering from influenza. New address: **Travessa de Sta Catherina 7, 2º, Lisbon**.... **SPAIN.** Mr. W. Willies had fourteen days' mission at **Villaluve**, with encouragement.... Mr. John Harris reports good times in classes for women and children. Hopes to sail with his wife from **Gibraltar**, May 29, making a home for her and the children in **Scotland** and returning himself to **Spain**.... Mr. A. Ginnings speaks of several professing conversion at **San Tomé Annual Meetings**. Six baptised.

ASIA.

CHINA.—Mr. R. M'Alpine, **Jehol**, gives detail of an attempted raid on the city, when not a few lives were lost and numbers were executed. Quiet prevails now. Mr. H. J. Barnett is very much improved in health. His wife nursed him night and day for three months. Mr. R. Stephen rendered valuable help at this trying time.... Mr. A. Robertson, **Shintao**, says Chinese conference in **Wei-hai-wei** was a time of blessing. Goodly company assembled. Miss Wilson plods on steadily with the language.... Mrs. Melville reports well-attended meetings in **Feng-sin**. A day school has been opened. Dr. Case, **Chaoyang**, died April 4.

INDIA.—Mr. A. M. Redwood, **Bangalore**, reports five baptisms during the last three months, and four or five families much interested in the Word.... Mr. G. Henderson has been in **Chaudgad** for a month. He visited most of the villages in the district, found some interested, especially a leper living alone six miles in the jungle.

STRAITS.—Mr. T. R. Anous, who is expected home shortly, writing from **Kuala Lumpur**, March 10, reports ten baptised in Chinese hall. Chinese work encouraging. English work hopeful.... Mr. H. F. Marks, **Taipeng**, also reports baptisms.

AFRICA.

CENTRAL.—Mr. T. Higgins, **Luanza**, has been forced to make room for a child of 8 years in the Girls' Training Home, Miss de Paoli wishes that a suitable building could be erected for the girls. Their hope is in the young people.... Mr. F. Zentle speaks of the joy of looking upon two **Lubans**.

EARL CAVAN, a "brother beloved" of early days, is subject of brief record in *The Pathway* for this month. Photo and brief record of **Dr. J. Norman Case** in June number. Monthly, 1/6d.

He saw them a few months ago wholly given to idolatry. Now they have delivered up their fetishes and are owning Christ as Lord...Mr. A. M'Kinnon, Kapango, had conference of out-station native teachers—12 stations represented. Encouraging reports. One teacher, with only one leg, travelled thirty miles, with the aid of a stick to be at the conference. His report was a stimulus to all...Mr. G. R. Murray reports six added to the assembly at Hualondo...Mr. Frank Figg, of 800 assembled at opening of new hall in Chilonda.

SOUTH.—Mr. W. Barton, Pondolola, is rejoicing in blessing at the out-station, where ten have professed. Five baptised in river...Mr. F. S. Arnot, has been resting in Glasgow. Is considerably improved...Tract Band in Johannesburg is doing good work...Mr. Potter, Natal, is encouraged in the distribution of Gospel literature.

AUSTRALASIA.

AUSTRALIA.—Meetings in the large Gospel Tent at Richmond, Victoria, are being continued by Messrs. Fred. Woods and J. H. Todd. Sinners saved, and believers blessed...Mr. A. Law has moved with his tent to Douglas...Mr. John Baird has been working through the North-Eastern District with his Bible Carriage...S.S. Workers' Conference at Collingwood, Melbourne, Feb. 8. Mr. D. Angus gave valued help to the young teachers...Mr. Peter Barclay writes that Mr. and Mrs. Alexander left Sydney, Mar. 26, for a visit to the old country. Much blessed in these parts.

NEW ZEALAND.—Mr. J. A. Clarke (of Central Africa) has had encouraging meetings at Bluff and Riverton. Hopes to visit other places in the South Island...Messrs. Isaac and Whitehead had meetings in tent at Riverton. Well attended. Some professed...Mr. Frank May had Gospel meetings, also a few meetings for believers at Pohangina...Messrs. Binskin and Winter with South Island Gospel Carriage have found a few open ears for the Word, also found some isolated saints in their visiting.

"WITH CHRIST."

March 14, W. H. Scott, Alexandria, Minnesota. Formerly a preacher among the Baptists, long a valued helper in assemblies; has suffered much. The last Lord's day he was out, in giving out 263 in "Believers' Hymn Book," he remarked, "What a fine hymn that is."...Miss Maria Frith, of Enniskillen, was called home in February last within two months of 90 years of age. An active worker during the '59-60 revival days. Was used to the conversion of many soldiers in Enniskillen...March 19, John Hatch, Philadelphia; going up to bed he fell downstairs, was taken to hospital, and passed away without regaining consciousness. A brother beloved who

FOR THE LAST DAYS. "I wish to make a change this year, and instead of taking the other papers you have been sending me, all of which I like very much, I will take five copies of *The Witness*. I think I can do more towards helping some young believers this way. *The Witness* is the paper they need for these last days."—T. H. Salmon, Waihatu, N.Z.

has borne a good testimony for many years...March 24, after an operation, Thos. Frogley, Toronto. Identified with assemblies for forty years. His quiet life-testimony will be greatly missed by saints in Maranatha Hall...March 29, Mrs. Scott, Loanhead, aged 73. Confined to bed for over eleven years. Magnified God in her suffering...Shortly after Easter, H. Sidney Smith, of China. Went from the North of Ireland to China in 1903; underwent an operation in Glasgow when home. Not being restored to health he moved from Wei-hai-wei to Shanghai for further medical advice and treatment. Underwent another operation, and passed home. His widow (*nee* Miss Uprichard) should have our prayers...April 3, Geo. Shepherd, Hill of Bognie, Forgue, aged 83, well known to many. Finished his course with joy...April 5, David Bayne, Shawlands, Glasgow, aged 77. Converted over fifty years ago. Thirty-five years in Govan and Shawlands assemblies...April 7, our esteemed brother, Dr. Evans, Dublin. Shortly after speaking at a united fellowship meeting in Merrion Hall he passed away. On the news being carried to his invalid sister, the shock proved too much and she died within two hours of her brother...April 9, Mrs. Reid, Newcastle, widow of our well-known brother, John Reid...April 14, Thos. Walker, Anniesland, Glasgow, aged 56. Many years connected with Kirkintilloch and Whiteinch assemblies...April 19, Mrs. Hawthorn, wife of Mr. John Hawthorn, of *The Publishing Office*. For many years connected with assemblies in Ardrossan and Glasgow...Three from one family at Kilmore died within four months, Thos. Cave, aged 85, suddenly. A few weeks after, his brother John, aged 96, only a short time saved, then Mrs. Cave, aged 70.

LATE NOTE.—News just to hand of the death from typhoid fever of our esteemed brother, Dr. J. Norman Case, of China. Leaves a widow and two children. Mr. R. Stephen has gone to Chao-Yang, this new inland station, to help at this trying time. Remember in prayer. Details in next issue. Record in June *Pathway*.

ADDRESSES.

REMOVALS.—Kirkaldy Assembly to Dunnikier Evangelistic Hall, Mitchell Street. Correspondence to Peter M. Chalmers, c/o Hall...Ardmillan Hall, Edinburgh, to Gorgie Gospel Hall, 59 Gorgie Road, Communications to R. M'Kendrick, 23 Murieston Crescent.

CORRESPONDENCE for Leith to Robert M'Gregor, 23 Darnell Road, Trinity, Leith...Eastburn Gospel Hall, 25 East King Street, Helensburgh, to Wm. Forsyth, Clarendon Lodge, Queen Street...Townend Street Hall, Dalry, to A. C. Miller, 23 Courthill Street...Stirling to John Cairns, 2 Coburg Ave.

NEW ADDRESSES.—Miss Gillard, Rue Michelet, Algiers...W. Lammond, 6 High Street, Ilfracombe.

FREE TO MISSIONARIES. Believing that it will be of spiritual help in their arduous work, a servant of Christ desires to send a free copy of "The Gospel and Its Ministry" to any missionary or evangelist "looking alone to the Lord for guidance and support" who may not already possess this volume, and will send post card to "Urbane," c/o Pickering & Inglis.

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—**JAMES ROBERTSON, C. P. WATSON, GNO. YOUNG, and KY. PICKERING** (in fellowship with Editors of *Echoes of Service*) for month ending April 17.

Correspondence and Contributions to be sent to—**Chas. P. Watson, 33 Renfield Street, Glasgow.**

HOME AND ABROAD.		OFFICE EXPENSES.	
Bothwell S.S.	£2 6 0	Bothwell S.S.	£0 4 0
Lochee, Dundee a ...	2 0 0	Blackburn H., Leith a	0 5 0
A Brother, Three ...	1 0 0	J. B. M.	0 10 0
Rom'n Rd., Moth'rw'la	10 0 0	Pollokshaws S.S.	0 5 0
Albert H., Shawslands a	1 6 8	Sisters, Gospel Hall,	
Kilmacoll Sisters ...	5 0 0	Hamilton ...	0 2 6
R. J. L.	1 0 0	Mrs. H.	0 2 6
Bewburgh, N. Y. a ...	2 0 0	Sums under 2/6 ...	0 7 3
S'm'rfeld H., Glas. B.C.	0 6 6		
C., Glasgow ...	6 0 0		
Surplus from Mr. A.			
Stewart's Mtgs.	3 3 0		
Creetown a ...	1 0 0		
A Friend, Hags ...	1 0 0		
Abing'd'n H., Partick a	20 3 0		
A Friend, Mafeking ...	5 0 0		
Parkhom H., Glas. a	4 5 0		
Albany H., Glas. S.S.			
Teachers' Cont.	3 13 0		
Stantonbury a ...	1 10 0		
Kilbarachan a ...	2 7 4		
A Sister, S.S.	2 0 0		
Tyefield St. S.S., Glas.	1 0 0		
J. B. M.	6 0 0		
Pollokshaws S.S.	2 0 0		
Wesley Hall M.S.C.,			
Dalkeith ...	0 12 8		
A Friend ...	0 10 0		
Renfrew S.S.	1 5 0		
Sisters, Gospel Hall,			
Hamilton ...	2 0 0		
Newarthill a ...	1 17 0		
Believer, Toronto ...	2 1 1		
Barrow-in-Furness S.S.	1 10 0		
Springburn Sisters ...	5 4 0		
Kilmacoll S.S.	1 0 0		
John iii. 16 ...	7 0 0		
Eben. H., Motherwell a	5 0 0		
Rom'n Rd., Moth'rw'la	5 0 0		
Porch H., Glasgow a	0 19 6		
M. R., Aberdeen ...	0 5 0		
Mrs. H.	1 0 0		
Eben. H., Wishaw S.S.	2 0 0		
Sisters, Hope Hall,			
Bridge-of-Weir ...	1 0 0		
Miss B., Kin'd'r's/F'rth	1 10 0		
A Believer, Overtown	0 4 0		
A Friend, Cockenzie	0 14 0		
Pollokshaws a ...	3 0 0		
A. M. I., New Deer ...	2 0 0		
Lochwinnoch a ...	1 10 0		
Clydebank a ...	2 0 0		
John iii. 16 ...	0 5 0		
Pathhead, N. Cum'n'ck	a 2 0 0		
a. Assembly Gifts	£128 17 8		
PASSAGES AND OUTFITS.			
Mr. & Mrs. LAMMOND to Africa.			
Balmore Rd. H., Glas.	a £1 2 0		
Kepp'chill H., Glas. a	1 0 0		
Albany H., Glas. a ...	3 10 0		
E'st'p'r'k H., M'yhill B.C.	2 10 0		
	£8 2 0		

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—M. M., with Psalm iii. 2. £15/5; J. R., Aberdeen, 10/.

THE WITNESS FOR MISSIONARIES. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers in distant lands.

We gratefully acknowledge the following sums to date: M. T., Milngavie, 2/6; M. C. P., 6d.

MISSIONARIES and other Christians can be accommodated at the following Homes: Miss Duff, Leasholme (close to the Leas), 7 Longford Terrace, Folkstone. Mr. S. P. Bishop, Albert Hall, Albert Road, Devonport. Particulars on application.

REVIEWS.

LIVINGSTONE'S FIRST EXPEDITION TO AFRICA, with Notes by FREDERICK STANLEY ARNOT. (John Murray, London, 1/ net; post free, 1/3). This is the great explorer's own narrative of his first experiences in Africa mostly during 1849-1856, during which he crossed the continent from East to West. The throeb of his great heart runs out through his pen page after page. A wonderful book of 468 pages bound in cloth with gilt title. 35 Illustrations, Maps, &c., complete.*

WHERE GOD'S HONOUR DWELLS. By H. HANDLEY BIRD. An exposition of the Tabernacle of Israel, with the definite "object of the quickening, deliverance, and sanctification of fellow-saints, for which the truth is the appointed agency." Many old thoughts concisely stated, more new and helpful hints. Will be valued by those who have profited by our brother's searching and profitable ministry, and by all who like a clear scriptural presentation of truth. Formerly issued in India, now supplied by Pickering & Inglis. 1/, paper covers; 1/6, cloth covers.*

MAY CHRIST COME AT ANY MOMENT? An examination of recently revived tribulation theories in the light of Scripture. By A. J. POLLOCK. (Central Truth Depot, London. 3d., post free.)* Historical and critical review of a theory which for some years has been quiescent, but has recently experienced a vigorous recrudescence. Ably and graciously handled.

SOME THOUGHTS ON PRAYER. By C. RUSSELL ELLIOTT. Second edition of a most helpful pamphlet on the need of today—prayer. (A. Holness, London. 4d., post free 5d.)*

* Any book post free at published price from "Witness" Office.

Rates for "THE WITNESS."

The Witness will be sent, post free, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each. 25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
 " JOHN MENZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLNESS, 14 Paternoster Row, & C.
 " ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HRYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. O. ROGERS, 17 Cathedral Close.
BRISTOL: W. B. W. SARGFIELD, 78 Park Street.
BIRMINGHAM: J. E. EVAN, 15 Laburnum Road, Oxton.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 O'Her St. and 2 Nassau Street.
BELFAST: R. M'CLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 85 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghampton
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1022 Louisa Street.
ORILLIA, ONTARIO: W. S. BENNETT, Bible and Tract Depot.
TORONTO: L. S. HAYNES, 602 Yonge Street.
 " UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
BURNOSS AIRS: W. C. K. TORRIS, Cassils 5.
MELBOURNE: GORDON & GOUGH, Queen Street.
 " E. W. COLE, Book Arcade.
SYDNEY, N.S.W.: A. T. GRAOE, 362 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNDEE: H. J. BATES, Ottago Bible House, 33 George Street.
AUCKLAND, N.Z.: H. L. THATCHER, Bible House 136 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
BELGAUM, INDIA: W. O. IRVIN.
CALCUTTA: CHRISTIAN WITNESS OFFICE.
CAPE TOWN: JOHN BAIN, 119 Plain Street.
 And through most Booksellers, Colporteurs, and Tract Deposits.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

Jordan and Gilgal.

Their Lessons for the Israel of God To-day.—I.

By J. R. CALDWELL

Author of "The Charter of the Church,"
"Things to Come," &c.

THE narrative of Israel's progress into Canaan contains for us deeper teaching than the mere record of events.

It is customary to speak of "the historical books of the Bible" as of comparatively little spiritual import, as though there were not a mystery enshrined in the history, a rich vein of truth underlying the surface, to which the mere intelligence of nature finds no clue. "The letter," or outward form, may be set at the bar and criticised by the pride of man, but "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

Canaan was the land of inheritance promised to Israel in covenant with Abraham, Isaac, and Jacob—the good land on which the purpose of God had rested long before for the chosen people, and in which in due time He chose a place for His redeemed to dwell. It was Israel's hope when called to go forth from Egypt. Unbelief might mar their hope and discourage their hearts with an evil report, but faith would eye the grapes of Eshcol, and gird itself for the journey anew.

It was a long and painful journey, and many were the lessons that God designed to teach them in its various stages. But all that is recorded of them has its voice for us. "These things happened unto them for ensamples, and are written for our admonition" (1 Cor. x. 11).

The First Deliverance.

At the outset stands the Passover, or deliverance from the wrath of God, through

judgment executed upon the Substitute. In all the previous plagues upon Egypt, Israel had been exempted; but this last blow upon Egypt is the wages of sin, and Israel must own that grace alone has put the difference between them and the Egyptians. Sin had forfeited the life of Israel's first-born as well as Egypt's, and redemption through blood is their only sure resource. This deliverance being accomplished, they are next called to witness judgment upon the enemy. They stand upon the wilderness bank of the Red Sea, and celebrate in joyful songs their deliverance from the power of him that hated them.

Thus far many have been led in blessed experience. We have witnessed the judgment of God upon our sins in the person of the Lord Jesus our Substitute; for "even Christ our Passover is sacrificed for us." Moreover, we have seen how through death He destroyed him that had the power of death, that is, the devil, and delivered those who through "fear of death were all their lifetime subject to bondage" (Heb. ii. 15). We have seen how in His own person the Lord Jesus has "spoiled principalities and powers, and made a show of them openly" (Col. ii. 15). We have known what it is to be "delivered from the power of darkness, and translated into the kingdom of God's dear Son" (Col. i. 13); to have passed as through the Red Sea of divine wrath in the person of Jesus, dry shod, from death to life eternal. As we saw our standing through grace in this "liberty wherewith Christ had made us free" (Gal. v. 1), did we not rejoice and sing the praises of the Captain of our salvation?" (Heb. ii. 10).

Another Deliverance.

But another deliverance through another judgment has yet to be known, and this is what we are specially taught in the passage

of the Jordan—deliverance from the old corrupt nature, our natural *self*, the old man, the flesh.

In the cross of Jesus Paul verily saw his Substitute die for him: "He loved me, and gave Himself for me." He saw also the dominion of Satan broken, and a perfect deliverance effected from his power. But he saw more than that in the cross. He saw himself, crucified there, "I am crucified with Christ" (Gal. ii. 20). "Knowing this, that our old man *is* crucified with Christ, that the body of sin might be destroyed" (Rom. vi. 6). And again, "Buried with Him in baptism, wherein also ye are risen with Him" (Rom. vi. 4). Seeing this, he exults in the knowledge of the fact that he is no longer in the flesh, but in the Spirit; God no longer reckons that he is a natural man, subject to judgment, under the curse of the law, but a man who has been judged, condemned, and executed in the person of Jesus, and for whom there is now "no condemnation" (Rom. viii. 1), seeing he is in Christ and passed out of death into life.

The Divine Figure of Resurrection.

A more beautiful figure of this could not be than the one we have in Joshua iv.: Twelve men, one from every tribe, are directed to take out of the midst of Jordan every man a stone, twelve stones. They are representative men, and also representative stones. Their number indicates that God's people, Israel, in their completeness are here figured. They are a people taken up like the twelve stones out of the midst of the river of death, taken from the place where the priest's feet stood who bore the ark—meet picture of the cross and grave of Jesus—where the flood of divine judgment rose up in a mighty heap and passed over Him for us, opening a path through death to an inheritance in the heavens. "Risen with Christ" (Col. iii. 1) is the voice of these twelve stones, as we see them each one lifted from the bed of the river that never before had thus been visited. Others may have perished in its swellings, but now a mightier power has possession, and Jordan must for a time roll back its mighty torrent,

grace must have its sway, and nought can hinder.

The stones being taken up, are carried to Canaan's side of the flood. There they are set down in the land of promise given in covenant to Abraham, Isaac, and Jacob. And so the people of God are more than risen with Christ—they are "seated in heavenly places in Christ Jesus" (Eph. ii. 6). Not now called to a possession on earth, God's redeemed by faith can see their inheritance to be *above*, where Christ has gone. Already in spirit we follow Him there, and draw on the store of spiritual blessings wherewith we are blessed in Him.

The twelve stones being thus brought up and placed on what might be called resurrection ground, other twelve stones are taken and set up in the bed of the river. And thus we have figured the twofold aspect of God's people—as to the new man, risen with Christ, and seated in heavenly places in Him—as to the old man, buried in His grave, done with for ever, left under the flood, in the very spot whence the others had been taken.

A Third Stage of Experience.

But now the people of God are called to a further stage of experience. That righteous verdict upon the flesh, which was carried into execution on the cross of Christ, has to be known in practical power in our own souls. If God judged "sin in the flesh" (Rom. viii. 3) in the cross of Christ, He also calls us to judge it in ourselves. "At that time the Lord said unto Joshua, Make thee sharp knives and circumcise again the children of Israel the second time" (Joshua v. 2). Circumcision, as originally instituted, was the token of the covenant that God made with Abraham and his seed (Gen. xvii. 11). It was given to Abraham as a sign, and "was a seal of the righteousness of the faith that he had, yet being uncircumcised" (Rom. iv. 11). Moreover, it was not given unto him until he had cast out the bondwoman and her son. (See Gen. xvi., and compare Gal. iv. 21-31.) Every male child of the seed of Abraham was thus to suffer in the flesh, and that upon the eighth day

(Gen. xvii. 12; Phil. iii. 6), the day that witnessed to faith of a new creation.

Israel in the wilderness had neglected this, though they had kept it in Egypt (Joshua v. 5); nevertheless, although God had said, "The uncircumcised man-child shall be cut off from his people" (Gen. xvii. 14), He acted toward them in grace, FIRST putting them in the inheritance on the ground of promise, and THEN requiring the fulfilment of the token. In short, the eighth day of the infant and the day of Israel's entrance into Canaan taught the same truth, viz., that until a man be "in Christ," and therefore a "new creature" (2 Cor. v. 17), "risen with Christ," and therefore beyond the reach of condemnation, it is impossible to begin the process of self-judgment. "They that are in the flesh cannot please God" (Rom. viii. 8).

The Doxology of Divine Glory.

Four Doxologies "Unto Him."—IV.

By J. S. ANDERSON.

"Unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24).

THE Epistle of Jude is an opportune word of warning for these last days, these difficult and perilous times, and we require to understand this to sing properly this doxology. God gives songs in the night (Job xxxv. 10), and it is a poor and weak testimony for Him if we sit down and sing of the gloom around instead of arising to sing of the glory ahead. "They that say such things make it manifest that they are seeking after a country of their own . . . a better, that is a heavenly" (Heb. xi. 14).

We have prophecy to guide us in this night, and Jude's epistle is an important part of our chart. He wrote to warn his fellow-saints against the false teachers of his day, men teaching lawlessness and living in sin. The danger was imminent, and Jude felt constrained to send his brief letter at once as an opportune warning against the corrupt and corrupting precepts and practices of those vile leaders. Men like Cain,

Balaam, and Korah had arisen. The common and most holy faith of God's saints was being assailed in word and deed. Such evil men had appeared before, even angels had fallen to the lowest depths. God, however, had judged them, and would judge them all. But the need for a solemn trumpet call was urgent.

Yet while this divinely-inspired epistle is characterised by its passionate protest against the gross and growing evil around, it closes its testimony with this calm doxology of the divine glory. So we have praise as well as prophecy for the last days of this dispensation.

"Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11). "Who is like unto Thee, a people saved by the Lord?" (Duet. xxxiii. 29). Well may we sing UNTO HIM! He is able in our weakness; He is able to guard us from stumbling in slippery places. He is able to set us before the presence of His glory when all the darkness and shame around have for ever been left behind. He is able to set us there without blemish, although we are passing through a world stained by sin. He is able to do all this in exceeding joy, for "weeping may tarry for the night, but joy cometh in the morning" (Psa. xxx. 5).

In the Italian Riviera there is a long series of dark tunnels, and as the train dashes through those rocky maritime Alps one gets now and then a glimpse of the bright sunshine, and at last, when ushered into the full glory of the Italian sky, the darkness, smoke, and noise of the tunnels are all forgotten in the brightness of the open land. We are passing through the long series of low, dark, earthly ways to the bright glory beyond. Let us sing this doxology of the divine glory in the tunnels, not of them, UNTO HIM.

Hands Full—Heart Empty.

Too much taken up with our work, we may forget our Master; it is possible to have the hands full, and the heart empty. Taken up with our Master, we cannot forget our work; if the heart is filled with His love, how can the hands not be active in His service?

ADOLPHE MONOD.

The Lord Perfecting His Work and Being Himself Perfected.

By J. HIXON IRVING.

Luke xiii. 31-33.

LUKE is the only one of the four evangelists who records this visit of the Pharisees to the Lord. It occurred during His last visit to Perea beyond Jordan. Perea, like Galilee, was in Herod Antipas' jurisdiction. The Lord on the occasion in question "went through the cities and villages teaching, and journeying toward Jerusalem" (verse 22). An ever-increasing multitude followed Him, wondering at His teaching and the works of mercy which He performed upon men and women. In His progress toward Jerusalem His popularity with the people daily increased. Herod, hearing of His presence in Perea and His acceptance with the Pereaans, and possibly agitated as he had been on a former occasion when the Lord was in Galilee (Luke ix. 9), sent a deputation of the Pharisees to Him to urge Him to leave the district. The traditional enemies of the Lord would not be slow to carry the message of their employer to the object of his dread and of their hatred, for the idea is not to be tolerated for one moment that they were false messengers with a fictitious message. The message they delivered was, "Get Thee out, and depart [proceed] hence: for Herod will [desires or wishes to] kill thee." Could it be doubted that the man who a short time before, and but a few miles away, had slain John the Baptist would scruple to slay the Lord had he the power to do so? In this incident history is repeated. When Amos, the fig-scratcher of Tekoa, prophesied against Jereboam, king of Israel, Amaziah, the high-priest of Bethel, said to the prophet, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there" (Amos vii. 10-13). As the priest's design against the prophet and his ministry failed, so did the king's against the Lord.

The Lord's message to Herod through His emissaries was a brief and decisive one, "Go ye and tell that fox, Behold, I cast out devils [demons], and I do [perfect]

cures to-day and to-morrow, and the third day I shall be perfected" (verse 32).

It has often been observed that the term "fox" the Lord addressed to Herod is the only word of a contemptuous character which is recorded as ever falling from His lips. It must be evident that He did not use the term of Herod as a king, but as a man, expressive of his disposition, conduct, and character. He was a cunning, deceitful, bloodthirsty man. The Lord never set His followers an example in the use of strong, contemptuous language of the rulers of a people, no matter how evil in life such might be. Christians, above all others, should be careful in their use of language regarding those in authority in any land. In the message the Lord implied He was not in Perea for political purposes, as Herod had probably surmised, for He never interfered in political matters (so unlike some of His professed disciples), but He was there for purposes of mercy alone. "See," said He, "I cast out demons." He performed works of mercy upon the mentally afflicted, the insane, and demonised. "I do cures" upon body and mind, aye, and upon moral life as well, vanquishing pain, weakness, distress, and lifting up the sin-crushed sons and daughters of men. He thus was striving to bring them to His Father.

The Work to be Completed.

The verb "do" in verse 32 translates a word which only occurs twice in the New Testament (in that form), and which means "to perfect," that is, "to end," "complete," and in that sense "perfect." The only other instance of its use is in James i. 15, in relation to sin in the act, and is translated "finished." In effect, the Lord said to Herod: "I am in Perea to do works of mercy upon the bodies and souls of men, and that mission I shall fulfil in spite of all your fears, hate, or protests, for they will neither retard nor accelerate the work." The Father had given Him His service, as He had appointed the sphere, as well as He had allotted Him the time in which all should be accomplished, and no earthly power could limit them for one moment.

There is a law, a principle, in all this

which the Lord's servants should lay to heart, and which, if apprehended, would give confidence to the workers and add dignity to the work: that both the work and the worker are alike safe until the task is perfected. If the Holy Spirit has given a "gift" it is for use; and the Lord will honour that bestowment and provide a sphere for its exercise, as the Father will recognise both, and will bestow the spiritual necessary energy for the service. (See 1 Cor. xii. 4-6.) These things being so, no set of circumstances, no matter how trying; no human pride, power, or hate, no matter how powerful, can hinder the work being perfected.

The Lord in His reply to Herod mentioned a period of time in which His work and Himself should be perfected, as "to-day, to-morrow and the third day," and, again, as "to-day, to-morrow and the following" (verses 32, 33). What did He mean by this division of time? Did He mean that in three days' time He should die at Jerusalem? No. Did He mean then that in as many literal days He should finish the work He so loved in Perea, and hence would leave it? No. Not that. Was He using this form of expression of the three years of His ministry, which had already closed? No. There is here no such thing as using a day for a year on the principle of the "year-day theory."

The words used by Him were used proverbially for a short period of time, during which He should perfect His work, and then He Himself would be perfected.

In the use of the term "I shall be perfected" (in the Revised Version "I am perfected") He meant that when His work was finished He should be finished as well. That is as to His life on earth. The words "I am perfected" were used predictively of His approaching death, and in the tense in which was used—anticipatively. He could not be perfected in Perea, neither could He be so by Herod. It must be at Jerusalem, where so many of the prophets had perished. "For it cannot be," said He, "that a prophet perish out of Jerusalem."

The particular word translated "perfected" occurs in the New Testament

twenty-five times, and always means ended, completed, consummated, and thus perfected by being brought to the appointed termination. The word therefore used by the Lord had no relation to His inward disposition, His moral condition, or His spiritual development. It meant that He was going to be perfected in death at Jerusalem, and there alone, hence His apostrophe of that city in the following verses (34, 35).

Perfection Through Death.

Again there is a principle hidden in the words of the Lord, and the tremendous fact they so remarkably set forth. It is that perfection is to be reached through *death*! It may appear a paradox, that the way of life lies through death. It is so in the natural world, as all must admit, but it is pre-eminently so in the spiritual realm. True life lies in and beyond death. The death of the body of the Christian leads to a life in which there is no death. So it is in the history and experience of the true Christian. The way to perfect moral courage lies through dying to any fear which could arise from the opinions, praise, or blame of men. For the Christian that walks and works under the approval or disapproval of his fellow-men has not attained to perfect moral courage. It is the same with regard to the attainment of the spiritual mind, "the mind of Christ." The Christian must be done with the taper light of mere human reason in spiritual matters in order to possess the illuminated mind. Those whose constant attitude and expectation finds expression in such words as these:

"Silently now I wait on Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit Divine!"

are among those who, to say the least, are pressing on to perfect spiritual-mindedness.

It is equally true with regard to spiritual fruitfulness. There must be a putting to death the deeds of the flesh in the life before there can be a bringing forth "fruit unto perfection." This same principle works out in every line of moral and spiritual life, as the "wise will under-

stand." Men only learn to live as they learn to die; so they that live to die, they die to live.

It remains to be said that there is no thought in the words "perfected" and "perish" of resurrection, for the Lord was not speaking to His friends, but His foes; and He never spoke to such of His resurrection except in a cryptic manner. While to His own He used plain language on the subject, for on six different occasions during the last year of His life He had said to them, speaking of His death, "and the third day He shall rise again," though in Hebrews, chapters ii. 10, v. 9, vii. 28, where the words "perfect" and "perfected" are used of Him, resurrection is more than implied. To the Pharisees and Herod He could only speak of His "perishing" at Jerusalem. In that city, and only a few hours before His death, He said to His Father, "I have glorified Thee on the earth; I have finished [perfected] the work Thou gavest Me to do" (John xvii. 4). It was therefore in that guilty city, yet to be the joy of the whole earth, where He perfected His service and testimony, and was Himself perfected, in the sense of being brought to the termination of His ministry on earth.

Suggestive Topics.

For Bible Students and Christian Workers.

MY POSITION.

SIN: Where I was before Christ met me,
Rom. 6. 1
SAVIOUR: Where I am since He did so,
2 Cor. 5. 17
SAINT: What I am by His grace, Phil. 4. 21
E. M. L.

A THREEFOLD DOXOLOGY And Its Motives.

Blessed be the God and Father of our Lord Jesus Christ, (1) 1 Peter 1. 3; (2) Eph. 1. 3; (3) 2 Cor. 1. 3, R.V., who—

1. Hath begotten us,	-	Regeneration
2. Hath blessed us,	-	Beatification
3. Comforteth us,	-	Consolation

1. Foundation, - The Resurrection of Christ
2. Source, - Our Election in Christ
3. Purpose, - Sympathy with others, by Christ (verse 5). W. E. V.

Gone Down in the Midst of Battle.

The Passing of Dr. J. Norman Case.

2 Sam. i. 27; 1 Chron. xii. 22.

O H, how are the mighty fallen,
And the weapons of war at rest;
Gone down in the midst of battle,
To leave us sore distressed!

Thy feet were swift and beautiful,
For Him who died for thee,
To run with the joyful tidings,
And warn from wrath to flee;

To tell to China's millions,
Where death and darkness reign,
That the Christ has died and risen,
And is coming back again.

Thy life was fair and lovely,
And we felt its fragrance sweet,
For it told us thou wert sitting
Low down at Jesus' feet,

To learn in full communion
The path the Master trod,
And thus to toil and labour
In the harvest fields of God.

An outpost thou of empire
On which a glorious sun
Shall yet arise in splendour
When the Rejected One

At last shall have dominion,
And reign from sea to sea,
Although this wondrous kingdom
Is now "in mystery."

At thy lonely post thou'rt fallen,
Too soon to our finite eye;
Yet if the Lord has plann'd it,
'Tis not too soon to die.

In yonder far Mongolia
Thy dust is laid to rest,
To wait the glad reunion
In mansions of the blest.

All hail! the dawn of morning,
All hail! that radiant band,
From shore, and mount, and city,
From many a heathen land.

Methinks I see them rising
From earth's sepulchral clod,
Arrayed in deathless beauty—
A host like "the host of God!"

W. SHAW.

The Finger of God.

Symbols of the Holy Spirit.—IX.

By the late Dr. J. NORMAN CASE, China.

BY a comparison of Matthew xii. 28 with Luke xi. 20 we see that our Lord refers to the Holy Spirit as THE FINGER OF GOD, thus giving us another striking emblem of the Divine Paraclete. It is recognised by all careful students of the Gospels that much of Christ's teaching was repeated on different occasions and in different circumstances, the substance being the same, but with verbal changes. So it was, I take it, in these passages. Either on the same occasion, in a fuller discourse than is recorded in the Gospels, or at another time, the Lord once employed the term "Holy Spirit" and once "Finger of God." As thus used the terms are evidently interchangeable.

I. The Holy Spirit has been aptly termed "The Finger of the Hand Divine." A finger is

An Integral Part of a Hand,

is of the same nature and substance, a living part of a living whole. So is it with the Holy Spirit. His personality and divinity are both clearly taught in the Scriptures. The titles, attributes, and operations of God are there ascribed to the Holy Spirit. To think or speak of the Spirit of God simply as an *influence* is to fall short of the teaching of the sacred Scriptures, and to dishonour the third Person of the Godhead. He is a Divine Person who exerts a divine influence. In the Bible the Spirit is clearly distinguished from the Father and the Son, yet, because of His relation to both, He is variously called the Spirit of God and the Spirit of Christ.

II. The divine purposes, both in the old and new creations, are

Brought into Actual Existence

by the operations of the Holy Spirit. In the words of the psalmist, with regard to the creation of the heavenly bodies, we have an approach to the symbol we are considering (Psa. viii. 3). Thus wrote the psalmist, while the patriarch Job said: "By His Spirit He hath garnished the heavens"

(chap. xxvi. 13). And the work of the Holy Spirit in the economy of grace is absolutely essential.

III. The mention of the finger of God in connection with

The Giving of the Law

should not be forgotten. As it is written, "He gave unto Moses . . . two tables of testimony, tables of stone, *written with the finger of God*" (Exod. xxxi. 18). The statements here and elsewhere are so clear that we must believe that God immediately, apart from creature agency, Himself prepared these stones, and upon them inscribed "the ten words" (*cf.* Exod. xxxii. 16; Deut. ix. 10). In this, as in other things, the Executor of the will of the Godhead was the Holy Spirit. For the moral law contained in the ten commandments is so perfect and enduring that it became God Himself to directly promulgate it; and for man in the flesh that law still stands in all its majesty and perfection. It is designed to take from man all self-gratulation, self-righteousness, or self-vindication; to lead him to take his place before God as a guilty, self-condemned sinner. For the man in Christ the "ten words" are merged into the higher and fuller law of the new creation. And concerning regenerate men it is said: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 16).

IV. Concerning believers at Corinth the apostle thus wrote: "Ye are manifestly declared to be

The Epistle of Christ

ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh" (2 Cor. iii. 3). All that savoured of or resembled Christ in them had been produced by the operation of the Spirit of God; not on tables of stone, but on the hearts of men this had been wrought. Hearts, by the power of the Holy Spirit, had been humbled and softened, and so prepared to receive the impress of Christ's image and likeness. It was all of God.

In writing this passage, we may judge the apostle had in mind the giving of the

law; the promise to Israel through Ezekiel; and the predictions of Jeremiah as to the scope and nature of the new covenant (Ezek. xxxvi. 25-28; Jer. xxxi. 31-34). I shall be told, perhaps, that this is Jewish. It is granted that in their complete and ultimate fulfillment these promises do apply to the nation of Israel. But I remember that Hebrews viii. 7-13 was written to Christians; Jewish believers on Christ, it is true, but still Christians in the full and proper meaning of the word. So of this fact let us not lose sight. At the present time all Christians have a share and part in the essential and permanent privileges of the new covenant.

An accredited teacher of the Word has a saying like this: "Gentile believers came to the covenant because of Christ; the Jews will come to Christ because of the covenant." But I must not enlarge. My point now is this: all that is wrought in believers is wrought in them by the Holy Spirit acting as the Finger of God.

V. Our Lord said: "I cast out demons by the finger of God." This saying is of immense moral importance.

The Casting Out of Demons

was the specific question then before Him, hence its particular mention. But I judge that we should not be astray if we conclude that the same remark applied to all the miracles wrought by Christ.

"*He emptied Himself.*" In this saying there is a depth few, if any, of us have properly sounded. Of course He did not empty Himself of any essential attribute of His Godhead. It is to me simply unthinkable that our Lord could ever have ceased to be omniscient.* Yet is it evident that our Lord as a man on earth ever lived and acted by the Spirit's power. The reverent reader of the Gospels must be struck with the frequent use of the words authority and commandment in connection with the ministry of Christ (Mark ii. 10; John x. 18; xii. 49).

In the light of the Gospels I do not think it could be shown that our Lord ever willed, taught, or wrought, when on earth, anything

* The much canvassed saying of Mark xiii. 32 refers, I believe, to the fact that the times in question had not been given to Christ, as the servant of Jehovah, to announce to men.

of Himself. Everything originated in the will of the Father; all was done in the power of the Holy Spirit. The whole subject of the relation of the Spirit to Christ is profoundly interesting and instructive. It is not my intention, however, to now enlarge on it. Yet through this our meditation I trust that that word of our Lord may henceforth for us have a deeper meaning: "*I cast out demons by the finger of God.*" For the power which by Him was received without measure, may by us be known according to our faith, our need, and our capacity.

(To be followed by Symbols of "Seven Lamps of Fire," "Witness," and "Advocate.")

The Abiding Presence of the Lord.

Translated from the German by WM. MILLERCHEN.
Hebrews iii. 13.

ALL depends on the present moment, therefore look not far ahead, but concentrate your whole desire, attention, and ambition to be to-day in the presence of the Lord, and in communion with Him; to listen to-day in everything to His voice, to walk to-day before His face. One day thus lived before the Lord and in communion with Himself will quickly bring a succession of such days. Each day works towards the formation of the coming day, and each succeeds the other.

Neglect prayer and the Word of God, in communion with the Lord to-day, it will be more difficult to find access into His presence to-morrow. If you give your little finger to sin or the world to-day, to-morrow they will seek to get your whole hand; if you are overcome by temptation to-day the enemy will seek to tempt you into greater sin to-morrow.

Therefore resist him manfully to-day by faith, and by the grace of God your faith-power will be greater to-morrow if you look to the Lord, therefore we ought to seek and abide in His presence every moment; for in Him only have we righteousness and strength.

BILLY BRAY once declared that the promises of God were as good as ready money any day. He also said the devil would rather have you wear out the soles of your boots than the knees of your trousers (1 Thess. v. 17).

Dr. Arthur T. Pierson.

Voices from the Vineyard.—XIV.

By ALEX. MARSHALL.

MR. D. L. PIERSON, in the volume before us,* has given a fascinating pen-portrait of his gifted father, who was so well known in English-speaking lands as a teacher of the Word and an eloquent advocate of world-wide evangelisation.

"It was not by accident," says Dr. Pierson's biographer, "that the man who was to enter upon a world-wide ministry traced his ancestry to a Church of England clergyman, that his conversion was in a Methodist revival and class meeting, his theological training in a Presbyterian seminary, his first pastorate in a Congregational church, and his largest field in a Baptist tabernacle, that he learned some of his deepest lessons among the Brethren in Bristol, England, and that he closed his career connected with no human organisation—a subject only of the universal Church and Kingdom of God."

ARTHUR TAPPAN PIERSON was born of Christian parents in the city of New York on 6th March, 1837. The lad received an excellent education, and stood high in his classes at school and college, obtaining honours in classics, poetry, English composition, rhetoric, and oratory. On leaving college he entered the Union Theological Seminary, New York City, and spent three years of special study and practical training. On 12th July, 1860, he was married to Miss S. F. Benedict, who was his companion and helpmeet for over half a century. After his ordination he was pastor successively at Binghamton, Waterford, Detroit, Indianapolis, and Philadelphia.

As a preacher he was highly esteemed and widely sought after. Through his addresses on Bible study, systematic giving, home and foreign missions, his fame was spread abroad, and yet he was very far from being satisfied. When Major D. W. Whittle and P. P. Bliss visited Detroit on a Gospel "mission," Dr. Pierson entertained them. God greatly owned His honoured servants in the salvation of souls. Before

the evangelists left, Major Whittle said to Dr. Pierson, "Brother Pierson, Bliss and I are firmly convinced that God would mightily use you *if you were wholly consecrated to Him*. We have agreed to pray for you daily that you may be fully surrendered."

Dr. Pierson became deeply impressed by the words spoken to him, and after great searchings of heart he discovered that the hindrance to his spiritual development was his ambition for literary glory. Speaking afterwards of this crisis in his soul's history, he said, "I saw that my life had been full of self-seeking and idolatry. Finally, I saw that I must give up every ambition and every idol, and must place myself *unreservedly in the hands of God*. It was a terrible battle, but at last I said, with all my heart, 'Lord, let me be nothing, but use me if Thou wilt to save souls and glorify Thee.'"

From that day God began to use him as He had never done before. His testimony is as follows: "From the hour that I nailed my ambition for literary honours and applause to the cross of Christ, I began to feel a deep and solemn conviction that God, in answer to prayer, was about to commission me to a new work for Christ." And within a year God sent a mighty tide of blessing through Detroit, and hundreds of souls were swept into the kingdom.

Up to this time Dr. Pierson had been an earnest and zealous advocate of the "post-millennial" view of Christ's coming. Mr. George Müller was used of the Lord to persuade him to reconsider his position. Mr. Müller listened to his objections, and replied as follows: "The only thing I can say is that none of your arguments are found in Scripture. It makes no difference what *we* think, but *what does God's Word say?*" On perceiving that nothing necessarily intervenes between us and the time when the Lord comes to *the air* for His people, he declared, "two-thirds of the Book which had been sealed to me were opened by this key, and I was permitted to enter and walk through marvellous chambers of mystery." From this onward he became a diligent student of prophecy. On one occasion, when speaking on a passage in the book of Revelation, he said, "No preacher can hope to understand

* Arthur T. Pierson," by D. L. Pierson. *Witness Office*. 6/.

this chapter unless he has read the book a hundred times. This I have done, and I know that I have not yet fathomed its full meaning."

His lectures, Bible readings, and addresses at Christian conventions and conferences, being stimulating and edifying, were greatly appreciated. Through an address given at the Niagara conference, Mr. H. W. Frost, for many years the American Home Director of the China Inland Mission, was led to consecrate his life to foreign missions. Dr. Samuel Zweimer, the gifted Arabian missionary, through another address delivered in the State of New Jersey, decided to serve the Lord in the foreign field.

Dr. Pierson was a frequent and much valued speaker at the Northfield conferences inaugurated by the late beloved D. L. Moody. Through an address given by Dr. Pierson at one of these conferences on "God's Providence in Foreign Missions" the Student Volunteer Movement for Foreign Missions was born. His books, "The Crisis of Missions," "The New Acts of the Apostles," "The Modern Mission Century," "The Bible and Spiritual Life," "The Bible and Spiritual Criticism," and "George Müller, of Bristol," are masterly productions, and have been much owned of God.*

Dr. Pierson, in company with Dr. A. J. Gordon, paid two visits to Scotland on foreign mission work; they also visited London and other English cities. Dr. Pierson gave a series of remarkable lectures in Exeter Hall, London, on the Bible, which were largely attended by Christian workers. When C. H. Spurgeon was ill with Bright's disease, Dr. Pierson was invited by him to preach for a time in the Metropolitan Tabernacle. For nine months he ministered the Word in that famous edifice to large congregations. God's people were encouraged, refreshed, and built up on their most holy faith, and numbers of unbelievers were led to the Saviour. After preaching the Gospel for over thirty-five years, Dr. Pierson became exercised on the subject of baptism, and was baptised by Dr. James Spurgeon in West

Croydon Chapel. It is surprising the stir that his baptism produced in the ecclesiastical world.

His ministry at the Glasgow Half-Yearly Meetings of Christians will long be remembered by those who were privileged to hear his edifying addresses, one of which, "The Last Great Message to the Church," appeared in *The Witness* in 1907.

It was Dr. Pierson's great ambition to visit the missionary stations in the Far East. Through the generosity of various persons this was rendered possible, but, he was then in poor health. Accompanied by his wife and daughter, and other friends, he sailed from Vancouver to Japan. After a very rough voyage Yokohama was reached, but, alas! the preacher was in a very unfit condition for work. After spending a month in Japan he went to Korea where he remained six weeks. He overworked himself at Seoul, and was forbidden by the physicians to speak in public. "I have come ten thousand miles to do this work, and now you tell me I must not. I would rather die than sit down here and give up the idea of delivering the message God has given me," was his response. The physicians then allowed him to give two addresses a week. It will be difficult for the missionaries to forget the burning words spoken by the dying veteran.

After a sojourn of three months abroad the party embarked for San Francisco, thence to Los Angeles. Eventually they arrived in Brooklyn in safety. On 3rd June, 1911, Dr. Pierson was taken to be with the Lord. His remains were laid to rest in Greenwood Cemetery. Over the grave is a plain granite shaft, on which rests a globe, showing the countries of the world, and in front of it an open Bible, on which are inscribed the words of Mark xvi. 15 and 1 John v. 11.

On reading Dr. Pierson's biography we are reminded of words spoken by Henry Varley over forty years ago which were abundantly blessed to Dwight Lyman Moody. The words were these: "The world has yet to see what God will do *with, and for, in, and through, and by the man* who is fully and solely consecrated to Him."

* Another most helpful book, "Keys to the Word," is being added to Every Christian's Library. 1/ net.

The Rock of my Salvation.

"Shall I lift up my eyes unto the hills?" (Psa. cxxi.).
 "In vain is salvation hoped for from the hills"
 (Jer. iii. 23).

TO the hills? Ah, no! My help cometh
 not from thence;

But to heights sublime
 My askings climb;
 And replies of love
 Descend from above,
 For Jesus' sake.

To the hills? Ah, no! But to Him who
 made them all.

My longing eyes
 To the heavenlies
 Turn eagerly
 In hope to see
 My Saviour's face.

To the hills? Ah, no! I wait for a higher

For a loftier place,
 Where His tender grace
 Shall guide my feet
 Through the golden street
 To His Father's throne. [now

To the hills? Ah, no! To the Rock of Ages

I look and rest,
 Supremely blest;
 While the ebb and flow
 Of the tide below
 I fear no more. [earth

Everlasting strength and beauty unknown to

In the prospect blend
 As my feet ascend;
 And music rare
 Through the incensed air
 Floats softly down. [ing now

From the highest heaven, where Jesus is wait-

To present His own
 Before the throne;
 While the glorious hymn
 Of the cherubim
 His praise proclaims.

With heaven for my home shall I strive for
 earthly heights;

With Christ for King
 Can I fail to sing,
 Whether tempests gloom,
 Or roses bloom,
 On my heavenward way?

E. STACY-WATSON.

The Song of Solomon.

Thoughts and Meditations—Part II. of Book.

By HENRY PAYNE.

The Bridegroom.

CHAPTER IV. The whole of this chapter, except the last clause of the last verse, is the language of the Bridegroom extolling the beauty and excellencies of the Bride. It is also an answer to her language of heart-fellowship, as expressed in chapter ii. 5.

The term "My love" is the same as that in chapters i. 15 and ii. 2, implying heart-companionship, a bosom companion from whom no secrets are kept. Possibly the Hebrew words translated "within thy locks" might be better rendered "behind thy veil," verses 1, 3.

Chapter iv. 6. "Until the day break, and the shadows flee away." We have these same words in chapter ii. 17, but there they are spoken by the Bride, as may be seen by what follows; but here they are the words of the Bridegroom, and they are a proof of how He waits for the break of day.

Chapter iv. 8. This verse gives us a new title, "spouse," found here for the first time, and continued in verses 9, 10, 11, 12, and chapter v. 1. It is not found in the first section of the Song, nor in the third. It is also to be observed that it is never used with the possessive pronoun "my," and this is the more remarkable when we notice that the title sister has this possessive pronoun with it. Is it not the reticency of Scripture, while making use of the figure of that love which exists between bride and bridegroom, it circumspectly avoids the use of "my?" Four times out of six it is used with the term "my sister," thus joining the peculiar love of bride and bridegroom with that of brother and sister, which is not natural. But it is the taking up the strongest of natural loves as figures to show forth that love which passeth knowledge. The Hebrew word translated "spouse" is *challah*, a bride, a maiden betrothed, so called from her being crowned with a chaplet, which signifies "completed" (see Gesenius). It is further to be observed that the Bride never calls her King "Bridegroom," and

only in the last chapter is it that we have the words "my brother," and there qualified by the word "as." Thus we see on the part of the people of God, instructed by the Spirit of God, of whatever dispensation, when expressing their love for their Lord, the greatest reverence is coupled with unwavering confidence. I cannot trace a masculine form for the word *challah* anywhere in the Old Testament, but there is the word *ghah-thahn*, bridegroom, used in other parts of Scripture, yet never in the Song.

Chapter iv. 16: "Awake, O north wind; and come, thou south; blow upon My garden, that the spices thereof may flow out."

We generally connect with the north wind the idea of "cold and biting." In the Hebrew word there lies the idea of obscurity, hiding, as opposed to the south, which is light and clearness. Many of Israel's calamities came from the north. From Scripture generally we may gather that the north wind was unpleasant and calamitous; but it had its work, and therefore was called for by the Lord of the garden, to be followed by the south, that the spices might flow out. The garden here, with all the different trees of fruit and spices, and richly-scented gums, doubtless signifies the affections of the soul in all their varied modes of manifestation.

The Bride.

Chapter iv. 16. "Let my Beloved come into His garden, and eat His pleasant fruits."

Such is the ready response of the Bride to all that her Lord had said of her and of His garden, and it shows a heart entirely freed, not only from other lovers, but from all cares except the one of being well-pleasing to Him in all things. This is the only occasion in which the term "my Beloved" is used in this second section of the Song. (See notes on the word in the first section.)

The Bridegroom.

Chapter v. 1. "I am come into My garden, My sister, My spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O friends; drink, yea, drink abundantly, O beloved."

Our blessed Lord is never slow in corres-

ponding to the longing desires of a heart which is like a garden enclosed and bolted against all others, but ever ready to give Him His rightful place in it. The verbs, I am come, I have gathered, I have eaten, I have drunk, in the Hebrew are in the short or past tense, and in answer to the long or future tense of the verbs "come," "eat," in the previous verse, they show us that before the invitation was given it had been accepted. O unfathomable and overwhelming love! I can only take in but a very small portion of it here below, and even this little is too wonderful for me.

The Hebrew words translated "friends" and "beloved" in this verse are the same as found previously in the Song. The former is translated "love" in chapter i. 9, and other places, but there in a feminine form and singular number; here it is in masculine and plural. The Hebrew word rendered "beloved" is also masculine and plural. This verse closes the second section of the Song, and I cannot but think that it corresponds, in point of time, to the marriage supper of the Lamb. The spouse has made herself ready, and the guests are bidden. (See Rev. xix. 6-9.)

The Gift of Tongues.

A Review of the Scriptures bearing upon the Subject.

By A. O. MOLESWORTH.

ACTS ii. 1-11 shows that the "tongues" were known languages for the purpose that the many strangers then assembled in Jerusalem might hear each in their own language of "the wonderful works of God."

Acts x. 44-48 shows the same gifting to the Gentile Church, and its usage to "magnify God," *i.e.*, praise Him.

1 Corinthians xiii. 8. "Whether there be tongues, they shall cease." Because the special need would pass away.

1 Corinthians xiv. 27, 28 shows the gift of speaking in an unknown tongue was to be exercised only when there was an interpreter present capable of rendering what was uttered into language suitable for all the assembly.

1 Corinthians xiv. 22 shows these tongues.

given were for "a sign" to unbelievers, probably foreigners, that God could teach them in their own languages.

I Corinthians xiv. 9 shows that the uttering of *the tongue* should not be unintelligible (to be interpreted), but "easy to be understood."

I Corinthians xiv. 12 shows its use should ever be "to the edifying of the Church."

I Corinthians xiv. 32 shows that in using it "the spirit of the prophets [speakers] should be subject to them," not impulsively uttering words for no object but self-assertion.

Acts ii. 38. "The gift of the Holy Spirit" is given to *all* who receive the Lord Jesus Christ as Saviour (Eph. i. 13).

I Corinthians xii. 4. "The gifts" of the Holy Spirit are given to believing men "severally as He will" (verses 7-11). Amongst these "gifts" are "kinds of tongues" and "the interpretation of tongues."

Acts ii. 11 shows these "tongues" to be the various dialects or languages of men.

Acts ii. 41. The three thousand converted are not said to have received, on their baptism, any gift of tongues.

Acts viii. 17. No mention is made of "tongues" being given to the eunuch.

Acts x. 46. "The gift of tongues" is here stated as given to the first Gentile Church, thus rendering them on an equality with Jewish believers.

No mention is made of "the gift of tongues" being given after conversion in

Acts ix. Paul's case.

Acts viii. The eunuch's case.

Acts xvi. The case of Lydia and her house.

Acts xvi. The case of the gaoler and his house.

I Corinthians xiv. 22. "Wherefore tongues are for a sign, . . . to them that believe not" ONLY.

The following extract as bearing ably on the subject is given from Dr. Eadie's Cyclopædia ("Tongues," &c.):

"The gift of tongues" (I Cor. xii. 10, &c.). This extraordinary gift of the Spirit, which had been foretold by the prophet Isaiah (Isa. xxxviii. 11, 12) was the power to speak in a language which had never been learned by the usual methods of application. They

who professed it spake "with new tongues." The concourse assembled in Jerusalem at Pentecost, and "gathered from every nation under heaven," heard the apostles speak in the respective dialects of the countries in which they dwelt. The astonished multitude are recorded as saying: "And how hear we every man in our own tongue, wherein we were born?" (Acts ii. 8). This exclamation is a natural and correct account of the miracle. It is all in vain, by a forced interpretation, to explain the gift merely as denoting the use of elevated, antique, and obsolete language. This gift enabled the unlettered apostles and early Christians to preach the Gospel in the language of any country which they might visit as missionaries. It was therefore a blessed boon, and being necessary to the early evangelisation of the world, it counteracted the curse of Babel. The gift of tongues was also a miracle fitted to impress unbelievers. "They are," says the apostle, "for a sign not to them that believe, but to them that believe not." To hear a man speak with correctness, ease, and fluency in a language he had never studied; to hear him use such a language without effort or premeditation, and under an impulse which he could neither explain nor control, must have been a striking and impressive spectacle to the assembled multitudes. In order to show that there was no fraud nor collusion, it would seem that this gift was occasionally conferred on such as abused it. This was the only gift which could be so dispensed. The abuse of other miraculous endowments must have wrought instantaneous damage. The power of raising the dead, or inflicting disease, would, if abused, have at once deranged the course of Providence. But a man might pour forth in rapid succession all the tongues which have sprung from Babel; he might exhibit his command of universal language on every occasion for mere vanity or ostentation, or other inferior motives, and yet no injury would result—the display is harmless, and only proves that all gifts are not graces. The gift of tongues was sadly abused in the Church at Corinth, and the apostle issues minute and special regulations. He does not under-

value the gift, but he places prophecy higher. "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the Church" (1 Cor. xiv. 4). The gift of interpretation did not always accompany the gift of tongues. "Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me" (1 Cor. xiv. 11). The scene presented by an ostentatious display of this miraculous endowment would indeed be ridiculous in the extreme. "If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (1 Cor. xiv. 23). Therefore the apostle cautions the Church, and administers this salutary enactment, "If any man speak in an unknown tongue, let it be by two, or, at the most, by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God." "Whether there be tongues, they shall cease" (1 Cor. xiii. 8). The gift was appropriate to the infant condition of the Church, and has, therefore, in the wisdom of God, been withdrawn.—"Eadie's Cyclopædia."

"Covet earnestly the *best* gifts, and yet show I unto you a more excellent way,"—even the fulness of the "charity" of 1 Corinthians xiii.

"For Charity—whose name above,
Is God's own name, for God is Love."

The Christian's High Vocation.

By Dr. ALEX. MACLAREN.

CHRISTIAN people are Christ's instruments for effecting the realisation of the purposes of His death. Not without them shall the preaching be fully known. God reveals His truth that men who believe it may impart it. God gives the Word that, caught up by those who receive it into an honest and good heart, it may be poured forth in mighty chorus from the lips of the "great company of them that publish it." Christians, learn your high vocation and your solemn responsibilities.

A Unique Person.

Meditations on Unique Subjects.—III.

By T. BAIRD.

OUR former papers upon Palestine as a unique land, and the Jews as a unique people, have somewhat prepared us to consider Jesus Christ as a great, unique Person, standing out prominently from every created intelligence in glorious, unapproachable solitude. The Jewish nation was the chosen race from which this unique Person descended, and Palestine was the terrestrial sphere in which this unique Person was born and nurtured. We Gentile Christians ought ever to remember that our Divine Redeemer was a Jew according to the flesh, and that His mother was a virtuous Jewess.

From whatsoever standpoint you may view Christ, He appears equally supreme and unique. In whatsoever aspect you consider Him, He remains superlatively incomparable. There is but one Christ; there never was a second; there never will be another. There were two Adams, but never two Christs. Antichrists there have been, and will be, but never another Christ. He contains and combines in His one matchless Person all the essential attributes and prerogatives of Eternal Godhead; and at the same time, and in the same Person, He possesses all the elements and faculties necessary to constitute immaculate manhood.

All the theological controversies which have raged around the interpretation and application of that word "reputation" in Philippians ii. 7 would have been simply and satisfactorily solved if the critics had only apprehended that Jesus Christ Himself was the principal worker in His own humiliation. He "made Himself of no reputation." He did it! He performed the emptying! But did He empty Himself of Himself? Did He, or could He, so empty Himself of Himself, so that He was no more Himself? Preposterous! He "took upon Him the form of a servant." He did it! What was He before He did this? What was He while He was doing this? "Who, being in the form of God." So that it was a person subsisting in the form of

God who voluntarily and spontaneously took upon Himself the form of a servant. "He humbled Himself!" He did it. He did not humble Himself out of Himself, so that he ceased to be Himself! Beware of the folly of natural wisdom. Now let us mark together a few brief points which proclaim the uniqueness of "the Man, Christ Jesus" (1 Tim. ii. 5).

I. A UNIQUE CONCEPTION. Never man was conceived like this Man. His conception was supernatural and divine; His birth was perfectly natural and regular! His body was specially prepared for Him by God! "A body hast Thou prepared Me" (Heb. x. 5). There is only one such body. There never was another like it; there never will be such another.

II. A UNIQUE LIFE. Never man lived like this Man! Immaculate alike in conception and birth; impeccablé in life and character. Immaculate in that He was without sin; impeccable in that He could not sin!

III. A UNIQUE MINISTRY. "Never man spake like this Man." His parables are inevitable. His moral teachings irreproachable. No comparisons are permissible between His utterances and the opinions of mere men, any more than geologists would allow comparison between rough road-metal and rich, red rubies. The light of human literature pales away into darkness before the effulgence of His revelations.

IV. UNIQUE ACTIONS. Never man acted like this Man. His merciful miracles stand without parallel in the history of the world. Modern human quackery stands abashed and condemned in the presence of His extraordinary curative power. Blindness, deafness, dumbness, lameness are conquered. Hunger, leprosy, death are annulled by His presence and command.

V. UNIQUE SYMPATHY. Never man wept like this Man. He made others' woes His woes. He was "A Man of Sorrows," and He "carried our sorrows." When they groaned, He groaned. Their sobs provoked His sobs. He wept with friends; He wept over foes.

VI. UNIQUE SUFFERING. Never man

suffered like this Man. The word "agony" is only once used in our beautiful authorised version (Luke xxii. 44), and it is applied to Christ in Gethsemane. Let us use this word sparingly and reverently. Christ must have the pre-eminence even in agony!

"Yea, as if Thou wouldst be God

Even in Thy misery!

There was no sorrow like Thine own,
Untouched with sympathy."

VII. A UNIQUE DEATH. Never man died like this Man. Other men are born to live, but He was born to die. Other men generally die naturally, but He was destined to die a supernatural death. Other men have died the same manner of death, but no man ever died for the same purpose. Other men die for their own sins, but He died for the sins of other men. The heavens were draped in blackness, and the earth was convulsed when this unique Man died the unique death of the cross.

VIII. A UNIQUE RESURRECTION. Never man rose like this Man. Other men were raised, but He rose. God raised Him (Acts ii. 32). He raised Himself (John x. 18). He was raised by the spirit of holiness (Rom. i. 4). His resurrection was followed by a unique ascension, and now He sits at the right hand of the Majesty in the heavens. "What manner of Man is this?" "Thou art fairer than the children of men: grace is poured into Thy lips: therefore God hath blessed Thee for ever." "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Psa. xlv. 2-7).

Gems from Glasgow Conference.

22nd to 25th March, 1913.

Collected by J. G.

GOD had His due time for the Cross (Rom. v. 6.) He has also His due time for His glory. He kept His time as to the Cross; He will keep His time as to the glory.

The Christian is a man who belongs to God, and from whom God claims all.

At conversion we placed our hand of faith in His pierced hand of grace, and that moment we were joined in living and life-giving union with Christ.

African boys love their mother quite as ardently as do the boys and girls of this country. One day a little African boy who had got converted said to a little boy who had been born blind, "If you listen to what the missionary says, and believe his message, you will yet have eyes and be able to see your mother."

We are learning lessons on earth we could not learn in glory.

There are times when the chastening of God comes upon us in a preventive sense. Paul's thorn was not given to him because he had done anything wrong, but to prevent him sinning against God.

We are better Christians because of the afflictions that have come into our lives.

There was nothing more humiliating for the great apostle of the Church than to be let down over a wall in a basket, and there could be nothing more exhilarating than to be taken up into the third heaven.

CORRESPONDENCE.

A Plea for Native Workers.

To the Editor of THE WITNESS.

THROUGH the kind permission of Mr. Sydney Collett and the diligent interest of Mr. Wm. C. Irvine, editor of the *Indian Christian*, Belgaum, an Indian edition of "The Scripture of Truth" has recently been printed and published at a very low cost, and it has been suggested that if this book was put into the hands of every English-speaking Indian preacher and evangelist what inestimable good it would do. Many of them have little knowledge of the origin of the Bible and are oftentimes face to face with many difficulties connected with it, moreover, the teaching given in many theological schools where the missionaries are avowed higher critics is not likely to make these difficulties any the less, hence the great need for such a book as "The Scripture of Truth" being placed in their hands.

To this end we seek the interest and fellowship of the Lord's stewards at home. For the sum of £25 we could distribute 1000 copies of this most useful book among the Indian preachers of this country connected with the various missionary stations, this amount would also cover the cost of postage.

Yours in the Master's service,

J. H. ASTON. A. M'D. REDWOOD. FRANK M'LAINE.
(Fellowship in the work can be sent through usual channels at Bath and Glasgow.)

A Fact to Lay to Heart.

To the Editor of THE WITNESS.

THE year 1912 was marked by a great revival of trade, and the increase of wealth in the British Isles. In every department the nation's exports exceeded previous years, and consequently the number of business men who emigrated to the ends of the earth in pursuit of new markets and further riches was greater than ever.

Was this the reason that during the whole of last year

Not a Single Man

went out from the assemblies of these favoured isles with the Gospel to the heathen lands? This sad fact is revealed in the summary and index to *Echoes of Service* for 1912.* One brother migrated from Switzerland to France, and, thank God, eight sisters went forth to India, Africa, China, Argentine, and Italy, but no brethren were found to respond to the claims of an expecting Lord and a needy world. Is life too comfortable, and pleasure and money-making too absorbing for young men and married believers to-day?

A striking letter, which might well have appeared in full in our missionary periodicals, was read in my hearing a short time ago. It described the journey of some of our brethren near Bihé, accompanied by a band of Christian natives, the gracious fruit of the Gospel preached of late years in those parts. At night, after the fatigue of the journey, when the camp was settled, all gathered round the fire, and a happy time of prayer, praise, and exhortation was spent by missionary and coolie. And the presence of the Lord in their midst was manifest, as when one night a black brother rose and addressed his fellows in some such words as this: "Long ago God and His Son lived right well and very happily together in heaven, and all was blessed till one day God said to His Son, 'My Son, *this will not do*. We are so happy together here, but THERE ARE OTHERS who are not happy.' So Jesus Christ came down to this world to seek for sinners, and to die for them. He gathered a company of disciples, who followed Him and sat with Him in peace and joy, and they had blessed times, till one day Christ said, 'My disciples, *this will not do*; we are much enjoying this happiness, but THERE ARE OTHERS who do not know, go ye into all the world and tell them;

* In the reprint of the index, which is sold separately from *Echoes of Service*, the list of those "gone forth" is strangely omitted, as though love would cover the shameful fact. Very significantly the list marks with a dagger those who have "sufficient means," perhaps suggested by the word "pierced" in 1 Timothy vi. 10, while the wives are referred to as "stars!" A happy hint.

and so,' continued Sanji, 'the disciples took the Gospel to England, and the white men believed, and were very happy and had glad times, but they could not rest, for THERE WERE OTHERS; therefore they left their country and came across the seas to tell us the good news, and we have believed and are saved, and here we are so happy together to-day. But, brothers, THERE ARE OTHERS, and we also must go and tell them!'"

Surely beloved brother Sanji had been meditating upon John x. 16, until the fire that consumed the blessed meal-offering had set his own heart in a blaze also. May we also know more of the holy compulsion of that solemn "must." For "other sheep I have, which are not of this fold; them also I must bring."—Yours in the Master's service, H. HANDLEY BIRD.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE END OF THE OLD NATURE.—When and how does the "old" nature in the child of God come to an end?

DIVINE HEALING OF THE BODY.—Is there any scripture to support the idea of "Divine healing" of the body being obtained through the Atonement? If not, why not?

WHO ARE ACCURSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—"but though we"? The word is also in 1 Cor. xvi. 22.

BAPTISM AND RECEPTION.—Is there any scriptural warrant for postponing the baptism of an accredited believer who desires to obey his Lord, or should baptism follow belief as soon as possible?

WHEN DO THE THOUSAND YEARS COMMENCE?—Is it to be considered from Revelation xx. 2, 3, 6, 7 that the thousand years commence when the Lord comes for the Church; and the season of Satan being loosed, does this refer to the "Great Tribulation" of the three and a half years according to Daniel?

THE RESURRECTION BODY OF OUR LORD.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition, into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He is, not as He was in His humiliation life, the Man of Sorrows, and acquainted with grief?

When was the Son Begotten?

QUESTION 626.—Ought the time of the decree, "Thou art My Son; this day have I begotten Thee" (Psa. ii. 7), be referred to eternity, or to the resurrection, or the incarnation of Christ?

Answer A.—It is clear that the decree has no reference to eternity, for in eternity there can be no "to-day." The Sonship here referred to began in time and must be distinguished from His eternal Sonship. It is not so easy however to determine whether the decree has reference to His incarnation or whether to His resurrection. He was indeed Son of God in incarnation. As to His manhood He was Son of God (Luke i. 35). Then in resurrection He was declared to be the Son of God with power according to the Spirit of holiness (Rom. i. 4). As First-born from among the dead (Col. i. 18) He was begotten in resurrection, and it is as such He will return (Heb. i. 6, r.v.). Then the decree is referred to in connection with His priesthood, which began in resurrection (Heb. v. 6). We conclude therefore that it was in His resurrection rather than in His incarnation that this scripture was fulfilled, and Acts xiii. 33 is not inconsistent with this conclusion. W.R.L.

Answer B.—To limit the title to its context, then the time of Christ's resurrection was the hour when He was begotten (see Acts xiii. 33). Verse 2 of Psalm ii., read in conjunction with Acts iv. 25-28, suggests the cross, and verse 7 of Psalm ii. refers to resurrection. The Lord Jesus is designated the "Son of God" under three different circumstances. First, He is called the "only begotten Son" in His eternal relationship with God (John i. 14, 18). Secondly, He is named the "Son of God" in incarnation, as announced by the angel (Luke i. 35). Thirdly, as already intimated, He is called the "Son of God" in resurrection, and if we cleave to the context, we must limit this particular begetting to His being quickened and raised from the dead. T. B.

Answer C.—The time mentioned in the decree, "Thou art My Son, this day have I begotten Thee," must refer to the day of His resurrection. This, I think, is clearly shown in Acts xiii. 29-33, where the subject-matter dealt with is His death and resurrection, the above decree being quoted in that passage in confirmation of the promise made in Psalm ii., which also deals with His resurrection and glorification, while Psalm i. is taken up with His perfect life on earth. In John i. 14, He is spoken of as the "only" begotten of the Father in relation to His pre-existence and His incarnation, whereas He is called the "first" begotten in connection with

His resurrection, and also in connection with His coming again into the world (see Col. i. 18; 1 Cor. xv. 20-23; and Heb. i. 6). From these, and similar passages, it seems to me that the time mentioned cannot refer to His pre-existence with the Father, or to His incarnation, but to the day of His resurrection.

T. H. C.

The Spirit's Mission.

QUESTION 627.—What is the meaning of "He shall convince the world of righteousness, because I go to the Father, and ye see Me no more?" (John xvi. 10).

Answer A.—It is the Holy Spirit's mission to convict the world of sin in rejecting the Son of God. His very presence here, since it is consequent upon the rejection of the Lord Jesus, and His glorification at God's right hand, is the demonstration of the guilt under which the whole world lies. There is no righteousness to be found here. "There is none righteous, no, not one." The only righteous One who came into the world has been rejected and crucified. He was a *righteous* Sufferer, and His righteousness must be demonstrated, and His wrongs ultimately vindicated (Psa. lxxix. 18). If not, the righteousness of God would be compromised. Now in the return of the Lord Jesus to the Father, and His session at God's right hand to save now and to judge hereafter, not only has the personal righteousness of the Lord Jesus Christ been displayed, a divine answer to the world's verdict (Acts iii. 13, 14; vii. 52; Psa. xxiv. 3, 4; cf. xxii. 31; xviii. 24), but also the righteousness of God Himself, and of this the Spirit's presence here is the demonstration.

W. R. L.

Answer B.—The giving of the Holy Spirit under a new name, "the Comforter," was to be consequent on the resurrection and ascension of our Lord to the Father. The term "Comforter" means one called to the aid of another or others, and He, the Comforter, was to take the Lord's place—"another Comforter that may abide with you for ever," with this difference, that whereas He had in the person of Christ been *with* them, He would thenceforth be *in* them (John xiv. 16, 17). As to His work, "He shall testify of [or concerning] Me" (xv. 26); "reprove the world of sin, and of righteousness, and of judgment" (xvi. 8); "guide you [disciples] into all truth, . . . and show you things to come," &c. (xxi. 13, 14). That part of His ministry set out in xvi. 8-11 is towards "the world," and is characteristically in relation to Christ," that is to say, He convicts the world of sin "because they believe

not on Me," not as to sin in general; of righteousness, "because I go to the Father, and ye see Me no more," *i.e.*, our Lord's personal righteousness in all His ways here, and somewhat on the lines of the centurion's confession who had charge of the crucifixion, and said, "Certainly this was a righteous Man" (Luke xxiii. 47); of "judgment," not judgment to come, as so often misquoted, "because the prince of the world is judged."

From this I conclude that since "ye also shall bear witness," servants of Christ should emphasise these three things in their Gospel ministry, *viz.*, the sin of unbelief, the absolute righteousness of Him that was crucified (as Peter set forth in Acts ii. 22-24 and iii. 14), and the overthrow of the prince of this world, and consequent triumph of our Lord.

WM. HD.

Answer C.—Of the Holy Spirit's mission the Lord Jesus saith: "He shall glorify Me, for He shall receive of Mine." Among the operations of the Holy Spirit (John xvi. 10), His mission now is to convict (more expressive than convince) the world, *i.e.*, mankind—(1) of its sin in refusing the Lord Jesus as Saviour; (2) of the need of righteousness; because God removed His beloved Son from this scene after giving mankind every opportunity, thus exposing man's unrighteousness, culminating in the rejection of Christ; (3) the Holy Spirit convicts mankind of God's judgment on the world at large, in that the prince of this world has been openly defeated and his power nullified at, and by, the cross of Christ.

A. O. M.

Editor's Note.—Of course the Spirit's mission goes farther than the world, but the question as asked seems to limit the inquiry to His attitude and action toward the world. It is the Spirit's work to convict of sin. Not so much of sin as breach of the law, but of the sin of unbelief in the Christ of God. Surely all believers know how the Spirit of God by the Word penetrated nature's darkness, carried home conviction of sin and shut the awakened soul up to Christ as the only refuge. The Spirit also convicts of God's righteousness. The righteousness of God in judging sin in the cross of Christ and in raising Him from the dead, thereby vindicating His holy character and setting the divine seal upon His perfect work. "Of righteousness, because I go to the Father." Then, when there is sin on the one hand and a righteous God who cannot abate His claims on the other hand, what can the issue be but judgment? The Christ rejecters are shut up to the condemnation of the devil, who was the prime agent behind the scenes in the murder of the Son of God.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study")
Conducted by C. F. HOGG and W. B. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 14-16.

v. 14 (*contd.*). There is no O.T. record of any promise to Abraham of the gift of the Spirit, nor do the words of the Apostle necessarily imply that there was. In the message to Abraham the comprehensive word "blessing" is used, later revelations of the purposes of God specified the gift of the Holy Spirit as included in this, cp. Isa. 32. 15, Ezek. 36. 27, Joel 2. 28, *e.g.* Two things are to be kept in mind in connection with these prophetic utterances: *a*, read in the light of N.T. it is plain that the personal Holy Spirit was intended, and not merely a holy influence from God; *b*, that while these prophecies still await their fulfilment, yet He who is promised in them to renewed Israel has been given to the Christian in accordance with the words of the Lord Jesus, see John 14-16, *e.g.*

v. 15, **Brethren**,—the tension under which the Apostle has been writing now relaxes, and persuasion replaces argument, but the earnest reasoning and the tender appeal had the same source, loyalty to the Lord and His truth, love to the Lord and His people.

I speak after the manner of men:—lit., 'according to [a] man.' The phrase is found in N.T. only in Paul's writings and occurs, as under, of:—

a, the practices of fallen humanity, I Cor. 3. 3;

b, anything of human origin, Gal. 1. 11;

c, the laws that govern the administration of justice among men, Rom. 3. 5;

d, =adopting the standard generally accepted among men, here;

e, an illustration not drawn from Scripture, I Cor. 9. 8;

f, probably =to use a figurative expression, *i.e.*, to speak of the evil men with whom he had contended at Ephesus as "beasts" (cp. I Cor. 4. 6 and *e*, above) I Cor. 15. 32.

Lightfoot prefers "from worldly motives"; but the other interpretation makes better sense.||

See also Rom. 6. 19, where, however, the Gk. is slightly different; the meaning is as *e, f*, above.||

Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto.—cp. Heb. 6. 16; and if this is the case in human affairs, how much more will a covenant made by God prove inviolable? The Lord Jesus Himself taught His disciples to reason thus from the ways of men to the ways of God, see Matt. 7. 7-12, Luke 15. 18. 1-8, *e.g.*

Confirmed, *κυροῦ*, see 2 Cor. 2. 8.|| LXX has the same word in Gen. 23. 20.

make void, as in 2. 21.

The Judaizers, by adding conditions to the covenant which it did not contain, violated this fundamental principle of honourable dealing; and not only so, for since they claimed Divine authority for these conditions they were actually crediting God with a breach of faith which even men would condemn in their ordinary dealings one with another. God gave the Law, indeed, but neither in place of the promise nor in addition to it; His object in giving it is explained in v. 19.

v. 16, **Now—de**, 'but'; the Apostle does not further pursue the suggestion of the closing words of the preceding verse. Imputation of unfaithfulness to God is only one of many vicious things latent in the doctrine of salvation by works.

to Abraham were the promises spoken,—'promises' because the one promise was repeated in a variety of forms, see Gen. 12. 1-3, 13. 14 17, 15. 18, 17. 1-14, 22. 15-18, and because it contained the germ of all subsequent promises, cp. Rom. 9. 4. The statement that the promise was made to Abraham is repeated from v. 8, though in a different form. The repetition is made in

order to emphasise the superior antiquity of the promise when compared with the law, and in order to introduce the following words, which contain the idea now to be developed.

and to his seed.—*sperma*, which is used in N.T. of:—

a, that which, having life in itself, under suitable conditions reproduces that from which it came, as of crops, Matt. 13. 24;

b, and, for the same reason, of children, Matt. 22, 24, and descendants however remote, John 7. 42, 8. 33;

c, figuratively, such as are born of God, and so enter His Kingdom (John 3. 3-5), and manifest its characteristics, Matt. 13. 38;

d, those who share the spiritual characteristics of Abraham, Gal. 3. 29, cp. Rom. 9. 29;

e, Christ, here.

He saith not,—cp. v. 8, where “the Scripture . . . preached the gospel beforehand” is used with reference to this promise. Since it was God who gave the promise, and Who alone could give it, “He” must be understood of God. Cp. Rom. 15. 9, 10, Eph. 4. 8, 5. 14, where “it is written” and “He saith,” an alternate way of referring to O.T. Scripture. Cp. also 1 Cor. 6. 16, Heb. 8. 5.

Questions.

35 and 36. *a*, By whom; *b*, by what means; *c*, from what; and *d*, for what purposes are men said in Scripture to be redeemed?

“The Name of the Lord.”

ARE we to understand the Third Commandment (Exod. xx. 7) to be a prohibition of profane language and false oaths merely, or, while including these, does it cover a wider field? To answer this question it will be necessary to inquire into the meaning of its principal words, “name” and “take.” We must not assume that such common words do not call for examination. An outstanding testimony to the divine inspiration of Scripture is the accuracy with which its words are used, so that it is said of them: “The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times” (Psa. xii. 6). It must never be assumed, then, that the meaning of a passage has been grasped until its separate words have been carefully considered, for only so will it yield to the reader what is enshrined in it of the mind of God. The Scriptures are not infrequently credited with our careless and, therefore, inaccurate interpretations of them.

The word here rendered “take” is translated in nearly fifty different ways in the Old Testament, A.V., with one idea running throughout, that of taking up, supporting, bearing. It is first met with in Cain’s exclamation, “Mine iniquity is greater than I can bear” (Gen. iv. 13), and it is used again, thank God, of One who bare

the sin of many,” “the Lamb of God that taketh away the sin of the world” (Isa. liii. 12; John 1. 29). It is also used of the scapegoat led away into the wilderness (Lev. xvi. 22), and of the High Priest who bore Israel on breast and shoulder into the presence of God (Exod. xxviii. 12-29).

The word “name” means a mark or sign by which a person or thing is distinguished from all others of the same class, for, though nowadays name and character are not often evidently associated, it was otherwise in more primitive times. And this is peculiarly true of Old Testament names, with the added feature that they were sometimes given in infancy and were prophetic of the subsequent career of the child. “Jacob,” for example, means “a supplanter” (Gen. xxv. 26; xxvii. 36), a name which at once recalled the incident that took place at his birth, and foretold the event that marked the turning-point of his life. Later in Jacob’s history, when God began to remodel his character, He changed his name; the “supplanter” of his brother became “Israel,” the “Prince with God.”

Name, then, is character, and the name of God is the character of God. “They that know Thy Name will put their trust in Thee,” said the psalmist (ix. 10), *i.e.*, those who are acquainted with His character commit themselves and their concerns to Him without hesitation or reserve. Men

do not trust God beyond their knowledge of Him, hence the fuller the knowledge the greater the trust: “the Name of Jehovah is a strong tower, the righteous runneth into it and is safe” (Prov. xviii. 10).

The meaning of the verse, then, is, that Jehovah will not hold the man or the people guiltless who take His Name upon them, and yet fail to bear the character that Name declares. Israel was thus made responsible for testimony among the nations, as was each individual Israelite among his fellows. The history of their failure, individually and nationally, has been written for our learning. Even after the hand of God had been sore upon them for years, we read that “when they came unto the nations, whither they went, they profaned My Holy Name; in that men said of them, These are the people of Jehovah and are gone forth out of His land” (Ezek. xxxvi. 20). Jeremiah, too, utters Jehovah’s complaint against His people, for whom His purpose was that they should cleave to Himself “for a people and for a name, and for a praise and for a glory” (xii. 11). They should have borne His character, and thus have been to Him for a glory, the medium by which that character might be declared to the nations of the earth; “but they would not hear.” Therefore the apostle Paul exclaims, “For the name of God is blasphemed among the Gentiles because of you, even as it is written” (Rom. ii. 17, 24). How different the True Vine, who, at the outset of His career as the Servant of Jehovah, cried,

“Lo, I am come to do Thy will, O God,” and at its close, “I have manifested Thy Name” (Heb. x. 7; John xvii. 6). The earthly people failed, indeed, to make God known, but concerning the Lord Jesus Christ it is written, “He hath declared Him” (John i. 18).

We may now review briefly a few New Testament passages in which the word “name” occurs, beginning with that which is, ideally, the initial act on the part of the believer—his baptism; in which he publicly professes to assume the Name of the Lord Jesus (Acts xix. 5). Now assuredly God will not hold him guiltless that takes that name in vain. Henceforth he is yoked with Christ, to learn of Him to “walk in newness of life” (Rom. vi. 4). Nor are example and precept alone provided. Power for this walk is made his, “the power of His resurrection,” “the strength of His might which He [God] wrought in Christ when He raised Him from the dead” (Phil. iii. 10; Eph. ii. 19). The call to sobriety, righteousness, and godliness (Titus ii. 12), therefore, is no vain call to an unattainable character. The man who confesses the Name of Christ becomes responsible to seek with purpose of heart to bear the character of Him in whom alone God was well pleased, being well assured that God Himself works in him both to will and to work for His good pleasure (Phil. ii. 12, 13). And the Lord will not hold him guiltless that taketh His Name in vain.—C. F. HOGG.

(To be continued.)

Home-Call of Dr. J. Norman Case, China.

DR. J. NORMAN CASE, an earnest and esteemed worker in China, whose name is well known to our readers by the many helpful papers from his pen which have appeared in our pages, was called home on 5th April, 1913.

Born in Dorchester in 1858, converted at the age of nineteen, he soon sought to preach Christ and Him crucified on the sands at Bournemouth. After studying at Harley College, London, he went to Ireland for a time, then worked in various parts of England, and about 1882 went to Canada. The Lord wonderfully blessed our brother in many towns and districts of Ontario.

With the good hand of God upon him he was

stirred up to think of the “regions beyond.” Obtaining his M.D. degree at the New York University, he visited Britain, and in the year 1891 left for China with the hearty commendation of brethren in Britain and America, followed by the prayers of many to whom he had endeared himself in the Lord.

Arriving in China he settled at Wei-hai-wei in the northern province of Shantung, then a Chinese and latterly a British Naval Station, in which district he laboured for twenty years. In 1891 an experienced labourer was required to take charge of the new station at Chaoyangfu, in Mongolia. *The Irish Presbyterian Mission,*

which had long occupied this station, was retiring from it, and generously offered it to those who would keep the Gospel flag flying. Dr. Case nobly undertook the difficult task, for which his medical training, long experience, and gracious leadership so well fitted him.

Long years of labour and prospects of abundant fruit from the labours of others and himself lay before him, but it pleased God to call him from the midst of "labours abundant" to "the rest that remaineth" (Heb. iv. 9), and "the recompense of the reward" (Heb. xi. 26).

Married in 1897 to Miss Farwig, who had worked with Dr. Parrot at Laohowkow, he leaves a widow, a son aged seven, and a daughter of six to sorrow, "yet not as those without hope."

Mrs. CASE, writing on 11th April, gives a few details of the closing days: "On 5th April the Lord took my beloved husband to Himself. He had been ill for three weeks with typhoid fever. He had recently returned home from a five weeks' tour, and was about to set out again for a round of the out-stations when he was taken ill. He diagnosed his disease as typhoid, but did not think it would be so serious. For the last eight or nine days he was unconscious. When there were gleams of consciousness he had lost the power of speech. His earthly remains were buried in the Christian burial ground last Wednesday. It is my thought to stay and work on here, carrying on the boarding school for the daughters of Christians, doing some medical work, and visiting amongst the Christians. I can only stay myself on the words of our Lord, 'What I do thou knowest not now but thou shalt know hereafter.'"

Mr. C. F. HOGG, one of the pioneers of the work in China, and long an intimate friend of Dr. Case, kindly supplies the following note: "When the present writer returned to China in 1893 for a second term of service, Dr. Case was located at Shih-tao. The study of Chinese was still his chief occupation, but he had already begun to preach the Gospel, and, of course, he was always ready to afford medical help to sufferers in the neighbourhood. At that time, after some years of faithful labour on the part of Mr. and Mrs. Stephen, East Shantung gave no promise of fruitfulness. One had been baptised locally, if memory serves, and one or two Christians, converted in Peking, had returned to their homes. Dr. Case soon began to itinerate, visiting markets day after day, attending the sick at intervals, but making the preaching of the Gospel his chief business. He was ever an evangelist first and a physician after. Then after about two years of labour the dawn began to break; here and there one and another manifested interest in the message, some were baptised, and the work of teaching was added to his previous activities. Dr. Case had rented commodious premises in Wei-hai-wei, then a Chinese military station, thus providing another centre for work in the promontory.

The work progressed slowly but steadily. A missionary's life is not all romance, indeed there was very little of that in our district. We had our trials, our disappointments, and our cheer. Gift developed in the Church, and Dr. Case had the joy of seeing men upon whom he had bestowed much labour begin to show themselves able to teach and to exhort each other.

"Two terms of years were given to the work in Shantung, and only last year he followed the call of the Master into the attractive sphere opened up to him at Chao Yang. A fellow-worker writes: 'The doctor seems to have been greatly appreciated among the Christians and outsiders, and he will be much missed by them. . . . He looked forward with hope to the future of work in this district. . . . He has worked hard, and if his day was a short one in Chao Yang it has not been fruitless.' The production of his pen in Chinese was considerable—tracts, magazine articles, some presentations of his English work in Chinese dress, some written especially for the Chinese, were widely circulated. Dr. Case was a diligent man who valued time as a stewardship from God, and in his use of it set a worthy example to his colleagues. He was sober in counsel, loyal in his friendships, unreserved in his service to his brethren. He never demurred when demands were made upon him for medical help, and these were frequent, often involving long and difficult journeys in the fierce heat of summer or in the bitter winter cold. He watched by many a sick bed, and often comforted the bereaved. He rests from his labours, the prepared place yonder is his, but he has left a blank here, and his place will be hard to fill. Those who are left will do well to remember the exhortation 'whose faith follow' (Heb. xiii. 7)."

For two and twenty years papers from the pen of our beloved brother have appeared at regular intervals in *The Witness* (in addition to articles in other monthlies in various parts of the world). Several series will be remembered including Personal Types of Christ, The Model Prayer, Figures of the Christian, Churches of God, Things Pertaining to Life and Godliness, Self-revealing Titles of Christ, the Principles and Practices of Missions, and the series now running on Symbols of The Spirit, three more of which will be given this year. How many thousands of the Lord's own have been thus stimulated and comforted, who can tell. Verily, he has his reward.

Let "prayer without ceasing" (1 Thess. v. 17) ascend from the assembly, the home, and the individual for the widow and orphans; for fellow-workers, whose ranks are sadly thinned at a time when open doors are abundant; for the native Christians, to whom our brother was father, teacher, and guide; and for all in the great "land of Sinim" (Isa. xlix. 12) at this time of crisis.

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge.

Made up May 22, 1913.

NOTES FOR JUNE, 1913.

SCOTLAND.

FORTHCOMING.—Conferences—In Gospel Hall, Shieldhill, June 14, at 3. Messrs. Brown, Dunlop, Calderhead, Struthers, Scott....Perth, June 21....Graigellachie, July 22-23, commencing at 10.30 each day. Communications to Mr. Charles Morrison, Aberlour...Fair Holiday Meetings in Masonic Hall (instead of Victoria Hall), Ayr, July 19-23.

GLASGOW.—Mr. W. J. Meneely had a good spell of meetings in **Nell Hall** with a little blessing....Mr. and Mrs. Geo. Lammond, commended from Neil and Round Toll Halls, and by elder brethren, hope to go forth to Central Africa about the end of July. Farewell meeting in **Albany Hall**, Sauchiehall St., June 27, at 7. Mr. Wm. Lammond and several local brethren expected to take part...A profitable time at Conference in **Garngad Hall**, April 26. Messrs. Grant, Millar, and Pickering took part...Mr. Richard Hill visited several city and country assemblies, and gave soul-stirring accounts of work in Russia and Persia....The subject of "The Successful Open-Air Gospel Worker: His Qualifications and Methods," was taken up at Quarterly Meeting of Elder Brethren in **Wellcroft Halls**, May 10. Messrs. M'Kinnon, Leggat, Sinclair, Gray, Downie, Wilson, and others took part...Mr. G. P. Watson is at present on a visit to Vancouver. Expected home end of month...Our brother John Crulckshanks, who has given valued help in and around the city for some thirty years, leaves for Canada, June 28.

REPORTS.—Good attendances at **Dunfermline**, May 3, when Messrs. Grant, Miller, Kerr, Thomson, Gray, and Macnab gave seasonable ministry....Words of encouragement and cheer from Messrs. Breck, Greenlaw, Richardson, Scott, and Landells were given at **Selkirk**, May 3. This is a needy district where any one with a heart for Gospel work would be welcomed...The little hall at **Dreghorn** was full on May 3, when Messrs. Wm. Stephen, Hy. Pickering, and R. S. M'Laren gave appreciated help...Messrs. H. B. Thompson, J. Ferguson, and Jas. Wilson gave edifying ministry at **Newmains**, May 17...S.S. Workers' Conference in **Lesmahagow**, May 17. Messrs. John Gray and Alex. Bayne gave practical messages, which were appreciated.

TENTS AND CARRIAGES.—Two tents are being operated in **Glasgow** this summer. Mr. John Ferguson hopes to pitch the **Pioneer Tent** adjacent to Parkhead Cross, opening June 8, and Mr. Malcolm M'Kinnon near Alexandra Park Gates, June 8...Opening Conference in connection with **Stirlingshire Tent** in **Camelon**, May 31. Mr. John M'Alpine follows on with meetings....**Lanarkshire Tent** at **Whiffet**, May 31. Mr. Malcolm M'Donald takes up the meetings. A brother has kindly given

5000 copies of "God's Way of Salvation," with special cover, announcing meetings, on condition that they are distributed one week before the tent meetings begin at the various places. This should materially help attendances....Mr. A. Gilmour hopes to pitch in **Gumbrnauld**, a needy place in **Dumbartonshire**....Mr. James Wilson purposes opening **Kincardineshire Tent** on May 25, at **Overtown**, Kinneff, a lonely district between **Bervie** and **Stonehaven**....Messrs. P. Bruce and D. Morrison are uniting in tent work at **Kildary**, **Ross-shire**, a country district eighteen miles north of **Dingwall**....Mr. James M. Hamilton is to take up the **Ayrshire Tent**, likely pitching near **Ballochmyle**....Mr. David Hamilton continues in **Wigtownshire**....Mr. James Stephen again takes up work in needy **Kirkcudbrightshire**....Mr. Percy Beard intends having Gospel car on **Aberdour sands** during the summer as usual....Messrs. M'Nab and Kennedy are taking up the **Caledonian Bible Carriage**, commencing in **Glasgow**, May 24.

NOTES.—Messrs. J. Petrie and R. Bruce continue in **Haroldswick**, **Uist**, **Shetland**, with encouragement and blessing....Mr. Geo. Cooke had two weeks' meetings in **Grahamston**. Some professed. Believers encouraged...Mr. John Millar has been giving helpful addresses on prophetic subjects, with chart, in **Annathill**....Mr. B. R. Mudditt had a week's meetings each in **New Stevenston**, **Larkhall**, and **Motherwell**. Mr. John Ferguson follows in **Motherwell**....Mr. R. M'Murdo, Jun., had some profitable Gospel meetings in **Tranent**. Expects to go to **Orkney** for June....Mr. John Carrick had two weeks' meetings in **Shotts**. Two professed. Christians helped...Mr. Arthur Gilmour has been ministering the Word in **Linlithgow**. Helpful to all....Mr. Wm. Hill had large and good meetings in **Forres**....Mr. A. S. Lamb gave help in **Stirling** and **Muirkirk**. Much appreciated....Mr. John Millar gave addresses on "The Tabernacle," in **Dunfermline**, Lord's days of May, and in **Cowdenbeath**, Saturdays. Very large and helpful meetings...Tourists visiting Scotland will find assemblies—In **Edinburgh**: Free Gardeners' Institute, **Picardy Place**; Gospel Hall, 138 **Lauriston Place**; **Portobello**, Working Men's Institute, **Bath Street**. **Glasgow**: **Albany Hall**, 534 **Sauchiehall St.**, and thirty-seven other halls. Inquire at 11 **Bothwell Circus**. **Dunoon**, Lesser Hall, **Burgh Buildings**; **Rothesay**, 101 **High St.**; **Largs**, **Bath Hall**, **Bath St.**; **Millport**, Lesser **Town Hall**; **Stirling**, Gospel Hall, 67 **Port St.**; **Perth**, Gospel Hall, 120 **High St.**; **Dundee**, **Falcon Hall**, **Johnston's Lane**, **West Port**; **Aberdeen**, Gospel Hall, 6 **St. Paul St.**; **Hebron Hall**, **Thistle St.**; and other halls. **Griefft**, **Weaver's Hall**, **Commissioner St.**; **Oban**, Mr. **Riddell's**, 4 **Strathaven Terrace**; **Inverness**, **Hall**,

CORRESPONDENTS of Assemblies would assist in securing accuracy if they would kindly send post card by 20th with notes of special meetings.

BREVITY is aimed at in these notes, a summary of work and workers in many parts being preferable to a lengthened report of a few places.

7 Tomnahurich St. Address in any other place from Publishing Office.

ENGLAND.

FORTHCOMING.—Central London Conference gathering in Holborn Hall last year was so encouraging that brethren have arranged to have a similar gathering on June 28 in the new Kingsway Hall, Kingsway, W.C., as being central, commodious (holding 2000), quiet, and easily reached from all parts of London or country. Afternoon, 2.30; tea, 5; evening, 6. Subject suggested: "The Glories of the Person of the Son of God, our Lord Jesus Christ; His Deity, His Attributes and Perfections—The All-Sufficiency of His Work." Messrs. Murray Duncan, C. F. Hogg, Hy. Pickering, Dr. J. A. Owles, and other brethren are expected to be present and minister the Word. Correspondence to Mr. H. S. Robertson, 16 Victoria Mansions, Willesden Green, N. W. ... **Barnstaple Annual Meetings**, June 11.

LONDON.—A unique farewell missionary meeting is arranged to be held in Kingsway Hall, Kingsway, W.C., May 30, at 6.30. Messrs. Arnot, Maitland, and Alston sailing for Africa on the 31st, Mr. D. Crawford, Mr. W. Lammond, Mr. and Mrs. Fred Lane, Mr. and Mrs. Sims, and Misses Hoyte and Dodington, leaving a little later, are all expected to be present... **Half-Yearly Meeting at Shrewsbury Hall**, Harlesden, April 23, was encouraging. Messrs. Jordan, Mudditt, Dodington, Angel, and Couchman took part... **Large company at Half-Yearly Conference of Saturday Afternoon Village Workers in Victoria Hall**, Wandsworth, April 20. Interesting reports... **Mr. J. E. Bridge** had welcome home meeting at **Folkestone Road Hall**, Walthamstow, April 29, when he gave an interesting account of work in North China... **Open-Air Workers' Half-Yearly Meeting** in same hall, May 3, was largely attended. Helpful words from various workers... **London and Provincial Colporteurs had Annual Meeting at King's Hall**, Holborn, May 2, when Mr. J. W. C. Fegan, of the Boys' Homes, gave a thoroughly practical address... **Dr. Anderson-Berry** gave special addresses in **Clapton Hall**, Stoke Newington, N., during May, taking up "Incidents in the Life of Christ" on Sunday evenings, and "Balaam and his Ass" on Friday evenings. **Mr. Hy. Pickering** follows during June, also taking meetings in several other halls... **Whit-Monday Meetings** at **Brook St.**, Tottenham, East Ham, Wandsworth, and other places were well attended. Helpful ministry at each... **Mr. Arthur Clarke**, of Walthamstow, is at **Torquay** for four months hoping to assist **Mr. M'Ewen** in tent work, preparatory to a course of medical training for North China... **Dr. M'Killiam** is again able to move round... **Dr. Anderson-Berry** preaches in **Cholmeley Hall** Wednesdays of June.

REPORTS.—Annual Fellowship Meetings at Il-

SUMMER CAMPAIGN. Special requests should be made in assembly, home, and private prayer that this summer tent, carriage, and seaside work and other special efforts may be fruitful.

minster, May 1. A refreshing season. Ministry by Messrs. Trout, Burt, Sercombe, Clarke, Norton, and Stembridge... **May 1, Braunton**, Devon. A large company gathered. Messrs. Saunders, Lawson Lammond, Evans, and M'Farlane ministered to profit... **Lyme Regis**, May 12. A goodly number gathered. Messrs. Symons, Robins, Stagg, Wellman, and Dunning gave helpful words... **Nathaniel Hall, Sidcup**, May 12. Largely attended. **Mr. A. R. Thoburn** gave an interesting account of work in the Straits. Introduced **Mr. Leslie J. Donaldson**, who purposes going forth. Word helpfully ministered by Messrs. Geo. Jordan, S. D. Morton, and C. E. Oldham... **Norwich Ave. Hall, Bournemouth**. One of the best for numbers and power in ministry, which was pointed and practical. **Gen. Sir Charles Scott**, Messrs. J. S. Anderson, D. Chrystal, and Thomas (Wales) took part... **Bradford**, May 12 and 13. Meetings larger than usual. Very helpful ministry from Messrs. Hoste, Dudgeon, Hogg, Broadbent, Crawford, Hill, Ferguson, Beers, Hodgkinson... **Opening services in Hebron Hall, Backbarrow**, near Ulverston, May 11 and 12. Cheering results spiritually and financially... **Brethren in Gossett, Co. Durham**, where a testimony has steadily increased for the last forty years, have purchased outright the Primitive Methodist Church and schools for £1200. **Opening services**, May 11 and 12. Messrs. Anthony Jobson, A. P. Stephen, Hy. Pickering, John M'Creedy, John Ormston, and Dr. Jones gave valued assistance. Souls were saved the first night. **Mr. A. Marshall** had meetings the following Sunday, with fruit... **Gospel Hall, Smethwick**, Birmingham, May 13, well attended. Profitable ministry by **Dr. Lory**, **Dr. Wirtz**, Messrs. W. Lear and W. Bousfield.

TENTS.—In last number, through misreading circular, we stated that **Mr. Harold Jones** had taken up the work so long carried on by **Mr. John Coates**. This was incorrect, as **Mr. Coates** continues as usual the work of the **Ross Bible Carriage and Tent Mission**, established thirty years. **Mr. Harold Jones** has been led to purchase a tent of his own, and commenced at **Highbridge**, May 4, following on in other places as the Lord shall guide... **Mr. W. D. Dunning** purposes commencing at **Dunford, Exeter**, May 25... **Mr. Wm. Hamilton** intends taking up the **Shrewsbury tent** again, commencing in June... **Mr. F. A. Glover** had good opening meetings at **Uffculme, Devon**... **Gospel carriage and tent work** in Southern Counties commences during May. **Prayer is asked** for Messrs. **Kistruck and Johnson**, near **Burgess Hill, Essex**; **David Ward**, near **Buntingford**; **Bradley and Gates**, in villages around **Canterbury**; **Midson and Sykes**, near **Greenleigh, Surrey**; **T. Traynor**, at **Ashendon, Bucks**; **J. Hodson**, near **Hurst Green**; **S. Glen**, in villages south of **Aylesbury**; **H. Batchelor**, near **Windsor**... **Mr. W. H. Browning** pitches tent in **Mealsgate, Cumb.**, May

FERRYHILL, Co. Durham. "I recommended a barber here to take *The Witness* about two years ago, and now he delights therein."—W. R.

12; after that in Temple Sowerby, Westmoreland... Mr. W. Bratty takes up Bible carriage work in Norfolk... Mr. T. Taylor took up village work in Essex, at Brentwood, April 27, and pitched tent on May 20... Mr. G. T. Veitch commenced at Fordwich, Canterbury, May 18, with Beulah Gospel Carriage. Good times... Mr. W. Macfarlane purposes pitching tent at Heavitree, Exeter, end of June. Last year much fruit was reaped... Messrs. B. A. Jennings and W. Rouse commenced at Kingham, Chipping Norton, May 14... Move on to Lyneham, May 21... Mr. G. H. Cooke is having meetings in Ashbury.

NOTES.—Liverpool and Birkenhead. Mr. John M'Donald had a month's Gospel meetings in Crete Hall. Hall packed on Sundays; about 200 on week nights. A good many professed to be saved. Christians greatly cheered and helped. Commenced in Gospel Hall, Waterloo, May 4, where blessing continues... Tyneside. Mr. John M'Alpine had good finish up to labours in the district. A number baptised and added to assemblies. Mr. Alex. Marshall spent seven days visiting various assemblies. There is a prospect of getting a tent for the district. Messrs. J. A. M'Cullagh, Wm. Robson (Ferryhill), and willing helpers from local assemblies have been conducting open-air services in South Shields market place, from 50 to 150 listening nightly to the old, old story. God was present in power... Mr. T. Robinson had a few meetings in Carlisle. Well attended and much enjoyed... Mr. W. Bratty had a fortnight's meetings in Ilford. The Lord blessed His Word to the salvation of sinners and the uplifting of saints... In connection with Essex village work, Mr. T. Taylor had a mission at Hope Hall, Ongar, April 27 to May 9. Sinners aroused; saints refreshed... Mr. R. Wilson, of Kendal, gave valued help in Lancaster, May 1-4... Mr. T. Cauker has been visiting villages in Cumberland during May... Mr. John Campbell conducted two weeks' meetings in Hightown, Manchester, with blessing to saved and unsaved... Mr. J. A. Anderson is seeing fruit amongst old and young at Guarlford, Malvern... Mr. F. G. Rose had a month's meetings at Combs, Bradfield, and Earl Stouham. Good numbers, with blessing... Believers now meet in Mission Room, Albert St., Stevenage, Lord's days, at 11. Communications to J. T. Howell, The Lilacs, London Road, Knelworth... Messrs. Ferguson and Hamilton's campaign in Birmingham was in Cape Hill Hall, Smethwick (not Edgbaston, as in last number)... After meeting in the Oddfellows' Hall for nearly fifty years, believers in Brighton have secured a hall of their own, costing about £1500, to be named the Grand Parade Hall, in a good situation at 29 Grand Parade. Hope to open in June... Assembly in Scarborough will be found at Gospel Hall, St. Thomas' Walk... Brethren hitherto meeting in an out-of-the-way place, have rented the Institute, four minutes' walk

from horse tram terminus, Derby Castle, Douglas, I.O.M. Inquiries to Mr. Foster, 27 Royal Avenue, W., Douglas. Help valued... The Lord is working at Haydock, near St. Helens. About twelve months ago two young men were converted whilst attending the funeral of a relative in Scotland. Brethren were advised to visit them on their return, which they did. Mainly through their influence about twenty-five have been saved at Parr Flat, and about twenty at Haydock, as well as backsliders being restored. Praise the Lord!... Christians visiting Newquay from Aug. 1-15 might communicate with Mr. W. H. Dempster, 61 Francis Road, Windsor, with a view to arranging for meetings... Believers meet in the Old Congregational Chapel, Hearwithy, Herefordshire. Correspondence to T. F. Powell, Ballingham.

IRELAND.

FORTHCOMING.—Conference of Christians in Merrion Hall, Dublin, June 3-5. Correspondence to Mr. R. W. Robb, 46 Frankfort Avenue... Missionary Conference in Victoria Hall, Belfast, June 6-10. Messrs. E. N. Hill, E. H. Broadbent, A. R. Thoburn, E. Saunders, W. Lammond, J. Crane. Circulars from Mr. Brown M'Vey, 71 Richardson St. DUBLIN.—Ministry of the Word in Merrion Hall during May was carried on by local brethren, also by Mr. J. H. M'Knight, Belfast, on May 11, and Dr. A. H. Burton, May 18.

BELFAST.—Mr. Handley Bird, of India, had a week's meetings in Victoria Hall. Took up the first six chapters of Leviticus. Helpful to all. Mr. John Gray, of Glasgow, also gave addresses, April 26-28, which were much enjoyed... Mr. Malcolm M'Donald commenced in Kingsbridge Hall, May 11, having good meetings... Mr. W. S. King continues for the fourth week in Adam St. Large meetings; some saved; some baptised; believers blessed... Mr. J. C. M. Dawson commenced in Donegal Road, May 18.

NOTES.—Mr. David Rea and his son Thomas are in a Roman Catholic district in Galway seeing some blessing... Waringstown believers' meetings, May 17. Hall full. Saints refreshed. Messrs. King, Matthews, Dickson, Meharg, and Gould ministered the Word... Mr. John Monypenny commenced meetings in Tereure, May 25... Messrs. Thompson, Beers, and Rankine had considerable encouragement in special effort at New-castle, four or five confessed faith in Christ.

AMERICA.

CANADA.—16th Annual Convention of Christians in Scott Memorial Hall, Princess St., Winnipeg, June 13-15, at 10.30 each day... Portage la Prairie, June 20-22... Toronto. Easter Conferences were very large. Word ministered by Messrs. Matthews, Oliver, Cameron, Goodfellow, Martin, Beattie, Keller, Fearson, and others. Mr. John M. Carnie had a week's meetings in Maranatha Hall. The

TESTIMONY OF AN AMERICAN MILLION-AIRE (J. P. Morgan), with Map of United States, printed in colours, makes *The Evangelist* for June suitable for emigrants—and all. 1/ per 100.

TRACT BANDS should get our new Illustrated Guide, with samples of new and sterling issues, lowest rates for quantities, &c., posted free to any address by return.

Lord gave blessing. The steady increase in Gospel and other meetings in Danforth Ave. Hall has necessitated the securing of a larger hall in the same building....Messrs. May and Gilchrist had special meetings in Banaroff. Several professed. They have spent nearly three months amongst little companies in North Hastings, during which about twenty have professed....Mr. S. W. Benner has been in Orillia, of late attending regular meetings and looking after the Book Room....Mr. Richard Irving had some helpful meetings in Gardenville, also at Trenton and Oakhills....Mr. F. C. Rowe purposes pitching his tent in a country district near Peterborough....Mr. J. J. Rouse had encouraging meetings in Vancouver, B.C....Messrs. Wilson and Poidevin had two weeks' meetings in Roselale. Several saved....Mr. D. Donaldson writes of helpful half-yearly meetings in Elim Hall, Winnipeg. Messrs. M'Murdo and O'Brien dealt with "The Unity of the Spirit" and kindred themes. Mr. M'Murdo continued for two weeks, Mr. O'Brien for one week, and Mr. Carnie followed....Mr. J. J. Rouse is pitching his tent in New Westminster.... The Lord has given clear tokens of His presence in the Gospel in the new hall at Edmonton....Believers in Calgary are looking forward with hope to the Annual Conference. Messrs. M'Murdo, Carnie, and others expected....Meeting in Montreal is small. Great need of a visit from an old-time Gospel preacher....Messrs. R. M'Murdo and C. Innes had good meetings in Ebenezer Hall, Hamilton.

UNITED STATES.—New York. Our esteemed brother, R. W. Owens, writes: "1 Cor. 12. 4 has been verified by the visit of our brother, T. Baird. He has visited and ministered in nearly all the assemblies, including Fulton Street Prayer Meeting, the latter being full nightly, and deeply solemn truths ministered."...A sign of increased interest in missionary work was manifested on Mar. 31 at the Farewell Meeting with Mr. W. C. Maitland, returning to Central Africa. Mr. Chas. Aiston (converted in Bath Lane Hall, Newcastle) going out with him, and Mr. and Mrs. Richard Hill returning to their sphere in Russia....S. S. Teachers' Conference in Jersey City Heights, May 10. Hall crowded. Dr. Martin, T. Baird, and others gave help....Assembly formerly meeting in Gospel Hall, Green St., Newark, N. J., have moved to 198 Chadwick Ave., near Biglow St. Large attendance at opening meetings, May 4. Messrs. Matthews, Martin, and Baird gave helpful ministry. Mr. Baird's address on "The Model Church" will long be remembered. Messrs. Matthews and Martin continued for Gospel effort...A few believers have rented Ebenezer Hall, 223 Andrew's St., Rochester, N.Y., for aggressive Gospel work. Mr. W. J. Donnelly had four weeks' meetings. Good attendances. About a dozen professed....Mr. N. Saper-

stein, a Hebrew Christian from New York, visited Newburgh, N. J. Large company. Much interest....Mr. R. M'Murdo had special meetings in Cleveland....Mr. Matthew Muir had four nights in Detroit. Word helpful....Mr. A. Livingstone had a series of meetings in Pittsburg....Mr. C. W. Ross had three weeks' meetings in Elberta Hall, Chicago. Ministry helpful. Also enjoyed a visit from Mr. Kendrick of the Bahamas....Mr. Samuel Levermore had two weeks' meetings in Kansas City. Interest encouraging from start to finish....Mr. R. M'Murdo gave two helpful addresses in Assembly Hall, Buffalo, N.Y. Mr. T. Baird followed May 12-16.

NORTH.—The past two months have been trying owing to the serious condition of Mexico, which is still very unsettled. Communication with the north has been destroyed....Believers in Orizaba and Rio Blanca have been in danger of their lives.

SOUTH.—Mr. Langran left Villa Maria, April 10, with Bible coach, a young Spaniard giving valuable help. Abundant blessing so far....Mr. Roberts gave help in the work in the fanatical town of Villa del Rosario, where priests and nuns oppose every way....Mr. G. M. J. Lear has arranged for special services in Cordoba, May 11-18, and perhaps longer. Mr. W. C. K. Torre coming from Buenos Aires; five or six to be baptised....Mr. J. H. L. Ewen is seeking to reach the neglected towns of Uruguay. On the voyage out seventy Spaniards joined the ship at Corunna, so he had opportunities for service. Meeting in Monte Video goes on on scriptural lines.

EUROPE.

FAROE.—A blessed work of grace has been going on in Thorshavn. Four baptised; some added to assembly. Mr. Wm. Sloan continues in fair health, giving valued help....Mr. D. J. Danielson spent part of February in Viderejde, where there is an assembly of twenty-five. Baptised three.

SWEDEN.—Our brother, James Lees, Sjøvik, is recovering from his illness. Enjoyed visit of Mr. W. H. King on his way to Russia. Good numbers turned out. Ministry and reports encouraging.

SPAIN.—Mr. A. J. Shallis, Barcial, reports meetings small, owing to people being busy in the fields. Crops are sadly backward; poor harvest expected....Mr. C. Cambridge, Antequera, writes that prayers to the Virgin are made twice a week in the day schools to have him turned out of the town. Children are punished for coming to the Sunday school. Some men have been dismissed for coming to Gospel meetings, yet Rome cries out for more liberty in Britain....The King, Prime Minister, and others celebrated the 16th Centenary of the Edict of Constantine the Great, granting liberty of conscience. The edict read: "Christians are to be left in the most complete and unlimited liberty in their worship." Yet how different are

THE JUDGE'S ADVICE TO SEDDON by A. M., with picture of prisoner in dock, is first article in *Herald of Salvation*, followed by articles on President Lincoln, W. I. Palmer, Napoleon, &c. Acceptable to all. 16 pages, 3d.

THE BEST OF BOOKS. A beautifully Illustrated Guide to Bibles, Testaments and Aids, with lowest reduced post free prices, post free to any one sending name and address to PICKERING & INGLIS, Glasgow.

the actings in the Army, the Navy, and in general... Mr. Paris has at last secured a meeting place at Ballen... Mr. George Holmes has returned to Britain from Gibraltar... After six months' work in Linares, Mr. Wigstone has returned to London.

ITALY.—Mr. A. Buttman, *Spinetta Marengo*, reports the work of the native evangelists as encouraging. In most places baptisms and additions to the small companies regularly take place.

NOTES.—About 300 attended Easter Conference at Dampremy, Belgium,.... "God's way of Salvation" has met with an encouraging reception in Iceland.... Mr. Wiles, of Birmingham, found many open doors during a recent visit to Servia.

ASIA.

CHINA.—Mr. R. E. Jones, *Tehan*, reports well-attended meetings. As Sunday is a day off with the soldiers, much interest has been manifested at special meetings by both officers and men. He has given away a thousand Gospels in the camps... Mr. and Mrs. Egger recently journeyed to *Hada*, via *Tu-chai-wou-shu*. Had good companies all along the route, the medicine being a great attraction. Mr. Egger fell into the hands of a desperate band of robbers two days after leaving *Hada*. They surrounded him, raised their weapons, and threatened to shoot, but God restrained. After being compelled to stay with them for some days, he was eventually released without harm. [See page 165]

STRAITS.—Miss Mary Frame, *Singapore*, reports a movement amongst Chinese young men who have lately been converted. A Bible reading has been started on Sunday afternoons.

INDIA.—Mr. Matthew Brown, *Amalapuram*, has been encouraged in tent work since December. Reports the conversion of a woman bitterly opposed to the truth, and the baptism of herself and her husband... Mrs. Aston is considerably improved since her arrival in Britain; is under medical care.

AFRICA.

NORTH.—Mr. H. W. Case writes of his joy in seeing thirty-seven workers for the Master together in *Algiers*. Messrs. Lamb, Griffiths, Hunter, Hoste, and Case gave valued help. At the conference at *Tazmalt* twenty converts from Islam gave testimony to their faith in Christ.... The visit of Mr. Hoste to the mission stations was truly helpful and greatly enjoyed... Mr. Jas. Hunter has gone to take charge of tent work in Switzerland during the summer.

CENTRAL.—Dr. Morey reports six hundred at one Gospel meeting, and some progress made in the hearts of the natives.

SOUTH.—Mr. Wm. Barton, *Pondoland*, rejoices that quite a number of young folks have come out on the Lord's side. Greater interest than for many years. A number baptised.

HERESIES OF TO-DAY are met in *Seventh Day Adventism* by Dr. Anderson-Berry, 6d.; What are the Doctrines of Millennial Dawn? by John M'Donald, 2d.; Twenty Falsities of Swedenborg; or, New Church Teaching, by H. Jewell, 2d. Orders of 1/ or more post free.

AUSTRALASIA.

AUSTRALIA.—Annual Teachers' Conference held at Collingwood, *Melbourne*, March 13, was very helpful. Encouraging addresses by Messrs. Marrs and Tolley.... Easter meetings in the New Masonic Hall, *Sydney*, were largely attended, about 600 being present at some of the meetings. Messrs. Martin, Denham, Deck, Meharg, Neville, Witty, Brewster, Perkins, and Garrod gave helpful addresses or reports of work.... A few believers now assemble at *Tabulam*, N.S.W.... Mr. Bruce H. Todd writes of many difficulties to be surmounted and trials faced with the *Queensland Bush Mission Van*, yet some turned to the Lord.... Mr. E. Fleischman had good meetings with *Queensland Motor Van*.

NEW ZEALAND.—Mr. J. A. Clarke, of Central Africa, continues to find many open doors in New Zealand.... Mr. and Mrs. Witty from Colombo have gone over to Australia.... Mr. Franklin Ferguson is ordered to take complete rest and charge, so is paying a visit to South Africa.... Mr. Mark Harrison had good times in *Maharaha*.... Mr. John F. Gray is suffering from a strained throat and inflammation, and must cease from public speaking for six months.... Messrs. Willox and Phey are out with Gospel Carriage No. 1, and Messrs. Hayes and Dean with No. 2.... Mr. C. H. Hinman had good meetings at *Manawaru*.

ADDRESSES.

REMOVALS.—Garnostie Assembly to Templars' Hall, Dundee St. Correspondence to Geo. Moir, Carlogie House.... D. M'Nab to 7 (not 5) Newlands Drive, Partick, Glasgow.... W. J. Neck to 55 Rue Edmona, Tollenaar, Laeken, Brussels.... **CORRESPONDENCE for Portobello** to Jas. Livingston, 24 Tower St.... Bethany Hall Tract Band, Paisley, to Jas. M'Phee, 5 Park Terrace.... Kirkconnel, Dumfriesshire, to Robt. M'Gregor, 27 St. Conal Square.... Harmony Hall, Govan, to G. Livie, 10 Hutton Drive.

"WITH CHRIST."

Mar. 24, L. H. Durham, *El Dorado, Okla.*, in his 77th year. Led into the path of separation through correspondence with Mr. Henry Groves. He witnessed a good confession to the end.... April 5, Dr. Case, *China*. See pp. 150 and 165, also photograph in *The Pathway* for this month.... April 19, Wm. Dyer, *Plains*, near *Airdrie*. In Christ about fifty years. First assembled in *Fauldhouse*. For forty years in *Plains*. Attacked with paralysis of the brain at a Bible reading, April 15, he passed away without regaining consciousness... May 7, Robert C. Andrew, for over forty years connected with assembly in *Wishaw*. Lived a quiet, godly life. Took a great interest in missions. Will be missed... May 14, *Hubert Glover*, aged 35 (brother

"**GOD'S WAY OF SALVATION** is one of the most concise, simple, and convincing tracts I have ever seen, and on this the most important of all subjects. It shows in a most remarkable manner the way from sin to Christ. Let it be distributed in tens of thousands."—Principal Edwards, B.A., D.D., Cardiff. *New Welsh Edition now ready.*

of F. A. Glover, evangelist). Accepted Christ when a lad. Through a long illness gave a bright testimony.... May 16, Mrs. Saunders, aged 74, wife of Mr. Jas. Saunders, of Elm Hall, Glasgow. Converted fifty years. Witnessed a good confession in Dumbarton and Glasgow. Last audible word, "Jesus."

Home and Foreign Missionary Funds.

SUMS RECEIVED BY JOINT-TREASURERS:—JAMES ROBERTSON, C. P. WATSON, GEO. YONGE, and HY. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending May 17.

Correspondence and Contributions to be sent to—
Chas. F. Watson, 33 Benfield Street, Glasgow.

HOME AND ABROAD.

Alpertan a ...	£0 15 0
M.H. ...	0 10 0
Cumb. H., Paisley a	5 0 0
Two Brothers, Walkerburn ...	0 5 0
Hebron H., Bonness S.S.	6 0 0
Albert H., Shawlands a	2 3 9
Eben. H., Bridg'tn B.C.	0 10 0
Church-in-House ...	1 10 6
T.B., Gourock ...	2 15 0
Bishopbriggs ...	0 15 3
Albert H., Sh'wlands S.S.	1 0 0
A Friend, Mafeking ...	6 0 0
A.R.M. ...	5 0 0
Abingdon H., Partick a	4 7 6
Strathaven a ...	2 0 0
Coatbridge a ...	1 5 0
Dalkeith M.S. Class ...	0 10 3
A Believer, Overtown a	0 4 0
Parkholm H., Glasg. a	1 13 0
Porch H., Glasg. B.C.	1 0 0
Thankful, Gourock ...	1 0 0
Kilbarohan a ...	2 9 8
Elm, Cambuslang ...	1 0 0
G.F.M. ...	2 0 0
T. and L.G., Mossend	1 0 0
J.T., Wolverhampton	0 10 0
Port-Glasgow a ...	2 10 0
1 Timothy vi. 19 ...	0 6 6
Waterloo, Iowa a ...	2 9 3
Blyth a ...	2 2 4
A Brother, Airdrie ...	1 0 0
M.R., Aberdeen ...	0 5 0
Baarn, Holland a ...	1 1 6
Larkhall a ...	3 0 0
Luke ...	3 0 0
Victoria H., Kirkwall a	3 0 0
Linwood a ...	5 17 8
J.D.H.W. ...	4 0 0
Thankoffering to the Lord ...	10 4 1
Working Party, Forest Hall ...	1 1 0
A Redeemed One, Workington ...	2 0 0
New Stevenston a ...	3 0 0
Greyabbey, Co. Down a	1 2 6
Masonic H., C'mb'ls'g a	2 0 0
New Stevenston a ...	4 0 0

A Few Brethren, Thornliebank ...	£1 1 0
Clydebank Sisters ...	2 0 0
A Believer, Overtown ...	0 10 0
Wolverton Y.M.B.C. ...	0 7 0
Roman Rd., Moth'well a	3 10 0
Elm H. Sisters, Glasg. ...	3 0 0
Kilbirnie a ...	4 0 0
Milton Rd., Dreghorn a	6 0 0
G.P., Armathwaite ...	0 2 6
J.W.R., Toronto ...	0 8 2
Helensburgh a ...	1 0 0
a, Assembly Gifta] ...	£125 2 5

OFFICE EXPENSES.

T.B., Gourock ...	£0 5 0
Airdrie (A Brother) ...	0 2 6
New Stevenston a ...	0 5 0
Milton Rd., Dreghorn a	0 5 0
Sums under 2/6 ...	0 5 8
	£1 2 9

PASSAGES AND OUTFITS.

Mr. & Mrs. LAMMOND to Africa.	
J.S., Montreal ...	£2 5 2
Neil H., Glasgow a ...	2 5 0
	£4 10 2

WIDOWS AND ORPHANS OF MISSIONARIES.

A.R.M. ...	£5 0 0
H.G.L. ...	2 10 0
	£7 10 0

INDIAN ORPHANS.

Mrs. B., Ross ...	£0 15 0
Laarak a ...	2 6 0
Welleroth H., Glas. B.C.	1 12 8
W.P., Glasgow ...	0 5 0
Dalkeith Sisters ...	0 17 7
Mumbles ...	S.S. 0 15 0
Ross ...	0 15 0
Alex. H., Hornsey ...	0 15 0
New Stevenston ...	3 5 0
Balsall He'th, Bir'h'm ...	1 0 0
Ballochmyle ...	0 15 0
Hebron H., Bradford ...	0 15 0
Annbank ...	0 10 0
Greysmouth, N.Z. ...	0 15 0
S.S., Sunday School]	£15 1 3

THE WITNESS FOR MISSIONARIES. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers in distant lands.

We gratefully acknowledge the following sums to date:
"A Poor Sister," 2/6.

REVIEWS.

THINGS THAT DIFFER; or, Salvation and Reward. By W. H. BENNETT. (Pickering & Inglis. 1d. 1/4d. each; 50 for 4/6; 100 for 8/, post free.) Under this title Mr. Bennett has reissued some papers that have appeared recently in *Echoes of Service*. To them he has added an introduction of some length,

in which he states that he writes to meet "certain teachings which, in my judgment, frustrate the grace of God, minimise the salvation of which the Lord Jesus is the Author, and rob godly and humble souls of anything like certainty as to the future." These are solemn words, and those who know the writer will realise that they convey a duly weighed and considered judgment. The booklet is timely, and is heartily commended to the prayerful consideration of any who are perplexed by the revival of purgatorial teaching outside Roman and Anglican circles. It is matter for thankfulness that our esteemed friend has been spared to render this service to the Lord and to the brethren. His style has all its old lucidity, his matter all its old weight, and his spirit is still, as always, such as becomes the Gospel of Christ. C. F. H.

THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS. By ANDREW JUKEA. (Pickering & Inglis. 1/ net.) Although by no means new, is of such sterling value as to warrant a new edition for the benefit of the rising generation.—*Links of Help.*

GARENGANZE: WEST AND EAST. By F. S. ARNOT. (Pickering & Inglis. 1/.) This is an interesting account of twenty-one years pioneering mission work among the savage tribes of Central Africa by Mr. Arnot and other faithful workers. Mention is made of the persistent work of Dan Crawford in the same region, and of Dr. Livingstone. The volume is profusely illustrated and neatly got up.—*British Evangelist.*

A WARNING. A pamphlet entitled, "Is Man Immortal?" is being sent out from Brighton to many British assemblies. It advocates what amounts to "annihilation." The arguments, which have been met in such books as "Endless Being," by J. H. Barlow, "Facts and Theories as to a Future State," by F. W. Grant, are repeated as if they were unanswerable. One peculiar feature of these destructive theories is the amount of energy and money that is devoted to their propagation. How much more useful now if spent on scattering the good news, and more fruitful in the day of awards.

Rates for "THE WITNESS."

The Witness will be sent, post free, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—
1 Copy, 35 cts.; 2 Copies, 68 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar Bills, "express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
LONDON: JOHN MENZIES & CO., all their Branches and Bookstalls.
LONDON: ALFRED HOLMES, 14 Paternoster Row, E.C.
ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HETWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 215 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
KENT: W. C. ROGERS, 17 Cathedral Close.
Bristol: W. B. SARGFIELD, 78 Park Street.
BIRMINGHAM: J. E. BEVAN, 15 Laburnum Road, Oxton.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau Street.
BELFAST: R. M'CLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 35 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSES (D. T. BARS), Binghampton
CHICAGO: HAMMOND PUBLISHING Co., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisa Street.
ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
TORONTO: L. S. HAYNES, 502 Yonge Street.
TORONTO: UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
Buenos Aires: W. C. K. TORRE, Casilla 5.
MELBOURNE: GORDON & GOTE, Queen Street.
" E. W. COLE, Book Retailer.
SYDNEY, N.S.W.: A. T. GEAOR, 362 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNEDIN: H. J. BATES, Otago Bible House, 88 George Street.
AUCKLAND, N.Z.: H. L. TRATHORN, Bible House, 135 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
BELGAUM, INDIA: W. C. IRVINE.
CALCUTTA: CHRISTIAN WITNESS OFFICE.
CAPE TOWN: JOHN BAIN, 119 Plain Street.
And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

The Glories of the Incarnate Son.

By E. C. QUINE.

THE incarnation of the Lord Jesus Christ was heralded by a pæan of heavenly praise and a visible display of "the glory of the Lord" (Luke ii. 9-14). It was then declared to mean "peace and goodwill toward men," but its chief immediate results were that "the king was troubled and all Jerusalem with him" (Matt. ii. 3), and the royal Babe only escaped assassination by a divinely ordained stratagem. The stellar-led magi, the shepherds, Mary His mother, Simeon, Anna, and others (Matt. ii. 20) were satisfied with the Babe's credentials thus displayed, and believed that He was the fulfilment of the many scriptures promising the Messiah. And if these were righteously satisfied, which they were, there remains no excuse for official Israel, first, in being troubled, and, second, in not receiving this Babe with royal honours as their King. Israel did not reject Him for lack of proof, but in spite of the most absolute.

The Promise Fulfilled.

Now, after such a reception, or rather the negation of it, there is little wonder that no more ocular displays of glory were seen. (His baptism and transfiguration scarcely seem to have been of a public character.) Yet eight days after the Babe's birth God fulfilled a promise which was well known in Israel, and even then expected to take place, viz.: "And I will fill this house with glory, saith the Lord of hosts" (Haggai ii. 7). The house was undoubtedly filled with glory when aged Simeon held the incarnate Son of God in his arms, for he recognised Him as "the glory of Thy people Israel" (Luke ii. 32). But this was a glory obvious only to faith; even so, it was not therefore of a secondary nature. The nation's eyes

were blind to it, but the glory was there. When Jesus was twelve years old official Israel was given another opportunity of recognising their King. And though this visit was divinely portentous, they did not adequately appreciate the portent, the net result being only the oft-recurring and disappointing one—astonishment, not acceptance. The glory changed its character, but its lustre was as effulgent as the pageantry of display. His moral glories will balance justly with those of majestic and imposing character. But "their eyes have they closed" (Matt. xiii. 15). They would not see His glories. He had filled this latter house with glory. He had cleansed "His Father's house" (John ii. 13-17); but now, mark the change, "Behold, your house is left unto you desolate" (Matt. xxiii. 38). Ichabod! was written across its portals.

The Lord, in that memorable interview with Nicodemus, touches upon His incarnation as one of the three heavenly things difficult for His interviewer to understand, in the words: "He that came down from heaven" (John iii. 13). It was foretold in prophecy, "A body hast Thou prepared for Me" (Heb. x. 5). He was "the Lamb slain from the foundation of the world" (Rev. xiii. 8). It was "verily foreordained before the foundation of the world" (1 Peter i. 20). So that a master in Israel should reasonably have known all about it. But in spite of this, what an excellent glory it was of Him, and what infinite grace to bring His dull but sincere hearer to the grand climax of verse 16 by way of Moses. This would appeal to the patriotic Jew. Moses was the prime factor in their faith. His sayings were the nation's oracles. Then, too, he could see his own need illustrated by Israel's terrible one at Hormah. And the new interpretation and application of the brazen serpent incident, probably

never known before. The glories of the Son of Man shine out in all. Thus prepared, Nicodemus was now ready for the light, "above the brightness of the sun," of verse 16.

The Fulness of the Godhead.

There is a word used in the New Testament which perhaps conveys to our minds the glory of our incarnate Lord with a copiousness and force peculiarly its own, the word "fulness." John and Paul in their writings of Him felt the need of its use. It implies that every grace, virtue, or attribute find their highest level in Him. Thus: "For in Him dwelleth all the fulness of the Godhead *bodily*" (Col. ii. 9), *i.e.*, the whole glory of the Trinity, with a bodily manifestation. He partly elaborates this truth to Philip (see John xiv. 8, 9). "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared [revealed] Him" (John i. 18). Nature and creation might go some length in this (Psa. xix), but only the Son could reveal the love and light and personalities of the Godhead. "For it pleased the Father that in Him should all fulness dwell" (Col. i. 19), or, alternatively, "All the fulness [of the Godhead] was pleased to dwell in Him." Now, if such a glorious fulness is concentrated in Him, what is it but an additional glory that He has the stupendous grace to connect us with it? Yes, He is full of grace and truth! Then ponder this slowly and reverently: "And of His fulness have all we received" (John i. 16), or, as some render it: "Because of His plenitude [of divine powers and graces] did all we receive, and that, too, ever increasing grace." The question is, Do we feel this majestic dignity and honourable connection as really ours? It would not gender pride, but rather make us holier. This plainly tells us we are partakers of His divine nature: "Ye are, in Him filled full" (Col. ii. 10).

"Thy fulness, Lord, is mine, for oh!

That fulness is a fount as free

As it is unexhaustible:

Jehovah's boundless love to me!"

His Fulness in us.

Again, in our corporate capacity as the Church, we are said to be, as it were, the necessary complement of Himself, for Ephesians i. 23 reads, "Church . . . which is His body, the fulness of Him that filleth all in all." Oh, the glory of the very thought He is making sinners saved by grace, not merely sharers in His coming displays of glory, but asserting that they are absolutely indispensable appendages of it! Surely it draws out our affections unto Him! Yea, He is altogether lovely! "The fulness of Christ!" (Eph. iv. 13). And now how have we received of His fulness? In what way does it affect us? An answer may be given by contrasting the eleventh and twelfth verses of John i. "He came to His own, but His own received Him not," and the consequence was an emptiness which has lasted nearly two thousand years! "But, as many as received Him"—the power of God, sonship, eternal life, with all their concomitant blessings! Was not this of His fulness? Again, when Nathaniel was under the fig tree there was a measure of emptiness, want, or lack about him, though evidently he was a good man. But when the Lord revealed Himself by one of those graceful and glorious touches, in which He has no peer, Nathaniel received of His fulness, as acknowledged by his answer, "Rabbi, Thou art the Son of God; Thou art the King of Israel" (John i. 49).

Did not Nicodemus come in that night as empty as nothing? But was he not filled full of His fulness ere he left? And the woman at Sychar's well, as she argued on the time-worn basis of "we say" and "ye say," what was it but the evidencing of her own void emptiness? And He, giving her to drink of that deeper well than Jacob's in draughts that would cause her to never thirst again, neither come hither to draw from earth's unsatisfying wells! He gave her of His fulness, as He adroitly brought her to the point, "I that speak unto thee, am He!" She was actually so full that she literally couldn't contain herself. She

left her water-pot—ah, yes, she could well afford to now—she had the inexhaustible supply from the inexhaustible ocean of His fulness. “Come, see a Man, which told me all things that ever I did” (John iv. 29). The transferred fulness was overflowing. It was the glory of the Incarnate God! . . . Why did not the Lord, at the pool of Bethesda, trouble the water and so bring out its healing virtues? or, why did He not order an angel to come down and do it, as of yore? Or, if He had done so, why did He not offer to help the invalid of thirty-eight years to get in first? (John v). Just because He had better than any of these in the bestowal of His fulness. “Rise, take up thy bed, and walk.” This was the glory of the compassionate Christ. Then how His glorious fulness shines out in the five loaves and two small fishes! It is recorded that the five thousand were filled (John vi. 12), and it was all of His fulness. But this was not all. The incident brought out a more enduring and spiritual fulness contained in this long and exhaustive chapter, on the true Manna, the Bread of God sent down from heaven! Verily His fulness is great glory! . . . The guilty woman of chapter viii. knew there was no excuse. The stoning was well earned. Would He denounce Moses as being cruel, harsh, in the penalty for this crime? No, for the law had come from Him, not Moses. He must uphold it, make it honourable. The law is holy, just, and good. Would He allow extenuating circumstances? No! God’s holiness cannot do that. But He could have mercy on the guilty penitent, for, be it observed, she was silent, offering no palliation for her sin.

By this she tacitly consented that the sentence was just. He had no sympathy with equally guilty accusers. Let us place ourselves in this poor guilty sinner’s place, and hear the words of Him “who came not to condemn the world” (John iii. 17) say to us, as He did to her, “Neither do I condemn thee; go and sin no more!” Would it not be to us the very nectar of Paradise, the wine of heaven? Yea, verily, of His fulness have all we received the glory of the Lord!

Jordan and Gilgal.

Their Lessons for the Israel of God To-day.—II.

By J. R. CALDWELL.

Author of “The Charter of the Church,”
“Things to Come,” &c.

THE casting out of the bondwoman and her son taught a further lesson, viz., that even although a man through faith in Christ Jesus be a child of God, if he is yet maintaining a spirit of bondage to law, instead of standing fast in the liberty of Christ, he may judge himself and mortify his flesh, but after all it is bondage service. It is “through the Spirit” that “the deeds of the body are to be mortified” (Rom. viii. 13). Circumcision, therefore, represented the putting to death of the flesh, not under the wrath of God, but in the power of the Holy Spirit. Hence it represents an experience of soul peculiar to the people of God.

May the Spirit guide in showing more fully the New Testament truth so typified. And, first, let us look at

The Instrument,

“a sharp knife.” This we have explained by Hebrews iv. 12. “The Word of God is quick [or living] and powerful, 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.” Here is the knife proceeding out of the mouth of Him who, in priestly judgment, with flaming eyes, walks in the midst of the golden candlesticks (Rev. i. 14-16). It is the sword of the Spirit (Eph. vi. 17), the instrument of His judgment now on the flesh, and of Christ’s judgment hereafter upon the world (John xii. 48). Next,

The Sphere

of its operation, “the flesh.” In Joshua’s day it was the flesh outwardly or corporeally, now it is the flesh inwardly or morally. “For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God” (Rom. ii. 28, 29).

Oh, how men seek to cover *the heart!* The corrupt, deceitful heart and the carnal mind are the real shame of Adam, which he seeks continually to hide both from his fellowman and from God. "Out of the heart proceed evil thoughts" (Matt. xv. 19). The Lord has searched it, He has sounded its depths, He has tested it in every way, His verdict is, "Deceitful above all things, and desperately wicked" (Jer. xvii. 9). "Every imagination of the thoughts of the heart *only evil continually*" (Gen. vi. 5). Until the heart be cleansed through faith (Acts xv. 9), all outward coverings of religion and politeness, by which its corruption is veiled, are mere hypocrisy. Nor is the character of "the flesh" changed although a man be "in Christ." Paul was a man in Christ, caught up to the third heavens, but such was the old nature still remaining in him, that lest he should be exalted above measure, God in His grace permitted Satan to put a thorn in his flesh, that its buffetings might keep him in the place of dependence, trusting in the grace of the Lord Jesus. The presence of the Holy Spirit within alters not "the flesh," for it still "lusteth against the Spirit" (Gal. v. 17); by the Spirit it may be restrained and brought into subjection, for whatever the blood of Christ can cleanse, the power of the Spirit can subdue; still even the power of the Holy Spirit is not given to change its nature, but to enable us to mortify it.

There it is till the hour of release, till the spirit begotten of God takes its flight to be with the Lord, or till Jesus our Lord returns to change us into His own glorious image. This, then, is the sphere of the operation of our circumcising knife—it is "the flesh" morally, the "carnal [or fleshly] mind," "the old man which is corrupt" (Eph. iv. 22). This

Involves Suffering.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin" (1 Peter iv. 1). It is impossible to cease from sin without suffering in the flesh. No eye may

see it, no earthly friend may know it, or hear the inward groans, as the keen edge of the Word cuts off from the heart that ambition, or affection, or thought, or principle so long cherished more than life, but which is now judged in the light of the Word to be of the flesh. It may not in itself have been an evil thing, but it is of the earth, earthy; it comports not with the high calling of God in Christ Jesus, it is a weight or hindrance, the heart is laid bare to the Word, and its sharp edge cuts it away. Be it so. He who wounds will heal.

The Hardest Conflict

is not usually in such matters as are positively evil; these may be relinquished at once without a struggle, whilst the will of the flesh, which is essentially opposed to God, is really unbroken, and the heart by no means weaned from earth.

Nay, more, that which the Word of God denies to the believer may be spared even under the pretence of thereby serving the Lord. It was so with Saul (1 Sam. xv.). God had said, "Utterly destroy Amalek," and Saul flatters himself that he has obeyed the word of the Lord; whilst under the pretence of sacrificing to the Lord he has spared the best of the sheep and of the oxen, and even Agag the king. Saul is half-hearted, he has no communion with the thoughts of God. How different with Samuel, as he utters his searching rebuke, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Agag may come "delicately" to Samuel with all the refinement and elegance the world could give. He may plead, "Surely the bitterness of death is passed;" but the prophet has but one thought, to obey the word of God; and "Samuel hewed Agag in pieces IN GILGAL."

Some have disobeyed the light God gave them, and remained in an unscriptural position ecclesiastically, socially, or politically, lest their "sphere of usefulness should be

curtailed," as though God had greater delight in "service" and "usefulness" than in obeying His voice. Others have, on the same pretext, deliberately withheld part of the counsel of God. Others have closed their eyes, and refused even to inquire into certain practical truths of God's Word, lest the inquiring should prove that the circumcising knife must be in operation again. Alas! how few there are who have really laid bare every corner, every secret chamber, of their heart, to the searching light of the Word of God, and allowed its edge to cut away *all* that was not of God.

Nothing less than this is the claim of the Lord Jesus, and all this His grace can effect: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ" (2 Cor. x. 4, 5).

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

"All is Well."

IN the centre of this circle
Of the will of God I stand,
There can come no second causes,
All must come from His dear hand.
All is well! for 'tis my Father
Who my life hath planned.

Shall I pass through waves of sorrow?
Then I know it will be best,
Though I cannot tell the reason
I can trust, and so am blest.
God is love, and God is faithful,
So in perfect peace I rest.

With the shade and with the sunshine,
With the joy and with the pain;
Lord, I trust Thee! both are needed,
Each Thy wayward child to train.
Earthly loss, did we but know it,
Often means our heavenly gain.

"Just as I am."

Leaves from an Evangelist's Notebook.

By ALEX. MARSHALL.

ONE of the finest Gospel hymns in the English language is Miss Charlotte Elliott's "Just as I am." In Mr. Ira D. Sankey's interesting volume, "My Life and Sacred Songs," it is said that Dr. Cæsar Malan, the devoted and gifted French pastor, met Miss Elliott at a friend's house in London. In the course of conversation Dr. Malan expressed the hope that Miss Elliott was a Christian. The young lady felt offended, and said she preferred not to discuss that question. Sometime afterwards they met again at the home of a mutual friend. Miss Elliott confessed to Dr. Malan that ever since he had spoken to her she had been "seeking Christ," and expressed the hope that he would tell her how to come to Him.

"Just as you are,"

was the preacher's reply. This she did, and returned to her home rejoicing in the Lord Jesus.

Shortly afterwards she wrote the familiar lines which have been blessed of God to multitudes of troubled souls. It is said that after her death a thousand letters were found which she had received from persons telling of blessing received through the hymn.

A friend of mine told me a striking story of a conversion which took place through it over forty years ago. Gospel services were being held in an iron room in the village of Milton, near Weston-super-Mare, in the West of England. Sir Henry Norman, military secretary to the Indian Government, then on a visit to his sister, attended one of the meetings. The speaker on that occasion was Lord Radstock, who gave a stirring, and searching Gospel address. At the close of the discourse Miss Elliott's hymn was given out, Lord Radstock making the following announcement, "Those who can sing the hymn truthfully let them sing it heartily; those who are unable to sing it truthfully ought not to sing it at all, for it is better not to sing than to sing a lie."

Sir Henry was surprised and annoyed by Lord Radstock's remarks about singing, and

said to himself, "That is the most extraordinary thing I ever heard. The idea of giving out a hymn and asking some to sing it and others not to sing it." If he had been able to leave the building he would have done so at once, but the crowd being so great he was unable to move, and the congregation sang the familiar lines:—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!"

On reaching the street Sir Henry said to his sister, "You won't find me at any more of your irregular services listening to unauthorised preachers, even though they should be lords. To-night I'll go to a Church of England service and hear an authorised clergyman."

In the evening he went to Trinity Church, Weston-super-Mare, Mr. Hunt, afterwards Prebendary Hunt, being the minister. At the close of the service, Mr. Hunt, who was doubtless divinely guided, gave out "Just as I am," to be sung by the congregation. Sir Henry Norman mentally exclaimed, "This is exceedingly strange. I fled from one place in the afternoon from that hymn, and now it is given out here. God is evidently following me." As he pondered what had been spoken and what had been sung, he said to himself, "Why should the question of my soul's salvation not be settled here and now?" That night Sir Henry Norman responded to the Saviour's request, and was able to sing with the *heart*:—

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come!"

By believing on Christ who bore *his* sins in His own body on the tree (1 Peter ii. 24), and died that he might not perish but have eternal life, Sir Henry Norman became a humble and devoted follower of the Lord Jesus. On returning to India at the close of his furlough, he confessed Christ as his Saviour and Lord. Afterwards he became

successively Governor of Jamaica and Governor of Chelsea Military Hospital, and sought to serve his heavenly Master till the end of his earthly pilgrimage.

We know of no hymn that presents the Gospel of the grace of God so fully and so clearly as "Just as I am." To troubled souls who are perplexed and bewildered by the conflicting theories that are proclaimed from pulpit, platform, and press in these days, how delightful it is for them to know that they are invited to come to Christ for rest, pardon, and peace without any preparation on their part. Difficulties that are met by seekers after the truth, such as that they are not "anxious enough," not "sorry enough," or not "convicted enough," are removed by the comforting words:—

"Just as I am, *without one plea*,
But that Thy blood was shed for me."

The unsaved are invited and entreated to come to Christ *in* their sins that they may be delivered *from* them. Their only, yet all-sufficient, plea is this—*Christ's blood was shed for them* that they might obtain deliverance from the penalty, power, and thralldom of sin. How delightfully suggestive are the lines:—

"Just as I am, and *waiting not*
To rid my soul of one dark blot;
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!"

Many children of Christian parents have been stumbled by hearing it said that there is no use preaching the Gospel to people until they "feel themselves lost, guilty, helpless, and undone." And as they have no such feelings they think that they ought to wait until they obtain them. God says to careless souls, "Hearken unto Me, ye stouthearted, that are far from righteousness: I bring near My righteousness" (Isa. xlvii. 12).

It is our privilege to invite men and women to come to Christ just as they are, and where they are, without any other qualification than that they are sinners. Their need is their claim, and if they "tarry till they're better they will never come at all." If these lines should meet the gaze of an unbeliever who is inquiring *how* he is to come to Christ, we would reply, come by

faith. Come in thought to Calvary, and believe on Him, who loved you and gave Himself for you, and you will obtain eternal life (Gal. ii. 20, 21; John iii. 16). Don't think about your coming, but about Him who invites you to come.

"It is only to COME, not coming,
And bringing a goodly gift;
Not coming in mended garments,
That tell of reforming thrift.
Not coming with holy motives,
Not coming a certain way,
But coming, coming to JESUS,
Because He has said I may.
For it is not gifts nor garments,
Nor motives, nor pleas, nor how;
It is coming to Jesus, who saves me,
Coming to Jesus NOW."

"He was a Man of God."

By WILLIAM SHAW.

JUST as the train was moving an esteemed brother in the Lord came into the compartment where I was seated. We were soon busily engaged in conversation on things pertaining to the kingdom, and as we had a forty-mile journey before us we got over a lot of ground. His "years in grace" carried him far back into bygone revival times. He had seen the wonder-working power of the '59 awakening, and had listened to many who were specially owned of God during that remarkable period. I had many questions to ask, and I felt the "inspiration" of coming into personal touch with one who had been "there" when the revival fire was burning as it has never burned since that day. After we had talked of various leaders in the fight, I said, "Can you tell me anything about Reginald Radcliffe? Was he a preacher?" "Oh, no," my friend replied, "*he was a man of God.*" This set me a-thinking. My travelling companion would have been the last man in the world to cast a slight upon the "office of the ministry." He is himself an able minister of the New Testament. But he was careful to note the distinction between a *preacher* and a *man of God*. There are preachers without number; men of God are few. A man may be a preacher without being a man of God.

This suggests some very solemn reflections.

Modern preaching has almost been reduced to a fine art. A preacher may be manufactured, but to produce a man of God is beyond all the art of the schools of earth. It is possible to be a man of God without being a preacher, and yet earn the Master's "well-done" in a coming day. But if the preacher is not at the same time a man of God, have we any warrant to expect that he will receive the "well-done?" I may attain to great proficiency in the manipulation of texts and the arranging of "points." I may acquire the reputation of being very clever in the handling of a passage. But how shall all this commend me unto Him whose eyes are as a flame of fire? All these things can be acquired outside the holy place! It is only inside the veil that we can be conformed unto the image of God's Son; and this, I judge, is the highest ideal of what it is to be a man of God.

Perhaps my travelling companion simply meant that Mr. Radcliffe, though he sometimes spoke, would not be remembered as a speaker, but as a *man of God*. And well is it with the preacher when it can be said of him, "Though you take away his power of speech, though he may never be seen on a platform again, he is still a man of God." Such are not always the men that are in demand in this lukewarm day. But happy will it be for the Church when it is only at the lips of such men that she shall desire to hear the tale of the heavenly mysteries.

Thy Wondrous Grace.

Thoughts on the Cities of Refuge, Joshua xx.

SAVIOUR, here am I,
Lost, condemned to die.

Only plan—to flee,
Only place—to THEE.
Only way—to stand,
Waiting Thy command.

Only word—confess
All my wickedness.
Thou wilt take me in,
Pardon all my sin.
Give to me a place
In thy wondrous grace.
Never let me go,
Thou dost love me so.

W. H. B.

Worship.

Fundamental Truths of Scripture.—XI.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

John iv. 5-25.

THE Lord Jesus is talking with a woman at Jacob's well. A woman of Samaria. He is about to utter the most wonderful words that even He ever uttered on earth. To this poor pariah He is about to enunciate the principles upon which the edifice of the worship of God can alone be raised.

Notice the time. John the Baptist has passed off the scene. The interview with Nicodemus, the teacher of Israel, is over. The subject of that conversation was law. Nicodemus crept round to the lodgings of this new Rabbi after sundown. His mind was disturbed. Listen to his words as he commences this never-to-be-forgotten interview. "Rabbi, we know that Thou art a teacher come from God." Why so, Nicodemus? Mark well his answer to this question of ours: "For no man can do these miracles that Thou doest, except God be with Him." What is a miracle? An event transcending the power of the ordinary natural agencies. That is to say, a miracle is a sign of the presence of a power above and beyond that of nature. Sum up all the ordinary natural agencies and call them the "kingdom of nature," then the occurrence of a miracle is a proof that another kingdom is present, a kingdom in which a miracle is an ordinary event.

Consequently if we say that a miracle is contrary to the laws of nature, we are merely affirming that the two kingdoms are not identical. Hence the pertinency of our Lord's reply, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." You will at once see how what has gone before in John's Gospel leads up to this. In chapter i. we have the two gatherings: the one to "the Lamb of God," the other to Him "of whom Moses in the law, and the prophets, did write" and owned as "King of Israel." In both the Person is the same; but in the former it is He who saith, "Come and see!" for the place is unnamed, and a secret shared

in only by Himself and His followers: whereas in the latter it is the follower who says, "Come and see!" for the place is public and open to all. The former, I may say, sets forth the Church and her up-calling; whilst the latter (on the second day) manifests Israel in her place on earth, yet with the heavens open above. That being so, it is surely clear that the marriage and the wine on the third, or resurrection, day speaks to us of the kingdom of which Christ has anon been saluted as King. So in chapter ii. of John's Gospel we have the *joy* of this kingdom displayed in the miraculously-supplied wine; the *power* of this kingdom displayed in the cleansing of the temple by our Lord. And when His authority for doing so is challenged He pleads as His *title* His death and resurrection—the crowning miracle of all, for, says He, "Destroy this temple [His body] and in three days I will raise it up again." The joy of, the power of, the title to, the kingdom are thus exhibited in chapter ii., leading up to "Except a man be born again, he cannot see the kingdom of God." Now a kingdom is the sphere of law, and the law as to the entrance into this kingdom is further stated, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (iii. 5). The event in the kingdom of nature corresponding to this is to be found in Genesis i. 2, "And the Spirit of God brooded over the face of the waters." In both kingdoms the initial step is regeneration through the action of the Spirit of God.

The Note of Law.

Nicodemus is in himself a symbol of law. He is not only "a teacher" but "*the* teacher of Israel." Raised above the common level of the rest of the Sanhedrin, he occupied a set place at the side of its president, and to him all the knotty points in law that arose were referred. He understands, therefore, our Lord's line of argument, which now goes a step farther. Where there is law there must be authority. So we read that our Lord said to him, "Verily, verily, I say unto thee, We speak that We do know, and testify that We have seen." Here is the true note of authority, and it marks the posses-

sion of knowledge. Remember, then, that there is a kingdom of which Christ is King. Miracles are the ordinary events of this kingdom, for its law transcends natural law, yet is not contradictory to it, for the Lawgiver in both cases is the same—God. So we see that the initial step in both cases is similar, yet not identical. The planes differ. Thus law, authority, knowledge, are marked characteristics of this kingdom.

The Note of Grace.

Turn now to our Saviour's interview with the woman of Samaria. Its note is not that of law and authority, but *grace*. He deals not with transcendental verities, but with the simplest things. His talk is of springing wells and living water. Still He leads. His thought is ever a pace in front of her comprehension. Whilst He has left the earthly gift behind and soared to heaven where springs the fount of living water beneath the throne of God, she is still groping amidst the commonplaces of time, begging as an alms this water that quenches man's thirst for evermore. Why? The newer text makes us see the swing of her arm as she traces the path through the waving corn, "neither come hither to draw." Yet this would I remark here. I believe the Master saw beneath this earth-clogged spirit's utterance an unselfish thought. She would not merely beg the alms of this magic water for the satisfaction of her own personal wants and relief from the daily toil of fetching the water under a blazing sun, but by becoming a source of blessing she might bless them she loved. And it is just at this point that our Lord manifests Himself as the Discerner, and that in order to become the Forgiver. This, too, in another way is the climax of His talk with Nicodemus, for that closes with the words, "Whosoever believeth in Him should not perish, but have eternal life." But in this other interview there is an added truth, the revelation of the search of God, not now for sinners, but for worshippers.

This is all the more wonderful when we consider the place. He has left Judea, the land of righteousness. He has entered Samaria, the land of uncleanness, of strange

gods, and of the strange worship of the true God. You observe that the woman lays stress on this. By this discernment of hearts detected in sin, not only as an act, but a practice, she has a question upon this ready for Him. In verse 12 we read, "Art Thou greater . . . ?" in which she employs a particle that implies that she expects an answer in the negative. Thus she sneers at Him whom now in verse 19 she addresses, "Excellency, I perceive Thou art a prophet." Still there is an undercurrent of doubt running athwart her thought. She continues as if her idea was as follows: A prophet I have called him. Surprised by His words I have even yielded Him the superior position. Excellency, I said. Yet men are deceivers ever. He talks as if He knew my life in some mysterious way, but then the town gossips. So, let me test Him: "Sir, our fathers worshipped in this mountain," pointing to the hill that rises beside them, "and ye say that in Jerusalem is the place where men ought to worship." Now I have placed Him on the horns of a dilemma. If He decides in our favour (as He should if truth prevailed), I shall know Him to be no true Jew and consequently a deceiver. If He decides in Jerusalem's favour, . . . well, He is but a Jew after all. And we all know that Jews are deceivers.

We must remember that the Samaritan feeling on this point was very strong. It is recorded in *Beveshith R.* that "Rabbi Jochanan going to Jerusalem to pray passed by Gerizim. A certain Samaritan seeing him asked him, Whither goest thou? I am, saith he, going to Jerusalem to pray. To whom the Samaritan replied, Were it not better for thee to pray in this holy mountain [Gerizim] than in that cursed house?"

I observe in the recorded words of this Samaritan woman the first principle of worship. "Ye say that in Jerusalem is the place where it is necessary to worship."

(To be continued.)

ADOLPH SAPHIR said, "If I were to live my life over again I would spend less time in service and more time in prayer."

The Saviour Perfected Through Sufferings, and Saving to Perfection.

By J. HIXON IRVING.

IN Hebrews we read of the Saviour being "made perfect through sufferings," a statement demanding the closest attention from all who love Him. "For it became Him [God], for whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation *perfect* through sufferings" (chap. ii. 10). It is evident that the Father made the Son "perfect," and the place was on earth, as sufferings were the instrument used in the work. It was also done in order that God might have sons brought into His own glory. What, then, was that perfection? In what did it consist? It was not *physical* perfection wrought out by any change in the Lord's body through the sufferings He endured on earth. It was not *mental* perfection: the Lord's mind brought to a perfect standard by His experience. The process wrought no necessary change in the mind of the sufferer. It was not *moral* perfection wrought out in Him, for He was physically, mentally, and morally perfect from the beginning. There was no moral trait of character added to Him by His sufferings, for His moral beauty was always absolute. It was not *spiritual* perfection He was brought into, though, no doubt, His spiritual experience as a man was deepened by what He endured in doing the will of God, but yet nothing was added thereby to His spiritual beauty and perfection. There was, in one sentence, nothing added to Him (His experience excepted*) by what He passed through in submission to His Father's will. Hence the perfection in question must not be looked for in such directions. To "perfect" is to end; to complete, to terminate, and thus bring to an

* HIS EXPERIENCE EXCEPTED.—His personal experience as man was perfected in view of His priestly ministry by what He passed through "in the days of His flesh," hence he is able to sympathise with such as are tried, tempted, and suffer, "For we have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without [apart from] sin" (Heb. iv. 15). He is not only able to sympathise with the tempted and tried but He is able to help them fully. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18).

"He knows what sore temptations mean,
For He hath felt the same."

appointed consummation, for such is the meaning of the term wherever used in the New Testament, and must of necessity be its meaning in the connection in question. The Lord was for a little while made lower than angels, "that He by the grace of God should taste death for every man." Beyond that suffering of death He was, as part of His reward in heaven, "crowned with glory and honour" (chap. ii. 9). He was thus brought by God along an appointed path which led Him down through the suffering of death, and by it back again to the glory of heaven, and in that way was He perfected.

Leader of Salvation.

He is set before men in the word here used, not as an isolated individual acting on His own behalf alone, but as the Head and Chief of the many sons of God predestined for glory. He is the Chief Leader of the salvation of such—salvation in the widest and fullest sense of the word. But He could only attain to that place of power by being made "perfect through sufferings." It should be carefully noted that "crowned with glory and honour" is not a synonym for perfection; for the latter is equal to attaining the goal, by passing onward to it, through the dark and lonely path of suffering and death. All this is stated in effect in chapter v. 7-10, to which please turn.

"The days of His flesh" undoubtedly refer to the whole of His earthly life, but especially to the period bounded by His baptism by John "in water" at Jordan and His baptism "in blood" on Calvary. In other words, between the beginning and the end of His ministry. It may be the writer had in his mind when he penned the words referring to the Lord's prayers and supplications, "strong crying and tears," the Lord's experience in the garden of Gethsemane in view, if not even His words upon the Cross. Though it is more than likely it was the former, because of the words which follow, "able to save Him from death." It was not that He prayed to be saved from dying, but to be saved out of death, in resurrection. In that prayer He was heard for His piety. His holy life and character warranted His resurrection from the grave and death.

“Though He were a Son yet learned He obedience by the things which He suffered.” There is an implied contrast in these words between the pre-incarnate condition of the Son and “the days of His flesh.” In the latter state He learned the cost of obedience to the will of God in the sufferings He endured. It must not be forgotten that each sorrow, trial, pang of pain (physical and mental), that every tear and cry extorted from Him, that all suffering and anguish He experienced were in consequence of His obedience to the will of God. They were the natural outcome of His perfect submission to the divine behests concerning the putting away of sin and the bringing in of salvation for the glory of His God. He needed not through suffering to be taught how to obey, but He did learn the consequences of perfect obedience.

Author of Eternal Salvation.

“And being made perfect” through the sufferings indicated cannot refer to any internal moral process accomplished in Him, but to His being thereby brought to a particular end; a contemplated consummation placing Him where “He became the Author of eternal salvation.” He thus by His obedience in suffering and death became the Cause of endless salvation to all who yield “the obedience of faith.”

It was when He had reached that glorious consummation in the heavenly sanctuary that He was addressed by God, “High Priest after the order of Melchisedec.” “For the Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedec” (chap. vii. 21).

Because His priesthood is an unchangeable one He is able “to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (chap. vii. 24, 25).

On the word translated “uttermost” it may be well to quote the following sentence:

“The original word *panteles*, rendered ‘uttermost,’ is, as every Greek scholar knows, one of the strongest words that can be found in the Greek, or any other language, being compounded of two words, *pan*, which means ‘all,’ and *teles*, ‘the end.’”

Its etymology would, therefore, lead to the conclusion that it means to save entirely, altogether, thoroughly, to the completion, and thus to perfection. It is more than a time term, it carries with it the sense of degree as well. If it were a time word only it would mean that He saves from the beginning to the end of His session at the right hand of God, during every century of the age now hastening to its completion, and in each generation of the same. But it also signifies that He preserves all who trust in Him from the beginning to the end of that trust, throughout all the changes of time, through all the trials, temptations, sorrows, and vicissitudes incident to life on earth, and finally to save, in spite of sin’s power within and the world’s power without, to the place and condition where absolute moral and spiritual perfections are to be possessed for ever.

Suggestive Topics.

For Bible Students and Christian Workers.

GOD’S INTEREST IN HIS PEOPLE.

1. His eye, - I have seen their affliction,
Exod. 3. 7
2. His ear, - I have heard their cry,
Exod. 3. 7
3. His heart, - I know their sorrows,
Exod. 3. 7
4. His arm, - I am come down to deliver,
Exod. 3. 8
5. His purpose, - To bring them out of Egypt,
Exod. 3. 8
6. His object, - To bring them into a good land,
Exod. 3. 8
7. His desire, - That they might serve Him,
Exod. 7. 16 w. r.

The Heavenly Vision.

By A. E. WHITE.

“THAT I MAY KNOW HIM” (Phil. iii. 10).
It is a marvellous lesson God has set us to learn; so precious and so all-important that He has given us a divine Teacher, the blessed Holy Spirit, to abide with and teach us. We shall need eternity to grasp our lesson, but *we are to begin now*. We are to learn it first in “the land of great drought,” as we feast at the divinely

spread table in the wilderness. We shall continue it when we see Him face to face who loved us, and gave Himself for us.

"WE ALL BEHOLDING" (2 Cor. iii. 18). That is the A B C of our lesson. There is no other way. If we want to copy a painting we must gaze on it, and drink in its features and its beauty so as to make them our own, and in some sense to reproduce them.

Said the beloved apostle: "We beheld His glory," and then further on, "of His fulness HAVE ALL WE RECEIVED" (John i. 16). The Holy Ghost wants to teach us a far higher thing than even sinlessness—it is likeness to Christ. When we come to look at what we are, we cease to grow, because we are looking the wrong way, and we have our backs turned to the light. We have ceased to behold "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6), the one divinely appointed way of reflection. The heart of the Father is well pleased with His beloved Son. The eye of God is filled with Him. If we want fellowship with God, it must be Christ with us also.

The first dawn of life from the dead is in the look of the sinner at a crucified and risen Saviour. The believer's strength and victory in the conflict with the powers of darkness lie in a fixed "looking unto Jesus, the Author and Perfecter of our faith" (Heb. xii. 2, R.V.). The joy of sleeping saints as they pass through the shadow of death is the unveiled vision of a risen Christ, as it was with Stephen, "I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii. 45). "And when he had said this he fell asleep." And then, in the day of Israel's restoration, when the natural branches shall be grafted again into their own olive tree, it will be still the look at the glorified One that shall give them repentance, "They shall look upon Him whom they pierced" (Zech. xii. 10).

God help us, not to see only, but to *look upon* the Heavenly Vision (1 John i. 1) with fixed gaze of soul until our hearts are satisfied with its fulness, so that all else shall be swallowed up by reason of the surpassing glory.

The Seven Lamps of Fire.

Symbols of the Holy Spirit.—X.

By the late Dr. J. NORMAN CASE, China.

FOUR times in the early part of the Revelation we read of the Seven Spirits of God. Seven is the scriptural number for fulness or perfection. Hence the expression refers to the one Spirit of God in the plenitude of His graces and powers. In chapters iv. and v. of the same book the Triune God is symbolically set forth. In chapter iv. 3, the Eternal Father is "to look upon like a jasper and sardine stone." To Him, even in vision, no definite form is ascribed. In verse 5 the Eternal Spirit is likened to "seven lamps of fire burning before the throne." While in verse 6 of the next chapter the Eternal Son is seen in the form of "a lamb as it had been slain." It is upon the Holy Spirit as spoken of as seven lamps of fire that we are now to meditate. And may He Himself graciously assist us, so that we may write or read to profit!

I. The chief use of a lamp is

To Give Light.

And one great work of the Spirit of God is to enlighten the understanding or hearts of men (Eph. i. 18). In this He counteracts the work of Satan, whose aim it is to keep men blinded and in darkness. The Gospel of Christ is the instrument employed by the Spirit to open men's eyes, and to turn them from darkness to light (2 Cor. iv. 4). As the light the Spirit of God first shows the sinner himself, and that leads to the confession before God that the man is a vile, undone, and sinful creature. For not till this, in some measure at least, is known will a sinner come to Christ for salvation.

But the passage in Ephesians already referred to (chap. i. 18) is part of a prayer offered on behalf of the saints, or saved ones. For these from day by day need the operation of the Holy Spirit as the spirit of wisdom and revelation in the full knowledge of Christ. We only come to know Christ as we are led and taught of the Spirit. He alone reveals the beauties and perfections of Christ to the soul; He alone creates in us the desire to know the Lord,

to be like Him, to glorify Him. All is of God, in Christ, by the Spirit.

II. Seven lamps of *fire* were seen. For the Spirit of God

Warms and Comforts,

as well as illuminates. He strengthens believers inwardly to the end that Christ may, by faith, dwell in their hearts. He leads them to apprehend with all saints the knowledge-surpassing love of Christ, and to be filled with all the fulness of God. Yes, the Spirit ministers to hearts as well as to our heads. Let no man despise the intellectual apprehension of truth; yet let no man be satisfied therewith. The understanding of spiritual things should never be looked upon as an end in itself. The mind is the door through which God enters with His truth. But the end aimed at is to reach heart, conscience, and will. Truth not put into practice becomes obscured. If the light that is in a man become darkness, how great is that darkness! Thus must it become with those who apprehend yet do not love and obey the truth. On the other hand, a man who has but little light, yet *willeth to do Christ's will*, he shall know of the doctrine.

III. A lamp may show or

Warn of Danger.

A lamp carried on a dark night shows the traveller the pit into which he is in danger of falling. A light warns the mariner of a rock-bound shore on which he is in danger of wrecking his vessel. A lamp often points out the only safe course for a ship into a quiet harbour. So with the Spirit of God. He warns men of the danger to which they are exposed as long as they remain in their sins. The fear of hell and judgment to come lead many to seek and find in Christ the refuge they need. And such exercise of soul with such results can only come from the operation of the Holy Spirit.

The Spirit of God warns as well as woos; He convicts before He comforts. And the servant of the Lord who not only has the Spirit in him, but also habitually walks in the Spirit, will preach the whole counsel of God—will in his teaching be as many-sided as are the Word and Spirit of

God. Instruction, exhortation, warning, invitation, commanding, entreaty, all these will have their place in a full-orbed Gospel ministry. The Word will be given forth according to the needs and condition of the hearers. Yes, a lamp often points out danger, and indicates the only path of safety.

IV. A lamp may be

Covered or Quenched.

Then will its usefulness be gone. The Spirit of God works mainly through human agency. But there is a danger of a Christian becoming carnal, and for a time living after the flesh. Then the light in him will become dim, like a lamp covered. And the Spirit of God will be hindered in using such a one to warn, instruct, or beseech others. The exhortation, "Quench not the Spirit," is a very solemn one, addressed as it is to Christians. The emblem of fire was, of course, in the apostle's mind. There is the danger of a believer quenching the Spirit in himself. When the Spirit moves a believer to do a certain thing, go to a certain place, speak to a certain person or persons, and he lets the opportunity slip, he is guilty of quenching the Spirit.

There is also the possibility of quenching the Spirit in another. A man in an assembly of believers who is known to be of a hard, critical, fault-finding disposition, often quenches the Spirit in his brethren. Were this man not present, there are those who could and would speak words of instruction, comfort, or exhortation; his presence glues them to their seats. Let us, brethren, be careful lest we hinder the Spirit of God from ministering words of edification through some whom we may think have very little knowledge or gift! Such may speak a word from the heart that will reach the heart, and cheer and help the hearers on their pilgrim journey. Let us avoid the cold, critical spirit that makes a man an offender for a misused expression.

May children of God walk in love as well as in light; minister grace as well as truth. May we banish from ourselves and seek to banish from others anything that would grieve or quench the Spirit of God! Yea, may it be ours to know more of the Holy Spirit as THE SEVEN LAMPS OF FIRE!

The Song of Solomon.

Thoughts and Meditations—Part III. of Book.

By HENRY PAYNE.

CHAPTER V. 2 to the end of the Song. I continue the titles Bride and Bridegroom in this section, for the reason given earlier, although neither is found in it.

The Bride.

We are now descending into deep waters. It is a time of soul distress, and also of great tribulation. There is nothing like it before, but it is the last, and the persecuted one is brought up out of it into a large place. In keeping with such deep distress there is great intensity of feeling which finds expression in very strong language.

Chapter v. 2-8: "I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to Me, My sister, My bosom companion, My dove, My perfect one: for My head is filled with dew, My locks with the drops of the night."

A peculiar state is indicated here by the Hebrew participles, "I am asleep," "my heart is waking." In point of time of soul experience it answers to that of chapter iii. 1 in the second section, while in the first section it is scarcely discoverable; still it is there in chapter i. 2-6. It is the beginning of the awakening of the soul from a long sleep of sin, the moment when the heart begins to turn toward God. There is a consciousness of sleep from which it is difficult to awake; of a sloth which is not easily shaken off. In the second section the cause of the awakening seems to have been natural. We know that in point of fact it was not so. It was the work of the Holy Spirit; but the work was so gentle as scarcely to be perceptible to the sleeping soul. Such an awakening corresponds to the beginning of the Church's history at Pentecost and just before that time; while the rousing up of the sleeper in this third section is entirely in keeping with prophetic scriptures regarding Israel in the day of their restoration. There is no reason, however, as already remarked, why we should not apply the truths here depicted so vividly to ourselves as individual believers of this dispensation.

It is to be remembered that the word "beloved" expresses a more intense love

than that expressed by the words, "whom my soul loveth," a phrase found at the beginning of experience in both the first and the second sections, but not once from beginning to end in the third. Besides this intensity expressed by the word *dohdi*, there is yet another difference: in the phrase, "whom my soul loveth," there is expressed the affection of the soul towards another who is the object of love; in "my Beloved" this is lost sight of, and what He is to the speaker is brought forward. Again, there is no mention of the bed here as in chapter iii., it is nevertheless a night scene. Then we have here a knocking (a participle to show that the knocking had been continuous) of the Beloved. The word "saying" is not in the original. The knocking and the voice of words came together. "Open to Me, My sister, My bosom companion [to whom I say, "All that I have is thine"], My dove [a term of great endearment], My perfect one." This last is a word not used before in the Song, and is a proof of marvellous grace, for how great is the deformity which sin had wrought in the soul! But if He uses the word it is because a word of less force would not express the state, the perfect state, of the soul that has passed from death unto life, and is made whiter than snow.

We also find here what is seen in other parts of Scripture, namely, the speed with which our God forgives the self-condemned sinner. See Psalm xxxii., "I said, I will confess, . . . and Thou forgavest;" also Luke xv. Before the lost son had done speaking, the command was given, "Bring forth the best robe, and put it on him." It is this wonderful outburst of love on the soul that breaks it down and melts it more than aught else. Then the thought that He had been knocking so long, so that He was wet through with the dew of the night, and all the time His voice had not been heeded seems unbearable. In my half-waking, half-sleeping state, I charge myself with bitter reproaches that I could so treat my eternal Lover.

But there is yet more. Not only do I discover my half-awakened state, but I also find that I have become like one half-

paralysed, by my night of sinful sloth. "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" That is, the whole course of my life has been entirely in an opposite direction to that of my adorable Lord Jesus that I know not how to set myself in His pathway. But He sees my weakness, He knows my hesitation, and in His pitying love He finds a way of reaching the bolt of the door. Alas! alas! that there was ever a bolt against Him. He touched the bolt, and the emotion caused thereby reached the utmost depth of my being. Thus did He still further awaken me, and enable me to put on my dress with speed to open the door. Further delay was impossible. It is a question of the soul. Life or death, come what may, the question is decided; He has called me, He has touched my heart, and I am His for Time and Eternity.

Chapter v. 5: "I rose up to open to my Beloved; and my hands dropped with myrrh, and my fingers with myrrh, running over the handles of the bolt."

Everything He touched retained a savour of Himself, so that my sleepy state gave place to increasing wakefulness, and with it increasing self-reproach and self-abasement.

Chapter v. 6: "I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone: my soul failed when He spake: I sought Him, but I could not find Him; I called Him, but He gave me no answer."

In the experience of the third chapter there is nothing said of His having been so near, nor anything of the withdrawal; hence the distress of soul is so much greater here, because of greater consciousness of sin against such a Lover. There are signs also of greater intensity of purpose than is seen in chapter iii. The anxiety of love is unbearable. His withdrawal had raised it to a most vehement flame; His silence, which I well deserved, made me cry aloud. Such earnest seeking with such soul distress is an experience of which the unregenerate know nothing, and consequently some of them take us to be persons who have lost our reason, and they treat us as objects of pity; others consider that we have need of some severe treatment to bring us back again to our senses and to the world. Thus it was

in the experience described in the Song: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the wall took away my veil from me." These words express the wanton, cruel treatment of the watchmen. For what can be more deliberately cruel than to smite, and wound, and strip this fair and lovely woman who has just missed her Lover, and knows not which way He has gone! But this is the picture drawn by the Spirit of God of the distress of an awakened soul, distress arising from the consciousness of sin on the one hand, and from a brutish, persecuting world on the other. Such distresses have been experienced by thousands of the children of God all down through the ages, and in like manner will yet be experienced by Israel when their heart shall begin to awake from its slumber of ages, and when the consciousness of sin shall cause a bitter pang in their inmost soul, as we see in Zechariah xii. 10-14 and in other prophetic scriptures. At the same time they will be the victims of the most relentless, wicked, and blasphemous power, which will take pleasure in smiting, wounding, and stripping them, with the object of wiping them out of existence. In the third chapter there is nothing said of this smiting and wounding. There the watchmen are represented as simply indifferent and careless. It is not that they did not persecute, for, from the days of Abel downwards, all who have been born of God have met with a decided opposition from the unregenerate, yet speaking generally the characteristic of the world has been, and is at the present time, one of indifference and carelessness. They have their farms and their merchandise to attend to, and the matter of the soul is altogether secondary. Occasionally there have been violent outbursts of persecution stirred up by a religious element which sees in the Gospel that which exposes the falsehood of man's religion, while the majority of the world remain in their state of indifference. But in the quickly coming day of antichrist it will be far otherwise. Then there will be a general determination to blot out all acknowledgment of God in whatever quarter it may be found. This great per-

secution is aptly brought out here by the words, "They smote me," &c. Prophetic scriptures are very full and explicit concerning the great tribulation which shall overtake Israel in the time of antichrist, and also all true believers in the Lord Jesus who shall refuse to bow down and worship the man of sin, for it is evident that not only will Israel be the victims, but Gentile believers also, as seen in Revelation vii. 9-17.

CORRESPONDENCE.

Where are the Pastors?

To the Editor of THE WITNESS.

In moving a little amongst assemblies of the Lord's people I have been much struck by the *felt* lack of the ministry of godly pastors. When the great Head of the Church ascended up on high He gave "gifts" for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Of these "gifts," some were pastors (Eph. iv. 11). Where are our pastors? I judge the work of a pastor, or under-shepherd, has not finished when he has led the flock into green pastures. He has an individual ministry to the sick, the lame, the faint and feeble of the flock; to find out if all are making the progress they ought to, and if not, then to remove, if possible, the hindrance.

Lately a brother told me that he had been in a certain assembly, a regular attender of all the meetings, and a Sunday school teacher for some years. For convenience sake he left it and went to another nearer his home. When he applied to a leading brother for a letter of commendation, the latter actually did not know who he was, and had to ask his name. Another remarked: "In our assembly you may be present or absent, nobody misses or notices you." I do not cite these cases to complain of individuals or assemblies, but that the children of God may be stirred up to lay hold of Him, that He may raise up and manifest true pastors who will "watch for souls as they that must give account, that they may do it with joy and not with grief," see also 1 Peter v. 2-5. How many would be kept from drifting off, and how many weak ones strengthened and encouraged if we had such loving, devoted pastors. My object in writing is that you may lay this need on the hearts of the Lord's dear children.

M. D.

On Giving out a Hymn in the Assembly.

"I will sing with the Spirit, and I will sing with the understanding also" (1 Cor. xiv. 15).

To the Editor of THE WITNESS.

It is to be feared that many think of the giving out of a hymn in the assembly as but a very ordinary Christian ministry and one requiring little or no forethought. Such is far from being the case, requiring, as it does, gifts and qualifications of which not many are possessed, and the ignoring of which makes the service of praise in the congregation of the Lord when gathered for worship and ministry very often a weary drag or a sad failure, instead of, as it ought to be, a sweet savour to God, edifying and refreshing to His people and impressive and profitable to any outsiders who may happen to be present.

Before giving out a hymn, should not the one who contemplates doing so, thoughtfully consider whether it is in harmony with the particular line of Scripture truth in which the Holy Spirit has been previously leading? Whether there be a tune for the hymn in question known by that particular assembly, and if this tune be one easily and pleasantly sung, and whether there be any one present duly competent to raise and lead this tune? Whether a sufficient number of hymns have already been sung, and if it would not be more suitable to engage in some other spiritual exercise at that particular hour, especially if the Church at the time in question is come together to observe the Supper of the Lord, and that the general feeling is that the "giving of thanks" ought to be no longer deferred?

It is of course assumed that the one contemplating giving out the hymn has ascertained that it is in the hymn book in use in that assembly, and that he gives reasonable time for all present to be prepared to reverently commence to sing, whilst there is no need to occupy unnecessary time in reading aloud the entire hymn, sometimes, alas! in an unedifying manner.

Every hymn that may come with comfort, sweetness, or power to an individual is not on that account suitable for general worship, nor should it necessarily be concluded that the Lord would have it announced to the congregation; but the apostle's direction would in this case apply: "Let him speak to himself and to God" (1 Cor. xiv. 28), and thus in the exercise of spiritual understanding, experience, and judgment, being more likely to secure the true leading of the Holy Spirit.

H. W. F.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

DIVINE HEALING OF THE BODY.—Questions concerning "Divine Healing," about which many are at present exercised:

(a) Did the redemption work of the Lord Jesus include immunity from sickness and the healing of all physical diseases for all believers in this present age?

(b) Are sickness and disease always the consequence of or chastening on account of specific sins?

(c) Were the miracles of the Lord and of the apostles and others of the early Church specimens of powers that God intended to continue throughout the Church period, and therefore still available?

(d) Promises of health and prosperity were given to Israel of old conditional on obedience. Are these in force now, and until the end of this age?

(e) Does the "use of means" always indicate that faith is absent?

WHO ARE ACCURSED?—What is the meaning or force of anathema in Gal. i. 8, 9 and Rom. ix. 3 as applied to believers or angels—"but though we"? The word is also in 1 Cor. xvi. 22.

BAPTISM AND RECEPTION.—Is there any scriptural warrant for postponing the baptism of an accredited believer who desires to obey his Lord, or should baptism follow belief as soon as possible?

Remission of Sins.

QUESTION 628.—Has baptism at any period been the prescribed condition for the remission of sins?

Answer.—Baptism is mentioned in connection with sins in several New Testament passages which may be briefly examined.

Matthew iii. 6. Confession of sins was the condition on which John administered baptism. Verse 11 plainly cannot mean that baptism was intended to produce repentance; on the contrary, as the narrative shows, baptism, like confession, was the outward expression of repentance.

Mark i. 4. Repentance was expressed in baptism, and repentance was an essential condition for the remission of sins, that is, the words are not to be read 'baptism unto the remission of sins,' but 'repentance unto the remission of sins.' In connection with John's ministry baptism was the divinely-appointed form for the public confession of sins.

Acts ii. 38. Repentance, *metanoia*, means a

change of mind. The mind of those who heard Peter preach had been that Jesus of Nazareth was justly condemned and executed as a blasphemer. When the newly-descended Spirit presented Christ to them in the words of Peter they began to perceive that something was wrong. In answer to their question Peter urged them to change their minds about Christ and His death, and to testify to this change of mind by submitting to the ordinance Christ had Himself appointed in resurrection. Here again we must understand not 'be baptised . . . unto the remission of sins,' but 'repent . . . unto the remission of sins.' Their submission to baptism would testify to their repentance; the gift of the Holy Spirit which was to follow thereupon would be sufficient assurance that their sins had been remitted. What is latent in Peter's words is that they should believe in the Lord Jesus as having died, not for His own sins, as they had thought, but for theirs. And this condition is invariable, whether implied or suppressed; see Peter's words to Cornelius, e.g., "every one that believeth in Him shall receive remission of sins" (Acts x. 43). And in this case the Holy Ghost came upon the hearers before they were baptised, but certainly not before they had believed. Nor is it conceivable that the gift of the Spirit preceded the remission of their sins.

Reverting to Peter's address at Jerusalem, the condition on which the Jews were baptised was that they received the message, which means that they believed on the Lord Jesus. And plainly, save for ulterior motives of prospective gain, only believers will submit to baptism. And the sins of such as believe are remitted on believing (see Acts xiii. 38, 39), just as such as believe receive the Holy Spirit on believing (see Ephesians i. 13). The audience in Jerusalem at Pentecost would not be in any danger of deducing from Peter's words, "Repent and be baptised unto the remission of sins," the idea that remission of sins depends upon baptism.

Acts ix. 4, 5. Paul's words supplement the records of the baptist's ministry by making quite clear that John preached faith in a coming Messiah as the motive to repentance of sins, and as the ground of the remission of sins. When the men heard the apostle's testimony to the Lord Jesus they were baptised. It is not stated that they believed on Him, but would they have been baptised into His Name had they not believed?

Acts xxii. 16. The three essential words here are the verbs "baptise," "wash," and "call," and all three are in the middle voice, the force of which is to suggest that a person procures a

thing to be done for himself, that is, with a view to his own interests. Paul was not to baptise himself (in chap. ix. 18 the verb is passive, *i. e.*, another baptised him), but that he voluntarily desired that it might be done to him. But why, save on the ground that he had believed? His repudiation of his own works, and his association of himself with the before condemned Jesus, was set forth in his voluntary submission to baptism.

The Greek word translated "wash" occurs again only in 1 Corinthians vi. 11, and there also in the middle voice. The words are, "ye were washed," or "ye washed [yourselves] . . . in the Name of the Lord Jesus Christ;" not that the Corinthians had put away their own sins, but that they had voluntarily fulfilled the condition upon which alone sins can be remitted, that is, they had believed in the Lord Jesus.

The third is the vital word, "calling [for himself] in the Name of the Lord" procured Paul's salvation, for "whosoever shall call upon the Name of the Lord shall be saved" (Acts ii. 21). "Calling" is thus synonymous with "believing;" he who believes on the Lord calls on the Lord for salvation, and he who calls on the Lord for salvation his sins are remitted, or washed away, and he who is saved and forgiven declares his dependence upon Christ, his association with Christ in His death and life, by submitting himself to baptism.

The answer to the question propounded is in the negative. Baptism always succeeds, never precedes, the forgiveness of sins. Whether under the old economy or the new, faith is the sole condition in which God remits the sins of men (see Romans iv. 1-8, and Galatians iii. 1-14). Perhaps the writer may be permitted to refer here to the notes on the latter epistle, which have appeared recently in this magazine. Every argument directed by the apostle against law keeping as a means of justification is equally cogent against baptism as a condition on which remission of sins may be obtained. C. F. H.

The End of the Old Man.

QUESTION 629.—When and how does the "old" nature in the child of God come to an end?

Answer A.—We are always sure to make mistakes when we either invent or adopt non-Biblical expressions. The New Testament never once speaks of the "old nature," and therefore it is extremely misleading to use such a form of speech. The New Testament distinctly speaks of "our old man" (Rom. vi. 6), and "the old man" (Eph. iv. 22), and very plainly tells us when and where he came to his end. "Our old man is crucified with Him"

clearly indicates his end, and out of this deep doctrinal statement flows the exhortation to "put off concerning the former conversation the old man," because it is "corrupt" (Eph. iv. 22). In Colossians iii. 9 the Christians are credited with having "put off the old man with his deeds," and on that ground are besought to "lie not one to another." Doctrine is the root, and practice is the fruit. T. B.

Answer B.—The old nature in the child of God will come to an end when his Saviour, Jesus Christ, comes the second time without sin unto salvation. Then he will receive the end of his faith, the full, perfect, and complete salvation of his soul, which has already been delivered from the guilt and dominion of sin. He will then be delivered finally and for ever from the presence of sin by being received unto Jesus Christ, that where He is, there His child should be, where sin cannot enter.

It is evident from all Christian experience that so long as he is in this world the child of God realises ever increasingly that there is still within him the old nature, unchanging and unchangeable. He finds that the flesh lusts against the Spirit, and the Spirit against the flesh, and, according to the Word of God, if one should say he has no sin (evil nature) he deceiveth himself; and the truth is not in him. Because of this the Christian should watch and pray with all perseverance, should endure unto the end. Keep looking unto Jesus, the Beginner and the Finisher of his faith for that blessed hope, his completed salvation, and the glorious appearing of the great God and his Saviour, Jesus Christ (Titus ii. 13; Phil. iii. 20, 21; Heb. ix. 28; 1 Thess. iv. 14-17; 1 Cor. xv. 51-57). G. Y.

Editor's Note.—The answer (*A*) we have given above seems to us to be sound and good so far as it goes. But surely there is something more than the end of the old man as crucified with Christ in God's reckoning, and also something further than the practical putting off of the old man with his deeds, a process involving always conflict and suffering. There is in addition to these aspects of the truth the fact that death literally ends "the old man," while it does not touch "the new man." The same result will be accomplished in the change of all living believers at the coming of the Lord. The old man will not survive either death or that mysterious change which we fain would soon experience. Thus will be ended for ever the uprisings of evil within, all which are the outcome of "the old man which is corrupt." "All things are yours," and in this blessed catalogue "death" is included as well as "life," and well may we rejoice to have it so.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").

Conducted by C. F. HOGG and W. B. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 16-18.

v. 16 (*contd.*), And to seeds, as of many; but as of one, And to thy seed, which is Christ.—the quotation is, word for word, from LXX of Gen. 13. 15, 17. 7, 8. The word "seed" is a collective noun, and though singular in form is ordinarily used for a number of persons viewed collectively. Thus Paul himself uses it of "many nations," Rom. 4. 18, 9. 7, as well as of Israel, 9. 8, and of Christians, v. 29, below. Moreover the plural form "seeds" is not anywhere used in Scripture of human progeny; indeed the only place of its occurrence is 1 Sam. 8. 15, where it = 'crops.'

The Apostle's emphasis on the fact that the word "seed" was used to Abraham, not "seeds," and his deduction that an individual was intended, not a nation, presents a difficulty. Now a difficulty in Scripture is a call to more careful consideration of the passages concerned.

It is not plain, *e.g.*, even to the careful reader, that Exod. 3. 6 contains a cogent argument for the present existence and the future resurrection of those who have departed this life. Yet the Lord Jesus found this in the words, and the implication becomes quite evident when they are read in the light of what He had to say about them, Mark 12. 26, 27. So also the use of a singular noun in the promise to Abraham held an unexpected significance.

It is true that the use of "seeds" would have been unnatural and meaningless, in Heb. and Gk. as in Eng., but had it been the intention of God to refer only to the natural descendants of Abraham, another word could have been chosen, one with a plural in ordinary use, such, *e.g.*, as 'children.' But all such words were passed over in favour of one that could be used only in the singular. Was this accidental? No, the Apostle declares, it was designed, the seed intended was Messiah. Indeed, some of the Rabbis had recognised this, and understood "seed" in such passages as

Gen. 4. 25, Isa. 53. 10, to refer to the Coming One.

Abraham was called, and descendants given to him other than by the way of nature, only that through him Messiah might come. The earth was to be blessed through Abraham's seed, not through his descendants in the mass, but through One among them. And, moreover, that the Messiah Himself was the true Israel is now plain from such passages as Isa. 49. 3 and Hos. 11. 1, cp. Matt. 2. 15.

Thus, the Apostle argues, if Christ is the person to Whom the fulfilment of the promises of God is secured, then only such as are "in Christ" can receive them. And this he affirms particularly in v. 29, "If ye are Christ's, then are ye Abraham's seed, heirs according to promise."

This verse is a parenthesis introduced in order to strengthen the argument subsequently developed; for if Christ is the person to whom the promise was to be fulfilled finally, then it becomes more manifest still that the law could not have annulled it. There seems to be an ellipsis after "seed" in the earlier part of the verse, thus: "Now to Abraham were the promises spoken, and to his seed [they are to be fulfilled]," cp. note on "receive," v. 14, above.

v. 17, Now this I say;—the same words are rendered "Now this I mean" in 1 Cor. 1. 12, and are to be understood here in the same sense; they introduce the application of the statements of vv. 15, 16, to the matter in hand.

A covenant—etymologically considered the word "covenant" is formed from two others meaning 'coming together,' and thus describes a mutual undertaking between two or more parties who severally make themselves responsible for the discharge of certain obligations. But the Gk. word *diathēkē*, from which it is translated, does not in itself contain the idea of joint obligation, it means rather an obligation undertaken by one alone. Accordingly it is used

interchangeably with "promise," see v. 16, above, and v. 18, below. There was no condition attached to the promises or covenant of which the Apostle is here speaking—Abraham and his descendants were to observe the ordinance of circumcision as a token that they accepted and remembered the promise of God, indeed, but the fulfilment of that promise was not made to depend on the observance of circumcision, although a penalty was attached to its non-observance, see Gen. 17. 14.

The N.T. uses of the word "covenant" may be analysed as follows:—

a, a promise or undertaking, human or divine, Gal. 3. 15;

b, a promise or undertaking on the part of God, Luke 1. 72, Acts 3. 25, Rom. 9. 4, 11. 27, Gal. 3. 17, Eph. 2. 12, Heb. 7. 22, 8. 6, 8, 10, 10. 16;

c, an agreement, a mutual undertaking, between God and Israel, see Deut. 27-30 (this covenant is also described as a "commandment," 7. 18, cp. v. 22), Heb. 8. 9, 9. 20;

d, by metonymy, the token of the covenant, or promise, made to Abraham, Acts 7. 8;

e, by metonymy, the record of the covenant, see Ex. 25. 16, 2 Cor. 3. 14, Heb. 9. 4, cp. Rev. 11. 19. (Metonymy is a figure of speech by which one thing is put for another with which it is closely associated.)

These passages all refer to the dealings of God with Israel; and these covenants are included under the designation "first," Heb. 9. 15, cp. "old," 2 Cor. 3. 14.

f, the basis, in the death of Christ, on which the salvation of men is secured, Matt. 26. 28, Mark 14. 24, Luke 22. 20, 1 Cor. 11. 25, 2 Cor. 3. 6, Heb. 10. 29, 12. 24, 13. 20.

This covenant is called the "new," Heb. 9. 15, the "second," 8. 7, and the "better," 7. 22.

There remain two passages in which *diathēhē* occurs, and in which the translation is much disputed, Heb. 9. 16, 17. There does not seem to be any sufficient reason for departing in these verses from the word which is used everywhere else.||

The Greek titles of the Scriptures are "Old Covenant" and "New Covenant"; the English word "Testament" is taken from the titles prefixed to the Latin versions:

confirmed beforehand by God,—the promise was originally given as recorded in Gen. 12, and was confirmed by the vision of the furnace and the torch, Gen. 15, by the birth of Isaac, ch. 21, and by the oath of God, ch. 22, cp. Heb. 6. 13-17.

the law, which came four hundred and thirty years after,—In Gen. 15. 13 a period of affliction for the descendants of Abraham in a strange land was foretold, and as Canaan was then, literally, "a land not their own" (though it was theirs prospectively by promise), the round number, "four hundred," is probably to be understood of the two hundred odd years of the patriarchs in Canaan together with the two hundred odd years of Israel in Egypt. Accordingly the LXX and the Samaritan Pentateuch add, in Ex. 12. 40, "and in the land of Canaan," words which may have been in the original Hebrew text, or which may have been added to the other texts; either way they show how the prophecy was understood in very ancient times. Stephen, in his speech at Jerusalem, refers to Gen. 15. 13, as it appears in the Hebrew text. Neither he nor the Apostle here is concerned with the exact number of years that elapsed between either the first giving of the promise to Abraham or its final confirmation to Jacob, more than two hundred years later, Gen. 46. 1-6, and the giving of the law at Sinai. The period, at least, was not less than that stated, and its length is the point that called for emphasis.

doth not disannul,—*akuroō*, as in Matt. 15. 6, Mark 7. 13, where it is rendered "make void" with reference to the Word of God. It is the word translated "confirmed" in the context, but with a negative prefix attached, and is stronger than that rendered "make void" in v. 15.||

so as to—lit., 'with a view to,' *i.e.*, the intention of God in giving the law was not to abrogate the promise given centuries before, and which was still unfulfilled. What that purpose was is declared in v. 19, below.

make the promise of none effect.—*katargeō*, = 'to render ineffective or useless,' as the barren fig-tree did the ground it occupied, Luke 13. 7, and as the death of

Christ makes ineffective, prospectively, the power of the devil, Heb. 2. 14.

Katargeō occurs elsewhere in N.T. only in the writings of the Apostle Paul, as under, of:—

a, the transitory brightness on Moses' face, 2 Cor. 3. 7, 11, 13, and of the symbolic veil wherewith it was hidden, v. 14;

b, the effect of maturity of mind on the interests of childhood, 1 Cor. 13. 11;

c, the end of physical appetite, 1 Cor. 6. 13;

d, the transitory character of gifts in the churches, 1 Cor. 13. 8, 10;

e, the effect of a husband's death on a marriage contract, Rom. 7. 2;

f, the effect of the death of Christ upon the religious barrier between Jew and Gentile, Eph. 2. 15;

g, the effect of death with Christ upon the body of sin in the believer (the body of sin = sin viewed as an organised power acting through the members of the body, though the seat of sin is in the will, not in the body), Rom. 6. 6;

h, the effect of the manifestation of the parousia of Christ upon the Lawless One, 2 Thess. 1. 8;

i, the effect of the ultimate triumph of Christ upon all rule that does not own direct allegiance to God, 1 Cor. 15. 24, cp. 2. 6, 1. 28;

j, the effect of ultimate triumph of Christ upon death, 1 Cor. 15. 26, 2 Tim. 1. 10;

k, the effect of seeking justification by works upon the relation of men to Christ, Gal. 5. 4; and the effect of preaching it

upon the Cross, the essential element in the Gospel, v. 11.

And, with a negative, of:—

l, the effect of the preaching of salvation by faith upon the law, Rom. 3. 31;

m, the effect of the giving of the law on the preceding covenant and promises of God, Rom. 4. 14, and here;

n, the effect of the unbelief of men on the faithfulness of God, Rom. 3. 3.||

v. 18, **For**—The Apostle now proceeds to justify his use of such strong words as "disannul" and "abrogate" in this connection.

if the inheritance is of the law,—lit., "law," *i.e.*, law in the abstract, law as a principle.

it is no more of promise:—once more the fundamental antagonism between law and grace, works and faith, is emphasised. 'Once allow that the ground of the inheritance is law and the obedience that law demands, then,' the Apostle declares, 'that inheritance cannot be obtained by anyone merely on the ground that it was promised as a gift.'

Correction.—June *Witness*, p. 164, col. 2, 3rd line from end of Notes, for "an alternate way," read "are alternative ways."

Questions.

37. How often was the promise of Gen. 12 to Abraham renewed during the period covered by the Book of Genesis, and with what additions?

38. What metaphors are used in Gal. chh. 1-3, and what is the application of each?

"The Name of the Lord."

(Continued.)

FROM the words of the Lord Jesus, "where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20), we learn that what is required of believers individually is required of them in their corporate capacity also. The whole is made up of all its parts, and is equal to all its several parts taken together. How great is our responsibility, then, to the Lord and to one another, since

the assembly as a whole cannot reflect the image of the Lord, cannot display His character, save as each saint individually bears and reflects it! And the Lord will not hold them guiltless who take His Name in vain.

Much light is thrown on the conditions of prayer also, when we remember that name is character (John xiv. 13; xv. 16). Children of God groan and puzzle over unanswered prayer; but do we always and only ask such things as are consistent with the character of Christ, such things as He could have asked when upon earth, or such

as He can present to His Father now? Or, with reference to the manner of our asking, does the submission that characterised Him in His prayers characterise us in ours? His words, "if Thou be willing," and "not My will, but Thine, be done" (Luke xxii. 42), show His attitude towards His Father and suggest what ours should be. He made known His request to God, leaving with Him the form the answer was to take (Phil. iv. 6). Whatever privileges God may vouchsafe to His children here, He does not permit us to leave that place of dependence or to change that attitude of submission which the Lord voluntarily made His own.

To the believer who has begun to realise the difference between the first Adam and the last, between his own character by nature and that of the Lord Jesus Christ, there is unspeakable comfort to be drawn from such passages as Romans viii. 29, "foreordained to be conformed to the image of His Son." Such a one knows his own heart too well to expect aught from it other than Jeremiah found in his (xvii. 9). Self-examination, in the light of the Word of God, will humble but will not discourage us. The Holy Spirit will lead us on from the contemplation of self to the contemplation of the Righteous One, conformity to whose image God has determined shall be our portion, but while here the change is gradual. The Worker is the Lord the Spirit, the means He uses, the contemplation of the glory of Jehovah, the Lord Jesus Christ (2 Cor. iii. 18; iv. 6; cp. Heb. i. 3). We cannot yet see Him face to face, but we do see Him mirrored in the Word, and so, beholding Him, are transformed into the same image. But if, by thus beholding Him, we grow in likeness to Him, what will be the effect of His coming? "We shall all be changed" (1 Cor. xv. 51); "we shall be like Him, for we shall see Him even as He is" (1 John iii. 2).

And the last vision of the redeemed in glory reveals them like Christ, because they are with Christ, "they shall see His face; and His Name shall be on their foreheads" (Rev. xxii. 4); His character shall be manifestly theirs.

C. F. HOGG.

Satan's Great Aim.

THE devil held a great anniversary at which his emissaries were convened to report the result of their several missions. "I let loose the wild beasts of the desert," said one, "upon a caravan of Christians, and their bones are now bleaching on the sands." "What of that?" said the devil, "their souls were all saved." "I drove the east wind," said another, "against a ship freighted with Christians, and they were all drowned." "What of that?" said the devil, "their souls were all saved." "For ten years I tried to get a single Christian asleep," said a third, "and I succeeded, and left him so." Then the devil shouted, and all the night stars of hell sang for joy.—

LUTHER.

God and Father

(1 Peter i. 3).

"Be ye holy; for I am holy" (1 Peter i. 16).

IN simple faith and confidence I come,
In Christ, O Father, to commune with
Thee;

As any child within its father's home
Draws nigh, nor fears, in love's simplicity.

But though a child, let me a servant be,
To serve before Thy throne, to praise, to
bless

Thy Name, O God; before Thy Majesty
Humbly to learn Thine awful holiness.

G. P. L.

A Glorious Vouchsafement.

"YOU must know how Jacob outwrestled Christ, for 'twas His wonderful condescension to put forth more of His own strength in Jacob against Himself than He did in Himself against Jacob. This redeeming Angel (as Jacob calls Him, Gen. xlviii. 16), held him up with one hand, as He strove against him with the other, and voluntarily yielded Himself as conquered by the patriarch's prayer; otherwise the same divine power that disjointed Jacob's thigh could as easily have unclasped his hands. Oh, how can you but admire this glorious vouchsafement!"

CHRISTOPHER NESS. 1673.

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up June 23, 1913.

NOTES FOR JULY, 1913.

SCOTLAND.

FORTHCOMING.—Christian Conferences as follows: Annual Camp Meetings, **Lesmahagow**, Sunday, July 6, at 11 and 3.... Conference in tent, Caroline St., **Parkhead**, Glasgow, July 12, at 3. Messrs. W. J. Grant, James Wilson, R. Leggatt, J. M. Hamilton, and J. Ferguson.... Open-air meetings on Low Green, and conference in Masonic Hall, High St., **Ayr**, July 19 to 23, at 10.30, 3, and 7.30 each day. Messrs. C. F. Hogg, Handley Bird, J. C. M. Dawson, J. Hixon Irving, Alex. Stewart, T. Baird, Hy. Pickering, W. J. Grant, W. J. Meneely, R. W. Smith, and John Ferguson.... **Craigellachie**, July 22 and 23, at 10.30 each day. Communications to Mr. Charles Morrison, Aberlour.... **Innerleven**, July 24, at 11. Dr. Jones, Messrs. Grant, Baird, Money Penny, and Beard.... **Evangelistic Hall**, Tomnahurich Street, **Inverness**, July 26, at 11, 2, and 6.... **Unionist Hall**, **Frestwick**, Aug. 2, at 3. Messrs. W. J. Grant, L. W. G. Alexander, A. Bayne, and John Gray.... **Inverurie**, Aug. 20, at 10.... **Tillicoultry** Tract Band Conference, Aug. 30.... **Half-yearly Meetings**, **Glasgow**, Sept. 27 to 30.... Farewell Meeting with Mr. Daniel Crawford, prior to his departure for Central Africa, in Christian Institute, on Monday, July 14, at 7.45.

GLASGOW.—Mr. W. J. Meneely had a series of meetings in **Springburn** during June.... Mr. John Ferguson has pitched tent near **Parkhead** Cross. Has had good start, and some blessing.... Mr. Malcolm M'Kinnon has pitched tent in **Alexandra Park** Street. Is being encouraged.... Mr. Wm. Lammond, of Central Africa, has visited a number of assemblies in city and district, seeking to stir up missionary interest. Mr. Geo. Lammond, who, with his wife, hopes to accompany his brother on his return, also visited several places.... The **Caledonian Bible Carriage** has been at different stands in the city during June. Good audiences.... Mr. Thos. Dunlop, Jun., who has helped nobly in Infirmary and other work for a number of years, sails with his wife for **Auckland**, N Z., July 4.

REPORTS.—Conference in **Annbank**, May 31. About a hundred present. Messrs. W. Lindsay, J. Carrick, W. Atkinson, and R. M'Murdo, Jun., gave help.... **Shieldhill**, June 14. Messrs. Brown, Dunlop, Calderhead, Struthers, and Scott ministered helpfully.

TENTS AND CARRIAGES.—Mr. John M'Alpine is having encouraging meetings at **Camelon**. One or two saved. Large children's gatherings.... Messrs. M'Kenzie, Hill, and Walker had seven

weeks in **Ayoch**, Ross-shire, with blessing. Commence in **Fortrose**, June 22.... Messrs. Bruce and Morrison found work stiff at first at **Kildary**. Interest increasing; some blessing.... Mr. James Wilson had a good start in **Stonehaven**.... Conference in tent at **Cumbernauld**, June 7. Messrs. Dunlop, Millar, Gilfillan, and Gilmour ministered helpfully. Mr. A. Gilmour continues preaching in this needy place.... Opening Conference of **Lanarkshire** tent at **Whiffet**, Coatbridge, May 31. Tent well filled. Large open-air march. Helpful ministry by Messrs. Miller, Gilmour, M'Donald, and Chapman. Meetings well attended. Three professed first night.... Good numbers at opening of **Ayrshire** tent at **Commodityke**, June 14. Messrs. Marshall, Horne, Campbell, Hamilton, and Shaw ministered to profit. Mr. J. M. Hamilton continued with fair meetings in spite of wild weather.... Mr. Jas. Stephen had an encouraging start in **Tongland**. Is following up last year's work by having a weekly meeting in a hall in **Kirkcubright**.... Conference in tent at **Float**, ten miles south of **Stranraer**. June 19. Good number. Messrs. Alex. Marshall, D. Robertson, Robt. M'Gaw, and D. Hamilton ministered. Messrs. D. Hamilton and J. Hiddleston are encouraged by the attendance and interest. A promising pitch.

NOTES.—Mr. J. Hixon Irving was a week in St. Paul's Street, **Aberdeen**. Meetings small, but ministry much enjoyed.... Mr. W. J. Miller is visiting **Muckle Roe**, and other neglected parts of the **Shetland Isles**.... A few believers break bread in the house of Mrs. Rankin, 11 **Margaret St.**, **Stonehaven**. Summer visitors might note.... Assembly in **Crieff** meet in **Crieff Hall**, Side Room (not **Weavers' Hall** as in last number).... Mr. W. J. Grant paid a helpful visit to **Gospel Hall**, **Dreghorn**.... Believers in **Davidson's Mains** meet in **Volunteer Hall** each Lord's day at 11.... Ten young believers were recently baptised in **Ardrossan**, all converted at the usual Sunday evening Gospel meetings.... Visitors to **Portobello** might note that address of Assembly is **Working Men's Institute**, Bath Street. Correspondence to Jas. Livingston, 24 **Tower St.**.... Mr. W. J. Meneely is expected to have a fortnight's open-air meetings in **Ayr** in July.... Mr. John Stout hopes to labour in **Shetland** during the fishing season.

ENGLAND.

FORTHCOMING.—A Farewell Meeting for Mr. Daniel Crawford will (D.V.) be held at **Queen's Hall**, **Langham Place**, **London**, W., on Friday evening, July 11, at 7. All seats free. Doors open at 6.... Afternoon and evening meetings at the **Priory**, **Christ-**

CORRESPONDENTS of Assemblies would assist in securing accuracy if they would kindly send post card by 20th with notes of special meetings.

BREVITY is aimed at in these notes, a summary of work and workers in many parts being preferable to a lengthened report of a few places.

church, Haunts, Aug. 4. Ministering brethren invited.
...Annual Meeting at Highbridge, Aug. 4.

LONDON.—Northern and Eastern Quarterly Missionary Conference in Clapton Hall, May 24, was largely attended. Stirring addresses by Messrs. F. S. Arnot, Handley Bird, J. S. Dodington, and W. W. Nicholls...Farewell Meeting at Kingsway Hall, May 30; record attendance. Messrs. Sparks, Arnot, Lane, Lammond, Maitland, Sims, Aiston, and Olford all took part. Messrs. Arnot, Maitland, and Aiston sailed following day...At Quarterly Meeting of S.S. Superintendents in Devonshire House, June 6, it was arranged to have next Conference of S.S. teachers in October...Mr. Hy. Pickering has been ministering the Word in Clapton Hall Sundays and Fridays of June; attendances well sustained; also visited High Barnet, Stafford Rooms, Malden Hall, and other places. Dr. M'Killiam follows during July...Mr. J. Ternouth gives addresses on "The Tabernacle," illustrated by model, in St. John's Lodge Assembly Rooms, 3rd, 10th, and 17th July...Mr. George Hucklesby gave interesting and profitable lectures on "The Feasts of the Lord," with chart, in East Ham Assembly Hall, during May...Dr. Anderson-Berry had good meetings in Cholmeley Hall during June, followed by Messrs. Coupe, Challis, and Hyde in July. Our brother Robert Farie has been ordered to take a complete change for his health...Mr. J. W. C. Fegan, whose labours in connection with boys now extends to forty-two years, opened a new home, known as **The Red Lamp**, in Horseferry Road, Westminster, June 17...Mr. A. Lawes had good meetings in Beresford Chapel during June...Annual meeting in Pinner, June 21. Attendance good. Messrs. Kyd, Jordan, Pickering, and others took part.

REPORTS.—Helpful meetings at Thornecombe, Dorset, May 29. Messrs. Stembridge, Morant, and Dunning ministered the Word...Annual Meetings at Musbury, June 4, were large and profitable. Messrs. Wills, Symons, Clark, and Dunning gave helpful words...Many gathered at Drewsteignton on June 9 when Messrs. Child, Dunning, and Surridge ministered to profit...Messrs. Child, Panting, Dunning, Glover, and Alford took part at fellowship meeting at Tiverton, June 12...**Barnstaple** Annual Meetings were attended by about 600 believers from 20 districts. Messrs. Bennet, Stanley, Pickering, Barnes, and Childs gave ministry very suitable to the company and the times...Conference at Kendal, June 19, was a time of refreshing. Testimonies of the Word and work of God by Messrs. Rhodes, Berkley, Hickman, and Flick.

TENTS AND CARRIAGES.—The Manchester tent was pitched in Langworthy Rd., Seedley, on June 14, followed by a week of prayer in various halls, and opened on June 21. Mr. E. Hughes

takes up the work...Messrs. A. E. Hodgkinson and G. Ainsworth had a good start in Bubwith, Yorks. ...Mr. W. D. Dunning has had definite blessing at Dunsford...Mr. F. G. Rose had Cambridgeshire Carriage at Melbourn, then moved on to Whaddon. Very stiff ground. Would welcome young men on holiday...Messrs. Jennings and Rouse have been blessed in their labours at Lyneham. Now at Shipton-under-Wychwood...Messrs. Glover and Clarke had well-attended meetings at Uffculme, Devon, with blessing. Now at Culmstock, where there is evidence of a movement of the Spirit of God...Mr. J. M'D. Bernard is in Taff's Well...Messrs. Kistruck and Johnson had large meeting at Wivelsfield, Sussex. Now at Newick...Mr. David Ward at Standon, Herts, was encouraged...Mr. T. Traynor interesting and encouraging meetings at Ashendon and Westcott, Bucks. Now removed to Grandon Underwood...Mr. James Hodson, after difficulty, secured pitch at Titchhurst, Sussex, a place hitherto closed to tent work. Encouraging times; four or five have confessed Christ. Now at Burwash...Messrs. Midson and Sykes had small meetings at Dunsfold, Surrey. Larger numbers at Plaistow...Mr. H. Batchelor had an excellent hearing at Eton Wick, near Windsor. Now at Chippenham...Messrs. Bradley and Gates are now at Chilham, near Canterbury. Have had some blessing amongst unsaved...Mr. C. W. Foster had good start at Doncaster...Mr. J. H. Roberts commenced in Ombersley, June 8...Messrs. M'Ewen and Clarke had meetings in Broadhempston, then moved on to Newton Abbott. Hope to put away wooden tent for the summer, and pitch canvas tent five miles from Newton Abbott...Mr. W. G. Morley hoped to commence with van and tent in Isle of Wight, beginning of June...Mr. W. H. Browning is in Temple Sowerby, Cumberland...Mr. J. A. Anderson has pitched tent at Gualford, Gt. Malvern...Mr. George Cooke has had good times at Ashbury, Berks. A few saved...Has now removed to Uffington. Some interest amongst adults; and is getting large meetings with the children...Mr. S. Glen had very encouraging meetings at Swan Bottom, Bucks; sometimes accommodation in tent insufficient. Has also been rejoiced with large numbers and blessing at Buckland Common, near Tring.

NOTES.—Mr. T. Cauker has been visiting villages and hamlets in Carlisle district, having interesting conversations with the people about their souls...Hopes to go to Worcestershire in July for tent work...Mr. W. W. Feraday had special meetings in Ousewtry, then went on to Stafford...Mr. E. A. Thomas is having open-air meetings in Brighouse, Yorks...Mr. H. W. Iles gave interesting account of colportage work in suburban London to a good audience in King's Head Hall, Chingford, June 18.

RAILWAY TRAVELLER'S DIFFICULTY, with a beautiful picture of the Grampian Express, makes a most attractive issue of *The Evangelist* for July. An ideal leaflet for distribution at coast or country during holiday season. 1/ per 100.

THE SHEPHERD'S QUESTION by A. M. is first article in *Herald of Salvation*, followed by Mad or Glad, True Pleasure on a Pleasure Steamer, The Millionaire's Confession of Faith, &c. 16 pages, 3d.

....Mr. C. W. Goodson, of Auckland, is on a visit to Britain, giving help in various places....Believers in Deal meet in a room over Co-operative Stores, 22 Park St. Communications to J. Kemp, 24 Wellington Road....Believers in Brighton hope to remove to new hall, known as Grand Parade Hall, 29 Grand Parade, end of June... Open-air Mission will be held at Ladywood, Birmingham, July 6-13 by Mr. Douglas Perry and Captain R. Campbell....Mr. John M'Donald has been seven weeks in Waterloo, Liverpool. Souls have been saved, and a number added to the meeting. A more commodious hall is required by the assembly to carry on the work of the Lord more effectively in this needy district.

IRELAND.

FORTHCOMING.—Annual meetings, Mullafarnaghan, July 12, at 12...Believers' Meetings in Holborn Hall, Bangor, July 12, at 2.30...Drum, Co. Monaghan, July 23.

DUBLIN.—Mr. John Monypenny has tent in Terenure, a needy suburb of Dublin.

BELFAST.—Missionary Conference in Victoria Hall, June 6-10. Interesting reports of the Lord's work were given by Messrs. A. R. Thoburn, Malaya; E. H. Broadbent, Balkan States; Handley Bird, India; W. Lammond, Central Africa; E. N. Hill, China; J. Crane, Spain. Messrs. R. E. Sparks, Wm. Dudgeon, J. C. M. Dawson, and C. F. Hogg also gave searching and helpful ministry...Mr. Hogg continued meetings remainder of week...Mrs. Hill, China, and Miss Paton, Argentina, had meeting for sisters in Apsey Street Hall...Mr. J. C. M. Dawson still goes on in Donegal Road...Mr. W. S. King paid a short visit to Adam Street. Some interest, also had a few good meetings in Mourne Street.

REPORTS.—Annual Believers' Meeting in Omagh, May 31, largest yet. Ministry by Dr. Matthews, Messrs. Bird, Thompson, Meharg, Clarke, Dickson, M'Clay, M'Gaw, and Creighton...Aughavey, June 13. Large attendance. Messrs. Meharg, Matthews, M'Knight, M'Crory, Stewart, and Marshall gave practical ministry...Battleford Bridge, June 4. Wholesome words from Messrs. Stewart, Meharg, Matthews, King, M'Crory, Marshall, Rodgers...Lisachrin. New hall full. Ministry helpful to young Christians from Messrs. M'Crory, M'Knight, Stewart, and M'Cracken...Half-yearly meeting of the united meetings in Magherafelt. Place packed. Messrs. Rea, Matthews, Meharg, Marshall, M'Knight and others gave words of encouragement.

TENTS.—Messrs. J. Rankine and R. Hawthorne hoped to commence in Ballylaine, June 29... Messrs. Wright and Campbell have pitched their tent in Ballindrait, Co. Donegal... Messrs. Creighton and Dickson, some distance from Castlederg...Messrs. Diack and Whittin in

Newtownards...Messrs. Good and Poots having good meetings at Ballymacheon. Some have professed...Messrs. Marshall and Stewart in Fountain Road, Cookstown. Fair meetings...Messrs. M'Crory and M'Knight expect to pitch tent in Moneymore.

NOTES.—Mr. William Dudgeon had some meetings in Cookstown... Mr. Handley Bird gave soul stirring missionary addresses at Newtownards, Ballyhay, Cardy, Scrabo, and Portavogie... Messrs. Stewart and Rankin had some large meetings in Rasharkin, Co. Antrim. A few professed conversion... Messrs. T. Braidner and J. M'Cullough are conducting Gospel meetings in a barn near Ballybofey, Co. Donegal.

AMERICA.

CANADA.—Mr. G. L. Alrich paid a visit to Maranatha Hall, Toronto...Annual Conference in Warminster, May 24 and 25. Large and good meetings. Messrs. Irving, Robertson, Benner, Innes, Nunn, Gilchrist, and Hitchman took part...Mr. C. Innes had a few meetings in Ebenezer Hall, Hamilton. Work amongst the young is encouraging, and God is blessing by saving souls. Mr. Tom Baird had meetings in M'Nab Street Hall. His line of ministry is greatly needed. Saints in Bethany Hall go on with encouragement...Mr. Archie Payne has found quite an ear for the Gospel in the little French village of Pointe Claire, having packed meetings in the school. God is working... Messrs. Irving and Taylor have begun Gospel meetings in Ardtrea, Ont., and are encouraged... Mr. H. Hitchman had meetings on "The Tabernacle" in Orillia... Assembly formerly meeting in Gospel Hall, Saskatoon, are without a settled place of meeting at present. Correspondence to Mr. John Turner, 520 Avenue H, South, Saskatoon... Mr. J. J. Rouse is having good meetings in tent at New Westminister. His home address is now 1148 Seventh Ave., West, Vancouver...Mr. A. C. Peterkin had two weeks' meetings in Hebron Hall, Victoria. Ministry acceptable and refreshing... Messrs. Wangberg, Lapland, and Maynard, India, paid profitable visits to Mount Pleasant Hall, Vancouver, each speaking of the Lord's work in his respective sphere...Mr. J. M. Carnie spent two weeks in Winnipeg. Meetings good. Then went on to Calgary...Mr. W. H. Hunter had two weeks' good Gospel meetings in Ottawa...Fifth Annual Conference in Gospel Hall, Calgary, May 30-June 1; the best yet. The Word was ministered in power by Messrs. Scott, M'Murdo, Carnie, and O'Brien. Messrs. M'Murdo and O'Brien remained for a few meetings... Messrs. C. H. Willoughby and A. Payne had some well-attended meetings in Silver Lake...Helpful meetings were held in Severn Bridge by Messrs. Irving and Taylor...Mr. Benner is in Springbrook, Ont. A public baptism is expected soon, when the Gospel

TRACT BANDS should get our new Illustrated Guide, with samples of new and sterling issues, lowest rates for quantities, &c., posted free to any address by return.

THE SUMMER NUMBER of *Boys and Girls* is full of coast and country stories and pictures. Most suitable for distribution at seaside services, &c. 12 copies, 6d.; 25, 1/-; 50, 1/10.

will be preached to the hundreds who gather round. ...Mr. C. Innes paid a visit to the little assembly in Brantford, Ont. Dr. T. H. Bier has had to undergo an operation. Still in hospital, but progressing favourably....Christians in Peterboro' have begun open-air work in Central Park on Sunday evenings, when hundreds hear the Gospel...Christians now meet to break bread in Gospel Hall, Oaklands (corner of Hill Side and Ceder Hill Road), Victoria, B.C.

UNITED STATES.—Mr. C. W. Ross has been visiting various assemblies in Texas....Mr. T. Baird had a week's profitable meetings in Assembly Hall, Buffalo; also had visits from Mr. R. M'Murdo and Mr. Geo. Winter....Mr. Geo. Pinches had three weeks' profitable meetings in Albia, Ia., with blessing...Good numbers gathered at Conference in new tent at Des Moines, Ia., May 30, 31, and June 1. Practical and searching ministry from Messrs. Wilson, Moffatt, Greer, Broadfoot, and Pinches. Messrs. Wilson and Moffatt continue nightly with Gospel meetings...Conference in Holyoke, Mass., May 29 to June 1, best for many years. Ministry from Mr. R. L. Roberts, New York, and others much appreciated. Seven professed at Gospel meetings on the Friday and Sunday evenings....Mr. William Pinches had some helpful meetings in Rochester, N.Y....Mr. Matthew Muir had a week's meetings in Elgin, Ill.; also visited St. Louis, Mo., and Sparta, Ill....Mr. T. Baird had a week's meetings in Detroit; a good hearing; then went on to New York and Boston....Correspondence for assembly in Worcester, Mass., should now be sent to Mr. James Scott, 457 Millbury St....Mr. W. J. M'Clure had a series of meetings in Fresno, Cal....Two weeks' addresses to believers were given by Mr. S. C. Keller in Lonaconing, Md....Mr. James Waugh had good meetings in Boston, then went on to Lynn....Mr. A. Livingstone was several weeks in Pittsburg....Believers in Paterson, N.J., enjoyed two visits from Mr. T. Baird....Mr. C. J. Baker and others are giving lectures on "The Future of the Human Race," illustrated by chart, in Gospel Hall, Atchison, Kansas.

NORTH.—Mr. G. A. Wightman, Tehuacan, May 14: "The meetings give us much cause for praise, as it is surely an outcome of many prayers that they go on so well and quietly notwithstanding the great unrest throughout the country. I hope to visit a large village with Mr. Holmes between here and Puebla. I also purpose making several trips to the south of Tehuacan, where our district extends for over two hundred miles before one comes in contact with any other mission work."

SOUTH.—Mr. W. Payne, Cordoba, May 6: "We are having much encouragement in the work here. A number have professed conversion lately, and we baptised seven a few days ago. We have eighteen

meetings a week now, including four Sunday schools, and two meetings for women, all of which are well attended."...Mr. Stephen Adams, Caracas: "The Bible work gives us real encouragement, as well as the Sunday school. We have just had a visit from Mr. and Mrs. Williams and Mr. Johnson, and the Christians have been much refreshed."...Brethren in Georgetown, British Guiana, are much encouraged in Sunday school work....Mr. Jenkins reports baptism of ten believers at San Nicolas, Argentina.

WEST INDIES.—Mr. John Sparrow, Barbados, May 13: "We had a baptism at Dayrells Road yesterday, when nine confessed their faith. Two were from Bridge Street, two from Dayrells Road, and five from the Stream. We have now nine more inquirers for baptism. Our Sunday school is rapidly increasing. We had 151 present on Sunday last."

EUROPE.

SPAIN.—Mr. C. Cambridge, Antequera, June 4: "We are in the midst of the Fair, which takes the form of a cattle show, bringing in thousands from the country. Had splendid meetings last week, and the Sunday school children have come back to us again for the last three weeks."...Mr. Inurrigarro speaks of good meetings at Villar, and of the conversion of a stone mason....Mr. B. L. White writes of good meetings in Carrelra at Whitsuntide. Some who were once paid by the priests to stone Mr. Hoyle are now preachers of the Gospel.

SWEDEN.—Mr. J. Lees, Sjovik, May 18: "Last Sunday and Monday we had large and interesting meetings here. Mr. W. H. King (of India) arrived in Gothenburg early on Thursday, and preached here the same evening. The hall was packed. I intend visiting Kinnukulle at the end of this week. A man and his daughter wish to be baptised, and a few desire to "gather to the Lord alone."

PORTUGAL.—Believers in Lisbon were cheered by a visit from Mr. W. G. Arnold, of Old Charlton. They would welcome a young brother for work in these parts. Infidelity and indifference are on the increase, yet they seek to maintain a testimony for God.

FRANCE.—M. Willy is encouraged at Marseilles. A blind woman and a paralytic woman come regularly to the meetings. Several others interested....M. Delattre is preaching the Gospel in a wooden tent amidst tremendous opposition.

SWITZERLAND.—Should any believers expect to spend Lord's day, July 27, at Lucerne, where there is no meeting, they might communicate with Publishing Office to bring a number together for fellowship.

ASIA.

CHINA.—Mr. Thos. Melville, Feng Sin, May 16: "Interest in the meetings continues, and numbers

STRAIGHT PATHS.—"I consider this book of very great value to the children of God, especially at this time. It is so clear, concise, and founded on God's Word. It must prove a great help and blessing to many."—T. W.

THE "WITNESS" MANUALS, edited by C. F. Hogg and W. E. Vine, M.A., deal with subjects of the most importance. No. 1 treats of "The New Birth and the Life Eternal." No. 2, "Christianity, History, Philosophy, Experience."

at our dispensary increase as the weather grows warmer. Some old inquirers have applied for baptism."...Mr. R. W. Sturt, Hada: "We are not a little encouraged by the number of inquirers gradually increasing, and a better understanding on the part of the people of the purpose of our presence amongst them. Work among the Mongols is impossible at present owing to trouble with Russia."...Mr. Harry Price, Nanchang, reports "that it is difficult to find room for all who come to the Gospel meetings, and they may have to enlarge the hall."...Mr. R. E. Jones, Tehan, reports "that for six weeks between 700 and 1000 soldiers were encamped in the city. He got permission from the officer in charge to distribute gospels among the men, and had special meetings for them, which were well attended."...Mr. J. W. Wilson writes. "The Christian young men have begun a class for lads on Sunday afternoons, and are being much encouraged."

INDIA.—Mr. Jas. Stewart, Gunjur, May 19: "We have had large meetings in the villages in the evening after the people have returned from the fields. Five days were spent amongst the thousands at Hosur Fair. Sixty gospels were sold, and many listened to the Gospel."...Mr. A. Young, Tinneveli, May 5: "The work is going on quietly amongst the children. This year we have baptised eleven souls, and others are waiting, most of whom are the outcome of last year's work. About two weeks ago I had a letter from one of our teachers, labouring about twenty-eight miles away, telling of two high caste men who have confessed Christ, one of whom was reading in the school some years ago, and has all along manifested interest in the work."...Mr. J. B. Gabriel, Malvalli, writes: Over two hundred deaths have taken place from cholera during the past two or three months, some close to the mission compound, yet God was our refuge."...Mr. E. Lynn, Kollegal: "We had the joy of baptising four who have lately confessed Christ, after being prayed for for some years."

MALAYIA.—Mr. E. Tipson, Kuala Lumpor: "We have had the joy of opening the new hall at Klang, twenty-five miles from here. Large numbers came to the opening meetings, which were addressed by Messrs. Ashdown, Boon Hean, Ah Tsui, and myself in three different dialects of Chinese."...Miss Mary Frame, Singapore, May 13: "Some of the women are really interested. One day when teaching a girl to read a number of women came in. One said that her mother would like to become a Christian had she not been so old. There is a crying need for sisters."

AFRICA.

NORTH.—Mr. M'Gavin, Tunisia, writes: "I continue to visit vessels with Gospel literature, but rarely find a Christian on board even the British boats. I

A CHRISTIAN SOLDIER writes: "I and three of my brethren find it hard to get real good Gospel messages to suit soldiers, and I find yours very good indeed."—M. H. K.

still post Scriptures to officials and others in this country and in Sicily and Sardinia."...Mr. H. G. Young, Tabarouth, reports that he and Mr. Lamb had a tour among Kabyle villages, having encouraging times in most places.

CENTRAL.—Mr. James Anton, Koni Hill, May 3: "Last week I was at Bunkeya. We had some good meetings with Mwenda's people. During my absence Mrs. Anton remained at Kashike's village, and had meetings twice daily with old and young."...Mr. A. M'Kinnon, April 29: "We are preparing to leave for Kualondo to relieve Mr. and Mrs. Murrain who are leaving shortly for England *en route* for America. I hope to baptise seven converts shortly."

SOUTH.—Mr. Crowhurst, Paarl, speaks of hopeful work amongst coloured people. A hall has been hired in the native district, two or three hundred attending the services regularly.

AUSTRALASIA.

AUSTRALIA.—Thirteenth Conference of Teachers in Collingwood Gospel Hall, Melbourne, May 3. Dr. Kitchen gave an address on "The Ideal S.S. Teacher." The numbers attending these meetings are on the increase....Mr. Lennox paid a visit to Toowoomba for three weeks. Good open-air meetings. Ministry much enjoyed. Mr. M'Intyre also gave helpful addresses on "The Book of Daniel."...Believers in North Adelaide are unsettled as to place of meeting. Anyone going there might communicate with Mr. H. H. Hale, O'Connell Street, North Adelaide...Mr. A. F. Witty had special Gospel meetings in the Town Hall, Botany...Mr. Frank Brewster has been ministering in the Burwood and Rockdale assemblies, Sydney. Hoped to go on to Queensland...The Back Country Postal Work has been very cheering. Several helpers have been added and the work has been a good deal enlarged.

NEW ZEALAND.—Mr. Mark Harrison has been holding cottage meetings and visiting in Woodville....Several professed conversion at the meetings held by Mr. H. C. Isaac in Fielding. Two were baptised during the meetings...Mr. Forbes Macleod concluded twelve weeks' tent meetings in the Taranaki district. Quite a number were saved. Thirteen baptised at New Plymouth...Messrs. Johnstone and Phillips have closed tent meetings in Nelson district, having seen a little fruit...Mr. C. H. Hinman had meetings in Eden Hall, Auckland. Good attendance and interest....North Island Carriage No. 1 has had a good reception in several places north of Auckland....Mr. J. W. Dean had good meetings at Opaku, with Gospel Carriage No. 2, besides tract distributing from house to house.

ADDRESSES.

REMOVALS.—Assembly in Gospel Hall to Alexandra Hall, Alexandra Ave., Frimley Rd., Camberley, Surrey...Gospel Hall, Regent Ter., to

"I cannot tell you in so many words how much I enjoy reading the *Witness*."—J. M'C., West Africa.

Cambridge Hall, Cambridge St., Sheffield...
Castle Gardens to Lesser Hall, John St., Gourcock.
Correspondence to J. Callender, 1 Castle Gardens.

CORRESPONDENCE for Harmony Hall, Govan,
to Geo. Livie, 10 Hutton Drive...New Stevenston,
to Thos. D. Good, 20 Union Ter., Mossend...Cowan
Institute, Penicuik, to Wm. Cairns, 4 Prydes Place.
...Houghton-le-Spring, to Jas. Hope, 8 Mildred St.,
Houghton-le-Spring, Fence Houses, Durham...
Gospel Hall, Burnham, Som., to G. Snook, Roslyn,
Cross Street.

NEW ADDRESSES.—John Harris, of Spain,
c/o Mr. Gardner, 20 North Park St., Glasgow...
Hunter Beattie, 227a Duke St., Glasgow...Douglas
Perry, 2 Hobart St., Leicester...H. T. King, (of
Nottingham Open-Air Mission), 11 Elm Tree Ave.,
West Bridgford, Notts.

"WITH CHRIST."

May 20, James Kerr, Govan, a young man
connected with Summertown Assembly. Met
with accident which terminated fatally. A large
number attended the funeral, to whom the Word was
read and spoken...May 29, Alex. Taylor, aged 78.
Connected with assembly in Forres for thirty years...
Mrs. Margaret Morrison, Brisbane, formerly of Stor-
noway...May 30, Mrs. Thayward, wife of Daniel
Thayward, Peterboro', Canada, saved nine years
ago in Frittenden, Kent...Edwin Suckley, of Beth-
any Hall, South Brisbane, formerly of Admiral
Hall, Liverpool...June 18, William John Cooke,
aged 79, of Harmony Hall, Govan. Converted in
1859 at Ballymena. Much used forty years ago
in evangelistic work. Amongst the first to break
bread in Govan.

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON,
O. P. WATSON, GEO. YOUNG, and HY. PICKERING (in fellowship
with Editors of *Echoes of Service*) for month ending June 17.
Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Renfield Street, Glasgow.

HOME AND ABROAD.

J. M'C., Springburn	£1 0 0	Hope H., Parkhead	£1 0 0
Blackburn H., Leith	4 9 6	Gorgie H., Edin.	1 10 0
Thornliebank Sisters	1 1 0	Shiloh H., Shettleston	2 18 0
Hope H., B.-of-Weir	2 0 0	A Sister, Shettleston	1 0 0
Mrs. M., Crief	0 10 0	Pollockshaws	5 0 0
Crief	0 10 0	Cowdenbeath	6 1 0
Crosshill, Maybole	2 0 0	G.L.C.C.	5 0 0
G.Y.	10 0 0	Rom'n Rd., M'th'rw'ill	5 0 0
Ebenez. H., M'th'rw'ill	5 0 0	A Sister in Cumb. H.	0 10 0
A Friend, Mafeking	6 0 0	Round Toll H., Glas.	3 3 4
Waterloo, Iowa	1 5 8	Round Toll H., Glas.S.S.	2 0 0
Mrs. S., Newburgh	2 0 0	α, Assembly Giftes	£141 5 8
Abingdon H., Partick	1 18 2		
Strathaven	1 10 0		
Two Sisters, Strathaven	1 0 0		
Oxbow, Sask.	4 2 2		
Kilbarchan	1 13 4		
A Believer, Overtown	0 12 0		
Coatbridge	1 6 0		
Parkholm H., Glasg.	2 16 0		
Bathgate	1 0 0		
Renfrew S.S.	1 5 0		
Grangemouth	2 0 0		
Springburn	3 12 2		
Dalkeith M.S.C.	1 15 4		
N'prot News, Virg. S.S.	1 12 0		
A Brother, Kilbrinie	0 10 0		
P'holm H., Glas. Sisters	6 0 0		
Elm H., Glas. S.S.	3 10 0		
Picardy Pl., Edin.	2 5 0		
Sisters, Low Waters, Hamilton	0 10 0		
C.H.	1 0 0		
Strathaven	2 0 0		
J.B.K.	2 0 0		
Anon.	0 2 0		
Tract B., M.S.C., Paisley	0 10 0		
Neilston	9 10 0		
Salop St., Liverpool	3 3 0		
R.J.L.	1 0 0		
M.R., Aberdeen	0 5 0		
Coalburn	5 10 0		
Elm, Cambuslang	1 0 0		
Gospel H., N. Cum'ock	1 12 0		
J.H., Dunfermline	0 10 0		
Blyth	1 3 0		

OFFICE EXPENSES.

Two Sisters, Str'th'v'n	£0 2 6
Servant	0 10 0
P'holm H., Glas. Sisters	0 3 6
Picardy Pl., Edin.	0 2 6
Strathaven	0 2 6
Neilston	0 10 0
Sums under 2/6	0 2 4
	£1 13 4

WIDOWS AND ORPHANS OF MISSIONARIES.

J.W.G.O.	£5 0 0
G.Y.	5 0 0
Bath H., D'n'rline Sist's	1 0 0
	£11 0 0

PASSAGES AND OUTFITS.

Mr. & Mrs. JAMMOND to Africa.	
Miss A.H.Y., Neilston	£2 10 0
Albert H., Shawlands	2 5 0
	£4 15 0

INDIAN ORPHANS.

Dividend	£1 11 1
Camphill Women's Mtg., Birmingham	1 5 0
Mr. & Mrs. G., Manitoba	15 0 2
Lanark	2 4 7
W.P., Glasgow	0 5 0
Bath H., Dun'line Sist's	0 15 0
New Stevenston S.S.	4 3 0
San Francisco S.S.	1 10 0
Annbark S.S.	0 10 0
S.S., Sunday School	£27 13 10

THE WITNESS FOR MISSIONARIES. For twenty-five
years the Editor and the publishers have posted copies monthly
to many workers. The number has so increased—close on 600
being now in the field—that it is thought wise to afford others
an opportunity of sharing in the posting of free copies of "The
Witness" to trusted workers in distant lands.

We gratefully acknowledge the following sums to date:
Miss J. G., Pokesdown, 3/6.

"A brother, permanently disabled through accident, has room
to let for holiday season. Communications to Mr. FRANK
M'GRAW, Knight Buildings, Bath Street, Portobello.

Rates for "THE WITNESS."

The Witness will be sent, post free, to any address in the whole
world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—
1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts.
American or Canadian Dollar Bills, "Express" or Money,
or Stamps may be used in remitting.

OFFICES AND AGENTS.

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
" JOHN MENZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLLNBE, 14 Paternoster Row, E.C.
" ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HRYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. C. ROGERS, 17 Cathedral Close.
BRISTOL: W. B. W. SARGFIELD, 78 Park Street.
BIRMINGHAM: J. E. BRYAN, 15 Laburnum Road, Oxtou.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau Street.
BELFAST: R. M'OLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 35 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D.T. BARR), Binghampton
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisa Street.
ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
TORONTO: L. S. HAYNES, 502 Yonge Street.
" UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
BUNNOS AIRES: W. C. K. TORRE, Casilla 5.
MELBOURNE: GORDON & GOTOE, Queen Street.
" E. W. COLE, Book Arcade.
SYDNEY, N.S.W.: A. T. GRACE, 352 Elizabeth Street.
BRISBANE: B. R. SMITH & Co., Bible Repository, Albert St.
DUNEDIN: H. J. BATHS, Otago Bible House, 38 George Street.
AUCKLAND, N.Z.: H.L. THATCHER, Bible House, 135 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
BILGAON, INDIA: W. O. IRVING.
CALCUTTA: CHRISTIAN WITNESS OFFICE.
CAPE TOWN: JOHN BAIN, 119 Plain Street.
And through most Booksellers, Colporteurs, and Tract Depots.

Received by Dr. Wm. Bergin, New Orphan Houses (founded
by the late George Müller), Ashley Down, Bristol, for Orphans—
J. R., Aberdeen, 10/.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

A Great Scientific Fact

And Its Spiritual Teaching.—Part I.

By R. M'MURDO.

“To every seed his own body” (1 Cor. xv. 38).

WITHIN the compass of a few words the apostle here states what all nature proclaims to be a great scientific fact. Life itself is still a mystery which lies beyond the range of man's comprehension. To this day the keenest observation fails to discover the slightest difference between the various life cells which produce such a variety of creatures as we see around us in the world. And yet that minute, jelly-like particle of matter, so infinitesimally small, has not only hidden within its folds an invisible power which selects and draws to itself the suited material with which it builds a body according to its kind, but that power has stamped upon its invisible existence the pattern or type of what the body shall be. It matters not whether it be the meanest kind of life, such as fills the ugly swamp with its worthless crop of stinking weeds or loathsome creeping things; or whether it be life of the highest order, of which man himself is the crown. Over the whole range, from the lowest to the highest, one law prevails. “To every seed his own body,” and in each case the body is built up from within by the operation of the invisible vital energy according to the pattern which the Great Architect of the universe has stamped upon its mysterious existence. Each body so built and fashioned is an outward and harmonious manifestation of the invisible life within. It is this perfect harmony between the inward life and outward form of each particular creature which constitutes one indisputable evidence of design, declaring the truth of the inspired Word that in wisdom God hath made them all.

But it is not for the purpose of proving that God is the Author of the universe that this scientific fact is here stated by the apostle. He has other ends in view.

Having stated what every organism declares to be true, he rises quickly to the higher order of the heavens, and causes to pass before the eye of faith the excelling glories of the upper world, where sun, moon, and stars shine in the splendour of that body which God in His wisdom has given to each.

Then, having directed our gaze along this shining array of revealed facts, he lifts the veil upon the unseen glories of redemption, and proclaims for our comfort and instruction that the same law which governs all life down here reigns also in the higher and heavenly. “So also is the resurrection.” In that

Day of Victory

the natural shall give place to the spiritual; weakness shall give place to power; humiliation to glory; as the corruptible puts on incorruption, and death is swallowed up of life. But then, as now, God will give “to every seed his own body.” The harmony which exists here between the inward life and the outward form shall still exist there. Here there is derangement and distortion because of sin. Inflamed tissues and diseased organs bring pain to the body, while moral evils fill the heart with grief and anguish. But there all is changed. Every trace of sin and suffering will have passed away, and the body of the redeemed will be a body of glory.

Language fails to express, because human thought fails to comprehend the grandeur of the resurrection life. But what the apostle makes clear as the sun is this fact, that then, as now, God will give to every seed his own body, and that body shall be the visible and

everlasting expression of the life which is given to us from God.

The Principle Applied.

The great fact so clearly stated in Scripture, so fully illustrated in nature, that God gives to every seed his own body, becomes a law which governs the whole range of redemption truths, the working of which is worthy of our careful consideration.

As we look back upon the past dispensations we see that, next to the sacrifice, which at all times proclaimed the one and only way of salvation, there stands circumcision as the first ceremonial act ordained of God to signify outwardly the possession of inward faith. "And he [that is, Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. iv. 11).

The whole elaborate ritual of the Old Testament, as ordained of God, was the outer form most suited to the inward spiritual life of that time. But the life, and not the form, was the more important. Abraham had faith before he was circumcised, and Israel worshipped God before the temple was built. With man the tendency has ever been to enlarge and embellish the outward form, while the inward life is often weak and dying through criminal neglect.

Examples.

When Israel departed from God, and spiritual life was low, outer forms were multiplied until, in the days of Christ, men who had no faith at all decorated themselves outwardly with an elaborate display of ceremonies. Like garnished tombs they were fair without but full of corruption within. On the other hand, in times of revival when the nation turned to God, as in the days of Hezekiah, faith and love found expression, not in the invention of new forms, but in filling the old and God-appointed channels with the fragrance and power of new life.

When the present dispensation began it differed from the old in the fewness and simplicity of its ordinances and in the richness and multiplicity of its fruit. The divine life received by all who believed on the risen Christ brought with it in mar-

vellous mystery that heavenly form of Christian conduct which grew up with grace and beauty amid the corruption and cruelty of the surrounding world. The self-denial, the brotherly love, the liberality, and Christlike care for one another which characterised the early Christians, were not produced by the constraint of outward commands, but were the harmonious, visible manifestations of the inner spiritual life just received. The instruction and commands given later on in the Epistles served to make permanent for all time that outward form of Christian conduct in which worship and service become acceptable to God and intelligible to man.

As it was in the old dispensation so it has been in the new. When departure from God set in and spiritual life declined, undue importance came to be attached to outward forms. Baptism took the place of the new birth, and the simple feast of the Lord's Supper was converted into a sacrificial rite, to be performed only by a special priestly class. Other ceremonies were added, until Christianity was made to consist in a multiplicity of ordinances and ritualistic performances.

At the very time when spiritual life was at its lowest, the professed ministers of Jesus Christ vied with the kings and princes of this world in the grandeur of outward show, while the true followers of the Lamb were mostly destitute, afflicted, tormented, wandering about in deserts, in mountains, and in dens and caves of the earth.

When it pleased God to move by His spirit in the mighty work of the Reformation, the elaborate ceremonies of popish ritual were discarded as worthless by men and women of faith, whose lives began to fill that form of doctrine, which at the first was fashioned by the power of the divine life within, and which still remains in the New Testament as the standard of Christian conduct. At that time much was begun that was never carried to completion, and to-day many of the Protestant denominations are little more than landmarks on the sands of time, marking the spot from which the tide of spiritual life and power has long since ebbed away.

God Manifest in the Flesh.

By J. R. CALDWELL,

Author of "Christ in the Levitical Offerings," "Christ in the Epistle to the Hebrews," &c., &c.

Part I.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory" (1 Tim. iii. 16).

GOD was manifest in the flesh. The greatest thing God could bestow on the creature is the knowledge of Himself. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

"O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me" (John xvii. 25). The Lord Jesus came into the world, and the world knew Him not. He came as light into the darkness, but the darkness comprehended it not. Man, by nature, is in utter ignorance of God, the God who made him. What a thought!

All over the world man has religion, but a religion that does not introduce into true personal knowledge of God is utterly valueless. A religion that comes short of bringing a soul to know God, so that knowing Him he can trust Him, love Him, and count it a privilege to obey Him and enjoy Him, is of no value whatever.

Conceptions of Deity.

Throughout all the world every human religion has some conception of a Deity. Man will worship something; man has been called "a religious animal." He cannot do without religion of some sort, and a religion of some sort is a recognition of the existence of a Supreme Being. But what are man's notions of God? They only serve to portray his utter ignorance. Whoever they were that erected the altar in Athens "To THE UNKNOWN GOD" did a wise thing (Acts xvii. 23). Far better to confess their ignorance than invent a false theory of what God is. Every idol is a representation of God, and there is one characteristic of nearly all idols—they have a phase of *cruelty* about them. Man's natural thought about God

is that God is "cruel" and "hard." There is not in all the religions of the world such an idea to be found as "God is love" (1 John iv. 8). It remained for God Himself to make that revelation to man. Man never conceived it. If there was not another word in the whole Bible from beginning to end that afforded proof that it was a divine revelation, I would ask no other: "God is love." Man never at any time, in any part of the world, had such a conception of the Almighty; but God has revealed Himself, in a marvellous way, a way that He Himself introduces to us as a mystery. "Great is the mystery of godliness; God was manifest in the flesh." Men say they cannot understand it, and therefore they cannot believe it. We have to believe a great many things we cannot understand, and it is only the pride of the human heart that says, "I cannot understand, and therefore I won't believe." "God was manifest in the flesh," as the whole passage proves, that the reference is to the Lord Jesus Christ.

Let us look at some passages concerning this Mystery.

The Goodness of God.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High" (Heb. i. 1-3). We have here a description of the Person of the Lord Jesus Christ. He is "the brightness of the glory of God," that is, "the outshining of the glory." There are spots upon the sun, and astronomers have made it plain that these spots are merely apertures in that garment of light that clothes the sun. That is the thought here. The glory of God cannot be seen in completeness anywhere, except in the face of Jesus Christ. No doubt we see certain features of God's glory in creation, His power and Godhead are manifested, but

the power of the Almighty is not His glory. When Moses asked, "Show me Thy glory," God said, "I will pass before you and proclaim My Name." And when He proclaimed His Name it was His goodness. The glory of God is His goodness, His character, His love, and that glory is combined with something that is unique, "God is LIGHT and God is LOVE." It is a perfect combination of inflexible righteousness and unbounded love.

You see why the Lord Jesus said to Philip, "Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father" (John xiv. 9). He was the perfect image of God, so perfect that to see Him was to see the Father. A perfect representation of God.

You look sometimes at a beautiful photograph, and you say, "That is just the very image of him." You look, and you see the man. We look at the Lord Jesus Christ. He is not a picture, not a photograph, but the manifestation of God in flesh, living, loving, coming with a heart full of sympathy for the sorrows of His people.

Seen in Every Act.

"Manifest in the flesh." If I want to see what God is like I can find it nowhere but in the person, in the character, in the work of His own dear Son. There in every act I see God. In His words wherewith He answered His adversaries—words that seem so simple, and yet they could not gainsay or resist them. I see God in the grace that met the vilest in all their helplessness and vileness, but never condoned their sin. I see the grace of God in the tenderness that "took the little children up in His arms" (Mark x. 16). I see God "manifest in the flesh" in the grace that could say concerning His enemies, "Father, forgive them, for they know not what they do" (Luke xxiii. 34). I see the compassion and forgiving heart of God in the love that gave Him, by whom the worlds were made, who is the blessed Second Person of the Trinity, to purge our sins on the Cross of shame. When I see Him manifested in flesh, and bearing the contradiction of sinners against

Himself, when I see Him suffering those wicked men to take Him to the Cross, when I see Him bearing the insult, and pierced by the soldiers when they found that He was "dead already," when I see it all, I say, truly "God, who is Love, was manifest in the flesh." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10).

Notice that when the Holy Spirit of God is speaking of the atoning work of the Lord Jesus, "when He had by Himself purged our sins," He introduces that statement by telling the glory of His Person. It was the blood of the One who was the Son of God, who became flesh and dwelt among us, who had been with God from eternity, who was upholding all things by the word of His power.

The Beginning of Creation.

"In the beginning was the Word" (1 John i. 1). This is a remarkable expression. The Bible begins with the words, "In the beginning God created the heaven and the earth." The Bible ends with a new heaven and a new earth. It is not a collection of words and expressions shaken together. It is a vital organism. If you look at a tree you find that from the biggest root to the smallest twig that tree is one complete organism—one life pervades and sustains every particle of it. Even so the Scriptures are one from the first to the last, a perfect history of what God thinks it necessary that I should know about myself and about Him. My character, my condition, my danger, my prospects, are all given there. It is the history of man from beginning to end. A revelation of God, what He is, what He has done, His redemption, the results of that redemption, a people created anew. Sin came in at the beginning; God's Son came by God's grace in the end. He did not look on the Word as a humanly gathered heap of old Hebrew manuscripts. It only proves man's own blindness and folly when he would criticise God's marvellous, perfect Book.

I look at something that man has made. It is very fine, very beautiful. I put a microscope to it, and I discover imperfec-

tion. But I take a butterfly's wing, and I discover that every particle of dust that comes off on my finger is a perfect feather, and I say it is divine; it is not man's work. And so with this Book, the longer we look into it, the more we search it and consider it, the more evident becomes to us its divine inspiration.

"In the beginning was the Word, and the Word was with God." Not anything created in the beginning, something that *was*. We cannot understand it. Do you comprehend eternity? Try to think it out—for ever and for ever, and for ever, no end. You have not the capacity for it; you cannot do it. So if we could go back and think about some one that has existed from eternity we cannot understand it, He is the eternal God in that eternity past, in the beginning of creation.

A Wonderful Expression.

"In the beginning was the Word, and the Word was with God," *i.e.*, one with God yet a separate person from God. What is the meaning of "word?" It is a wonderful expression. It is by word that you and I manifest what is in our mind and heart. I have no means of making known to you what I am purposing, what I am planning, what I have in my heart towards you but words. I may speak them, I may write them, I may be deaf and dumb and have to speak with my fingers, but it is words—signs of thoughts. "In the beginning was the Word," the One by whom God makes manifest to all creation what had been in His heart, in His mind, in His will, His councils, His purposes, He is the "Word" of God.

In verses 22 and 23 you find John the Baptist speaking, "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Do you see the contrast there between the "voice" and the "Word?" After my voice has died away, and you hear it no more, the word I have spoken remains. It may have been a word of slander, it sticks fast; it may have been a word of love, it remains causing joy.

Image and Dominion.

Notes of Expositions in Genesis.

By ALEX. STEWART.

WHILE the Lord Jesus is the image of the invisible God, it has been ordained that redeemed men also should bear God's image. When they do so finally they will have reached that full salvation to which no one has yet attained. We may trace the subject in the Scriptures.

Adam begat a son in his own likeness, after his image. Men multiplied, and in Romans i. 23 we read that they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. That is to say, they embodied in such images their idea of what God was like. This is what the missionary sees when he enters an idol temple. As he looks upon the idol, foul, bloody-mouthed, and unclean, seated there, he recognises that here is a representation of what the maker of it supposed God to be. The idea was in the mind of the sculptor or graver before he gave expression to it in the image. What the missionary has to do is to present the true image in the Person of our Lord Jesus Christ, and to tell the idol worshippers that in believing on Him they also shall bear the image of the true God.

Those who believe and are born again are stamped with that image. They put on

The New Man

which is renewed in knowledge after the image of Him that created him—that new man, which, after God, is created in righteousness and true holiness (Col. iii. 10; Eph. iv. 24). In Christianity saintship is put at the beginning of the journey, not at the end. The new man has, from the beginning, the characteristics of righteousness and holiness. Saintship is not attained by painful struggles and long penances. Righteousness and holiness are of the essence of the new life which God gives to them that believe. There is, nevertheless, a progressive work, a being "changed into the same image from glory to glory" (2 Cor. iii. 18). In prayer, in meditation,

in communion with God it is effected. It is the Object that does it, and the Object is Christ. And it is by the Spirit of the Lord. The subject of the work will not be aware that his face is shining, but those who look upon him will know that he has been with God.

The Image of the Heavenly.

Finally, as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Cor. xv. 49). The salvation then to be wrought will extend to the body. The Saviour shall change the body of our humiliation that it may be fashioned like unto His glorious body (Phil. iii. 21). The ruin that sin has caused will be fully cancelled. Man redeemed by the precious blood of Christ will be found in God's image and reflecting His glory. And then the sceptre will be put into his hand, for God who made him a priest has also made him a king. Bearing the image of God, he shall have dominion.

The subject is a practical one, involving as it does present responsibility. The question was once put to the Lord Jesus, "Is it lawful to give tribute unto Cæsar or not?" He asked to be shown the tribute money, and they brought Him a penny. He then said to them, "Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Matt. xxii. 20, 21). If we bear the image there are things that are due from us to Him whose image it is. We owe Him our own selves also.

And as God has His image, so in the culmination of evil which is coming, the beast will have his image, and those will be found who will be its worshippers (Rev. xiii. 15).

JACOB erected a pillar at Bethel to mark the wonderful spot where the Lord appeared to him. A little later he reaches Bethlehem, where he erects another pillar to mark the deepest sorrow of his life—his loved Rachel died. There are moments when we find ourselves at Bethel and moments when we are at Bethlehem.

Light After Darkness.

WHEN shall I reach the goal of my desire?

When shall I know the joy of hope fulfilled?

When shall fruition end my lonely vigil,
And fretful longings be for ever stilled?

Narrow and hard the path that lies before me,
Fainting and weary, sick of life am I;
Far, far ahead the promised glory beckons—
So far ahead that hope begins to die.

Where shall I turn to find a ray of comfort?
Heaven seems—oh, so *very* far away!

"Wait," answers God to all my prayers of anguish,

"Wait, wait, and thou shalt know My perfect way."

"Wait, fretful child, and still thy heart's rebellion,

Have faith in Me, in My protecting care;
Ask not to see the way by which I lead thee,
Be but assured it ends in mansions fair."

"Wait! wait and trust!" Oh, how the soul grows weary,

Lets go of faith, and harbours unbelief;
Sinks down to earth beneath its heavy burden,

Tortured with sorrow, pain, and bitter grief!

"Wait! wait and trust!" Again the tender whisper,

"Well do I know each pang that rends thy breast;

Tempted was I in all points like as thou art,
Wait! wait and trust! Soon comes the promised rest."

"Tempted in all points!" Like a sudden glory

Flashes the thought across my dark despair;

"Tempted in *all* points"—Christ, so pure and spotless,

Felt all my burdens, knew my pain and care.

Son of the Highest, rightful Lord of Heaven,
Christ Jesus, Saviour, sacrificed for me,
Canst Thou forgive my faithlessness and doubting? [Thee?

Pardon the heart that wandered far from

How could I question any of Thy dealings?
 How all Thy patience, all Thy love forget?
 Thou who didst pardon all my dark mis-
 doing, [debt.
 Cleansed me from sin, and paid my mighty
 Now at Thy feet in late repentance bending,
 Sovereign and Master, I Thy name adore;
 Teach me to worship as Thou shouldst be
 worshipped, [more.
 Teach me to know Thee better, love Thee
 Teach me to serve in humbleness of spirit,
 Teach me to watch with patient love and
 care,
 Till, at Thy coming, all my waiting ended,
 I shall be like Thee, and Thy glory share.

A. I. B.

The Gift and the Reward.

By W. R. LEWIS.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

WHAT a gracious message. In the words that follow the Lord would let His disciples know the conduct that was becoming the servants of such a Master, and uttered a word of warning, too, concerning those who falsely took the place. He would have them, when He returned, serving and shining, waiting and watching; and the Lord grant that this may be true of us. It will be evidence that we have been called by Him. But before ever He presses upon them the behaviour that He looks for He assures their hearts that the title to the kingdom lay in the Father's good pleasure. Before ever He speaks to them of the pleasure they may give Him, He tells them of the delight the Father took in securing for them the kingdom—in giving it to those who had formerly been His enemies and rejectors of His Son, but who had now been reconciled to Him. The kingdom would come to them by the Father's sovereign gift, by virtue of their relationship to Him. And this relationship and this gift were theirs on the ground of the atoning death of Christ. But for His bloodshedding and death we could not have become children and sons of God, nor could we have received the promise of the eternal inheritance. "He gave His only begotten Son." But, that being so, "He that spared not His own Son, but

delivered Him up for us all, how shall He not with Him also freely give us all things?"

"What will He not bestow,
 Who gave this mighty Gift unbought,
 Unmerited, unheeded, and unsought—
 What will He not bestow?"

If we have Christ, what is there we may not receive? If He gives us the King, will He withhold the kingdom?

How precious, then, is this "Fear not." Some who are increasingly learning how far short we come of the standard set us by the One who uttered these gracious words, may be inclined at times to exclaim with one of old, "Lord God, whereby shall I know that I shall inherit it?" (Gen. xv. 8). We know, blessed be His name, that through the atoning death of Christ we are delivered from hell and its torments. But how about the glory and the kingdom? Does participation in these blessings depend in any way upon ourselves? I am what I am by the grace of God, but shall I be where I shall be, by that same grace alone? Does

Elevation to the Glory

depend in any measure upon my service or faithfulness here below?

Perhaps the answer Abraham got to his question may help us in any questions of a like nature we may have. Abraham had been called in sovereign grace when he dwelt beyond the river—when he served other gods. Grace thus the tale begins. He was taken thence and led throughout all the land of Canaan (Joshua xxiv. 2, 3). And then the heir is promised, and the announcement is made that the land had been given him to inherit it. Abraham believed God, and this act of faith is shown in Romans iv. 22 to be the same in principle as that act of faith that receives the Gospel message now. "It is of faith, that it might be by grace; to the end the promise might be sure to all the seed." The promise, like the call, was all of grace; but how about the fulfilment of the promise? Can that be anything but grace? "Lord God, whereby shall I know that I shall inherit it?" It may be others now desire the assurance sought by Abraham, and we can only get it

as he got it, from God Himself. From the verses that follow (Gen. xv. 9-21), we learn that God, in figure, pointed Abraham to Christ, and he bound Himself unconditionally on the ground of the sacrifice of the Lord Jesus Christ. The promise was sure through the shedding of His blood; it all depended upon what God would do, and so He binds Himself, and Abraham makes no pledge at all. It is true that a fiery trial lay between the promise and even its partial fulfilment, for the promise remains yet to be fully made good to Abraham and his seed. But is there anything meritorious in that trial and suffering, whether in that which is now past or in that which is yet future? Sifting and trial has to be endured as a divine preparation for the promised land, but is this the condition, or the title, for its enjoyment? No, faith alone is the condition (Heb. iii.), and God's promise alone the title. And faith takes freely what is freely given, and the result is joy, and peace, and blessing.

The children of God have been

Begotten to an Inheritance.

It is kept for them and they for it. And though manifold trials lie between, in this hope of glory they greatly rejoice, "though now for a season, if need be, they are in heaviness through manifold temptations, that the trial of their faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i. 6, 7). But we could never have this joy the apostle speaks of if our entrance into the glory depended upon our devotedness here. We could never have sure hope of glory if that glory depended upon our service, for at the very best we are unprofitable, and all reward is pure mercy at the end (2 Tim. i. 18). Blessed be God, participation in the glory, the enjoyment of the inheritance, and entrance into the kingdom depend not upon our faithfulness, feeble as it is at the very best, but upon the Person and work of Christ. The glory which the Father has given Him; He has given us (John xvii. 22; Rom. viii. 30), and

that which qualifies us to be there is not our handiwork, but His (Rom. viii. 17; Col. i. 12; John iii. 5). And thus being sure, His people can rejoice in the midst of trial.

Yet there are rewards, and it is no sign of spirituality to have no respect to such a recompense. Our position in the kingdom, when we enter it, will surely depend upon the measure of our obedience here, and will be a reward for faithfulness (Col. iii. 24; Luke xix). God has His

Rewards for His Faithful Servants,

and woe to us if we despise them. But then it is the same grace that gives, that will reward (1 Peter i. 13; Matt. xx. 14). It may sound paradoxical, but nevertheless it is so. Think of a reward for taking shelter beneath His wings (Ruth ii. 12). The reward He gives He gives not because it is our due, but because He delights to acknowledge the faith that takes Him at His word, and is the root whence all acceptable fruit must spring. And so in His mighty love He compels us to come in, and then rewards us for coming. He makes us fruitful, and then we find favour in His eyes because we are so. He prospers His servants (Gen. xxxix. 3), and then takes pleasure in their prosperity (Psa. xxxv. 27). Yes, in wondrous grace there are rewards in store. Nevertheless, that which we shall share in common on the ground of what Christ has done must far exceed that which we shall have by reason of any little faithfulness of ours, and in which one may differ from another.

It must be so, unless in our folly we are prepared to elevate our own obedience to the level of Christ's obedience. Whatever differences may obtain amongst us, we may be sure that the common joys will be the deepest and the greatest. The Father's house is the children's home. There will be no difference there, for all that we enjoy as children is the fruit of Christ's work and not the reward of our own. That which we shall enjoy as children must surely then exceed all that we can ever have as servants.

The Father loves us and would have us in the enjoyment of His love, and walking in the power of that grace which is so soon

to be crowned with glory. There is much, however, to hinder this both within and without, and if we fail, what is the divine remedy? David who just before, in his dealings with the men of Keilah and of Ziph, had showed such grace, was off his guard when thwarted by the churlish Nabal, and, through lack of communion with God, was about to answer the fool according to his folly. But God had mercy on David, and in His faithfulness sent a message to him by the lips of Abigail. If David will not inquire of God, God will nevertheless look after David's interests, and through this unusual channel he learns God's mind, and is restored and worships. But what was the substance of her message? Was it a warning that his elevation to the kingdom depended upon his present suffering? No. She recognises in David the King of Israel (1 Sam. xxv. 28-31), and reminds him of his high destiny, and the reminder of his future blessing and glory withdraws his heart from present grievance. And is not this the divine way of pressing home the truth upon the conscience of a child of God? What is it that will lead us to self-control (2 Peter i. 5-7), meekness (Matt. v. 5), and readiness to suffer for as well as with Christ (Rom. viii. 17)?

Is it not the truth brought home to our souls by the Spirit that we *are*

Heirs of the Kingdom

(2 Thess. i. 10-12)? What is it that will lead us to always abound in the work of the Lord? Is it not the fact that our labour is not in vain in the Lord, and that we have the prospect of sharing in the great harvest-home (1 Cor. xv. 58)? What is it that will lead to increase of holiness and true separation to God? Is it not the hope of the coming of the Lord? "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him, for we shall see Him, even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure" (1 John iii. 2, 3, R.V.). How needful, then, that the Hope should be sure in our hearts, and that nothing should be

allowed to cause it to waver within us, for, according to this scripture, it is not only the measure of holiness, but the motive for it too. It is as this hope declines that we settle down in the world and slumber, and become defiled.

Depend upon it, this is the divine manner of exhortation. It may be that in their zeal some are tempted to so press upon the saints their responsibility as to make even participation in the glory depend upon their faithfulness here. But we may be sure that nothing is ever gained when the conscience is sought to be reached at the expense of the truth of God. It is indeed through much tribulation we must enter the kingdom of God, and "suffering with Christ" will in one way or other be true of all who are partakers of the divine nature, but if we so elevate the tribulation and the suffering as to in effect make it meritorious instead of preparatory, we grievously err. God's way is always best. He first sets before us our high calling, and then exhorts us to walk worthily of it. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Then may the love of God which sought and found us in our sin, and will not rest until we are conformed to the image of His Son, be more and more shed abroad in our hearts by the Holy Spirit He has given us, and may the love of Christ who came where we were and suffered for sins, the Just for the unjust, to bring us to God, constrain us in true devotedness to serve and follow Him.

All is Well.

"All things work together for good" (Rom. viii. 28).

IN the centre of the circle
Of the love of God I stand;
There can be no "second causes,"
All must come from His dear hand;
All is well, for is it not
My Father who my life hath planned?
With the shade and with the sunshine,
With the joy and with the pain,
God, I trust Thee! both are needed
Me, Thy wayward child, to train;
Earthly loss, did we but know it,
Often means but heavenly gain. J.H.W.

A Unique Book.

Unique Subjects.—IV.

By T. BAIRD.

IN our rapid review of unique subjects we have now reached our last article, and it seems peculiarly appropriate that our closing meditation should centre around a unique Book. But the whole series of subjects so intermingle, and are so closely interwoven together, that it is impossible to dissociate them without doing irretrievable damage to all. The Jews, the Land, the Messiah, and the Book are indivisible and indissoluble.

A visit to the British Museum will disclose to the studious eye an amazing array of secular literature. The latest computation fixes the figure at 4,000,000 volumes. If the shelves were arranged in longitudinal order, they would probably extend for forty miles. Most of these books are as dead as the persons who compiled them. What a startling contrast is found between the British Museum and the British and Foreign Bible Society. The former is the custodian of 4,000,000 books rarely seen and seldom read, while the latter exults in the annual circulation of 6,000,000 portions. We will now indicate in a methodical manner seven striking features which substantiate the Bible's claim to a unique and paramount position in the realm of literature.

I. UNIQUE IN PRIORITY. The Bible is the alpha in the alphabet of literature. It is the first and oldest Book extant. Apart from the Bible, we are utterly ignorant of the first two thousand years of this world's history. It goes right back to the beginning of all beginnings. It antedates all secular history. Other ancient manuscripts speculate and offer various conjectural explanations of creation, but the Bible states the whole truth with dignity, accuracy, and authority.

II. UNIQUE IN SUBLIMITY. Where in all the extensive reaches of literature are to be found such sublime communications? The very sacredness of its message reveals its divine origin and authorship. Small wonder that the learned Henry Rogers ex-

claimed, "Man could not have written such a Book if he would, and would not even if he could." For lofty conceptions and noble aspirations the Bible stands unapproachable and incomparable. It breathes holiness and purity, and inculcates righteousness.

III. UNIQUE IN SUPREMACY. The Bible is not only the first Book in order, but it is the uppermost in position. It is in literature what King Saul was amongst the Israelites, head and shoulders above all. As Joseph's brethren had to bow to him, so all books have to bare the head and bow the knee to the Bible. As Dr. Angus epigrammatically affirms, "The Bible is the Book of God, and the god of books." The Bible sits alone, crowned and enthroned in the highest attainable altitude of literary perfection.

IV. UNIQUE IN SUFFICIENCY. The Bible contains within its pages a sufficiency of revelation to cover all the requirements of men in their present circumstances. The Bible does not profess to supply information on every subject under the sun. It only deals with such matters as are absolutely necessary for our conduct here. Hence the solemn warning against taking from or adding to this sublime Word (Rev. xxii. 18, 19). If it be sufficient, nothing more is necessary, and nothing less will suffice.

V. UNIQUE IN BREVITY. One of the strongest evidences in favour of the divine authenticity of the Holy Scriptures is their brevity. The Bible is extremely blunt; yea, almost abrupt in its brevity. No other book has revealed so much in so little space. There is not one superfluous word in the Bible! God utters His profound mind in simple language, and then stops. What a contrast the Bible affords to the liberal verbosity of pedantic scholars and journalists! Newspaper reporters will occupy columns of space in describing the launching of some insignificant shell of a ship, while God briefly announces the creation of the world in ten simple words (Gen. i. 1).

VI. UNIQUE IN FINALITY. There is no appeal against the conclusions of Scripture. Its legislative measures are too divinely

conceived to admit of error or improvement. Scripture cannot be broken. When God speaks He stamps the heavenly hall-mark of finality on every link of the chain of utterance. In the presence of such a revelation grateful submission is the only conceivable attitude.

VII. UNIQUE IN VITALITY. There is no equally virile volume in all this vast universe. Stephen calls the Scriptures "the lively oracles" (Acts vii. 38). Plausible atheists and cultured critics may boast to illiterate and credulous audiences that the Bible is a belated and discredited book, but there are indisputable statistics available to dispose of their venomous vapourings. There are fifty different Bible societies constantly at work pouring out an incessant stream of Holy Scripture. Last year's output was estimated at 15,000,000 copies, and that computation does not include the volumes issued by the various publishers of Bibles. The annual circulation cannot come far short of 20,000,000 portions.

The British and Foreign Bible Society alone has distributed approximately something like 222,000,000 in five hundred languages inside one hundred years. This is the Book which antagonistic atheists and scholarly sceptics have voted out of date and dead! If 20,000,000 per annum is an indication of death, then what must life be?

During the last decade a worthy old couple lived happily together in the Highlands of Scotland. Ultimately John sickened and swooned, but the local doctor pronounced John dead, and consequently the supposed corpse was being prepared for interment. To the amazement of Janet, John suddenly sat upright in the coffin. When Janet somewhat recovered from the shock, she exclaimed, "Lie doon, John; dae ye no ken ye're deid?" "But Janet," said John, "I'm no deid." "Aye, aye, John, ye're deid. The doctor says ye're deid, sae ye maun be deid. Lie doon." So, polished scholars would fain pronounce the Bible dead, but it holds on its majestic course, a living and life-giving stream.

God desires us to *know* what we *have* in Christ, and to *have* what we *know*.

"Between My Lord and Me."

SINCE I have need of Him,
And He has need of me,
There is a very special link
Between my Lord and me.
I need His ever boundless store,
And He on me His love doth pour.

If I make use of Him,
And He makes use of me,
A blessed partnership exists
Between my Lord and me.
His wealth on me He doth bestow,
Through me He longs His grace to show.

If I can speak with Him,
And He can speak with me,
What wondrous intercourse takes place
Between my Lord and me.
His voice within the Word I hear,
And to my prayer He bends His ear.

If I remember Him,
And He remembers me,
What thoughts of love are interchanged
Between my Lord and me.
I love because He loved me first,
He loves to satisfy love's thirst.

When I abide in Him,
And He abides in me,
Sweet fellowship can be enjoyed
Between my Lord and me.
Apart from Him no fruit I bear,
He makes my branch His special care.

If I am close to Him,
And He is close to me,
No clouds can ever separate
Between my Lord and me.
His joy in me is thus fulfilled,
And all my heart's desires are stilled.

COPYRIGHT.]

A. R. HABERSHON.

The Price of Redemption.

A DEEP, deep sense of what our sins cost our Lord must ever accompany the feeding on His sufferings for us (Isa. 53. 5); yet not the bitter herbs, but His blood is our ransom; not our repentance, nor our sorrows, but Himself is the price paid for our redemption.

H. FORBES WITHERBY.

The Necessity of Worship.

Fundamental Truths of Scripture.—XII.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

John iv. 5-25.

NCESSITY! and this necessity is twofold. (1) There is the

Divine Obligation.

Our Lord strikes the same note in verse 24: "God is Spirit; and they that worship Him in spirit and truth must worship." Worship is not something that man may give or withhold as it pleases him. It is one of the fundamentals of man's being. Consequently it cannot properly be defined. Imagine yourself trying to tell a man blind from his birth what light is. By defining I do not mean saying the same thing in other words, or else you might reply that nothing could be easier than to tell this poor blind fellow that light is a form of radiant energy that acts upon the retina of the eye, and renders visible the objects from which it comes. Would such a definition, think you, illuminate the darkness in which he has been prisoned all his life long? It reminds me of Herbert Spencer's definition of life: "The definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with eternal co-existences and sequences." After studying which, I venture to affirm that the ordinary man, that is, one not carried away by his admiration of the wonderful exuberance of a master's polysyllabic verbosity, may be heard plaintfully asking, "But what *is* life?" So though we may say that worship is worth-ship, or the effect upon us of the apprehension of worth, an effect only known to us because by nature all are worshippers, although the sense as to what is worthy varies, we are not much the wiser. True, attempts to reach some sort of definition may be made by employing a series of negations, somewhat after the fashion in which the Scriptures tell us what heaven is. So we say that worship is not prayer. It is not praise. It is not adoration. It is, . . . well, it is something higher than all these; an attitude of the soul made manifest by the attitude of the body, which is the

soul's mask. "I, John, heard and saw these things; and when I had heard and seen them, I fell at the feet of the angel who was showing me them to worship him." And the highest form of worship is that answer in us to the worthiness we perceive in the Highest. Thus worship is a divine obligation.

(2) This necessity also springs from

Human Need.

Some one has defined man as the worshipping animal. He must worship. The outward appearance of that which he worships may not be prepossessing, but he will tell you that it is the something within which he worships. The Santal who worships a round boulder splashed with red is manifesting his consciousness, otherwise inarticulate, that the greatness of man lies in his mind, of which his body is but the container, oftentimes rude and rugged.

Bondslaves of our senses, we require something visible and tangible with which to make our gods; but our minds despise these simulacra unless there is imparted to them something invisible and intangible—something spiritual.

We know too little of the powers and activities of the spiritual world to deny that there may be imparted to merely material objects, by the combined action of human wills and spiritual powers of evil around, properties that far transcend our everyday experience. Thus Paul, whilst declaring that the idols of the heathen are nothing, yet affirms that under certain conditions they are the centres or foci of forms of energy wielded by spiritual beings wholly evil and horribly mischievous.

We know, for the Bible tells us, that we are surrounded on every hand by evil spirits; that these hosts of evil form a kingdom of which Satan is head and lord; that Satan's desire is to be worshipped as God, this desire having been the cause of his downfall; that by the yielding of the will the barriers between man's spiritual being and this secret world are broken down, and that thus a man may become the medium of communication between this secret world and our own

everyday world; that under such conditions signs, wonders, and powers are wrought; that all this occurring now but sporadically and imperfectly throughout Christendom, as well as throughout heathendom, will reach a climax just before the day of the Lord when in the temple at Jerusalem Satan will receive by means of the Coming Prince and the false prophet worship as a god from the human race.

What! after all these years of scientific discovery, after all these centuries of materialistic doubt and denial of the existence of a spiritual world, after the dissemination of millions of books affirming that man can know just as much of the "other world" as he can of the other side of the moon, is it possible that the world will go mad after the trinity of evil, and myriads of heads bow in humblest worship before the gigantic idol that comes to life as the incarnation of Satan? Yes, for necessity is upon them. Man must worship. Unwilling to worship Him who is alone worthy of worship, man under a "strong delusion" believes the lie: and, God removing that which hinders this lie's development, energised by the spirit of error he rushes off to worship that notable thing in the rebuilt temple at Jerusalem—the Image of "666"!

Some scientists believe that the world is on the verge of a great discovery, of how to make the dead alive, or "spontaneous generation." What will they say when the dumb and deaf idol, such a lifeless clod, shudders into life, and rising from its throne within the sanctuary displays itself to myriads of maddened worshippers?

Hence the aptness of our Saviour's reply: "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem shall ye worship the Father. Ye worship what ye know not. We worship what we know, for salvation of the Jews is. But an hour is coming and now is, when the true worshippers will worship the Father in spirit and truth; for also the Father seeks such to worship Him. God is Spirit: and they that worship Him, in spirit and truth must worship."

(To be Continued.)

The Song of Solomon.

Thoughts and Meditations—Part III. of Book.

By HENRY PAYNE.

THE Bride now turns to the daughters of Jerusalem, a term frequently found throughout the Song, and clearly indicating persons of a friendly spirit, indeed those who have been born from above, Jerusalem the heavenly, which is the mother of us all, and she charges them what they are to say if they find her Beloved. There is no complaint made against the keepers of the walls for their brutal conduct; that is swallowed up, as it were, by the greater distress of having missed her Beloved.

The Daughters of Jerusalem.

Chapter v. 9:

"What is thy Beloved more than another beloved,
O thou fairest among women?

What is thy Beloved more than another beloved,
That thou dost so charge us?"

This is not a careless, indifferent question of the daughters of Jerusalem, as is proved by their readiness to listen to the description which the Bride gives of her Beloved, a description well known to them, and was music in their ears.

The Bride.

Chapter v. 10-16. A description of her Beloved, beginning with "My Beloved is white and ruddy," and closing with "His mouth, or rather His palate, that is, the organ which has the faculty of discerning taste, is most sweet." In other words, what pleases Him, pleases me; I am one with Him in all His tastes. "This is my Beloved, and this is my Friend [my bosom companion, from whom I withhold nothing. This is the first and only time that the Bride uses this word, although it is found several times in the Song, in a fem. form, and translated my love], O daughters of Jerusalem."

The Daughters of Jerusalem.

Chapter vi. 1:

"Whither is thy Beloved gone,

O thou fairest among women?

Whither is thy Beloved turned aside?

That we may seek Him with thee."

There was a fellow-feeling here between the Bride and the daughters of Jerusalem. These sought to draw out her desires that

they might help her onwards to their attainment.

The Bride.

Chapter vi. 2.

"My Beloved is gone down to His garden,
To the beds of spices,
To feed in the gardens,
And to gather lilies."

3. "I am my Beloved's, and my Beloved is mine;
He feedeth [His flock] among the lilies."

Notwithstanding the ready mind of the daughters of Jerusalem and their heart-fellowship with the Bride in her soul distress, and also in her musings on the excellencies of her Beloved, they did not find Him for her, nor is it possible that one soul can find the Lord for another. It is a matter for each one for himself or herself; yet we may be helpers of each other, and these verses give us some wise hints to this end. The daughters of Jerusalem were apt in their questions. First, in chapter v. 9, What is thy Beloved? To that question which they repeated they received a most satisfactory answer. Their second question is in verse 1 of this chapter, and is likewise repeated, Whither is thy Beloved gone? *What* and *Whither* are two important words here. The question Whither? drew forth the very answer which had been so long sought for. Then she remembered, or discovered, that He was gone down into His garden, and also why He had gone there. He was there to feed His flock, and to gather lilies. This is followed by a confession of full surrender unto Him, and in a moment, as expressed in verse 12, before He was aware, the confession of surrender to Him had captivated Him; His soul had set Him among the chariots of His noble people. She had been seeking Him, and He had been drawing her after Himself, even when she understood it not. Then He gives expression to the feelings of His captive soul in the chains of love which His fair one had cast about Him when she said, "I am my Beloved's, and my Beloved is mine."

The Bridegroom.

Chapter vi. 4-9:

"Thou art fair, O My love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
Turn away thine eyes from Me,
For they have overcome Me," &c.

Oh, the wonders of redeeming love! That our eternal Lover should wait so long at the door of our heart knocking; that He should ask with tones of entreaty, "Open to Me, My sister;" that such tender tones should be treated with such carelessness and sinful sloth; that He should still further encompass us with His love until He succeeded in awaking us, and then that He should in His lovingkindness draw us away from all other attractions into His garden, where we might be with Him, and there lead us to acknowledge His claim over us; and after all this, that He should make so much of our love, weak and feeble as it is. All this is love which passeth knowledge. Its equal cannot be found, and throughout eternity it will be the theme of the song, which will never become old, of the redeemed, and an object-lesson to angels and principalities and powers of manifold wisdom in winning a poor benighted soul from the chains of Satan to God.

The Daughters of Jerusalem.

Chapter vi. 10.

"Who is she that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Terrible as an army with banners?"

A similar question is asked in chapter iii. 6 by unknown speakers, but probably by the daughters of Jerusalem, who had taken an interest in accompanying the Bride in her search for her Beloved. Now they cannot but admire her grace and beauty. Although there is a similarity in the form of this verse to that of chapter iii. 6, there is a marked difference between them. There the Bride is seen coming out of the wilderness like pillars of smoke, that is, through scenes of suffering and great self-sacrifice, yea, denial of self in following in the footsteps of her Lord; here she is seen in triumph, looking forth as the morning, fair as the moon, and terrible as an army with banners. It is an apt description of Israel's happy state when restored in soul and in their own land, dwelling under their vine and fig-tree, none daring to make them afraid, Jehovah resting in His love, and joying over them with singing.

The Bridegroom.

Chapter vi. 11, 12.

"I went down into the garden of nuts,
To see the greenness of the valley,
To see whether the vine budded,
[And] the pomegranates were in flower,
Before I was aware My soul set Me
[In] the chariots of My princely people."

In these verses we are carried back in thought to the garden of verse 2, when the Bride discovered where her Beloved had gone. Here He tells why He descended into His garden, where He met with His love, and was captivated by her, so that before He was aware He was carried away as among chariots. Oh, how little have we understood of that heart of love that can, and does, make so much of a surrender of the heart to Him! Help, Lord, Help!

The Daughters of Jerusalem.

Chapter vi. 13.

"Return, return, O Shulamite [fem. form of the name Solomon];
Return, return, that we may look upon thee.
What will ye see in the Shulamite?
As it were the company of two armies."

God's Plant of Renown.

By Dr. A. T. PIERSON.

OF which salvation the prophets have enquired and searched diligently, who prophesied of the grace" (1 Peter i. 10). Old Testament prophecy is God's "Plant of Renown." It grows from its primitive germ, and branches into minute twigs and remains a mystery for many centuries. Just what it means and what it is there for, man knows not clearly. Now and then one of the old-time believers of godly men, like David, sees Christ dimly foreshadowed in these predictions; but when history comes and touches twig after twig, they burst into bloom; and now the Plant of Renown becomes a burning bush, and the place is holy ground. Inspired argument! absolute certainty! divine verity! Here is God's Rock of Ages, whether or not we know how unshakable is faith's standing place.

WHEN it becomes our settled wish to do the will of God, He will take us to His heart as bosom friends.

Scriptural Separation.

Musings on Psalm xxvi.

By T. ROBINSON.

AS in Psalm xxv. we see the soul in the secret of grace, so here we have the moral effect, seen in separation from evil; whilst separation to Jehovah is seen in the next Psalm. In this series of three we have again a beautiful divine order, corresponding, as we have observed, to the tabernacle in the wilderness, the altar, the laver, and the sanctuary respectively.

There is a separation which is carnal and ecclesiastical, not spiritual and scriptural, an outward separation from unscriptural associations and doctrines, without a corresponding inward separation unto the Lord—the negative side without the positive. "These be they who separate themselves, sensual, having not the Spirit" (Jude 19), who separate themselves from holy, humble fellow-saints, Diotrefes-like, receiving them not and "forbidding those who would, casting them out of the church" (3 John 9, 10). The Nazarite vow was a separation from wine and certain other things "unto the Lord." It was a solemn vow unto the Lord, to observe certain prohibitions regarding his personal purity, lest he be defiled. The vow was for a period, until the "days of his separation are fulfilled" (Num. vi. 1-12). Our separation, if "unto the Lord," will be marked by humility, sincerity, and personal purity, till our "days are fulfilled"—till the Lord come. Those who say within themselves, "Stand by thyself, come not near to me; for I am holier than thou" (Isa. lxxv. 5), are an abomination unto God.

Here the psalmist is concerned about his own condition and ways before God: "Judge me, O Lord, for I have walked in mine integrity." "Examine me, O Lord, and prove me; try my reins and my heart." Such an appeal betokens not only the dominating purpose, the serious business of his life, but the complete trust he had in God. He was not afraid to utterly commit himself to the judgment of his God. "For Thy loving-kindness is before mine eyes." He could trust Him to deal tenderly and truly

with him. On one occasion when David had to be chastened of the Lord, he said, "Let me fall now into the hand of the Lord; for very great are His mercies" (1 Chron. xxi. 13). In all God's dealings with His people, "He is very pitiful and of tender mercy," as we are taught to see in His dealings with Job (James v. 11).

"I have not sat with vain persons." We read once that "David went in and sat before the Lord" (2 Samuel vii. 18). He could not sit in the "seat of the scornful" and then go and sit before the Lord." "Ye cannot be partakers of the Lord's table and of the table of demons" (1 Cor. xi. 21). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you" (2 Cor. vi. 17). If we would enjoy fellowship with God, we must have "no fellowship with the unfruitful works of darkness." If we would stand in intimacy with God, we must walk in integrity before God. "I will wash mine hands in innocency, so will I compass Thine altar, O Lord." Like a priest he would use the laver before approaching the altar of holy incense in the sanctuary.

"I have walked in my integrity." "I will walk in my integrity." He had in the past, and was determined in the future to do so; for he "loved the habitation" of God's house "and the place where Thine honour dwelleth;" there, his "foot" found an "even place;" thus he could say, "In the congregation will I bless Thee."

Gems from Glasgow Conference.

22nd to 25th March, 1913.

Collected by J.G.

IN the closing verse of 2 Corinthians xi. we have Paul let down in a basket over a wall; in the opening verse of the twelfth chapter he is taken up into the third heaven.

There was no need for the thorn in the flesh after he had been let down in the basket. There was great need for it after he had been in the third heaven.

Many a child of God has come to grief because his hand carried too full a cup.

There is nothing worth while doing but the will of God.

Churches are judged on earth; individual Christians are judged in heaven.

At the judgment-seat of Christ everything will be made manifest—turned inside out.

There are two great *musts*: one that brings us to heaven (John iii. 7), and the other that brings us before the judgment-seat of Christ (2 Cor. v. 10).

There is a day coming when we shall have to admit that we have not shed one tear too many nor suffered one needless pang.

The Word of God never says *must* if it can say *may*.

God is not going to be our debtor; He will reward us for the good we have done.

At the judgment-seat of Christ motive counts, not what we have done, but *why* we did it.

When a child is converted not only is there a soul saved, but a life saved for God.

Our God is a happy God, and he likes to have happy children.

It is not only true that Christ came down from heaven, He brought heaven down to earth. His whole life on earth spoke of heaven.

The Lord Jesus was tempted from without only, never from within. There was no evil principle within Him.

Mr. Lincoln used to translate the words in Psalm xxiii., "My cup runneth over," as "My cup is a brimmer."

What is the Christian life? It is the simplest thing in the world; it is just following Christ.

Is it merely a matter of creed or realisation with us, "I believe in the Holy Ghost?"

The conflict is not between the old nature and the new, but between the flesh and the Almighty Spirit of God.

I never remember a time when there was so much labour expended with so little result.

I heard the other day of a place where they have not seen a soul saved for twelve months.

There is plenty of oil; are there plenty of empty vessels?

If all the believers were united, we could not make God more willing to bestow blessings than He presently is.

God has a reserve store of blessings that He only gives in answer to earnest, persevering, believing, united prayer.

Prayer must be presented to God. A brother said, "Before I was converted I prayed to myself; when I was at a prayer-meeting I prayed to those present; now, since God saved me, I pray to Him."

God's principle is to give strength to those who know they have no might.

God is sovereign. He is not arbitrary nor capricious. He has principles of dealing with His people, and if these principles are not supplied God cannot send down blessing.

There are brethren who, in prayer, tell the people what God is, instead of telling God what the people need.

Sometimes we ask for temporal prosperity, and the Lord knows we could not stand it.

It is our heritage to suffer, but don't forget that the Lord has our best interests at heart when he puts us into the furnace of affliction.

"He knows, He loves, He cares,
Nothing this truth can dim;
He gives the very best to those
Who leave the choice to Him."

Christians sometimes pray, "Lord, if it be Thy will, save sinners to-night." God has revealed His will, and His will is that all men should be saved.

We miss many blessings because we do not go to the throne of grace and ask for them. On the other hand, we sometimes don't get our requests granted because we ask amiss.

If we do not take time to feed on the Word of God, we will soon be powerless in service.

Most backsliding begins by neglecting the reading and meditation on God's Holy Word.

It is the desire to occupy the big chair that has been the source of much confusion and sorrow amongst many of God's people.

Unconfessed and unjudged sin is working mischief to-day in the Church of God.

CORRESPONDENCE.

Systematic Giving.

T. H. P., New Zealand, writes: "For some time I have laid aside a regular portion of my income for the Lord's work, and found it is far better than to give by fits and starts. But I would like to ask, Should we put the whole of the Lord's portion to the Sunday morning offering, or a part of it, and send the rest personally to where there seems a need for it? Another thing I am not clear about. Suppose a single young man had no family ties and felt he could give a good portion of his income away, but was unexpectedly led to feel that he should help his married sister, who was of "the household of faith," should that help be taken out of the Lord's portion?"

[The laying aside regularly of a stated portion of income for the Lord's work and for the poor of the flock is surely His way and the best way.]

The collection at the Lord's table is, first, for the rent and expenses of the meeting. That is a claim of simple righteousness, and ought to be discharged regularly as required. Next it is for the "poor saints" whom the Church has thus the joy of relieving. Then it is for the work of the Lord in the Gospel both at home and abroad, fellowship in which is a precious privilege. The Lord values and accepts the "two mites" as well as the silver and gold of those who have it.

There is no reason why all that one lays aside for the Lord should be put into the weekly collection. Some have so little to give that this may be their only opportunity. But others, have both heart and means to go beyond such a limit, and their liberty to have fellowship as individuals with the needs of others ought not to be restricted.

Giving for the sustenance of a relative who is "of the household of faith" out of the Lord's portion is not disapproved by any precept or principle that we know of. If not related there would arise no question. Why should the fact of relationship debar this privilege?—J. R. C.]

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

DIVINE HEALING OF THE BODY.—Questions concerning "Divine Healing," about which many are at present exercised:

(a) Did the redemption work of the Lord Jesus include immunity from sickness and the healing of all physical diseases for all believers in this present age?

(b) Are sickness and disease always the consequence of or chastening on account of specific sins?

(c) Were the miracles of the Lord and of the apostles and others of the early Church specimens of powers that God intended to continue throughout the Church period, and therefore still available?

(d) Promises of health and prosperity were given to Israel of old conditional on obedience. Are these in force now, and until the end of this age?

(e) Does the "use of means" always indicate that faith is absent?

THE RESURRECTION BODY OF OUR LORD.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition, into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He is, not as He was in His humiliation life, the Man of Sorrows, and acquainted with grief?

CHURCH TRUTH IN THE GOSPELS.—Since the Church and its standing was a secret until revealed to Paul, is it not correct to say that the gospels contain no references to the *Church*, *Church-truth*, and the *Church-period* (with the exception of perhaps one or two passages like Matthew xvi. 18, 19, and John xiv. 1-6)? Should they not, in this connection, be regarded as similar to the Old Testament? Some teachers say that the gospels do not contain Church-truth and yet they interpret the parables of the tares, the ten virgins, the marriage-feast, &c., as descriptive of the Church dispensation.

Baptism and Reception.

QUESTION 630.—Is there any scriptural warrant for postponing the baptism of an accredited believer who desires to obey his Lord, or should baptism follow belief as soon as possible?

Answer A.—There is no scriptural warrant whatever for postponing the baptism of any accredited believer; and baptism should follow salvation as soon as possible, consistent, of course, with reasonable caution. In the Acts of the Apostles believers were apparently immersed immediately after their confession of faith. It is high time that our whole system of reception were revised! *It is easier to get into heaven than it is to get into some meetings!* In some places they won't admit you if you are not baptised; while in other places they won't baptise one unless they purpose to come into

the meeting. There ought not to be the imposition of any conditions for entrance into Church fellowship which are not also necessary for entrance to Heaven. (We are not now dealing with excommunication, but reception.) Three instances from the Acts will reveal the importance of "believing" to secure three different results:

1. Believing for *Salvation* (Acts xvi. 31).
2. Believing for *Baptism* (Acts viii. 37).
3. Believing for *Fellowship* (Acts ii. 44).

In each of these cases "believing" was sufficient, and to impose other conditions is to exceed our instructions. T. BAIRD.

Answer B.—In apostolic days baptism seems invariably to have followed immediately on reception of the Gospel, and there is not a single instance to the contrary that I am aware of. There is consequently no scriptural support for the suggestion to keep back for a time from baptism those who have confessed Christ until evidence of a change has been borne witness to by life and conduct. In like manner all such believing, baptised persons appear to have been received to Church fellowship at once. From Romans x. 9 confession from the mouth (which is manward), and faith in the heart (which is Godward), is salvation, and salvation embraces new birth and eternal life, no other test being necessary. There is no warrant for keeping from full fellowship in the assembly any one who has been accredited by baptism, not even for a day. When a babe is born into a family it is not put into the back yard, but normally receives the best place and attention the home supplies. Thus should it be in the assembly.

WM. HARLAND.

Editor's Note.—The two answers given appear to us to contain about all that is necessary on this question. It is not good to act in doubt. Doubt and faith are incompatible. See Romans xiv. 23. Therefore whatever delay is necessary in order to obtain assurance that the profession is that of a genuine believer must be observed. Nowadays profession is so easy, identification with the Cross of Christ bringing, in most cases in this country, little or no persecution, that greater care may be necessary than in apostolic days when the confession of Christ meant persecution and even death. But careful care does not necessitate the imposition in all cases of a test term, long or short.

It is well to emphasize again and again that nothing is added in Scripture as a condition of Christian fellowship other than what is required for baptism, viz., faith in the Lord Jesus, and a corresponding walk.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").
Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 18, 19.

v. 18 (*contd.*), but God hath granted it to Abraham by promise.—three things demand attention in this verse: first, a new word is introduced, *charizomai*, the verb corresponding to the noun *charis*, 'grace.' This is well rendered "granted" = 'given by an act of grace.' Second, the verb is in the perfect tense = 'has freely given' indicating that the grant is still in force. And, third, the place of emphasis is given to the word "God;" it is His character that is at stake, for if the law has abrogated the promise then the word and the oath of God have failed.

The inheritance promised to Abraham was the land of Canaan, but that land was given and a numerous posterity promised to people it only as a means to an end, namely, that the purpose of God expressed in the original promise, "in thee shall all the families of the earth be blessed," Gen. 12. 3, might in due time be fulfilled. In Romans 4. 13 the Apostle speaks of Abraham as "[the] heir of the world," intending, apparently, to sum up in that phrase the promises made to him and to his immediate descendants, and to give them the widest conceivable scope, cp. particularly Gen. 17. 4. In the present passage he uses "inheritance" in the same comprehensive way, but apparently without any reference to the earthly elements in the promises, and having in mind only those spiritual and heavenly blessings of which Canaan was intended to be a type.

The word rendered "inheritance" is *kléronomia*, lit., 'what is obtained by lot,' what is allotted to one, a portion. It is always rendered "inheritance" in N.T., but only in a few cases in the Gospels has it the meaning ordinarily attached to that word in English, *i.e.*, what is devised by its owner, the heir entering into possession only on the death of that owner. The

N.T. usage of *kléronomia* may be set out as under:—

a, that property in real estate which in ordinary course passes from father to son on the death of the former, Matt. 21. 38, Mark 12. 7, Luke 12. 13, 20. 14.

b, a portion of real estate made the substance of a gift, Acts 7. 5, Heb. 11. 8.

c, the prospective condition and possessions of the believer in the new order of things to be ushered in at the return of Christ, Acts 20. 32, Eph. 1. 14, 5. 5, Col. 3. 24, Heb. 9. 15, 1 Peter 1. 4.

d, what the believer will be to God in that age, Eph. 1. 18.

In the present passage *b* and *c* are blended, and the word has its most comprehensive sense. Not a present but a prospective possession is always in view in the word. ||

The simple form *kléros*, = a lot, which is 'given' or 'cast,' a method of seeking Divine direction (see Prov. 16. 33) Matt. 27. 35, Mark 15. 24, Luke 23. 34, John 19. 24, Acts 1. 26. It is also used of a person's share in anything, Acts 1. 17, 8. 21. In Acts 26. 18, Col. 1. 12 it is used interchangeably with *kléronomia*, *c*, above. In his First Epistle, 5. 3, the Apostle Peter uses *kléros* of the churches when he addresses the elders, lit., "the charges allotted [to you]" (cp. Acts 20. 28).* ||

The word *charizomai*, = to bestow a favour unconditionally, is used in N.T. as under:—

a, of the release of a prisoner under sentence, as an act of clemency, Acts 3. 14;

b, of the delivery for punishment of an innocent prisoner, Acts 25. 11, 16;

c, of the gift of sight to the blind, by the Lord Jesus, Luke 7. 21;

d, of the free, unconditioned promise made to Abraham by God, here;

* From *kléros* the word "clergy" is derived; the Rheims or Douay version renders "lording it over the clergy," thus assuming the superior rank of a "bishop," and suggesting a difference between "clergy" and "laity." But this is clearly wrong, for the "charge" of the beginning of the verse is the "flock" of the end of it.

e, of the act of forgiveness, divine, Eph. 4. 32, Col. 2. 13, 3. 13, or human, Luke 7, 42, 43, 2 Cor. 2. 7, 10, 12. 13.

f, of the provision made for the believer in and with Christ, Rom. 8. 32, 1 Cor. 2. 12;

g, of the privilege of suffering with Christ, Phil. 1. 29;

h, of the exaltation by God of the self-humbled Son, Phil. 2. 9.

In each case the idea of a free, unconditioned, gracious act is involved, and in all save one or two cases this is the dominant thought, cp. Acts 27. 24, Phm. 22. ||

v. 19, **What then is the law?**—if the law cannot procure the gift of the Spirit, v. 2, if it does not give evidence of possessing any inherent power, v. 5, if no man is justified by it, if no man obtains life by its means, vv. 11, 12, cp. v. 21, then what purpose was it intended to serve? with what object was it given? The question arises here naturally, for it cannot be supposed that God gave this law gratuitously, purposelessly, and yet the Apostle had denied to the law every advantage claimed for it, or that might be claimed, and left it without any ostensible reason for its existence.

It was added—the use of the same Eng. word here and in v. 15 does not involve any contradiction, for the Gk. word there is *epidia-tassō* (||) = ‘appointed, or commanded, beside,’ and conveys the idea of supplementing an agreement already made. Here the word is *prostithēmi* = ‘placed beside,’ the meaning of which may be seen in its use in such passages as Acts 2. 41, 13. 36; the Apostle does not use it elsewhere in his Epp. Hence the meaning here is not that something had been added to the promise by way of completing it, as in v. 15, but that something had been given as well as the promise, cp. “the law came in beside,” Rom. 5. 20.

because of—*charin*, which has two distinct meanings, *a*, (on account of), pointing to the ground on which something is done, as in Eph. 3. 1, 14, see also Luke 7. 47, 1 John 3. 12; in these cases it is retrospective, it points back. But, *b*, it may also be prospective, pointing forward, as in 1 Tim. 5. 14, Tit. 1. 5, 11, Jude 16, and here; in these passages the purpose with which something is done is intended. 1 Tim. 5. 14 is probably

the closest parallel to the present passage, “give none occasion to the adversary for reviling,” *i.e.*, ‘do nothing to provoke the adversary to speak evil of the Lord.’ Accordingly the words may be paraphrased ‘the law was added in order to provoke transgressions,’ see *c*, below, and cp. Rom. 7. 8.

transgressions,—*parabasis*, see note at 2. 18, above; it is always used of a breach of law, Rom. 14. 15, and particularly of the Mosaic law, Rom. 2. 23, Heb. 2. 2, 9. 15, but also of the prohibition in Eden, Rom. 5. 14, 1 Tim. 2. 14. ||

Three interpretations of the sentence seem possible: *a*, that the law was given because the conditions of the covenant had been transgressed; but the covenant did not depend upon the fulfilment of conditions, it was a promise made by God and to be redeemed by Him in His own time and way; *b*, to restrain transgressions; but this, as matter of fact, the law did not do; on the contrary, *c*, the law created transgressions, for though “until the law sin was in the world” yet “where there is no law, neither is there transgression,” “and the law came in . . . that the trespass might abound,” Rom. 5. 13, 4. 15, 5. 20. That is to say, the sinfulness of mankind was not brought home to them by the promise, so the law was given in order that sin might reveal itself under a form in which it could neither be mistaken or excused. Men “had not known sin, except through the law,” for “through the law is the knowledge of sin,” and “through the commandment sin” becomes “exceeding sinful,” Rom. 7. 7, 3. 20, 7. 13. The law was added to the promise, then, that conscience might have a standard external to itself, and that under the unmistakable and inexorable demands of the law men might learn their own powerlessness to discharge their obligations to God, and that so they might become convinced of their need of a Saviour.

till the seed should come to whom the promise hath been made;—*i.e.*, Christ, see v. 16. Not only was the purpose of the law entirely different from the purpose of the covenant, or promise, they differed also in this, that whereas the fulfilment of the latter was the abiding purpose of God, the

former was imposed only until a certain stage in the development of His counsels had been reached.

and it was ordained—*diatassō*, i.e., commanded, or administered.

through angels—in the Pentateuch the only reference to angels in connection with the giving of the law is Deut. 33. 2 (which in LXX reads, 'His angels with Him on [lit., 'from'] His right hand'), cp. Ps. 68. 17. In N.T. there are two, Acts 7. 53 and Heb. 2. 2, but whereas Stephen mentions the agency of the angels in order to emphasise the majesty of the law, the writer of the

Hebrews, like the Apostle here, mentions it in order to show the inferiority of the law to the Gospel, because of the inferiority of the agents by whom it was administered.

by the hand—an idiomatic expression = 'by the agency of,' see Lev. 26. 46.

Questions.

39. Trace the parallel between Rom. 4 and the present section of this Epistle.

40. What is the teaching of the N.T. as to the place of the law in the Christian life? What other purposes does the law serve?

Suggestive Topics.

For Bible Students and Christian Workers.

SHOULD NOT PERISH:

1. God not willing that any should perish,
2 Peter 3. 9
"Not willing that any should perish."
2. God's provision to prevent men from perishing, - - - John 3. 15, 16
"Whosoever believeth in Him should not perish."
3. God's assurance that believers shall not perish," - - - John 10. 28
"They shall never perish."
- "Lord, save us: we perish," Matt. 8. 25. T.B.

THE WHOLE HEART.

1. Turn to Me with all your heart, Joel 2. 12
2. Ye shall seek Me with all your heart,
Jer. 29. 13
3. Trust in the Lord with all thine heart,
Prov. 3. 5
4. I will praise Thee with all mine heart,
Psa. 86. 12. H.P., Jun.

JUSTIFICATION.

1. Perfect—because divine, "It is God that justifieth," - - - Rom. 8. 33
2. Permanent—because righteous, "It is Christ that died, yea, rather, that is risen again," - - - Rom. 8. 34
3. Plenteous—because of grace, "Justified freely by His grace," - Rom. 3. 24
4. Personal—because of faith, "Justified by faith," - - - Rom. 5. 1
5. Practical—because of works, "Faith without works is dead," - James 2. 26. J.G.

Why Prayer Must be Answered.

By George Muller.

WHEN I asked, "Will you please give me your reasons for this confident faith?" "Yes," said he, "I believe my prayers will be answered because I have fulfilled these five conditions:

I. I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. ii. 4). 'And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us' (1 John v. 14).

II. I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John xiv. 14), that is, on the ground of His merit and worthiness, and on that alone.

III. I have always believed in the ability and willingness of God to answer my prayers (Mark xi. 24).

IV. I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me' (Psa. lxxvi. 18).

V. I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given. Luke xviii. 7: 'Shall not God avenge His own elect, which cry day and night unto Him?'

Whenever the Lord showed him that it was His will he should pray, he continued in prayer until the answer came.

A FEW FRIENDLY NOTES.

BY THE PUBLISHERS.

WE are pleased to find that the new edition of GRACE AND TRUTH, with eight original illustrations in art binding at 1/ (post free, 1/3), is meeting a need which has been felt for many years. In its new form it is suitable for presentation to Prince or President, and will last much longer than in paper covers.

The remarkably helpful book on THE LAW OF THE OFFERINGS, by Andrew Jukes, is now ready in the same art binding at the same price. It opens up Leviticus I. to VII. in a spiritual and suggestive way. Mr. Jukes' former volume on THE DIFFERENCES OF THE FOUR GOSPELS continues to find an ever-expanding field of usefulness amongst earnest Bible students (1/ net; post free, 1/3).

In our endeavour to provide sound reading at a moderate price for the rank and file of Christians we issued the famous book, THE GOSPEL AND ITS MINISTRY, by Sir Robert Anderson, at 1/, instead of 2/6 as formerly. The demand for the facsimile edition proved the need for such, and encouraged us to make arrangements for the early issue as Volume XXVIII. of "Every Christian's Library" of HUMAN DESTINY; OR, AFTER DEATH—WHAT? Having taken over this work we will be able to supply this standard work, hitherto published at 3/6, at a price within the reach of all (1/ net; post free, 1/3). Friends in distant parts ordering now will have copies posted immediately on issue.

A teacher, whose ministry has been welcomed in many assemblies, writes: "One feels sorry at not knowing THE KNOWLEDGE OF GOD, by Dr. Schofield, sooner. Its unique power to arrest the pace of Scripture intelligence, without personal fellowship with Christ, or for pulling on the discouraged or lagging, is equal. One prays that the book may be well known, as it will undoubtedly be a blessing in love, with increase of faith and hope to every Christian reader" (1/ net; post free, 1/3). A handbook of the twenty-seven volumes of "Every Christian's Library," with full list of titles, authors, reviews, &c., posted free to any diligent student who will kindly send address.

The battleground of to-day is undoubtedly the earlier chapters of Genesis. Why this should be, with all the enlightenment of the twentieth century, and how the two are related, is ably set forth in EARTH'S EARLIEST AGES, by G. H. Pember, M.A., of which we have now become the sole publishers. Spiritism, in its relation to the days of Noah and its alarming revival in these last days, is elaborately exposed. Twelfth edition; 493 pages. 7/6 (post free during August in connection with "grant" for 6/6, in order to introduce):

"Mr. A. C. Gaebelien is the author of a large number of expositions of the Bible. One of them is an exposition of THE ACTS OF THE APOSTLES; 4/ net (4/6, post free). Few moments are wasted on critical questions. After the historical statement the author passes at once to the evangelical meaning, which he then has space to do justice to. We have accordingly many detailed interpretations of Scripture language like the following: 'The tongues of Pentecost were "as of fire," for the testimony of grace was none the less founded on righteousness. The Gospel is intolerant of evil. This is the wonderful way in which God now speaks by the Holy Spirit. Whatever the mercy of God, whatever the proved weakness, need, and guilt of man, there is not nor can be the least compromise of holiness. God can never sanction the evil of man. Hence the Spirit of God was thus pleased to mark the character of His presence, even though given of the grace of God, but founded on the righteousness of God. God could afford fully to bless. It was no derogation from His glory; it was after all but His zeal on the perfectness of the work of the Lord Jesus.' Mr. Gaebelien has the definite opinions of a successful preacher, even on the Second Coming. His word is therefore with authority for those who have not themselves made an independent study of these matters."—*The Expository Times*.

"Just a brief line to say how much we appreciate the WITNESS MANUALS that have been published up to the present, and that we hope there may be many more of like quality to follow in their train. We believe the time is ripe for an enterprise of this kind, and wish you every success in the work you have undertaken. The old-fashioned tract has served its day and generation, and the present demands a thoughtful statement in simple language of what the Christian religion really is, and that we believe can be accomplished very effectively by the means you have adopted. We have had fifty-two dozens of the manuals up to now, and have had much encouragement in the sale of them. Several times at the conclusion of week evening meetings I have sold two and three dozens without difficulty, and I would commend this idea to others, especially those who work on Gospel cars and in tents. Let such workers briefly explain the aim of the manuals, and then offer them for sale, and the results will be gratifying. We note with much thankfulness that several numbers have already had to be reprinted, a proof that your work is meeting a felt need. Wishing you every success in your labours in the great vineyard."

Nottingham Open-Air Workers.

HAROLD MOORE.

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up July 23, 1913.

NOTES FOR AUGUST, 1913.

SCOTLAND.

FORTHCOMING.—Christian Conferences as follows: Unionist Hall, **Prestwick**, Aug. 2, at 3. Messrs. W. J. Grant, L. W. G. Alexander, A. Bayne, and J. Gray...In tent, near **Alexandra Park Gates, Glasgow**, Aug. 9, at 3.30. Messrs. W. Stephen, Hy. Pickering, Wm. Tytler, John Anderson, and M. M'Kinnon...**Railway Institute, Inverurie**, Aug. 20, at 10...**Devonvale Tract Band Conference, Tillicoultry**, Aug. 30...**Quarterly Meeting of Elder Brethren, Wellcroft Halls, Glasgow**, Sept. 6, at 5...**Half-yearly Meetings, Glasgow**, Sept. 27 to 30. Messrs. C. F. Hogg, W. Hoste, W. J. Lloyd, L. W. G. Alexander, J. Ferguson, Hy. Pickering; F. J. Hopkins, China; T. Angus, Straits; H. Bird, India; J. S. Anderson, Italy; J. Harris, Spain; and others expected. Circulars from *Witness Office*...Our brother, Mr. C. W. Goodson, of New Zealand, is expected in **Helensburgh**, Aug. 5-10; **Glasgow**, Aug. 19-26.

GLASGOW.—Quite a number of farewell meetings have recently been held. With Mr. and Mrs. **Geo. Lammond**, of Neil Hall, setting forth (with his brother, Mr. Wm. Lammond) for Central Africa, in **Albany Hall**, June 23. Messrs. C. P. Watson, R. Leggat, John Campbell, G. Struthers, and others gave words of commendation and cheer... With Mr. **Dan Crawford**, author of "Thinking Black," proceeding to America and Australia, thence to Africa, in **Christian Institute**, on July 14. Some 900 Christians assembled, a record for time of year. Our brother, who is entirely unique in his line of service and ministry, will value much prayer in the difficult path cut out for him... With Mr. **T. Dunlop, Jun.**, an active leader in **Infirmary work**, sailing with his wife for **Auckland, N.Z.**, in **Wolseley Hall**, June 23. Messrs. Watson, Gray, M'Ewan, Kyle, Renfrew, M'Kenna, and others took part... A number of friends met in the **Institute** on June 23 to say good-bye to Mr. **John Cruickshanks**, going to Canada. Many happy times of service were recalled, and encouraging words given... A large muster at **Conference in Parkhead Tent**, July 12, when Messrs. W. J. Grant, R. Leggat, J. Wilson, J. M. Hamilton, Hy. Pickering, and J. Ferguson took part.

TENTS AND GARRIAGES.—Mr. W. J. Millar had hopes of getting a tent for **Orkney**, pitching in **Sandwick**, a large and needy district... Messrs. Anderson and Gilfillan have secured a new wooden-sided tent for **Galthness**. These can be used summer and winter, and are best for the northern climate... Messrs. Bruce and Morrison commenced at **Ballintore, Ross-shire**, July 13. People coming out well even on week nights... Messrs. Mackenzie, Hill, and Walker had meetings for a month at

Fortrose, Ross-shire. Stiff at first, some interest later... Mr. James Wilson is having uphill work at **Stonehaven**. It is hoped that a permanent testimony may be the outcome of this summer's work... Mr. John M'Alpine is having tent almost full nightly at **Camelon, Falkirk**. A few have professed. Good children's meetings... Mr. A. Gilmore saw some fruit in **Gumbernauld**... Meetings in two tents in **Glasgow** are hopeful. Mr. Ferguson has had large meetings and a few conversions in **Parkhead**, and Mr. M'Kinnon some interest in **Alexandra Park**... Mr. M. McDonald finds people of **Wanlockhead** (the highest village in Scotland) hard to get into tent, although numbers listen long and well outside. Two or three saved... Mr. J. M. Hamilton is having some encouragement in sinners being saved and backsliders restored at the **Common, Auchinleek**... Mr. Percy Beard has carriage on shore at **Aberdour**. Some droppings, looking for shower. Busy season is on... Mr. Jas. Stephen had fairly good times and some blessing at **Tongland**, in needy **Kirkcudbrightshire**. Commences at **Dundrennan, Aug. 3**... **Caledonian Bible Carriage** has been in **Stapps** and **Glenboig** district.

NOTES.—Mr. Arthur Horne, from Canada, was two weeks in **Bank Glen Hall, New Gumbock**. Sinners awakened, believers helped... Good open-air meetings have been held at **East Bay, Dunoon**, where believers meet in **Burgh Hall**. Communications to Mr. Wm. Riddell, **Knockamillie, Innellan**... **Annual Fair Holiday Gatherings in Ayr**, July 19 to 23. Largest attendances outside and inside. Messrs. Grant, Hogg, Irving, Stewart, Meneely, Bird, Dawson, Ferguson, Beattie, Smith, Pickering, and a number of others took part. At one meeting on the shore the testimonies totalled 225 years... Good attendances are also reported at open-air meetings in **Largs, Troon, Millport**, and other coast places... Christians formerly known as **Coatdyke Gospel Band** now own "no other Name," and will value help in hall at **Rocksolloch Road, Coatdyke**, near **Airdrie**... Mr. W. W. Fereday gave a number of profitable Bible readings in **Free Gardeners' Hall** and in **Gospel Hall, Picardy Place, Edinburgh**... Mr. W. J. Millar has been doing good pioneer work at **Rachwich**, in the island of **Hoy, Orkney**... Mr. Alex. Marshall had good meetings in **St. Paul St., Aberdeen**, July 20.

ENGLAND.

FORTHCOMING.—Second Conference of "Missionary Study Classes" in **Lewisham School** and **Waterloo Street Hall, Weston-super-Mare**, Aug. 2 to 7. Messrs. R. E. Sparks, W. E. Vine, Dr. W. N. Bergin, A. E. Green, Dr. Rendle Short, E. H. Broadbent, R. M. Lorimer, H. G. Hall, and

CORRESPONDENTS of Assemblies, Missionaries Abroad, and others, might send post card with special notes of work to reach us by 20th.

THE SPECIAL OFFER detailed on covers of this month's *Witness* deserves the careful examination of all readers. Only available till August 31.

others will take up subjects. One hundred and thirty students have enrolled... Mr. C. W. Goodson is to be in Buxton or Matlock Aug. 26 to Sept. 9; Oxford, Sept. 9 to 13... Nottingham Open-air Mission will hold Gospel Car Services on Skegness Sands, Aug. 2 to 18 (Breaking of Bread in Archer's Restaurant, Lord's Day at 10 a. m.). Messrs. B. Mud-ditt, A. R. Bakewell, and others will take part. Help valued. Particulars from Harold T. King, 11 Elm-tree Avenue, West Bridgeford, Notts. They also purpose visiting **Grantham**, Aug. 21; **Boston**, 19 and 20; **Mansfield**, Aug. 23 and 24... Priory, **Christchurch**, Hants, Aug. 4, afternoon and evening... Annual Meeting, **Highbridge**, Aug. 4... Half-yearly Meetings, **Exeter**, Sept. 9 and 10. Circulars from G. W. Buck, 98 Old Tiverton Road... Annual Conference in Small Town Hall, **Reading**, Sept. 15 to 17... Annual Missionary Conference, York Street Hall, **Leicester**, Oct. 15 and 16.

LONDON.—Annual Conference was held on June 28 in the beautiful new **Kingsway Hall**, W. C. Large gathering of friends from many assemblies. The important subject of "The Glories of the Person of the Son of God" was profitably taken up by Messrs. J. Murray Duncan, Dr. J. A. Owles, C. F. Hogg, D. Crawford, and Hy. Pickering... On July 11 **Queen's Hall**, Langham Place, W., was filled with friends wishing to bid God-speed to Mr. D. Crawford, setting forth for America, Australia, and Africa. Mr. W. H. M'Laughlin, of Belfast, opened with appropriate remarks, and for over an hour Mr. Crawford held the audience spell-bound. See report of address in *The Christian* for July 17... Mr. J. E. Collier gave helpful addresses at Anniversary Gatherings in **Malden Hall**, June 22... **Woodbury Hall**, Tottenham, was packed July 17, for farewell meeting with Mr. and Mrs. Sims, who intend to join our brother, Schindler, in Central Africa. Besides helpful words from Mr. Sims, Messrs. Sparkes, Ivings, and Murray (an African native) gave stimulating ministry... Dr. R. M'Killiam had good attendances, and gave helpful ministry in **Clapton Hall** during July. Special speakers this month: 1 and 3, Mr. John Frazer, Dalkeith; 8 and 10, Mr. Alex. Bayne, M. A., Glasgow; 15 and 17, Mr. John M'Alpine, Troon; 22 and 24, Mr. John Gray, Glasgow; 29 and 31, Mr. Alex. Brown, Glasgow... About forty-five missionaries gathered at the home of Mr. Churchill, Lake View, **Wimbledon**, June 25 and 26. Dr. Owles, Messrs. Murray Duncan, Hoste, Vine, and others gave valued help from the Word. A precious time... Mr. John Crane, from Spain, has given interesting accounts of work in that Rome-ridden land in several halls... Mr. F. W. Challis and others took meetings in **Cholmeley Hall** during July. Closed for renovation during August... Mr. Alfred Holness, of Pater-noster Row, who underwent a serious operation,

continues to make steady progress towards recovery. ... Mr. Robert Farie, of Cholmeley Hall, acting on medical advice, has been spending some time in Crieff and Stonehaven. Considerably improved.

REPORTS.—Annual Meetings at **Bridford Mills**, Exeter, July 16, proved seasons of blessing. Messrs. Child, Bannister, Hill, Stevens, Dart, Cooper, Wilding, and Dunning gave help from the Word.

TENTS AND CARRIAGES.—Mr. W. H. Brown-ing had meetings in **Temple Sowerby**. Indifference by old; interest by young folks. Some professed. Moved on to **Kirkby Shore** and **Bolton**, near Penrith... Mr. Edward Hughes in **Seedley**... Mr. J. A. M'Cullagh had four weeks with Essex tent at **Great Waltham**. Difficult but fruitful... Mr. F. G. Rose saw some blessing at **Whaddon**, now moved to **Croydon**, Cambs... Mr. W. E. Tocher has visited **Chilbolton**, **Abbots-Ann**, **Tangley**, **Chute**, **Luggershall**, and **Vernham's Dean**. Souls saved; backsliders restored. Is to visit **Ham** and **Shalborne**, villages near **Hungerford**... Mr. G. T. Veitch had **Beulah Car** at **Broad Oak**, **Canterbury**. Services encouraging... Messrs Jennings and Rouse had encouraging times at **Shipton** and **Ascott**—under-Wychwood. Some professed; Christians stirred... Mr. F. A. Glover had encouragement at **Hemyock**, then moved to **Stowford Water**, near **Cullompton**... Mr. A. E. Hodgkinson at **Holme-on-Spalding Moor**, **Yorkshire**... Messrs. Cauker and Roberts amongst fruit gatherers at **Omersley**... Messrs. Brett and Keyse had good month at **Llangarran**, **Herefordshire**; commenced at **Llangrove**, June 29... After five weeks' plodding, Mr. A. W. Macphie is seeing souls saved at **Stratton Cross Roads**, **Swindon**... Mr. W. D. Dunning and Mr. R. Wilding are having excellent meetings at **Christow**, **Exeter**. Tent not large enough.

NOTES.—The unhappy estrangement between the two assemblies in **Cherry Street** and **Swanswell**, **Coventry**, has been brought to a happy termination. Mr. C. F. Hogg and Mr. John Campbell had meetings in both halls... Friends visiting the **Isle of Man** will find a meeting at the house of Mr. Geo. Kay, 2 Kensington Avenue, **Douglas**. Bible reading, Fridays at 7.45... Visitors to **Scarborough** will find meeting at Gospel Hall in St. Thomas' Walk. Enquiries to Mr. G. H. Johnson, 67 Victoria Road... Mr. C. W. Foster had good times in **Doncaster**. Some trophies of grace. Saints revived... Capt. Campbell and Douglas Perry have had much joy in preaching the Gospel in twenty-five or more courts in **Birmingham**. Believers prayed earnestly and rallied round well. Contrition and conversion manifest... Assembly in **Guildford**, **Surrey**, meets in **Ward Street Hall**... From August 3 to 18 a party of believers from London will be at **Penmaenmawr**. Any Christians who would like to join in testimony can communicate with **Ransome W. Cooper**, **Erw Vill**, **Old**

PREPARE FOR HOLIDAYS by purchasing our Ideal Parcel of *One Dozen Sixpenny Packets* of Books, Tracts, Leaflets, Cards, Slips, Tickets, Specialities, post free for *One Dollar* (4s).

"BLUEJACKETS."—A most effective picture of sailors inside ventilator makes *The Evangelist* unequalled for broadcast scattering on sea and land. Two colours. 1/ per 100, post free.

Conway Road... Mr. Walter Scott gave a number of helpful expositions of the Word in Keswick Hall, **Boscombe**, June 25 to July 6... Mr. Flick visited **Newcastle** and **Hebburn-on-Tyne**, and gave valuable help about needs of missionaries. Mr. Thos. Berkeley, of Spain, gave several stirring reports... Visitors to **Cleethorpes** will find meeting on Lord's Day morning at Harbour of Refuge, Grimsby, if they previously advise Mr. T. Barry, 15 Stanley Street, Grimsby... A few believers now meet in a Scriptural manner in hall, 55A Blackburn Road, **Haslingden**, Lancashire... **Liverpool** and **Birkenhead**. Mr. John Macdonald had seven weeks' meetings in **Waterloo**. A number professed conversion. Believers quite stirred and cheered. Had a week each in **Birkenhead** and **Rockferry**... After three weeks in **Manchester**, chiefly in open air, Mr. E. A. Thomas has obtained a stance on **Blackpool Sands**, opposite **Foxhall Square**.

IRELAND.

DUBLIN. — **Merrion Hall** has been closed for painting and electric installation. The Lord's day public meetings, carried on by local brethren, are held in the Antient Concert Rooms in Great Brunswick Street. The hall will be re-opened in August. Mr. J. C. M. Dawson will take the meetings.

BELFAST. — Mr. J. P. Wigstone purposes having meetings in **Victoria Hall** early in August... Our brother, **James Meharg**, had a serious motor cycle accident when travelling to a meeting.

REPORTS. — Believers' meetings on July 12: **Mullernaghan**: attendance good. Drs. Darling and Matthews, and Messrs. Gilmore and Whitten gave helpful addresses... **Kingsmills**: a helpful and refreshing meeting. Messrs. Meharg, M'Cracken, Wright, M'Knight, Blair (who arrived from abroad a few days before), gave practical words... **Bangor**: practical and helpful ministry by Messrs. Walker, Rea, Groghan, Hamilton, and Campbell... **Ballyhay**: hall over-crowded. Word ministered by Messrs. M'Clay, Maxwell, Shannon, Dawson, Martin, Hawthorne, Hutchinson, and Lytte... **Ahorey**: about 350 present. A spirit of love and harmony prevailed. Profitable ministry by Messrs. D. Rea, J. Carrick, H. B. Thompson, Handley Bird, and J. Moneypenny... **Dunmullan**: hall full, and a number outside. Messrs. Creighton, Dickson, Campbell, Rodgers, and Megaw gave ministry for heart and life... **Dunmullen**: a large gathering was helped by Messrs. Creighton, Rodgers, Dickson, Braidner, Megaw, and Campbell... **Ballybollan**: all-round ministry by Messrs. Goold, M'Crory, M'Ewan, Stewart, Reynolds, and Marshall.

TENTS are in full swing. Workers as follows: Messrs. Creighton and Dickson continue at **Spamorent**, Castlederg, with interest and conversions... Messrs. Wright and Campbell commence

at **Artigarven**... Messrs. Marshall and M'Cracken near **Crumlin**... Messrs. M'Crory and M'Knight at **Moneymore**... Messrs. Goold and Poots at **Portadown**... Messrs. Stewart and Adams at **Doons**, Tyrone, all opened July 20... Messrs. Rankin and Hawthorne near **Garvagh**, Co. Derry, a new district; encouraging meetings.

NOTES. — Annual Meetings in **Ballycastle** will be held August 4... Mr. H. B. Thomson gave addresses in Gospel Hall, **Ballyhay**, June 22, 29, and July 6. Meetings large and good... Messrs. Braidner and M'Cullagh are in a barn at **Augheygault**, **Ballybofey**. Some professing to be saved... Brethren at **Donemana** having good meetings amongst themselves in their own neighbourhood... Mr. J. K. M'Ewen has visited **Ballymena** and other parts. Carried his Gospel Banner in some of Sir Edward Carson's processions. Thousands read the life-giving words.

AMERICA.

CANADA. — **Toronto**. Mr. T. H. Maynard, from India, and Archie Payne, from England, paid helpful visits to **Maranatha Hall**, College Ave. Ministry profitable. Mr. C. H. Alrich also gave four expositions of **Balaam's Prophecy**. They were "a feast of fat things." Believers in **Playter's Hall**, Danforth Avenue, are much encouraged. Messrs. Maynard and Payne also helped here... **Foxmead Annual Conference**, June 28-30, was a time of blessing from beginning to end. Messrs. R. Irving, T. H. Maynard, Chas. Innes, A. Payne, Geo. Nunn, Taylor, Benner, and others ministered the Word. Two men professed conversion... A public baptism at **Springbrook**, Ont., July 13. Usually a stirring time... Mr. J. M. Carnie is having meetings at **Yancover**... Messrs. Maynard, Hitchman, and Payne have been encouraging the Lord's people in **Orillia**. ... Mr. Hitchman gave a series of addresses in **Ebenezer Hall**, **Hamilton**. Some blessing... Messrs. Gilchrist and Rowe are having some blessing under canvas some miles outside the city of **Peterboro'**, Ont.... Mr. Payne visited **Montreal**. As there was no open door for him, he held a series of meetings in a schoolroom at **Pointe-Claire**. Well attended, and God owned His Word... Dr. T. H. Bier is recuperating in **Muskoka**... Believers now "show forth the Lord's death" in **Burgmann Hall**, 418 Thirteenth Street, North, **Lethbridge**, Alta... Messrs. Irving and Taylor have been in the needy district of **Severnbridge**... A good day at special meetings in **Oak Hills**, near **Belleville**, July 6. Quite a number present from **Belleville**, **Springbrook**, and **Trenton**. Ministry by brothers Irving, Benner, and Perry... Messrs. Maynard, M'Murdo, and Carnie paid passing visits to **Ellis Avenue Chapel**, **Winnipeg**, Man. Much to encourage and not a little to cast

EVERY CHRISTIAN'S LIBRARY. — New volumes. 22, Differences of Four Gospels—Jukes; 23, The Shepherd and the Sheep—Saphir; 24, The Work of Christ—Gaebelein; 25, Grace and Truth—Mackay. 1/ net; the four for 4/6, post free.

HOW THE PRISONER WAS DELIVERED. — A striking story of the late J. E. Taylor, with original drawing; a Russian Editor's Conversion, with photo and other striking matter, is given in *Herald of Salvation* for August. 16 pages, 3d.

us on the Lord for help and stay....Mr. J. Goodfellow is in a wooden tent outside of **Moffat**....Mr. Maynard has given valued help in **Bethany Hall, Hamilton**. Considerably augmented of late by brethren from the old country, who ever get a hearty welcome. Mr. Geo. Nunn, 806 Bank of Hamilton Chambers, Hamilton, whose cheering visit to Britain is remembered by many, is willing to advise new arrivals....Mr. Alex. Marshall, who has recovered from his illness, purposes sailing in the "Cedric," White Star Line, for New York on Aug. 14. Intends visiting Ontario, the North-West Provinces, and British Columbia. Address c/o Tract Depot, Orillia, Ontario.

UNITED STATES.—Christian Convention in New Gospel Hall, Summit Aven., Summit, N. J., Aug. 30 to Sept. 1. Hall is about three minutes' walk from D. L. and W. R. R. Station and Trolley. Communications to John M'Clay, Summit, New Jersey....New York. Mr. T. Baird took the Fulton Street Monthly Bible Lecture, 113 Fulton Street, June 9, and gave a helpful message on "Blind Believers: Who and What They Are." Had meetings in New Bedford, Mass.; Waterbury, Conn.; Philadelphia, Pa.; &c. The welcome accorded him induces him to return with his wife and family about the end of August....Mr. R. M'Murdo, on his return from the West, had a few meetings in Chicago. The new Hall in Austen district is to be opened end of August....A few believers in Detroit, realising the need of this city of 600,000, have erected a large tent, and expect Messrs. J. M. Carnie, R. M'Murdo, and A. N. O'Brien to give help. Mr. George Wright (formerly of London, Ont., now of 1338 Ferry Aven., Detroit) will welcome active workers....Mr. M. Muir and Mr. R. M'Murdo had some meetings in St. Louis, with apparent blessing....Messrs. Grierson and Hillis are having tent meetings in **Monrovia, Cal.**....Mr. W. J. M'Clure had some good meetings in **Oakland, Cal.**....Mr. T. Baird spent a week in **Detroit**. Meetings large and good.

SOUTH.—Mr. N. Doorn, **Rosario**, recently baptised four. Several more to follow....Mr. G. Langran, **Cordoba**, writes, June 11, "Busy once more with the Bible Coach, having a large share of encouragement and blessing. Have revisited several large towns and are delighted with the reception we have received and the increasing interest manifested....Mr. Will Payne tells of seven converts being baptised at **Cordoba**....Mr. S. B. Adams, **Caracas, Venezuela**, reports that "Day and Sunday schools give encouragement, and we look into the future with confidence. The field is a difficult one, yet the Lord has already proved that He can set aside all obstacles and work out His will in saving souls."....Mr. R. R. Rowdon is having audiences of 200 to 300 listening with rapt attention to the Gospel messages at **Potosi, Bolivia**.

SPECIAL.—Four remarkable volumes. 1, Law of Offerings—Jukes; 2, Brides of Scripture—Denham Smith; 3, Present Truths—Jameson; 4, I am Coming—Brookes. 10/ for 4/1, post free.

EUROPE.

SWEDEN.—A wonderful work of grace has been going on in the Sjovik district under the preaching of Mr. Jas. Lees. Mr. W. H. King, of India, writes of a visit, of some 200 being converted in a few months, of 250 in hall and many more outside.

FRANCE.—Mr. E. S. Guillot, who visited a few assemblies in Britain during a recent visit, reports blessing since his return. The large room in which they gather three times a week is proving too small, so they have hopes of turning a shop into a Gospel Hall. Four or five have been baptised. Address, Ville et Bourg de Thizy, Rhino....Mr. Demaria has had some blessing through labours in **Riviera**; also bore some witness in wicked **Monaco**.

SPAIN.—Colonel Labrador, the Spanish officer who refused to acknowledge the "Mass of the Holy Spirit," and was imprisoned, is likely to prove a help to the work. A law is being passed doing away with the official acknowledging of the Mass which caused the trouble....Mr. Thornton Turrall is having good times at **Toral**....Two women and three boys were baptised in **Barcelona**....Mr. Arthur Ginnings, **Marin**, is having nightly special meetings for about two months.

ITALY.—Emigration to America is seriously affecting this country. Mr. Harding, **Yasto**, reports that 400 left that town alone in one month.

NOTES.—Mr. A. Gook, **Akureyri, Iceland**, reports an increasing number of open doors....Four sisters were baptised at **Brasso, in Hungary**.

ASIA.

CHINA.—Mr. A. Robertson, **Shihtao, June 24**: "Things are quiet all around and our service goes forward steadily. We are in the midst of the wheat harvest, and consequently numbers are fewer both at preaching and dispensary. Miss Wilson goes on steadily with the language and is making good progress."....Miss Dawson, **Nanchang, June 19**: "Work very encouraging, both as to numbers at dispensary and meetings. Better still, we have seen God working in hearts, and believe some have turned to God from idols."....Mr. J. W. Wilson, **Wei-hai-wei, June 9**: "Mrs. Wilson is being encouraged in her women's class, held in the house of a woman who was greatly opposed to the Gospel, though her husband has been a Christian for many years. The British Fleet is here, so we have large meetings on The Island on Lord's day. Thankful to have Mr. and Mrs. Ockenden back again for this work."

INDIA.—Miss K. Murphy, **Daddi, June 11**: "We are kept busy in happy service. Medical work continues, although bazaar work is finished for the season, as the rains are now heavy. Language study interesting, though difficult."....Dr. E. V. Hunter, **Belgaum, June 11**: "We have at present sixteen inmates in the Leper Asylum. This work is proving itself to be very difficult, but God is

TRACT BANDS should get our new Illustrated Guide, with samples of new and sterling issues, lowest rates for quantities, &c., posted free to any address by return.

helping us in this as in other matters."...Cholera is raging in a district near **Karmatur**, and small-pox near **Chandyad**.... Mr. Rawson, **Coonoor**, reports the baptism of six Irulars.

AFRICA.

NORTH.—Mr. E. W. M'Gavin, **Tunis**, July 1: "The work amongst the children has kept up its interest thus far. We are sorry to discontinue for summer months, as we have been encouraged, but there is the prospect of reaching even larger numbers next cool weather."...Mr. Hunter having left **Algiers** for Switzerland, Mr. H. Pomeroy has taken it up, hoping that another helper may be found.

CENTRAL.—Mr. A. M'Kinnon, **Hulando**, May 16: "Had an impressive meeting at a recent baptism. In the evening we gathered with sixty native believers at the Lord's Table. This is a large station, and the work will be heavy when the **Murrains** leave."...Mr. Dugald Campbell continues, as during the last twenty-one years, to pioneer around **Chilubula**, **Fert Rosebery**. Has a daily Gospel meeting. A new steel boat for use on **Lake Bangweolo** had just arrived...As a result of famine Mr. **Thos. Loutit**, **Mboma**, has now a family of seventeen half-castes, seventeen **Chokwe** girls, and fifteen **Chokwe** boys. Sunday schools might remember these...Mr. C. W. Taylor speaks of a number of **Chokwes** professing faith in Christ...Mr. and Mrs. Lane, Mr. Oldford, and Miss **Doddington** left June 27, for Mr. Lane's old station.

SOUTH.—Miss **Ceyden Roberts**, of **Pondoland**, is in **Cape Town** for a change. Though apparently near, yet a thousand miles divide these places.

AUSTRALASIA.

AUSTRALIA.—Conference in Protestant Hall, **Melbourne**, June 9. Good times. Subject: "Our Expectation," taken up by Messrs. **Martyyn**, **Sydney**; **Angus**, **Scotland**; **Walde**, **England**; **Crosbie**, **Dempsey**, and others....Believers meet in **Rechabite Hall**, **Parry Street**, **Freemantle**, **W.A.**, each Lord's day at 11...Mr. A. F. **Witty** had good special meetings during May at **Botany**. Five baptised in the **Bay** on May 17...Mr. F. **Brewster** had some meetings at **Rookwood**...Meetings in **Adelaide** changed from Co-operative Hall to **Y.M.C.A.** Building, **Grenfell Street**...A new meeting has been commenced at **Olinda**, **Vulura**...Two weeks' prayer meetings were held in **Conference Hall**, **Brisbane**.

NEW ZEALAND.—Black Country **Postal Work** is very encouraging. Friends interested could get further details from A. M. **Paton**, **Hope**, **Nelson**....Mr. **John F. Gray** is ordered by the doctor to take six months' rest from preaching on account of relaxed throat...Mr. and Mrs. **Franklin Ferguson** arrived in **England**, June 28. He is ordered to take complete rest for some time. Has been at **Plymouth**, **Bath**, **London**, &c....Mr. C. H. **Hinman** had meetings in a theatre in **Auckland** during May.

HARRY MOORHOUSE.—A condensed record with striking photo of this remarkable evangelist appears in *The Pathway* for this month. 16 pages, 3d.; 6d. per doz., post free.

ADDRESSES.

CORRESPONDENCE for **Upminster** to **Herbert Aitken**, 4 **Courtenay Gardens**, **Upminster**, **Essex**... **Ebenezer Hall**, **Rossendale Road**, **Folkestone**, to **John J. Geddes**, 9 **Stanley Road**, **East Cliff**...**Muirhead**, to **F. D. Tracey**, **Chryston Cottage**, **Chryston**.
NEW ADDRESSES.—**Oban** **Unionist Club**, **Stevenson Street** (behind **Station Hotel**). Correspondence to **Mr. A. M. Riddle**, **The Croft**...**John Harris**, **Spain**, 10 **Eskdale St.**, **Govanhill**, **Glasgow**.

"WITH CHRIST."

May 30, Mrs. **Carter**, **New Bedford**, **Mass.** Saved fourteen years ago in **Nelson**, **Lancashire**... Early in **June**, **David Boyd**, **Ballymena**. One of the oldest Christians in the **North of Ireland**. Also visited many other parts of **Britain**...**June 5**, **John Milliken**, of **Abingdon** and **Summerfield Halls**, **Glasgow**, aged 50. Saved in **Dumbarton** eighteen years ago...**June 14**, **Miss A. J. Bogue**, youngest sister of **Mrs. Sparkes**, of **Bath**. A valued helper in the work. Known to many workers abroad...**June 19**, **Mrs. Harvey**, **Broughty Ferry**, aged 80. Converted thirty years ago. Long identified with **Hebron** and **Union Halls**, **Glasgow**, and **Wellgate**, **Dundee**...**June 23**, **Mary M'Farland**, wife of **Armour M'Farland**, **Mountjoy**, near **Omagh**, aged 46...**June 24**, **Mary Gilhespie**, widow of late **Hamilton Gilhespie**, **Ardstraw**, **Ireland**, aged 76...**June 26**, **Bertha May**, eldest daughter of **Wm. May**, **Hamilton** (formerly of **Carlisle**), aged 26...**June 28**, **Mrs. Hannah**, **Crosshill**, **Glasgow**, result of an accident a fortnight previously, aged 94. For more than forty years she and her late husband, **James Hannah**, were in **Hutcheson Street**, **Shettleston**, **Albany**, and **Elim Halls**...**July 2**, **Mrs. Bernard**, **Hamilton**, mother of **J. M'D. Bernard**, aged 75. Fifty years saved...Accidentally killed at **East Parkhead Colliery**, **Bellshill**, **July 2**, **William Aitchison**, aged 28. An active worker; preached Gospel at **Armadales** the **Sunday** before...The news of the home-call of our veteran brother, **John Smith**, of **Cleveland**, **Ohio**, **July 8**, will come as a shock to many. He passed away suddenly at **Lake Shore**, near **Forest**, **Ont.** **Funeral July 11** from late home, 1372 **E. Eighty-Sixth Street**, where for a time his widow will remain. Saved in **Aberdeen** in 1869. Came to **Canada** in 1873. With the late **Donald Munro**, **Donald Ross**, **James Campbell**, **J. M. Carnie**, and others, pioneered and saw hundreds saved and gathered in the Name of the Lord in **Canada** and the **U.S.A.** He was 66 years of age...**John O. Leechman**, **Capetown**, after a short illness. His wife and he were brought to Christ during the visit of **W. J. M'Clure**...**July 14**, a cablegram announces the death of **Wm. Marr**, **Melbourne**; formerly of **Tylefield Street**, **Glasgow**. A brother who bore a good testimony.

CLEAR GOSPEL BOOKS.—1, **God's Way of Salvation**; 2, **Safety, Certainty, and Enjoyment**; 3, **The New Birth**; 4, **Pardon, Peace, and Certainty**; 5, **From Power of Satan to God**. 6d. doz.

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—**JAMES ROBERTSON**, C. F. WATSON, GEO. YOUNG, and H. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending July 13.

Correspondence and Contributions to be sent to—**Chas. F. Watson, 33 Renfield Street, Glasgow.**

HOME AND ABROAD.	Millport a, per J. W.	£2 0 0
Church-in-House ... £1 13 6	Three Friends, Launceston, Tasmania ...	0 15 0
Mrs. R., Durban ... 2 0 0	Miss S., Edinburgh ...	0 15 0
Clydebank a ... 2 0 0	Lanark a ...	2 7 9
Wals'ly H. M.S.C., D'k'k'th 0 17 2	W. P., Glasgow ...	0 5 0
Clydebank Sisters ... 2 0 0	Gr'n'd Par'de, Bright'n a	0 12 10
St. M'gr'rt s'H'pe, Ork. a 2 0	Muirkirk S.S. 0 10 0	
Mrs. H., Hull ... 0 5 0	Coatbridge " 3 0 0	
A Friend, Mafeeking ... 6 0 0	Willing't'n H., K'l'm'k " 0 15 0	
Mrs. H., Clydebank ... 1 0 0	P'ann " 2 0 0	
Ca'bridge Sists'r S.M. 7 3 12	C'mbr'l'nd H., P'is'ly " 2 0 0	
Newburgh, N. Y. a ... 3 12 0	Workington " 0 15 0	
E's't'rk B.C., M'ryhill 2 0 0	Hawik " 0 15 0	
A Sinner Saved ... 0 3 0	Bright Hall, Eccles " 0 15 0	
B'th'ny H. B.C., St'v't'n 2 0 0	Halfway " 1 5 0	
T. T. Y., N'w't'n Mearns 2 0 0	Ashton-in-M'k'rfield " 0 15 0	
Blyth a ... 1 5 3	Kilbarchan " 6 0 0	
A Reader of <i>Witness</i> 0 2 6	Hope H., Manch'ster ... 1 10 0	
Coatbridge a ... 1 8 0	P'ollokehaws " 0 15 0	
A Friend, Toronto ... 0 14 0	Stockton-on-Tees " 1 10 0	
B.S.C. ... 0 2 0	Fraser's, Kilm'r'n'ck " 0 15 4	
Abingdon H., Partick a 2 1 2	Bethany H., Paisley " 1 10 0	
E. S., Toronto ... 1 0 0	Dumbarton " 1 10 0	
Kilbarchan a ... 2 17 5	Townhead " 1 10 0	
A Sister, S.S. ... 2 0 0	Will'rf't H., Gl'g'w " 0 15 0	
W.G.M., Ab'g'd'n, P't'k 1 5 0	New Stevenston " 2 1 0	
Waterloo, Iowa a ... 2 3 1	C'm'd'n H., Birk'n'h'd " 0 15 0	
Renfrew S.S. ... 1 5 0	Bramhall " 0 15 0	
M'p'ark B.C., Renfrew 1 1 0	Gr'n'L'ne, Birmigh'm " 0 15 0	
Loanhead a ... 2 0 0	Montrose " 1 16 0	
Newarthill a ... 2 0 0	Anbank " 0 10 0	
J.C.T. ... 1 10 0	Neiphil, Kilm'r'n'ck " 0 17 6	
G.F.M. ... 2 0 0	Wolseley H., Gl'g'w " 3 0 0	
Motherwell a ... 4 0 0	S.S., Sunday School £48 5 5	
Elim Hall S.S., Glasg'w 2 0 0		
Stonewall, Manito'ba a 13 5 4		
Eb'n'z'r H., Wish'w S.S. 2 0 0		
A Friend ... 1 0 0		
H.H.M. ... 5 0 0		
Dr. N.H.F. ... 1 10 0		
Half-yearly Mg's. Fund 2 0 0		
Renfrew a ... 6 0 0		
New St'ven't'n Sisters 1 7 0		
Greyabbey a ... 1 0 0		
T.D., Montreal ... 2 0 0		
M.S.C., Motherwell ... 3 10 0		
Sinner saved by grace 0 5 0		
a, Assembly Gifts] £104 2 5		

WIDOWS AND ORPHANS

C.M.W.C. ...	£1 0 0
Mrs. L., Kilkenny ...	0 10 0
A. J., West Hartlepool 2 2 0	
	£3 12 0

INDIAN ORPHANS.

C'mbr'l'nd H., Pais'ly a	£0 10 0
Woolpit a ...	1 10 0
Alb'ny H., Gl'g'w B.C. 0	15 0

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—"A Steward," 30/, for purposes stated.

THE WITNESS FOR MISSIONARIES. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the *posting of free copies of "The Witness" to trusted workers in distant lands.*

We gratefully acknowledge the following sums to date: A Sister in Christ, 2/6.

MISSIONARY SUPPLY AGENCY. Mr. Boyd Cooper, Mr. Thos. Fitzgerald, and other known and trusted brethren (in fellowship with *Echoes* and other accredited elder brethren) are seeking to meet a long-felt want for a reliable agency for purchasing the various requirements of friends abroad on the most advantageous terms, attending to shipping, &c., in the moderate sum of 5 per cent. or 10 per cent. being charged on actual cost. Address: COOPER, FITZGERALD & CO., 9 Great Marlborough Street, London, W.

PASS IT ON.—If you enjoy the striking article by R. M'Murdo, choice exposition by the Editor, needed article by W. E. Lewis, or other portions for this month, kindly pass on *Witness* to someone who may not have seen, or post to some friend abroad.

CHRISTIAN COMPANIONSHIP. Six well-known brethren in South of England desire to commend the Home of Miss Duff, Leasholme, 7 Longford Terrace, Folkestone, to Christians who contemplate paying a holiday visit to the South Coast of England. Details on application.

A GLORIOUS VOUCHERSHEMENT. The choice extract selected from Christopher Ness, by Miss Habershon, which appeared in July *Witness*, can be supplied on neat card printed in two colours at 4d. per doz. (by post, 5d.).

REVIEWS.

RUTH, AND OTHER BIBLE READINGS. By HENRY MOORHOUSE. We are pleased to learn that Messrs. Morgan & Scott have added to their splendid value Golden Treasury Series of books, at 1/ net, this expository classic by one who many of us knew and loved. As we read these messages we see again that happy face, hear that musical voice, and feel the heart throbbing with joy at the rich unfoldings of "The Word of His grace." The Bible readings on "Ruth, the Moabitess," "The Good Shepherd," and "That sweet Word, Come," are ideals for those who minister either to saint or sinner. See *Pathway* for this month for memoir of the author.

ORDINANCES OR CHRIST? By J. T. CHURCHILL. (Alfred Holness, London. 1d.; post free, 1½d.) A very plain and needful word for the times, dealing with Mosiac ordinances and the attempts to return to them to-day, and the Christian ordinances of Baptism and the Lord's Supper. For earnest, religious people "without Christ," and for honest Christians in associations where doctrine is lightly held, it might prove a message of deliverance.

Rates for "THE WITNESS."

The *Witness* will be sent, *post free*, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—

1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 55 cts. American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
" JOHN MENZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.
" ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSH, 815 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. O. ROGERS, 17 Cathedral Close.
BRISTOL: W. B. W. SARGFIELD, 78 Park Street.
BIRMINGHAM: J. E. BAYAN, 15 Laburnum Road, Oxtom.
BARNBY-IN-FURNESS: J. M. JAMES, Forshaw Street.
CARDIFF: WILLIAM LEWIS, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau Street.
BELFAST: R. MCOLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUMDIE, 85 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghampton
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisa Street.
ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
TORONTO: L. S. HAYNES, 602 Yonge Street.
" UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
BURNIS AIRES: W. C. K. TORRE, Casilla 5.
MELBOURNE: GORDON & GOTCH, Queen Street.
" E. W. COLB, Book Arcade.

SYDNEY, N.S.W.: A. T. GRAVE, 362 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNEDIN: H. J. BATES, Otago Bible House, 38 George Street.
AUCKLAND, N.Z.: H. L. TATCHER, Bible House, 186 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Printer, Main Street.
BELGAUM, INDIA: W. C. IRVINE.
CALCUTTA: CHRISTIAN WITNESS OFFICE.
CAPE TOWN: JOHN BAIN, 119 Plein Street.
And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

The Sanctuary of God.

Thoughts on Psalm lxxxiv.—Part I.

Being Notes of an Address given in Merrion Hall.

By Dr. W. R. EVANS, Dublin.

TO understand this Psalm, we must bear in mind several scriptures: Numbers xvi., 1 Chronicles vi., Hebrews x., and Jude. No scripture is of private, *i.e.*, of its own interpretation. The Holy Spirit gives, in parts, the whole truth, and as we see how one scripture bears on another, we, by faith, can enter into the mind of the Spirit. The Psalm is by the Sons of Korah.

In Numbers xvi. we get the gainsaying of Korah. He made claim to come as priest into God's presence without his being called, and so met a terrible judgment. He desired to enter into the sanctuary, but God in judgment cast him into the heart of the earth, which opened its mouth and swallowed up "these wicked men."

Five hundred years afterwards his sons are in grace taken up and inspired to write the praises of the sanctuary. And what was to be found there? They are in spirit brought in by grace to the very place from which judgment drove their forefather; and such is grace—triumphing over sin, and triumphing in such a way that, speaking for ourselves, it brings us in truth and righteousness into the holiest of all.

In 1 Chronicles vi. 33 we read of the sons of Korah, whom David appointed to the service of song. There these sons of his are brought nigh and made to minister in the very place where their father impiously tried to enter, but such is grace.

This Psalm is the nearest Old Testament scripture to Hebrews x., where we have entrance into and full delight in the dwelling place of God, running on to that day when God will have two great dwelling places

—heaven and earth; heaven opened to earth, earth filled with the knowledge of the Lord. The one Will done in heaven and on earth.

The Psalm itself is divided by the word "Selah" into three parts.

1. The Psalmist's thoughts of the sanctuary, and his delight in it, verses 1-4.

2. The way to the sanctuary, and the Lord's provision for the journey, verses 5-8.

3. What he finds in the sanctuary when he gets there, verses 9-12.

"Selah" has two meanings, both closely allied: "Pause and consider," or, "Let the singing cease and the music go on."

I. The Delight of the Sanctuary.

As to the Psalm itself, remember it is the song of a saint telling what he has found, what the Holy Spirit makes real in his consciousness as to the loveliness of God's dwelling places, so lovely that his soul longs to be there. It is the opposite of Leviticus. In Leviticus God invites man to come into His presence, and lays down the conditions upon which the man can draw nigh and enter in as a worshipper. The Psalmist knows all this and enters in. His soul longs and faints "for the courts of the Lord," his heart and his flesh "crieth out for the living God." He looks around on creation, and as naturally as the sparrow finds a house and the swallow a nest, so his soul finds its whole rest in the altars of his King and his God.

Altars—not one, but two—the brazen and the golden altars. The one speaking of atoning sacrifice, the other of incense; the one speaking of how he can be brought nigh, the other telling of accomplished redemption shown in the service of praise. Then the ascription of praise, nothing but praise. Oh! the happiness of "those that dwell in

Thy house. They will be still praising Thee." Blessed occupation for eternity, "now abideth faith, hope, love," but the most abiding is love, and love expresses itself in praise.

II. The Way to the Sanctuary.

The second four verses tell of our journey to God's dwelling, to the rest of God, and the starting point for our strength; for the journey is the very blessed knowledge that our strength is in Him. Oh! the happiness of the man "whose strength is in Thee." If we think our strength is anywhere else we never can get on. The trials of the journey, the perils of the desert, our foes seen and unseen, the world, the flesh, and the devil would be altogether too strong for us.

That which overcometh the world is our faith. "This is the *victory* that overcometh the world, even our faith" (1 John v. 4).

We start as victors, conquerors in Him. But the second thing for the journey is that his heart is set on what is before him. The way to the home must be in the heart of the pilgrim. He must "gird up the loins of his mind," and "set his affections on things above" (Col. iii.), and have the end of the journey before his soul, so as to walk in the full power and joy of the Holy Ghost in the sense of resurrection life. In this power he "passes through the valley of weeping," but he makes it a place of springs, the rain also covers it with blessings.

Have we considered the difference between a spring and a well? One is natural, the other artificial; one God creates, the other man digs; the one flows perpetually and always fresh, living waters: the other may dry up or stagnate and afford no refreshing water. Solomon (in Ecclesiastes ii. 6) dug him pools of waters, but he tells us a few verses lower down that all his digging only ended in "vanity and vexation of spirit," the only result of seeking our happiness here. As Augustine says, no matter what our seeking may be, "our hearts are restless till they rest in Thee." This being so, a curious result follows, "they go from

strength to strength." Strength to weakness is the experience in this world. A ship sailing from port is often a very different ship at the end of the voyage. A traveller gets wearied, and ends his journey very differently from how he starts; but if led of God, the Holy Spirit nourishes, and thus deepens our souls' experience, that, growing in the grace and knowledge of the Lord Jesus, we "go from strength to strength."

God Manifest in the Flesh.

By J. R. CALDWELL,

Author of "Christ in the Levitical Offerings," "Christ in the Epistle to the Hebrews," &c., &c.

Part II.

Creator of All Things.

"ALL things were made by Him; and without Him [or apart from Him] was not anything made that was made" (John i. 3). God created nothing apart from His Son. "Who created all things by Jesus Christ" (Eph. iii. 9). The Lord Jesus Christ is the One through whom God acted in creation, through whom God acted in redemption, and through whom God will act in judgment. All things through Him; He is the manifestation of God.

This great truth, that God created all things by Jesus Christ, gives perfect proof of the Lord Jesus being a Divine Person. Hardly should I say a Divine Person, for in a sense every believer is made a partaker of the divine nature, but a Person of the "Eternal Godhead," and anyone who questions or denies that, questions and denies the whole Bible. In order to establish Unitarianism you must cut down your book until you have torn the whole Book to tatters, so interwoven into the whole texture of Scripture is the Deity of the Lord Jesus Christ.

"In whom we have redemption through His blood, even the forgiveness of sins" (Col. i. 14), and then, after, instead of before, as in Hebrews, comes the glory of His person, giving its value to the redemption. "Who is the image of God, the first-born of every creature," not the first created, never called a creature, the first-born of

every creature. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible: . . . all were created by Him, and for Him" (verse 16). Christ Jesus, the Son of God, is the One for whom creation exists.

"A certain king made a marriage for his son" (Matt. xxii. 2). All the glories of that feast, all the excellency of it, all the heart of that king was towards an object, and that object was that son. So God had an object in creation, all things were created by and for His Son. Christ is the object of it all, He is before all things. The Lord Jesus told out incidentally that same truth when they sent to apprehend Him. He said, "Before Abraham was, I am" (John viii. 58). He is the eternally existing God.

Upholder of all Things.

"He is before all things, and by whom all things consist" (Col. i. 17). But we are told that the law of gravity regulates all. It is the law of gravity that makes the rain-drops fall, it is by the same law that the earth circles round the sun with its solar system, and I know not how many go on in their orbit round some greater solar system as yet undiscovered by man. It is the law of gravity, but there is something more.

When I was a boy I used to see how I could pull a chicken's claw by the little muscle in its leg: but where was the life that when it was a living thing drew that claw and used it as it wished? That claw was there in perfection, but it needed power to draw it. What is the use of a muscle without the powerful life to make it contract? So the law of gravity is like the muscle, and there must be some power behind it. It is His that upholds all things by the word of His power, and by whom all things were created. You and I do not depend on laws, we depend on Him who made the laws, and who is above the laws. Blessed dependence!

Coming in Power and Glory.

"Knowing this first, that there shall come in the latter days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (2 Peter iii. 3, 4). If there is one thing that man does

not believe in, it is that the Blessed One, who was nailed to the cross and crucified in weakness on Calvary, is coming again in manifested glory to judge and to reign. Yet there is nothing more plainly stated in the Scriptures than that He is coming again. "Behold, He cometh with clouds; and every eye shall see Him" (Rev. i. 7). "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (verses 5-7). It is terrible to be willingly ignorant; wilful ignorance implies a morally desperate condition that hates the light.

The One Who Became Flesh.

"And the Word was made flesh" (John i. 14). In this verse "the Word *became* flesh" in the Revised Version is the better reading. The Word *was made* flesh seems to imply a making or creating, but the Word *became* implies the voluntary action of the Person Himself. He took upon Himself flesh. He *became* of a woman (same word), according to the flesh, though according to His divine nature His "goings were from of old, from everlasting" (Micah v. 2). He is the eternal Son. Again, He is the Child born. "Unto us a Child is born; unto us a Son is given" (Isa. ix. 6). Thus He was the *offspring* of David as the little Babe in the manger, but as the eternal Son of God He is the *Root* of David, the One who gave David his being (Rev. xxii. 16). So you see "He became flesh"—our flesh in one sense, and in another not ours. He must become a kinsman of the race if He is to redeem, and a man must redeem a man. An angelic being could not die for a man. It must be a man, and He is as truly Man as God. "Great is the Mystery." I don't understand it; I believe it.

He so took upon Himself our nature, came so near us, in order that He could be "in all points tempted, yet without sin" (Heb. iv. 15).

So near that He could suffer hunger and thirst and weariness, so near that He could suffer the pains of death and die, but not so near that He could be defiled by it. Laid in the tomb, but saw no corruption; never was a tomb like that before. No smell about it but the smell of the spices. You may try to hide the nauseous smell of death, but it only makes it worse. But there was nothing there but the fragrance of the spices. He "could not see corruption" (Acts ii. 31), for there was *no sin*. He was "God manifest in the flesh." The eternal Word that was with God became flesh, and poured out His soul unto death.

Who Was Crucified and Slain.

"I have power to lay down My life, and I have power to take it up again" (John x. 18). Men could not take His life from Him. They went as far as they could. "Ye with wicked hands have crucified and slain the Lord of glory" (Acts ii. 23). They were guilty of His death, but He laid down His life of Himself, and when they came to break His legs they marvelled that He was "dead already" (John xix. 33). He, the eternal Word, became flesh. In order that He might die, a body was prepared for Him; in order that He might suffer, in order that He might taste death for every man; I believe in order that He might suffer the most excruciating death that man could devise. The very word excruciating is derived from the word "cross." Well may we say, "Hallelujah! what a Saviour." And He is coming again to take all His own to be with Him for ever.

Man does not believe it; man says it is all a fiction. But it is there. God has caused it to be written, and it will come to pass, for the blessed Son of God is "God manifest in the flesh."

The Joy of Our Hearts To-day.

"O righteous Father, the world hath not known Thee, but I have known Thee" (John xvii. 25). Who could know God but God Himself? "I have known Thee." How did He know God? There is a marvellous expression that the Lord uses; He speaks of Himself as "the Son who is in

the bosom of the Father" (John i. 18). You remember it is said about the apostle John that he leaned on the Saviour's breast at supper (John xxi. 20). Did any of the disciples know Him as John knew Him? John again and again calls himself "that disciple whom Jesus loved" (John xix. 26; xx. 2; xxi. 7, 20), not that disciple who loved Jesus. Why did he say that? He knew Him so well. He had such confidence in Him that as they reclined upon the couch, as they do in those countries, he drew so close up to the Master, that his head lay on His breast. He knew Him. Jesus is "the only begotten Son, who is in the bosom of the Father." He knew the heart of God, and is the manifestation of God. "I have known Thee, and I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me may be in them" (John 17. 26), that they might know that love, and rest in it, as I rest in it, "that their joy might be full."

Jottings from a Conference.

Collected by J. W. WILSON, China.

NO man can walk close with God who does not diligently read the Word of God.

Abstain from all company that would destroy your love for the Word of God.

Let the Scriptures be the land of promise through which we *daily* roam.

We only learn as we put God's Word into practice.

We would not have so many sad faces if we had more faithful hearts.

God of Jacob in the Old Testament is equivalent to the expression in the New Testament, "The God of all grace."

Idolatry is the parent of untold sorrows. I would not have my lot in life changed unless it come from the hand of the One that gave Jesus to die.

Whatever the consecrated hand touches ought to be done for the Lord.

My business here is in all things to please the Lord.

If our hearts are set on pleasing God we shall be preserved from breakdowns.

The Universality of Worship.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

John iv. 5-25.

Universality.

IF the first note of worship is necessity, as the necessity is universal, so the second note is its *universality*. Wherever there is a man there is the Father seeking for a worshipper. Hence the name "Father." Had not Adam sinned, and by sinning brought in a death that reached to all men, then he and all his descendants could have stretched out their arms to God, crying, "Our Father." By creation theirs was the intimate place. Angels might stand around the throne in serried ranks to heaven's utmost bounds, but it was man's place to draw near to God and commune with Him. His was a son's place. In order to worship aright man had to regain this place. Hence the point of our Lord's remark: "We worship what we know for, for salvation of the Jews is." It is "the salvation;" and it "proceeds from," not "belongs to," the Jews.

The tree of human life whose root was in Adam soon split up into many branches. In the Bible we have an account only of that stem which, giving off a branch here and there, ends in Israel, the Jews, David, Joseph, Mary, and our Lord Jesus Christ. So the salvation proceeds from the Jews because the Saviour did. And the salvation has two aspects. Sin renders the sinner guilty. It is unrighteousness. He becomes unrighteous. Standing at the bar, Justice pronounces him guilty. No longer has he a citizen's standing. On him the gates of the city are closed. The rights and privileges of citizenship are his no more.

But sin makes the sinner unclean. Sin is more than lawlessness, it is unholiness. Like the leper, he is cut off from the amenities of society; he is no longer fit for intercourse with his fellows. The door of the home is slammed in his face.

Thus, in the former case, salvation means pardon, forgiveness, and through the substitutionary work of the Saviour brings

justification. In the latter it means cleansing, sanctification; cleansing through the blood, sanctification by the Spirit.

So in the Epistle to the Romans we have the former aspect of salvation presented to us. Whilst in the Epistle to the Hebrews we discover the latter displayed to our view.

In the former we see the saved man passing through the court of divine justice justified. "There is therefore now no condemnation to them which are in Christ Jesus."

In the latter we behold man passing into the sanctuary sanctified. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

Thus, although the salvation proceeds through the Jews, it extends to all men, for all men need it, seeing that "all have sinned and come short of the glory of God;" and without it no man can become a true worshipper of God.

Character.

The third note of worship is *its character*. They who would worship God must worship Him "in spirit and in truth." The nature of man explains its necessity; the need of the sinner its universality; and now the nature of God explains its character. "God is Spirit," and He is "the true God." No material idol is He. No false god is this.

Take first the phrase "in spirit." Spirit is the noblest part of man. There meet the heights and depths of his being. It is the point of contact between God and man (Rom. i. 9). Although the soul is spiritual in its essence, yet it differs from the spirit in being the seat of individuality, the site of personal impressions, the mediating element between the material and the spiritual components of human nature. Man's body is the apparatus by means of which he comes into contact with the world around. Whereas his spirit is the instrument by which he knows himself and communes with God, who is Himself Spirit (1 Cor. ii. 11; Rom. viii. 16).

And, secondly, the phrase "in truth." This does not merely mean *in sincerity*. It

includes a truthful conception of the object worshipped, without which there cannot be any true spiritual communion with it. In our Lord Jesus the Father is seen (John xiv. 9), and known (Luke x. 22). In this way the truthful conception is arrived at, for Jesus is not only the Way, but is also "the Truth" (John xiv. 6).

Thus the complete phrase *in spirit and in truth* defines the character of worship. It is *in spirit* to distinguish it from worship dependent on place, form, or ritual, or any such limitation or requirement laid down by the senses. Fix this in your minds, for the great tendency of human nature is towards a worship that is sensuous, and consequently emotional. A gorgeous ceremonial appeals to the eyes; magnificent music appeals to the ears; whilst even the sense of smell is affected by the odours of wafted incense. In this way our emotions are stirred. And being under the domination of our physical nature we are apt to mistake thrills, rising tears, swooning senses for the worship God is seeking.

It is *in truth* to distinguish it from false conceptions formed through imperfect knowledge. All these feelings of the mind and of the body produced by material causes we are too apt to offer to God for His satisfaction and pleasure, just because we do not know Him. In Psalm i. we find the inspired writer in the first part warning us against mere ceremonialism so satisfying to the natural mind, for, as he goes on to show in the second part, it leads to moral deadness; for to worship in truth is not merely to worship in sincerity, but to offer a worship corresponding to the nature of Him worshipped. To be acceptable it must partake of His worth. Hence the absolute necessity of taking God's Word as our only guide in this matter.

I wish to please you. How can I do it without fear of failure? By asking you, What can I do to please you most? and abiding by the answer you give me. And in this God differs not from man who was once the image of his Maker. Hence "to obey is better than sacrifice, and to hearken than the fat of rams."

A Great Scientific Fact

And Its Spiritual Teaching.—Part II.

By R. M'MURDO.

"To every seed his own body" (1 Cor. xv. 38).

THE testimony to the truth of the heavenly calling of the Church, the oneness of the body of Christ, and the pre-millennial coming of the Lord, which eighty years ago was so signally owned of God, was mainly composed of men and women whose spiritual life had outgrown the ecclesiastical system in which they were found. So when they came together in the simplicity of apostolic days, the beauty and fragrance of divine life filled and flooded the heavenly pattern, with the result that numbers of Christians were attracted to their gatherings, and streams of Gospel blessing flowed out to the unsaved. The spiritual force of that movement is still seen in the increased activity in Bible study at home, and in the zeal of missionary enterprise abroad.

But again with fatal precision history is repeated. Open division has long since marred the beauty of that assembly testimony. Hostile camps have defamed each other in the claim to be recognised as having "the Lord in *their* midst." Ways and means have been used to maintain the correctness of outward form, which are at variance with the strongest and tenderest instincts of the inward spiritual life.

Christians are cut off and treated as unclean, not because of immoral conduct or evil doctrine, but in order that the will of some leader may dominate, or the decree of a party be upheld.

And so it has come to pass that a movement which at one time promised to be the greatest witness to the oneness of all Christians since the days of the apostles has degenerated into a number of conflicting factions, in some of which is exhibited, not the love and forbearance of Christ, but the bitter intolerance of a narrow and selfish exclusivism.

True Christian fellowship, with its wealth of heavenly joy, cannot be produced by external regulations. It must grow from

within. It is the free activity of the life of Christ in the individual believer flowing out and sharing with others in the possession and enjoyment of what we have in common through grace.

Divine life is a gift which, when once received, is never taken away. But unless it is nourished at the breasts of holy Scripture and believing prayer it must remain in the impotent unfruitful state of infancy, with the result that the delights of Christian fellowship cannot be enjoyed, nor can its obligations be fulfilled.

Weeds and vermin grow up of themselves, but every form of useful life must be cultivated. Human co-operation is necessary to fill the field with wheat, and the orchard with fruit trees bearing fruit; so without diligence on our part the new life in us will never reach the mature state of manhood in Christ.

In the lower forms of life will and intelligence have no place. Beast and bird follow the law of their being by instinct, hence their actions have no moral worth. With man it is not so. Within the sphere of his limitations he acts by choice, and issues of weal or woe, which project into eternity, follow as a result.

Only once has the full measure of human attainment been reached, and that by Him who said, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John vi. 38). A record of that life is placed before us in the Scriptures as an example that we may "follow His steps" (1 Peter ii. 22).

Love is the law of the new life. This fact is stated in the strongest terms. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. xvi. 22). "And this commandment we have from Him, that he who loveth God love his brother also" (1 John iv. 21). "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John iii. 15).

Self-evident Conclusion.

If what has been stated in the foregoing argument is true, and it is so, then the

conclusion of the whole matter is self-evident, which is this:

The outward form of Christian conduct expressed in fellowship one with another ought to be a visible, harmonious manifestation of the inward spiritual life. The law of that life is LOVE, and true Christian fellowship is the activity of love in receiving one another, and caring for one another, as fellow-members of the Body of Christ. The form or pattern of what that Christian conduct should be is clearly revealed in the Scriptures, but in order that it may become a reality in actual experience it is necessary that the "new man" in us may grow and be perfected. If we are only babes in Christ, or carnal, we can by no means meet the high claims of spiritual requirement which grace has laid upon us.

One of the most pitiable and humiliating sights of the present day is to see companies of Christians claiming that, to the exclusion of all others, they are "The Church of God," "The Local Assembly," "Christians Gathered to the Name of the Lord," at the same time that they refuse, denounce, cut off, and defame other members of the Body of Christ, who are equally dear to the heart of the risen Lord. In wondrous grace these God-given titles belong to all true believers, but when they are placed over sectarian camps, where man's rule has usurped divine authority, they are a woeful announcement of the blinding influence of the pride of human assumption.

In this day of weakness and failure, the need is great everywhere for a collective testimony for God, but that testimony can only come as a result of the growth and perfecting of the inward spiritual life of the individual believer.

Christ is our life. No failure in Church testimony need hinder us from abiding in Him. No trouble or distress which may be allowed to come upon us can drive Him away. Our lot may be cast amid the murmurers and mockers of the last days, who walk after their own ungodly lusts, but above the roar of human passion the sweet voice of the Spirit is heard saying, "But ye, beloved, building up yourselves

on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

Sectarian walls or human decrees can never set bounds to spiritual life. Men and women who walk with God can enjoy fellowship in spite of ecclesiastical differences.

The difficulties of the last days are upon us. The dark night of unbelief is settling down upon thousands of men and women who have shut out from their lives the light of Revelation. Christians are distressed and perplexed as they move amid the wreckage of broken testimonies and wasted lives. But it is in the hour of affliction that we learn most about God and His ways. It is then that the promise is sweetest, "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3).

Then God will give to every seed his own body, and that body shall be a body of glory.

"Hold Thou My Hand."

By PHILIP WILLIS.

HOLD Thou my hand, I cannot walk alone,
Hold Thou my hand, who didst for sin atone;
O blessed Lord, Thou knowest all the way,
Hold Thou my hand, be Thou my strength and stay.

The way is dark, no light is in my path,
Christ is "the Light," He grace sufficient hath;

Impart that grace to me, let light divine
In midst of all my darkness ever shine.
Before me as the radiant light of life,
Uphold me in the midst of all the strife;
The battle rages strong from day to day,
O Thou, who changest not, be Thou my stay.
Thou art the changeless One, because divine,
I am but human, and may soon decline;
In slippery paths my lot is often cast,
Shelter and guard me from the stormy blast.
Deep seas of suffering may yet lie before
Thy people who would reach the heavenly shore;
Support and strength they ever find in Thee
If they "Thy glory" steadfastly but see.

Devotedness.

The Substance of an Address.

By WILLIAM HARLAND.

OUR beloved brother Paul sets a lovely example of loyalty to the Lord in his first letter to the Corinthian saints, which we do well to consider. I refer to some things which he deems it very important to safeguard.

The Glory of Christ's Name.

I. "Lest any should say that I had baptised in mine own name" (1 Cor. i. 15). These words indicate the possibility of rivalry, not only amongst servants of Christ, as such, but with their Lord Himself. When He commissioned His servants to "make disciples of all nations," He meant, of course, disciples to Christ, which those who received the Gospel message became. And this reception of the Gospel and their consequent discipleship was invariably expressed by baptism. Some to-day more or less ignore the ordinance of believers' baptism, others seek to advocate "household baptism," and both quote this verse, or its context, as if Paul thought baptism of little or no consequence. As a matter of fact, baptism itself, either as to its subjects or mode, is not the subject under consideration, but rather that of which it was the visible and public expression—DISCIPLESHIP.

We know there were those who considered themselves, and were recognised by others, as "John's disciples;" there were also "Moses' disciples," as well as "of the Pharisees;" and it is quite evident that there was a real danger of servants of Christ allowing the believers in Corinth to adopt *their* names rather than their Master's (see verse 12, also iii. 4), so that we must the more admire the devotedness of Paul when he wrote, "I thank God that I baptised none of you, but Crispus and Gaius, lest any should say that I had baptised in [or unto] mine own name." His watchword was, "Not I, but Christ!" Here, then, we have Paul safeguarding his Lord's name and glory.

The Glory of the Cross.

II. "*Lest* the Cross of Christ should be made of none effect" (i. 17). Preaching the Gospel, or evangelising, is the chief business of the Lord's servants, and whilst we sincerely hold believers' baptism, God forbid that we should put baptism first, though we may not trifle with our Lord's commission to "make disciples, baptising them."

Then, too, it is well not to aim at "wisdom of words," or speech, in preaching, but to use the simplest language, such as a little child can understand, for if he does, so also will older or more learned hearers. But that is not all. There is danger that the language of the message be occupied with, rather than the message itself, *i.e.*, its subject-matter, the Cross, and so "the Cross of Christ be made of none effect."

Our doctrine, then, is the Cross ("Christ died for our sins"), and our language simplicity of words. I take it that "the Cross" here is undoubtedly objective and doctrinal, not subjective and experimental. The latter, I think, we have in Galatians vi. 14. Thus, then, the second thing safeguarded is doctrine—"the Cross."

The Care of the Weak Brother.

III. Then "weak" brethren are to receive proper consideration, and none of us may please himself to the stumbling of a brother (viii. 9. 13). It is quite possible to abuse "our liberty," *i.e.*, authority with regard to "eating," to the detriment of another. In the present day, however, in this favoured land, things offered to idols are happily unknown. But does not the principle laid down in this chapter hold good, namely, to allow nothing in myself, my ways, walk, or practices which would stumble a fellow-saint who has not got the same measure of faith or moral or spiritual strength or doctrinal grip as myself? "*Lest* I make my brother to offend," or stumble him, is the next thing to be safeguarded.

Hindering the Gospel of Christ.

IV. "*Lest* we should hinder the Gospel of Christ" (ix. 12). We can only conclude that

such hindrance would be disastrous, whatever the cause might be. Evidently, however, the hindrance might be from within the Church, rather than from without; indeed, we might say that Paul saw that it was quite possible for the hindrance to be in the servants of Christ, and even in things that were quite lawful, such, for instance, as their support, for "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (verse 14); "Nevertheless we have not used this power; but suffer all things, *lest* we should hinder the Gospel of Christ" (verse 12).

We are left here to publish and proclaim the Gospel, and nothing should supersede this, not even lawful and necessary things. There is no command, however, to do as Paul did in this connection, and we cannot and must not legislate for the Lord's servants, all of whom should remember that nothing in their own lives must be allowed to "hinder the Gospel." We therefore infer that the spread of the Gospel is to be safeguarded by each servant of Christ.

The Subjection of Self.

V. Paul's last lesson in devotedness is in ix. 27: "*Lest* . . . I myself should be a castaway." In this connection I would say at once there is no doubt whatever expressed in the language of this verse as to Paul's or our security; that question is not under consideration, though I am aware that it is often so understood and explained.

The apostle has just been referring to the Grecian games; these were not for life or death as to their issue, but the obtaining of a prize, or, if striving unlawfully, not only loss of a prize, but disapproval as a contestant. The entire chapter deals with *service*, not *salvation*.

None dealt more tenderly with others than the beloved apostle; on the other hand, none with greater severity towards and on himself. This is most salutary for us. "I keep under my body [literally, to strike under the eye (my own)], and bring it into subjection," or lead away, as a slave might be, *i.e.*, self-control. It is as if Paul said I am striving with a wily and strong antagonist, my own body, "*lest*."

What a lesson is here for all the children of God and servants of Christ! What need for watchfulness and prayer that I myself be safeguarded, "lest that by any means, when I have preached to others, I myself should be a castaway," *i.e.*, disapproved.

For this may we "be strengthened with might by His Spirit in the inner man."

The Faith versus Fables.

Notes of an Address

By HENRY W. FIGGIS.

2 Tim. iv. 2, 3, 4.

2. "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4. "And they shall turn away their ears from the truth, and shall be turned into fables."

OUR subject this morning is, as most if not all of you know, "The Faith versus Fables," and I should not like any of you to think that this is a fanciful subject of my own. By no means. It is a very important apostolic subject, though, alas, not often dwelt on, or even referred to. But in these passages it is largely dwelt upon by the Holy Spirit of God. It is a divine subject, therefore, it is not my own nor a fanciful one.

Fables are spoken of five times in the Epistles, and upon each occasion are sharply contrasted with The Faith. Therefore, to seek to bring forward the subject of Fables versus The Faith, is only to take up a most important line of teaching which the holy apostles of our Lord Jesus Christ have given to us for our instruction. Some of you perhaps may not have pondered over this, nor have you had it brought before you. Let us, therefore, read:

1 Timothy i. 4: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do."

Chapter iv. 7: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

See also Titus i. 14: "Not giving heed to Jewish fables and commandments of men that turn from the truth."

Also 2 Peter i. 16: "For we have not followed cunningly devised fables, when we have made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty."

The original word we have translated as fables is one with which we are familiar as "myth," that is to say, human imaginings, called here by the apostle, "old wives' fables," "Jewish fables," "profane," &c. But whether in those times or these, they have this characteristic in common, that they turn from the truth, and vast numbers of professing Christians have, alas, been, and are being, so turned. To me it is most instructive that in the last letters of the great apostle Paul, written at the close of his eventful life and ministry, I mean, of course, 1st and 2nd Timothy and Titus, we have the Faithful warned against fables, which are sharply contrasted with The Faith which is spoken of some ten or twelve times.

Let us, therefore, define The Faith. The Faith is the whole body of God's truth, revealed in the Holy Scripture, both Old and New Testaments. The word "doctrine" occurs about one hundred and thirty times in the New Testament, and simply means teaching, so you may judge what importance our Lord sets upon true scriptural teaching, which, alas, is on the decline, even in our own circles in these days.

Let us now notice three marked antitheses as contrasting between fables and The Faith:

Of God,	-	-	Of men.
Revealed,	-	-	Invented.
Holy,	-	-	Profane.

Fables are of men. The Faith is of God.

Fables are invented, whether pagan or Jewish, old wives' fables, they are all invented by men. The Faith is not invented, it is revealed by God, and we can know nothing on these subjects beyond what He has been pleased to reveal to us.

Fables are spoken of by the apostle Paul

as profane—profane in their essence. As I have already remarked, their great characteristic is to turn from the truth—they are profane; they have no power for life or godliness, either individual or national. Those individuals or nations that have been, and are, most under the power of religious fables have not been characterised by truthfulness, straightforwardness, or morality, as compared with those who have been under the influence of simple scriptural truth and teaching, which the apostle Jude speaks of as our "most holy faith." Fables are profane, but The Faith is holy, and all who receive it in the power of the Holy Spirit become practically, though, of course, only relatively holy.

How important it is to distinguish between those things which men call holy and those which are so called by God. The Bible nowhere speaks of "holy baptism," "holy church," "holy matrimony," nor of the "holy Catholic Church," of which there is no fable more widespread, and yet without a scintilla of scriptural authority. There never was, nor is there, "one holy Catholic and Apostolic Church." But the Bible does speak of the Holy Scriptures of "holy men of God speaking as they were moved by the Holy Ghost," of the "holy commandment," of the "holy faith."

But, it will be asked, how can we know The Faith? How can we be sure of the right way? One says this, and another that, and we are bewildered with the jangle of voices, but I would say that our loving heavenly Father has not left us without guidance and a means of ascertaining the right way, and I now desire to point out four leading characteristics of The Faith by which it can be infallibly determined, and any opinion or doctrine which lacks these characteristics is not to be received as part of The Faith which was "once for all delivered to the saints."

These four characteristics may be described as hall-marks by which the true faith can be authenticated, and of any one of which fables are wholly devoid:

"Harmony," "Sufficiency," "Finality," "Permanency."

"Harmony."

Firstly. There is harmony in The Faith. With this agrees the word of the apostle, for he says in Romans xii. 6, "According to the proportion of the faith." Nothing is to be received as of God but that which is in harmony with all which He has said. You hear people say, "Oh! anything can be proved out of the Bible." Yes, if you take isolated texts you can prove anything. For instance, suicide can be proved. One text says, "And Judas went out and hanged himself," and another, "Go thou and do likewise," but where is the harmony of context?

The late Duke of Argyle, in his book, "The Reign of Law," points out how everything depends upon proportion, there being the same chemical constituents in tea and strychnine, but in very different proportions. In one case a deadly poison, and in the other a refreshing beverage. And so it is in The Faith. Every separate truth is in harmony with every other truth, though in different proportions, and no one truth must be pressed out of its due proportion, nor anything attempted to be brought in which would be out of harmony with the rest of divine teaching. One man comes along and he quotes, "Thou art Peter," &c., and another, "This is My Body," and "Hear the Church," but these are texts taken out of their context. A due balance of Holy Scripture, of course, means much careful study and thought, with diligent prayer for the enlightenment and leading of the Good Spirit, and any help which God may give you through the writings or ministry of His gifted servants should be thankfully availed of.

"Sufficiency."

The mark of sufficiency is very distinct. 2 Timothy iii. 17: "That the man of God may be perfect, thoroughly furnished unto all good works."

It is perfect, and capable of making the man of God perfect, "thoroughly furnished

unto all good works." That is to say, he finds in it everything he needs. Let us therefore search the Scriptures more and more, and lay to heart that which we find, and ponder on it in our minds.

"Finality."

See Jude 3: "Ye should earnestly contend for the faith which was once delivered unto the saints," that is to say, "once for all."

The revelation of God has been completed in the canon of Holy Scripture, and nothing is to be believed as divine truth which is not therein contained. In contrast with this we read of "endless" fables. There is no finality in them, they are interminable and self-contradictory, and evolved out of mere human thought; in most cases under the guidance of the Prince of darkness.

You have heard, perhaps, of the boy who, having told a wonderful story, was asked where he had got it, and he replied, he had "thunk it up himself."

Some people lay great stress upon the fathers. Let us rather go past the fathers, and pin our faith to the grandfathers, that is to say, the teachings of our Lord and His apostles. The Roman Church tells us that nothing is to be believed except with "the unanimous consent of the fathers," but, strange as it may seem, it is nevertheless a fact that the writings of the fathers are not unanimous upon anything. Lastly:

"Permanency."

1 Peter i. 23: "By the Word of God, which liveth and abideth for ever."

Everything else is unstable and transitory. "Change and decay in all around we see," and human thought is in a continual state of flux. Even that which is called science in its various branches is continually changing. The vast fabric of this world itself, that which we call *terra firma*, is not abiding, "For the earth and the works that are therein shall be burned up, and the elements shall melt with fervent heat." But, blessed be God, those of us who are resting for time and eternity upon the Word of God are building upon that

which cannot be moved, upon those divine truths "which cannot be shaken."

Therefore, brethren, let our consideration of this subject this morning, by God's blessing and help, be that we shall cast aside fables. We shall examine them and test them, and if they are not according to the Holy Scriptures, if you find that fables will not bear the test of these or other marks, cast them aside, and have faith in the blessed Word of God, which "liveth and abideth for ever."

Oneness.

By A. E. WHITE.

"That they all may be one" (John xvii. 21).

"BEHOLD the Lamb of God!" Thus John beheld Him, in the moral glory of His divine nature, as the Only Begotten of the Father. It was in this blessed Sonship that He taught and laboured, and wrought the miracles that bore witness of Him that the Father had sent Him. All His earthly life He was the Only Begotten Son in the bosom of the Father; His Beloved in whom His soul delighted. The shadow of the Cross grew deeper as the hour drew near, and it was in Gethsemane that its gathering darkness overwhelmed His spotless soul, when He who knew no sin was about to be made sin for us. We can never know the depths of that cup of wrath that He drank when He was "delivered by the determinate counsel and foreknowledge of God" to be made a curse for us. "The cup which My Father hath given Me, shall I not drink it?" God purposed to save us at all costs. There was but one way, and in His unfathomable love to the world He spared not His Son.

Thus we see the identification of Christ with sinners was made by God; first on the Cross, when our guilt was charged to His account, and His death to sin was reckoned as ours. Then in resurrection, when "by His own Blood He entered in once into the holy place, having obtained eternal redemption for us." His precious Blood is our title and our right to follow with boldness where He has gone. He has entered,

not now as the Only Begotten, but as the "Firstborn among many brethren." Partakers of the one life, and sons and heirs of God. "My Father and your Father, My God and your God." "The Forerunner for us entered."

But the identification goes on, for it was made by an everlasting covenant, and He entered also to take possession for us of the most precious things in heaven, "All spiritual blessings in heavenly places," for God has made Him "Head over all things to the Church;" the Dispenser of the rich gifts He has purchased with His own Blood. And then as He appears before God in His glorious High Priestly office He is *our* High Priest. Our names are graven on His shoulders for power, and on His heart individually for a perpetual remembrance (Exod. xxviii). "This Man, because He continueth ever, hath an unchangeable priesthood." He knows us through and through, and so if any man sin the Advocate is there to plead, and the Priest is there to justify.

Never for one moment has the identification been lost since that awful hour on Calvary; and, blessed be God, it never can be, for we are one with Him, as He is one with the Father. He suffered as *our* Surety. He lay in the grave as *our* Substitute. He rose as *our* life. He "ever liveth to make intercession for us." Ours as fully now in the holiest, as He was ours on the Cross; and He is coming quickly to receive us to Himself. And then there shall be oneness in His coming hour of triumph, when Christ shall be manifested in His glory. We find the promise given to Him in Psalm ii. 2 passed on to the overcomer in Revelation ii. 26, and fulfilled for both alike in Revelation xix. 11-15.

But there is a yet fuller thought of oneness revealed in our Lord's communing with the Father concerning His own that were in the world before He suffered. "As Thou, Father, art in Me, and I in Thee, that they also may be one *in us*." Here He brings us closer in to share in the inner, intimate fellowship that He Himself had with the Father.

Praise is silent here, and faith drops her flight, and folds her wings in adoring wonder at the unsearchable grace of God. And we have to say with David, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it."

Then there is the other part of this divine prayer, "That they all may be one," which God has committed to us to carry out, and which was fulfilled in large measure in the early days of the Church, before the freshness of her love to Christ began to fade, and self-interest robbed her of the glorious privilege of fellowship with Him, who "for our sakes became poor, that we, through His poverty, might be rich."

We notice in 2 Corinthians viii. 1 that Paul *begins with God*. The churches of Macedonia had given to the point of sacrifice, and yet Paul does not begin with them. They gave freely of the things that perish, but they were infinitely greater debtors for enduring grace bestowed upon them as the source of all their gifts, and also for treasure thus laid up in heaven. "Being *enriched* in everything to all bountifulness." And so our giving, beside His, is as a child playing on the sands empties his bucket into the incoming tide; and yet He lets us share with Him in this blessedness also.

We are not called to make this oneness, only to live it, to reflect on earth what God has made in heaven, "that the world may know." God wants our fellowship in His longing after the lost ones for whom Christ died; and just in the measure that we learn our oneness with Him, can we live it out with one another, "that the world may know."

It is a high and heavenly calling, but we who are Christ's are given a divine nature to live a heavenly life, a divine armour to wage a heavenly warfare, and a divine Spirit to guide us all the way through.

What is Power?

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.

The Song of Solomon.

Thoughts and Meditations—Part III. of Book.

By HENRY PAYNE.

The Bridegroom.

CHAPTER VII. 1-10. A further description of the graces of the Bride, beginning with her feet with shoes, and closing with her head and stature. The feet with shoes remind us of Paul's word, "Your feet shod with the preparation of the Gospel of peace." That is, we stand in the grace of God which the Gospel brings to us, and not in our native strength, nor in some fitness which we have acquired for ourselves. The description continues as that of a building from its foundation upwards, again reminding us of the words of Paul, "*Fitly framed together, groweth unto an holy temple in the Lord.*" Some of the expressions used in this description hardly seem apt to show forth the beauty of a person, they are so extreme. The figures are drawn from a city with its towers and pools and gates; its carmel, *i.e.*, a most fruitful hill, with palm trees and vines. I doubt not but that the Spirit of God is here tracing out for us the graces and beauties of Israel in their future, happy state, when the city of Jerusalem shall be a praise in the earth.

The stature is like that of a palm, ever ascending without being affected by its surroundings of great prosperity, or of threatened danger, to make it bend this way or that way, as other trees do. "I said I will go up to the palm tree, I will take hold of the boughs thereof." Whatever may be the greatness of Israel's prosperity and blessing during the millennium, such will be the grace bestowed upon them that they will ever be looking forward and upward to that perfect state to which the millennial glory will be but a porch. It is this upward tendency which is here admired by the Lord, and is so precious to Him.

"The smell of thy nose," &c. The Hebrew word here translated "nose" is from a root which signifies "to breathe." Sometimes anger is expressed by the same word; for an angry person demonstrates his

anger by the force of his breath. Hence "the smell of thy breath" would seem to be a more appropriate rendering here for this word.

"The roof of thy mouth," that is, "thy palate." The same Hebrew word in chapter v. 16, is translated simply "mouth," where it should be, as here, "palate." It is the organ which discerns taste. Hence we learn by the description that the tastes of the Bride are those of the Bridegroom. But in chapter v. 16 she had learnt that His tastes were most agreeable to her, therefore it is that her tastes had become pleasing to Him.

"Like the best wine for my Beloved." I take this to be a free manner of speech by which the Bridegroom indicates that the wine would suit His friends.

The Bride.

Chapter vii. 10-13:

"I am my Beloved's,
And His desire is toward me.
Come, my Beloved,
Let us go forth into the fields,
Let us lodge in the villages,
Let us get up early to the vineyards,
Let us see if the vine flourish,
Whether the tender grapes appear,
And the pomegranates bud forth:
There will I give Thee my loves.
The mandrakes give forth fragrance,
And over our gates are all most precious fruits,
new and old,
Which I have laid up for Thee, O my Beloved."

In verse 10 the surrender of self to her Beloved is again acknowledged, but without the words, "and He is mine," as in chapter vi. 3, thereby revealing a greater advance in spiritual life, inasmuch as what she possessed in Him is swallowed up in what He possesses in her, and in the thought of His desire towards her. Then the field with all its pleasant fruits, new and old, where a simple shelter will be found, as indicated by the word "villages," there her whole heart of unrestrained loves (*dodahy*) will be given to Him.

Chapter viii. :

1. "Oh, that Thou [wert] as my brother,
That sucked the breasts of my mother;
When I should find Thee without, I would
kiss Thee;
Yea, none would despise me."

2. "I would lead Thee [and] bring Thee into my mother's house,
That Thou mightest instruct me ;
I would cause Thee to drink of 'spiced wine,
Of the juice of my pomegranate."
3. "His left hand [is] under my head,
And His right hand doth embrace me ;
I charge you, O ye daughters of Jerusalem !
That ye stir not up, nor awake love,
Until it please."

Thus does the Bride continue to pour out all the feelings of her heart in the fullest confidence of love, but with the deep consciousness, of the immeasurable distance that exists by nature, even apart from sin, between herself and her eternal Lover. Thus while the Holy Spirit draws the heart out by revealing to us the unfathomable love of Christ, He begets in us a corresponding reverence for His thrice holy name. We find the same truth in Revelation, "In the midst of the throne and of the four living beings, and in the midst of the elders, stood a Lamb." In keeping with this we read, "In the midst of the Church will I sing praise unto Thee." But the other side is, "The throne of God and the Lamb." Worship is given by the redeemed to our God and the Lamb. So in the opening of this eighth chapter of the Song we have a hint of this wondrous mystery of the Person of our Redeemer, the God-Man, who is not ashamed to call us brethren, and who in the Song frequently says, "My sister;" but we, taught by the Spirit of God, do not say, "my brother," but "my Lord," and "my God." In the Song we have, "the King," &c., and "as my brother."

It might appear at first sight as though there was a tone of complaint in verse 1, as if the consciousness of distance of position between Bride and Bridegroom had given room for some fear concerning His love, and also to a feeling of distress on account of the contempt with which she might be looked on by others. That there is no question concerning His perfect love is immediately proved; but it is quite possible that even in Israel's future state of great glory there may be among those who know not God of the nations some who will have a secret contempt for that saved, happy

people, remembering their past history. I think the third verse, which is still the language of the Bride, must be taken as spoken of the Bridegroom to the daughters of Jerusalem, and therefore should be translated as in chapter ii. 6. It thus shows her perfect confidence in His love, and verse 4, His perfect rest in her love to Him. That mutual love must not be stirred or disturbed. To join the verse with 1 and 2 gives expression to a declension in confidence and fellowship. It is to be remembered that the two verses in the Hebrew, that is, the one in chapter ii. 6, and this one in chapter viii. 3, are exactly the same.

Suggestive Topics.

For Bible Students and Christian Workers.

THREE STAGES
in Relation to Satan in 1 Timothy.

1. "Turning aside," - - I Tim. 5. 15
A voluntary choice.
2. "Falling into," - I Tim. 3. 6, 7
A careless slip.
3. "Delivered over," - - I Tim. 1. 20
An apostolic act. T. B.

FRUIT OF THE CROSS.

1. Sonship, - - - - I Peter 2. 2
2. Sacrifices, - - - - I Peter 2. 5
3. Separation, - - - - I Peter 2. 9
4. Strangership, - - - - I Peter 2. 11
5. Service, - - - - I Peter 2. 12-16
6. Submission, - - - - I Peter 2. 13
7. Suffering, - I Peter 2. 20. W. J. M.

"IN THE MORNING."

"Be ready in the morning" (Exod. 34. 2) to—

1. Hear the Word of the Lord, - Ezek. 12. 8
2. Hear His loving kindness, - Psa. 143. 8
3. Pray unto the Lord, - - Psa. 5. 3
4. To sing aloud of His mercy, - Psa. 59. 16
5. To sow thy seed, - Eccles. 11. 6. H. K. D.

THE SINNER AND THE SAVIOUR.

The sinner's prayer :

"Turn Thou unto me," - - - Psa. 25. 16

The Saviour's answer: Jesus turned to

- The seeking ones, - - - John 1. 38
A trembling one, - - - Matt. 9. 22
A fallen one, - - - Luke 7. 44
A backsliding one, - - - Luke 22. 61
Mere professing ones, - Luke 14. 25. G. H.

The Lordly Table.

By WM. HOSTE, B.A.

HERE, Lord, Thy table spread,
For one more sweet remembrance,
Thy death in mystic semblance,
This feast of wine and bread.
With holy hands Thy saints draw near,
For what have Thy redeemed to fear,
Made nigh by precious blood?
We worship Thee, our God.

Rich blessings from above,
Which Thy piercéd hand bestoweth,
And all Thy mercy showeth
The symbols of Thy love;
In silent accents they proclaim
To every one that loves Thy name
Eternal victory won,
And heav'n on earth begun.

Here no obstructing veil
Hides the Shekinah presence,
Nor hinders rising incense
Within th' High-priestly pale.
We freely offer Thee our praise
For all Thy wondrous works and ways;
The blood atones for sin,
And welcomes us within.

Thus, Lord, we show Thy death,
Until th' expected dawning
Of that celestial "morning
Without clouds" ariseth;
We shall see Thee in Thy glory,
Be like Thee, and adore Thee,
For ever taste Thy love
In the Fatherland above.

CORRESPONDENCE.

A Missionary Visit.

To the Editor of THE WITNESS.

DEAR FRIEND,—I have recently returned from an extended tour in Portugal and Spain, where I took occasion to visit many of the mission stations in these countries.

I was deeply impressed with the vitality and fruitfulness of the work in each place. That in Lisbon, carried on by Mr. Swan, is of a most interesting character. There are about seventy believers in fellowship, and on the occasion of my visit there were about fifty that sat down at the Lord's Table, while the attendance at the Gospel services in the evening averaged from 200 to 220 persons. The week night

evenings are not, of course, so largely attended, but still over one hundred came on Wednesdays to the Gospel services.

On a recent occasion, when Mr. Swan had been speaking, he invited any that were interested in the Gospel and would like further conversation to give in their names, when seventeen persons stood up. He has associated with him, as a volunteer worker, a young man under thirty years of age, who entered the hall some four years ago an avowed atheist. He takes the superintendence of the Sunday school, which at the time I was there numbered sixty children.

I can speak equally enthusiastically about the work in Spain, as at each of the stations I visited there was real aggressive activity, and the efforts were being blessed in the conversion of souls. The educational work carried on by Mr. and Mrs. Rhodes, in Madrid, and Mr. Payne and his family, in Barcelona, is too well known to need comment from me. Then, again, in Malaga our brethren Mr. Mitchell and Mr. Crane are doing excellent work. It is only about two years in existence, and yet there are quite a number of converts, with whom we had very happy intercourse.

The object of my writing you now is to ask you to put these facts before the circle of Christians with which you are connected, in the hope that some young men or women might be stimulated to offer themselves. The great need in all the places that I visited was devoted men and women to help in this work. For instance, Mr. Rhodes assured me that in the immediate neighbourhood of Madrid there were certain villages where excellent work might be established, but these can only be visited rarely, and for very brief periods.

When Moses invited gifts for the construction of the tabernacle the people gave so willingly that they had to be stopped. I believe I am correct in saying that brethren who have the oversight of missionary matters in Bath have not been troubled in this way. From long experience I have found that people whose incomes are very limited indeed give more largely to the Lord's work, in proportion to their means, than people who are better off. If only the well-to-do amongst us would give in the same proportion to those less favoured there would be no lack, and if other missionaries are to be sent into the "field," larger amounts will be necessary to support them. I commend this matter to your prayerful consideration.—Yours,

Loughton.

A. BOAKE.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHO ARE ACCURSED?—What is the meaning or force of anathema in Galatians i. 8, 9 and Romans ix. 3 as applied to believers or angels—"but though we?" The word is also in 1 Corinthians xvi. 22.

Who Inherit the Kingdom of God?

QUESTION 631.—1 Corinthians vi. 9, "The unrighteous shall not inherit the kingdom of God." Galatians v. 21, "They which practise such things shall not inherit the kingdom of God." Ephesians v. 5, "No covetous man hath any inheritance in the kingdom of Christ and of God." Do these three passages refer to believers or to unbelievers?

Answer A.—These passages and others, such as Luke xii. 45, 46; Matthew xxiv. 48, refer to those who take the place of Christians and servants of Christ, but are still natural men and false professors, and who, if they do not experience that change spoken of in 1 Corinthians vi. 11, will have their portion with the "faithless," and the "hypocrites." It is evident that such were never genuine believers, for the true will discern themselves that they be not judged. In default of this self-judgment, the Lord will deal with them in chastisement, even to the extent of death (1 Cor. xi. 28-32; 1 John v. 16). But they will not be condemned with the world.

It is impossible to miss the kingdom and yet be blessed for eternity, for there are but two resurrections. The alternatives are life, or judgment, which involves the second death. There is no middle state. The first resurrection, in its several stages, the resurrection to life, is over before the reign begins (Rev. xx. 5). Over those who have part in it the second death hath no power. But, alas, for those who have no part in it, for "the rest of the dead" are raised to appear before the great white throne. It is the resurrection to judgment, and we are bold to say none of the saved will be found there, for "they shall not come into judgment" (John v. 24). Let us see to it that we listen to the Word of God. Our ears have been set apart for this (Lev. xiv. 14), and

are not to be defiled by the false teachings of the day.

W. R. LEWIS.

Answer B.—I think there can be no doubt that unsaved persons are described in these three passages. Entering the kingdom is a phrase equivalent in the New Testament to being saved. Compare verse 23 of Luke xiii. verse 28 and verse 34 of Matthew xxv. with verse 46. The saints need to be warned against the subversive teaching that is gaining ground in some quarters that some will be excluded from the kingdom who will nevertheless go to heaven. The antithesis everywhere to entering the kingdom is being lost, *i.e.*, going into "weeping and gnashing of teeth" (significant of remorse and rage), "everlasting fire," or "eternal punishment." In 1 Corinthians xi. 9, "the unrighteous" are the unregenerate. The Corinthians had been manifesting unrighteous ways. Let them see to it they did not turn out to be mere unrighteous professors. "Unrighteous" is characteristic of the ungodly. No regenerate person is described thus: "Even Lot was a righteous man and vexed his righteous soul." After the solemn list in 1 Corinthians vi. 9, the apostle adds, "Such were some of you, but ye were washed," &c. Which shows that their life before conversion is referred to.

As for Ephesians v. 5, it would be well to read the whole verse, "No whoremonger, nor unclean person, nor covetous man, which is an idolater hath any inheritance in the kingdom of God and of Christ." No, they are unsaved persons, and their lives show it, whatever their profession. It is not that one even grave fall constitutes a man characteristically an ungodly man. David, in spite of his fall, was characteristically "a man after God's own heart." Noah was not a drunkard, though he fell into drunkenness. Abraham, Isaac, and Jacob all fell into lying, and had to reap what they sowed, but they will not have "their part with all liars," but in the kingdom of God. Galatians v. 21, in the same way describes "those who practise such things." The believer has the flesh in him, but he is not in the flesh. Ungodly professors, like unclean beasts, the dog or the sow, return to their sin, and wallow in it. A David writes the 51st Psalm. A Peter weeps bitterly. The fact that the Epistles were written to the saints is a shallow objection to what is written above, for we know there were those who had crept in unawares, who though among the saints were "not of them."

W. HOSTE.

Church Truth in the Gospels.

QUESTION 632.—Since the Church and its standing was a secret until revealed to Paul, is it not correct to say that the Gospels contain no references to the *Church*, *Church-truth*, and the *Church-period* (with the exception of perhaps one or two passages like Matthew xvi. 18, 19, and John xiv. 1-6)? Should they not, in this connection, be regarded as similar to the Old Testament? Some teachers say that the Gospels do not contain Church-truth and yet they interpret the parables of the tares, the ten virgins, the marriage feast, &c., as descriptive of the Church dispensation.

Answer A.—The Gospels give us pre-eminently the life of our Lord Jesus Christ, so needful for the individual path of those who know the value of His death (1 Peter ii. 21; 1 John ii. 6). It is true that the Church is referred to in Matthew xvi. and xviii., yet it is not in the Gospels that we look for instruction concerning the Church. On the other hand, we do get, in Matthew especially, instruction regarding the kingdom, and a phase of it very different from that revealed in the Old Testament. The kingdom of heaven in its present form began with the rejection of the King, and the Lord prepared His disciples for this. Such a phase of the kingdom was as much a "mystery" as the Church (Matt. xiii. 11-35). Neither can be found in the Old Testament. Now, since all who are in the Church are necessarily in the kingdom, we need the truth concerning the one as much as the truth concerning the other. Still we must not confound the Church with the kingdom. The kingdom of heaven now is practically co-extensive with Christendom, and may be said to exist wherever the authority of Christ is professed to be owned on earth, and it is with this kingdom (now represented by Christendom), and not with the Church, that the parables referred to have to do. In Matthew xxii. we have the King's grace and the message going forth to the Jews, a message rendered possible through the atoning sacrifice of His beloved Son (verse 4). This answers to the fresh offer of the King in Acts ii.-vi. But Israel again refused Him (Acts vii.-xii.), and henceforth, until the end, the good news goes out to Gentile as well as Jew, a universal message. Matthew xxiv. 1-44 evidently has a special reference to Israel in a coming day, as xxv. 31-46 has to do with the Gentile nations then on earth. But in xxiv. 45; xxv. 30 (which we have no reference

to Old Testament prophecies), we have three parables concerning those in the kingdom of heaven. It is not the Church (the Bride is nowhere seen, either in xxii. 2, or xxv. 1) that is before us, but the kingdom. And in its present phase the false as well as the true are found therein.

W. R. LEWIS.

Answer B.—While it is imperatively necessary to carefully distinguish and differentiate between the various dispensations, I think it will be readily conceded that a certain school of prophetic interpreters have overshot the mark, and made differences in dispensational truth without sufficient scriptural support. This is a serious accusation to frame against some teachers, but it is all too true. When they rob the Church of the Matthew xxviii. commission, and apply it to the Jews, it is nearly time to "cry aloud and spare not." They tell us we must not look for the Church in the Gospels, neither need we expect to find the kingdom in the Epistles. Many such cut-and-dry theories are in circulation to-day, and the more cut they are, the drier they become. Will some of these prophetic giants please explain how it is that "the kingdom of God" and "the Church of God" are interchangeable terms in Acts xx. 25-28. "The Gospel of the grace of God" (verse 24) is commensurate with "preaching the kingdom of God" (verse 25). Where differences exist by all means let them be observed, but do not let them be forced where they do not exist.

T. BAIRD.

Editor's Note.—In the Gospels there is enough to show that the Lord was well acquainted with the then future Church and its mystery. For example, Matthew xvi. 18, the building; xxii. 2, the Bride; and notably many parts of John xiv.-xvii. But it was not His purpose to give a full revelation of its nature and characteristics until Israel should have finally rejected the offer of the King and the kingdom, as presented to them by the Holy Spirit at Jerusalem. Their answer to this gracious offer from the ascended Christ was the murder of the Lord's faithful witness, Stephen. Immediately thereafter Saul of Tarsus is brought to the front as God's chosen vessel, to be entrusted with and to proclaim the "mystery" of Christ and the Church. As we now are taught all about it in his writings, we readily perceive that all this was in the Lord's mind at the close—many parts of John xiv.-xvii. having no possible application to any other circumstances.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study")
Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 19-21.

v. 19 (*contd.*), of a mediator.—*i.e.*, Moses, for though that title is not given to him in O.T., yet it is made plain that at the giving of the law he discharged the functions of a mediator, see Exod. 20. 19, Deut. 5. 5.

Mesites, apart from v. 20, is used elsewhere only of Christ, 1 Tim. 2. 5, Heb. 8. 6. 9. 15, 12. 24. In O.T. it appears only in Job 9. 33, "daysman." ||

The object of this section of the Apostle's argument seems to be to demonstrate the inferiority of the old economy, glorious though it was, to the new, and to this end he enumerates four points of difference:—

a, the law was given in order to justify God in His condemnation of men ;

b, it was a temporary expedient ;

c, it was given through the agency of angels ;

d, it was received by a human mediator.

Whereas:—

a, the gospel of grace, wherein the promise is embodied and potentially fulfilled, is given for the salvation of men ;

b, it is final and permanent ;

c, it is ministered directly by God Himself, apart from angelic agency ;

d, it is received directly by men, apart from human mediation.

Thus the words of the Apostle, written in another connection, are true also in this:—"If the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory," 2 Cor. 3. 9.

This argument of the Apostle, *d*, assumes the Deity of Christ, for had He been a man in the same sense that Moses was a man, He must have been a mediator in the same sense that Moses was a mediator, and in that case the contrast loses its point. When Paul elsewhere speaks of Christ as "mediator" he assumes His Deity and asserts His humanity, for had Christ not been Divine

it would have been superfluous to say of Him "Himself man" as the Apostle does; see 1 Tim. 2. 5.

v. 20, **Now**—lit., 'but,' introducing an argument directed against the assumption that mediatorship in itself adds weight or importance to a covenant. The Apostle seems to make this suggestion as against the excessive honour paid to Moses by the Jews on account of his part in the receiving and giving of the law, and their consequent unwillingness to receive the Lord Jesus and His gospel of grace.

a mediator is not a mediator of one;—*i.e.*, of one party: mediatorship is necessary, and possible, only in cases in which two parties undertake mutual obligations. The article appears before "mediator" in orig., and 'the mediator' would be an accurate rendering, for the sense is generic, as, *e.g.*, in the sentence 'the helmsman is in a responsible position,' for this is true not merely of a particular helmsman but of every helmsman. So here, that "the mediator is not a mediator of one" is true of every mediator. It is, perhaps, best rendered by the indefinite article in English, to make it quite clear that the statement is not made of any particular mediator, Moses or Christ, but is true of any and every mediator and in every case.

but God is one.—*i.e.*, in this case all the obligations were assumed by one of the parties to the covenant, God. And this is the reason why this covenant to Abraham, differing in this respect from other covenants, alike such as are made among men and those made between God and men, is also called 'a promise.'

Many interpretations of this verse have been offered, but the key to its meaning lies in this, that it arises out of the closing words of the preceding verse, and is intended to support the contention underlying them, *viz.*, that the presence of a mediator in a cove-

nant makes that covenant, on that account, inferior in dignity to one in which a mediator has no place. Lightfoot's note here is very much to the point:—"The very idea of mediation supposes two persons at least between whom the mediation is carried on. The law, then, is of the nature of a contract between two parties, God on the one hand, and the Jewish people on the other. It is only valid so long as both parties fulfil the terms of the contract. It is therefore contingent, and not absolute. . . . Unlike the law, the promise is absolute and unconditional. It depends on the sole decree of God. There are not two contracting parties. There is nothing of the nature of a *stipulation*. The giver is everything, the recipient nothing." That part of the note which refers to the words "but God is one" is also worth transcribing:—"This proposition is quite unconnected with the fundamental statement of the Mosaic law, 'The Lord thy God is one God,' though resembling it in form."

v. 21, **Is the law then against the promises of God?**—the law was later than, and inferior to, the promise, and did not annul it. Was there, then, any necessary antagonism between the law and the promise, both of which had their origin in God?

God forbid:—as at 2. 17. It is inconceivable that these two things, albeit each was instituted with a distinct purpose, could be in themselves inconsistent one with the other. • They represent different elements in the character of God. One, the law, is the expression of His righteousness; the other, the promise, is the expression of His grace. Now God is not at war with Himself. Had not grace and truth been in God, essential elements in His character, they could not have come by Jesus Christ, see John 1. 17, and cp. *Psa.* 89. 14. It is the glory of the gospel that in it these two great principles find their highest and entirely harmonious expression; it is the gospel of the grace of God, and therein He has shown His righteousness, see *Acts* 20. 24, and *Rom.* 3. 25.

for if there had been . . . given—i.e., by God, at any time.

a law . . . which could make alive,—lit., 'a law with the power of imparting life.' *Zōopoiōō*, a compound formed of the two words 'alive' and 'make,' occurs as under:—

a, of God as the Bestower of every kind of life in the universe, 1 *Tim.* 6. 13, and, particularly, of resurrection life, John 5. 21, *Rom.* 4. 17;

b, of Christ, who also is the Bestower of resurrection life, John 5. 21*b*, 1 *Cor.* 15. 45, cp. v. 22;

c, of the resurrection of Christ in "the body of His glory," 1 *Pet.* 3. 18;

d, of the power of reproduction inherent in seed, which presents a certain analogy with resurrection, 1 *Cor.* 15. 36;

e, of the 'changing,' or 'fashioning anew,' of the bodies of the living which corresponds with, and takes place at the same time as, the resurrection of the dead in Christ, *Rom.* 8. 11;

f, of the impartation of spiritual life, and of the communication of spiritual sustenance generally, John 6. 63, 2 *Cor.* 3. 6, and here. ||

verily—ontōs = what is not merely nominal but actual; 'real' as opposed to 'seeming,' 'pretended.' Thus the Centurion was impressed that the Lord Jesus must be a righteous man in more than a merely formal sense, *Luke* 23. 47, and the Jews held John to be a true prophet, not a false one, *Mark* 11. 32.

The disciples testified that the Lord had actually risen from the dead, not in appearance merely, as though He had not really died, or as though what they had seen was only a vision, *Luke* 24. 34.

The Jews fancied themselves free, the Lord offered them real freedom, John 8. 36.

The exercise of the prophetic gift would constrain strangers to declare that the claim of the church that God is present is good, He actually is, 1 *Cor.* 14. 25.

The really needy are to be distinguished from those who are only apparently so, 1 *Tim.* 5. 3, 5, 16.

Some under the glamour of material things mistake the shadow for the substance; let such turn from their delusion to lay hold

on the life which is life indeed, 1 Tim. 6. 19.

So here. The difference between the promise and the law was not merely nominal but fundamental. Had it been nominal merely and not fundamental, then the law also would have availed for righteousness and life. ||

righteousness—lit., 'the righteousness,' *i.e.*, the righteousness after which the Jews sought, the means of attaining to which was the subject of discussion, and which is here =life, cp. note at v. 12, above; both words

are used to sum up and express succinctly all the blessings latent in the promise to Abraham and secured to faith.

would have been of the law.—*ek*, see note at v. 7, above. This the Apostle had shown to be impossible, vv. 3-10, above.

Questions.

41. What testimony to the Triunity of the Godhead is found in the Ep. to the Galatians?

42. What words for sin are used in N.T., and what is the particular idea associated with each?

To Bible and Tract Distributers.

By GEORGE MULLER.

FOR the sake of believers in Christ, I make the following remarks with reference to their service in seeking to circulate the Holy Scriptures and tracts.

What have we to do as tract or Bible distributers?

I. Never to reckon our success by the number of Bibles, or Testaments, or tracts which we circulate; for millions of Bibles, Testaments and tracts might be circulated and little good result from our efforts.

II. We should, day by day, seek God's blessing on our labours in this particular, and on every tract or copy of the Holy Scriptures which we give, we should, as much as possible, ask God's blessing.

III. We should expect God's blessing upon our labours, and confidently expect it—yea, look out for His blessing.

IV. We should labour on in this service, prayerfully and believingly labour on, even though for a long time we should see little or no fruit; yea, we should labour on as if everything depended on our labours, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus.

V. And what will be the result of labouring on patiently in such a spirit? We find the answer in the Epistle to the Galatians, vi. 9: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Observe, in due season. The whole of our

earthly pilgrimage is a sowing time, though we may be allowed to see, now and then, fruit resulting from our sowing; but if it were not thus, or if comparatively little fruit were now, in this life, reaped, the due season is coming. At the appearing of our Lord Jesus all will be made manifest. Our reward of grace will be given to us for our patient service then; and in the prospect of that day we have patiently to continue in well-doing. But this patient continuing in well-doing calls for much prayer, for much meditation on the Word of God, and for much feeding on the work and person of our Lord Jesus, in order that thus our spiritual strength may be renewed day by day.

Gems from Glasgow Conference.

Collected by J.G.

AN old Methodist used to say, "Where there are seeking saints there are seeking sinners."

A converted cannibal once said that God allowed sin to unmask itself in the murder of His Son.

A Christian philosopher was once so engrossed studying the stars that he fell down a mud hole. We must watch our feet (Prov. iv. 26).

A man who can be argued into belief can be argued out of it.

A dear old Christian used nightly to thank the Lord that he had been kept from open sin.

We may not be clever, but we can be clean. "Know ye not that your body is the temple of the Holy Ghost" (1 Cor. vi. 19).

Current Notes.

Matter in Type for *Witness* pages includes, The Spirit as Witness, by our late beloved brother, Dr. J. Norman Case, of China; Conclusion of The Sanctuary of God, the last address by Dr. Evans, of Dublin; The Perfected High-Priest, by J. Hixon Irving; Five Ways of Reading the Word, by Wm. Hoste, B.A.; Life-Story of Henry Varley, by Alex. Marshall; The Presence of the Lord, by T. Baird; as well as much other helpful matter in hands.

"The Witness" in India. "I have always valued reading *The Witness* from the time I commenced taking it in, some seven or eight years ago. It is much appreciated here in the jungle."

J. F. S., Kadhar.

"The Witness" in China. With a view of encouraging any who may be led to take up this good work of sending free copies to missionaries (see next page), allow me to give you an extract from the letter of a missionary who labours in a large city in inland China:

"One of the numbers of *The Witness* stands out as a direct message from God to me through you. We had been very busy in the hot season, and one day, sick and tired, I had been sent to bed, when the mail came in, and among other things a *Witness*, with one of your marked verses just for myself."

The writer of this article first reads his *Witness* and *Echoes*, and marks with a pencil any portions specially blessed to himself, then sends them to the missionary in China. This is what is referred to as the marked portions. Others may be led to adopt this method, and so prove a blessing to lonely workers serving the Lord in distant lands.

J. W.

Non-Eternity Views have long been propagated, privately by pamphlet, and publicly from pulpits, now they are extensively advocated in the pages of the daily press. To meet this propaganda, in a small measure at least, we have issued a penny pamphlet of thirty-two pages, entitled, "Will a God of Love Punish any of His Creatures For Ever?" by Alex. Marshall. It contains plain Scriptures, telling facts, choice extracts from F. W. Grant, Sir Robert Anderson, Professor Salmond, Dr. Randles, and others. Help will be appreciated in circulating, especially in public markets, country villages, places of concourse, and in assemblies.

The Resurrection continues to be a point of

attack by the enemy. Keim well said, "The whole fabric of Christianity is built upon an empty tomb." Admit that miracle and all miracles are possible. A third edition is called for of "Did Jesus Rise? A Fearless Facing of the Vital Fact of Christianity," by Dr. James H. Brookes, concerning which *The Christian* says: "We believe in the Word of God for its own sake, but it is well also, for various reasons, that we should systematically remind ourselves of the firmness of the rock on which we stand. Dr. Brookes has rendered a valuable service by his setting forth so simply of the arguments in support of the great truth which, as he reminds us, involves the very existence of Christianity."

Probably the best way to counteract evil doctrines is to disseminate right views of Truth. Hence we have pleasure in drawing attention to what

Sir Robert Anderson, K.C.B., LL.D., writes, under date of 6th August, concerning the new illustrated edition of "Grace and Truth under Twelve Aspects:" "Dr. W. P. Mackay's 'Grace and Truth' is a unique book. Upon the Sunday evening that the apostle Paul spent with the disciples at Troas we read that 'he preached unto them' until midnight (Acts xx. 7). But the word thus rendered really means 'conversed with them.' Sitting in their midst he talked to them about 'the way,' expounding, exhorting, and answering their questions. And such is the character of this book. It is neither sermon nor theological treatise. Sitting, as it were, with his readers, the author converses with them in his inimitable way, unfolding the truth of the Gospel, and dealing with their doubts and difficulties.

"People who shrink from entering an 'inquiry-room' will find in these pages the help which an 'inquiry-room' is intended to afford. For Dr. Mackay was not only well versed in Scripture, but he had a rare knowledge of human nature, and a most sympathetic spirit. Hence the peculiar value and charm of his book. It is a veritable *vade mecum* for seekers after the way of life."

T. Baird writes of "The Knowledge of God:" "I have read Dr. Schofield's book carefully, and have derived much knowledge therefrom. I quite agree with him that there is knowledge *and* knowledge amongst Christians, and that there is knowledge *within* knowledge, and that knowledge is necessary to *know* knowledge."

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up August 23, 1913.

NOTES FOR SEPTEMBER, 1913.

SCOTLAND.

FORTHCOMING.—Christian Conferences as follows: Victoria Hall, **Douglas**, Sept. 5, at 5.30. Messrs. J. Hixon Irving, J. M. Hamilton, and M. M'Donald. . . Quarterly Meeting of Elder Brethren in Wellcroft Halls, **Glasgow**, Sept. 6, at 5. Subject, "Elder Brethren and their responsibilities," to be introduced by Mr. Robt. Leggatt. . . Gospel Hall, **Bellshill**, Sept. 6, at 3.30. . . Masonic Hall, **Loanhead**, Sept. 6, at 2.30. Dr. Jones, Messrs. J. Hixon Irving, J. C. M. Dawson, and J. M. Hamilton. . . Sept. 20, Town Hall, **Hamilton**, at 3.30. . . S.S. Teachers' Conference in Albany Hall, **Glasgow**, Sept. 20, at 4.30. . . Gospel Hall, **Leadhills**, Sept. 26, at 6.30. Messrs. A. Milroy, A. Brown, J. Garriock, and J. Gray. . . **Half-Yearly Meetings**, Glasgow, in Christian Institute, Sept. 27, at 5.30; 28th, at 2.30; City Halls, 29th, at 11, 2.30, and 6; 30th, at 11, 2.30 (Sisters), and 7 (Missionary). Messrs. W. J. Lloyd, C. F. Hogg, W. Hoste, L. W. G. Alexander, Handley Bird, J. Ferguson, G. Huckleby, J. S. Dodington, F. J. Hopkins, J. Harris, T. R. Angus, J. S. Anderson, and others. Circulars and reduced railway fare permits from *Witness* Office. . . Conference in connection with special meetings to be held by Mr. Percy Beard, in Albert Hall, **Grangemouth**, Oct. 4. . . Missionary Conference in Town Hall, **Motherwell**, Oct. 4, and in **Clydebank**, Oct. 4, at 3. Messrs. Geo. Chesterman, T. R. Angus, F. J. Hopkins, and others expected. . . **New Stevenston**, Oct. 11. . . **Dalkeith**, Oct. 11. . . **Wishaw**, Oct. 25. . . **Springburn**, Nov. 1.

GLASGOW.—The help of visitors from many parts has been valued during August. . . In addition to visiting Helensburgh, Kilmarnock, and other country towns, our veteran brother, **C. W. Goodson**, of Auckland N.Z., had meetings in Wellcroft, Elim, and other city halls. . . Mr. **John Gunn**, of Winnipeg, visited Garnad Hall and Elim Hall. His earnest message to the 1600 destitute men and women gathered at the free Breakfast on Glasgow Green will long be remembered. . . In connection with the **Jewish Medical Mission**, Mr. Senson, of London, had special open-air meetings at Gorbals Cross. Many Jews listened, strong opposition. . . Fair numbers hearing the Word at the **Open-Air Meetings** at Oswald Street, Cathedral Square, and other centres. . . **Alexandra Park** Tent was full at special conference on Aug 9, when Messrs. W. Stephen, Hy. Pickering, N. Sapirstein, M. M'Kinnon, R. Leggatt, and Jas. Wilson, took part. . . Our brother **F. A. Andrews**, of Preston Hall, sails for Melbourne, August 29. Mr. **John**

Harris of Spain, underwent a slight operation in the Victoria Infirmary. Is steadily improving.

REPORTS.—Conferences in **Linnithgow**, July 26, was well attended. Word ministered by Messrs. A. Stewart, P. Beard, J. M'Alpine, A. Gilmour, and Jas. Dunlop. Much enjoyed. . . **Craigellachie**, July 22 and 23, largest gatherings for years. Col. Beers, Messrs. Hogg, Thompson, Marshall, Baird, M'Gaw, Gunn (Winnipeg), Ferguson, Gilfillan, M'Kenzie, Bruce, Anderson, and Petrie took part. "A good conference." . . **Innerleven**, July 24. Large attendance; a good and godly time. Messrs. Jones, Fereday, Baird, Monypenny, Beard, and Grant took up "Worship," and kindred subjects. Sisters' Sale of Work realised over £21. . . **Inverness**, July 26. A good muster of believers from many parts. Messrs. Thompson, Marshall, Hogg, Beers, Gray, Miller, Davidson (Johannesburg), Gunn (Winnipeg). . . **Prestwick**, Aug. 2. Fair attendance. Precious truths ministered by Messrs. Grant, Alexander, Bayne, and Gray. . . Quarterly Meeting of Elder Brethren in **Kilmarnock**, Aug. 16. Messrs. R. Leggatt, C. W. Goodson, J. M. Hamilton, and others took part helpfully.

TENTS AND CARRIAGES.—Mr. J. Gilfillan had well attended meetings at **Reay**, eleven miles from Thurso, also had good open-air meetings. Is now at **Forss**; quite an interest. . . Messrs. M'Kenzie, Hill, and Walker are in **Ferintosh**, Ross-shire. Good attendances on Sundays. A needy place. . . Messrs. J. Wilson and J. Petrie pitched in Torry, **Aberdeen**, Aug. . . Mr. Percy Beard has carriage on **Aberdour** sands. Large numbers have heard the Gospel with real interest. Have again been using the sea as a baptistery. . . Mr. John M'Alpine had good interest amongst the young folks at **Bainsford**, Falkirk. Adults more difficult to get, yet some professed. . . Mr. Malcolm M'Donald finished four weeks' meetings in **Wanlockhead**. Large on Sundays; small on week nights. Good open-air meetings; a few have professed conversion. Commenced in **Douglas Water**, Aug. 10. . . Considerable interest is being manifested in both the **Glasgow** tents. Prospects of a reaping during the closing weeks. . . Mr. J. M. Hamilton having encouraging meetings at **Common**. A number have professed. Eight added to Ballochmyle assembly. . . Mr. Jas. Stephen having encouragement in **Dundrennan**. Many young men attending. . . Mr. Robert Scott at **Cockburnspath**. Conversions and baptisms.

NOTES.—Messrs. W. S. King, A. S. Lamb, and W. J. Miller have had a number of open-air meetings in various parts of **Orkney**. Many heard the

IMPORTANT NOTE.—Friends sending Notes might kindly use every endeavour to see that intelligence reaches us on or before the 20th of each month, otherwise insertion cannot be guaranteed,

as the complete paper has to be ready by the 25th. Full address for these notes is simply **PICKERING & INGLIS, GLASGOW**. Prayer should be made in public and private for the workers.

Gospel at the annual Kirkwall markets on Aug. 12. . . Mr. John Stout has been pioneering in **Shetland** for the last two months. Some encouragement. . . Mr. W. J. Miller visited the islands of **Westray**, **Eday**, and **Pharay**. Had good meetings. . . Mr. Alex. Lewis, of **Liverpool**, and local friends, had open-air campaign at **Hamilton**, New Cross, Aug. 3 onwards. . . Col. Beers and Mr. H. B. Thompson had three good meetings in **Inverness**, following conference. . . Mr. Alex. Marshall and Mr. C. W. Goodson paid helpful visits to **Picardy Place Hall**, **Edinburgh**. Large and encouraging open-air meetings are being held, after the inside meetings, on Sundays. . . Assembly in **Nairn** were much encouraged during August by help given by Messrs. Farquhar, Gray, and Steele, Glasgow; Smith, Kilmarnock; Sinclair, Edinburgh. . . Mr. J. C. M. Dawson commences in Roman Road, **Motherwell**, Sept. 7. . . Mr. Hogg had meetings in **Motherwell**, **Wishaw**, and **New Stevenston**. Very profitable.

ENGLAND.

FORTHCOMING.—Christian Conferences as follows: Annual Conference in **Yeovil**, Sept. 2-5. Mr. W. H. Bennet, Yeovil, will be pleased to send further information. . . Gospel Hall, **Exeter**, Sept. 9 and 10, 10.30 to 8 each day. . . Small Town Hall, **Reading**, Sept. 15-17, at 11, 3, and 7 each day. Drs. J. A. Owles, R. M'Killiam, A. Burton, and E. Merry; Messrs. Walter Scott, C. F. Hogg, Sidney Collett, Russell Elliott, Alfred Mace, and Hy. Pickering. Missionaries A. R. Thoburn, F. J. Hopkins, and others expected. . . Ninth Anniversary of **East Kent** Conference, in Northumberland Hall, Cliftonville, Margate, Sept. 18. . . Priory Rooms, Old Square, and Friends' Meeting House, **Birmingham**, Sept. 23, at 10.30, 3, and 6.30; 24th, at 10, 2.30, and 6.30; Brethren only in Assembly Hall, 97 Newhall St., Sept. 25, at 11, 3, and 6.30. . . **Lancashire** Missionary Conference, in Temperance Institute, Southport, Sept. 27-29. Correspondence to Mr. T. Watson, 303 Lord Street, Southport. . . Annual Missionary Conference, **Leicester**, Oct. 15, 16,

LONDON.—Meetings have been quiet owing to holidays. Messrs. Fraser, Bayne, M'Alpine, Gray, and Brown had good audiences in **Clapton Hall**, during August. Mr. John M'Donald follows during Sept. . . **Cholmeley Hall** has been in the hands of the painters during Aug. Mr. Robt. Farie is home again, considerably improved. . . Mr. Geo. Hucklesby had a series of cheering meetings in **Balham Grove Hall**, during July. . . Mr. A. Holness, 14 Paternoster Row, is so far recovered as to be able to attend to business.

REPORTS.—First Anniversary Gathering in Gospel Hall, **Droitwich**, July 26, was a profitable time. . . Annual Conference in **Bury St. Edmunds**, Aug. 4. Record gatherings and most helpful ministry. . . Second Conference of Missionary Study Classes, in **Lewisham School**, **Weston-super-Mare**,

Aug. 2-7. 160 members present. Large gathering of Christians nightly in **Waterloo Hall**. Messrs. Sparks, Vine, Bergin, Green, Short, Broadbent, Lorimer, Hall, and others gave valued help. . . Annual Meeting, Gospel Hall, **South Holmwood**, Aug. 22, was a time of rich blessing. Ministry by Messrs. Combe, Wilcox, and Gilder. Visitors note.

TENTS AND CARRIAGES.—Messrs. J. H. Roberts and T. Cauker continue at **Ombersley**, with tokens of blessing. . . F. A. Glover has tent pitched at **Stowford**, a scattered district of Devon. Cheered by meeting many who were saved when tent was there fourteen years ago. Commences in **Clayhidon**, Aug. 24. . . Brett and Keyse at **Garway Common**. . . A. W. Macphie at **King's Hill**, Swindon. Well attended meetings; some blessing. Is to be amongst the hop pickers in Sept. . . J. K. M'Ewen, at **Okehampton**, N. Devon. Good Sunday nights; small on week nights. . . Mr. Jas Wharton and others in **Malvern**. Good meetings and blessing. . . Mr. T. Taylor had definite blessing at **Blackmore**. Moved to Margaretting. A good ear for the Word. . . Mr. F. G. Rose three weeks at **Croydon**, Cambs. Interesting companies nightly. Some testified to having received Christ. Moved to Wendy. . . Mr. G. T. Veitch commences at **Tyler's Hill**, Canterbury, Aug. 24. . . Messrs. Stewart and Baillie are four miles from **Whitehaven**. Meetings encouraging. . . Good meetings with **Suffolk** var and tent at **Hawkendroy**. . . Mr. G. H. Cooke had three weeks at **Childrey** and three weeks at **Wantage**. Some conversions. Has fixed to sail for **Australia**, Sept. 11.

NOTES.—Mr. J. H. Ashtoh, of India, is staying at **Herne Bay** for his wife's health, helping Mr. Veitch in his tent. . . Mr. D. D. Chrystal, of Bristol, gave helpful addresses on "Light for the Last Days," in **New Brislington**, during July. . . Mr. R. Gilder sought to witness for the Lord at **Epsom** and **Ascot** races, and gave help in several assemblies in Surrey. Is now visiting in villages in Essex. . . Mr. E. A. Thomas had meetings on **Blackpool** sands. His blackboard lessons gathered numbers. Indifference very manifest. . . After leaving **Coventry**, Mr. John Campbell visited **Kenilworth**. Believers enjoyed addresses. One man saved after being long prayed for. Also had a profitable time in **Burton Green**.

IRELAND.

DUBLIN.—**Merrion Hall**, with a seating capacity for 2500, erected in 1863, at a cost of £16,716, and which has been a centre of aggressive work ever since was closed during June and July for renovation, the installation of electric light, &c. The usual public services were held in the Ancient Concert Rooms. These meetings were conducted by local brethren, very many taking part in the work. Mr. H. W. Figgis, at five of the Sunday noon meetings, gave a series of addresses on

NEW Books will be found on pages i. and ii.; New Tracts on page iii.; New Calendars for 1914 on page iv. of cover. Kindly examine.

OLD truths are earnestly contended for in the pamphlets on "Burning Questions" detailed on page iv. Help valued in circulating.

"Faith and the Faith." They were very helpful. Mr. W. J. Lloyd and Mr. F. W. Clay also helped at these noon meetings. Sunday evening Gospel meetings were in charge of the younger brethren. There were a couple of short addresses at each meeting, and the singing was bright and attractive, a large number rendering help. Merriion Hall is now reopened, and Mr. J. C. M. Dawson is preaching the Word during the month of August. A Special Thanksgiving Service in recognition of the Lord's goodness these fifty years, will be held early in Sept. Notes of address by **Dr. Evans** will be found on page 229. A concise history of Merriion Hall, with photo of building, and of Mr. Henry Bewley, one of the founders, is given in *The Pathway* for this month.

BELFAST.—Mourne St. brethren have removed their tent to Albert Bridge Road. Mr. John Madill has pitched his tent in **Crosscollyer Street**, off York Road. Mr. A. Greer, with the Thompson Tent at **Monkstown**, the scene of a reaping time last year, is having an encouraging time. Mr. J. P. Wigstone, of Spain, gave missionary and Bible addresses in **Victoria Hall**, Aug. 3-6. Mr. John Anderson, formerly of Ayr, had meetings in **Ormeau Road**, Aug. 3-10. Well attended and much appreciated.

TENTS.—Messrs. M'Cracken and Marshall are near **Crumlin**. Fair meetings. Messrs. Creighton and Dickson two miles from **Spamout**. Messrs. Braidner and M'Cullough closed nine weeks' meetings in **Augheygault**, Ballybofey. A few professed. Moved to **Raphoe**. Messrs. Wright and Campbell in **Desertone**, Co. Derry. Attendances fair. Messrs. M'Crory and M'Knight at **Money-more**. Messrs. Matthews and Moneypenny at **Laurelvale**. Messrs. Gook and Poots having some encouragement in **Portadown**. Hope to visit **Lurgan**. Messrs. Ruddock and Megaw some distance from **Dromore**. Messrs. Rankin and Hawthorn having fairly good meetings near **Garvagh**. **Armagh** brethren have a tent outside the town.

NOTES.—Mr. John Blair is visiting some of the scenes of his former labours. Mr. David Adams commenced in a house near **Tobbermore**, Derry, Aug. 17. Annual Meeting of believers in Orange Hall, **Coleraine**, July 24. Hall well filled. Short addresses by Messrs. M'Elheran, Clarke, Blair, M'Cracken, M'Clay, M'Crory, and others.

AMERICA.

CANADA.—**Victoria**, B.C. Mr. J. M. Carnie has just finished a week's meetings in Hebron Hall, 723 Courtney St. Heart touching ministry, for which we thank God. **Saskatoon**, Sask. Mr. H. Hitchman is finding work in tent uphill, but the Lord is giving blessing. Mr. W. M. Rae had a tent at **Alberni**, B.C. Found so little response that it was moved to **Sidney**, where there is no assembly. **Winnipeg**, Man. With occasional visits from

Messrs. Gaebelien, M'Murdo, Carnie, and others, saints in Elim Hall are encouraged to go on for God, and are making progress. Messrs. C. Innes and Adam Barr visited **Simcoe**, a town which is increasing fast, with old country people getting employment in the canning factories. Had large crowds at open-air meetings. Mr. T. Black found people difficult to reach in **Medicine Hat**, Alta. **Toronto**. Messrs. F. H. Maynard, India; Archie Payne, Manchester; and Richard Irving have been giving help in Maranatha Hall, corner of College Ave. and Shaw Street, also having good open-air meetings, with blessing to saint and sinner. Assembly in Playter's Gospel Hall, Danforth Ave., continues steadily to increase. Same three brethren have been helping there. **Hamilton**. Messrs. G. Pinches, R. Irving, and John Cruikshanks (from Glasgow), have been helping in Bethany Hall, where meetings are encouraging. Annual Conference in connection with Ebenezer Hall being held under canvas during the city's Centennial Celebrations. The wife of Mr. Geo. Nunn is very ill. **Peterboro'**. Open-air Gospel work encouraging. Messrs. S. C. Rowe and J. Gilchrist having good times in a tent in a country district sixteen miles distant. Believers in **Strafordville**, Ont., recently celebrated the thirty-third anniversary of the opening of the Gospel Hall. Messrs. Muir, Touzeau, and Dobbin took part. Mr. T. H. Maynard gave account of work in India, and ministered the Word in **Brantford**. Dr. Bier improves in health. Mr. G. Pinches spent a few nights in **London**, Ont. Has gone with his wife on a visit to Britain. Messrs. Dobbin and Touzeau are having the joy of seeing souls saved in **St. Thomas**, Ont. **Springbrook**, Ont. On July 13 we had a public baptism. About 800 gathered to witness. It was a grand opportunity to preach the Gospel, and God gave special help to Messrs. George Perry, S. W. Benner, and Richard Irving. God owned the testimony, and some results have been seen. Over thirty baptised. **Oak Hills**, near Belleville. A public baptism here on 20th July. Half a dozen baptised. Messrs. Benner, W. H. Gibson, and R. Irving preached the Gospel. Labour Day Conferences are being held, Aug. 30 to Sept. 1, in **Galt** and **Forest**.

UNITED STATES.—Labour Day Conferences are being held in **Cleveland**, Ohio; **Summit**, N. J.; **Vicksburg**, Ind.; where a few believers have been gathering in the Name alone for about a year. **Detroit**. A Gospel tent has been pitched by Christians meeting in Salem Hall. Mr. R. M'Murdo opened with two weeks' meetings, Mr. Chas. Innes followed. Mr. Archie Payne hopes to continue work after Hamilton conference. God has given blessing. Mr. W. J. M'Clure is ministering the Word in **Los Angeles** and neighbouring towns. Messrs. T. H. Maynard and Wylam King gave stirring accounts of work in India in Assembly Hall, 111 Elmwood Avenue, **Buffalo**. Mr. Maynard also visited **Cleveland**, **Detroit**, and **Chicago**. Mr. D. R. Charles had some fruit in tent at **Omaha**, Neb. . .

THE PERSON OF THE LORD JESUS, by W. H. Bennet, will be *Witness Manual*, No. 7 (a fitting number). 1d.; 1/ dozen, post free. *Ready shortly.*

Mr. Archie Payne paid a helpful visit to the little flock at **Rochester**, giving helpful expositions on 1st John and 1st Peter. Meetings grew in interest till hall was filled. Mr. C. W. Ross had tent meetings in **Kansas City**. Mr. Jas. Erskine spent two weeks' meetings in **Colorado Springs**, where he baptised a **nomokis** 78 years of age. A few believers at **Nokomis, Ill.**, now give the Lord His true place "in the midst." Correspondence to Mr. Wm. Spavin, Box 40, Nokomis. Mr. C. J. Marchant had blessing at **Charles River and Medford, Mass.** The welcome afforded our brother, **Mr. Tom Baird** during his three months' tour, has encouraged him to return with his wife and family. He sailed from Liverpool on Aug. 16. Mr. **Alex. Marshall** is paying another visit to the States and Canada. He sailed on Aug. 14. Address, c/o Mr. R. W. Owens, 32 West Ninth Street, New York.

NORTH.—Mr. James Holmes, **Puebla**, writes that they recently commenced to break bread on the first day of the week. A young man saved, and to be baptised. Rainy weather reducing attendances at meetings. Mr. Eglon Harris, **Orizaba**, writes that there is little prospect of peace in the country, but he had baptised five who had "found peace with God."

SOUTH.—Mrs. Swift, **Demerara**, writes of God graciously reviving the work. A few conversions. Mr. and Mrs. Wales leaving for England. Mr. Smith, of **Essequibo**, filling the gap. Mr. J. A. Kingsland baptised four believers at **Aratak**, where twenty-three now show forth the Lord's death. Mr. S. B. Adams, **Venezuela**, thinks a rebellion may take place at any time. Cheered by a visit from Messrs. Johnston and Williams, from **Valencia**. Mr. Robt. Hogg, **Sante Fe, Argentina**, has recommenced open-air meetings, after being suspended for five years for lack of workers. Encouraging numbers listening to the Gospel told forth by Argentine, Spanish, and British brethren. Mr. H. Baker writes of an interesting tour by Mr. Castles and himself. It stirred their hearts to hear Juan de Dois, a wild man who had murdered two of his fellows, now saved, and earnestly proclaiming the love of God to his companions. Mr. Alf. Furniss baptised two believers at **Caroado**, May 24. Mr. Will Payne, **Cordoba**, writes of a visit from Mr. W. C. K. Torre. Large gatherings, and some professions. They are "rejoicing in a number of real cases of conversion, some from Romanism, some from atheism." A helper for Mr. Langran with the Bible coach is greatly needed. Mr. John Sparrow, **Barbadoes**, baptised eight on Aug. 5. Some bright cases of conversion, and a number of inquirers. Mr. and Mrs. Wilson Nicholls sailed for their field of service in **Queenstown**, Aug 28.

A TWICE-BORN NEW ZEALANDER (A. R. Falconer, of Dunedin), The Shepherd's Sermon, and other clear-ring matter fill the *Herald of Salvation* for this month. $\frac{1}{2}$ d.

EUROPE.

SPAIN.—Mr. W. Willies hopes to open a new hall in **Zamora**, this month. Mr. W. Paris, **Ballen**, tells of the opening of a third evangelical school, and of increasing interest amongst young folks. Mr. Christopher Cambridge, **Antequera**, baptised two believers on June 21. They had come twenty-two miles for the purpose. Mr. R. Holloway, **Cartagena**, tells of an interesting baptismal service, on Corpus Christi day. Mr. Hy. Payne, **Barcelona**, has printed 4000 copies of J. Hudson Taylor's "Retrospect" thus seeking to encourage and build up Spanish believers. Mr. John Mitchell, **Malaga**, writes of less disturbance at smaller meetings, and of three being baptised. See "Correspondence," page 244.

PORTUGAL.—Mr. C. A. Swan, **Lisbon**, thinks matters are getting worse and worse politically. Prisons are so crowded that it has been found necessary to turn some of the old forts into temporary prisons. Such is the natural result of the "no God and no religion" doctrine. Recently baptised three, one an ex-R.C. priest. Mr. Wright, who has carried on an aggressive work in the **Azores** (Portuguese Islands), has handed the work over to Mr. Swan. Mr. Rodrigues acts as local evangelist, and has seen blessing on his labours. Mr. Swan should be remembered in his dual charge.

ITALY.—Mr. J. S. Anderson passes on the good news of the increased love amongst the believers, provoked by opposition, and of ten being baptised at **Corleto**. Miss Dye reports hall full each Thursday evening, at **Tortona**, to hear Mr. Moiso, who has visited the place for forty years. Mr. W. Hoste paid helpful visits to several places in North Italy.

NOTES.—Mr. D. M. Campbell reports seven baptised in **Aarhus**, the second largest city in Denmark, and joining with others in remembering the Lord. Mr. G. F. Gaudibert, **Dampremy**, Belgium, reports several saved and four baptised. Mr. Sadlon tells of the baptism of three sisters and a brother, in **Bacska**, Hungary. Mr. Henri Contesse reports blessing in **Digne**, and urges a forward movement in France in the present hour of liberty.

ASIA.

CHINA.—Mr. H. J. Barnett, **Jehol**, "Attendance at meetings is falling off as heat increases. Will close the night meeting during the hottest part of the summer." Mr. A. Robertson, **Shihtao**, writes of an epidemic of smallpox. Miss Akers kept busy with dispensary work. Miss Wilson doing well. Our sisters Pownall and Loggin report Gospel meetings in **Nanchang** well attended. They hope to open new school premises early this autumn. Mr. J. A. Gordon, **Tukiapu**, advises that price of rice is exceeding all records, and distress is very great. Messrs. Melville and Gillan recently baptised five men and three women at **Fengsin**. Mr.

A FAIRY OF THE PRAIRIE, a charming Canadian picture, is one of the eight pictures in *Boys and Girls* for September. The children's favourite. $\frac{1}{2}$ d.

Sturt is having much to encourage at **Hada**, he recently baptised three men, the first at Hada, though largely the fruit of work elsewhere. . . Mr. and Mrs. **Whitelaw** purpose sailing per s.s. "Prinz Eitel Frederick" on Sept. 23. . . Mr. Robert Stephen and Mr. Brewster are seeking to help in the work at **Chao-yang**, where Dr. Case is much missed.

STRAITS.—Mr. W. D. Ashdown, **Penang**, is being cheered by tokens of blessing. . . Miss Frame, **Singapore**, July 23: "Last night we had the joy of seeing eleven Chinese believers, two women and nine men, follow the Lord in baptism."

INDIA.—Mr. Matthew Brown, **Amalapuram**, while opening a window, on July 9, was badly stung by a scorpion. He became unconscious, but they roused him and kept him awake until the effects passed off. The pain was terrible for some hours. He is well now. . . Mr. A. Young, **Tinneveli**, July 7: "Work goes on steadily. Have baptised a few more in the surrounding villages, with others applying." . . With five native workers, Mr. H. G. Watson visited a Mela. Rain fell so heavily that no open-air preaching was possible. 140 Gospels were sold. Hopes to join his wife in **Mussoorie**, in two months. She has very indifferent health. . . Dr. Hunter has sixteen lepers in his asylum at **Belgaum**. . . Mr. T. H. Maynard hopes to return shortly, leaving his wife and family in Victoria, B.C.

AFRICA.

NORTH.—Miss J. M. A. Gieser reports the baptism of three brethren and three sisters at **Oran**, Algeria.

CENTRAL.—Dr. Walter Fisher advises that God is answering prayer in connection with the work at **Kalene Hill**. Old Samhamba, a trophy of grace, was buried, May 18. . . Mr. G. W. Sims, **Kaleba**, tells of four native schools, with 400 children on the books. . . Mr. Dugald Campbell, of an interesting pioneering tour, with his wife and child. He has been provided with a new steel boat for carrying the Word of Life round **Lake Bangweulu**. . . Mr. Gammon is praising God for His goodness. Sixteen baptised in the district within the last month.

SOUTH.—We are pleased to learn from Mr. F. S. Arnot, **Johannesburg**, that his health continues to improve since his return home.

AUSTRALASIA.

AUSTRALIA.—Large numbers of believers from the different assemblies in **Sydney** came together at Renwick Hall, Leichardt, on a public holiday, June 23, for special meetings for humiliation, prayer, and praise. So profitable was the time, that meetings were continued for a week. Ebenezer Lynn, of Kollegal, India, spent a week here, *en route* for New Zealand. . . Mr. M. Marrs is having a month's services in the suburbs of **Adelaide**.

NEW ZEALAND.—Mr. C. H. Hinman has concluded special Gospel meetings in the King's

Theatre, **Auckland**. Saw a little fruit. Went on to Parnell. . . Mr. Forbes Macleod had well attended meetings at **Warkworth**. . . Mr. H. C. Isaac also found considerable interest in preaching the Gospel at **New Plymouth**. Four baptised. . . Good conference meetings in Eden Hall, **Auckland**. Messrs. Wilson, Macleod, Hinman, Anderson, and Willox gave help. . . Mr. C. W. Winter gave addresses on "The Two Roads and Two Destinies," for two weeks in **Palmerston North**. . . Mr. George Milson is finding encouragement in his work amongst the **Maoris**. . . Our esteemed brother, **Franklin Ferguson**, is still in Britain. Very little, if any, improvement in his health.

ADDRESSES.

CORRESPONDENCE for Assembly in Ebenezer Hall, **Johnstone**, to Robt. Smart, 15 Beith Road. . . **T. R. Angus** (of Straits), to 29 Mar St, Dennistoun, Glasgow. . . **T. B. Harding** (Italy), 15 Hopeville Road, Charlton, London, S.E. **John M'Alpine**, 43 Welbeck Crescent, Troon. **Thomas Wales**, arrived from Demerara, Aug. 18; 1 Widcombe Crescent, Bath.

"WITH CHRIST."

June 19, **Mrs. Hynd**, aged 64. Wife of our brother, John Hynd, who has been twenty-six years in Australia. Bore a good testimony. . . July 3, **Mrs. Priestley**, wife of Mr. G. G. Priestly, who labours amongst Jews and Gentiles. A converted Jewess, saved two or three years ago. In assembly at Southport. . . July 4, **Addison Coryell**, Ypsilanti, Mich., aged 83. . . July 5, **Mrs. Miller**, Glasgow. For many years in Hebron Hall, latterly in Belleville, U.S.A. . . July 6, **Walter Snaith**, third son of G. R. Snaith, of Kirkby Stephen. . . July 18, **Mrs. Harkness**, widow of Geo. Harkness. Both in assemblies in east end of Glasgow for forty-four years. . . July 20, **Mrs. Chisholm**, wife of Alex. Chisholm, Killermash. Age 66. "A succourer of many." . . July 23, as the result of an accident, **W. Booth**, Middlesbrough, converted thirty-two years ago. . . Also as the result of an accident, three weeks previously, **W. R. Oook**, Cargo Fleet, Middlesbrough. Converted seventeen years. Both well known on Tyne and Wear. . . **John Agnew**, Glasgow, aged 45, for long associated with Christians in Marble Hall, and latterly in Albany Hall. Ordered by a doctor to a warmer climate, he left for Sydney in Sept. last. Returned to Glasgow Aug. 2, and died on Aug. 6. A valuable helper and minister of the Word. . . Aug. 7, **Mrs. Hodgson**, Rawcliffe. Saved in tent five years ago. . . Aug. 12, **Mrs. Cairns**, Tarbrax. Saved when fifteen, called home when 53. A good testimony in between. . . **Joseph French**, Clonkeen, Co. Antrim. Saved in '59 Revival. "Faithful unto death." . . **Walter Bell**, AUGHAVEY, after a brief illness.

FRIENDS ABROAD would be delighted and helped by "The Believer's Calendar," 1/, or "Daily Manna" Calendar, 6d. See photos on last page

SPECIAL FOR SEPTEMBER.—A choice parcel of well assorted Gospel and Believer's Books for winter evenings and work. 5/, for 2/6, post free.

Home and Foreign Missionary Funds:
SUMS RECEIVED by Joint-Treasurers—**JAMES ROBERTSON,**
 C. P. WATSON, Gso. YOUNG, and **HR. PICKERING** (in fellowship
 with Editors of *Echoes of Service*) for month ending Aug. 16.
 Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Ranfield Street, Glasgow.

HOME AND ABROAD.

Bar'ow-in-Furness S.S. £1	10	0
Sims, Irvine	2	0
Dunkerton, Iowa	4	7
Waterloo, Iowa	2	17
A Friend, Mateking	5	0
Larkhall	6	4
Creetown	1	0
A Sinner Saved	0	6
C., Glasgow	20	0
Coatbridge	1	0
Porch H., Glasg. B.C.	0	15
A Sister	0	17
Highland Park, Ill.	8	4
J.B.Y.	1	0
Elim H. Sisters, Glasg.	2	10
J.M., Glasgow	2	10
Kilbarchan	1	18
A Friend	1	0
Wesley Hall M.S.C., Dalketh	1	0
Dreghorn Gospel Hall,	2	0
Stenhousmuir	1	0
Garnagad, Glasgow	5	0
Thankful, Gourcock	1	0
Sisters' Sale of Work, Innerleven	24	0
Old Age Pension	0	5
A Believer in Toronto	2	9
Pathhead, N. Cumnock	1	8
Blyth	1	5
Linwood	5	6
"Sask., Canada"	2	1
A Friend, Cockenzie	0	15
New Stevenston	3	0
Cumb. Hall, Paisley	2	0
Kirkintilloch	1	0
Grangemouth	2	10
Laurium, Mich.	1	15
Eben. H., Motherwell	5	0
Strathaven	8	0
Townhead	3	0
Bethany H., Troon	5	9
Parkholm H., Glasg.	2	0

J. & J.F., New Zeal.	£3	0	0
Mr. & Mrs. S., Glasg	1	0	0
a. Assembly Gift	£148	7	10

OFFICE EXPENSES.

Cumb. H., Paisley	£1	0	0
C., Glasgow	1	0	0
J.M., Glasgow	0	5	0
Garnagad, Glasgow	0	6	0
Sisters' Sale of Work, Innerleven	0	14	3
Laurium, Mich.	0	5	0
Strathaven	0	5	0
J. & J.F., New Zealand	0	10	0
Sums under 2/6	0	9	3
	£4	14	6

WIDOWS AND ORPHANS

C., Glasgow	£3	0	0
-------------	----	---	---

INDIAN ORPHANS.

Wellcroft H., Glas. B.C.	£20	13	0
Bothwell Infant Class	0	15	0
A Sister	0	2	0
Lanark	2	2	0
Mrs. R., Holyoke	1	10	0
W.P., Glasgow	0	5	0
Dalketh Sisters	0	17	5
Blackley, Manchester	0	15	0
Mr. & Mrs. F., New Zeal.	6	10	0
Children's Savings, N.Z.	0	10	0
Barrow-in-Furness S.S.	0	15	0
Hebron H., Bradford	0	15	0
Alex. H., Hornsey	0	15	0
Dykehead, Shotts	0	15	0
Southampton	0	15	0
Mumbles	0	15	0
Uddington	0	15	0
New Stevenston	1	1	0
Kilmaclinn	0	15	0
Greymouth, N.Z.	0	15	0
Ballochmyle	0	15	0
Bethany H., Paisley	0	10	0
San Francisco	1	10	0
S.S., Sunday School	£24	17	4

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Müller), Ashley Down, Bristol, for Orphans—"Fisherman," Terry, "10).

THE WITNESS FOR MISSIONARIES. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers in distant lands. We gratefully acknowledge the following sums to date: Albert Hall, Grangemouth, 10/.

REVIEWS.

THE BRIDEGROOM AND HIS BRIDE, by CHAS. LEPPER. (Drummond's, Stirling. 2/6 net; 2/9, post free*). is a spiritual exposition of the Song of Songs. The author has long been an earnest reaper in this field, belonging to our divine "Boaz," and as we follow him gleaming among the sheaves we find not only "handfuls," but "armfuls of purpose," and, like Ruth, we not only become enriched ourselves, but we are able to impart to the "Naomis" around us that which we here gather. Mr. Lepper shows the inspired Song to be the very "heart" of the Bible, in which we hear the beatings of the great heart of the heavenly Bridegroom towards His dearly loved and dearly purchased Bride.

THE ACTS OF THE HOLY SPIRIT. By Dr. A. T. PIERSON. (Morgan & Scott. 1/ net; 1/3, post free.*) An examination by that master student of Scripture and enthusiast on missions of the progressive mission of the Divine Paraclete as set forth in the fifth Gospel, the ACTS. The two parallel lines of working

are (1) the Spirit is to the disciple and the Church all that Christ would have been had He tarried on earth; (2) the Spirit working in and through believers should make them in their measure to be to the world what the Spirit is to them. This the doctor demonstrates in this handy pocket Golden Treasury volume.

After doing good service in the hands of Christians for more than one generation, **THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS**, by ANDREW JUKEA, is now in its twelfth edition as Vol. 22 of Every Christian's Library. (Pickering & Inglis. 1/ net.)* Considering these differences "as revealing various relations of the Lord Jesus Christ," Mr. Jukea modestly explains that the treatment is not meant to exhaust the subject, only to lead others to the well, "knowing that never is the water so sweet to us as when we draw it ourselves fresh from the living fountain."—*The Christian*.

THE RESURRECTION OF JESUS. By Professor JAMES ORR. (Hodder & Stoughton. 2/ net; 2/3, post free.)* Much as we should have wished the close of the title to have been "of the Lord Jesus," it is so unusual to find a "professor" advocating the plain orthodox views that after examining the modern ideas we read with pleasure his statement "the resurrection stands fast as a fact." Like all we have read of Mr. Orr's works, it is scholarly, sane, and, above all, scriptural.

* Any book post free at published price from "Witness" Office.

BAPTISMS. In reading through the Notes a significant fact as to the power of the Gospel is evident by the number immersed on confession of personal faith in the Lord Jesus Christ. The places are widely apart, indicating the operation of the "One Spirit"—Aberdour, Puebla, Aratak, Carcado, Barbados, Cartagena, Malaga, Lisbon, Corleto, Damprey, Baoska, Fenguin, Tinneveli, Bangweulu, Singapore, New Plymouth, and other places.

Rates for "THE WITNESS."

The Witness will be sent, post free, to any address in the whole world, at the following rates for one Year:
 1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
 25 Copies Monthly for Three Months, 6/.
 Or in American or Canadian Currency—
 1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
 JOHN MENZIES & Co., all their Branches and Bookstalls.
 LONDON: ALFRED HOLMES, 14 Paternoster Row, E.C.
 ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.
 BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
 PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
 EXETER: W. C. ROGERS, 17 Cathedral Close.
 BATH: H. & W. GRIFFITHS, 35 Milton Avenue.
 BRISTOL: W. B. W. SABBFIELD, 78 Park Street.
 BIRKENHEAD: J. E. BRYAN, 15 Laburnum Road, Oxtou.
 BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
 CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
 DUBLIN: R. STAWART, 10 D'Olier Street, and 2 Nassau Street.
 BELFAST: R. M'OLAY, 44 Ann Street.
 EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
 DUNDEE: R. H. LUNDIE, 35 Reform Street.
 NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghampton
 CHICAGO: HAMMOND PUBLISHING CO., 180 N. Fifth Avenue.
 WILMINGTON, PA.: A. F. COWLES, 1002 Louis Street.
 TORONTO: L. S. HAYNES, 502 Yonge Street.

UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
 ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
 WINNIPEG: N.-W. BIBLE and TRACT DEPOT, 355 Notre Dame Av.
 MONTREAL: W. O. C. TORRE, Casilla 5.
 MELBOURNE: GORDON & GOTOR, Queen Street.
 E. W. COLE, Book Arcade.
 SYDNEY, N.S.W.: A. T. GRACE, 352 Elizabeth Street.
 BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
 DUNDEIN: H. J. BATES, Ottago Bible House, 38 George Street.
 AUCKLAND, N.Z.: H. L. THATCHER, Bible House, 135 Symonds St.
 PALMERSTON, NORTH: JAMES G. HARVEY, Main Street.
 BANGALOR, INDIA: W. C. IRVINE, Christian Literature Depot.
 CALCUTTA: "CHRISTIAN WITNESS" OFFICE.
 CAPE TOWN: JOHN BAIN, 119 Plain Street.
 And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

Two Chapters on Giving.

A Message to the Half-Yearly Meetings, Glasgow.

By J. R. CALDWELL,

Author of "Christ in the Levitical Offerings."

2 Corinthians viii. ix.

EMBEDDED in chapter viii. is the verse, "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (verse 9). And ending the subject, at verse 15, chapter ix., are the precious words: "Thanks be unto God for His unspeakable gift." Thus God the Father and God the Son are set before us as the greatest of all givers. The Lord Jesus Christ came not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. xx. 28), and "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16). In each case it was no mere formal giving. The earthly figure of the Father's unspeakable gift is the giving up by Abraham of his beloved Isaac, the gladness of the household and the one in whom all their highest hopes centred. Abraham, as far as he was concerned spared not his son, though God in His tender mercy intervened at the last moment, sparing the son whom Abraham had surrendered. But of God it is written, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The "unspeakable gift" is the pledge that nothing will be withheld that is good for us.

The Lord Jesus "*gave Himself*," gave His life a ransom for many. It was not under any form of compulsion. It was voluntary. "No man taketh My life from Me, I lay it down of Myself" (John x. 18). "God is not worshipped as though He needed anything, seeing He giveth unto all life and breath and all things" (Acts xvii. 25). He

is the great Giver. It was the Lord Himself who said, "It is more blessed to give than to receive."

God's purpose is that His children be "conformed to the image of His Son." As the Son is the image of God, and He Himself said, "He that hath seen Me hath seen the Father," it of necessity follows that likeness to Christ means likeness to God. To be Christlike is to be Godlike. There can be no likeness to Christ and to God that does not include this grand feature of the divine character, giving freely and giving in love. Many of us are givers in a small way, but how many are givers up to the point of feeling it? How many have voluntarily become poor that others through our poverty might be enriched? Some have done so; we have known them. All honour to such; great will be their reward. But such are the exceptions, the vast majority even of true Christians are but far-off followers of the

Great Example.

When examined in the light of God's presence, covetousness and selfishness are found pervading the lives of many of God's children.

When the tabernacle was being constructed all Israel were invited to bring materials for the divine dwelling place. Many were willing-hearted and wise-hearted, and they brought an offering of the prescribed materials so willingly and so abundantly that it was found needful to issue a proclamation forbidding any more to be brought (Exod. xxxvi. 5-7). If any had not brought, they had missed their opportunity, the need was fully met by others; their contributions were no longer required. Jehovah condescended to make Himself for the moment Israel's debtor! What a privilege, what an honour, if only rightly viewed.

And does He not still give His children this high privilege? Still He leaves to us

the charge of His poor and afflicted ones, and of His servants who for His name's sake have gone forth as labourers in the great harvest field. If such be lacking for needful supplies it is not because God has scrimped His people, for, as of old, there is abundance, if only there be the willing heart. The Lord has stewards to whom He entrusts much, and others who have very little, but never let it be forgotten that He values the widow's two mites more than all the larger gifts of the rich. The Lord looketh upon the heart of the giver. As one has said, "He looks not so much on what is given as on what is left." "Every man as he purposeth in his heart, so let him give." It is not a thing of the moment, too often every man fumbling in his pocket for the smallest coin, but a deliberate purpose of the heart carried out in faithfulness under the eye of God. It is this doing it to the Lord that gives it its value.

No More Gifts.

But the day is coming for us, as for Israel in the wilderness, when no more gifts from us will be required, when our opportunity for giving will be past. Caught up to meet the Lord in the air, changed in a moment, in the twinkling of an eye into His glorious image, no longer will our little gifts be needed. What hoards that might have been profitably used for God, bringing untold blessing to their possessors had they used them for Him, will then be but spoils for the unsaved to gloat over.

Money given to the Lord is not thrown away; it is laid up in store at large and secure interest. It is like the seed freely scattered by the sower, which in the harvest time yields the abundant return. He that soweth little shall reap little; he that soweth bountifully shall also reap bountifully. Moreover it supplieth the need of the saints, and causes through them thanksgiving dear to the heart of God.

In the days of Haggai the work of the Lord, the building of His house, came to a stand-still. It was brought about "by force and by power." Satan's emissaries had succeeded with Artaxerxes and they were compelled by force and power to abandon the building of the house of God. So the

work ceased unto the second year of Darius, King of Persia, a period of about sixteen years. But the little book of Haggai lets us in behind the scenes, and discloses another reason for the stopping of the work. The people were saying: "The time is not come, the time that the Lord's house should be built." Thus they accounted for the Gentile opposition that stopped them.

But what was at the root of it all? See Haggai i. 6: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." But why all this? The Lord's answer is: "Because of My house which is waste, and ye run every man into his own house." Again, Zechariah says, though it were a day of small things, the Lord was still with them, and the work was to go on to completion. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." An ungrieved spirit working in their midst was more than all the might and power of Persia. And is the state of things in our midst now not much the same? There is much Gospel testimony, but little fruit. Even the teaching of the Word is but little heeded or sought after. Is it not the case that self has been put before God, that He has not been given the first place, that earthly things have been set before heavenly, and things that are seen before things that are eternal? May the time yet come when the windows of heaven shall be opened, not in judgment as in the days of Noah, but in such mighty blessing that there will not be room enough to receive it.

The Two Testaments.

IN the Testament called Old
Is hid the New,
In the Testament called New
The Old we view;
In the pages of the Old
Are golden mines,
In the pages of the New
The gold all shines.

The Sanctuary of God.

Thoughts on Psalm lxxxiv.—Part II.

Being Notes of an Address given in Merrion Hall.

By Dr. W. R. EVANS, Dublin.

THE Psalmist tells of the hidden source of all strength. "Zion," the city of the living God. Zion, type and antitype of royal grace. Grace sufficing for every want here, and grace leading on to glory. "Glorious things are spoken of thee, oh! city of God." And the poor, lonely pilgrim is to be kept by the power of God, to join in that throng who walk in the city that hath the foundation, whose Builder and Maker is God. But on the saint's side there is, in view of all these blessings, the need of prayer. So he cries, "Oh! Lord God of hosts, hear my prayer. Give ear, oh! God of Jacob." He appeals first to the "Lord God of hosts," to the Almighty, all-sufficient God, with whom is all dominion and power, and then he uses the phrase, "God of Jacob," the Old Testament equivalent of "the God of all grace," "the God and Father of our Lord Jesus Christ," the One who loved Jacob, bore with him for many a year, kept him in spite of himself and his ways to the end.

Each of us can say the God who bore with Jacob bears with us, the One whose love for Jacob brought and kept him to the end, can keep us to that day, when, all the desert journey with all its experiences over for ever, we shall be at home with the Lord.

III. The Vision of the Sanctuary.

The 9th to 12th verses give us what he finds when there. If we read in Exodus xl. we are shown many things when we are brought into the tabernacle: the ark, the cherubim, candlestick, the table, the altar, the veil, &c., all types and pictures of our Lord Jesus, but when in Hebrews ii. we are brought into the real tabernacle pitched by God, and not by man, the Holy Spirit shows us only Jesus, "But we see Jesus made," &c. He fills the gaze of the blessed Spirit, and so He fills our gaze with none of the glories of heaven there spoken of save "Jesus crowned with glory and honour," because He suffered for us. So

in the Psalm the saint makes Him all his own, and cries to God to "behold our Shield, and look upon the face of His Anointed." Jesus fills his vision, Jesus satisfies his heart. Jesus, the object of his adoration and worship.

In Acts vii. the same Jesus fills Stephen's gaze. He says, "I see the heavens opened, and the Son of Man standing on the right hand of God." The Son of Man, the humbled Jesus, standing there. He saw the glory of God, but when he speaks it is not of that glory, but the Son of Man standing there, and, quietly kneeling down to that *Son of Man*, he prayed, saying, "Lord Jesus, receive my spirit." So here "look upon the face of Thy Anointed," anointed for us, our Priest and King.

In the next verse the satisfied heart is heard. "A day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

"The Lord God is a Sun and Shield." A Sun, the light giver, showing us in His own light what we are and what He is. In Thy light we shall see light, and that light at once shows His love, for He says, "The Lord will give;" the giving God, the God and Father of our Lord Jesus, all of grace, and He gives as God. "The Lord will give *grace and glory*." Grace, what God is to the sinner, who flees for refuge. Grace, God's very nature in view of sin and glory, God's expressing Himself without the thought of sin, as our hymn says:

"Justice had withstood the purposes of love,
But Justice now withstands no more,
And Mercy yields her boundless store."

He gives grace and glory, and the next verse adds that I can be at home in that glory; an object of grace, a brand plucked from the fire and brought to God, and brought in such a way that I can be a

"Meet companion then for Jesus,
By Him, for Him, made;
Glory of God's grace for ever
There in me displayed."

Then the triumphal ending again

"O Lord of hosts!

Oh, the happiness of the man that trusteth
in Thee. Amen."

The Spirit as Witness.

Symbols of the Holy Spirit—XI.

By the late Dr. J. NORMAN CASE, China.

AS the Son of God came forth to manifest and be subject to the Father, even so the Holy Spirit came to witness to and glorify Christ. According to these sayings: "When the Comforter is come, whom I will send unto you from the Father, . . . He shall testify of Me" (John xv. 26). Again: "He shall glorify Me; for He shall receive of Mine, and shall show it unto you" (Chron. xvi. 14). On the Holy Spirit as a Witness we observe:

The Subject of Witness.

I. CHRIST IS THE SUBJECT OF THE SPIRIT'S TESTIMONY. To the hearts of men He speaks concerning the work and worth of Christ. Those who know the Lord reckon Him to be the chief among ten thousand, the altogether lovely; but till the Spirit moves on the heart, Christ to us had no form nor comeliness; there was no beauty that men should desire Him. It is the Paraclete who removes the veil from the heart and leads us to discern, esteem, and extol the moral beauties and perfections of Christ the Lord. Christ is the life and soul of Christianity. Apart from Him it is powerless to do good, rather it may become a terrible instrument for evil.

The Spirit witnesses to Christ. He does not occupy souls with Himself and His workings. A person filled with the Spirit is one who is enthralled with Christ; profoundly, habitually occupied with His Person, teachings, work, and offices. The man who is taken up with what he imagines to be the motions of the Spirit within him is off the line of the Spirit's leading. For, true to His message, He ever occupies the heart with Christ. For want of understanding, or subjection to, this truth, not a few souls have been led into extravagant error, issuing in God-dishonouring words and acts. To exalt Christ the Spirit has come; and to lead us to exalt Him.

The Place of Witness.

II. THE SPIRIT HAS BORNE WITNESS TO CHRIST IN THE SCRIPTURES. When our Lord spake the words we have quoted from John xv. 26, the New Testament Scriptures had not been written. But the most superficial acquaintance with these writings will show that Christ is their great theme. The Gospels set forth what Jesus *began* to do and teach; also they record His sufferings, death, resurrection, and ascension. The Acts give us what the glorified Christ, by the Spirit, through the disciples, *continued* to do and teach. The Epistles occupy us with Christ in the various aspects of His Person, work, and offices; while the Apocalypse anticipates His final triumph over Satan and every form of evil. Verily, the Spirit of God in the Scriptures has borne witness to Christ; in them He has been highly exalted.

The Requisite for Witness.

III. IN A WITNESS KNOWLEDGE IS THE ESSENTIAL THING. A man is called to testify to that which he knows. In a court a witness is under obligation to speak the truth, the whole truth, and nothing but the truth. Viewed from this aspect, what a perfect Witness the Spirit of God is. Things heavenly, spiritual, and eternal, which man by searching could never have found out, to us God by His Spirit has revealed them. The Spirit is divine. All the wisdom and knowledge of the Godhead are His. "The things of God knoweth no man, but the Spirit of God." And these great truths have been given to us, not in words which man's wisdom teacheth, but in words which the Holy Spirit teacheth; interpreting spiritual things to spiritual persons (see 1 Cor. ii. 10-13).

What Counts in a Witness.

IV. CHARACTER COUNTS FOR MUCH IN A WITNESS. The testimony of a man with a reputation for untruthfulness never carries much weight. In respect of truth and reliability the Spirit of God, it need not be

said, is a perfect Witness. All that He has testified must be taken as absolutely true, whether concerning Christ, the Scriptures, the way of salvation, or the future of saved and unsaved. His testimony on these great subjects may not be discounted or set on one side. He speaks the truth, and as far as we need or can bear it, the whole truth, and nothing but the truth. He that hath an ear, let him hear what the Spirit says in the Scriptures !

A Constant Witness.

V. THE SPIRIT STILL TESTIFIES THROUGH CHRIST'S DISCIPLES. Although many have the Sacred Writings, which so clearly testify to Christ, they do not search them. Even in lands called Christian, by the great majority the Bible is a neglected Book. Acquaintance with even the letter of the Word is largely going out. Hence the crying need for human witnesses to Christ. But this witness will only be effectual as it is given forth with divine power. "*Ye shall receive power,*" was the promise to the early disciples, "*after that the Holy Spirit is come upon you : and ye shall be witnesses unto me . . . unto the uttermost part of the earth*" (Acts i. 8). As the days are darkening, and the end of the age approaches, the need increases for men and women who will, in this and other lands, go forth as Christ's witnesses ; persons who can bear a clear testimony to the power of the Lord to save and keep.

The Internal Witness.

VI. THE WITNESS OF THE SPIRIT TO THE BELIEVER HIMSELF. "The Spirit Himself," it is written, "beareth witness with our spirits, that we are the children of God" (Rom. viii. 16). A twofold witness is here indicated. In the first place, the spirits of regenerate men bear witness to themselves that they are children of God. The man himself is conscious of a change that has been wrought within him. He is no longer dominated by the carnal mind, which is enmity against God. He knows that he has passed from death unto life, because he now loves the persons and

things that once he loved not. One begins by resting by faith on the Word of God, but in due time confirmatory evidences of the change of relationship are found. Our spirits witness that we are children of God.

The Object of Witness.

VII. Further, "THE SPIRIT WITNESSETH THAT WE ARE CHILDREN OF GOD." In the first place, this witness is to ourselves. But how does the Spirit witness to us ? Generally, to begin with, it is by the preached or written Word. Again and again in that Word the Spirit testifies that all who believe on Christ are saved, moreover, all who believe on the Son of God have *the witness in themselves* (1 John v. 10). It is now not merely a matter of words in a book, but of living testimony in the soul. For the Witness Himself who gave the words of the Book now lives within us, and witnesseth with our spirits that we are children of God.

And does not the Spirit witness to the Father concerning believers ? I would suggest that He does. To the Father, we may think, the Holy Spirit witnesses that in such a member of Adam's race repentance toward God, and faith towards our Lord Jesus Christ, have been produced ; that such a one takes Christ to be his Saviour, Lord, and All. To sum up. The Spirit bears witness to the Person and work of the Son of God, and to the believers' interest in and association with Him who has become the First-born among many brethren. In this witness to Christ may it be our great ambition to more and more have part ! Amen.

Two Striking Testimonies.

GEORGE MULLER said, "Before I speak to God, God must speak to me."

Henry Groves told me before I left for Africa that I was going far away, and would sometimes be isolated from others. But I must ever remember God's idea of witnessing was He sent them forth two and two (Luke x. 1), and there would always be two witnesses, the lip and life, and they must agree.

Five Ways of Reading the Word.

By W. HOSTE, B.A.

I. **SOME** read it to *get rid of* something. Such are the "higher critics." Modern Jehoiakims (Jer. xxxvi. 23); they seem to delight in "cutting up" the Scriptures, or in trying to prove some part spurious. It does not seem to occur to them that it is they themselves who may be spurious. On the other hand, how many have got rid of their sins and sorrows through reading the Word of God! But our Bibles ought not to open more easily at the promises than at the precepts of God's Word (Rev. xxii. 18, 19).

II. Some read it to *get through* something. Consecutive reading of the whole Scriptures is sensible and helpful. Different minds affect different methods. But it is not the amount we get through which strengthens, but what we assimilate (Ezra vii. 7; Neh. viii. 8).

III. Some read it to *get up* something. Systematic and accurate study is necessary if we are to "hold fast" and "rightly divide the Word of Truth." Let us not, however, be like cooks preparing choice viands for others, while neglecting our own souls. Feeding on the Word ourselves is the best preparation for feeding others (Eccles. xii. 9-11).

IV. Some read it to *get out* something. The Word of God is "a sincere milk that we may grow thereby," and contains "strong meat," too, for "them that are of full age." It inculcates patience. It bestows consolation. It teaches doctrine. It administers reproof. It conveys correction. It yields instruction (Jer. xv. 16).

V. Some read it to *get to* some one. An opened Bible is like a window in heaven. But we need to see a face at the window, the face of our Beloved, and hear His voice. The Word of God Inspired, presents to us the Word of God Incarnate—in the greatness of His Person, the value of His work, the diversity of His offices, the tender love and sympathy of His heart. To know Him should be our great object in reading the Holy Scriptures (S. of S. ii. 9; John v. 39).

Nehemiah and the Rebuilding of the Wall.

THE book of Nehemiah, the last historical portion of Holy Writ, has special application to us who are in the "last times" conscious of the broken condition of everything around, realising that enemies, more dangerous, more subtle than Sanballat, Tobiah, and Geshem, encompass us, yet with a Comforter, a Leader infinitely greater, wiser, more powerful than the man raised up by God in those far-off difficult, depressing times for the succour of His people.

As often in the Bible, especially in the Old Testament, so here, the meaning of the names of the characters in this book, is both interesting and instructive, even affording a key to the spiritual application of its incidents to our hearts and consciences.

Nehemiah = "the Lord comforts;" or, "the Lord leads." Are we not at once reminded of the office of the Holy Spirit in John xiv. 16, "He [the Father] shall give you another comforter;" and in John xvi. 13, "He [the Spirit] will guide you into all truth?" Nehemiah's father was Hachaliah (chap. i. 1) = "God is hidden." The Holy Spirit proceeds from Him "whom no man hath seen, nor can see" (1 Tim. vi. 16). The messenger, one of Nehemiah's brethren, who brought the intelligence of the distressful condition of the Jewish remnant, was Hanani (v. 2), which name=grace. "The grace of God that bringeth salvation to all men hath appeared" (Titus ii. 11). The meaning of the names Sanballat, &c., will appear further on when we encounter the evil machinations of these enemies, and will prove just as helpful and illuminating.

Let us look, briefly, at the

Setting of the Book.

About ninety years before it opens some 50,000 Jews had returned from the Babylonish captivity, under the leadership of Zerubbabel and Joshua. Amidst difficulties and discouragements lasting over seventy years the temple had at length been completed. Ezra, "the ready scribe," had

cast in his lot with the remnant, and had endeavoured to right the evils which so quickly evidenced themselves amongst the people, often with sore heart and tear-laden eyes, but now the time was ripe for God to raise up a man, ready to build, to fight, to reprove, to encourage, to organise, and this man was cup-bearer to the Persian king, Artaxerxes Longimanus.

Though separated from Judea by some 600 or 700 miles—a very different matter in those days than in these of express trains and motor cars—and occupying an important and honourable position, Nehemiah's heart is at once moved at the intelligence brought by Hanani, that "the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire" (v. 3). Wall broken, gates burned! Does not this condition of things speak to us in the present day of the distinction (wall and gates) between

The Church and the World

being almost obliterated, they well nigh walking hand-in-hand?

If this is so, let us look at the effect the news had on Nehemiah, and let us take example by him. He wept, mourned, fasted, and prayed day and night. Though, so far as we can judge, free from the sins he laments in others, yet he, like Ezra and Daniel, stands not aloof as more righteous than the transgressors, but acknowledges to God, "We have sinned; . . . we have dealt very corruptly" (vv. 6, 7). What instruction for us here when we endeavour to fulfil the exhortation of James v. 16, "pray for one another;" or of Ephesians vi. 18, "praying always with all prayer and supplication in the Spirit for all saints." Is there *no* danger of feeling in heart, though not expressing it in words, "I thank Thee that I am not as other men?" (Luke xviii. 11). Or, "Stand by thyself, come not near to me; for I am holier than thou?" (Isa. lxv. 5). The Lord graciously preserve us from highmindedness.

Laying the case humbly before the Lord, Nehemiah concludes his supplication thus:

"O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire [delight, r.v.] to fear Thy name: and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man" (v. 11). He waits on the Lord, and thus renews his strength, until the eastern potentate whom he serves, powerful as he may be over life and death, becomes only "this man." Surely Nehemiah realised that "the king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. xxi. 1).

Our difficulties may be, and oftentimes are, great, but we have the privilege of drawing near with confidence to the King of kings and Lord of lords, who assuredly is on our side; for when we pray the whole Trinity is engaged on our behalf, "we have access through Him [Christ Jesus] by one Spirit unto the Father" (Eph. ii. 18).

There is strength in patience, weakness in impatience. Nehemiah knew how, in

Dependence Upon God,

to wait, for though receiving the sad intelligence of the condition of Jerusalem in the month Chisleu (chap. i. 1), the opportunity he sought to bring the case before the king came not until the month Nisan (chap. ii. 1), an interval of between three and four months. "God never is before His time, and never is behind." Artaxerxes is at a banquet, Nehemiah, acting as cup-bearer, shows strongly in his countenance the marks of his inward, constant grief. This observed by the king, the inquiry comes: "Why is thy countenance sad?" (v. 2). The answer reveals the hidden sorrow, the wasted city of Jerusalem, the burned gates. Then the further question: "For what dost thou make request?" (v. 4). Here, at last, is the God-sent opportunity for which Nehemiah had waited and watched. Does he *at once* speak out his heart's desires? Ah! here is instruction for us. "I prayed to the God of heaven" (v. 4). If we more constantly sent up telegraphic messages for help, for guidance, for wisdom, when

confronted with difficulties, how often we should be saved from mistakes, from lost opportunities! If we fulfil the exhortation, "praying at all seasons" (Eph. vi. 18, R.V.), we also have the promise, "before they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxxv. 24). Nehemiah realises that "the answer of the tongue is from the Lord" (Prov. xvi. 1), and presenting his petition for permission to visit and rebuild Jerusalem, finds it granted. May we, in passing, inquire why in verse 6 we have the words, "the queen also sitting by him" (that is, by the king)? As nothing is extraneous or superfluous in God's precious Word, is it that there is here a hint of some gentle womanly influence brought to bear on this Eastern monarch, which assisted, in God's providence, in procuring a favourable reply to the petition?

Nehemiah's faith grows, and he asks also for letters to the king's governors beyond the Euphrates to assist him on his journey, and for an order on the king's forester for the supply of timber. All this was granted, "according to the good hand of my God upon me" (v. 8). May we always be able to look up through the blessings to the Blessor, through the agents to the great Prime Mover.

He arrives at Jerusalem (v. 11), no reference being made to the hardships of the long and toilsome journey, and waits there three days. He has learned, "he that believeth shall not make haste" (Isa. xxviii. 16). Consulting with no one as to the next steps to be taken, he views by night, for himself, and by himself, the ruinous and heart-breaking condition of Jerusalem, so bad, indeed, that in certain parts "there was no place for the beast that was under me to pass" (v. 14). Not discouraged or dismayed at the nature and extent of the work before him, he calls together priests, nobles, rulers, and people, and assures them that "the hand of God was good upon me" (v. 18). It is better not to enlarge on the difficulties confronting us, but to remind each other what a good and great God we have. We are never straitened in Him. His hearers respond at once to Nehemiah—we remember

his name signifies he that comforts or leads—replying with one voice: "Let us rise up and build" (v. 18).

Now at once we are brought face to face with opposition to this revival, for there were those whom it "grieved exceedingly that there was come a man to seek the welfare of the children of Israel" (v. 10). Let us consider

The Chief Opposers

of the good work, Sanballat, the Horonite; Tobiah, the servant, the Ammonite; and Geshem, the Arabian. The meaning of their names is most instructive, and will show us the bearing of this passage on ourselves in these times. Sanballat=the secret enemy. Horonite=anger. We are immediately reminded of him who is our chief, yet oftentimes secret, enemy, the devil, actuated as he is by *anger* against God and His redeemed ones. Tobiah=Jehovah is good. Man was originally created in God's own image (Gen. i. 27); made upright, (Eccles. vii. 29); the image and glory of God (1 Cor. xi. 7). But Tobiah was the servant of Sanballat. Man fell, and has since been subject to sin, and consequently the servant of the devil. So Tobiah is pre-eminently the type of the flesh in the believer. He was of Ammon=fellow-countryman, descended from Lot, one who was conformed to this world.

Are we not conscious that the flesh, alas, is our "fellow-countryman?" "In me (that is, my flesh) dwelleth no good thing" (Rom. 7. 18). Then also there is Geshem=fleshly; the Arabian=wilderness. Here we have the world typified, which, if we are spiritual, will prove a wilderness to us. In chapter iv. 7, the Arabians are joined by the Ashdodites=castle, fortress, showing the strength of the world powers. Do not, therefore, these opponents to the proposed work under Nehemiah clearly set before us the devil, the flesh, the world, threefold enemies to God the Son, God the Spirit, God the Father? May we ever say, whilst realising our own utter inability to cope with their devices, as Nehemiah said: "The God of heaven, He will prosper us, ye have no por-

tion, nor right, nor memorial, in Jerusalem" (v. 20).

The third chapter brings before us a most graphic account

Of the Rebuilding

of the ruined walls of Jerusalem, in which all classes and conditions amicably shared, a picture of the manner in which we who desire to "serve the Lord Christ" should be busy, "not with eyeservice, as menpleasers; but in singleness [or simplicity] of heart, fearing the Lord" (Col. iii. 22).

The first mentioned labourers are Eliashib = the Lord requiteth, "God is not unrighteous to forget your work and labour of love" (Heb. vi. 10), the high-priest, and his brethren the priests. Right and meet is it that the standard-bearers should be in the forefront of the conflict. We remember the exhortation to Titus, "showing thyself a pattern of good works" (Titus ii. 7); and to Timothy, "Be thou an example of the believers" (1 Tim. iv. 12). And the work of Eliashib and the priests was "sanctified" (v. 1). That indeed is the spirit that should characterise all our efforts for God; "whatsoever ye do, do [or labour at] it heartily, as to the Lord, and not unto man" (Col. iii. 23).

Next to the priests we have "the men of Jericho" (v. 2), and in verse 7, "the men of Gibeon," the former connected with the city of the curse, the latter once the deceivers of Joshua (chap. ix.), now fellow-labourers with the saints. "And *such* were some of you, but ye are washed, but ye are sanctified" (1 Cor. vi. 11).

In verse 5 we read: "The nobles put not their necks to the work of their Lord." They apparently, gave what is called in the margin of chapter ix. 29, "a withdrawing shoulder," or, in the margin of Zechariah vii. 11, "a backsliding shoulder." "Doing the will of God from the heart" (Eph. vi. 6) should be our desire as the servants of Christ. There were, however, certain rulers who themselves shared in the work (vv. 9, 12, &c.), and in one case "the daughters" of Shalum, the ruler, are noticed as helping their father, the only mention of women in this

chapter, though probably there were others who took part in the toilsome work of wall-building. Paul refers in Philippians iv. 2 to those "women which laboured with me in the Gospel, whose names are in the Book of Life."

We have goldsmiths and apothecaries (v. 8), Levites (v. 17), men of the plain (v. 22), merchants (v. 32), and the Tekoites, who, not content with one portion (v. 5), took another also in hand (v. 27). One noticeable point is, that five times we read that the worker repaired "over against his house." We often imagine we could please the Lord better, and do His work more satisfactorily if only we were placed in different circumstances, if only we had some one else's opportunities, instead of repairing over against our own house. "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. ix. 10).

Meshullam is not overlooked, who repaired "over against his chamber" (v. 30). Apparently not a householder, but only a lodger, yet not shirking his share in the work. Baruch is specially mentioned as "earnestly" repairing the wall. He must have put in an extra good little bit of work.

How graciously God has in this chapter preserved for our comfort and instruction *His* record of the rebuilding of Jerusalem's walls, *His* estimate of work which otherwise we might have undervalued! Chapter iii. is indeed a page out of the book of God's remembrance (Mal. iii. 16), and is also a guide for us as to the spirit in which we can be, and should be, "workers together" (2 Cor. vi. 1).

A. R. P.

Ceaseless Mercies.

By R. C. CHAPMAN.

"Not worthy of the least of all the mercies"
(Gen. xxxii. 10).

THY grace our failing strength renews,
Thy paths are paths of peace;
If thence we stray, Thy love pursues,
Thy mercies never cease.
Thou Son of God, our great High-Priest,
Unchangeably the same,
In hope of our eternal rest,
We bless and praise Thy Name.

The Faithfulness and Loving-kindness of God.

A REVIEW of a brief narrative of facts in connection with the Ashley Down Orphanage,* by Wm. M. Bergin, rightly comes under above heading.

"This seventy-fourth report of the Lord's dealings with His work and workers at Ashley Down is a record of days of special sorrow, darkness, and trial, but also of wondrous peace and mighty deliverances." Such are the opening words of the report for the period ending 26th May, 1913. For all branches of the work, viz., the School, Bible, Tract, Missionary, and Centenary Fund, and the Orphans, Sanitary and Structural Alterations, there has been received £38,290 7s. 5½d.

The Great Sorrow of the Year

has been the home-call of Mr. G. Fred. Bergin, on 8th October, 1912, after fifty-three years of happy service. When Mr. Müller was called home, Mr. Wright had been his helper for over thirty-eight years. When Mr. Wright passed away to be with the Lord, Mr. Bergin had been seven years his colleague. But when Mr. Bergin fell asleep his son, Dr. Wm. Bergin, had only been two years and four months assisting him. Mr. Bergin has been joined in the work by Mr. Alfred E. Green, who had been engaged in missionary work for twenty years in the Straits Settlements.

They were permitted of God to receive during the year 161 boys and girls, of ages ranging from ten weeks to fourteen years. The total number under their care during the year was

2028 Orphans.

A few extracts from the Report will be of interest to our readers :

From Venezuela, £1 12s. From British Columbia, \$20. From Johannesburg, the following letter : "The Lord has laid it on me to send you some money, so I am sending you £50, praying that it might be blessed by God for the furtherance of the kingdom of our Lord and Saviour Jesus Christ." From

Western Australia, £2 15s., with £4 for the Orphans, and 2s. for Reports. To-day for these objects we have received eight gifts, one each from the Transvaal, Orange Free State, Ireland, Quebec, British Columbia, New South Wales, Western Australia, and England. From Bristol, from a former Orphan and her husband, £9 15s. From a Scotch Fisherman, £4 for Foreign Missions. The donor writes : "I give in

A Systematic Way.

The boat's savings go for Foreign Missions, and the nets' for the Orphans, according to their proportion, so you see I am only a steward. May the Lord keep me faithful." A precious example this is of obedience to 2 Corinthians ix. 7 : "Every man according as he purposeth in his heart, so let him give ; not grudgingly or of necessity, for God loveth a cheerful giver." From Philadelphia, U.S.A., £50, for circulation of the Sacred Scriptures abroad. From Kasauli, India, £1 7s. 6d. Regularly each week this donor sends a gift, varying from time to time in amount. Anonymous, from Epping, £1, "The difference between a comfortable and a luxurious journey to Scotland." From Liverpool, New South Wales, £10. The donor writes : "Although we visited many places of interest in England, nothing captured our attention like the Orphan Houses. I shall never forget the cleanliness and perfect order."

The legacy of the late J. M. H., Esq., £1000. The arrival of this sum was a great cheer to us all, and especially to Mr. Bergin, as it enabled us to pay the resident workers' salaries, which had been due some time. The signing of the receipt for it was the last business he transacted in connection with the institution.

From Dersingham, £1 15s., with the following letter : "I am sending you for the Orphans the little thank-offering for

Another Milestone

which I reach to-morrow on life's journey (Gen. xlviii. 15). You will receive it, if the Lord tarries, on my red-letter day, 21st September, birth, marriage, second birth ;

* 74th Annual Report. 3½d. each, or 4 for 1/ post free.

and I am sending it on the anniversary of my burial (Rom. vi. 4)."

From two Missionaries in Assam, £6, with £2 for Mr. Bergin. From South India, another Missionary sends a pair of gold ear-rings, a gold locket set with stones, and a gold tie clasp set with pearls. From Pomona, U.S.A., a gold chain with locket, a gold Albert chain, three gold rings, three gold scarf pins, a pair of gold ear-rings, a bronze sugar tongs, 200 years old, an old silver watch, a pencil case, and two old silver brooch frames. The following is from the letter accompanying this gift: "We had quite a little jewellery when we were saved, but since we passed out of death into life these things have no attraction for us, and, so to speak,

We Anticipate Thieves.

We now send them on to you, knowing you can make use of them. Some years ago, while in Scotland, it was laid upon our hearts to send a little to one of the Lord's servants in India, but we delayed so long that the Lord permitted a man to steal it from us, so this will explain the meaning of the above words about thieves." Anonymously, in a registered envelope, posted in Bristol, a Bank of England note for £100. Four shillings from a man over eighty years of age, the proceeds of saving up old brass rivets. A former Orphan, now in one of the Colonies, writes to Mr. Bergin: "Many thanks for the Narrative. When I think I was once a boy in your school, and now by the blessing of God occupying the high and important position as President of the Methodist Conference, I feel I must express my gratitude by sending a small amount to the Orphanage. Please find enclosed £5. I am so delighted the good work which was begun by our dear foster-father, George Müller, is still prospering in your hands. Heaven's blessing still continue with you is the heart prayer of your humble servant." From the young son of a Missionary in Central Africa, 5s. 10d. From a Missionary labouring for God in Spain, £12. To-day the Lord in His love further sends us great help, and gives us the answer to many thousands of petitions. Legacy of the late

J. W., Esq., £2000. Legacy of the late W. J. M., Esq., £500.

Now to-day the Lord graciously supplies us abundantly, for the first letter opened contained

A Cheque for £5000,

being the legacy of the late H. G. W., Esq. This morning a newspaper seller greeted Mr. Green as follows: "You belong to the little fellows on the hill up there, don't you? Well give them my mite [6d.] with my blessing, God bless them." To-day we received gifts from England, Scotland, Wales, Ireland, Canada, Australia, China, and South Africa, and we thank God for each one.

The Report also tells of a large percentage of those leaving the institution having experienced the change of conversion.

The total amount received since the commencement of the work is

£1,923,135 14s. 1½d.,

facts which prove the faithfulness and loving-kindness of God, together with His power and willingness to hear and answer believing prayer, when put up in accordance with His will, since all these large sums have come in without any appeal having been made by the institution, either publicly or privately; the only statement ever made of our financial matters being the one given in the annual Report.

Many interesting and practical lessons can be learned by a perusal of this Report. Here we find the blessing of God following the life and writings of the beloved founder, Mr. George Müller. There are also illustrations of self-denial and of the joy of systematic giving.

As "intercessions" are included in Paul's exhortations to Timothy, might not such a work as this be mentioned in our private and public prayers, thus making us "helpers together" with Mr. Bergin and Mr. Green in this institution which is supported by the voluntary offerings of the people of God all over the world?

J. S.

WHEN thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmur or lament?

Life Story of Henry Varley.

Part I. of a Review by
ALEXANDER MARSHALL.

HENRY VARLEY was well known in the United Kingdom, United States of America, Canada, and Australasia as a faithful and gifted servant of Christ. His son, bearing the same honoured name, in the interesting and instructive volume before us, has given the life story of his father.*

Henry Varley was born on 25th October, 1835, in the village of Tattershall, Lincolnshire. His father, a small brewer, was unsuccessful in business, and at the age of eleven the boy left school and went to the city of London to earn his living. Converted to God at sixteen, he made rapid spiritual progress, using his spare time in studying the Scriptures and spreading the Gospel. In 1885 he emigrated to Australia, and in a comparatively short time made enough money to purchase a business at Geelong. In 1887 he returned to England, started on his own account, and married the daughter of a former employer.

Whilst associated with a Baptist church in Westbourne Grove, London, he became deeply interested in the spiritual condition of a squalid district in Notting Hill, in which "filth, violence, profanity, drunkenness, and immorality abounded on all hands." Mr. Varley was asked to undertake the superintendence of a Sunday school which had been commenced there. The earnest gospeller "laid hold" of the work, visited the homes of the people, dealt with them as to their state, and started Gospel meetings. The congregations increased by leaps and bounds, until the capacious hall was crowded to the door. Numbers of earnest workers, hearing of what God was doing through His servant, gathered around him and rendered invaluable help. Many of the poorest and wickedest of the people were soundly converted to God. As the work progressed the serious problem as to what was to be done with the converts had to be faced. Most of them belonged to the poorer classes, and did not care to attend

the churches in the district. The young preacher was asked if they could not gather as a church of believers, and, if so, would he act as their pastor? He consented, although nominally in fellowship with a Baptist congregation in Westbourne Grove.

Severance from the Baptists.

A sorrowful controversy arose about his daring to "administer the sacrament" without *human ordination*, and without *ecclesiastical permission*. When summoned to attend a church meeting to explain his "irregular and disorderly conduct" he maintained that he had done nothing opposed to the Scriptures, with the result that he was severely censured. As a consequence of this he withdrew from the Baptist denomination. His work having increased, a large building seating 1000, called the "Free Tabernacle," was erected, costing £2200. Mr. Varley gave the half of the amount himself, as being "the first-fruits unto the Lord" of his business savings, his father-in-law providing the other half. From the day that the building was opened God set His seal on the labours of His servant, multitudes of souls being plucked as brands from the eternal burning. "Scarcely a day passed," he afterwards wrote, "without ten to twenty of the congregation being brought to Christ."

The abundant blessing following the labours of the "irregular preacher" caused searchings of heart amongst numbers of denominationalists who believed that human ordination was necessary for a "minister of the Gospel." Though the church was "undenominational" and the preacher "unordained," the blessing of God was abundantly manifest. It was felt by many that Mr. Varley's influence would be greatly increased if he allowed himself to be ordained as a Baptist minister, and the church become affiliated with the Baptist Union. A deputation of Baptist ministers interviewed him offering to ordain him, but he steadfastly declined. He told them that as the Lord Jesus Christ had ordained him to preach His glorious Gospel, and had

* "Henry Varley's Life Story." Witness Office. Price, 3/9, p.1.

deigned to bless his ministry, human ordination was unnecessary. To the end of his days he believed that denominationalism was another name for sectarianism.

At believers' meetings held at Bradford in May, 1882, we heard him telling the Christians assembled that they could afford to wait, as "denominationalism was doomed." We could not but think that denominationalism was like our Scottish enemy, "John Barleycorn," hard to kill.

Mr. Varley was in fullest sympathy with Mr. Spurgeon regarding preachers taking

The Title of "Reverend."

We venture to make a quotation from C. H. S. on the subject: "It is, at any rate, a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus. Peter and Paul were 'right reverend' men, but they would have been the last to call themselves so. A lad fresh from the college who has just been placed in the pulpit is called the 'Reverend Smith,' while his eminently godly father, who has for fifty years walked with God, has no claim for such reverence. We wonder where men sought out this invention, and from whose original mind did this original sin emanate. We suspect that he lived in the Roman Row of 'Vanity Fair,' though the 'Reverend' John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the 'Reverend Paul,' or 'Reverend Peter,' or 'Reverend Apollous.'"

The believers with whom Mr. Varley was associated were known as "The Church Meeting in the Free Tabernacle, Notting Hill." On one occasion Mr. Spurgeon humorously twitted him with being a "bad Baptist" and a "half-bred Plymouth brother." "Well," rejoined Mr. Varley, "show me some scriptural authority for calling myself a Baptist, and I will fall in at once." "But," said Mr. Spurgeon, "we must be called by some name." "That is so," replied the evangelist, "but how would this do, 'a good minister of Jesus Christ?'"

We have no doubt Mr. Varley would endorse Dr. Arthur T. Pierson's remark that "the terms 'clergy' and 'laity' were the invention of the devil in the Dark Ages. The introduction of this distinction into the Church of Christ was not only an invention of the devil, but a master stroke of Satan-craft" ("Divine Enterprise of Missions," pp. 31 and 32).

One day a Church of England clergyman called at his place of business and begged him to accept from him an introduction to the Bishop of London, who "would gladly ordain you as a deacon and priest in the Established Church." "For myself," he added, "I think that there are few positions in the Church to which you might not ultimately attain." Mr. Varley expressed to the gentleman his thanks for his kind words, and said, "As the servant of the Lord Jesus, I would not change places with the Archbishop of Canterbury."

Fifty Saved at One Service.

When quite a young man Mr. Varley was surprised at receiving an invitation to preach in the Metropolitan Tabernacle. Though somewhat nervous at first, the messages given to him by the Lord were delivered with remarkable power, and were greatly appreciated. And, better still, his heart was cheered through a letter received by him from Mr. Spurgeon stating that more than fifty additions were to be made to the membership of the church on that day as the result of his Gospel addresses.

Mr. Varley visited various cities and towns in England, and held evangelistic services with remarkable results. In nearly every place he went, God gave him the joy of seeing "showers of blessing." As he lifted up his eyes and gazed upon the fields white to harvest, he longed to give up business and devote himself entirely to the work of evangelism. After twelve years' trading in the west end of London, he retired with a "moderate sufficiency." He was greatly encouraged in his desire to engage in world-wide evangelistic efforts by Mr. John Offord, the minister of Palace Gardens Chapel, Bayswater. One day Mr. Offord called at

Mr. Varley's shop and expressed the desire to have a personal interview with him. We shall give in the words of the biographer an account of what took place: "Just as he was, in blue coat and white apron, my father took his visitor into the drawing-room upstairs. Mr. Offord began by saying how greatly he rejoiced in all that God was doing by my father. Then suddenly, as the two men stood face to face, the elder, his deep-set eyes glistening with brimming tears, put his arms round the younger man's neck and kissed him. 'My dear young brother,' he said, 'I have a deep conviction that the Lord is yet going to use you in a more wonderful manner.

Be Sure and Go Where He Leads.

Years ago I had the opportunity to give myself to evangelistic work over a large area, but I declined to go. For a long while I have felt that it was then that I missed my way. It has been laid upon my heart to say this to you. That is why I have come.' The two knelt down, and Mr. Offord, in fervent prayer, commended my father to God, praying that he might at any cost follow the guiding pillar, were it cloud or were it fire."

The Tabernacle had to be enlarged to seat 1800 people, and it was crowded every night that Mr. Varley preached. On his decision to "launch out into the deep" and engage in world-wide evangelism, he mentioned the matter to Mr. Spurgeon. "Varley," said the "prince of preachers," "you are the only man in London that I envy." Mr. Varley was surprised. "Why?" he inquired. "Well," was the answer, "it's like this. You can go where you please and hold great missions throughout the country, and many souls are won for Christ. Now I admit my pond is a pretty big one, but I can't keep on catching the same fish over and over again." Mr. Varley replied that the minister of a church, as a soul-winner, seemed to him to be in the retail business, but the evangelist to be in the wholesale. And it was the wholesale business that for himself he earnestly desired.

The Presence of the Lord.

A Word of Encouragement from Psalm cxiv.

By T. BAIRD.

WHEN Jehovah had triumphed gloriously over Pharaoh's diplomatic duplicity and treacherous tyranny in Egypt, He led forth His blood-ransomed host right out from the oppressor's territory. Many marvellous manifestations of might accompanied this unparalleled exodus, and even the ordinary and otherwise inflexibly fixed laws of nature suffered temporary suspension, while the very elements of nature also became mysteriously perturbed and convulsed. Sea, river, mountains, and hills all alike became suddenly confused and confounded at the approach of the emancipated host of God.

The Red Sea precipitately receded before the emerging multitude at the commencement of their historic journey, while the ancient and much revered river Jordan was driven back at the consummation of their unnecessarily protracted pilgrimage. And even between these two well authenticated events the mountains and hills in the Sinaitic peninsula "skipped like rams and gambolled like lambs."

The Psalmist first records the fact of the suspension of the fixed laws, and then proceeds to interrogate the elements as to the cause of their affrighted retreat and convulsion. "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs?" (verses 5, 6). We cannot dispose of these skipping mountains and hills by suggesting that the language employed is purely metaphorical. What about the Red Sea and Jordan? Were they metaphorically moved or allegorically driven? Nay, verily. Let us believe that Sinai and the adjacent mountains and hills literally shook, and that even Moses exceedingly feared and quaked (Heb. xii. 21-26).

Let us reverently proceed to investigate the cause of this unusual phenomena. It is quite contrary to ascertained scientific fact and to experience that voluminous quantities of water should instantaneously recoil and

congeal (Exod. xv. 8), and that colossal mountains and hills, composed of millions of tons of solid matter, should be so overwhelmingly influenced as to skip like rams in sport, and lambs at play. Is the narrative credible? Is the cause ascertainable?

Verse 7 initiates us into the sublime secret, "TREMBLE, THOU EARTH, AT THE PRESENCE OF THE LORD." A simple solution indeed, but perfectly sufficient to explain an otherwise profound and impenetrable mystery. The God of nature temporarily suspends the laws of nature, and compels nature to act contrary to nature to meet the urgent necessity of His imperilled people. We must not think that the God of heaven stands in relation to natural laws as did the kings of ancient Media and Persia to their laws. They themselves were fettered by the very laws they oftentimes so capriciously promulgated. Not so the God of heaven. If He were bound by natural laws, then would those very laws be greater than God Himself, and God would be no more supreme. Atheists and materialists are constantly twitting Christians because of their reverential belief in the interposition of God on behalf of His people. Let them twit on.

"Children of God, leave this world to its foolishness, Things to their nature, and mules to their mulishness;

Beetles were blind in forests of yore."

Hitherto, by the mercy of God, we have been safely piloted through the tempestuous waters "until the day." Henceforth, as our frail craft voyages on the sea of Time, red seas of insatiable Socialism surge around; turgid Jordan rivers of industrial dissatisfaction rush rapidly past; Christian masters and Christian workmen stand amazed and appalled before commercial problems which grow more intricate and insoluble almost daily. In the religious world the atmosphere is murky with heresy, and thickly impregnated with the bacteria of apostasy. Mountains of atheism loom up ominously ahead, while hills of agnosticism push their conceited peaks higher than ever before. Is there no hope for the distraught people of God? Verily there is. The presence of the Lord, my brethren; the pre-

sence of the Lord. Let our seas see what the Red Sea saw, and our seas will do what the Red Sea did. What did it see? It saw GOD. What did it do? It FLED. So will it be with our Jordans, and thus will it be with our mountains and hills. We must not frame any similitude of His presence, neither may we set up any substitute in His place. Our dire need for to-day is a more real recognition and a more reverent realisation of "the presence of God" in our hearts, homes, businesses, and assemblies. To secure this keen and rational sense of the holy presence of God four things at least are imperatively necessary.

1. We must not do anything we are in *doubt* about (Rom. xiv. 2, 3).

2. We must abandon everything we *know* to be wrong (Col. iii. 25).

3. We must determine to practise what we know to be *right* (Eph. vi. 1).

4. We must *put* right as far as in us lies everything we have done wrong (Luke xix. 8).

Thus will our God be with us, and lead us on to triumph.

CORRESPONDENCE.

The Breaking of Bread.

To the Editor of THE WITNESS.

DEAR MR. EDITOR, — With reference to the query from New York, surely there can be no reasonable doubt that Acts xx. 7 refers to the Lord's Supper, possibly combined with the agape meal, as was usual, I believe, in the early days. It is true that the phrase, "breaking bread," is sometimes used in Scripture for an ordinary meal, as in Acts xxvii. 35, or Mark viii. 19, but it is an expression set apart in a special way for "the breaking of bread" in remembrance of the Lord, by His institution at the close of the paschal meal (Matt. xxvi. 26; Mark xiv. 22). We may compare with this Luke xxiv. 30: "And it came to pass, as He sat at meat with them [an ordinary meal, during which His identity remained unrecognised], he took bread and blessed it, and brake, and gave to them." This the two disciples refer to later (verse 35) as "the breaking of bread." In Acts ii. 42 "the breaking of bread" is one of the four things enumerated in which the early believers continued steadfastly, thus manifesting the reality

of their faith. To continue steadfastly in daily meals is not a special sign of grace. Surely with this in view, "the breaking of bread" in verse 46, which took place "at home," is also the remembrance of the Lord in His Supper. The antithesis is between the daily public religious gatherings in the temple and what? Hardly private meals at home of an ordinary character, but private gatherings at home of a spiritual character—"the breaking of bread," accompanied by the agape. The latter custom led to abuses later on, and was finally abolished by the apostle Paul in 1 Corinthians xi. The saints were henceforth to eat and to drink in their homes before coming to the "breaking of bread." In 1 Corinthians x. and xi. we have the same phrase used in undoubted connection with the Lord's Supper. "The bread which we brake," &c. I mention these cases as they show that already before Acts xx. 8 the phrase "breaking of bread" was a well-known form of words with a specific meaning, and, I believe that Acts xx. 8 has the same meaning, and for several additional reasons. Because—

I. Of those who came together. It was "the disciples." The substitution of "we" for disciples in the r.v. seems undoubtedly correct, but does not affect the fact. The writer, Luke, identifies his fellow-travellers and himself with the others present as "we." It was not a meeting of all and sundry, but of such as he could have fellowship with and be gladly identified with, namely, the disciples at Troas.

II. Their manner of coming together. The words hardly describe here a fortuitous concourse of persons. Literally, the words stand, "we having been gathered together." These words though sometimes used in the New Testament in a general sense fit in well with the idea of a meeting specially convened for an important purpose (see Matt. xviii. 20: "Where two or three are gathered together in My name," where the same form of the word is used).

III. The day they came together. The practice of coming together on the first day of the week for certain objects connected with the worship of God seems to have been adopted at once after the resurrection (see also 1 Cor. xvi. 2). Surely this coming together at Troas of the believers in such a manner, and on such a day, marks the object of their assembling as something far transcending in importance an ordinary meal: nothing short, in fact, of the observance of the Lord's command: "This do in remembrance of Me."

IV. The special circumstances of this coming together. Paul had been obliged, by a conspiracy of the Jews, to return to Syria by way of Macedonia and Asia Minor, and had sent on to Troas seven of his fellow-travellers, while he and Luke remained behind in Philippi. They eventually sailed on a Wednesday, expecting to arrive on a Friday, as the voyage generally took two days. This would have been in time for the Lord's day. Instead of that, owing to contrary winds probably, they only arrived on the Monday, and thus missed the Lord's day. We learn from verse 16 that Paul "hasted, if it were possible for him to be at Jerusalem the day of Pentecost." He had not a moment to lose, and yet he "abode seven days at Troas." Why seven days? Surely because this would reach on to the following Lord's day and enable him to have fellowship with the disciples in the "breaking of bread" in memory of the Lord. This, the object of their assembling, probably took place early in their meeting. Paul's discourse would then follow. The "breaking of bread" of verse 11 seems to have been a personal act of the apostle for his refreshment, in view of his solitary journey on foot to Assos, distinct from the "breaking of bread" proper, as Bengel points out. But this does not affect the question before us. Usage of words, context, circumstances, the general consensus of Christian belief and legitimate inference, all seem to favour our holding fast to the ordinary interpretation that the "breaking of bread," for which the disciples of Troas came together, was indeed the remembrance of the Lord in His death

W. HOSTE.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE WORD "PERISH."—Does the word "perish," in 1 Corinthians viii. 11, refer to the body in a similar way as "castaway" does in chapter ix. 27?

WHO ARE ACCURSED?—What is the meaning or force of anathema in Galatians i. 8, 9 and Romans ix. 3 as applied to believers or angels—"but though we?" The word is also in 1 Corinthians xvi. 22.

DEUTERONOMY xxxiii. 24, 25.—"As thy days, so shall thy strength be." These words are addressed to the tribe of Asher only, but

it is *now* universally applied to every individual. By what authority?

DELAY IN THE GIFT OF THE HOLY GHOST.—As a young believer in the Lord Jesus, I ask this question. In Acts viii. 5-19 we find a people who had believed in the Lord Jesus, and had been baptised, and yet had not received the Holy Ghost until Peter and John came down; and in Acts x. 44-48 we find a people who received the Holy Ghost while Peter yet spake. Why the delay in the gift of the Holy Ghost in one and not in the other? And according to Romans viii. 9, if any man have not the Spirit of Christ he is none of His; and Ephesians i. 13 "in whom, having also believed, ye were sealed with the Holy Spirit of promise" (R.V.).

DIVINE HEALING OF THE BODY.—Questions concerning "Divine Healing," about which many are at present exercised:

(a) Did the redemption work of the Lord Jesus include immunity from sickness and the healing of all physical diseases for all believers in this present age?

(b) Are sickness and disease always the consequence of or chastening on account of specific sins?

(c) Were the miracles of the Lord and of the apostles and others of the early Church specimens of powers that God intended to continue throughout the Church period, and therefore still available?

(d) Promises of health and prosperity were given to Israel of old conditional on obedience. Are these in force now, and until the end of this age?

(e) Does the "use of means" always indicate that faith is absent?

The Resurrection Body of Our Lord.

QUESTION 633.—Does Scripture teach that the body of Jesus which was nailed to the cross and laid in the sepulchre was the same in every respect after His resurrection, or does it teach that He, the same Jesus, appeared to His disciples in a changed or glorified condition, into the likeness of which all who believe in Him will be fashioned at His coming, and that they shall see Him as He *is*, not as He *was* in His humiliation life, the Man of Sorrows, and acquainted with grief?

Answer A.—Here is a wondrous mystery, concerning which we can truly own how little we know. Yet inasmuch as the resurrection of Christ is the illustration and earnest of our

own (1 Cor. xv. 13, 20), it behoves us to attentively consider what is recorded for us. We learn from the empty tomb, amongst other lessons, that the body that was buried was the subject of the operation of God, and therefore that our very dust will in some way be operated upon at the resurrection of the just. Redemption has to do with the whole man (spirit, soul, and body), and this would be incomplete if the bodies of the saints were left for ever in their graves. We have to remember that resurrection is the masterpiece of divine power, and there are no impossibilities with God. We further learn that the body which rises is not the same as that which was laid in the grave (1 Cor. xv. 37, 42-44). The Lord's body slipped out from the grave-clothes, leaving them undisturbed (ctr. John xi. 44). We are not to understand that the Lord folded up the napkin. The word means "folded inwards," or "twirled," and coupled with the absence of His body, what would astonish the disciple was not the fact that the napkin had been folded up by our Lord, but that He had left the clothes without disheveling them, the napkin that was about His head lying, too, where His head had been, and thus apart from the rest of the clothes. His body had gone, yet at the very moment of its departure it had become one which could leave the clothes in the very position in which they had enfolded it. It had become one of flesh and bones, a body to which closed doors and walls were no bar; a wondrous mystery, for it was no mere phantom but a material body still (Luke xxiv. 39, 43; Acts i. 4, marg.; x. 41). In afterwards eating with His disciples He verified to them His manhood, and proved He was the same Jesus still, though the "change" had taken place. His body is flesh and bones, and He can show His disciples His hands and His feet. Formerly He was not liable to, but capable of, death. Now He is capable of death no longer. We shall see Him as He *is*, not as He *was*, and we shall be like Him (Luke xx. 36). W.R.L.

Answer B.—The Lord had a body as well as a spirit after His resurrection. A body that could be handled, and He appealed to His disciples to prove by the sense of touch "that it is I Myself" (Luke xxiv. 30), and not a spirit, as they had supposed (verse 37). To the sense of feeling as well as of sight He was the same after the resurrection as before His death, and "this same Jesus shall so come in like manner as ye have seen Him go into heaven," even though two thousand years come between the two events. Then, too, the apostle Peter

says, "We who did eat and drink with Him after He rose from the dead" (Acts x. 41), and says so as naturally as he had said, "We are witnesses of all things which He did" (verse 39) prior to His death.

But whilst this is so, very little is recorded of what transpired in the forty days between the resurrection and ascension beyond the fact of His having been "seen," and the resurrection is thus proved up to the hilt, so to speak. His intercourse does not appear to have been so intimate, however, as before, and there is a certain air of mystery and otherworldliness about His appearances and the record thereof, and we can only conclude that the words of Paul in reference to the resurrection of believers are equally true of their Lord, "It is raised a spiritual body" (1 Cor. xv. 44); not a spirit, but a "spiritual body." Seeing that "we shall all be changed" (verse 51), and that "we shall be like Him" (1 John iii. 2), may we not infer that our blessed Lord also underwent a great change in His resurrection? But after all this is a subject which is too sacred for speculation. WM. H.

Editor's Note.—We should have liked a more exhaustive discussion of this question. So many subtle arguments against the identity of the Lord's resurrection body with the one which hung on the cross are advanced, especially by those best known as Millennial Dawnists and their leader "Pastor" Russell, that for the benefit of believers, young or old, who have been misled we think the subject deserves closer consideration. What object could the Lord have had in showing the disciples His hands and His side (John xx. 19, 20) if it were not to convince them of the identity of His personality, including necessarily the body as well as the spirit and soul? In this way He satisfied the questionings and doubts of unbelieving Thomas, drawing forth the adoring expression, "my Lord and my God."

Then in Luke xxiv. 38-43, He not only showed them His hands and His feet to prove to their doubting hearts that He was the very same Jesus, but invited them to handle His body and make sure that it was not a mere phantom or spirit, but such as it had been in the days before His crucifixion, a tangible body with flesh and bones. More than that, He asked them if they had there any food, and being handed a piece of broiled fish and honeycomb, He took it and did eat before them. What more could the Lord have done to prove His identity?

Much is made of certain changes that are said to have taken place in His appearance. But in

Luke xxiv. 16 we read that the eyes of the disciples were holden that they did not know Him, and again in verse 31 that "their eyes were opened, and they knew Him," but clearly the inability to recognise Him was in them, and not in Him.

That His resurrection body was "a spiritual body," such as the risen saints will be clothed with at His coming, need not be questioned, and this may account for His passing apparently without effort through closed doors, and also vanishing out of their sight. It is impossible for us to define the differences between a natural body and a spiritual body. Doubtless the powers of a spiritual body will greatly transcend those of a natural body, but the change will not affect the personality of the risen saints, not even hindering the possibility of mutual recognition.

Some make assertions about the body of our Lord that go beyond any warrant of Scripture, e.g., some say that His blood having been poured out upon the cross His risen body could have none, and adduce the mention of "flesh and bones" without mention of blood. But surely "flesh and bones" include that which circulated in the veins of whatever nature it was. That His ascension was dependent upon a subtle change in His body may or may not be true. All things are possible with God, but it was after His ascension that the heavenly messengers said so explicitly, "This same Jesus."

The idea that our Lord's human body was supernaturally removed from the tomb, that we know nothing of what became of it, whether it dissolved into gases, or whether it is still preserved somewhere as the grand memorial of God's love, no one knows. This, and much else of similar character is all mere godless guess work, as false and satanic as the lie circulated after His burial that the disciples came by night and stole His body away. How any true believer, who loves and adores the Lord Jesus, our risen and exalted Saviour, can give ear for a minute to such blasphemy is more than we can comprehend. It is said that He is no longer man. But it is a Man that is ordained to be the judge of quick and dead. There is (now) one Mediator between God and man, the Man Christ Jesus. As our great High-Priest on the throne He is touched with a feeling of our infirmities, and as the future King of Israel and of the world, we are exhorted to remember that Jesus Christ, of the seed of David, was raised from the dead according to Paul's gospel (2 Tim ii. 8).

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").
Conducted by C. F. HOGG and W. B. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 21-24.

v. 21 (*contd.*), An inviolable principle in the dealings of God with men, the principle of the continuity of His providence, is involved in the rhetorical question with which this verse opens. A change in God's methods does not argue a change in His plans. Neither does the adoption of a new way of dealing imply any defect or imperfection in that which preceded it. God's purpose develops, and the means He uses to further it increase in number and variety. It is not possible to anticipate God's steps. Something quite unexpected happens, something essential to the development of the completed plan, and yet something different from but not incongruous with what has gone before. This principle is illustrated, for example, in Rom. 8. 3, 4: "What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us;" and, again, in 4. 9, below, in a description of the law given by way of contrast with the gospel, for in itself "the law is holy, and the commandment holy, and righteous, and good," Rom. 7. 12. Similarly the Levitical priesthood was complete and perfect in itself, although perfection in worship was not attainable through it, Heb. 7. 11, 12, 18, 19. But it was typical of that priesthood through which perfection would be attained, and, being typical, it was bound to be temporary. As with the priesthood, so with the tabernacle and the sacrifices, 9. 10, 10. 1, 2. So again in regard to the "first covenant," 8. 7, the words "if that first covenant had been faultless" do not indicate inherent imperfection in that covenant itself. The failure was on the part of those with whom it was made; with them it was that God "found fault," v. 8.

And the first covenant, notwithstanding that in due course it 'became old and waxed aged and vanished away,' v. 13, had its place in the development of the Divine purposes and was perfectly adapted to play its part therein. In the same manner the law was not "against the promises of God;" on the contrary, it also served to bring about their fulfilment.

This principle is important from another point of view. In His acts and ways God revealed Himself. Only from what He said and did could men learn what He is. Thus each new method of dealing adopted by God was a fresh manifestation of His character. But while no single act, no one of His ways, could manifest that character in its entirety, no act or way was inconsistent with it, or misrepresented it. And this is indeed the reason why the providence of God is continuous, because His providence, His actings, are true, though partial, expressions of what He is.

v. 22, **Howbeit**—but, on the contrary; what actually happened was the very opposite of the supposition at the close of v. 21.

the scripture—see at v. 8, above; the reference is probably to Deut. 27. 26, quoted in v. 10. In the parallel and much more extended passage, Rom. 3. 9-20, several texts are adduced in support of the same proposition, the universality of sin.

hath shut up—*sunkleivō*, = to shut up with, as fish are enclosed in a net, Luke 5. 6, *i.e.*, completely, and without possibility of escape. It occurs again in v. 23, and in Rom. 11. 32; what is here said to be the act of the Scriptures is there said to be the act of God. Cp. also Psa. 31. 8, 78. 62, LXX.||

all things—*ta panta*, neuter, but as only persons are capable of sinning only persons are intended. Cp. John 6. 37, "all that which [neuter] the Father giveth Me shall come unto Me; and him that cometh [mas-

culine] to Me I will in no wise cast out," and 1 John 5. 4. In Rom. 11. 32 "all" is masculine, though, of course, all persons, male and female, are included. There is no 'common' gender in Greek, as there is in English, consequently when a statement is made concerning mankind generally, the masculine is usually employed, though the neuter is sometimes used, as in the passages referred to above. Cp. the equivalent expressions 'all men,' 'mankind,' 'the human race.'

under sin,—*i.e.*, under the dominion of, see Rom. 6. 14; in Rom. 11. 32 "unto disobedience." The proved impossibility of keeping the law of God was the evidence of the sinful condition of mankind; from this conclusion there is no escape, and to this rule (that all men are sinners) there is no exception. It was necessary, however, that the truth about this state should be brought home to men, if for no other reason than this that only those that are conscious of guilt will seek justification. Cp. the words of the Lord Jesus, Luke 5. 32.

that—in order that; what follows declares the object of God in shutting up all under sin and to disobedience, and, once more, the relation between the law and the promise. Again cp. Rom. 11. 32, "[in order] that He might have mercy upon all."

the promise—*i.e.*, the things promised, righteousness, life, the inheritance, and cp. Heb. 10. 36, 11. 39. See note at v. 18.

by faith in Jesus Christ—an ellipsis must be supplied here, 'the promise [the fulfilment of which is secured] by faith in Jesus Christ.'

might be given—see note on "might receive," v. 14, above.

to them that believe.—lit., 'the believers,' see note at 1 Thess. 1. 7. These words are not merely a repetition of "by faith." It was common ground between the Apostle and his opponents that believers received the promises; the Judaizers held that they received the blessings on the ground of their works, Paul that they received them on the ground of their faith in Christ. There was no dispute whether men are justified by faith, the dispute was whether

they are justified by faith alone. The Judaizer in apostolic days, and his successors since, have contended that believing men are justified by their works, but not, of course, that unbelieving men are justified by their works. On the contrary, the Apostle contends that believing men are justified by their faith alone. Cp. Rom. 3. 22.

v. 23, But before faith came,—*i.e.*, before the death and resurrection of Christ and the descent of the Holy Spirit, before the new dispensation was thus ushered in. This verse and the following provide a further answer to the question of v. 19, "What then is the law?"

The article stands before "faith" in orig., 'the faith' as at 1. 23; but this does not justify the conclusion that faith is here = 'the gospel.' The article more probably points back to 'faith' in v. 22 ('the article of renewed mention').

we—*i.e.*, we Jews, for, of course, the Galatians, being Gentiles, never had been under the law.

were kept in ward under the law,—*phroureō*, a military term, used, *a*, of blocking up every way of escape, as in a siege; *b*, of providing protection against the enemy, as a garrison does, see 2 Cor. 11. 32, "guarded," *i.e.*, kept the city with a garrison. It is used of the security of the Christian until the end, 1 Peter 1. 5, and of the sense of that security that is his when he puts all his matters into the hand of God, Phil. 4. 7. In these passages the idea is that of protection; here, as the following words show, it means rather imprisonment, bondage. A prison, however, is not merely a place of durance, it is also a place of protection; law the gaoler is also law the protector. The "middle wall of partition," Eph. 2. 14, preserved the Jews from the contamination of heathen vices. The law was thus what the Lord Himself called it, a 'fold,' John 10. 3.||

shut up—as in v. 22, lit., 'being shut up,' not 'having been shut up.' The latter, the perfect participle, would describe a continuous state resulting from an initial act, = 'were shut up and remained so.' The former, the present participle, is a more

vivid picture of the vigilant bondage of the law. As the efforts of the Jews to obtain justification by their works were constant, so, and as constantly, was every way of escape from condemnation closed up. Sin had dominion over them because they were under the law, see Rom. 6. 14.

unto the faith which should afterwards be revealed.—until that revelation was made there was no way of escape from the strict surveillance and the unrelenting condemnation of the law. But when Christ came He led out from that fold all who heard His voice and followed Him, and to them He gave eternal life, John 10. 27, as a free, unearned gift, which the law could not give, and which indeed could not be received by any so long as they remained “kept in ward under the law.”

v. 24. **So that the law hath been our tutor**—*paidagōgos*, lit., ‘a child-leader,’ ‘a leader of children;’ in 1 Cor. 4. 15, though the idea of instruction may not be altogether absent, the Apostle refers rather to the pastor than to the teacher, to those who cared for the saints rather than to those who taught them; here and in v. 25 the idea of instruction is altogether absent. Indeed, in this and allied words the idea is that of training, discipline, not of the impartation of knowledge. The *paidagōgos* was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical well-being. Thus understood, *paidagōgos* is appropriately used with “kept in ward” and “shut up,” whereas to understand it as = ‘teacher’ introduces an idea entirely foreign to the passage, and throws the Apostle’s argument into confusion. Cp. “guardians and stewards,” 4. 2, below.||

The use of the word is shown in the following dialogue freely translated from Plato’s “Lysis”:

‘Do your parents allow you to do as you please?’ I asked. ‘Why, how could they permit that?’ he replied. ‘Well, who has charge of you?’ ‘My *paidagogue* here,’ said he. ‘What! though he’s a slave? It’s shameful that a freeman should be

governed by a slave. . . . ‘And what does this *paidagogue* do in governing you?’ ‘Oh, he takes me to school.’ ‘And your teachers, do they govern you?’ ‘Yes, certainly.’ ‘A fine lot of masters and governors your father sets over you.’

Lightfoot says that in Numbers 11. 12 the Jerusalem Targum (an ancient paraphrase of the O.T. in Aramaic, or colloquial Hebrew) translates the Heb. word rendered in English “nursing father” by *paidagōgos*. He adds “As well in his inferior rank, as in his recognised duty of enforcing discipline, this person was a fit emblem of the Mosaic law.”

A synonym, *paideutēs*, found in Rom. 2. 20 and Heb. 12. 9, also refers to training, not to teaching; in the former passage the discipline of the school is in view (cp. Acts 22. 3, where for “instructed” read ‘trained’) in the latter the discipline of the family.||

The corresponding noun, *paideia*, likewise refers to discipline, as may be seen in Eph. 6. 4, Heb. 12. 5, 7, 8, 11. In 2 Tim. 3. 16 the marg. is to be preferred, that the Holy Scripture is profitable for teaching has already been stated: the impartation of the knowledge of the will of God (“teaching”) produces conviction of mistaken ways (“reproof”), and leads to restoration to a right state of mind and to right ways (“correction”), and so to that “discipline . . . in righteousness” which is essential to the well-being and to the efficiency of the man of God.||

The verb, *paideuō*, also means to train, whether in the schools of men, Acts 7. 22, 22. 3, or in the school of God, Titus 2. 12, cp. 2 Tim. 2. 25. And it is used of the family discipline, as in Heb. 12. 6, 7, 10, and cp. 1 Cor. 11. 32, 2 Cor. 6. 9, Rev. 3. 19. In 1 Tim. 1. 20 *paideuō* is translated ‘teach,’ but, however the passage is to be understood, it is clear that not the impartation of knowledge but severe discipline is intended. In Luke 23. 16, 22, Pilate, since he had declared the Lord guiltless of the charge brought against Him, and hence could not punish Him, weakly offered, as a concession to the Jews, to “chastise Him and let Him go.”||

to bring us unto (eis) Christ,—two popular interpretations of these words must be dismissed: *a*, that which understands them to mean that the law was the 'pædagogus' until Christ came, for in that case a different Greek preposition (*achri*=until, as in 4. 2, or *eōs*, as in 2 Thess. 2. 7) must have been used; *b*, that which understands them to mean that as the 'pædagogus' brought the boy to the teacher, so the law brought men to Christ, for here Christ is not set forth as teacher but as Saviour.

The meaning may be expressed in a paraphrase: 'We were kept in ward under law . . . with the coming of Christ in view.' The 'shutting up' was not an end in itself, it was necessary that they should know and feel the constraints of the taskmaster in

order that they might welcome the Deliverer when He appeared.

that—in order that, with this end in view.

we might be justified by faith,—not to come under the control of a new 'pædagogus,' not to be instructed by a new teacher, but that by Christ we might be delivered from intolerable bondage, and enter upon the enjoyment of the promised blessings, justification, life, the Holy Spirit, and this not by works but by faith.

Questions.

43. The authority of the Scriptures is, *a*, asserted, *b*, implied, in N.T. Select some passages under each heading.

44. Restate in your own words the argument of this section of the Epistle, 3. 15-22.

Current Notes.

List of Meetings. Those who have occasion to consult a "List of Some Meetings" compiled by Mr. J. W. Jordan, and published, in a second edition in 1904, would do well to remember that many alterations therein are now necessary. During the past nine years there have been removals, and some meetings have dispersed. Some, alas! have changed in character; among these that at the Iron Room, Strathmore Road, Croydon, and that at Stanley Hall, Longsight, Manchester. From the latter literature of an unscriptural character has recently been widely distributed. Then, happily, there are now meetings to which believers may be commended in many places the names of which do not appear in the "List." It would be well for those who possess copies to make therein such alterations as may be notified in the columns of *The Witness* from time to time. C. F. H.

A new list of meetings is in active preparation, and will be issued as soon as it can be completed. Suggestions valued.

The Song of Solomon. The concluding Notes on this book, by Henry Payne, of Barcelona, will (D.V.) appear in next number; also an article by the Editor on "The True Church," "The Perfected High-Priest," by J. Hixon Irving; continu-

ation of "Nehemiah," completion of "Life Story of Henry Varley," and other papers.

A Testimony. In *The Christian* of 25th September appears the following: "Both within and without the ranks of those with whom it is immediately concerned, THE PRINCIPLES OF THOSE CALLED "OPEN BRETHREN," by a Younger Brother, will be valued, because of its clear setting forth of the doctrinal position of some whose witness for the truth has been greatly owned of God, as well as of the historical summary of one of the great evangelical movements of our time. The outstanding features of the practice of the assemblies are explained, showing, among other things, that a prominent place is given to the expectation of the near personal return of our Lord for His people.

The book will serve a most useful purpose in making plain to young believers and others the scriptural grounds on which baptism and the Lord's Supper are observed.

Nearing the close of another year, if friends interested in the spread of the truth would kindly write for a few free copies of *The Witness*, and hand them around amongst fellow-saints who might be helped by reading and prayer, they would become "fellow-helpers to the truth."

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up Sept. 23, 1913.

NOTES FOR OCTOBER, 1913.

SCOTLAND.

FORTHCOMING.—Christian Conferences at following places, dates, speakers: Cumberland Hall, Paisley, Oct. 4, at 3.30. Messrs. Stewart, Grant, Ritchie, Jr., and Gray. Gospel Hall, New Cumnock, Oct. 4, at 3.30. Messrs. Pickering, Dunlop, Monypenny, and Beattie. Missionary Conferences at Motherwell, Oct. 4, at 3.45 Messrs. Hoste, Dodington, Harris, Anderson, Angus, and Hopkins. and in Clydebank, at 3. Messrs. Chesterman, Angus, Hopkins, Bird, and Gilmour. Gospel Hall, New Stevenston, Oct. 11, at 3.30. Messrs. Grant, Dawson, Pickering, and Bayne. Wesley Hall, Dalkeith, Oct. 11. Messrs. Hoste, Beard, and Thomson. Glenluce, Oct. 16. Mr. W. J. Grant, and others. Wyndford Hall, Maryhill, Glasgow, Oct. 18, at 4. Messrs. Grant, Ritchie, Jr., and Bayne. James St. Hall, Ayr, Oct. 18, at 2.30. Messrs. Ritchie, Dunlop, Thomson, Lindsay, R. Scott, and A. Scott. Ebenezer Hall, Young St., Wishaw, Oct. 25, at 3.30. Messrs. Dawson, Thompson, Smith, and Pickering. Bethany Hall Tract Band, Paisley, Nov. 1, at 3.30. Messrs. Henry, Thomson, and Hamilton. Hillside Place, Springburn, Glasgow, Nov. 1. Messrs. Ritchie, Beard, and Ferguson. S.S. Teachers in Muir St. Hall, Larkhall, Nov. 8, at 4. Special Conference for young men and young women in Elim Hall, Crosshill, Glasgow, Nov. 8, at 4. Messrs. Stewart, Smith, and others expected.

GLASGOW.—Half-Yearly Meetings just commencing as we go to press. Full report in next number. Quarterly Meeting of Elder Brethren in Wellercroft Halls, Sep. 6. Mr. R. Leggatt introduced the subject of "Elder Brethren and their responsibilities," followed by others. S.S. Teachers' Conference, in Albany Halls, Sep. 20. Mr. W. Hoste introduced the subject, "The Servant of Christ," followed by Messrs. Chesterman, Harris, and Ritchie. Messrs. W. Hoste, Geo. Hucklesby, Geo. Chesterman, John Harris, and J. S. Anderson are visiting assemblies in city and country. Mr. Malcolm M'Kinnon is in Porch Hall, Dennistoun.

REPORTS.—Cumbernauld Tent was well filled, Aug. 23, when Messrs. Miller, Chapman, Dunlop, Carrick, and Gilmour gave helpful messages. Devonside Tract Band Conference, Tillicoultry, Aug. 30, largest yet held. Words of cheer and profit from Messrs. M'Alpine, Angus, Beard, and Alexander. Bellshill, Sep. 6. Hall crowded out; a profitable time. Messrs. Matthews, Henry, Thomson, Ferguson, and M'Clay ministered the Word. Dr. Matthews remained for a few meetings. Mr. Henry takes the Tuesdays of Oct. Loanhead,

Sep. 6. Large turnout. Solid ministry by Dr. Jones, Messrs. Dawson, M'Nab, Hamilton, and Irving. Gospel Hall, Hamilton, Sep. 20; very good time. Messrs. Grant, Bayne, Miller, and Stephen ministered to profit.

TENTS.—As might be expected from the time of year, several of these are now closed. Messrs. M'Kenzie, Hill, and Walker are continuing for the seventh week in tent at Ferintosh, near Inverness. Fair week nights; good Sundays. Some anxious. Much prejudice against anyone saying they are "saved." Messrs. Morrison and Bruce have been nine weeks in Balintor. Large and interesting meetings; some conversions. Had open-air meetings in neighbouring villages, which greatly helped attendances at tent services. Mr. John M'Alpine had good interest in meetings at Bainsford up to the last night, which was the largest of all; a few professed. Five baptised in Grangemouth, Sep. 12. Mr. A. Gilmour spent four months in Cumbernauld. Quite a good time. God blessed His Word to saint and sinner. Mr. F. Logg had good meetings in Kirkstyle, Caithness. Young converts from the last pitch came almost nightly. Mr. John Ferguson at Parkhead, and Mr. Malcolm M'Kinnon at Alexandra Park, Glasgow, have both taken down tents; some interest and blessing.

NOTES.—Encouraging meetings continue in Hall, Tomnahurich St., Inverness. Mr. Storrle, of New Zealand, and others have given valued help. Mr. John M'Alpine commences in Irvine, Oct. 5. Special Bible studies will be given by Mr. Alex. Stewart, in Y.M.C.A. Hall, New St., Paisley, Wednesdays of Oct., at 8. Mr. Percy Beard commences in Albert Hall, Grangemouth, Oct. 5. A number of believers have been "breaking" bread for some months in a private house in Fauldhouse, a large mining village. They have now secured the lesser Masonic Hall for meetings on Lord's day, Wednesday, and Friday. Will value help. During the summer the occasional help of fishermen following their calling was appreciated by the assembly in Lerwick. Mr. and Miss Wallis visited some of the country districts, as well as helped in town. Mr. W. J. Miller commenced special effort in Cowdenbeath, Sep. 7. Meetings encouraging. Mr. J. Hixon Irving spent two weeks in Portobello, preaching the Gospel, and giving addresses on "Spiritual Progress," and kindred subjects; some interest. Commenced in Cockenzie, Sep. 14. Mr. John Carrick had small but profitable meetings in Daily. The Lord's people greatly cheered. Mr. J. C. M. Dawson had large and interesting meetings in Roman Road Hall, Mother-

IMPORTANT NOTE.—Friends sending Notes might kindly use every endeavour to see that intelligence reaches us on or before the 20th of each month, otherwise insertion cannot be guaranteed,

as the complete paper has to be ready by the 25th. Full address for these notes is simply PICKERING & INGLIS, GLASGOW. Prayer should be made in public and private for the workers.

well.. Mr. Hy. Pickering gave a series of helpful Bible addresses in Ebenezer Hall, **Wishaw**. Mr. Colin Campbell, of **Rothsay**, sails for Montreal Sep. 26, hoping to minister the Word.

ENGLAND.

FORTHCOMING.—Christian Conferences as follows: Cory Hall, **Cardiff**, Oct. 1 and 2, at 11 each day. Messrs. Owles, Bennet, Dudgeon, Dunning, Grant, Hunter, Thompson, and Vine. All-day meetings in Regent Hall, **Cheltenham**, Oct. 8. Communications to E. S. Hooper, 5 St. Philip's Ter. . . Season's work with carriages and tents in southern counties has been accompanied with blessing to saint and sinner. Annual Meetings in **Devonshire House**, 136 Devonshire St., London, E.C., Oct. 10, at 3.30 and 6.30. Several workers expected to give reports. . . Owing to the crowded condition of Devonshire House for the last few years, the beautiful new Kingsway Hall, Kingsway, London, W.C., has been taken for the **Annual Missionary Conference**, Oct. 23 and 24, at 11, 3, and 6.30 each day, with a meeting for sisters at 2.30. Col. Molesworth, Messrs. A. Stewart, Huntingdon Stone, W. H. Bennet, R. E. Sparks, W. E. Vine, W. Hoste, E. H. Broadbent, T. Berkeley, J. P. Wigstone, Handley Bird, F. Rowat, A. R. Thoburn T. R. Angus, F. J. Hopkins, E. Hill, E. Saunders, T. Wales, J. S. Dodgington, and others will be present. Circulars from J. W. Jordan, 30 Chambers Lane, Willesden Green, N.W. . . Kings' Hall, **Willesden Green**, London, Oct. 25, at 11, 2.30, and 6.30. . . Anniversary Meetings at **Malden Hall**, London, Oct. 30, at 4 and 7. Drs. M'Killiam and Schofield, Messrs. F. Gooch, S. Collett, and G. Hucklesby. . . Yorkshire United Missionary Conference in Friends' Meeting House, Woodhouse Lane, **Leeds**, Nov. 1, at 3; and in Fenton Hall, Nov. 3, at 3, sisters; 7.30, general.

LONDON.—Quarterly Missionary Conference in **Golders Green**, Sept. 13, was well attended. Messrs. Broadbent, King, and French gave interesting reports. Messrs. Marks, Green, and Vine have been helping in **Cholmeley Hall** during Sep., Mr. Vine giving two lectures on "The Authenticity and Divine Authority of the Scriptures." Mr. B. Mudditt preaches during Oct., commencing with a week's special services for young people. . . Annual Gathering in **Alexandra Hall**, Hornsey, Sep. 13, was well attended. Messrs. Kilpin, Dobson, Pickering, and Levy took part. . . Mr. Hy. Pickering also gave help in **Bush Hill Park**, Harrow, and **Higham Hill**. . . Mr. John MacDonald preached in **Clapton Hall**, during Sep. . . Attendances good; ministry helpful. Mr. G. H. Lang follows in Oct. . . Mr. John Crane spoke of work in Spain to an interested audience in **Woodbury Hall**, Tottenham, on Sep. 15. He hopes to return to Malaga, Sep. 25. . . Large numbers attended opening of two new class-rooms at **Higham Hill**, Aug. 30. Helpful

Dr. W. R. EVANS, notes of whose address will be found on a former page, is subject of brief record in this month's *Pathway*.

words by Messrs. Humphreys, Austin, Ivings, Rogers, Pritchard, and Higgs. Brethren have built the class-rooms themselves.

REPORTS.—By common consent the Annual Conference in **Yeovil**, Sep. 2-5, was believed to be one of the best yet held. Mr. and Mrs. Bennet were both enabled to give valued help in the arrangements. Ministry by Messrs. Bennet, Lowe, Hogg, Stewart, Robertson, and others. Meetings in Gospel Hall, **Exeter**, Sep. 9 and 10, were the largest yet held. Goodly words spoken by Messrs. Hogg, Vine, Hoste, Dudgeon, and others. . . Hall well filled at **Teignmouth**, and ministry helpful. . . Seventh Annual Gatherings of Christians in Small Town Hall, **Reading**, Sep. 15-17. A time of spiritual refreshment and edifying ministry. Drs. M'Killiam, Owles, Burton, and Merry; Messrs. Scott, Hogg, Mace, Collett, Elliott, Pickering; and Missionaries Thoburn and Hopkins took part.

TENTS AND CARRIAGES.—A good time was experienced with the Nottingham Open-Air Mission Gospel Car during the fifth visit to **Skegness**. Mr. B. R. Mudditt had well-sustained meetings throughout. . . Mr. C. W. Foster closed with a full tent at **Doncaster**. Interest unabated; some real trophies won. Meetings continue in the hall. . . Mr. T. Cauker closed tent at **Ombersley**, Sep. 28. Some cases of blessing. Goes on to **Malvern Wells**. . . Mr. Harold Jones had blessing at four different pitches, then closed at **Winscombe**, Som. . . Mr. F. A. Glover had tent at **Clayhidon**, where God wrought so wondrously through Geo. Brealey in years gone by. People came miles over rough country roads to be present. Some have been saved. Large numbers gathered at closing services, when Mr. C. F. Hogg and others gave words of counsel. . . Mr. Glover commences in **Exeter**, Oct. 5. . . Mr. Macphie closed tent season at **Coate**, near Swindon. Good work amongst old and young. . . Mr. W. MacFarlane had good meetings at **St. Thomas**, closed Sep. 11. Continuing meetings in Gospel Hall; hoping that more may be saved and the young converts helped. . . After six weeks' meetings at **Garway Common**, with blessing, Messrs. Brett and Keyse moved on to **Garway Hill**, Hereford. . . Mr. J. Stewart had good meetings in a district of **Whitehaven**, where tent had not been before. . . Mr. W. Hamilton had eleven weeks' meetings in **Shropshire**. Well attended week nights; unable to seat all who came on Sunday nights. A number professed. . . Messrs. Morley and Pope had good meetings with Gospel van and in hall at **Newport, I.W.** Several young believers baptized in Union Hall, near Carisbrook. . . Owing to overwork Mr. W. H. Browning had to retire from tent work for the rest of the season. Mr. G. Winter, of **Penrith**, took up the responsibility. . . Mr. James Wharton had the joy of seeing souls saved at **Guarlsford**. . . Annual report of Yorkshire tent and Bible carriage work contains some encouragement. Mr. C. W. Foster at **Balby**; Mr. A.

MOUNT SIR DONALD and other interesting Canadian and British pictures adorn the 16 pages of clear-ring Gospel in *The Herald of Salvation*.

E. Hodgkinson, helped by Messrs. Hercher and Beer at **Bubwith**, Foggalthorpe, and Holme; and Mr. Geo. Ainsworth at **Rawcliffe Bridge** report convictions, conversions, and backsliders restored. Mr. J. A. McCullagh concluded six weeks' tent mission in **Broomfield**, near Chelmsford, Sep. 21. Some saved; many Christians helped, Mrs. McCullagh reaching many of the women. **Manchester** tent closed Sep. 21, Mr. E. Hughes having charge throughout. Tent filled each Lord's day. Sixteen baptised; a number added to assembly. Thanksgiving meeting for abundant blessing, Sep. 20.

NOTES.—**Liverpool and Birkenhead**, Mr. John MacDonald commences special services in Salop St., Oct. 5. Mr. C. J. Stephens had meetings in Little Sutton and Conway St., follows on in Romeo St. and Iron Room. Mr. David Ward is to have special meetings in Public Hall **Stevenage**, Oct. 12-26. Mr. Wm. Macfarlane purposes leaving for America, Oct. 15. His address there will be c/o Mr. David Waugh, 108 Elm St., Kearny, New Jersey. Mr. B. Mudditt gave valued help to the little company at **Ryde**. Mr. J. K. M'Ewen had a few meetings in **Swansea**, also visited some old fishing grounds. Mr. White gave four profitable lectures on "The Lord's Coming" in Gospel Hall, **Rainham**. Mr. Kendrick had considerable interest especially among elder scholars, in **Nuneaton**, during his addresses on dispensational chart. Mr. J. W. Jordan had good times in a barn at **Thursley**, Surrey, during holidays. Mr. E. A. Thomas had two weeks' meetings in **Sacriston**, Durham, then went on to **Gateshead**. Christians who have been going on with Gospel work for several years in the **Penwarthem** district of Preston, now gather to "break bread." Correspondence to Mr. Geo. Blake, 11 Connaught Rd., Preston. The visit of Mr. A. Stewart to **Carlisle**, Aug. 30, 31, was much appreciated. Mr. J. Ternouth gave a series of addresses on "The Tabernacle" (with large model), in Rudmore Hall, **Portsmouth**, Sep. 15-18. Mr. and Mrs. Cooper, formerly of the Straits, have taken No. 2 Widcombe Crescent, **Bath**, with a view to seeking to care for the children of missionaries. Believers in **Newmarket**, Cambs., have made a special effort to carry the good news into surrounding villages, and met with an appreciative welcome. Messrs. Ferguson and Hamilton are to have a second campaign in Cory Hall, **Cardiff**, Oct. 5 to 26. May it be as good, or even better, than the last.

IRELAND.

DUBLIN.—Mr. Chas. Hickman has been preaching at **Merrion Hall** during Sep. His addresses to Christians have been most edifying and much appreciated. The attendance since the re-opening of the hall has been excellent.

BELFAST.—Christians connected with **Ormeau Rd. and Kingsbridge Halls** held united open-air

meetings during the summer months. Largely attended and very helpful. Believers formerly meeting in **Ladysmith**, near Glengarneley, have removed back to **Kingsmess** Gospel Hall. Messrs. J. M. Anderson, J. B. Kingston, and others are holding open-air meetings nightly in **Portadown**. Large numbers attending. One whole family has turned from the Pope of Rome to the Man of Calvary. Mr. John Ferguson had meetings in **Victoria** and other halls. Mr. Jas. Stephen commences meetings in **Kingsbridge**, Sep. 28.

NOTES.—Mr. Thos. Rea is doing a needful work in **Galway**, visiting districts where there is not even a Protestant. A small assembly has recently been formed in **Skibbereen**, co. Cork, through the labours of Mr. Wright and one or two others. Mr. J. H. McKnight and another brother have had some blessing in tent near **Ballymaguire**. Messrs. Goold and Poots are having good meetings, with some conversions in **Lurgan**. Messrs. McKnight and McCrory continue in tent near **Kingsmills**. Messrs. Braidner and McCulloch in a barn near **Raphoe**. Messrs. Rankine and Hawthorne had eight weeks' meetings near **Garva**. Some professed. Moved tent to **Monedig**. Messrs. Creighton and Dickson had encouragement in tent some distance from **Castle Derry**. Messrs. Wright and Campbell near New Buildings, **Derry**. Messrs. Diack and Whitton in **Donaghadee**, a needy place. Fair meetings. Mr. Megaw in **Omagh**. Mr. Ruddock being encouraged near **Growth**. Messrs. McCracken and Marshall spent a number of weeks in tent near **Crumlin**. Fairly large and fruitful meetings. Mr. Monypenny some encouragement at **Laurelvale**. Mr. David Adams had encouraging meetings in a house near **Tubbermore**.

AMERICA.

CANADA.—Annual Conference in Gospel Hall, Hamilton Rd., **London**, Ont., Aug. 30 to Sept. 1. Large turnout and very helpful. Messrs. A. Marshall, A. Payne, Dan Crawford, C. Innes, S. W. Benner, John Cruickshanks, Geo. Nunn took part. Mr. Dan Crawford and Mr. Rowdon, Argentina, gave reports of work. A tent was pitched in **Chelsea Green**, London, Aug. 1-31. Some saved; saints helped; place greatly stirred. Work continues in a house. Tent meetings in **Saskatoon** are small, but the Lord gives blessing. Annual Conference at **Sydney Mines**, Cape Breton, Aug. 30 to Sep. 2, was a very profitable time. Believers came from N.S. and N.B., some travelling over 200 miles. Messrs. Goodwin, Brennan, and Martin ministered to profit. A young man baptised in the presence of a large number of pleasure seekers having a picnic on the shore. Mr. Richard Irving had a meeting or two in **Brantford**, which encouraged the Lord's people. Dr. T. H. Bier has returned to his work, feeling much stronger. Mr. John Muir, from Tibet, gave interesting report of pioneer work in

A VOICE TO THE SOUL, by John Noble. Simple evangelical papers for the heart. 121 pages clear type. 6d., post free.

THE KINGDOM OF GOD. What is it? Who does it embrace? is latest pamphlet by W. Hoste, B.A. 3d. each; four for 1/, post free.

that country in Maranatha Hall, **Toronto**. Open-air meetings conducted by Messrs. A. Payne, R. Irving, and others have been greatly owned of God in the salvation of sinners and the reviving of saints. Conference on Thanksgiving holidays in Oddfellows' Hall, Bathurst St. Annual Conference in Ebenezer Hall, **Hamilton**, Aug. 9-13. Attendances large, with blessing amongst saved and unsaved. Messrs. R. M'Murdo, R. Irving, A. Payne, C. Innes, S. W. Benner, J. Cruickshanks, and others gave helpful ministry. Mr. Geo. Pinches paid a passing visit to Bethany Hall on his way to the old country. Messrs. Touzeau and Dobbin had well attended meetings in **St. Thomas**. Mr. A. Marshall visited **Orillia** and **Belleville**. Hopes to have a Gospel campaign in **Winnipeg** in Sep. Mr. Samuel Taylor has been labouring in and around Orillia and **Southriver**. A number have professed conversion, backsliders have been restored, and several baptized. Mr. T. Black pitched his tent in **Medicine Hat**, Alta. Found work difficult. Mr. H. Hitchman paid a visit to Gospel Hall, 160 Morris St., **Edmonton**, Aug. 1-14. He took meetings in the tent during the first week, and afterwards ministered the word with profit to the Christians. Believers purpose having a conference at Thanksgiving time. Circulars from Jas. P. Gibson, Waterworks Dept.

UNITED STATES.—**New York**. Mr. A. Marshall had four good meetings in Fulton St. Spoke at open-air meeting in Union Square, 157th St. Hall, and at Yonkers. **Minneapolis**. Mr. A. B. Miller had three weeks' good meetings. Some saved and a number added to assembly. Mr. D. M'Geachie saw a little interest in tent work. Conference in Gospel Hall, Aug. 30 to Sept. 1; a helpful time. Mr. A. Payne continues in Gospel tent in **Detroit**. The Lord has given blessing. Purposes following on with two weeks' meetings in Salem Hall. Dr. Cameron and Dr. Martin had some good meetings in **Waterbury**, Conn. Mr. R. M'Murdo is in tent at **St. Louis**. Attendances increasing. Mr. J. Gill has again taken up Gospel preaching on the Common, **Boston**, Mass. Mr. A. Livingstone had a series of meetings here, also in **Central Falls**, R.I. A few believers now gather in the Name of the Lord at 1121 Eleventh Ave., **Flint**, Mich. Assembly meeting in Gospel Hall, Sackawanna Ave., **Scranton**, have moved to Greenridge Bank Buildings (2nd floor). All day conference in **Vicksburg**, Ind., on Sep. 1, was the first in this part of the country. Brethren from a distance united with us. Ministry by Mr. M'Laren, Indianapolis, and other local brethren proved helpful. Mr. C. W. Ross has been engaging in tent work in **Kansas City**, Mo., and Mr. D. R. Charles in **Omaha**, Neb. Messrs. M'Cracken and Greer had five weeks in Roseland district of **Chicago**, and saw souls saved.

MEXICO.—Mr. Jas. Holmes, **Puebla**, advises that work goes on quietly. A Christian Professor, who recently lost his position, was called to Mexico city by the President, probably with a view to giving him some position there. Government making some headway in putting down the Revolution. Mr. G. A. Wightman, **Tehuacan**, writes of two being baptized, July 25, the anniversary of their first year's service. Four more to follow. Mr. Eglon Harris, **Orizaba**, is encouraged by good attendances at Gospel meetings in each of the halls.

SOUTH.—Mr. and Mrs. W. Wilson Nicholls left for **British Guiana**, Aug. 28. Splendid meetings at opening of new hall, **Quilmes**, Argentina. Messrs. Ewen, White, Jenkins, Lowe, Miller, Payne, Drake, and others gave valued help. Seven baptised on the Sunday afternoon. Eight more converts have openly confessed Christ by baptism at **The Stream**, Barbados.

EUROPE.

FAROE.—Mr. Wm. Sloan has been enabled to distribute gospels amongst German tourists, French navy men, and Danish sailors. Mr. D. J. Danielson has been seeking during the summer season to reach places which are inaccessible in winter. **SWEDEN.** Mr. Jas. Lees continues to have refreshing times in Sjovik district; hall being crowded out at times. Some men anxious. New Swedish edition of "God's Way of Salvation" is meeting with a ready welcome. Theosophy is gaining ground in the land. **HOLLAND.** Mr. Peter Wilson is very active in open-air meetings, house-to-house visitation, and tract distribution. Large numbers assembled in one town, in which for many years they had been forbidden to have meetings. **BELGIUM.** Mr. W. J. Nock, of Brussels, is scattering some thousands of gospels at the Ghent Exhibition, also visited Mount St. Martin, and distributed many messages amongst the steel workers and others there. **GERMANY.** Mr. E. H. Broadbent found much to encourage during a recent visit. In one district on the borders of Bavaria, there are thirty towns and villages with assemblies of believers. Messrs. Koehler and Warn are having much to encourage in Berlin. The Bible School is sending forth trained workers to many parts. **HUNGARY.** Two brethren and seven sisters recently obeyed the Lord in baptism at Zolyon. **SPAIN.** Mr. Christopher Cambridge, Antequera, has distributed over 2000 gospels and Testaments during a two months' visit amongst the harvesters. Three professed faith in Christ. Sr. D. Mal Filloy, converted fourteen years ago, is having special meetings. Good numbers attending. A number baptised on Aug. 24. Mr. A. J. Shallis has found a ready ear for the Word at Granucillo, a village which has almost entirely turned from Rome. Large numbers as-

HOW TO INCREASE ATTENDANCES. Get a magazine of your own with any title and full list of meetings. The two best are *The Herald of Salvation*. 16 pages. 100, 3/6; 200, 6/10;

300, 10/; 500, 15/. *The Evangelist*. 4 pages, 2 colours. 100, 1/6; 200, 2/6; 300, 3/6; 500, 5/; 1000, 8/. Post free anywhere. Send for samples. PICKERING & INGLIS, GLASGOW.

sembled at the anniversary of the opening of the hall at San Tome. A specially chartered steamer brought 100 passengers from different parts. Messrs. Payne, Paris, Inurrigarro, Dødd, Arango, Ginnings, Davies, White, Conde, and Smith were helped of God in preaching the Gospel and ministry of the Word. Mr. W. Willies, Zamora, expected to have a new meeting place ready about Sep. 15. Much to cheer in this place. **PORTUGAL.** Unrest continues throughout the land. Republic less favourable to Gospel work. Mr. C. A. Swan left, Sep. 5, for the Azores, where he has taken over the responsibility of the only Gospel testimony in the islands. Recently baptised three in Lisbon, one an ex-R.C. Priest. **ITALY.** Mr. W. J. Nock had some encouragement in visiting Como and Milan. Special blessing has been granted in Alessandria. Five recently baptised. Mr. Hoste and others gave valuable help to the 300 brethren and sisters assembled at conference in Spinetta.

ASIA.

CHINA.—**Chaoyang.** Mr. Robert Stephen is taking up the Bible Studies with the colporteurs which dear Dr. Case commenced a year ago. Troubles in the south have not reached this district. Mr. Trevor Oliver, commended from Liverpool, is on his way to take up work at this station. A doctor is much needed. Mr. Duthie writes that brigands are still very numerous around **Hada**, and conveys the sorrowful news of the death of their twin children within a few hours of each other. The soldiers in **Kuling** have got out of control, and have pillaged the house and garden of Mr. R. E. Jones. Mr. E. Eagger, **Pakow**, was confined to the house for nearly a month with fever. On recovering he took a journey eastward. Things are now quiet in the district. Officials everywhere are counselling the uprooting of the poppy in order to reduce the opium traffic. The morphia habit is spreading. Mr. and Mrs. Whitelaw and three children sail for **Jehol**, Sep. 23. Mr. and Mrs. Aldersen and two young children sail for **Kiangsi**, Oct. 4. Messrs. Wilson and Ockenden are having large and interesting meetings amongst the bluejackets at **Wei-hai-wei**, as well as at Chinese meetings on the mainland. Mr. Wilson's elder son is quite recovered, and is at business at **Chefoo**.

STRAITS.—Mr. W. D. Ashdown, **Penang**, reports the baptism of several Chinese young men, one of them a teacher in the Government school. Mr. E. Tipson, **Kuala Lumpur**, writes of getting a different kind of Chinese inquirer, those who consider themselves enlightened since the Revolution, are throwing away their idols, and seeking to "enter the Church" according to the European custom.

INDIA.—Musa Bhai, **Makatal**, writes of the enemy attacking with all his bitterness and perseverance, yet the Gospel testimony is being main-

tained. At one place, where 300 men had gathered, not more than ten showed any opposition to the message. Mr. Matthew Brown, **Amalapuram**, is having specially good meetings. Miss Murphy, **Daddi**, is steadily studying the language, and doing a little service for the Master. Mr. J. Evans, **Gunjur**, is kept busy sowing the good seed amongst the villages. Rejoicing in the thought of Mr. and Mrs. King soon being back. They sail Oct. 4, accompanied by Mr. and Mrs. Stickleby, of Birmingham. A suitable hall for the work in **Bangalore** is sadly needed.

AFRICA.

CENTRAL.—Mr. G. H. Mowat, **Kavungu**, July 24: "The sixteen baptisms last month have given the work here a stimulus for the time being. The wife of one of those baptised, professed to accept the Lord Jesus last Lord's day. Mr. Figg, **Bihe**, rejoices that after eleven months' imprisonment the Portuguese brother, Cardoso, has been released, as the charge against him cannot be substantiated. Dr. Morey has been partially laid aside with fever for five weeks.

AUSTRALASIA.

AUSTRALIA.—Quarterly S.S. Conference in **Colingwood**, Melbourne, Aug. 2. Ministry from "Daniel," by Messrs. Shittell, Reed, Walder, Smith, and others. A very profitable time. Subject was specially helpful to young believers. Next conference in Nov. Messrs D. Angus and H. M'Neilly (both from Scotland), also Capt. Neville, have been conducting profitable meetings for believers at **Protestant Hall**, Melbourne. Mr. Angus took up "The First Epistle of Peter" on Tuesday evenings. Mr. M. Marrs has been labouring in a suburb of **Adelaide**. Some saved, and an assembly established.

NEW ZEALAND.—Mr. John Clarke, of Central Africa, has been visiting **Auckland** and other towns. Much appreciated in general ministry, as well as missionary reports. A special meeting of the young people from the five assemblies in Auckland was convened in order that Mr. Clarke might give an address on the M.S.C. movement. Mr. Bickerton, of **Taumarunui**, has returned from a three months' preaching tour in the regions beyond, Mr. **Franklin Ferguson**, who is in Britain at present, is still unable to take meetings.

"WITH CHRIST."

July 18, after a long illness, **Mrs. Lucy J. Wheeler**, Boston, Mass., aged 78. A most persistent tract distributor for years. Aug. 14, **Miss S. M. Meyer**, aged 73, eldest daughter of John Meyer, who founded the work on the Berbice River, over seventy years ago. Aug. 17, **Sergt. Geo. Pullinger**, London. For fifty years an active worker and preacher, especially in the open air. Whilst preaching at Carnarvon he took ill, and in three days de-

GIFT BOOKS FOR 1913-14. New list, the cream of 20,000 volumes. Post free to any address on application.

SPECIAL FOR OCTOBER. The "Graphic" Tracts. 1000 one-page, 1000 two-page, 1000 four-page for 10/6 the parcel complete, post free.

parted to be with Christ. Aug. 24, Mrs. Jas. Gardner. Many years in Glenuce assembly. Aug. 28, after six months' illness, Mrs. MacDonald, wife of Malcolm MacDonald, Paisley. Aug. 29, after undergoing an operation in the Western Infirmary, Glasgow, James Lammond, father of Wm. and Geo. Lammond, serving the Lord in Central Africa. Sep. 3, Mrs. Hugh Baillie, Glasgow, aged 42. Converted eleven years ago in Kilmaccolm, latterly in Albany Hall. Mrs. Bell, Lisburn, aged 74. Saved fifty-four years. Lisburn assembly began in her father's house. Shortly after they were joined by Mr. Robt. Stewart. Sep. 18, Mrs. Court, a sister greatly beloved. For thirty-six years in assembly at Leamington Spa. Sep. 19, Wm. Sharp, Galston. Converted in '73, long a helper in assembly. Suffered much. Highly esteemed, as shown by 600 assembling at graveside. Age 60.

ADDRESSES.—Correspondence for Moorpark Assembly, Renfrew, to Peter M'Gregor, 38 Paisley Rd., Renfrew. Upminster Assembly, to A. T. Thornton, 10 Courtney Gardens. Cathcart Assembly, Glasgow, to Andrew Stevenson, 206 Battlefield Road, Langside.

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON, C. P. WATSON, GEO. YOUNG, and H.V. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending Sep. 16. Correspondence and Contributions to be sent to—**Chas. P. Watson, 33 Renfield Street, Glasgow.**

HOME AND ABROAD.

Church-in-House ..	16	0
Berwick-on-Tweed ..	16	6
Mrs. O.	1	0
Stirling a ..	2	0
M't Pleasant Y.M.B.C., Vancouver ..	4	2
Thom'on Tr., per P. & I. 10	0	0
Blackburn Hall, Leith 4	7	4
Eben. H. M.M., Wishaw 2	0	0
Mrs. B., S. Africa ..	51	0
Sandbank a ..	3	0
W.J.	2	0
Clydebank a ..	2	0
Clydebank Sisters ..	2	0
M.C.	0	15
T.B., Gourcock ..	3	10
A Friend, Mafeking ..	5	0
Abingdon H., Part'k a	6	9
Wesley Hall M.S.C., Dalketh ..	1	0
Kilbarchan a ..	2	15
Mrs. H.	1	0
J.S., Wishaw ..	1	0
Bothwell Chamb. S.S.	2	0
Picardy Pl., Edin. a	4	10
Newton-Stewart a ..	1	10
Stirling a ..	7	3
M.R., Aberdeen ..	0	10
J.C.C.	1	0
Renfrew S.S.	1	0
Clydebank a ..	2	0
Clydebank S.S. Teachers	1	0
W.P., Glasgow ..	0	10
Round Toll H., Glasg. a	2	14
D.W., Kilmarnock ..	2	8
G.F.M.	2	0
Port-Glasgow a ..	1	7
Innerleven Sisters ..	1	10
R. M.C.	1	0
D.R. Andimaui, Canada	0	8
Greyabbey a ..	1	6
M.H.	0	10
Pollokshaws a ..	7	0
Shettleston a ..	3	15
A Sister, Shettleston	£0	10
Mrs. W.M.	0	18
Overtown S.S.	0	10
Strathaven a ..	1	12
Uddington a ..	2	0
St. Margaret's Hope a	2	0
J.P., Patna ..	3	0
Bathgate a ..	1	0
A Friend, Cockenzie	1	0
Miss K., Freuchie ..	1	0
Eben. H., Motherwell	2	0
a, Assembly Gifts)	£167	14
OFFICE EXPENSES.		
Stirling a ..	£0	5
Mrs. B., S. Africa ..	2	0
T.B., Gourcock ..	0	10
A Missionary ..	0	4
Bothwell Chamb. S.S.	0	3
Innerleven Sisters ..	0	3
R. M.C.	0	2
Strathaven a ..	0	3
Picardy Pl., Edin. ..	0	3
Sums under 2s. 6d. ..	0	9
	£4	3
WIDOWS AND ORPHANS.		
T.B., Gourcock ..	£1	0
INDIAN ORPHANS.		
Mrs. B. Ross ..	£0	15
Little Peggy Nisbet	0	1
W.P., Glasgow ..	0	5
Bath H.Sis., D'fermine	0	15
Iron Hall Children's	1	0
Meeting, Dublin ..	1	10
Annbank S.S.	1	0
Round Toll, Glasgow	0	15
Ross ..	0	15
Hebron Hall, Glasgow	3	0
New Stevenson ..	1	18
Iron Hall, Dublin ..	1	10
S.S., Sunday School)	£12	4

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Muller), Ashley Down, Bristol, for Orphans—"Natalian," 2s. 6d.

THE WITNESS FOR MISSIONARIES. For twenty-five years the Editor and publishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers in distant lands.

NOTE.—Before receiving *Perian* workers who are at present in Britain to give accounts of work in their native land, inquiries should be made from accredited elder brethren. See note in *Echoes* for May, 1912.

REVIEWS.

THE MODERN GIFT OF TONGUES: Whence is it? By G. H. LANG. (Marshall Bros. 2/6, or the Author, Sunnyside, Clayhidon, Wellington, Som., who will send post free for 2/2.) A careful examination of some literature representative of this movement which Mr. Lang holds to be not divine but *demonic* in its origin and manifestations. The association of its leaders with heretical teaching on the nature of the Lord—denying His sinlessness—the author rightly insists is highly significant. Throughout the book the spirit of love and respect for the children of God, however deluded, is never absent. Highly controversial in matter, the tone is never inconsistent with the Gospel of Christ. The book is not one for general circulation, perhaps, but it should prove helpful, under God, to any upon whom the claims of the movement may be pressed. C. F. H.

THE BIBLE REMEMBRANCE (Morgan & Scott). As subtitle states it is "a valuable handbook to the Old and New Testaments." Reliable matter concerning portions, persons, places, and particulars relating to the Book of Books, compacted into 208 pages. Handy for desk or bag, worker or student, and considering the amount of matter, cheap at 1/8 p.f.

Rates for "THE WITNESS."

The Witness will be sent, *post free*, to any address in the whole world, at the following rates for One Year:
1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

or in American or Canadian Currency—
1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar bills, "Express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
" JOHN MANZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLMES, 14 Paternoster Row, E.C.
" ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HEYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. C. ROGERS, 17 Cathedral Close.
BATH: H. & W. GRIFFITHS, 35 Milton Avenue.
BRISTOL: W. E. W. SARGFIELD, 78 Park Street.
BIRMINGHAM: J. E. BRYAN, 15 Laburnum Road, Oxton.
BARROW IN FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 D'Olier Street, and 2 Nassau Street.
BELFAST: R. M'OLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LINDIE, 35 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghampton
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louisa Street.
TORONTO: L. S. HAYNES, 5 2 Yonge Street.
UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
ORILLIA, ONTARIO: S. W. BERNYER, Bible and Tract Depot.
WINNIPEG: N. W. BIBLER and TRACT DEPOT, 355 Notre Dame Av.
BURNING ALBURN: W. C. K. TORRER, Casila 5 A.
MILBOURN: GORDON & GORCUI, Queen Street.
" E. W. COLY, Book Arcade.
SYDNEY: N. S. W. A. T. GRACE, 352 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNEDIN: H. J. BATES, Octavo Bible House, 38 George Street.
ATKLAND, N.Z.: H. L. THATCHER, Bible House, 135 Symonds St.
PALMERSTON, NORTH: JAMES G. HARVEY, Main Street.
BENGALURU, INDIA: W. C. IRVING, Christian Literature Depot.
CALCUTTA: "CHRISTIAN WITNESS" OFFICE.
CAPE TOWN: JOHN BAIN, 119 Plain Street.
And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

The Voice of Disaster.

By HY. PICKERING.

DISASTER follows disaster! Think of the calamities chronicled in the last ten years, increasing in ratio within the last five years, more numerous and more terrible to-day than ever before within living memory, if not within the world's history. The "Titanic" disaster scarcely past, with its cry for more lifeboats, when the "Volturno" conflagration exhibits the uselessness and even the danger of such boats. The groans of the Aisgill railway disaster, which seemed to indicate a safe system of signalling by proving unsafe when disregarded, have scarcely died down when the very signals lure a Cheshire Lines train on to disaster. Experts investigate, express opinions, and form laws and rules so as to prevent a recurrence of the Cumberland mine tragedy. A few months pass, and one of the most terrible mine disasters in the history of the world leaves 434 breadwinners to perish in a burning Welsh pit. Added to the horrors of land and sea, and as if to crown all, a Zeppelin airship explodes in mid-air, falls 1800 feet, and dashes to death the twenty-eight passengers and crew.

WHAT NEXT? Ah! who can tell? Ere this is in print a telegram or wireless message may cause consternation in many minds, and sorrow in many homes. Truly, "we know not what a day may bring forth" (Prov. xxvii. 1).

WHAT MEANETH THIS? Who will assert that such happenings are by chance, mere coincidences, without sequence, connection, or purpose. May it not be that a wicked world and a worldly Church, which have so definitely refused the voice of Revelation, denied the vitals of the Christian faith, cast

off the acknowledgment of God in public and in private life, apostatised from free grace, atonement by blood, and Gospel truth, and yielded unreservedly to the twofold "delusion" of the last days—the debasing lust for "pleasure" (2 Tim. iii. 4) and the mad rush for "treasure" (James v. 3)—are being called to repentance by the Voice of disaster? The "except ye repent" (Luke xiii. 3) of the Tower of Siloam may be repeated in ten thousand callous hearts throughout the world, and the gracious "Come unto Me" (Matt. xi. 28) may penetrate to multitudes of the "heavy laden" hearts of the sorrowing, suffering, and mourning, hitherto indifferent to the Man of Sorrows.

OF THIS WE CAN BE SURE that these events occurring under the earth, on the earth and sea, and above the earth, have a voice for all true children of God. The power of man's wealth, wisdom, ingenuity, science, and regulations has been shown by these increasing calamities to be of little avail. The Christian worker, bearing the Gospel of our Lord and Saviour Jesus Christ, alone has the message "for such a time as this" (Esther iv. 14). The heart-breaking groans of the widows and orphans, and the heroic example of the rescuers, should stimulate one and all to seek more and more a weeping vision of a doomed world, and an earnest determination to "awake out of sleep" (Rom. xiii. 11). Then by life and lip, from door to door, and shore to shore, seek to "preach the Gospel to every creature" (Mark xvi. 15), hasten the Day of God, and receive the blessing of "him who was ready to perish" in time, and the "well done" of the King Eternal in the day of which He testifieth, "Surely I come quickly. Amen. Even so, come, Lord Jesus."

The Lord's Portion.

Notes of an Address at Half-Yearly Meetings,
Glasgow, September, 1913.

Part I.

By L. W. G. ALEXANDER.

I FEEL deeply impressed by the thought that to me the present moment is one of no ordinary opportunity, carrying with it no ordinary responsibility. It would be culpable in the extreme for me to appear before you without due exercise in the presence of God as to the message He would have me to deliver; and I believe it would also be culpable for you to present yourselves thus before God without due concern as to being in that condition of soul in which you may profit by the ministry He may be pleased to give.

I fear that in these days of many meetings and constantly recurring conferences God's beloved people are exposed to subtle dangers which are by no means imaginary, but are intensely real. There is a saying in the world that familiarity breeds contempt, and it is verily possible for Christians to come perilously near to this condition in their attitude toward the ministry of God's word. The cold criticism to which ministry is sometimes subjected, the grievous folly of comparing and being occupied with the relative abilities of speakers, and such-like things, all go to show that in the multitude of meetings opportunities are not lacking of which Satan is quick to take advantage.

"We are all here present before God to hear all things that are commanded thee of God" (Acts x. 33) describes the spirit in which men in olden times were wont to face the ministers of God's Word. With hearts laid bare to invite the searching of God, with hearts laid open to receive the impress of His truth, they presented themselves before God with fear and trembling to receive the Word, not as the word of man, but as it is in truth the Word of God. May God then graciously help the speaker to speak, as it were, oracles of God, and help the hearers to hear as from the lips of Him to whom they shall presently give an account.

The subject to which I desire to direct your attention is the very pertinent one of the giving of our substance to the Lord.

I am aware that some may think that this is not a spiritual subject. On the contrary, I consider that it is a *very* spiritual subject. Indeed I know of no subject in the Word of God that tests the sincerity of our love toward our Lord Jesus Christ more than this one of giving. It is comparatively easy to talk and to sing of our love for our Lord, but *love does things*, love is a mighty constraining force; and if our love to Him does not result in a faithful discharge of our obligations in the giving of our substance to Him I fear there is something not far removed from hypocrisy in our talk and in our song.

God's will regarding this subject is absolutely unknown to the world. The world is neither able to appreciate it nor is it expected to respond to it. Hence, when, by grace, we are rescued from the world and converted to God we require to learn what God's will is. I have been to many conferences, I have been privileged to listen to many of God's beloved servants opening up the Scriptures, but I cannot recall any occasion on which a speaker has referred to this subject. What means this strange silence regarding this theme? Why should this subject be shunned and deemed so delicate? Surely any subject which God has been pleased to refer to again and again in His Word should be accorded a place of some prominence in ministry. Believe me, I have no feelings of delicacy in referring to this theme, my only regret is that some one who could deal with it more worthily of God should not take it in hand. However, I remember it is graciously said of one "she hath done what she could" (Mark xiv. 8), and I wish to endeavour to merit that commendation in connection with this matter.

The Basis of God's Claims.

One of the first lessons which Jehovah taught Israel after their deliverance from Egypt was that He claimed them as a nation as His own property. This truth.

is clearly seen in the words we have read from Exodus xix. 4, 5: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto Myself. Now therefore... ye shall be a peculiar treasure unto Me from among all peoples, for all the earth is Mine." This truth we find Moses fully recognised, and sought to further impress upon Israel in the words, "The Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 9).

But God did not only teach Israel to recognise themselves as His property, He also desired them to realise that all riches and temporal blessings were likewise His, and merely given to them to be held in trust for Him. Centuries afterwards, in the Psalms, we have God as Creator solemnly declaring His sole proprietorship of all things in the words, "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." "Every beast of the forest is Mine, and the cattle upon a thousand hills. For the world is Mine, and the fulness thereof" (Psa. xxiv. 1; l. 10-12). At a still later period, when the people were using God's blessings entirely for their own purposes, in forgetfulness of His claims, He reminds them through Haggai the prophet: "The silver is Mine and the gold is Mine, saith the Lord of hosts."

In a very special manner, therefore, did Jehovah repeatedly seek to impress upon Israel their entire dependence on Him; that it was He alone who gave them power to become rich; and He faithfully warned them of the sorrowful consequences which would ensue in the event of their hearts being lifted up with pride, and attributing their wealth and earthly prosperity to their own power and the might of their hands.

Passing on to the New Testament we find ourselves constantly confronted with the same solemn truths. First, that the Christian himself is absolutely God's property. "Know ye not that your body is a temple of the Holy Spirit and ye are not your own? For ye were bought with a price: glorify God therefore in your body" (1 Cor. vi. 19, 20, R.V.). Second,

that all riches and earthly abundance which Christians possess are likewise God's, and are given to them as His gracious provision for their comfort and happiness and to afford them the hallowed opportunity of communicating to others and abounding unto every good work. "Charge them that are rich in this present world; that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy" (1 Tim. vi. 17).

These two points thus briefly stated will doubtless be readily admitted by all, yet is there not a danger of their failing to receive the consideration they deserve, and of a manner of life as a consequence obtaining which comes perilously near to attempted independence of God? Is there not a danger of Christians almost daring to treat themselves and all that they possess as their own property, thus perverting the goodness of God, and turning His blessing into a curse? That the fulness of divine blessing in temporal things often turns the heart of man away from God the Scriptures abundantly testify; and many of the failures of men of God recorded in the Word are definitely traced to forgetfulness of God in the midst of earthly prosperity; and to the present moment it is clear that in many cases where riches fall to the lot of Christians, instead of being accepted as a better opportunity for doing good, and bringing with them an ever-increasing desire to further the work of God, these very riches ensnare the heart and sometimes turn the feet from the paths of righteousness and truth.

Old Testament Examples.

We find recorded in the Old Testament instances in which individuals recognised themselves under an obligation to give a definite portion of their substance to God, perhaps the earliest of these being the case of Abraham, who gave to Melchizedek a tenth of all (Gen. xiv. 20). Again we find Jacob walking in the footsteps of Abraham and voluntarily purposing to give to God a tenth of all that God would give

to Him (Gen. xxviii. 22). Later still, in connection with Israel in the land, we find, that in addition to firstfruits, firstlings, and other offerings, God claimed a tenth of all that passed under the rod as being holy unto Himself (Lev. xxvii. 32). That Israel's blessing in great measure depended upon their continued response to God's claims we have abundant proof; and that their ruin was repeatedly consequent upon their failure to yield unto Him His portion of their substance their history as recorded in the Scriptures plainly shows. For how strikingly in their case do we observe the truth of the words verified: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want" (Prov. xi. 24).

It is instructive to note the condition into which the remnant lapsed, whose spirits God had stirred up to return to Jerusalem to build the house of the Lord. No sooner was opposition encountered than that was made an excuse for forsaking the work of God, and for settling down in indifference to His claims, to make the best of earthly comforts, until, through the lips of Haggai, God appealed to their hearts in the searching words: "Is it a time for you yourselves to dwell in your cieled houses, while this house lieth waste? Now therefore consider your ways" (Haggai i. 4, 5). To how many Christians to-day are the same words applicable? God's work forsaken, God's interests allowed to languish; time, talent, and energy all spent in a headlong rush after earthly prosperity.

The curse of God rested heavily on Israel in the days of Malachi; blasting famine and mildew devastated the land, man and beast alike groaned under the yoke; and these things were sent from God, coupled with a gracious promise to recall His people to that condition of soul in which they would make His glory, His interests, the first aim in their lives, and so enable Him to do that which His heart ever longs to do, even to bless His people with that blessing which is blessing indeed. The analogy to this will probably not be

found in our experience in the region of earthly prosperity, as with Israel, but rather in the spiritual domain. On all hands to-day dearth and barrenness amongst the people of God are painfully evident. There is much sowing, but little reaping; the life-giving unction is sadly lacking. The increase which comes from God alone appears to be withheld. What was the remedy for the barrenness in Malachi's day? "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). Can it be that God's controversy with His people to-day may run on somewhat parallel lines? Is there a lack of giving on our part, resulting in a lack of giving on God's part? Are we straitened in ourselves, resulting in God being straitened in Himself? Are we withholding more than is meet, resulting in manifest poverty? Is God's storehouse empty? Oh, can it be that the solemn malediction of Malachi has an application to-day: "Cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing: for I am a great King, saith the Lord of hosts" (Mal. i. 14). The rag end of our time, talent, and money is but a blemished thing in the estimation of God; He will not have it. God must be first.

We have seen then from various portions of Old Testament Scripture that in past dispensations the people of God were required to honour the Lord by rendering unto Him a definite portion of their substance and the firstfruits of their increase; that God's dealings with them in great measure were regulated by the manner in which they responded to His claims in these things; and that it was an easy matter for every godly exercised Israelite to know whether or not he was acting according to the will of God in rendering unto Him His portion.

“Born of Water and of the Spirit.”

Brief Expositions of John iii. 1-12.

By WILLIAM HOSTE, B.A.

THERE are a few points in this familiar but profound passage which we may do well to reconsider. Why does our Lord at once refer to the kingdom of God? What was there in Nicodemus' opening words to suggest it? What is the meaning of “born of water?” Perhaps a wholesome fear of “baptismal regeneration” has unduly influenced the usual interpretation. Certainly there can be no reference to Christian baptism, which was not then instituted. Lastly, what is the contrast between “earthly things” and “heavenly things” in verse 12? It may be a help to keep in mind that our Lord's words all through were divinely adapted to the actual needs of Nicodemus, and ought to have been quite intelligible to him.

Verses 1, 2. These verses are closely linked with the preceding chapter. Nicodemus came as representing a class, the Pharisees, and especially those who had seen the miracles and believed. There was, however, this important difference between them and him. They believed, and stayed away; he believed, and came. He speaks, however, as one of his class: “*We know that Thou art a Teacher come from God.*” It is usually said that in these words Nicodemus recognised his need of being taught by the Lord. I think rather he voiced the general feeling of the Teaching class, that the Lord was qualified to take His place among them as one of themselves. Perhaps Nicodemus thought of Him as a possible successor in his office as “teacher in Israel.”

Verse 3. Jesus answered him: “*Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.*” Why this reference to the kingdom? Nicodemus had not mentioned it. No, but he ought to have, for “where the word of a King is, there is power,” and those very miracles to which he bore witness ought to have convinced him

that the “kingdom of God was come among them” (Matt. xii. 28); and that He who had performed such “deeds of power” was qualified to fill not merely the chair of a professor, but the throne of a king. But nature is again proved blind. Hence the need of the new birth. The “kingdom of God” does not mean heaven, but the earthly kingdom, then being offered to Israel. To a Nathaniel the miraculous works of the Lord proved not his teaching capacity, but His kingly character. “Thou art the Son of God; thou art the King of Israel.”

Verse 4. “*How can a man be born when he is old?*” The question proved how far Nicodemus was in fact from being born again, and leads the Lord to renew His statement more explicitly and in a deeper sense.

Verse 5. “*Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.*” The earthly kingdom was being rejected by Israel as a nation, and was therefore to be deferred to a later date. But in the meanwhile it would be set up in a spiritual sense. The condition of truly entering it would be the same as for really discerning it—the new birth—here explained as “of water and of the Spirit.” It is, I believe, a defective exegesis which explains the first component of this phrase, figuratively, as the Word, and the other, literally, of the Holy Spirit. Both must surely be figurative or both literal. The objection usually alleged to taking “water” literally is that it savours of “baptismal regeneration,” and that no place is left in the verse for the “Word,” the very instrument, or seed, by which the new birth is effected (James i. 18; 1 Peter i. 23). This would be a forcible objection were its premises sound. But is not the idea of the Word latent in the Spirit? “The words that I speak unto you they are spirit and they are life,” said the Lord later. Sooner separate the potter from his wheel, or the soldier from his arms, than the Spirit from His sword. I do not think Ezekiel xxxvi. 25 helps here. There a unique moment in the history of Israel is

spoken of: "Then will I sprinkle clean water upon you, and ye shall be clean." God's restoring and purifying grace to the nation in the last days. Whereas here the Lord is speaking of a universal need for all time. What, then, does "water" mean? To answer this question we must consider the circumstances of the moment. God had sent the forerunner, John, "to make ready a people prepared of the Lord." This he did by preaching repentance: "Repent ye, for the kingdom of heaven is at hand." The outward sign of this was baptism. Those who submitted to it did so "confessing their sins." They thus "justified God" by owning themselves unfit, if judged on their merits, to enter the kingdom which John declared to be at hand. "The Pharisees and the lawyers rejected the counsel of God against themselves, being not baptised of him." There was of course no sacramental efficacy in the waters of baptism then any more than now, but there must be a breaking down of natural self-righteousness if grace is to be received. The baptism of John has passed away, but that which it symbolised remains as true as ever. "The stout-hearted" are "far from righteousness." "Repentance toward God" is still an indispensable condition of heart faith in Christ. Is it not, then, more consistent with the actual surroundings of Nicodemus to connect the words of our Lord as to "water" with that baptism of repentance which, as verse 23 shows, was then in full vogue. Certainly not all who were baptised of John were born of the Spirit, but we shall not be far wrong in affirming that none who definitely rejected John's baptism were ever found among the disciples of our Lord, "but that He should be made manifest to Israel, therefore came I baptising in water" (R.v., verse 31).

Verses 6-8 emphasise the same truths, and call for a further question.

Verses 9, 10. Nicodemus saith unto Him, "How can these things be? Jesus answered and said unto him, Art thou a [lit. the] master in Israel, and knowest not these things?" Does not our Lord put His

finger here rather on the conscience of Nicodemus than on any mere defect in his acquaintance with the Old Testament Scriptures. There he was armed cap-a-pie. It was something not taught in the schools which Nicodemus lacked—true spiritual experience. But what a responsibility to pose as "the teacher in Israel," and lack the ABC of spiritual life! The Lord's words, in verse 11, seem to stamp this meaning on His previous utterance.

Verse 12. "If I have told you of earthly things, and ye believe not, how can ye believe if I tell you of heavenly things?" I do not judge that the contrast here is between "the new birth" and "eternal life," as a certain school asserts, for what could be more heavenly than a birth from above? The contrast is between the kingdom of God, even then being offered to Israel, and the kingdom of God to be set up in a spiritual character, in spite of the rejection of the King. The former, the presence of which was testified by kingly signs, was earthly in character, and offered to the earthly people; the latter would be spiritual in character, and ruled from heaven by an absent King. How could the Pharisees as a class—blind to the visible signs of the times—be expected to believe what was invisible, spiritual, and heavenly?

The Sure Covenant.

"I will not fail thee, nor forsake thee" (Joshua i. 5).

HE will not fail thee, trust Him all the way.
Art thou weary? Jesus is thy stay.

Art thou helpless? Jesus is thy power,
Trust Him, only trust Him, every hour.

Art thou wandering? Jesus is "the Way,"
Seek Him, find Him, now without delay.

Art thou lonely? Jesus is thy Friend,
He changeth not, He loveth to the end.

Art thou weeping? Jesus wipes the tear,
Sorrowful and sad one, do not fear.

Art thou suffering? Jesus bled for thee,
He died for us on Calvary.

What wondrous love! Cast away all fears,
He will not fail us through the coming years.

Half-Yearly Meetings, Glasgow.

Held 26th to 30th September, 1913.

THE Half-Yearly Meetings, by general consent, were quite up to the usual in point of numbers and quality of ministry. For close on half a century (this being the forty-ninth year) these gatherings have been a source of great blessing to the Lord's people. The writer remembers well the first of these meetings he attended. Arriving one Monday morning, with some others, from the country close on twenty years ago, we entered the Waterloo Rooms, just as our esteemed and departed brother Mr. Thomas M'Laren was giving out hymn No. 24 in the Believers' Hymn Book :

"Blessed be God, our God,
Who gave for us His well-beloved Son,
The Gift of gifts, all other gifts in one;
Blessed be God our God."

We never before had seen so many Christians gathered in one place, and certainly never had heard a hymn sung so heartily. It caused us to think of the day when the ransomed of every nation shall sing the eternal praise of our worthy Lord. Years, however, bring their changes, and there are very few with us to-day who were present at the first gatherings.

Saturday.

Mr. W. J. LLOYD'S sweet message in opening the Conference could not have been more appropriate : "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8). The Jews, he said, had their own religion, their priesthood, rites, ceremonies, and covenants, but the apostle set everything to the one side, and in place of these presented to them the unchanging Person of the Lord Jesus Christ. He viewed Him (1) before the cross, (2) on the cross, (3) after the cross, and showed that whether on earth or in heaven, in suffering or glory, His attitude was one of blessing toward His people. He was the unchanging Saviour.

Mr. JOHN FERGUSON followed with a message on Isaiah's vision. Reading Isaiah vi. 1-8, he pointed out that King Uzziah had been a highly privileged person. He lived in the days of the prophet Zechariah,

when there was "the open vision," and yet he became what might be called the father of backsliders. We are only safeguarded as our hearts are kept in fellowship with the Lord Jesus Christ. Isaiah (1) saw a vision, (2) heard a voice, (3) received a commission. This also can be said of every Christian to-day.

Mr. GEORGE HUCKLESBY, London, spoke on Nehemiah xi. 24. The words presented a friend at Court. The remnant that had returned from the Babylonian captivity had commenced to rebuild the temple. God's blessing was upon them for a while, but the enemy came in and triumphed, and the work was stopped. The news reached Nehemiah, who took the matter to God in prayer, and communicated with Pethahiah who had the ear of the king. We are presented with (1) the *person* of Pethahiah, which means "Jehovah hath loosed or set free," reminding us of the Lord Jesus Christ of whom it is written : "Death could not hold Him." (2) The *place*—Pethahiah was at the king's right hand, in the position of privilege. This would speak of a risen Christ at God's right hand (Rom. viii. 34). (3) The *purpose*—Pethahiah was there "for all matters concerning the people." The Lord Jesus lives at God's right hand to keep those for whom He died.

Mr. C. F. HOGG spoke a closing word on the sufferings of Christ. Reading 1 Peter i. 11, he said the Lord Jesus never suffered in the way of physical infirmity due to disease. Coupling Hebrews ii. 18 with Hebrews iv. 15, he showed that when we are tempted from without there is something within which responds to the temptation. When temptation was presented to Christ there was no traitor within the citadel. He alone could say : "The prince of this world cometh and findeth nothing in me" (John xiv. 30). Christ endured the suffering that is inevitable when absolute holiness is brought into contact with sin. In 1 Peter iv. 13 God's people are presented (1) as partakers of Christ's sufferings. Christ suffered because of His loyalty to God in a world of open rebellion against God. (2) As witnesses of His glory. In

1 Peter v. 1 the order is reversed, for we are represented (1) as witnesses of His sufferings and (2) as partakers of His glory. His soul went into the darkness of death in order that He might carry our souls into the light of His glory.

Sunday.

Ministering brethren accompanied their hosts to their various assemblies and gave help from the Word in the morning, and in the Gospel at night. At the united gathering in the Christian Institute in the afternoon, which was very large,

Mr. HOGG opened with Exodus xxx. 25, pointing out how the holy anointing oil spoke of the Person and Work of Christ. John xvi. 13 was linked with it. The spirit of truth (1) convicting the world (2) of righteousness and (3) of judgment to come. When I judge myself before the cross there is no spirit left within me to judge anyone else. So surely as the ministry of Christ falls into the background, so surely shall we become cold hearted and divide one from another.

Mr. WILLIAM HOSTE followed on Colossians i. and ii., pointing out His pre-eminence (verse 18). All the fulness dwelling (verse 19). Reconciling *things* (not persons) to Himself (verse 20). Reconciling you (verse 21). Then the conflict of ii. 1. The apparent victories of Satan are his defeats; the apparent defeats of Christ are His victories. The more a man is walking with God the more he will experience the power of Satan.

Monday Morning.

Mr. LLOYD opened the Conference on Monday morning with a gracious message based upon that section of John's Gospel, from 13th to 17th chapters. He said the section began with love and ended with love, and there was nothing but love between. In the 13th chapter the Lord washed the disciples' feet; in the 17th His eye was not on the feet of the disciples, but on the throne of God interceding on their behalf. The Lord in his prayers always asked the best things possible for His people. He not only prayed for the best

things for His people, but He taught them the best things. He fed the lambs; He did not scold them. An operation by a surgeon is sometimes necessary, but if the surgeons were always operating we would soon all be dead. Christ's especial command for His people, repeated three times in this section, is that we love one another. And the measure of our love to our brethren is the measure of Christ's love for us (John xiii. 34, 35). In the last verse of the section we learn of the Father's love for His people. We cannot doubt the love of the Father to Christ; and even such is the love of the Father to us. Then we have the Lord teaching about the Holy Spirit. Mr. Newberry used to say you found the three Persons in the Godhead always speaking about one another. The Father was always speaking about the Son; the Son of the Father; and the Holy Spirit of the Father and the Son. When speaking of one another They were always endeavouring to give the Person of whom they spoke the foremost place. The mission of the Holy Spirit is to teach us all things, and bring to our remembrance whatsoever Christ had taught us (John xiv. 26). The Holy Spirit can only bring to our remembrance what Christ has taught us through His Word. If I neglect His Word the Holy Spirit cannot help me. There are many children of God who fall into temptation during the week who would have been saved from falling if they had been at the morning meeting the Sunday before. We cannot, without injury to our souls, neglect the table of the Lord, or the stated ministry of His Word.

Mr. HOGG followed with a needful exposition of "the Doctrine of Christ." It has been said that there is only one heresy, and that is the heresy that touches the Person and work of our Lord Jesus Christ. It will be a good day when our brethren are exercised to call the saints together to spend two or three days declaring and hearing the great foundations of the Gospel. In John viii. 46 we find the Lord Jesus Christ making this claim for Himself: "Which of you convinceth Me of sin?" This claim was made in the country in which He was

brought up, and where everybody knew Him. Pilate admitted there was no fault in Him. His disciples testified that in Him was no sin. The secret of this sinless life is found in John xvii. 5: "Glorify Thou Me with the glory which I had with Thee before the world was." Our memories are supposed to be phenomenal when we can remember things that happened when we were two years old. But here is a Man whose memory goes back beyond His birth, and He speaks of sharing the incommunicable glory of God. How came He into the world? He was born, but not as other men. In John i. we learn that "in the beginning was the Word, and the Word was with God, and the Word was God, . . . and the Word became flesh and dwelt among us;" while in Galatians iv. 4 we are told that "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." The eternal God subjects Himself to our limitations, and comes to earth by way of the virgin's womb. We gaze upon the scene, and we worship. Then we find Him on the earth working miracles. Men say they don't believe in miracles. If you grant the miracle of a sinless life, it is quite a simple matter to believe in any other miracle. If He had such power in the moral world, shall we not expect Him to exercise His power in the physical world as well?

There came a time when, holy and righteous as He was, He was taken by wicked men, crucified, and slain, and they carried Him to the grave. What was the meaning of this death? Paul answers in 1 Corinthians xii. 3: "No man speaking by the Spirit of God calleth Jesus accursed." That is to say, He did not die for His own sin. On the contrary, we gather every Lord's day morning to proclaim the Lord's death. Why? Because He died for our sins (1 Cor. xv. 3). The question is sometimes raised as to why Jesus did not preach the atonement. It has been said that the Lord Jesus Christ came into the world, not so much to preach the Gospel, as that there should be a Gospel to preach. First the cross, and then the doctrine of the cross.

Then on the third day He was raised from the dead. We are asked sometimes the question: "How can you believe that a man was raised from the dead?" We confess we cannot, and do not believe that a man was raised from the dead. But when asked: "Can you believe that the Lord Jesus was raised from the dead?" our reply is: "Can you believe anything else?" When you think of His history in the eternal past, His sinless life amongst men, the credulity is with the man who cannot believe that the Lord Jesus Christ has left the empty tomb to occupy the throne of heaven.

When raised from the dead He was raised in the very body in which He died. It was a body after the pattern of Matthew xvii. Paul describes it as "a spiritual body." It was the same, but different; a body suited to the environment of heaven. He is seated at the right hand of God, and there His humanity remains true as ever. The Lord Jesus became true Man, and will ever remain Man. There is a Man at the right hand, who, in the days of His flesh, was tempted in all points like as we, "sin apart."

Is that the end of the story? No; He is coming back again. John xiv. is a beautiful chapter. "I go, and if I go, I will come again." In the previous chapter (verse 37) Peter had said: "I will lay down my life for Thy sake." In other words: "You can always depend upon me." The Lord replied: "The cock shall not crow till thou hast denied Me thrice." It was immediately after this that the Lord said: "Let not your heart be troubled, ye believe in God, believe also in Me" (John xiv. 1). It was when He brought Peter to an end of himself that He says: "When you have come to the end of your resources, and you cannot depend upon yourself, depend upon Me." He is coming again, not for a faithful few, but for all those who have touched the hem of His garment.

A very profitable meeting was brought to a close by the reading of a letter from Mr. Caldwell on the much needed subject of giving.

J. G.

(Monday Afternoon, Evening, and Tuesday in next issue.)

Life Story of Henry Varley.

Part II. of a Review by

ALEXANDER MARSHALL.

MR. VARLEY acknowledged that the greatest spiritual help he ever received was obtained at the Dublin Believers' Meetings. His testimony about it is as follows: "After being present at three of these yearly assemblies I had such a sense of my ignorance and unfitness for the ministry that I thought I should never be able to preach any more. I returned to my work utterly dispirited."

His biographer's observation about this is instructive. He says: "The experience proved to be the assured pathway to a further accession of ministerial efficiency, and his people as they listened to his preaching felt that some great thing had happened to their pastor."

On Both Sides of the Atlantic.

In the autumn of 1874 Mr. Varley visited Canada and the United States of America, and was abundantly blessed of God. Teaching believers and preaching to Gospel missions held at Montreal, Ottawa, Toronto, and other Canadian centres. At Brantford, which was then a town of 12,000 inhabitants, the Lord wrought wondrously. Though the thermometer was below zero, the people flocked to the meeting places daily, and it was often after midnight ere the evangelist was able to leave the inquiry-room. A thousand persons professed to accept of the Lord Jesus as their Saviour. Seven years afterwards Mr. Varley met in England a leading Christian worker from Brantford. When asked about the results of that special mission the Canadian replied: "Never was a revival more lasting in its effects. You left us with an army of young men converted to God. They carried the Local Option measure and closed every drinking-house in the place. Our prison is empty, there is not a criminal in it. Poverty, crime and drunkenness are unknown among us. The police have literally nothing to do, and during the whole of last year only one woman applied for pauper relief."

Mr. Varley had also wondrous times of reaping, as well as sowing, in many American cities. Enormous meetings were obtained in New York City. Dr. Talmage's tabernacle and other large edifices were used on week nights, and Barnum's Hippodrome was secured for Sundays. The huge building, seating 20,000 persons, was overcrowded with eager, interested congregations, who listened with intense interest to the truth proclaimed by the "English evangelist." Of this campaign Mr. Varley wrote as follows: "Such meetings have never been known here." There is a long-continued cry to God for His richest blessing. Now the tide is rolling gloriously. Surely the Lord is with us in great blessing and power."

Mr. Varley laboured much in the United States, and was greatly appreciated by American Christians. His impressions of the people are exceedingly striking and suggestive. "The disregard for law, the mistaking of license for liberty, the failure to punish crime, the slow and corrupt process of the law courts, the horrible lynching in the south, the wrongs which pertain to the African race question, the civic and State corruption, the power, governmentally conserved, found in the hands of and possessed by many of the most corrupt of the people—these are some of the conditions which imperil the stability, safety, and progress of the great Republic." God gave Mr. Varley favour with the people of San Francisco, California, where he had a time of rich blessing. "Many hundreds tell me," he wrote, "how wondrously God has blessed the Word to their strength, song, and salvation. A friend says that in forty years he has never seen such a deep real work."

Mr. Varley, on the invitation of Mr. D. L. Moody, helped in a great evangelistic effort at

The World's Fair in Chicago

in 1893. The Gospel was preached from twenty centres in various parts of the city. Twenty-five thousand persons, at least, heard the Gospel preached every

week day, and fifty thousand on Sundays.

For thirty-five years Mr. Varley laboured in the United Kingdom, Ireland, United States of America, South Africa, India, Australia, and New Zealand. For twenty years he looked upon Melbourne, Australia, as his earthly home. Much good work was done by him

In the Australian Colonies.

In Melbourne, Geelong, Adelaide, Brisbane, Sydney, and other cities, saints were edified and sinners were led to the Saviour. In his later ministry Mr. Varley gave much time to the ministry of the Word with a view to the development of the spiritual life among Christians. His biographer comments on this as follows: "He saw more vividly the need of a revived Church. Wherever he went he found large numbers of Christians in the condition of the lukewarm Laodiceans, worldly-minded, pleasure-loving, prayerless, comparative strangers to their Bibles, making no use of the vast spiritual resources open to them in the Holy Ghost. He set himself to arouse them to a fuller, higher, worthier life."

Mr. Varley visited India, and laboured among the English-speaking Brahmins and Hindus. Meetings were held in Madras, Poona, Bangalore, and Bombay. His ministry was much appreciated and the educated natives attended his services in great numbers. In lectures, addresses, public discussions, and private interviews he sought to spread the truth of the Gospel of God's matchless grace. Of the European population in India, generally speaking, he was not enamoured. "They seem to care very little for the natives, and are fashionable, worldly, sensual, and eminently ungodly. Eating, drinking, and every form of luxury hold the Upper Ten" was his testimony.

Mr. Varley had encouraging missions in Cape Colony, South Africa, Cape Town, Port Elizabeth, Grahamstown, Petermaritzburgh, and Durban were in turn visited. Numbers professed conversion to God, and believers were built up on their most holy faith.

Fifty Years' Testimony.

For over fifty years by voice and by pen, instant in season, out of season, in many countries and climes, Henry Varley was privileged to make known the unsearchable riches of Christ. Thousands of believers were established, strengthened, and settled in the faith, and thousands of sinners were saved with an everlasting salvation through his labours. He passed into the presence of the Lord at Brighton, on 30th March, 1912, in his seventy-seventh year. May the Lord raise up many more such labourers.

"Resurrection."

O MORN of holy joy! O morn of glory bright!
 O morn of bliss without alloy, and holy, heavenly light!
 Blest resurrection morn, that saw His empty tomb;
 Sweet pledge of vict'ry over death, and life in endless bloom.
 He lives no more to die, the Lamb who once was slain;
 Hail Him! ye armies of the sky, and follow in His train.
 Hail Him! ye sons of men, for whom His life He gave;
 For whom He took that life again, and triumphed o'er the grave.
 Exalted Saviour, Prince! we worship and adore,
 That joy of resurrection life is Thine for evermore;
 And we that life shall share, that song of triumph sing:
 "O Grave, where is thy victory? O Death, where is thy sting?" J. WORK.

Communion and Joy.

COMMUNION with God has the effect of making us joyous. The Lord does not like to see any of His disciples looking sad. When men seek to entice you to forego communion with God and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master, and they will cease to trouble you.

ANDREW A. BONAR.

Nehemiah and the Rebuilding of the Wall.

Part II.

THE enterprise and determination thus displayed by the children of the captivity, under Nehemiah's wise and skilful guidance, excited the wrath of Sanballat, "who took

Great Indignation

and mocked the Jews," saying, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?" (chap. iv. 1, 2). Tobiah, the servant, was "by him" (how the flesh ever is ready to the devil's promptings), and he said in derision, "Even that which they build, if a fox go up, he shall even break down their stone wall" (v. 3). Mark the effect on Nehemiah. He neither complains nor repines, but at once we have one of those ejaculatory prayers, characterising that great leader, "Hear, O our God; for we are despised" (v. 4). Our resort in every time of difficulty, or trial of any sort, nature, or kind is here indicated clearly. We may ever find "God is our refuge and strength, a very present help in trouble" (Psa. xli. 1). "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

Encouraged and strengthened by casting his care upon the Lord, we read, "So built we the wall, for the people had a mind to work" (v. 6). "In nothing terrified by your adversaries" (Phil. i. 28).

Now ensues a fiercer trial, for the enemies, Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites, typical, we remind ourselves, of the devil, the flesh, and the world, hearing that "healing went up upon the walls" (v. 7, marg.), conspire "all of them together to come to fight against Jerusalem, and to hinder it" (cause confusion therein, R.V., v. 8). "Nevertheless we," for the difficulties caused others to

unite with Nehemiah, "we made our prayer unto our God, and set a watch against them day and night, because of them" (v. 9). Are we not reminded of our Lord's exhortation in Mark xiii 33, Take ye heed,

"Watch and Pray."

and, again, in verse 37, "What I say unto you, I say unto all, Watch?" The evil forces thus arrayed and united influence some waverers, for "Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. The Jews which *dwelt by them* said unto us ten times, Ye must return unto us" (R.V., marg., vv. 10-12). This last discouraging taunt proceeding from the Jews which *dwelt by them* (that is, the adversaries) must be noted, for it appears to convey the lesson for these times in which we live, that there are professors who are saying, Why try to be separate from the world? Why so singular and old-fashioned in your theology? Why attempt to maintain a wall of separation? Move with the times, for you must eventually give up your vain attempts and "return unto us." Such temptations need not only prayer, but increased watchfulness and vigilance, and the determination to stand for the faith once delivered to the saints.

"Therefore I set the people with swords, their spears, and their bows" (v. 13). "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world's darkness, against spiritual wickedness in the heavenlies. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. vi. 12, 13). Nehemiah encouraged the people: "Be not afraid of them; remember the Lord, and fight" (v. 14).

The result of bringing God into the difficulties is seen in the next verse: "When our enemies heard that it was known unto us, and God had brought their counsel to

nought." And "every one with one of his hands wrought in the work, and with the other hand held a weapon" (v. 17).

Verse 19 has its echoes in our days: "The work is great and large, and we are separated upon the wall, one far from another." If it is true that we, as believers in the one Lord and Master, are thus separated "one far from another" (and it *is* true), may be like the Jews in the times we are considering who were exhorted: "In what place ye hear the sound of the trumpet, resort ye thither unto us" (v. 20), should not our conferences, our meetings for edification, be real occasions of mutual help, stimulus, encouragement, building up? Let those who use the trumpet at such times do so with no uncertain sound!

The workers laboured on

"Till the Stars Appeared"

(v. 21). *We* "until the day dawn, and the day star arise in your hearts" (2 Peter i. 19). The chapter ends with Nehemiah's word of counsel: "Let every one lodge within Jerusalem" (v. 22). Safety is found in keeping close to the Lord. "I will guide thee with Mine eye" (Psa. xxxii. 8). We cannot expect to realise the guidance of the eye, or the sweetness of the voice, if we are lodging *outside* Jerusalem.

Before further progress could possibly be made in the rebuilding of Jerusalem, certain evils that had crept in amongst the people themselves must be judged, dealt with, and put away, for it is written: "Be ye clean, that bear the vessels of the Lord" (Isa. lii. 11). Our characters are quite as much of importance, if not more so, to our Master than the service in which we may engage for Him.

"There was a great cry of the people and of their wives against *their brethren* the Jews" (chap. v. 1), for the nobles and the rulers had oppressed the poor, taking advantage of their necessities to exact usury, and to make bondmen of their sons and daughters. Nehemiah "was very angry when he heard their cry," and "consulted with himself" (vv. 6, 7). It is noticeable how often it is recorded of this great leader

that he was perforce compelled to act by, and for, himself in dealing with the many difficulties arising in those troublous times. We are reminded of Paul in Philippians ii. 20: "I had no man likeminded, who will naturally [with genuine feeling] care for your state." Oh! that we more constantly might give heed to the exhortation contained in the same chapter, verse 4: "Look not every man on his own things, but every man also on the things of others."

Nehemiah, in rebuking the oppressors of their brethren, uses this plea: "It is not good that ye do: ought ye not to walk in the fear of our God *because* of the reproach of the heathen our enemies" (v. 9). The rebuke operated successfully, for Nehemiah appeared before the wrongdoers with clean hands, the motive controlling him being seen in verse 15: "So did not I, because of the fear of God." "Brethren, if a man be overtaken in a fault, ye which are *spiritual* restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1).

Faithfulness in Service

is again tested in chapter vi., the assaults being more particularly directed against Nehemiah, and not against the people he was caring for, for the enemies realised that providing they overcame *him*, the rest would fall an easy prey. First Sanballat and Geshem (the devil and the world) suggest a conference in a village in the Ono plain between themselves and Nehemiah, but the latter at once discerns clearly that compromise is out of the question, his answer to the invitation being worthy of the man: "I am doing a great work, so that I cannot come *down*; why should the work cease, whilst I leave it, and come *down* to you?" (v. 3). Consenting to such a proposal would undoubtedly have been a coming *down*. Down from his position of simple dependence upon God to making an agreement with the world power.

When the Lord was subtly tempted in the wilderness with the suggestion of a

coalition between Himself and the evil one, He answered: "Get thee behind Me, Satan" (Luke iv. 6, 8). Then Tobiah (the flesh) the servant, unites in the attack upon Nehemiah, hinting that, as certain rumours were afloat concerning his conduct, the integrity of his purposes being impugned, he ought really in justice to himself to meet the confederates to "take counsel together" (v. 7). The much harassed man is firm in his refusal to have anything to do with them, but cries, "O God, strengthen my hands" (v. 9).

The ingenuity of those who would hinder the work is not yet exhausted, but the next trial takes another shape, and this still more deceptive, as it arises within the city, through an *apparent* friend. One, Shemaiah, suggests at a private interview with Nehemiah that the latter's life is in danger, therefore surely he had better take refuge in the temple. Shemaiah says: "Let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee" (v. 10). Nehemiah replies boldly and bravely: "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in" (v. 11). He perceived that God had not sent Shemaiah, but that he was hired by Sanballat and Tobiah.

We need not be ignorant of Satan's devices, though he "may be transformed into an angel of light" (2 Cor. xi. 14). After the quenching of this last fiery dart we have another brief note of prayer from Nehemiah: "My God, think Thou upon Tobiah and Sanballat" (v. 14). A. R. P.

The Sculptor.

THE sculptor works with care. A hammer and a chisel are his tools. He carves his own fair image in the stone That cost him all he had to buy—and now He stoops above it, toiling day by day, Unceasing through the patient years, because His heart is in his work. A. CLARK.

CORRESPONDENCE.

A Right Use of Old Testament Scriptures.

To the Editor of THE WITNESS.

IN the issue of *Echoes of Service* for September (Part I.) the senior editor draws attention to the omission of the words "in whom I trusted" from the quotation of Psalm xli. 9, made by the Lord Jesus, and recorded in John xiii. 18. It is obvious that however appropriate the omitted words may have been when used by David of his faithless counsellor, they did not describe the attitude of the Lord Jesus toward Judas, who, He knew from the beginning, would betray Him (John vi. 64). The defection of Ahithophel surprised David; the defection of Judas did not surprise the Lord Jesus.

From this omission Mr. Bennet draws the conclusion that "in quoting Old Testament Scripture as the language of Christ... we may never go beyond what the writings of the New Testament warrant." And this is surely the only safe rule. The history of the controversies touching the nature and work of the Lord shows how often men were led astray by a wrong use of the language of certain Psalms, a use, that is to say, not warranted by the New Testament.

It is clear from the instance adduced by Mr. Bennet that the fact that the Lord used certain words to express His thoughts is no justification for putting into His mouth the words even of their immediate context, to say nothing of the rest of the Psalm from which they were taken. It is true that verses 6-8 of Psalm xl. are put into His lips in Hebrews x. 5-7, but that does not warrant the ascription to Him of all which that Psalm contains. And certainly not of verse 12: "Mine iniquities have overtaken me; . . . they are more than the hairs of mine head." Those who do read such words as the language of the Lord Jesus are careful to explain that He is thus assuming the sins of His people as His own and confessing them. But the New Testament offers no parallel to warrant this. In no place does He confess sin vicariously. Nor does any New Testament writer even suggest this idea. In what sense, we may ask, could the Lord Jesus be understood to say, as at the close of verse 12: "My heart hath failed me?" There is but one answer: Not at all. He was "Author and Finisher of Faith" (Heb.

xii. 2), Whose heart failed Him not, even in the last deep agony of the cross (Luke xxiii. 46).

Moreover, on any showing, the words of verse 12 could only be associated with the cross. But how different the language of verses 14, 15 : " Let them be ashamed and confounded together that seek after my soul to destroy it. . . . Let them be desolate by reason of their shame," and the language He actually used : " Father, forgive them ; for they know not what they do " (Luke xxiii. 34). Plainly these words from the Psalm cannot be taken as the expression of His mind. Then why should part of verse 12 be taken to express it ?

In John xv. 25 it is recorded that the Lord Jesus spoke of the enmity of the Jews as fulfilling the first clause of Psalm lxix. 4, and in Romans xv. 3 the apostle appropriates the second part of verse 9 to Him, as the disciples did the first (John ii. 17). In Romans xi. 9, 10, however, the apostle is careful to introduce the citation of verses 22, 23, with the words, " and David saith," thus marking the difference it is the purpose of this letter to emphasise. But this is certainly not New Testament warrant for putting the words of verse 5 into the mouth of the Lord ; on the contrary, the different introductions to his quotations from the same Psalm by the apostle should warn us against doing so.

It has long been recognised that the whole subject of the quotations from the Old Testament in the New Testament is one of peculiar difficulty, one that even yet seems to await patient investigation. Meantime caution becomes us. Nothing will be lost by holding fast to the explicit guidance of the Spirit given us in the New Testament. Injury may be done to the saints, and wrong thoughts about the Lord may be encouraged, however unintentionally, if we fail to recognise the limits so plainly and suggestively set before us in the New Testament. What the Holy Spirit has Himself appropriated to Christ in matters of such delicacy and moment as His relations with sin and with sinners is sufficient to give adequate expression to all worshipful thoughts. Let us not go beyond what is written.—Faithfully yours, C. F. HOGG.

Bristol.

The Resurrection Body of our Lord.

To the Editor of THE WITNESS.

I HAVE read with much interest the replies to Question No. 633 regarding the resurrection

body of our Lord. I observe that all the replies agree that a change had been effected.

While the marks of the wounds proved its identity, it is evident that our Lord's body, though essentially the same after His resurrection, was altered in its relation to material things. As is very properly pointed out in your note, the nature of the change has not been defined, and it, therefore, betokens a spirit of irreverence to pry into what is not revealed.

I gather from the replies that Scripture does not teach that the resurrection body of our Lord was the same in every respect, but that He appeared in a changed or glorified condition, and that when the apostle Paul tells us that our bodies will be fashioned like unto His glorious body (Phil. iii. 21) he is referring to the body in which our Lord moved after His resurrection, and not as He was in His humiliation life. That is to say, to use your own words, His resurrection body was a " spiritual body," such as the risen saints will be clothed with at His coming.

In the third paragraph in your note I observe you refer to the expression in Luke xxiv. 16 : " Their eyes were holden that they did not know Him," in support of your contention that the inability to recognise Jesus lay in them and not in Him. In referring to this incident, Mark, in his Gospel, expressly states that Jesus appeared to the two disciples " in another form," and this may account for their failing to recognise Him, as in the case of Mary and the other disciples (John xx. 14 ; xxi. 4). As to His appearances after His resurrection, these were mysterious ; *e.g.*, we read that He " appears," " shows Himself," " is seen," " stands in the midst," " vanishes," and it would, therefore, seem that while the inability lay in the disciples to recognise Him, in respect that their eyes were holden that they *should* not know Him, it is quite clear, on the other hand, that in order to be made known, Jesus had to reveal Himself to them.

In the second last paragraph you quote the words of the heavenly messengers, " This same Jesus," which, having been spoken after His ascension, I assume refer to His changed or glorified condition, into the likeness of which all who believe in Him will be fashioned at His coming. These words are full of intense meaning, revealing as they do, that it is the Man of Calvary glorified that went into heaven ; the very same Jesus, but in His glorified condition.—Most sincerely yours,

Motherwell.

T. H. CAMPBELL.

QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE WORD "PERISH."—Does the word "perish," in 1 Corinthians viii. 11, refer to the *body* in a similar way as "castaway" does in chapter ix. 27?

WHO ARE ACCURSED?—What is the meaning or force of anathema in Galatians i. 8, 9 and Romans ix. 3 as applied to believers or angels—"but though we?" The word is also in 1 Corinthians xvi. 22.

DEUTERONOMY XXXIII. 24, 25.—"As thy days, so shall thy strength be." These words are addressed to the *tribe of Asher* only, but it is *now* universally applied to every individual. By what authority?

HOPE FOR THE UNSAVED AFTER THE LORD COMES.—Have we any authority in Scripture to hold out any hope that those who have heard the Gospel and still are not saved when the Lord comes will have a chance afterwards? It is not a question of salvation after *death*, but after the coming of the Lord. Some say they will through the preaching of the two witnesses of Revelation xi.

DELAY IN THE GIFT OF THE HOLY GHOST.—As a young believer in the Lord Jesus, I ask this question. In Acts viii. 5-19 we find a people who had believed in the Lord Jesus, and had been baptised, and yet had not received the Holy Ghost until Peter and John came down; and in Acts x. 44-48 we find a people who received the Holy Ghost while Peter yet spake. Why the delay in the gift of the Holy Ghost in one and not in the other? And according to Romans viii. 9, if any man have not the Spirit of Christ he is none of His; and Ephesians i. 13 "in whom, having also believed, ye were sealed with the Holy Spirit of promise" (R.V.).

Divine Healing of the Body.

QUESTION 634.—Questions concerning "Divine Healing," about which many are at present exercised:

(1) Did the redemption work of the Lord Jesus include immunity from sickness and the healing of all physical diseases for all believers in this present age?

(2) Are sickness and disease always the consequence of or chastising on account of specific sins?

(3) Were the miracles of the Lord and of the apostles and others of the early Church specimens of power that God intended to continue throughout the Church period, and therefore still available?

(4) Promises of health and prosperity were given to Israel of old conditional on obedience. Are these in force now, and until the end of this age?

(5) Does the "use of means" always indicate that faith is absent?

Answer A.—There is no scripture that teaches us to expect this through the atonement save that all blessings, whether for our bodies or our souls, for time or for eternity, come to us through the finished work of Christ. We owe all to the blood, but Isaiah liiii. 4 is sometimes supposed to support it, because the Hebrew word for griefs is sicknesses (see R.V.). But no fact of such momentous import could depend upon such a slender foundation inconsistent with the general doctrines of the Bible.

When the Lord laid (or made to light) on Him the iniquity of us all (verse 6), He suffered, literally, the full consequences of imputed sin. But He was never sick or diseased, and His precious body prepared for Him (Heb. x. 5), unique in its constitution, never saw corruption even after death. We are treading on holy ground, and need to have unshod feet when we study the Person of our Lord. How many have erred from carnal thoughts of Him!

Again, if the first part of the question is answered in the negative the second inquiry is "Why not?" We are not often competent to explain the reasons for God's doings, but His Word informs us that the redemption of our bodies is a future work (Rom. viii. 23). The price was paid for them at the cross (1 Cor. vi. 19, 20). But in the passage to which I have just referred a compound Greek word is employed, ἀπαλλαγῆναι, which signifies a release or deliverance with or without a ransom (see some uses, 1 Cor. i. 30; Luke xxi. 28; Heb. xi. 35), and the body in its present state is described as dead and mortal (Rom. viii. 10, 11). There is, indeed, no difference in the structure of the body of the believer and that of the unbeliever either before or after death. Almost every medical man could verify this.

I should like, if space permits, to add some facts about miracles in the Old and New Testaments which may be opportune after Col. Molesworth's interesting paper on "Gifts

of Tongues." One of their chief purposes was to convince people, even if enemies, that God had sent His servants, thus Exodus iv. 1-9, when Moses feared to go we read of signs "that they may believe" (verses 5, 8), and if two were rejected a third was to follow. In Numbers xvi. 28-30 the same messenger boldly said: "Hereby ye shall know that the Lord hath sent me," &c., and then the terrible judgment followed. When Elijah raised the widow's son at Zarephath, she said: "Now I know that the word of the Lord in thy mouth is truth" (1 Kings xvii. 24). When God delivered the three children from the fiery furnace (Dan. iii. 19-27), and Daniel from the lions (chap. vi. 16-23), the kings respectfully issued their decrees to His honour. When our Lord healed the man sick of the palsy, He said: "That ye may know that the Son of Man hath power on earth to forgive sins, arise, and take up thy bed," &c. It would be easy to multiply such instances in apostolic as well as other times, but I believe there has been nothing like them since the God-breathed writings were closed. It is a remarkable fact that is said of John the Baptist he "did no sign" (John x. 41, r.v.), probably because he was only "a voice," a forerunner pointing to our Lord, even as we should point back to Him, hiding ourselves that He may be exalted. Let me add two more facts. Miracles could not be explained by any known laws; e.g., the staying of the sun and moon (Joshua x. 12-14); the return of the sun by the dial of Ahaz (2 Kings xx. 9-11); the statement of the blind man whose eyes had been opened. Since the world began it was never heard that anyone opened the eyes of a man born blind (John ix. 32). If anyone brings up-to-date science to bear upon these things I reply that the Bible is not intended to be a scientific textbook, but a revelation to poor ignorant man from the only wise God.

One more fact. There were no failures on the part of Moses, Elijah, Elisha, our Lord, His apostles, &c. In Mark vi. 56 we read: "As many as touched Him [or it, r.v.] were made whole." How unlike the miserable records of recent times, which to my knowledge have often been to the dishonour of the Name in which attempted wonders have been wrought. They have reminded me of the limit that exposed the magicians of Egypt (Exod. viii. 18), and the warning about Jannes and Jambres (2 Tim. iii. 8) given to us in these last days. We are in

danger of preparing the unsaved for the "power and signs and lying wonders" of Satan (2 Thess. ii. 9, 10), when we shall be with our omnipotent Lord.

Although writing thus from deep convictions, I thoroughly believe in "the prayer of faith" (James v. 15), with or without such means as our gracious God may have provided for us.

DR. J. A. OWLES.

Answer B.—1. No. (Rom. viii. 22-24.)

2. Not always. It may also be *preventive* (2 Cor. xii. 7); *educative*, to enable us to sympathise with others in like circumstances (2 Cor. i. 4), or to manifest—and that not in a *retributive* way—some hidden evil which the Lord would have us judge in His light (cf. Job); or it may be *preparatory*, to increase devotedness (John xv. 2).

3. They were rather powers of the age to come when Satan will be bound and man delivered by the power of Christ, reigning as King (Heb. vi. 5; Matt. x. 7, 8). Then Psalm ciii. 3 and cxxxii. 15 will be fulfilled.

4. These are nowhere promised in the New Testament. Still the prevalence of sickness in the Church should lead us to inquire the reason. The "carrying away" of Israel for their sins was as much God's intention as their restoration later (Jer. xxix. 4; Ezra i.). Both acts were acts of love. There were those among the captives who counselled the refusal of the affliction and non-submission to it, but they were teachers of "rebellion against the Lord" (Jer. xxviii. 16). Has God no controversy with His people now? The Church to-day has less cause than it ever had to claim exemption from His discipline. Surely we should humble ourselves under His mighty hand.

5. No, not even in apostolic times (1 Tim. v. 23), and in days when the divine appointment of elders was definitely marked (James v. 14). Doubtless God would have us ordinarily make use of means, including the skill of those trained in medical knowledge. Even the Lord Himself often made use of means in working His miracles, e.g., spittle, clay, a few loaves and fishes, though their use might veil in some degree the wonder, and serve to call off attention from Himself, the perfect Servant. How far, we may ask, would His mind be ours were we allowed to always do without the use of means. Very often their godly use may show off the power of God more than if they had not been used at all (cf. 2 Kings ii. 20). But sickness does not come by chance to a child of God, and when it comes

his first thought should be, not how to get rid of it, but what God would teach him by it. There is a divine purpose in it. For him it is no longer a penalty for sin, or Satan's torment (Matt. viii. 6; Acts x. 38), but it has changed its character, and in it the manner of a Father's love may be discerned (Heb. xii. 6). It should always lead us to exercise of soul. If it does not, physical cure may be a spiritual disaster. Faith in God will lead us to seek the Great Physician to know His mind concerning us. It may be to lay hold of Himself for restoration with or without the use of means, or it may be to hear Him say: "My grace is sufficient for thee." If it were our rule, as in the case of our daily food, to ask His blessing before using any remedy for His dispensation of sickness, surely we could not do so without heart-searching first, and thus His intention in it, that we should be partakers of His holiness, would more often be fulfilled.

W. R. LEWIS.

Answer C.—There is much more behind this question than is apparent to the ordinary reader. One requires to be in touch with current religious literature on the subject of healing to know what is really involved in this question. There is a plausible theory of healing built up on Matthew viii. 17, but I hesitate not to affirm that the superstructure is far too heavy for the foundation. This one verse forms a brief compendium of Isaiah liii., where the believers' "sorrows," "griefs," "transgressions," "iniquities," are all said to have been imputed to Christ by God.

That there are real modern cases of divine healing no informed person would dare dispute, but when these "healers" assert that all sickness is unnatural and unnecessary, then we feel compelled to deny their deductions. The ill-balanced utterances and the extravagant assertions made by the teachers have brought the holy art of divine healing into sore disrepute. All healing of body, mind, and soul is secured to mankind through the atonement, for is it not written: "By His stripes we are healed?" (1 Peter ii. 24). But to affirm that salvation by atonement must necessarily and arbitrarily include the healing of the body is to proceed beyond Scripture statement and experience. Paul possessed gifts of healing, and while he cured the father of Publius (Acts. xxviii 8) he left Trophimus at Miletum sick (2 Tim. iv. 20). T. BAIRD.

Answer D.—Read Romans viii. 10-28 with 2 Corinthians iv. 14-18 and 2 Corinthians v. 1-4. The atonement is for the whole

man, in every part; spirit, soul, and body. The spiritual part is "quicken'd," and enters into its redemption at the new birth. The whole material creation, including the bodies of the saints of the present and of past ages must wait with Christ for the time when He shall come to receive His Bride, to take His place as Head of all creation, and be recognised as King of kings and Lord of lords.

This, the believer's hope, includes the "redemption of the body," the revealing of the sons of God. And when we thus enter into the "liberty of the glory of the children of God," what will be accomplished in the bodies of God's people who are then alive on earth is described in Romans viii. 11 (compare with 2 Cor. iv. 14). The bodies of the living saints, still mortal (subject to pain, disease, and death—groaning bodies, decaying bodies, bodies of humiliation) will be "quicken'd" by the same Holy Spirit now dwelling in us, and enter the glorious redemption made ours by the atonement. DR. J. A. ANDERSON.

Answer E.—1. No; for Paul had "a thorn in the flesh," and was by no means immune from infirmity (2 Cor. xi. 30 and xii. 5, 9, 10); neither was Epaphroditus (Phil. ii. 25-30), nor Timothy (1 Tim. 5. 23).

2. No; for if so, then Paul was guilty of a dereliction of duty in not reproving both Epaphroditus and Timothy rather than commiserating the former and recommending a remedy for the latter.

3. No; when our Lord said "he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do" (John xiv, 12), He surely referred to *spiritual* works, for none of His disciples, or even His apostles ever wrought greater *physical* works. At any rate there is no record.

4. No; for surely Paul would have reminded both Epaphroditus and Timothy thereof.

5. No. Instead of recommending "a little wine" to Timothy it would have been a good opportunity for warning him against *means*—"simple remedies" or any other. But no such warning is given.

Whilst using with thankfulness to God the skill and experience of medical men and their remedies (though they are liable to failure and even mistakes) we should remember that they are only instruments whom we should ask our Father in heaven to use, our faith and hope being in God. WM. HARLAND.

Editor's Note will (p.v.) appear in next number.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").
Conducted by C. F. HOGG and W. E. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 23-26.

Additional note on v. 23:

should afterwards—*mellō*, to be about to be; this word is of fairly frequent occurrence in N.T., and connotes more than mere futurity, though this fact is not always made evident in the English versions. Its meaning may be learned from a consideration of its use in a few passages. Thus in Matt. 2. 13, it was not merely that Herod would, at some indefinite time, attempt the destruction of the Child,—he was about to seek it; the case was urgent, Joseph and Mary must fly at once. In Luke 7. 2 the centurion's servant was said to be "at the point of death," so also John 4. 47. In Matt. 17. 22 the Lord spake of His death not merely as certain but as imminent; so also Mark 10. 32, the end of His earthly course was at hand. The disciples were sent to certain places immediately before the Lord visited them, Luke 10. 1. The Lord knew what He was about to do for the multitude, there would be no need to go to find and bring the necessary material, John 6. 6. Peter and John were at the gate about to enter the Temple at the moment the lame man asked an alms, Acts 3. 3. It was when Moses was about to begin work on the Tabernacle that God instructed him how it was to be made, Heb. 8. 5. The Apostle had warned the converts at Thessalonica that persecution would not be long delayed, 1 Thess. 3. 4.

Other passages might be adduced to illustrate the meaning of *mellō*, but these will serve to introduce an inquiry into its significance in the passage under consideration and in some others more or less related thereto.

Mellō appears in certain N.T. passages with reference to the old dispensation in its relation to the new dispensation while the latter was as yet still future. Thus the

Apostle Paul speaks of 'Adam, who is a figure [lit., 'type,' the only person spoken of in Scripture as a type of Christ] of Him that was about to come,' Rom. 5. 14. Again, the observances of the old covenant were 'a shadow of the things that were about to come,' Col. 2. 17. So here, the Jews 'were kept in ward under the law, shut up to the faith which was about to be revealed.'

The significance of these passages is plain. During the age that preceded the Incarnation, from the primal promise given in Eden, the advent of Messiah was presented to the people of God as imminent. Considered from the point of view of Him who gave the promise there was a fixed time for that advent, but it was set within the knowledge of the Father, it was not communicated to men. Considered from the point of view of those to whom the promise was made, its fulfilment might have taken place at any time. Hence the coming of Messiah and the inauguration of the new age were always imminent, impending, hanging over each generation, and stimulating the godly to inquire when the time of that coming would be, or even what its characteristics would be, 1 Peter 1. 11; but all such inquiry was fruitless in information, though no doubt most fruitful in their communion with God in His Word. Thus the people of God were kept in expectancy, and when the object of hope is God, and Christ, an expectant mind produces a holy life, cp. 1 John 3. 3. See also such passages as Gen. 49. 18, Psa. 119. 166, 174, Isa. 25. 9, 26. 8, Micah 7. 7, Luke 2. 25, 38, 23. 51 (noting that 'salvation' = 'Saviour,' cp. Luke 2. 30, John 4. 32).

Mellō, moreover, is used in a similar way in a number of passages which refer to the age that is to be ushered in by the return of the Lord Jesus. Thus in Matt. 12. 32 the Lord speaks of 'the impending age,'

so does the Apostle in Eph. 1. 21, cp. Heb. 2. 5, "the inhabited earth," and 6. 5, "the age," "which is about to come." Again, where the latter speaks of judgment, he describes it as not merely certain but imminent, see Acts 17. 31, 24. 25, 2 Tim. 4. 1, so also James 2. 12; cp. the testimony of John the Baptist concerning 'the impending wrath,' Matt. 3. 7.

Resurrection, too, is imminent, Acts 24. 15, and the Judgment Seat of Christ is probably in Paul's mind when he speaks of 'that which is impending' in 1 Tim. 6. 19, where "time" is an addition to the English versions. In 1 Tim. 4. 8 the Apostle sets in contrast "the life which now is" and "that which is [about to] come;" for in the latter an incomparable 'glory is about to be revealed' to us, Rom. 8. 18, cp. 1 Peter 5. 1, where the words recur.

As in the earlier age, so also in this. The consummation of God's plans is not said to belong to some necessarily distant time, but merely to a time undefined, but always imminent, impending. The attitude toward that age of the believer of this age is, therefore, to be one of expectancy; he is to wait for the Lord Jesus from heaven, see 1 Thess. 1. 10.

v. 25. **But now that [the] faith is come, we are no longer under a tutor.** 'We,' i.e., 'we Christians.' Cp. Rom. 7. 6, "we have been discharged from the law," and 1 Cor. 9. 20, "not being myself under the law;" this latter categorical statement of the believer's relation to the law was omitted from A.V., but has been restored to the English reader by the Revisers.

v. 26. **For**—introducing the reason for the statement that the believer is not under the pædagogus, Law. The status of sonship carried with it freedom from such bondage, cp. Rom. 8. 15 with 5. 1, below.

ye are all—the last word carries the emphasis of the sentence and is directed against the distinction made by the Judaizers between those believers who had received circumcision and those who had not.

In vv. 23-25, where the Apostle's statements were true only of Jews, he uses

"we" and "our," in vv. 26-29 where his statements are true of all converts, Jews and Gentiles, he substitutes the second personal pronoun, "ye," thus applying directly to the Galatians the conclusion to which his argument had brought them. Israel stood in covenant relation with God before Christ came, the Gentiles did not; but whatever their former condition now all who had trusted in Christ had been brought into a relationship with God incomparably superior even to that of Israel before Christ came.

Here, and throughout the Ep., the Apostle assumes the sincerity of the Galatian converts' faith in Christ. They had received "The Spirit of Adoption," Who prompted them to cry, "Abba" (the Aramaic word), that is, "Father" (the Greek word), and Who 'Himself bare witness with their spirits that they were children of God,' cp. v. 3 with Rom. 8. 15, 16. They were his brethren then, see v. 15, above, objects of his love and care and to be protected from every assault, subtle or fierce, on their faith. This inclusive statement does not, of course, commit the Apostle to a judgment on the spiritual condition of any individual among them, he takes them on the ground of their profession; as to what is within only God knows any man's heart. Behind his indignation with those who sought to lead them astray, and with their folly in paying any heed to such teachers, lay a conviction of the reality of the work of God among the Galatians, and a tender desire for the spiritual welfare of those who had responded to the Gospel message, see 4. 12-20.

sons of God—in Christ Jesus.—*huioi*, which is used in N.T. of:—

- a*, male offspring, 4. 30, below;
- b*, legitimate, as opposed to illegitimate, offspring, Heb. 12. 8;
- c*, descendants, without reference to sex, Rom. 9. 27;
- d*, friends attending a wedding, Matt. 9. 15;
- e*, those who enjoy certain privileges, Acts 3. 25;
- f*, those who act in a certain way, whether evil, Matt. 23. 31, or good, v. 7, above;

g, those who manifest a certain character, whether evil, Acts 13. 10, Eph. 2. 2, or good, Luke 6. 35, Acts 4. 36. Rom.-8. 14;

h, the destiny that corresponds with the character, whether evil, Matt. 23. 15, John 17. 12, 2 Thess. 2. 3, or good, Luke 20. 36.

i, the dignity of the relationship with God whereinto men are brought by the Holy Spirit when they believe on the Lord Jesus Christ, Rom. 8. 19, here, and 4. 6, 7, below.

The Apostle John, alike in Rev., Epp., and Gospel, uses *huios* only of the natural relationship, *a* and *c*, and of the Lord Jesus, and that in a sense closely allied to *f*, see note at 2. 20, above. So also Peter. James uses it only in the former sense. Jude does not use it at all.

A synonym of *huios*, *teknon*, =child, occurs frequently both in the natural sense and in a figurative one. In *teknon* the fact of birth is prominent (it is derived from *tiktō*, to bring forth), in *huios* the dignity of the position into which the child is born and the character consonant therewith. Cp. the expressions 'the child of his father' and 'the son of his father;' the first is relationship, the second character.

Both words occur in Eph. 2. 2, 3; men are "children of wrath," *i.e.*, by natural descent; whether Jew or Gentile all are born in a state of alienation from God; by practice and in character they inevitably become "sons of disobedience." See a similar distinction in Eph. 5. 6, 8.

The difference between believers as 'children of God' and as 'sons of God' may be studied in Rom. 8. 14-21. Believers, as such, are children of God, and being children are heirs of God, and enjoy the liberty proper to their relationship, a liberty which they do not as yet fully enjoy, but which they will one day experience even to the extent of deliverance from corruption and death. Eph. 5. 1, and Phil. 2. 15 are the only other passages in which the Apostle speaks of "the children of God."

"As many as [*i.e.*, 'all those who,' *hosos*, as in v. 27 above] are led by the Spirit of God, these are sons [*huios*] of God," *i.e.*, these and no other. For all who become children of God attest the reality

of their confession by yielding themselves to the guiding and enabling of the Spirit of God; thus by becoming sons of God, *i.e.*, by manifesting in their conduct the character of God, they give evidence that they are indeed the children of God. As to his 'standing' the believer is a child of God, as to his 'state' he ought to be a son of God, and it is a vain thing for anyone to claim to be a child of God unless he is giving evidence that he is a son of God. But full conformity to the "image of His Son" will be attained only when the Lord comes, cp. Rom. 8. 29 with 1 John 3. 2; hence it is for that consummation the groaning creation waits, Rom. 8. 19.

The Apostle John does not use *huios*, 'son,' of the believer, but he does use *teknon*, 'child,' as in Gospel 1. 12, 1 Ep. 3. 1, 2. The Lord Jesus used *huios* in a very significant way, as in Matt. 5. 9, "Blessed are the peacemakers, for they shall be called the sons of God," and vv. 44, 45, "Love your enemies, and pray for them that persecute you; that ye may be [become] sons of your Father which is in heaven." The disciples were to do these things, not in order that they might become children of God but that, being children (note "your Father" throughout), they might make the fact manifest in their character, might 'become sons.'

Here, of course, the contrast is between the Jewish state of pupilage under the Law and the believer's state of sonship in Christ. It is noteworthy, too, that the Apostle does not now call the converts sons of Abraham, as in v. 7, above, but much more and higher than that, they were sons of God.

through faith,—these words may be taken with those that follow "through faith in Christ Jesus," and in favour of this Col. 1. 4, 2 Tim. 3. 15 may be quoted, and cp. v. 22. Or they may be taken parenthetically, *i.e.*, as a reiteration of the point the Apostle is seeking to establish, and in that case the idea is 'sons of God in Christ Jesus, and made such not by circumcision but by faith.' The latter interpretation is, on the whole, to be preferred in view of the use of the phrases, "into Christ," "in Christ" in vv. 27, 28.

Questions.

45. How does Scripture show that the return of the Lord for His saints was intended to be, at all times during this dispensation, the object of their expectation?

46. How and when do men become children of God?

Current Notes.

The Present Issue of *The Witness* is a special number, containing as it does an outline of many and a verbatim report of one of the addresses given at the recent Half-Yearly Meetings in Glasgow.

For years we have given "Gems of Thought" and "Outlines of Addresses," necessitating a studious following of the whole course of meetings. Again and again it has been suggested that a fuller report, with a short account of the gatherings themselves, would act as a spiritual stimulus to many workers abroad, lonely saints at home, as well as to hundreds of our readers who never have the privilege to attend such large musters of believers. Hence we have pleasure in giving, and we trust friends will have joy in reading and making known to others, these very helpful messages, dealing mostly with two themes—the Person of the Lord Jesus Christ and the Portion for Jehovah.

The Closing Issue of the year will (D.V.) contain the closing portion of "The Song of Solomon," a devotional commentary by Henry Payne, Barcelona; the third and last of the "Brief Opening Up of the Book of Nehemiah;" the second part of "The Lord's Portion," dealing with New Testament principles of giving; the report of the Monday evening and Tuesday gatherings at Glasgow; some important suggestions as to "Profitable Conferences," by John T. Churchill; the Editor's Note on "Divine Healing of the Body," and other papers.

The Future Numbers. For either next month or next year we have in hand "The Perfected High-Priest," by J. Hixon Irving; "The Advocate, and other Symbols of the Holy Spirit," by our sadly-missed brother, Dr. J. Norman Case; a number of Brief Expositions, by Wm. Hoste; "The Family Altar: its Neglect and Value," by A. Lawes;

several addresses by the Editor—helpful when delivered, equally helpful when set forth in clear type; as well as papers by Wm. Lincoln, Dr. Neatby, F. C. Bland, Jas. Wright, and many more now "at home." In addition to these we continue to count on the valued help of brethren who "abide," including Dr. Anderson-Berry, C. F. Hogg, W. E. Vine, A. Marshall, T. Baird, J. S. Anderson, Geo. Hucklesby, L. W. G. Alexander, W. Shaw, R. M'Murdo, W. R. Lewis, and many others, including a few new writers.

For 1914 we think it wise to reduce the paper to its former size—24 pages—the principal reason being the enormously increased cost of postages on small parcels. This will enable us to use a slightly better paper, and improve the legibility, so that with *new type* recently introduced and a little thicker paper *The Witness* will still hold a leading place for ease in reading, as we trust it will continue to hold for edifying matter. Friends interested in the spread of the truth might assist in making our magazine known by mentioning it in Assembly or other gatherings of Christians; passing on your own copy after reading; making suggestions as to matter and methods to editor or publishers; or, better still, by giving away free copies to friends, any number being cheerfully supplied free.

The Witness Annual—ENLARGED SERIES, Volume II.—will be ready in time for giving or posting as presents at New Year. It will contain all the reading matter, including Correspondence, Questions and Answers, Intelligence, Sums Received, &c. Best quality dark blue cloth, gold title. 1/6 net (post free, 1/9). Volume I. and II. for 3/6, post free.

The Witness Manuals continue to fill the useful mission of restating in non-technical terms, and in a non-controversial way, the more important Christian doctrines. No. 5 dealt with the very important subject of "Sin: Its Nature, Consequences, and Remedy," by George Goodman. No. 6, with "The Death of Christ," by C. F. Hogg. No. 7, just ready, deals with "The Person of Christ," by W. H. Bennet, of *Echoes*. The set of seven post free to any address for 7d.

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up Oct. 23, 1913.

NOTES FOR NOVEMBER, 1913.

SCOTLAND.

FORTHCOMING.—Conferences as following places, dates, speakers: For young men and young women, in **Elm Hall, Crosshill, Glasgow, Nov. 8**, at 4. Messrs. A. Stewart, W. H. M'Laughlin, and R. W. Smith. Sunday School Teachers in **Muir Street Hall, Larkhall, Nov. 8**, at 4. Messrs. John Ritchie and W. J. Henry. Public Hall, **Broxburn, Nov. 8**, at 3. Messrs. W. J. Grant, W. Thomson, J. Dunlop, J. Petrie, and R. Scott. Gospel Hall, **Linwood, Nov. 15**. Messrs. J. Ferguson, J. Gray, and J. Stephen. Bath Hall, **Largs, Nov. 15**, at 4. Ebenezer Hall, **Mitchell St., Alexandria, Nov. 15**, at 3. Messrs. W. J. Grant, J. Dunlop, W. Thomson, J. Miller, D. M'Nab. Hebron Hall, **North Bridge, Airdrie, Nov. 22**, at 4. 16th Annual, **Galston, Nov. 29**, at 3. Messrs. W. J. Grant, A. Bayne, T. Angus, and P. Baird. S.S. Workers in **Bethesda Hall, Linthouse, Nov. 29**, at 4.30. Messrs. L. W. G. Alexander, Hy. Pickering, and A. Garven.

GLASGOW.—District Visiting Conference of Sunday School Workers in **Townhead Hall, 45 Rottenrow, Nov. 15**, at 7. Mr. John Hawthorn will introduce the subject, "The Care, Character, and Conversion of the Young." Mr. L. W. G. Alexander will give special addresses in **Elm Hall, Nov. 30**, at 2.30 and 7. Farewell Meeting in same hall with Mr. John Harris, leaving for Spain, **Nov. 20**, at 7. Mr. W. J. Meneely was five weeks in **Summerfield Hall, Whiteinch, with blessing**. A number of conferences have been held in the city, most of which have been well attended and very helpful **Half-Yearly Meetings, Sept. 28-Oct. 1**. **Garngad Hall, Oct. 11**; attendance good. Messrs. Dawson, Anderson, Meneely, and Gray. **Wyndford Hall, Oct. 18**. Messrs. Grant, Ritchie, Jr., and Bayne. **Albert Hall, Shawlands, Oct. 18**. Messrs. Stewart, Smith, and Laing. Mr. J. Ritchie gave afternoon and evening Bible addresses in **Wellcroft Hall, Tuesdays of Oct.** Appreciated by the many. Mr. T. Angus is visiting various assemblies.

REPORTS.—Cumberland Hall, **Paisley, Oct. 4**; large gathering. Messrs. Stewart, Grant, Ritchie, Jr., and Gray. **New Cumnock, Oct. 4**; good muster. Messrs. Pickering, Dunlop, Monypenny, and Beattie. Lanarkshire Missionary Conference in **Motherwell, Oct. 4**; large attendance. Messrs. Hoste, Dodginton, Harris, Anderson, Angus, and Hopkins. Dumbartonshire Missionary Conference in **Clydebank, Oct. 4 and 5**; crowded both days. Stirring reports from Messrs. Chesterman, Angus, Hopkins, Bird, and Gilmour. Wesley Hall, **Dalkeith, was filled, Oct. 11**. Ministry by Messrs. W. Hoste, P. Beard, and W. Thomson; much enjoyed

. **New Stevenston, Oct. 11**; hall packed. Messrs. Dawson, Grant, Bayne, Pickering, and Carrick; a refreshing time. **Glenluce, Oct. 16**. Helpful ministry by Messrs. Grant, Chesterman, and D. Hamilton. Sisters' Missionary Conference in **Cumberland Hall, Paisley, Oct. 18**; about 230 present. Mrs. Harris, Mrs. Angus, Miss Robertson, and Miss Marshall took part.

NOTES.—Messrs. Bruce and Morrison continue in tent at **Portmahomack, Ross-shire**. People turning out well; a few have professed, and some anxious. Mr. Percy Beard is having a Gospel Mission in **Albert Hall, Grangemouth, during Oct.** Quite an interest and a number of decided conversions. Commences in **Dalkeith, Nov. 2**. A few believers now meet to break bread in **Lothian Hall, Newton Grange, Midlothian**. Mr. Jas. Stephen commences in **Linwood, Oct. 26**. Mr. John Carrick had two weeks' meetings in **Uddingston**. A hard place, but some hearts softened under the Gospel message. Mr. Jas. Petrie had meetings in **Inverurie**. Mr. John Miller had good meetings on Monday evenings, in **Alexandria, also on Tuesdays of Oct. in Flemington**. The visit of Mr. J. S. Dodginton to **Picardy Place Hall, Edinburgh, Oct. 12 and 13**, was much enjoyed. Mr. W. J. Grant gave addresses to believers in **Clydebank** during Sep.; Meetings well attended; ministry much appreciated. Mr. Malcolm MacDonald had special Gospel meetings in **Liberty Hall, Quarter**. Mr. W. J. Gerrie commenced in **Lesser Hall, Broxburn, Oct. 5**. Mr. Malcolm M'Kinnon is having special meetings in **Rutherglen**. Mr. John M'Alpine is having very good meetings in **Irvine**; quite an interest. The special Bible studies given by Mr. Alex. Stewart in **Y.M.C.A. Hall, Paisley, Wednesdays of Oct.**, were well attended and most helpful. Mr. J. C. M. Dawson continued in **Roman Road Hall, Motherwell, till Oct. 9**. Large meetings on week nights, their own hall and afterwards **Town Hall** packed on Sunday nights; a time of refreshing. Messrs. Mackenzie, Hill, and Walker have been eleven weeks in **Ferintosh**; some saved.

ENGLAND.

FORTHCOMING.—Half-Yearly Conference in **Overstone Hall, Hammersmith, Nov. 8, 4 and 6.30**.

LONDON.—Annual Meeting at **Homer House, Dalston, Sep. 27**. Helpful ministry by Messrs. Wood, Rose, Kilpin, Iivings, Bailey, Cox, and Pettifer. Counties' **Evangelization, in Devonshire House, Sep. 10**, were largely attended. Interesting accounts of Carriage and Tent work by a number of workers. **East Finchley Gospel Hall, Oct. 4**; goodly numbered gathered. Present-day testi-

IMPORTANT NOTE.—Friends sending Notes might kindly use every endeavour to see that intelligence reaches us on or before the 20th of each month, otherwise insertion cannot be guaranteed,

as the complete paper has to be ready by the 25th. Full address for these notes is simply **PICKERING & INGLIS, GLASGOW**. Prayer should be made in public and private for the workers.

mony was the burden of the ministry by Messrs. White, Wylie, Austin, Ivings, and others. Mr. Joel Levy gave addresses to believers, Thursdays of Nov. . . . Large and helpful Anniversary Meetings in Assembly Hall, **East Ham**. Dr. Schofield, Dr. M'Killiam, and Mr. Walter Scott profitably opened up the Scriptures. . . . Missionary Conference at Big-nold Hall, **Forest Gate**, Sep. 20; well attended. Helpful map addresses by Messrs. Bridge, China; De Carteret, India; and Wales, Demerara. . . . Good Anniversary Meetings in **Archway Hall**. Dr. M'Killiam, Dr. Loudon Strain, Messrs. Garston, Hucklesby, and Steen took part. . . . Quarterly Fellowship Meeting in **Ealing**, Oct. 4. Much helpful ministry from Messrs. Dobson, Hopley, Towle, Hardisty, Dowling, Davidson, and Salter. . . . **Essex Village Work** was most favourably reported by Mr. T. Taylor, Sep. 11, at **Buckhurst Hill**, and Sep. 13, at **Higham Hill**. . . . Mr. G. H. Lang preached in **Clapton Hall** during Sep.; addresses helpful with "a sense of His presence." Mr. C. F. Hogg follows during Nov. . . . Mr. J. A. Lawson has conducted a special Gospel Mission in **Malden Hall**; souls saved and saints edified. . . . Conference at **Blackheath** on "The Lord's Second Coming." Dr. M'Killiam, Messrs. Hunter, Hucklesby, and Wooley helped in ministry. . . . Mr. H. W. Figgis has been ministering at **Folkstone Road Hall**, Walthamstow, during Oct., and Mr. H. A. Punnett (Brockley) at **Higham Hill**. . . . Mr. Geo. Hucklesby had good Gospel meetings at **East Ham** and **Greenwich**. Also gave special addresses to Christians at **Victoria Hall**, Wandsworth Common. Good attendances and much blessing. . . . Mr. B. Mudditt took the meetings in **Cholmeley Hall** during Oct., having special meetings for children first fortnight. Interest good; some conversions.

REPORTS.—Annual Conference in **Birmingham**, Sep. 23-25. A good time. The ministering brethren were Messrs. C. F. Hogg, W. Dudgeon, Handley Bird, A. Lawes, J. A. Owles, H. W. Case, and others. Ten missionaries, including Messrs. M. G. Lamb and W. Kendrick, took part. . . . Lancashire Missionary Conference, **Southport**, Sep. 27-29; a specially good time. Messrs. Handley Bird, R. E. Sparkes, and many others gave valuable help. It is proposed to have the M.S.C. Summer Conference in the Lake District next year, probably at Kendal. . . . Annual Meetings, **Tavistock**, Oct. 1. Mr. J. K. M'Ewen and others took part; also at **Starcross**, Oct. 2. A large company assembled. Word ministered by Messrs. M'Ewen, Dark, Moggridge, Matthews, and Ford. . . . Third Annual M.S.C. Conference in Crete Hall, **Liverpool**, Oct. 4. Messrs. F. H. Cartwright, H. G. Hall, and Dr. Rendle Short took part. . . . Anniversary Meetings at **Storrington**, Sussex, Oct. 6. Meetings rather small but very helpful. Ministry by Messrs. Cowell, Dowling, Cranham, Hoof, and Bird. . . .

Annual Meetings at **Puddington**, Oct. 6, were profitable. Messrs. J. K. M'Ewen and H. Burt ministered the Word. . . . Also at **Bishopsteignton**, Oct. 9, when Messrs. Surrige, Moggridge, Alford, Burt, Thomas, Peters, and White took part. . . . Regent Hall, **Cheltenham**, Oct. 8. Col. Molesworth, Dr. Owles, Messrs. Lloyd and Henderson ministered the Word profitably. . . . First Anniversary Meeting of Hatfield Road, Hall, **St. Alban's**, in Railway Mission Hall, Oct. 11. A goodly turn out; ministry helpful. . . . **Malvern**, Oct. 14 and 15; well attended. Drs. M'Killiam and Lory, Messrs. Dudgeon, Lowe, Hogg, and Lawes ministered to very much profit. Messrs. Brookes (France) and Thoburn (Singapore) gave reports.

NOTES.—Mr. John M'Alpine commences two weeks' special meetings in **Warrington**, Nov. 9. Mr. H. C. Crawley gives eight lectures on "The Tabernacle," in **Stafford**, from Oct. 27; and in S.S. Institute, **Nottingham**, Nov. 10-14. Mr. B. Mudditt purposes doing pioneering work in **Sawbridgeworth**, Herts, then goes on to **Boston**, Lincs., and **Leicester**. Mr. J. M. Barnes commences meetings in **Swansea**, Nov. 2. Mr. W. Thomas gives "Tabernacle" lectures in East St. Hall, **Bromley**, Nov. 9-16. Assembly in **Walker-on-Tyne** commence a special effort, Oct. 19, to reach the unsaved; Mr. John MacDonald preaching on Sunday nights in the Vadueville Picture House, and on week nights in the Primitive Methodist Church. Mr. F. A. Glover was richly blessed during Young Life Campaign in Cheeke Street, **Exeter**. Commences in **Crediton**, Devon, Nov. 2. Mr. John Wellman continues in canvas tent at **Corscombe**, Dorset, helped by Mr. Glover; God giving blessing. Mr. A. W. Macphie saw fruit amongst the Hop-pickers in **Hants**; afterwards visited **Alton** and **Selborne**, out of the way hamlets, with encouragement. Mr. R. Gilder laboured amongst the hop-pickers in **Kent**. The Word was listened to with rapt attention. Mr. T. Cauker had encouraging meetings for a week in **Ombersley**. Commences at **St. Weonard's**, Herts, Nov. 9. Mr. John Campbell preached the Gospel for six weeks in Gospel Hall, **Preston**. The Lord saved a few; nine baptised, and some added to assembly. Commenced in **Rochdale**, Oct. 12. Cumberland and Westmoreland Tent Work closed at **King's Meaburn**. Much interest; souls saved. Mr. G. Winter, who took Mr. Browning's place, hopes to follow with Bible readings. Mr. Browning has so far recovered as to be able to resume meetings in various places. Mr. J. H. Burridge gave two weeks' addresses on "Deliverance" in **Whitehaven**. The Lord's people greatly helped. Mr. J. K. M'Ewen hopes to pitch wooden-sided tent in **Ide**, a needy place four miles from Exeter. For some years work has been carried on in Iron Room, **Bromley Common**, in fellowship with Bromley

NEW ISSUES. HUMAN DESTINY; or, After Death—What? By Sir Robert Anderson, K.C.B. Hitherto 3/6, now 1/, or 1/3, post free to any part. THE PRINCIPLES of those called "OPEN

BRETHREN" as reviewed by J. R. C. on page 312. 1/ (post free, 1/3). . . . THE KINGDOM OF GOD. By W. Hoste, B.A. 3d. . . . THE PERSON OF THE LORD JESUS. By W. H. Bennet, of Yeovil. 1d.

assembly. God has so blessed that a meeting for the breaking of bread was commenced, Oct. 12. Mr. F. G. Rose finished tent and carriage-work at **Littlington**, Cambs. Good numbers and interest. Begins at **Newmarket** early in Nov. Mr. R. Norton, of India, gave accounts of work in Hope Hall, Warwick St., Didsbury, and Cromwell Hall, **Manchester**. Visits enjoyed. Mr. W. MacFarlane paid a profitable visit to Smithdown Lane, **Liverpool**, Oct. 12 and 13. Mr. A. S. Lamb had two weeks' meetings in Lorne Hall, **South Lowestoft**; finished Oct. 9. After six years' labour for the Lord in **Horseshoes Village**, Barkingside, which has neither church, chapel, nor mission hall, a favourable opportunity is now afforded to build a small Gospel hall. Those interested in such needy work could have particulars from Mr. W. J. King, School Lodge, Trumpington Road, Forest Gate, London, E. Mr. T. Taylor had meetings recently with blessing. Christians visiting **St. Alban's** will find a meeting for the breaking of bread at 107 Hatfield Road, also meetings for Bible reading and prayer on week nights. Mr. E. A. Thomas had a series of meetings in Gospel Hall, **Jarrow-on-Tyne**. Blessing to saint and sinner. The Gospel Hall, **Cheltenham**, has been closed. All are now "with one accord in one place," Regent Hall. Messrs. Stewart and Baillie have finished tent work in **Cumberland**. Some saved and baptised. They have hired a hall in **Distington**, commencing Oct. 19. Mr. J. W. Ashby had nearly three weeks under canvas in **Stalham** and **North Walsham**, some signs of blessing. Finished Sep. 21. Begins at **Portsmouth**, Oct. 5.

IRELAND.

DUBLIN.—The ministry in **Merrion Hall** this month has been carried on by local brethren. Dr. A. Burton intends giving a series of addresses on the subject of "The Near Coming of the Lord," with diagram, during November.

BELFAST.—Mr. John Blair is having encouraging meetings in a wooden tent in **Shaftesbury Avenue**. Mr. Chas. Hickman, London, gave seven addresses to believers in **Victoria Hall**. Well attended and very much appreciated. He also gave afternoon Bible readings in **Apsley Street**, which were profitable. Mr. H. Bird gave two addresses, Oct. 9 and 10. Mr. Wm. Gilmore had three weeks' meetings in **Comber Place**. Large, with much interest. He went on to **Roslyn Street**. Messrs. Thomson have taken down their tent at **Monkstown**, where some have been saved. Mourne Street brethren still going on in tent at **Alberthridge Road**. Mr. Jas. Stephen had three weeks' meetings in **Kingsbridge Hall**. Attendances good; some saved. Mr. John Madill continues with interest on **York Road**. Mr. Handley Bird gave five addresses in **Adam Street**, Oct. 13-17, on "The Five Poetical Books." Attendances good;

much spiritual blessing. Mr. W. S. King followed.

REPORTS.—Annual Meetings for believers, in Town Hall, **Lurgan**, Oct. 8. Attendances large. Ministry by Drs. Darling and Matthews, Messrs. H. Bird, C. F. Hogg, W. Hoste, W. S. King, J. M'D. Bernard, M'Knight, Wright, and others. New Gospel Hall, **Portavogie**, Co. Down, opened Oct. 9; completely filled. Word ministered by Messrs. H. Bird, J. Marshall, R. M'Clay, J. Diack, W. Gilmore, and others. **Templeate**, Oct. 14. A profitable time. Word ministered by Messrs. Blair, Wright, Campbell, and Matthews. Annual Conference in **Shanaghan**, Oct. 16. Large and profitable. Dr. Matthews, Messrs. R. M'Crory, W. M'Cracken, and R. M'Clay took part. Large and profitable meeting was held in Central Hall, **Bangor**, on the occasion of the Misses Porter leaving for Los Angeles. Words of counsel and cheer by Messrs. Stevenson, Matthews, Thompson, M'Cracken, Blair, Goold, Martin, and Bernard. **Omagh**, Oct. 16. One of the best meetings yet held. Large gathering including a number of young Christians. Messrs. Thompson, Blair, Meharg, M'Knight, Marshall, Dickson, Creighton, Bernard, Wright, and Campbell took part.

NOTES.—Mr. J. H. M'Knight has finished at **Drumbonaway**. Messrs. M'Cracken and Marshall have had good meetings for some time past in tent at **Nutt's Corner**, near Crumlin. A number professed. Meeting for believers was held Oct. 20. Tent filled. Word was ministered by Messrs. Martin, Rea, M'Clay, Goold, and Shannon. Mr. W. S. King had a few meetings in **Ballymena**, **Portadown**, and **Larne**. Messrs. Wright and Campbell had an encouraging time near **Derry**. Messrs. Creighton and Dickson having encouragement in tent near **Newton Stewart**. Messrs. Rankin and Hawthorne at **Moneydig**. People coming out well; some interest. Mr. Thos. Rea visited twelve places in **Galway**; calling upon the Roman Catholics in their homes, and preaching in the open air and school rooms. At **Kilalla** the school house was packed every night for three weeks.

AMERICA.

CANADA.—**Toronto**. Messrs. Dan Crawford, Central Africa; R. R. Rowden Bolivia; and R. M'Alpine, China, have given interesting accounts of work in their different spheres in Maranatha Hall. Mr. Alex. Marshall had a few meetings in **Belleville**, then went on to his old sphere of labour, **Orillia**. Numbers of strangers came to hear. Is now in **Winnipeg**, where believers formerly meeting in Elim Hall have secured a very suitable building, formerly St. Matthew's Church, corner of Elice Avenue and Sherbrooke St., to be called Elim Chapel, seating 600 on ground floor and 600 in basement, costing over £400 per year. Mr. Marshall is having large meetings in Majestic Theatre and in new building. Purposes spending some

EARTH'S EARLIEST AGES, and their relation to Spiritism, Theosophy, &c., by G. H. Pember, will continue to be supplied during November at 7/6, for 6/6, post free. Numbers running low.

"**LITTLE IS MUCH** When God Is In It." A stirring brochure, by Mrs. Cyril Bird, should prove invaluable at this season. 1d. 1/3 per doz., post free.

weeks in this great commercial centre. Mr. Alex. Taylor is plodding along in **South River**, a very needy place. Souls saved; some baptised. Messrs. Gilchrist and Rowe had a baptism at close of Gospel tent meetings near **Peterboro'**. Mr. Richard Irving is having some interest in the Gospel in the neighbourhood of **Oaklands**. Conference in **Galt** was a refreshing time. Messrs. Muir, Oliver, Scott, and others opened up the Scriptures. **Hamilton**. Mr. John Cruikshanks has taken Sunday meetings for four weeks in Bethany Hall. Attendances increased; some anxious. New Gospel Hall, Canada Street, was opened Oct. 4. Messrs. Payne, Cruikshanks, M'Callum, and others refreshed the saints by their ministry. Mr. A. Payne continued special meetings; people coming out well; some saved and baptised. Mr. G. Alrich gave a short series of Bible expositions in Ebenezer Hall. The Lord's people greatly helped. Messrs. R. Miller and H. Hitchman have visited **Calgary**, and given valuable help. Mr. J. Lyon gave help at **Earlton**. Mr. C. Innes had a week's meetings in **Arkona**. An ear for the Word; many driving nightly to meetings. The assembly in **New Westminster** has had a little blessing of late. Mr. Archie Payne had a week's meetings in **Sarnia**. A noted character saved. Messrs. Hitchman and O'Brien had tent meetings in **Saskatoon**. Eight believers added to assembly lately. Meeting commenced in April last in **Oaklands**, Victoria, is making steady progress. Purpose building a Gospel Hall as soon as a site can be obtained. Mr. E. Morton is doing needed colportage work in the **North West**; driving over miles of prairie, calling at the homes of the people, and finding many open doors for the Gospel.

UNITED STATES.—**New York**. Messrs. D. Crawford, Central Africa; R. R. Rowden, Bolivia, have visited various centres and given stirring accounts of work in distant lands. Mr. Tom Baird, with his wife and family, arrived safely. His address for the present is c/o Mr. D. Morrison, 119 West 33rd St., New York. **Chicago** Conference will be held in Library Hall, corner of Waller Ave. and Lake St., Nov. 27-30, at 10.30, 2.30, and 7.30 each day. Prayer Meeting in Gospel Hall, 746 N. 51st Court, Nov. 26, at 8. Mr. H. Hitchman had a series of special meetings in Gospel Hall and in Laffin Street Hall. Good numbers and interest. Annual Californian Conference in Bethany Hall, **Oakland**, Nov. 26-29. Communications to Mr. J. M'Intyre, 1607 7th Street. Messrs. G. L. Alrich, R. R. Rowden, R. M'Alpine, and R. Miller had meetings in **Buffalo, N.Y.** Miss Lillian Boggs, who went out to Central Africa in 1908, has returned on furlough. Young men in **Rochester** assembly are striking out on evangelistic lines. Expect a big draught of fishes. Conference in **Summit, N.J.**, was well attended. Messrs. Matthew Muir, W. H. Hunter, and others gave ap-

preciated help. Mr. Archie Payne closed tent work in **Detroit**, Oct. 8. Continued meetings in Salem Hall. A number baptised and now in happy fellowship. Col. Beers and his wife are now at home in **Cleveland**. Mr. S. C. Keller had tent meetings in **Lonaconing**. People came out well. Mr. C. J. Marchant has moved from Needham, Mass., to **W. Lubec**, Maine, a very needy field; where he is seeking to do pioneering work amongst the wood-cutters, fishermen, and others in outlying districts. Conference in **New Bedford**, Mass., was large and good. All round ministry by Messrs. Pearson, Baird, Livingstone, Gill, Martin, and Morrison. Messrs. O'Brien and Hitchman had a series of meetings in **Minneapolis**, which were encouraging. Mr. T. Baird had two meetings in **Westerley**. Ministry enjoyed.

SOUTH.—Mr. S. B. Adams, **Caracas**, Venezuela, Sep. 6: "The Sunday school and day school grow steadily, and we think these are going to develop to perhaps the most important branches. The Bible work gives us encouragement as well. The colporteurs are canvassing the city and surrounding districts with marked success. We have also got properly into our post office work, despatching over 600 papers monthly. A number of replies."

EUROPE.

SPAIN.—Mr. W. Paris, **Bailen**, Oct. 15: "Work uphill, but encouraged by attitude of some neighbours who come to the meetings. In **Banos** work goes on quietly and happily. A few young men coming to hear the word." Mrs. Willies, **Zamora**, writes of visiting an old man at Villaluve, who has had a stroke, and who gives evidence of trusting Christ. With all his infirmity, he has a meeting of young folks each evening. Mr. C. Cambridge, **Antequera**, recently baptised three, one of them an ex-monk. Mr. T. C. Turrall has got his printing press under way, and hopes to scatter the good news. Mr. John Mitchell has paid cheering visits to **Linares** and **Jaen**. The latest report of Gospel and school work in **Barcelona**, commenced more than forty years ago, shows that there are 178 names in Sunday school, and 219 in day schools.

NOTES.—Mr. Jas. Lees is having interesting meetings in **Sjovik, Sweden**; some men anxious. Mr. C. Contesse, Lyons, **France**, rejoices to see the little company of believers growing. Three were recently baptised. Mr. Henri Contesse, Die, writes of baptising a number in the river, and of a little assembly gathering in his house. Mr. C. H. Cox, **Iceland**, judges that he and his wife should return to America. Mr. J. W. Wiles, M.A., who has for some time been on the staff of King Edward Grammar School, Birmingham, purposed leaving at the beginning of Oct. to occupy a post in the University of Belgrade, **Serbia**; hoping also to serve the Lord in the Gospel. Mr. F. Butcher, **Pozony, Hungary**, writes of baptising four be-

PROCURE NOW "The Believer's Calendar," 1/, and "Daily Manna," 6d. Both sold out before close of year, and hundreds could not obtain.

JOHN CHURCHILL, of Wimbledon, is subject of brief record, with photo, in *The Pathway* for this month. 16 pages, 1d.

lievers on the national Hungarian holiday. Mr. Jas. Hunter, **Vevey**, had considerable blessing during five months Swiss Gospel tent work. In several places quite a time of revival, ten and twelve professing conversion at one meeting. Probably one hundred in all professed.

ASIA.

CHINA.—Miss Butcher, **Ta-shui-Pao**, reports open doors on every hand. She takes the school, and Miss Briseid the dispensary. Sunday school and classes for women well attended. Mr. J. Ward Wilson, **Wei-hai-wei**, writes of baptising three believers, one an old woman of 71, and another, her son, 33. Mr. R. W. Sturt also baptised three at **Hada**. Miss J. D. Robertson, who, with Miss Underwood, has long laboured among the Chinese in America, expected to leave *via* Siberia end of Oct. in order to visit a number of Chinese families with whom they have been brought into touch through their work in the States. Miss F. L. Bergin hopes to leave Oct. 21 for **Nanchang**.

INDIA.—Mr. Matthew Brown, **Amalapuram**, Sep. 15: "We are camping out in the district. Have had encouraging times, except at one village, which has not been entered with the Gospel for four years. A Brahmin of the priestly cast ordered both the people and us away. As we did not move, he, with two others, began to beat empty tins to drown our words. As a rule we get a hearty welcome rather than opposition."

AFRICA.

CENTRAL.—Mr. F. S. Arnot, Sep. 4: "We leave Johannesburg for **Kabompo** on Nov. 22. Mr. Bert Rogers has joined us, and Mr. Suckling is to be here to-morrow. Mr. Brinke also awaits us, so we will begin with three young men, and my wife and I." Mr. James Anton, **Koni Hill**, Aug. 18: "We have eighty children in school these days, and Mrs. Anton is encouraged by the progress made. Two evangelists returned from Chinama's district, where they spent about one year as witnesses for God in the midst of their friends. As a result we expect some young men here soon to attend school and meetings, that they may hear more of God's Word." Mr. F. M. Zentler has had the luxury of preaching to primitive savages in **Lubaland**. Dangers, trials, and rejoicings sum up the description of his pioneering trip. Mr. Olford, **Bihe**, writes a stirring account of the welcome to Mr. and Mrs. Lane on their return to their station. About 400 present at a Gospel meeting, and some professed faith in Christ. Food is becoming very scarce throughout **Chokweland**. Great numbers died last year, and there is less food this year.

AUSTRALASIA.

NEW ZEALAND.—Mr. C. H. Hinman, after a long spell of work in **Auckland**, had good meetings in **Te Kopuru**. Hopes to visit **Gisborne**. Mr. John F. Gray is still having a trying time with his

GOSPEL AWARDS. In addition to these detailed on pages III. and IV., a list of "The Cream of 20,000 Books" will be sent on application.

throat. Mr. E. G. Whitehead gave addresses on "The Tabernacle" in **Oamaru**. Attendances good. Mr. Forbes MacLeod had blessing at **Upper Hutt**. Mr. J. A. Clarke has been visiting assemblies in **Hawkes Bay** and **Manawatu**, New Plymouth, and **Auckland**. He is anxious to return to his sphere of labour in Central Africa as soon as the doctor advises.

"WITH CHRIST."

July 29, **C. J. A. Haselden**, **Auckland**, aged 75. Saved on Christmas Eve, 1865. Connected with Wellington assembly for twenty-seven years, then moved to **Auckland**. A valued helper in connection with Gospel carriage work and efforts to reach the backblocks. (Hope to have photo and brief record in the *Pathway*.) Sep. 6, **James Crichton**, **Broxburn**, aged 70. Sep. 14, in Germany, **Miss Barham**, of **Greenwich**. Long a valued helper in preparing students for service abroad. Sep. 25, **Mrs. Lynn**, **Whiteinch**. A sister greatly beloved. Oct. 1, **Mrs. Hamilton Smith**, widow of John R. Smith, **Buxton**, late of **Hull**, aged 72. Our brother and his wife were among the first to assemble with the company who for many years met in **Marble Hall, Glasgow**. Much blessing attended the unostentatious efforts to preach the Gospel to sinners, and to edify believers in these early days. Mrs. Smith was a succourer of many. A spiritually minded believer who knew much of the Lord's guidance, and lived for the One she loved and ever sought to serve. Oct. 2, Killed in motor cycle accident, **David Davidson**, aged 30, son of our late esteemed brother, John Davidson, of **Gowanwell**, brother of Jas. Davidson, **Johannesburg**, and **Bellett Davidson**, **Chicago**. Oct. 8, **Miss Catherine M'Kenzie**, **Sunderland**, aged 30, from an infectious disease caught from a child which she nursed. When dying she asked for John iii. 16; xiv. 1-3 to be read. Oct. 10, **James Baikie**, of **Picardy Place Hall, Edinburgh**, age 75. Converted in 1875. Oct. 11, after half an hour's illness, **Neil M'Geochan**, **Burnbank**, aged 58. Oct. 12, after a long illness patiently borne, **Mrs. Johnstone**, **Govan**, aged 61. Saved forty-one years. About the last of those who first gathered to the Lord's Name in **Govan**. Oct. 17, **Jas. Johnston**, formerly of **Govan**. Laboured for a number of years in the North of Ireland. Suffered much the last ten years.

ADDRESSES.—Correspondence for **Springburn** assembly, **Glasgow**, to John MacGregor, 8 Cairnview Terrace, **Colston**, **Bishopbriggs**. **Geo. T. Veitch**, **Ravensworth**, **Mickleburgh Hill**, **Herne Bay, Kent**. **T. D. W. Muir**, 866 **Lawton Avenue**, **Detroit, Mich., U.S.A.** **Forbes Macleod**, **Mount Pleasant Rd., Mt. Roskill, Auckland, N.Z.**

A NEW LIST.—As the list of assemblies compiled by Mr. Jordan is now nine years old, a new list is being compiled, Mr. Jordan having kindly agreed to help with same. Any insertions or alterations should be sent to **Pickering & Inglis**.

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON, C. P. WATSON, GEO. YOUNG, and HY. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending Oct. 16.

Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Renfield Street, Glasgow.

HOME AND ABROAD.		OFFICE EXPENSES.	
J. M. N., Kennishead	£1 2 0	Albany H.S.S.T. Con.	£0 2 6
W.D.G.	0 10 0	N. Stevenson Sisters	0 6 0
Dunoon	12 0 0	Pathhead, N.C'mn'ck a	2 6 0
Miss K.	1 0 0	Pollokshaws	0 10 0
Cumb. H., Paisley, a.	2 0 0	New Stevenson a	0 5 0
Sinner Saved, Ealing	0 5 8	Summerfield H., White-	
Two Bros., Walkburn	0 6 0	inch,	0 2 6
Albany H.S.S.T. Con.	3 3 0	Clydebank Sisters	0 2 6
Mrs., Mrs. M'G., family	1 0 0	Sums under 2s. 6d.	0 12 0
Larkhall a	5 7 0		
Mrs. W., Edinburgh	10 0 0		£2 3 0
Parikhin H., Glasg., a	2 10 0		
J.D. & W.	5 0 0		
2 Cor. ix. 15	1 0 0		
A Friend, Mafeking	6 0 0		
Newburgh, N.Y., a	3 0 0		
C.C. Alford	2 0 0		
Picardy Pl., Edin., a	2 3 0		
Muirkirk a	1 10 0		
N. Stevenson Sisters	5 0 0		
Abingdon H., Pr'to'k,	44 5 5		
Kilbarchan a	1 19 10		
N.H.F.	1 0 0		
Mr. and Mrs. B., N.Y.	1 0 0		
Eastpk, Maryhill, B.C.	1 0 0		
Elim, Cambuslang	2 0 0		
Anon.	0 10 0		
Bethany H., Stevenson	2 0 0		
B.C.	2 15 0		
Newarthill a	1 15 0		
Lochwinnoch a	1 15 0		
Renfrew S.S.	1 6 0		
Coatbridge a	5 0 0		
J.B.M., Rutherglen	1 0 0		
R.J.L.	1 0 0		
Thornliebank Sisters	1 0 0		
R.K., Bedford	1 0 0		
Kirkintilloch S.S.	1 0 0		
I.V.W.	1 10 0		
Barrow-in-Furness	1 10 0		
Grangemouth a	1 0 0		
Pathhead, N.C'mn'ck a	2 10 0		
Pollokshaws a	2 0 0		
New Stevenson a	4 0 0		
B.W., Uddingston	0 5 0		
Summerfield H., Sis-			
ters, Whiteinch	3 0 0		
M.C.	0 15 0		
Clydebank Sisters	2 0 0		
Eastpk, Maryhill S.S.	2 0 0		
Thankful, Gourcock	1 0 0		
M.D.	1 0 0		
G.Y.	2 0 0		
Sisters' Sale of Work,			
Glasgow	12 0 0		
Chob.	5 0 0		
a, Assembly Gifts	£135 8 9	S.S., Sunday School	£39 11 4

Received by Dr. Wm. Bergin, New Orphan Houses (founded by the late George Muller), Ashley Down, Bristol, for Orphans—"A Fisherman," Cullen, £1, also £1 on Sep. 30, 1912; Low Moor, Gal. vi. 2, £1; "Torry Fisherman," 10/.

THE WITNESS FOR MISSIONARIES. Missionaries working in lonely and isolated parts of the earth have little opportunity of attending Christian conferences, hearing expositions of Scripture, or enjoying the oral ministry of accredited teachers of the Word. Hence the welcome they afford to papers like *The Witness*, which supplies such ministry, and meets such need in printed form. For twenty-five years the Editor and the publishers have posted copies monthly to many workers. The number has so increased—close on 800 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "*The Witness*" to trusted workers abroad.

We gratefully acknowledge the following sums to date: J.R., Lynton, 2/6; D.M., Eaglesham, 2/; R.B.R., Clifton, 2/6; A.R.M., 10/.

REVIEWS.

HENRY MOORHOUSE, THE ENGLISH EVANGELIST. By JOHN M'PHERSON. The new life in the old and famed publishing house of Morgan & Scott is making itself felt in improved appearance, moderation in price, and adaptability to the needs of Christians in general. This is abundantly manifest in the new issue of this life of Henry Moorhouse, which has already refreshed so many weary workers. The story is brought up-to-date by W. H. Harding, the printing clear, the binding in art cloth, the design suitable for personal gifts or school awards, and the price reduced from 2/6 to 1/6 net (post free, 1/9").

We have pleasure in commending to our readers a book just issued by Messrs. Pickering & Inglis: **THE PRINCIPLES OF OPEN BRETHREN** (1/ net; post free, 1/3"). It is the simplest but most concise and yet comprehensive account of the so-called "open brethren" that we have seen. It states the history of the movement, the principal doctrines which have been maintained and contended for over eighty years, gives some account of the outcome of the principles and practice in world-wide Missionary work and in much Evangelistic work at home, the fruit of which abides in many assemblies of believers where in turn a vigorous Gospel testimony is maintained with continuous blessing. It touches upon the lives of many leading men amongst "brethren" and gives photographic portraits of a good number. We found it to be most interesting, edifying, and stimulating. The sad distinctions so familiar to many of us between "open" brethren and "exclusive" are definitely stated in a spirit of grace, and though faithfully described, never does the account degenerate into bitterness. We consider it a book not only worth reading, but worth possessing and lending to many who may be under total misconception as to the origin and character of the testimony. J.R.C.

THE WITNESS ENLARGED SERIES II. with complete matter, intelligence, index, &c., will be ready early in Dec. 1/6 net (post free, 1/9).

*Any book post free at published price from "*Witness*" Office.

Rates for "THE WITNESS."

The Witness will be sent, *post free*, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.

Or in American or Canadian Currency—
1 Copy, 88 cts.; 2 Copies, 88 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
" JOHN MANZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLNESS, 14 Paternoster Row, & C.
" ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HAYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. C. ROGERS, 17 Cathedral Close.
BATH: H. & W. GRIFFITHS, 35 Milton Avenue.
BRISTOL: W. B. W. SARGFIELD, 78 Park Street.
BIRMINGHAM: J. E. BRYAN, 15 Laburnum Road, Octon.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 10 D'Olier Street, and 2 Nassau Street.
BELFAST: R. M'CLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 85 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Hinghampton
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILLIAMSPORT, PA.: A. F. COWLES, 1002 Louise Street.
TORONTO: L. S. HAYNES, 502 Yonge Street.
" UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
ORILLIA, ONTARIO: S. W. BANNER, Bible and Tract Depot.
WINNIPEG: N. W. BIBLE AND TRACT DEPOT, 355 Notre Dame Av.
BURNES AIRE: W. C. E. TORRE, Cassilla 5.
MELBOURNE: GORDON & GORCH, Queen Street.
" E. W. COLB, Book Arcade.
SYDNEY, N.S.W.: A. T. GRAON, 352 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNDEE: H. J. BATES, Ottago Bible House, 38 George Street.
AUCKLAND, N.Z.: H. L. THATCHER, Bible House, 135 Symonds St.
PALMERSTON NORTH: JAMES G. HARVEY, Main Street.
BILGAUM, INDIA: W. C. IRVING, Christian Literature Depot.
CALCUTTA: "CHRISTIAN WITNESS" OFFICE.
CAPE TOWN: JOHN BAIX, 119 Plain Street.
And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS:

A MONTHLY JOURNAL OF BIBLICAL LITERATURE.

Edited by J. R. CALDWELL.

The Lord's Portion.

Notes of an Address at Half-Yearly Meetings,
Glasgow, September, 1913.

By L. W. G. ALEXANDER.

Part II.

WE now desire to consider whether this principle which clearly runs through the whole of the Old Testament still obtains in the present dispensation, and if any instructions found in the New Testament harmonise therewith. I think you will find that although dispensations may change, and the circumstances of God's people on earth at different times may be very materially altered, yet the principles of God remain the same; and the will of God for us is not learned so much from any one verse of Scripture, as from the combination and harmony of the whole Word of God.

New Testament Principles.

Turning then to the New Testament we find a plain declaration of the Lord's mind regarding our givings agreeing in great measure with the spirit of Old Testament demands. 1 Corinthians xvi. 1, 2 (R.V.): "Now concerning the collection for the saints, as I gave order to the Churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." I do not ask that Christians to-day should act on this Scripture to the very letter in every circumstance, but I do plead for a very definite recognition, and a very diligent application of the principle here enunciated, namely, that GOD EXPECTS FROM EVERY CHILD OF HIS AT STATED INTERVALS A DEFINITE PROPORTION OF THAT WITH WHICH EVERY CHILD OF GOD HAS BEEN PROSPERED. It may not always be practicable to attend

to this matter on the first day of every week, for this reason, among others, that many do not receive their remuneration weekly. But the point I wish grasped, never to be let go, is this, that whenever we do receive the return which God is pleased to give us from our labours He expects that, first and foremost, His portion is laid by us in store, earmarked for God.

I am, of course, aware that the collection to which the apostle refers was occasioned by a special need amongst the saints in Jerusalem; nevertheless we have here, I believe, a principle of absolutely universal application, and it is just the way of God to announce such a principle in connection with such a humble and such a heart-melting matter as the needs of the poor amongst His beloved people.

We do not find in New Testament times that God mentions any special proportion of our income which He claims. It seems rather that the fixing of what God is to receive is left to each Christian to decide between himself and his God. And surely if in anything the co-operation of an enlightened conscience and a loving, grateful heart is necessary, it is in determining how much the Lord's portion should be. It is to be feared that with too many Christians this matter causes them little thought, and wellnigh no exercise of soul in the presence of God. They give, of course they do; but why they give, and how much they give, are scarcely ever thought of.

Let us first admit the principle that we are each under an obligation to render unto the Lord a definite portion of that with which He prospers us. The next point which immediately arises is: HOW ARE WE TO DETERMINE, SEEING THAT GOD HAS NOT DEFINITELY LEGISLATED IN THE MATTER,

HOW MUCH WE ARE TO ACKNOWLEDGE AS THE LORD'S PORTION? I believe that one is not called upon to decide this most important matter for others, but that in view of "the grace of our Lord Jesus Christ, who though He was rich, yet for our sakes became poor" (2 Cor. viii. 9), each individual must solemnly answer for himself and for herself. This is a matter in which we must have to do *with God*; this is a matter which demands an exercise of soul; this is a matter that tests our spirituality to its very core; this is a matter which proves the sincerity of our love for that blessed One who gave up the riches of equality with God for poverty and death in order that we might share with Him the Coming Glory.

Again, observe how absolutely just God is in all His demands. "As God hath prospered him" is the determining factor in giving: "It is acceptable to God according to what a man hath. But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. ix. 6).

Perhaps these words, "Let each one of you lay by him in store," have not been sufficiently pondered by some of us. We acknowledge, I trust, that we are under a blessed obligation to give a definite portion of our income to God; also that by means of exercise of soul before Him we each have decided how much God's portion must be. But still the question abides: "WHAT ARE WE TO DO WITH IT? Put it into the bag, plate, or box in our church or meeting room?" By no means necessarily! "Let each one of you lay by him in store!" My brother, have you a sacred fund in your possession which belongs to God? Have you heavenly treasure in the form of earthly gold and silver over which grace has given you an infinitely blessed stewardship? Has God called you into fellowship with Himself in the disbursing of that which is not yours, but His? Do you know this blessed joy? Oh! what a sacred ministry is this, and what communion between the soul and God it entails! This not a spiritual theme!

Why, it brings you into the sanctuary, into the holiest of all, and makes you feel the very beatings of the heart of God! Why, it means exercise of soul, communion with God all along the line, first, in determining how much the Lord's portion shall be, and afterwards in the faithful disbursement of that with which God has put you in trust. "Let each one of you lay by him in store." The need will soon arise, the demand will soon be made; heaven will not be long until it raps at your heart's door if God sees in your hands a store which He can acknowledge as His.

The Needs and Opportunities of To-Day.

Can it be necessary for me to refer to the need and opportunity which exist to-day in connection with this matter? Surely, surely these are apparent to all. GOD'S POOR, GOD'S SERVANTS, GOD'S WORK. There are hundreds of men and women of whom we are justly proud serving the Lord in the foreign field in various parts of the world, as well as many worthy labourers in the homeland. These in many cases would have adorned any calling in life which they cared to enter. Their abilities would have led them to the front, but, all honour to them, they have renounced earthly prospects and have gone forth for the sake of the Name "taking nothing of the Gentiles" (3 John 7). These men and women look to no human source for their sustenance, they appeal to no human ear. Their plaint is alone heard in the ear of the Lord of hosts. And, ah, me! what a revelation it may be to some of us in the coming day of Christ when the tale is unfolded of their secret groans and cries and tears.

And through the lips of these dear missionary friends, who come to us from time to time, China's millions, from opium den and gambling hell, appeal to us; India's hosts of devil-ridden souls stretch out imploring hands for aid; Africa's sons, oppressed by centuries of idolatry and superstition, cry out, "How long, how long?" South America's races are leaving their bones to bleach on many a slave-driven

track, and others are rotting, soul and body, under the filthy dominion of apostate Rome. O God! O God! give us a vision of it—every man and every woman of us; unstop our ears to hear the wail of our fellow-mortals in their anguish. Open our eyes to witness the tragedy, millions of times told, of souls in the dark going down to death, without God and without hope.

“Can we whose souls are lighted by wisdom from on high;
Can we to men benighted the Lamp of life deny?”

“Is it a time for you, O ye, to dwell in your cieled houses when this work of God lies waste? Now, therefore, consider your ways” (Haggai i. 4). Need! The need is appalling! And can we fellow-saints expect the blessing of God amongst us if, while that need exists, we sit calmly by, satisfied with our own sufficiency, and refuse to rise to the responsibility and blessed privilege of individually doing what we can to meet that need? And does not the fact of such apparent need continuing to exist but prove too clearly that the principle, or rather the utter lack of principle, upon which up till now many Christians have given to the Lord falls very far short of being in accordance with His will? For myself, I have very little hope of seeing any decided improvement until Christians arouse and shake themselves clear of formality and long standing customs, and with unbiased mind approach the Word of God to learn and to do His will as therein declared.

Now, whilst I seek to emphasise this divine principle, which I believe runs through the entire Word of God, that the Lord expects from each one of His children a systematic giving of a definite proportion of his or her income, I am not forgetting that THE LORD LIKEWISE LEAVES THE WAY OPEN FOR GOING MUCH FURTHER THAN THIS. I am not forgetting that it is permitted us to respond to the surpassing grace that gives all with the exceeding grace that yields all. I am not forgetting that we may hold all for God, using for ourselves only what we need, and that as little as may be, God receiving all the rest.

This, however, I believe is an ideal too high for the many; few attain to it. Nor, probably, would it be of God for many to so act, seeing their acting would not be in faith, but merely in imitation of others.

An Appeal and its Issue.

Hence I make an appeal, specially to young men and young women, who have life with all its wondrous possibilities before them, to recognise it as a vital point of Christian duty to honour the Lord with the firstfruits of their increase, to cultivate the habit of a systematic giving of a definite portion of their income to God; that all indolence, indifference, and negligence be put far from them, and that communion with God regarding this matter be diligently maintained; and that by laying by them in store as God may prosper them they may always be ready to abound unto every good work, and thus know themselves in very deed the cheerful givers whom “the Lord loveth” (2 Cor. ix. 7), as week by week with worshipping hearts they sacrifice the world’s god at the feet of their Redeemer.

In closing, let me solemnly ask: “WHAT IS THE ISSUE TO BE?” My brethren, there are points reached by all of us in our experience, as the people of God, where things can never, never again be as they have been in the past. There are points that mark momentous crises in our history; points where in the experience of our souls we cannot stand still. We must either step forward or backward. Sometimes the test comes in very little things; in very unexpected ways. But it is the test of our lives, the test of our faith, and the issues are far reaching and often beyond recall. Esau sold his birthright, just at such a moment, just in such a crisis, and though he afterwards sought it diligently “with crying and tears” (Heb. xii. 17), he found the issue fixed for ever. “Saul, go and smite Amalek” (1 Sam. xv. 3). Often had he smitten men and nations, and he went forth with the certainty of victory, as at other times. Little did he know that God’s test was in that undertaking; little

did he realise that the fatal crisis of his life and reign was just there. He failed to obey God in the execution to the letter of that commission, and the die was fixed for ever. Neither his tears nor the tears of Samuel could revoke the edict of God. Mark his downward course from that day of crisis. See him as he leaves the light and goes into the dark. See him as he sets himself to thwart the purposes of God and to slay His anointed, David. See him as the gloom of night settles more darkly round his soul, until he is found crouching at the feet of the witch of Endor, seeking to get from hell the light which heaven refused to give him on his pathway. See him on the morrow a pitiable suicide, falling by his own hand on the mountains of Gilboa. Well might David sigh: "Tell it not in Gath, publish it not in the streets of Askelon" (2 Sam. i. 20). Draw the curtain of silence over that end.

Brethren, we have to do with a living God.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune."

And there is at times a tide in the spiritual experience of God's people which must either be taken at the flood or missed for ever. Grasp the opportunity, and that flood will bear you on to the fulness of blessing and power and divine life. Miss it, and you fall behind, you go back, you wither, the gold loses its lustre—a tragedy truly for which tears will never atone!

And that crisis may come to you to-day in the test of your soul in the matter of giving to God. What, I again ask, shall the issue be? Shall we take the matter home to God? Shall we take it home to our closets? Shall we take it home to our knees? Shall we take it home to an open Bible, studied on our knees before God? Shall we? If so, I confidently leave the issue with you and with God.

LORD, haste the day when He who died,
In weakness and reproach and shame,
Shall come in power glorified;
And earth to highest heaven acclaim,
"He lives and reigns!"

The Song of Solomon.

Thoughts and Meditations—Part III. of Book.

By HENRY PAYNE.

The Daughters of Jerusalem.

Chapter viii. :

5. "Who is this that cometh up from the wilderness,
Leaning upon her Beloved?"

THERE is no comparison employed here as in chapter iii. 6, where the Bride is compared to pillars of smoke. In chapter vi. 10 she is compared to the moon, the sun, and to an army with banners, showing forth Israel redeemed, and serving without fear in a happy and glorious state. Here it is Israel still, but having attained to a higher spiritual experience, in which no reference whatever is made to her surroundings, whether of suffering or of triumph, she is seen in her intimate fellowship with her Beloved, leaning on His arm.

The Bridegroom.

Chapter viii. :

5. "Under the apple tree I awakened thee;
There thy mother brought thee forth;
There she brought thee forth [that] bare thee."
6. "Set Me as a seal upon thy heart,
As a seal upon thine arm;
For love is strong as death;
Jealousy is hard as hell;
The flashes thereof [are] flashes of fire,
A very flame of Jah."
7. "Many waters cannot quench love,
Neither can floods drown it;
If a man would give all the substance of his house for love,
It would utterly be contemned."

I think there should be no doubt but that the Bridegroom is the speaker in the last part of verse 5, in which He refers to the beginnings of love in the Bride towards Himself, a love which He had kindled. He then charges her to set Him as a seal on her heart and on her arm, that is, on her affections and on her strength. These are to be for Him, and for no other, for He is a jealous lover. Some have supposed the 6th and 7th verses to be the language of the Bride, but I know of nothing in other parts of Scripture to warrant us in supposing that such language is that of the redeemed in any age. But we

do find in many passages such charges given to us by God to be true and faithful to Him, for He is a jealous God. I quite expect that the true meaning of the literal words, "A very flame of Jah," is as we have it in the Authorised Version, "A most vehement flame." The 7th verse tells us what the love of our God is, an eternal love that nothing can quench or drown, while a barter of it is something unthinkable. In human loves, marred by sin, how oft is it that love is quenched, drowned, and, alas, sometimes bartered? Perhaps a mother's love for her sucking child is that which is the last to fail; but the promise is, though such a mother forget, "yet will I remember thee."

The Daughters of Jerusalem.

Chapter viii. :

8. "We have a little sister,
And she hath no breasts;
What shall we do for our sister in the day
when she shall be spoken for?
If she be a wall,
We will build upon her a fortress of silver;
If she be a door,
We will enclose her with boards of cedar."

Possibly there is a reference here to the saved among the Gentile nations, when Israel shall be in the fulness of blessing of millennial days. It is in keeping with heaven's law that a saved people should seek the salvation of others, and long for a larger measure of life and power to be bestowed upon them. Love is also quick in inventing ways and means for the furtherance of its objects, in supplying needs, and in covering defects.

The Bride.

Chapter viii. :

- 10, 11. "I [am] a wall, and my breasts like towers;
Then was I in His eyes as one that found
[fem.] peace," &c.

The Bridegroom.

13. "Thou that dwellest [fem.] in the gardens,
The companions [mas., as in i. 7] are
hearkening for thy voice;
Cause me to hear it."

The Bride.

14. "Make haste, my Beloved,
And be Thou like to a roe or to a young hart
[Upon the mountains of spices.]
Thus the Song of Songs closes with a prayer

expressive of the longing desire of the heart. There is a similar desire uttered in chapter ii. 17, amid the shadows of the night, in expectation of dawn. Here there are no shadows, for Israel is walking in the light of Jehovah's countenance, but at the same time millennial glory is not perfection. All through that day of blessing the eye of faith will be trained, as is ours even now, to look forward to the coming of the day of God, to the new heavens and the new earth, wherein dwelleth righteousness. All through the thousand years of the Lord's reign the sword will be kept unsheathed, and righteousness will reign, therefore peace will be secured. In that eternal state for which we look, and for which Israel in the next coming age will look, the sword will be sheathed; for there will be no room for an evil occurrence.

While I am confirmed by reading and meditation in the thought that the Song falls into these three parts, as indicated, yet I would not strain these points beyond their limits, and so forget that the chief point of the Song is to reveal the love which Jehovah has towards man, and the love which that eternal love begets in the poor sinner saved by grace, whether in the past dispensation, the present, or that which is to come. Such saved sinners have found, and will find in the Song, that which corresponds in a greater or lesser degree to their own experience. I am also persuaded that if our experience were larger and deeper we should discover more points of perfect agreement between it and what is written, and so should we rise up and put on our beautiful garments, as a chaste virgin waiting for the appearing of her Lord.

So let it be with my soul, O Lord, until the day break and the shadows flee away! —

NAMES AND TITLES.

found in the Song of Solomon indicating different relationships between Christ and His people.

A consideration of these titles, their order, and frequency of use, will help to an understanding of deep spiritual truths in connection with our relationship to our Lord, which is one of great confidence, coupled with the deepest reverence. The relation-

ship which is supposed to lie on the surface of the Song, namely, that of Bride and Bridegroom, can scarcely be found.

Names and titles given by the Bridegroom to the Bride :

- The fair one, *hayahphah*, chapter i. 8.
 Fair one, *yahphah*, chapter i. 15, 16 ;
 ii. 10, 13 ; iv. 1, 1, 7 ; vi. 4,* 10.
 My love, *raggathi*, chapter i. 9, 15 ; ii. 2,
 10, 13 ; iv. 1, 7 ; v. 2 ; vi. 4.
 My dove, *yohnathi*, chapter ii. 14 ; v. 2 ;
 vi. 9.
 Spouse, *kallah*, chapter iv. 8, 9, 10, 11,
 12 ; v. 1.
 My sister, *ahghothi*, chapter iv. 9, 10, 12 ;
 v. 1, 2.
 My perfect one, *tahmathi*, chapter v. 2 ;
 vi. 9.

Names and titles given by the Bride to the Bridegroom :

- The King, *hamelech*, chapter i. 4, 12.
 Whom (my soul) loveth, *sheahahwah*,
 chapter i. 7 ; iii. 1, 2, 3, 4.
 My Beloved, *dohdi*, chapter i. 13, 14, 16 ;
 ii. 3, 8, 9, 10, 16, 17 ; iv. 16 ; v. 2, 4, 5, 6, 6,
 8, 10, 16 ; vi. 2, 2, 3 ; vii. 10, 11, 13 ;
 viii. 14.
 Fair One, *yapheh*, chapter i. 16.
 My Friend, *i.e.*, bosom-companion, *reggi*,
 chapter v. 16.
 As a brother to me, *k'ahgh li*, chapter
 viii. 1.

Hitherto and Henceforth.

"The Lord hath blessed us hitherto" (Joshua xvii. 14).

Hitherto the Lord hath blessed us,
 Guiding all the way ;
 Henceforth let us trust Him fully,
 Trust Him all the day.

Hitherto the Lord hath loved us,
 Caring for His own ;
 Henceforth let us love Him better,
 Live for Him alone.

Hitherto the Lord hath blessed us,
 Crowning all our days ;
 Henceforth let us live to bless Him,
 Live to show His praise.

F. R. HAVERGAL.

* Translated, beautiful.

The Advocate.

Symbols of the Holy Spirit—XII.

By the late Dr. J. NORMAN CASE, China.

JUST as Jesus is the personal name of the Saviour, so Paraclete is the personal name of the Holy Spirit. In closing this series of meditations, this name or title we will briefly ponder.

The word "paraclete" is an anglicised Greek term. It originally meant one who was called to assist another, especially in a Court of Justice. It corresponded to the Latin term *ad-vocatus*, which is the rendering given in 1 John ii. 1. Scholars tell us that the word paraclete had found its way into the Syriac and Chaldaic languages. In which case it appears that our Lord used this very term four times in His discourse to the apostles on the night of His betrayal (John xiv. 16, 26 ; xv. 26 ; xvi. 7). In these passages it is rendered "comforter." But that such a translation is not adequate is generally admitted.

A valued expositor of portions of the New Testament, and one who stood in the first rank of Greek scholars, says : "The sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate."

As we have seen, when the term is applied to Christ it is translated "advocate." And it is obvious that only advocate, or an equivalent word, would give the proper meaning. These are the only places the word is found in the New Testament, and I think I am correct in saying that it is not found in the Septuagint, though the cognate noun *paraclesis* is of frequent occurrence both there and in the New Testament.

Christ as Paraclete.

I. Notice that in the first use of the term the promise was of *another* Paraclete. Here, by implication, our Lord calls Himself a Paraclete. This gives to us an idea of the fulness of meaning contained in the word. In effect Christ said : "All that to you few men for these brief months

I have been, the Holy Spirit will be to all who shall believe on My name till the consummation of the age." The Spirit came as Christ's representative, vicar, *alter ego*. Everything that Christ was to His disciples in His bodily presence—Friend, Counsellor, Master, Teacher,—the Holy Spirit was to become to all Christ's true followers for all time. In view of this we understand that word over which the apostles must have sorely puzzled: "It is *expedient for you that I go away.*" I can imagine Peter thinking: "Expedient for us that He should leave us! Impossible! Expedient for Himself it may be, but not for us." But the Lord calmly proceeds: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you."

The Spirit as Paraclete.

II. The Holy Spirit *comes on the essential work of an Advocate*. For while Christ is in heaven pleading our cause with the Father, the Holy Spirit is here pleading Christ's cause with us. He labours to save believers from sin and selfishness, and win them to holiness and self-sacrifice. And this He does by powerfully setting forth the love and beauty of Christ. Thus alone can our practical state be made to correspond to our judicial standing.

The Paraclete and the World.

III. The Spirit also *pleads the cause of Christ with the world*, even as our Lord foretold (John xvi. 8-11). The Spirit convicts unbelieving hearers of the Gospel of the greatest sin it is possible for them to commit—not believing on Christ. This negative carries with it a strong positive statement. It implies the rejection of the claims of Christ even when adequately and powerfully presented. In this case men are *convicted* of sin. But in many cases, thank God, through the work of the Paraclete, men are *convinced* of sin, and led to receive and confess Christ as Saviour and Lord. To turn men to God is the work of the Holy Spirit, and this is usually accomplished by the preaching of the Gospel.

Advocate and Helper.

IV. The work of the Spirit as an *Advocate and Helper* is set forth by the apostle Paul (read Rom. viii. 26, 27). The word rendered "helpeth" is a striking one. It points to one who helps by coming near, by personal contact. In the New Testament, in its compound form, it is only again found in Luke x. 40. Martha wished her sister to come to the kitchen and personally help her in the preparation of a meal for the newly arrived guests. So with the Spirit of Christ. He comes near and renders personal assistance. He "helpeth our infirmities." Only one infirmity is particularised. But all the infirmities of God's children are, we may believe, within the purview of this great declaration. The Spirit dwelling within strengthens us to rise above the infirmities which attach to us as members of a sinful race. In Christ, by the Spirit, the believer can do all that God commands or desires him to do. As saith the apostle: "I can do all things in Him that strengtheneth me." Verily, *the Spirit helpeth our infirmities*.

The Work of Intercession.

V. True to His office of Advocate, the Spirit makes *intercession* for the saints, according to God. He usually makes this intercession through our own poor vocabulary; though often human language and knowledge are inadequate for this purpose. Hence, it is "with groanings which cannot be uttered." But the intercession is real. It is the work of the third Person of the Godhead. The intercession is with God the Father, who puts their proper value on our prayers and groanings. He knows the mind of the Spirit, albeit the utterances are fettered by our infirmity. All true prayer is from God the Spirit, through God the Son, to God the Father. Remembering this, let us be careful how we designate the prayer of Christians as "poor and unworthy." These statements can only be made of prayer that is prayer indeed. They do not apply to very many of the prayers offered in public, which can neither be pleasing to God nor helpful to men.

The Holy Spirit is *here* as the Advocate to keep us from sin; the Lord Jesus is *there* as the Advocate in case we sin. And when we have sinned the Paraclete within us leads us to repentance and confession of the sin. What rich and full provision, here and now, God has made for His children. Strengthened continually by God's Spirit in the inner man, we shall be enabled before our fellow-believers and the world to behave ourselves in a holy, just, and unblamable manner, to the glory of the Father, the satisfaction of Christ, and the honour of the Spirit. May this, with each one of us, become increasingly true. Amen.

And here we bring to a close our brief and utterly inadequate studies of these rich and instructive symbols of the blessed Paraclete. If thereby some have been led to grasp a little more fully the greatness of the Spirit's power, His manifold operations, and the laws of His workings our labour will not have been in vain.

This paper concludes the Twelve SYMBOLS OF THE SPIRIT—1, Water; 2, Fire; 3, Wind; 4, Oil; 5, Seal; 6, Earthen; 7, Dove; 8, Wine; 9, Finger of God; 10, Seven Lamps; 11, Witness; 12, Advocate—by our esteemed brother, the late Dr. Cass. Going out to China in 1891, he laboured in Wei-hai-Wei till 1912, when he left to take charge of the new station at Chaoyangtu, in Mongolia, from which place he was called home on 5th April, 1913. Any who desire to have the complete Articles, which are not likely to be reprinted, will be supplied with the two *Witness* Volumes for 1912-13 for 3/-, post free.

The Power of the Word.

By JOHN R. CALDWELL.

"As the rain . . . watereth the earth, and maketh it bring forth and bud, so shall My Word be" (Isa. lv. 10, 11).

THE Lord Jesus claimed to be believed because of the unique and superhuman and gracious character of His works (John xv. 24). And may not the written Word also appeal not so much to its works as to its fruits? The works of Christ were such as none other man ever did; His words such as none other man ever spake. And so it may be said that wherever the Holy Scriptures have gone the fruits have proved the character of the Book. By its doctrines and precepts, but most of all by its testimony to the grace of God in Christ Jesus, it has turned savages into saints, heathens into intelligent worshippers of the living and true God.

Nehemiah and the Rebuilding of the Wall.

Part III.—(Concluded.)

NOTWITHSTANDING all the multiplied assaults upon Nehemiah's faith, and courage,

The Wall is Completed,

and, consequently, the enemies "are much cast down in their own eyes: for they perceived that this work was wrought of our God" (v. 16). But though the governor rises superior to these temptations, the nobles of Judah are affected by Tobiah's letters, many of them being "sworn unto," and even related to him, and they endeavoured to influence Nehemiah in his favour: "They reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear" (v. 19). We have great, powerful, and cunning enemies opposed to us, but "greater is He that is in you, than he that is in the world."

Nehemiah, in his wise care for the people whose best interests were so much upon his heart, seeks to ascertain who were able to

Trace their Genealogy,

and could, therefore, be legally recognised as "Israelites indeed," and who, alas, "could not show their father's house, nor their seed [or pedigree], whether they were of Israel" (v. 64). This was important in view of the coming of the Messiah, whose genealogy must be clearly traceable to David and Abraham, in order that prophecy might be fulfilled. And indeed Nehemiah says: "My God put into mine heart" thus to reckon the people. In some cases matters were so complicated that only God Himself, through the Urim and Thummim (v. 65) could solve the difficulty. Therefore, we do not know when, or if ever, they were settled.

In the numbering of the people in chapter 7 we must not omit noticing the "one" of verse 30, and the "one" of verse 37. Our gracious God never overlooks or forgets the solitary "ones" amidst the myriad calls upon His care and wisdom. The Gospel of John with all its grand scope of teaching and wide avenues of thought, yet contains some

remarkable instances of Christ dealing with *individuals*. Nathaniel (chap. i.), Nicodemus (chap. ii.), the Samaritan woman (chap. iv.), the impotent man (chap. v.), the adultrous woman (chap. viii.), the blind man (chap. ix.), Mary Magdalene (chap. xx.), Peter (chap. xxi.). We, each one of us, are never lost sight of in the crowd. Blessed be the Name of the Lord!

Some degree of security having been assured through the completion of the walls and gates, and the watch maintained against all noxious intruders, we have next

A Great Bible Reading,

no scant measure of time being devoted to it, for Ezra read in the law "from the morning [Heb., the light] until midday" (chap. viii. 3). It is well, too, to observe the reverential manner in which the reading was listened to, for when Ezra opened the book "all the people stood up" (v. 5). He and the Levites "also caused the people to understand the law," for "they read in the book of the law of God *distinctly*, and gave the sense, and caused them to understand the hearing" (vv. 7, 8). Have we not here an example to be imitated? May we more reverently, as well as more constantly, "search the Scriptures," and if we are called upon to read them in public, may it also be done "distinctly," that our hearers can "understand the reading."

The first effect produced by hearing the law was "reproof," "for all the people wept, when they heard the words of the law" (v. 9). Conscience was at work; failure was recognised. But God's Holy Word not only corrects, but also gives joy, largeness of heart, sympathy, if we "receive with meekness the engrafted Word."

The cheering exhortation followed the outbreak of grief: "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto the Lord, neither be ye sorry; for the joy of the Lord is your strength" (v. 10). How God's servants of old have ever found His Word to be both fatness and sweetness! Job says: "I have esteemed the words of His mouth more than

my necessary food" (Job xxiii. 12). Jeremiah writes: "Thy Word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16). David exclaims: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psa. xix. 10). Seven times in that wonderful cxix. Psalm, occupied as it is with viewing the Word in various aspects, does the writer say that he *meditates* in the law of the Lord, and consequently, nine times he also says that he *delights* therein. Are such experiences ours?

Obedience followed upon hearing the law, for the Jews learning that

The Feast of Tabernacles

was ordered to be observed, gladly complied, and "made themselves booths, . . . and sat under the booths. And there was very great gladness" (vv. 16, 17). During the whole eight days of the feast Ezra continued the reading in the "book of the law of God" (v. 18). Do we, in our measure, comply with the injunction given by God through Moses in Deuteronomy vi. 6-9? Do we teach God's precious Word to our children? Do we talk of it at the table? Do we speak of it when walking, when retiring, when rising? If so, then we may expect the blessing which is promised upon obedience to the exhortation of Joshua i. 8.

The Bible reading of chapter viii. is followed by the prayer and praise meeting of chapter ix. The reading produced separation from evil, confession of sin, worship. "The seed of Israel separated themselves from all strangers, and stood and confessed their sins. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God" (chap. ix. 2, 3). Three hours reading, three hours confession and worship. The effect of this retrospect is to cause the princes, Levites, and priests, to enter into a covenant on behalf of the people "to walk in God's law, to observe and do all the commandments of the Lord our God, and His judgments and His statutes" (v. 13). Many good

resolutions and solemn promises are made, ending with, "we will not forsake the house of our God" (v. 39).

Does not our experience coincide with what has been before us in chapters viii., ix., and x., viz., that much reading of the Word produces much prayer, and, alas, the reverse is true, little reading, little prayer?

After the confession of sin and separation therefrom, and the renewed consecration of the people narrated in chapter x., we have Jerusalem for the first time in the Bible called

"The Holy City"

(chap. xi. 1). If God is to dwell amongst His people they must be holy. "Holiness becometh Thine house, O Lord" (Psa. xciii. 5). And in the day yet future there shall even "be upon the bells of the horses holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts" (Zech. xiv. 20, 21). The exhortation now comes to *us* in power: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter i. 15, 16).

It is noticeable that in the time of ruin and then partial recovery, with which this book deals, we read much about "singers." This word occurs some thirty-two times in the Bible, of which number fifteen references are in Nehemiah. The hearts of the priests and Levites thus found expression in song, both for themselves and on behalf of the people, when they praised the Lord at the remembrance of all His gracious dealings with them. *We* should also be "speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 19, 20).

In chapter xii. we have a most interesting account of the dedication of the completed walls, the arrangements for which appear to have been made by Nehemiah. Previous,

however, to the dedication there was the purification of priests and people, gates and walls for everything should be "sanctified by the Word of God and prayer" (1 Tim. iv. 5). We are told that

Two Great Companies

of people—Levites, priests, princes, and singers with cymbals, psalteries, harps, trumpets, and the musical instruments of David and Ezra—were formed. One company proceeding upon the wall in one direction, and the other company in the contrary direction, so that they met in the precincts of the house of God (v. 40). It is characteristic of the great man whose account we are following that he did not place himself at the head of either of the processions, as though of importance amongst the people he had been so instrumental in helping and caring for, but he says, simply, that as the second company went on, "I after them" (v. 38). "In honour preferring one another."

When the two companies met, and sacrifices were offered, they rejoiced so heartily "that the joy of Jerusalem was heard even afar off" (v. 43). Then with hearts enlarged at the remembrance of all God's mercies, portions were provided for priests, Levites, singers, and porters, according to the law of Moses. Thought for others follows praise for one's own blessings. So ends this period of joy, thanksgiving, and revival.

When originally obtaining permission from King Artaxerxes to visit Jerusalem for the purpose of rebuilding its walls, Nehemiah "set him a time" (chap. ii. 6) for his return to Shushan. We know not how long this "time" was (the book itself apparently covers a period of some twelve years), but after the completion of the work he, in accordance with his promise,

Went Back to his Duties

in the king's palace. Then after an interval we cannot exactly determine he again receives permission to return to his beloved city.

But during this interval what changes! What abuses! Tobiah, whom Nehemiah

had so strenuously opposed, is in possession of a chamber in the very "courts of the house of God," and this by the arrangement of the high-priest Eliashib himself, a chamber which aforetime had been used as a store for the fine flour and frankincense for the meat offerings, the vessels, and the tithes of corn and wine (chap. xiii. 4-7). No portions for Levites and singers (v. 10); the Sabbath desecrated (vv. 15-21); some of the people allied by marriage with Ashdod, Ammon, and Moab (vv. 23, 24); and, crowning evil, the high-priest's grandson married to Sanballat's daughter (v. 28). No wonder then that when Nehemiah "came to Jerusalem, and understood the evil," that he writes, "it grieved me sore" (vv. 7, 8).

To see so much of his good work undone, his reforms despised, and, seemingly, no one exercised in heart concerning

The Appalling Condition of Affairs,

must have stirred this strong man to the very depths of his being. But he wastes no time in mere words, and at once sets to work to remedy the evils. Commencing with Tobiah, who was now "allied" to Eliashib, Nehemiah casts "forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God; with the meat offering and the frankincense" (vv. 8, 9). When considering together the earlier chapters of this book, we regarded Tobiah, "the servant," as typical of the flesh in the believer. This view is clearly established in chapter xiii. Let the believer only allow the "household stuff" of the flesh to occupy the place in his affections which Christ should alone have, and there will soon be no room for the fine flour and frankincense of the meat offering (meditation of Christ and His work), no heart for the vessels (the service) of God, no generosity for the tithes (gifts for His work). The Holy Spirit may thus be grieved by the inroads of worldly things, which choke the Word and render it unfruitful, and His operations may even, for the time being, be quenched. If there is any danger of

this being the condition of any one of us, let us welcome the Nehemiah work of the Spirit, allow Him to cast the "household stuff" out of our heart's chambers; and, the chambers cleansed, communion, worship, and service can again be enjoyed.

Next, Nehemiah dealt with the neglect shown to Levites and singers. This was connected with the forsaking of the temple service, for he asks: "Why is the house of God forsaken?" (v. 11). He rebukes the responsible rulers, and then sets "them in their place" (v. 11). Selfishness thus judged, all Judah brought the tithes into the treasuries.

The Application To-Day.

Is there any connection between the forsaking the assembling of ourselves together, as is very noticeable in some places, and the neglect of ministering to the needs of God's servants in this and other lands, of which some of us are guilty? It may be so; coldness in one direction often leads to coldness in another. Then we need the Holy Spirit to operate upon our consciences, and stir us up "by putting us in remembrance."

We have now together briefly considered this precious, instructive, and interesting book of Nehemiah. We have traced the process by which a ruined Jerusalem, with broken down walls and burned gates, became, through the zeal, courage, and guidance of one man controlled by the Spirit of God, an ordered city, a "holy city." Though enemies, cruel, subtle, envenomed, were leagued against him and it, yet in humble dependence upon God, he overcame them all, and frustrated their machinations. Evils crept in during his absence from Jerusalem, but there was resource to deal with and overcome them.

Can we not say that in all this there has been presented to us the power and operations of the Holy Spirit in us and for us? Will He not arm us against devil, flesh, world, enabling us to judge between the evil and the good, to choose that which shall be to God's glory, instead of what, if left to ourselves, we might choose to our own undoing?

Half-Yearly Meetings, Glasgow.

Held 26th to 30th September, 1913.

Monday Afternoon.

IT seemed in the leading of the Lord that Mr. L. W. G. ALEXANDER, who was not present at the forenoon meeting, but arrived in time to open the afternoon meeting, should give a powerful address on the subject of "The Lord's Portion." This address is reported in full on pages 286, 313.

Mr. HOSTE referred to the sign given to the wicked king Ahaz (Isa. vii. 10-14) of the birth of Emmanuel. There were three sign gifts in the early church; the gift of the apostle, of the prophet, and the gift of tongues. The gift of tongues was a sign to the unconverted, but it failed. Peter, on the mount of Transfiguration, saw Christ's glory, but he says: "We have a more sure word of prophecy whereunto we do well to take heed" (2 Peter i. 19). We have the blessed unchangeable Word of God. In addition to the name Immanuel, Christ is given five other titles in Isaiah ix. 6: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." There is now a seventh name given to Him "which is above every name"—"the name of Jesus." In John i. 1-3 we have (1) Christ's eternal existence, (2) His essential Deity, (3) His Divine Creatorship, (4) His universal Heirship. Everything was not only made by Him but for Him.

There is a story told of a wealthy master who entrusted one of his workmen with the building of a house. He was an unprincipled man, and he put in bad material. When the work was finished the master called him, and said: "I am going to give you that house." How he wished he had put better work on the house. The work of our Lord is perfect work, and He is going to come into a perfect inheritance. Ours will be a righteous reward, corresponding to what we have been enabled by the grace of God to do for Him.

This transcendent Person, the Lord Jesus Christ, became flesh, and dwelt among us. We learn from Philipians ii.

6-8 that He made Himself of no reputation. The great idea of Judas was what could he make out of Christ. The object of Mary of Bethany was how much can I give Him. May the Lord give us her heart of love.

Mr. W. H. M'LAUGHLIN, Belfast, finished this meeting with a short message on Ephesians iv. 1-3. The Christian's calling is the highest of all callings, but the principles of it are very low (verse 2). When accused falsely God says: "Blessed are ye." When anyone grieves us and we feel sore towards them we should get on to our knees and pray for them. When finished we will think them not so bad after all, and after praying a few times we will probably consider them very nice. We should walk (1) as children of the light. A little drop of dew has its own sun, and reflects the glory of the great sun. We should be reflectors of the sun of righteousness. (2) We should walk circumspectly or carefully, just as a cat walks on the top of a wall which is covered with glass.

Monday Evening.

Mr. HUCKLESBY gave an encouraging address based on the last clause of Daniel xi. 32, and xii. 3. He said there are five things said in these verses which ought to be true of every Christian. (1) They have a personal *knowledge of God*. They know Him, not merely as a doctrine, but as a Father and a Friend. There are at least two kinds of knowledge. I may know the same thing in two ways; either through the report of others or from personal experimental knowledge. Jesus Christ came into the world to make known the Father in a new way; to fully tell out God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3). To know God experimentally is the highest form of knowledge. (2) They are *strengthened by God*. Strengthened for walk, work, and warfare. The children of Israel, in the strength of the Lord, started out on that long walk from Egypt to the promised land. The blood of the Lamb made them safe, the Word of God made them sure, and feasting

on the roast lamb made them strong. (3) They are *courageous for God*. Heroism characterised David's mighty men. They were prepared to die, but would not fly. They were true to David. (4) They were to be *channels of blessing* to others. In times of war they do and dare; in times of peace they become channels of blessing to those around. God chose Abraham in order that through him He might bless all peoples. The Lord's purpose regarding His believing ones to-day is that out of them shall flow rivers of living water (John vii. 37). (5) They shall be *eternally rewarded* by God. "They shall shine as the brightness of the firmament." Presently, through faithfulness to God, we may be in obscurity, but the time of our reward lies ahead. In company with Mr. Wm. Lincoln I was once passing along to a meeting in London, when Mr. Lincoln drew my attention to a large poster on the wall announcing that Archbishop — would take part at some auspicious gathering. Mr. Lincoln remarked that the archbishop and he had studied together, and added that the archbishop had gone up but that he had gone down. It did seem so in man's little day, but in a future day, when things are seen in their true light—in the light of the judgment seat of Christ—positions may be reversed.

Mr. FERGUSON spoke on Judges vi. 36-40. He said that Gideon had a good beginning, but he made a sad finish. The secret of his failure was his love for distinction, a very common sin in the present day.

Mr. GEORGE CHESTERMAN gave the closing message of the day. He spoke of (1) The sacrifice of *Christ*; (2) the sacrifice of *praise*; (3) the sacrifice of *service*. For the Christian there is no condemnation and no separation. There should also be no reservation.

Tuesday.

The small gathering on Tuesday morning was a refreshing time to those who were able to be present. The subject of "giving" formed the main theme.

A large gathering of women in main City Hall, in the afternoon, was addressed by

sisters Hopkins, Angus, Dodington, Harris, Cambridge, Hill, Robertson, and Marshall.

The *Conversazione* was, as usual, crowded, and several short reports were given. The large hall was filled for the closing meeting of the Conference, when interesting reports of work were given by Messrs. T. Angus, Straits; J. S. Dodington and G. French, Argentina; E. J. Hopkins, China; J. S. Anderson, Italy; and John Harris, Spain. Mr. Handley Bird gave a solemn and stirring finish to a most helpful Conference. We had been well reminded that "Christ died." We need well to remember that "Christ lives." When the angel rolled away the stone, he sat upon the difficulty. There is grace sufficient for every saint in every circumstance.

Next series being the fiftieth year of these gatherings it is proposed to devote the two gatherings to a testimony to "THE FUNDAMENTALS of the Faith once for all delivered to the saints." "Brethren, pray for us."

QUESTIONS AND ANSWERS.

Divine Healing of the Body.

An important letter on "Faith and Surgery" will be given in next issue.

QUESTION 634.—Questions concerning "Divine Healing," about which many are at present exercised:

(1) Did the redemption work of the Lord Jesus include immunity from sickness and the healing of all physical diseases for all believers in this present age?

(2) Are sickness and disease always the consequence of or chastising on account of specific sins?

(3) Were the miracles of the Lord and of the apostles and others of the early Church specimens of power that God intended to continue throughout the Church period, and therefore still available?

(4) Promises of health and prosperity were given to Israel of old conditional on obedience. Are these in force now, and until the end of this age?

(5) Does the "use of means" always indicate that faith is absent?

Editor's Note.—Every blessing we enjoy, whether spiritual or physical, comes to us as the fruit of the redemption work of the Lord Jesus. In these days of advanced applied science there is grave danger of the children of God regarding the body as a mere machine

in which medicine operates according to known laws, and thus the great fact that it is God alone "who healeth all our diseases" is very apt to be unrecognised. Thus prayer and faith may be forgotten, and when recovery is granted, the Giver of all good does not receive the praise that is His due.

But however prevalent and grievous may be the failure in this respect, it is quite another thing to hold that the use of means necessarily does away with faith in God, or necessarily deprives Him of the praise.

If there is to be recovery from illness the use of means is not so necessary as the divine blessing, without which all means are useless. It is written of Asa that "he sought not unto the Lord, but unto the physicians." It was his dishonouring the Lord by not seeking unto Him, and by placing the physicians before God, that brought him to his lamentable end. Faith ever counts upon God, knowing well that without His blessing no humanly prescribed means can be of any avail.

It is not for us to judge the causes of sickness and disease. In 1 Corinthians xi. it is made clear that many of the Corinthian believers were suffering physically, and some even unto death, because of the ungodly way in which they treated the Lord's Supper. Very different was the case of Timothy, concerning whom there is no indication that his weak digestion and frequent infirmities were due to any departure from the will of God on his part. So far as Scripture informs us he was eminently godly in all his ways.

It is not even hinted that he might be delivered from these troubles by the exercise of faith; but Paul prescribes simple and ordinary means for the benefit of his health. His manner of life had evidently been too abstemious, too ascetic, for his weakly constitution. Therefore he is exhorted to drink no longer water (*i.e.*, water only), but to use a little wine (not much) for his stomach's sake and his often infirmities. According to some modern teachers Timothy should have been told to exercise faith alone, to discard the use of means, that to seek benefit from Paul's prescription was inconsistent with the exercise of faith, a line of doctrine of which it is evident that the apostle Paul knew nothing.

The Epistle to Timothy was written years after that of James, which no doubt was familiar to Paul, yet Paul does not instruct him to send for the elders of the Church, or to be anointed with oil in the name of the Lord. Even so early as Paul's day the Church had

lapsed into sore disorder, and godly eldership would have been hard for Timothy to find.

We believe it is a serious error to view the miracles of the Lord Jesus as merely acts of benevolence, to be repeated and excelled by His followers throughout this age. Three Greek words are applied to them in the New Testament, which lift them wholly out of the range of merely beneficent work. They were *seemion*, or signs, *i.e.*, significant acts with divine meaning. They were *teras* or supernatural acts, at which men were compelled to wonder; and they were *dunamis* powers, *i.e.*, the exhibition of the power of God. The same three words are applied to Satan's works in 2 Thessalonians ii. 9. "Powers, signs and lying wonders." That is, they will be exhibitions of superhuman power, they will be such as to cause men to marvel, and they will be signs wrought for the purpose of deceiving men. The same three words are found in Hebrews ii. 4, applied to the works of the first heralds of the Gospel. They were, so to speak, the divine credentials of those who were sent of God to proclaim His testimony of grace, and were essential to the inauguration of a new dispensation.

We well know that "nothing is too hard for the Lord," and that He can heal even extreme cases with or without the use of means. Nor do we attempt to deny that wonderful recoveries have been made, well authenticated cases, simply in answer to prayer and without means. That God can, and sometimes does, work in this way we do not doubt. But we cannot consent to the formulating of a doctrine limiting God and limiting faith to such cases only, and charging humble souls with unbelief who accept the aid of the medical adviser or surgeon, and recognise the hand of God in blessing the means used. The lump of figs on Hezekiah's boil was an effective remedy, and has often proved so in later days.

Immunity from sickness was promised to Israel on condition of obedience. We know of no such promise during the Gospel dispensation. But there is that which is much higher, *viz.*, that sickness and suffering, as well as health and strength, are made to work together for good to them that love God. The eternal immunity from sickness that has been purchased for us in the great redemption is not yet ours. But at the coming of the Lord all will be gloriously fulfilled. The new bodies, not "natural" but "spiritual," will be for ever incapable of sickness, pain, and death. It is for that we long and wait.

WITNESS BIBLE STUDY CIRCLE

(Formerly the "Exeter Correspondence School of Bible Study").
Conducted by C. F. HOGG and W. B. VINE, M.A.

THE EPISTLE TO THE GALATIANS.

Notes—Chapter 3. 27-29.

v. 27, **For**—introducing the ground for the statement that 'all' were sons of God in Christ Jesus. This ground is twofold, the first reason is adduced in this verse, the second in v. 28.

as many of you—*hosos, i.e., 'all of you,'* as in v. 10, above, and 6. 12, 16, below, and in John 1. 12, Rom. 8. 14, *et al.* The same word is used in the same connection in Rom. 6. 3, "all we who were baptised;" neither in that passage nor in this is the language capable of the interpretation that some of these to whom the Apostle wrote had been baptised, others not. The normal order in Apostolic days is stated in Acts 18. 8, "and many of the Corinthians hearing believed, and were baptised;" no other order is discernible, nor is any exceptional case recorded. What is written in Acts and the Epp. abundantly justifies the conclusion that all who believed were baptised, and all who were baptised were baptised on profession of faith. While Acts 8. 37, see margin, is without adequate testimony as part of the original text, it is undoubtedly a very ancient addition thereto, and as such is a valuable witness to the practice of the early evangelists.

The two cases recorded in Acts 16 present little or no difficulty. That Lydia was baptised is evidence that she had believed, though that fact is not stated; so also with her household, the fact that baptism was administered to them testifies to their faith. The Apostle spoke the Word not only to the jailer, but to all his house, and that Word was an amplification and enforcement of "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," words which must not be taken as though they ran, "Believe on the Lord Jesus,

and thou and thy house shall be saved." Thereupon the jailer was baptised, "he and all his," but the only reason suggested by the context for administering baptism to him or to them is that they all had responded to the Apostolic message, and that they all had believed on the Lord Jesus. The words "with all his house," v. 34, is to be taken both with what precedes them, "rejoiced greatly," and with what follows them, "having believed God." Obviously if all the members of his household were capable of rejoicing for such a cause, they were also capable of believing. And if "all his house" had not believed why should they rejoice that the jailer had done so?

Of the citizens of Corinth who were baptised in consequence of the testimony of Paul, the Apostle himself actually administered the rite to very few persons, see 1 Cor. 1. 14-16. Like Peter, who commanded others to baptise Cornelius and "his kinsmen and his near friends," Acts 11. 24, 48, Paul delegated that duty, reserving his own strength for the higher service of preaching the Gospel, 1 Cor. 1. 17. In making this comparison between baptising and evangelising, however, the Apostle is certainly not depreciating the former; some time after he wrote these words, he wrote an exposition of its meaning in the Ep. to the Romans, ch. 6, and in one of his latest letters, a 'prison Epistle,' his language assumes that the believers at Colosse had been baptised, 2. 12. Moreover, the same considerations, among others, show that he is not suggesting a contrast between his own ministry and that of Peter, as though baptism had no place in the former, whereas it was characteristic of the latter. On the contrary, both men followed the same course; while they did not actually bap-

tise the converts themselves, they saw to it that the commandment of the Lord was obeyed. Cp. also John 4. 1, 2. The verse under consideration is, of course, sufficient testimony that the Galatian converts also had been baptised.

as were baptised—*baptizō*, which the Eng. translators did well to leave untranslated, since there is no exact equivalent in the language; “immerse” expresses only part of the idea, *i.e.*, to put into (water); *baptizō* means to put into (water) and to take out again. Drs. W. Sanday and A. C. Headlam thus define Christian baptism (International Critical Commentary, *Romans*, 5th Ed.) “Baptism—expresses symbolically a series of acts—

Immersion = Death.

Submersion = Burial (the ratification of death).

Emergence = Resurrection.”

The same writers thus paraphrase the words of Rom. 6. 3, “When the water closed over our heads, that meant that we lay buried with Him, in proof that our death to sin, like His death, was real.”

The late Dr. H. P. Liddon (*Explanatory Analysis of St. Paul's Epistle to the Romans*, 4th Ed.) remarks “The Baptism of adults by immersion is present to the Apostle's mind. The (i) descent into the water . . . and the (ii) rising from it . . . were the two striking features of the rite, corresponding to (1) the Death, and (2) the Resurrection, of Christ; and so to the Christian's (1) ‘Death unto sin,’ and (2) ‘New Birth unto righteousness.’ Between the two comes the moment during which (the person being baptised) is beneath the water; it corresponds to Christ's Burial, and in the Christian's life to the permanent effect of his (having died to sin). . . .”

Dr. James Denney, writing on the same passage (Expositor's Bible, *Romans*) has “Therefore we were buried with Him (in the act of immersion) . . . baptism, inasmuch as one emerges from the water after being immersed. . . .”

Commenting on Col. 1. 12 Dr. A. S. Peake says: “The rite of baptism, in which the person baptised was first buried beneath

the water and then raised from it . . . baptism is not the mere plunging into water, but the emersion from it too . . .”

Baptism in water was appointed by the Lord, Matt. 28. 18, and commanded by Him, v. 19; it was the regulated public confession of faith in Him on the part of those who responded to the gospel; it was practised by the Apostles from the outset, Acts 2. 41, and is mentioned by the Apostle Paul in one of his earliest Epp., 1 Cor., and in one of his latest, Col., and as already noted, an exposition of the meaning of the ordinance forms a section of the Ep. to the Romans.

into Christ—ideally the moment of believing is the moment of baptism, for in the act of being baptised the believer sets forth in symbol what happened when he first trusted in Christ. But in actual experience the baptising takes place at a time later, by more or less, than the moment of believing. The mention of baptism was probably intended to remind the Galatians that they had themselves declared their identification with Christ in His burial, whereas the new teaching was a practical denial thereof. For of believers on the Lord Jesus it is said that they:—

died with Christ, Col. 2. 20;

were buried with Christ, Col. 2. 12;

were quickened with Christ, Eph. 2. 5;

were raised with Christ, Col. 3. 1;

ascended with Christ, Eph. 2. 6;

they are seated with Christ in the heavens, Eph. 2. 6; and that when Christ is manifested, they are to be manifested with Him in glory, Col. 2. 4.

All this is said of the believer at the present time, as he is “in Christ Jesus,” for these words, which appear at the end of Eph. 2. 6, are to be read with each separate statement of that and the preceding verse. But mere submission to a rite in the flesh, such as circumcision, and obedience to the Law, did not contemplate such a result.

The practical import of baptism is expressed in Rom. 6. 11, the believer is to reckon himself to be dead unto sin, but alive unto God in Christ Jesus.

did put on Christ—*enduō*, = to clothe one-

self with, a word which, beside its frequent use for literal garments, Acts 12. 21, *e.g.*, is also used of the incorruptible body, wherein the dead in Christ shall be raised, and of the immortal body, which is to swallow up the mortal body of those who are alive at the Parousia, 1 Cor. 15. 53, 2 Cor. 5. 3.

It is the word used by the Lord Jesus to express the relationship between the promised Holy Spirit and those who were to receive Him, Luke 24. 49.

The believer is said to have put on 'the new man,' Eph. 4. 24, Col. 3. 10; and "therefore," he is exhorted to "put on a heart of compassion, kindness, humility, meekness, longsuffering, . . . and love," vv. 12, 14. Such is to be the ordinary apparel of the Christian; in this character he is to appear daily in the world.

The believer, however, is 'enrolled—as a soldier,' 2 Tim. 2. 4, and as such has suitable armour provided for him, and with this he is exhorted to clothe himself, Rom. 13. 12, Eph. 6. 11, 1 Thess. 5. 8.

The whole is summed up in Rom. 13. 14, for the man who 'puts on the Lord Jesus Christ' stands both in the Christian's dress and in the Christian's panoply.

Enduō occurs in Job 29. 14, LXX, "I put on righteousness, and it clothed me," and in Judges 6. 34, "the Spirit of the Lord clothed itself with Gideon;" in the latter passage at least the idea is not dissimilar to that of this passage.

The Apostle may also have had in mind the Roman custom whereby on attaining to manhood the youth discarded the garments of childhood and put on the *toga virilis*, the garment of manhood, and became a citizen, enjoying the freedom and privileges of citizenship, and discharging its responsibilities, and at the same time taking his place in the councils of his family.

The words 'put on Christ' are without exact parallel elsewhere, though they suggest Paul's characteristic expression "in Christ," for it is by putting on Christ that a man comes to be in Christ, and at His coming will be found in Him. The intimacy of the relationship thus described stands in vivid contrast with the relation-

ship between God and the believers contemplated by the Judaizer, who wished to bring them again under the bondage of the law.

v. 28, **There can be—eni,**='there is in,' *i.e.*, 'there exists,' does not merely state the fact, it asserts the impossibility of the contrary. Thus James declares that 'partiality cannot exist with the Father of Lights,' 1. 17; and Paul asks 'could it be possible that there did not exist one wise man in the Church at Corinth?' 1 Cor. 6. 5. See also Col. 3. 11.||

neither Jew nor Greek,—*i.e.*, national distinctions do not obtain in Christ; the world, men of "every tribe, and tongue, and people, and nation," is the object of the love of God and the proper sphere of the gospel. Cp. "there is no distinction between Jew and Greek: for the same Lord is Lord of all," Rom. 10. 12.

there can be neither bond nor free,—*i.e.*, social distinctions do not obtain in Christ; the rich and the poor, the wise and the simple, princes and such as are of low degree, meet together in the gospel to share a "common salvation."

there can be no male and female:—*i.e.*, distinction of sex does not obtain in Christ; woman, no less than man, finds in Him her Saviour and her Example. The change from "neither—nor" to "no—and" may be due to the fact that these words are quoted from Gen. 1. 27, LXX; or it may be intended to indicate that whereas national and social distinctions are conditions not fixed in the nature of man by any law of God, but arose subsequent to the Fall, the distinction of sex is the primal ordinance of the Creator, and belongs to the constitution of the race; see Matt. 19. 4. Even so, sex is not a barrier to salvation, nor is it a hindrance to the development of the graces of the Christian life.

for ye all—'all' is emphatic again, as at v. 26; the Apostle now supplies the reason why the distinctions just mentioned, with their attendant privileges, are lost in the new relationship with each other into which they had been brought when they 'put on' Christ.

are one man in Christ Jesus.—'man' is

added in accordance with Eph. 2. 15, where the Apostle speaks of Jew and Gentile becoming "one new man" in Christ. The figure is closely analogous to that of "the body," under which the mutual relations of believers is set forth in 1 Cor. 12. 12-26, Eph. 4. 4, *et al.*

In John 10. 16, where the Lord speaks of gathering His sheep from the different 'folds' into "one flock," the final gathering is in view, "they that are Christ's at His parousia," 1 Cor. 15. 23. In John 17, where the Lord asks the Father for those who believe on Him (and who are thus already incorporated into the "one [new] man in Christ Jesus") that they "may be one," spiritual progress is in view. Hence this unity is moral; oneness of life is already theirs, then let them all have one ideal, one ambition—to be like the Son that so they might please the Father and confirm their testimony to the world, vv. 11, 21, 22. In v. 23 the consummation at the coming of the Lord seems to be in view, for whereas 'believe' is the word that answers to present testimony, 'know' is the word that answers to the revelation of that day.

Here and in Eph. 2. 15 "one" is masculine in gender, *i.e.*, 'one person;' in John 17 "one" is neuter, *i.e.*, 'one thing,' as in 1 Cor. 3. 8, 11. 5. In the first case vital union is in view, in the second moral. The first is present, an already accomplished fact in Christ—life; the second is a process in course of accomplishment in the power of the Holy Spirit—character.

v. 29, **And**—*de*, but, once more; as so often before in the course of the Ep., the Apostle carries his readers to the conclusion that all the privileges contemplated by the Jews belong to those who are "of faith" in Christ, see v. 7 above; v. 28 is a digression, v. 29 follows on and completes the argument of v. 27.

if ye are Christ's,—*i.e.*, if ye belong to Christ, not merely if ye are His property, but if ye are "members of His Body," Eph. 5. 30.

then are ye Abraham's seed,—see at v. 16, above.

heirs—*klēronomos*, see note on "inheritance," v. 18, above: the same general remarks apply in both cases.

N.T. usage of *klēronomos* may be analysed as under:—

a, the person to whom property is to pass on the death of the owner, Matt. 21. 38, Mark 12. 7, Luke 20. 14, Gal. 4. 1;

c, one to whom something has been assigned by God, on possession of which, however, he has not yet entered, as Abraham, Rom. 4. 13, 14, Heb. 6. 17; Christ, Heb. 1. 2; the poor saints, James 2. 5;

d, believers, inasmuch as they share in the new order of things to be ushered in at the return of Christ, here and 4. 7, below, Rom. 8. 17, Titus 3. 7;

b, one who receives something other than by merit, as Noah, Heb. 11. 7.||

Sunklēronomos, a joint-heir, is used of Isaac and Jacob as participants with Abraham in the promises of God, Heb. 11. 9; of husband and wife who are also united in Christ, 1 Peter 3. 7; of Gentiles who believe, as participants in the gospel with Jews who believe, Eph. 3. 7; and of all believers as prospective participants with Christ in His glory, as recompense for their participation in His sufferings, Rom. 8. 17.||

The article is omitted before both "seed" and "heirs," for the Galatian believers were not the only seed, the only heirs, though they shared these privileges.

according to promise.—these are the emphatic words of the sentence, 'of Abraham, seed—according to promise, heirs.' Thus the Apostle sums up and applies the argument developed in the section 15-22, above.

The argument of vv. 27-29 may be thus outlined: 'you were baptised into Christ, therefore you put on Christ, and so you are one in Christ; you are Christ's [members], therefore you are Abraham's seed and heirs of the promises of God.'

(Chapter IV. commences in next number.)

Questions.

47. How does John's baptism differ from Christian baptism?

48. What proofs are provided by the N.T. that baptism was intended only for believers?

WITNESSING IN MANY LANDS.

Intelligence invited. All Insertions are "If the Lord Will" (Jas. iv., 15), and are Free of Charge. Made up Nov. 22, 1913.

NOTES FOR DECEMBER, 1913.

SCOTLAND.

FORTHCOMING.—Conferences as following places, dates, speakers: Baltic Hall, Glasgow, Dec. 6, at 6. Messrs. W. J. Grant, John MacDonald, and T. Angus. Leith, Feb. 7.

NEW YEAR CONFERENCES.—Dec. 31 to Jan. 3. Aberdeen, Y.M.C.A. Hall, at 10 each day. Messrs. Grant, Hogg, Dudgeon, Rea, Beard, and others. Jan. 1. Edinburgh, Queen's Hall, 5 Queen Street, 10 to 4.30. Messrs. Beard, Dodington, Hogg, Jones, Pickering, and Scott. Glasgow, Berkeley Hall (St. Andrew's Halls), at 5. Dr. Roberts, Messrs. Bayne, Wilson, and others. Motherwell, Town Hall, 11 to 6. Messrs. Ritchie, Bayne, M'Knight, Monypenny. Kilmarnock, Laigh Kirk Mission Hall, 10.45. Ayr, Victoria Hall, at 2.30; James Street Hall, at 4. Stirling, Port Street Hall, at 3. Messrs. Barnett, Wilson, Greenlaw, and Gilmour. Dundee, Y.M.C.A. Hall, Constitution Road, at 11. Messrs. Dawson, Fereday, Hamilton, Beard, Tocher. Stranraer, Sun Street Hall, at 12. Newton Stewart, Ruskin Hall, at 11. Jan. 2. Larkhall, Public Hall, at 12.30. Messrs. Dawson, Gilmour, Ritchie, Bayne, Scott, Pickering. Kilbirnie, School Wynd Hall, at 2.30. Messrs. Stephen, Ritchie, Jr., and others. Jan. 3. Lesmahagow, Jubilee Hall, at 11. Messrs. Gilmour, Peebles, Stephen, and Weir. Pollokshaws, Co-operative Hall, at 4.30. Falkirk, Erskine Mission Hall, at 3. Messrs. Dunlop, Gilmour, and others. Dalry, North Street Hall. National Halls, Glasgow, at 10.

GLASGOW.—Mr. W. J. Grant gave special addresses in Baltic Hall during Nov. Mr. John MacDonald commences Gospel meetings Dec. 7. Over 400 believers, mostly young men, assembled at conference for Young Men and Young Women, in Elim Hall, Nov. 18, when Messrs. A. Stewart, W. H. M'Laughlin, and R. W. Smith gave stirring and helpful messages. Mr. L. W. G. Alexander gives four special addresses in same hall, Oct. 26 and Nov. 30. Mrs. Dan Crawford gave an interesting account of work in Central Africa, in Bethesda Hall, Oct. 29. Conference in Springburn, Nov. 1, was largest yet held. Messrs. Ritchie, Beard, Ferguson, and Anderson gave helpful messages. Annual Meeting of Jewish Medical Mission, in Wellcroft Halls, Nov. 15, smaller than usual. Dr. Roberts, Dr. Kelly, Mr. T. Kelly, ministered the Word. Mr. J. Senon, from London, the new worker amongst the Jews, also took part. Farewell meeting with Mr. John Harris, returning to Spain, in Elim Hall, Nov. 20. Mr. T. R. Angus, of the Straits, has visited a number of assemblies in

city and country. A number of believers in Shettleston have taken the Palaceum for Sunday evenings, having meetings on strictly Gospel lines; between 500 and 700 nightly. Something more of this nature may have to be done to reach the indifferent multitudes. The second part of the address on "The Lord's Portion" and report of Half-Yearly Meetings will be found in this number.

REPORTS.—Conferences in James Street Hall, Ayr, Oct. 18. Messrs. A. and R. Scott, Lindsay, Dunlop, and Thomson ministered the Word with power. Hall packed. Ebenezer Hall, Wishaw, Oct. 25. Largest for years. Messrs. Scott, Dawson, Pickering, Bayne, and Carrick gave valued help. United Tract Band Gathering, in Muir Street Hall, Larkhall, Oct. 29. Messrs. Barnett, M'Ghie, and Balloch gave helpful messages. Encouraging reports from various districts. S.S. Workers in same hall, Nov. 8. Messrs. Ritchie and Carrick gave words of counsel and cheer. Large gathering of Gospel workers in Victoria Hall, Ayr, Oct. 29. Messrs. Garriock and Pickering gave stirring messages. Paisley Tract Band in Bethany Hall, Nov. 1. Messrs. Henry, Thomson, and Hamilton sought to encourage the distributors. Public Hall, Broxburn, Nov. 8. Good attendance. Ministry by Messrs. Grant, Thomson, Dunlop, Petrie, and Scott much appreciated. Ebenezer Hall, Alexandria, Nov. 15. Hall filled. Helpful ministry by Messrs. Grant, Dunlop, Thomson, M'Kinnon, and Miller. Good muster in Linwood Gospel Hall, Nov. 15. Messrs. Weir, Gray, Ferguson, and Stephen ministered. Helpful to old and young Christians.

NOTES.—Mr. W. J. Meneely had three weeks' meetings in Argyle Hall, Cambuslang. Some interest. Messrs. F. Logg and Chas. Reid have commenced meetings in Coulter, a needy place six miles from Aberdeen. Mr. A. Gilmour had three weeks' meetings in Falkirk, with blessing; also visited Tillicoultry and Alloa. Mr. Jas. Petrie is having meetings in Inch. Mr. W. J. Gerrie saw sinners saved and saints helped during his sixteen days' visit to Broxburn; was three weeks in Bothwell having meetings in hall, kitchens, and visiting from house to house. A number professed. Mr. Robert Scott gives special Bible addresses in Free Gardeners' Hall, and Picardy Place, Edinburgh, Nov. 16-24. After finishing in Motherwell, Mr. J. C. M. Dawson had large and helpful meetings in Newmains, then went on to Loanhead. Mr. H. B. Thompson gave addresses on "Great Redemption Truths" in Flemington, Nov. 9-16. Mr. M. M'Kinnon commenced in Busby, Nov. 9.

AFTER DEATH—WHAT? is clearly set forth in the new edition of "HUMAN DESTINY," by Sir Robert Anderson, K.C.B. Formerly 3/6, now complete at 1/; post free, 1/3. See page 336.

HEROES OF THE FAITH in Modern Italy. A soul-stirring account of Gospel progress in recent years. By J. S. Anderson, for long years resident in Florence. Many photos. 2/6. Nearly Ready

Mr. Wm. Hill began special meetings for Christians, in Albert Hall, **Grangemouth**, Nov. 23. A small company of Christians now meet in **Cumbernauld**. Will value help. Write Mr. Hugh Taylor, Smithyends. After being eight weeks at **Sarslet**, where a number professed, Messrs. Anderson and Gilfillan moved wooden tent to **Mid-Clyth**. Filled Lord's days; large audiences on week nights; a number baptized. A number of believers in Gospel Hall, Clydebank, have laboured faithfully for years in **Radnor Park** district. In April last they commenced to break bread in Victoria Hall, 50c Second Avenue. The two assemblies are now distinct, though working harmoniously. Correspondents: Gospel Hall—R. S. Robertson, 74 Kilbowie Road; Victoria Hall—Jas. Govan, 91 Radnor Street. Mr. John Carrick had three weeks' meetings in **Wishaw**. A few saved; Christians helped. Is now in **Larkhall**. Mr. H. Wallis has been visiting and preaching amongst the isolated crofters of **Selivoe** and West Burra-firth. Messrs. Bruce and Morrison have been four weeks in **Portmahomick**, Ross-shire, and intend continuing. Encouraging meetings; some have confessed Christ. After finishing in **Grangemouth**, Mr. Percy Beard went on to **Dalkeith**. Good times; a number saved. Mr. Wm. Hamilton is having special meetings in **Glenbuck**, Lanarkshire, where much blessing was granted many years ago. Messrs. M'Kenzie, Hill, and Walker continue in wooden tent for third week at **Evanton**, Ross-shire. About sixty on week nights; packed Sundays; some blessing, including an old man, who has not heard a sound for fifteen years, led into the light through reading "God's Way of Salvation" and other tracts. Mr. Jas. Stephen had three weeks of blessing in **Linwood**. A number saved and backsliders restored. Mr. David Hamilton, **Kilmarnock**, sailed for Melbourne Nov. 6. **Infirmity Workers** gathered in Wolseley Hall, Glasgow, Oct. 27. Messrs. Gray and Murray gave valued help. Cheering reports.

ENGLAND.

FORTHCOMING.—S. W. Essex Missionary Conference in Grove Green Hall, **Leytonstone**, Dec. 6, at 4. Messrs. Lily, Weston, Wigstone, M'Alpine, and Dodington. **Nottingham**. Annual Conference, in Clumber Hall, Dec. 26 and 27. Circulars from Mr. F. H. Munday, 134 Hucknall Road. **Stockton-on-Tees**. Hebron Hall, Newtown, Dec. 26, at 2.30. Messrs. Tytler, Stephens, and others expected. Gospel Hall, Archel Road, **West Kensington**, London, S.W., Dec. 26, at 3.30. Earlharn Hall, 43 Balls Pond Road, **Dalston**, London, Dec. 27, at 3.30. Queen's Hall, **Carlisle**, Jan. 1 at 11. Messrs. Hunter, Figgis, and others. 38th Annual Conference, St. Nicholas Rd., **Bristol**, Jan. 13, 14.

40,000 TEACHERS are using yearly the *Gospel Scheme* for junior, and *Concise Studies* for senior classes. Samples of either free. Helpful Notes on both in *Pathway*. Pickering & Inglis, Glasgow.

LONDON.—S.S. Teachers' Half-Yearly Conference, in **Bloomsbury Chapel**, Oct. 25, was fuller than ever; many standing. Mr. Goodman's address was much appreciated. Mr. Jordan's class of over 700 children (=teachers) was quite a novelty. Annual Meeting in **Springfield Hall**, Tottenham, Nov. 1; Hall filled. Word ministered by Messrs. Kyd, Kilpin, Hopley, and Dobson. Good gathering at **Folkestone Road Hall**, Walthamstow, Nov. 15, at opening of two new class rooms. Encouraging words from Messrs. Baillie and Hyde. Mr. C. F. Hogg has been ministering in **Clapton Hall**, during Nov. with much acceptance. Mr. B. R. Mudditt preaches during Dec. Brethren at **Kingston-on-Thames** are hoping to erect a new meeting place. The **Lodging House** visitation in the East End is now in full swing; many assemblies taking part. Mr. J. W. Ashby gave addresses on "The Epistle of James" and Gospel subjects in **Shirley Hall**, Enfield, during Nov. Anniversary gatherings in **Malden Hall**, Oct. 30, specially good. Drs. M'Killiam and Schofield, Messrs. Boake, Collett, Gooch, and Hucklesby. Messrs. Coupe, Bridge, Miller, and Hewlett preached in **Cholmeley Hall** during Nov. Various speakers during Dec. Annual Meeting, Jan. 3.

REPORTS.—Annual gatherings in **Eastbourne**; largest yet held. Pointed and practical addresses by Messrs. Campbell, Harold, Hoddesden, Hucklesby, Kittrick, and Pitter. S.S. Conference in Cumberland Hall, **Bristol**, Oct. 30. Messrs. Green and Case gave help; attendance good. Annual Missionary Meeting held in **Nuneaton**, Nov. 6. Messrs. Kendrick, Lawes, Twite, and Hughes sought to help the goodly number present. Conference of brethren at **Yeoford**, Nov. 13, was occupied with the subject of "How to Increase Interest in Missionary Work." Mr. Flick is giving addresses in Devonshire assemblies on same subject. Fifteenth Annual Conference in **Warrington**, Nov. 15. Keynote, "Consecration." Messrs. Irving, M'Alpine, and Crawley took part. A profitable time.

BIBLE CARRIAGE AND TENT WORK.—Annual Meetings in connection with Bible Carriage and Tent Work, at **Devonshire House**, Oct. 10. Interesting accounts of work were given by Messrs. C. Wyncoll, Suffolk; F. A. Kistruck, Sussex; W. Bratty, Norfolk; Thos. Traynor, Bucks; G.*Titcombe, Berks; J. Hodson, Sussex; S. Glen, Bucks and Herts; D. Ward, Herts; R. Scammel, Isle of Wight; and J. A. M'Cullagh, Essex. A marked interest shown. Mr. C. E. Oldham ably ministered the Word. Mr. A. Midson continues to make slow progress towards recovery. Mr. D. Ward has had excellent children's meetings in **Tottenham**, also visited **Stevenage**, where assembly now meets in the Town Hall, with happy

FIVE FEARFUL FIRES, with original sketch in two colours, is frontispiece of *The Evangelist* for December. Over 160,000 issued monthly. Used by most Assemblies. You should try it.

results. . Portable **Wooden Hall** will shortly be pitched in needy villages of Herts, Middx, Beds, and Bucks.

NOTES.—**Manchester.** Messrs. Ferguson and Hamilton are conducting a Gospel campaign, Nov. 9 to Dec. 4, in Grand Theatre, on Sundays, and Rusholme Public Hall, week nights. About 1700 gathering in theatre; attention marked; evidences of blessings. A goodly number paraded the streets with lamps and texts; quite a stirring time. . **Liverpool and Birkenhead.** Annual Meeting at Park Hall, Birkenhead, Nov. 1. Addresses by Messrs. Nightingale and Irving. Mr. Irving continued with special meetings. A number of local brethren helped at annual meeting in Bootle, Nov. 8, where Messrs. Nightingale and Clare had special meetings. Mr. Dawson having good times in Iron Room; finishes Nov. 21; growing interest and blessing when meetings closed. Mr. Clare in Parkhill Hall; Mr. Handley Bird in Park Hall and Hope Hall, New Ferry. . **Bristol.** Sunday night meetings for university students, under the care of Dr. Rendle Short and Mr. W. R. Moore, J.P., began in Victoria Rooms, Clifton, in Oct. Large attendances. Sunday evening services for the winter in Cinematograph Theatre commenced Nov. 25. . **Eastbourne.** Great interest evinced in series of addresses by Mr. Geo. Hucklesby, on "The World's Approaching 'Crisis.'" Hall filled week nights; packed Sundays. . **Nottingham.** Mr. C. F. Hogg gave a series of helpful addresses in Clumber Hall, Oct. 26-30. Ministry much enjoyed. . **Warrington.** Mr. John M'Alpine had a time of rich blessing. Finished Nov. 21. . Mr. John Campbell had considerable blessing in **Lichfield** for two weeks. Began in **Wolverton**, Nov. 16. . Mr. J. Ternouth baptised three sisters in **Staines**, Oct. 15. . Mr. E. A. Thomas gave addresses on "The Tabernacle" in Bredaibane Hall, **Gateshead**, and Iron Room, **Sunderland**. . Mr. B. R. Mudditt had a good time at **Sawbridgeworth**, where it is hoped a testimony may be continued. Was also encouraged at **Boston** and **Leicester**. . Mr. F. A. Glover had a fortnight's campaign in **Crediton**, with fruit, then went on to **Colyton**. . Mr. R. Panting reports revived interest at **S. Moulton**, where he has gone to reside. . Mr. W. H. Clarke commenced in **Heavitree**, Nov. 16. . Mr. J. K. M'Ewen found work in wooden tent at **Ide** very stiff. . Mr. Jas. Hodson having special meetings in **Eastbourne**. . . Mr. W. D. Dunning had an eight days' mission in **Preston**, Yeovil, which was blessed of God. Goes on in **Axminster**, Nov. 9-21. . Since coming to England, Mr. G. T. Pinches had two weeks' meetings in **Norwich**, with fruit. Now at **Diss**. . Mr. A. Lawes gave helpful addresses on "The Tabernacle" in **Caversham**, Nov. 17-24. . Mr. W. W. Fereday gave a series of addresses in **Waltham Abbey**. . **West Hartlepool** Village Band have made

some forty journeys into collieries and villages, proclaimed the Gospel about 300 times, and distributed 50,000 tracts and booklets during the season. . The little company meeting in Savings Bank Buildings, **Penzance**, will value help from visitors. . Messrs. Dunning and Hamilton commence in Gospel Hall, **Ammanford**, Nov. 23. . Mr. E. C. Quine has been giving Tabernacle lectures at **Ouchan**, I.O.M. . Mr. T. Cauker commenced in **St. Weonards**, Nov. 9. . A ten days' mission at **Hesket** hen market, conducted by Mr. W. H. Browning, was owned of God to the salvation of some. Is now in **Workington**. . One of the results of the visit of the Bible carriage to **Castleford**, Yorks, two years ago, is that a little assembly now gathers in the Board School at **Cutsyke**. Communications to Mr. D. Noon, 4 Love Lane. . Mr. W. E. Tocher was in **Leytonstone**, Nov. 2 to 18. Attendances good. A number brought to the Lord. Believers encouraged. . Mr. E. Hughes had two weeks' meetings in **Pontefract**. Well attended; souls saved, believers helped. . Believers meeting in Hatfield Road are removing to Lattimore Road Hall (formerly Wooden Room), **St. Albans**.

IRELAND.

FORTHCOMING.—Annual Believers' Meetings in Town Hall, **Newtownards**, Dec. 25, at 11.30. . New Gospel Hall, Wallace Ave., **Lisburn**, Dec. 25.

DUBLIN.—Dr. A. H. Burton's ministry at Merrion Hall, from the beginning of Nov., has been most acceptable, but especially his Friday night addresses on "The Near Return of the Lord Jesus Christ" have attracted a large number of deeply interested hearers, many of whom have expressed themselves as much pleased and edified. The attendance has been increasing from the beginning. Last Friday night the large lecture room was full.

REPORTS.—Annual Believers' Meetings at **Tullylagan**, Nov. 5. Practical ministry by Messrs. M'Crory, Meharg, Barnet, Dickson, and Stewart.

BELFAST.—Mr. W. S. King had four weeks' meetings in **Adam Street Hall**, for two of them giving addresses on "The Tabernacle." Good attendances; some professed; Christians edified. . Mr. Jas. Marshall commenced in **Matchett Street**, Nov. 2. . Mr. W. Dudgeon is giving addresses to believers in **Victoria Hall**. . Quarterly Meeting of S.S. Teachers in **Donegal Road Hall**, Nov. 17. Good attendances; ministry helpful. . Mr. John Blair is having good meetings in wooden tent in **Shaftesbury Square**. . Mr. James Stephen is in **Ormeau Street**. Interest increasing.

NOTES.—Mr. J. H. M'Knight is getting a good hearing at **Ballymagarrick**, Co. Down. . After a short visit home, Mr. Thos. Rea has gone back to **Galway**, where there are many openings. . Mr. W. S. King commenced in **Lurgan**, Nov. 16. . Messrs. Wright and Campbell have put up their wooden

GIFT BOOKS for old and young can easily be selected if you obtain our new list of **20,000 Volumes**, the cream of evangelistic literature. Reduced post free rates to any country.

A NEW LIST of assemblies is being compiled, Mr. Jordan having kindly agreed to help with same. Any insertions or alterations should be sent to Pickering & Inglis, Glasgow.

tent, in place of canvas tent, some distance from **Derry**. Blessing continues. Messrs. Creighton and Dickson had meetings in **Killater**, where a new hall is being put up. Mr. Robert M'Crory in new Hall at **Aughrin**. People coming out well. Messrs. Bernard and M'Knight having fair meetings in **Cookstown**. Mr. James Melgar had good meetings in **Crosskeys**. Mr. David Adams at **Tobbermore**. Messrs. Rankin and Hawthorne at **Upperlands**. Messrs. Gould and Poots at **Newry**. Mr. Diack at **Ahorey**. Mr. Whitton at **Lossett**.

AMERICA.

CANADA.—**Toronto**. Second Annual Conference in Maranatha Hall, Oct. 18-20. Considerable increase in attendance of brethren from city and country assemblies. Messrs. Jennings, Alrich, Payne, Irving, Hitchman, Carnie, Cruickshanks, Fairbairn, and Thomas gave all-round ministry. At Missionary and S.S. Workers' Gathering, Messrs. Payne, Lockhart, Devine, Fairbairn, and others gave practical and valued ministry. **Vancouver**. Mount Pleasant Hall had open-air campaign through the summer; good results. Mr. R. M'Murdo's visit in Sep. was most encouraging as to numbers and ministry. Closed with a three days' conference, when Messrs. M'Murdo, Maynard, Peterkin, and Hay profitably took part. Mr. J. J. Rouse had some blessing with wooden tent at **Mackay**, near Vancouver. Conference in Gospel Hall, **Brantford**, Oct. 18-20, was a helpful and refreshing time. Stirring ministry and Gospel preaching by Messrs. Oliver, Muir, Binch, Black, Goodfellow, Touzeau, and Lyon. Mr. H. Hitchman conducted a series of meetings in Playters' Hall, **Toronto**; some blessing. **Hamilton**. Various ministering brethren have visited Bethany Hall. Hope to open a new hall soon. God has given blessing in Ebenezer Hall. Dr. T. H. Bier has been helping. After the opening conference of the new Canada Street Hall, Mr. A. Payne conducted two weeks' meetings. Attendance good; not a few cases of blessing. A few believers now meet in hall, half block west of Lock Street. Messrs. T. Black and D. Scott had a few meetings in **Niagara Falls**. Mr. G. E. Thomas had three weeks' meetings in **London**. Good attendances; much interest; numbers saved, especially amongst young people. From one family, four young men sat down together at the Lord's table for the first time. Also paid visits to **Belleville** and **Aurora**, a new place north of Toronto. Mr. Colin Campbell, of Rothesay, ministered the Word for a week in **Montreal**, to the help of saints. Also paid a visit to **Ottawa**, **Hamilton**, and other places. **Bancroft** Conference, Oct. 10-12, was a profitable time for God's people, and some professed conversion; Town Hall packed on Sunday evening. Messrs. May, Benner, Nunn, Gilchrist, Perry, Roughley, Irving, and others opened up the Scrip-

tures. Mr. Fish had some good meetings in **Portage la Prairie**. Messrs. May and Gilchrist paid a visit to **New Carlo** and other small assemblies in the district. Mr. S. W. Benner had a series of meetings at **Maple Lake**, a new place; several professions. Mr. R. Irving had a few meetings in **Trenton**. Some baptised. Also had meetings in **Gardenville** and **Oak Hills**. Is now in **Kingston**, where there is some interest. A profitable conference was held at **Edmonton**, Oct. 18-20. Messrs. M'Murdo, O'Brien, and Broadfoot ministered the Word. Believers helped. Mr. O'Brien continued after the conference. Mr. R. M'Murdo had united meetings for believers in **Victoria**, B.C. Well attended; Word ministered with power. Mr. T. H. Maynard left Victoria for his sphere of service in India on Nov. 4. Mr. Alex. Marshall had five weeks' meetings in **Winnipeg**, three of them being held in Elim Chapel, cor. Sherbrooke St. and Ellice Ave., also in the Majestic Theatre. A number professed and believers encouraged. At tea meeting on Thanksgiving Day, Messrs. Gunn, Hamilton, and Monkman gave help. Mr. Marshall also had a week's meetings at **Rosser**, twelve miles west of Winnipeg, where Mr. John Gunn has carried on Gospel meetings for years. Went on to **Saskatoon**, Nov. 1: A new building, named Hebron Hall, corner of Avenue C and 25th St. packed on Sunday. Was to commence in **Victoria**, Nov. 16.

UNITED STATES.—**New York**. Mr. T. Baird has been labouring in and around the city since he removed his home here. Had good meetings in Newark. Mr. A. Mace gave addresses in Assembly Hall, 100 Elmwood Avenue, **Buffalo**, Nov. 2-7. Mr. H. Hitchman followed, Nov. 9-14. Farewell meeting, Nov. 6, with Miss Durick, leaving for London to take up medical study with a view of service in India. Mr. A. Livingstone gave helpful ministry in **New Bedford**, Mass. Mr. A. Payne is conducting a series of meetings in St. Paul's Street, **Rochester**. Annual Conference in Mystic Hall, **Medford**, Mass., Oct. 11-13, well attended. Word ministered to profit by Messrs. W. Buchanan, Philip Mauro, A. Kennedy, and others. Mr. H. Hitchman had a week's special meetings in Lavin Street, **Chicago**. Good numbers; many helped. Purposes returning to the old country, Dec. 10. Mr. J. M. Carnie purposed having a series of meetings in Elim Hall, **Detroit**. After a few days he had to return home on account of his health. **Holyoke**, Mass. Two weeks' helpful addresses by Mr. Matthew Muir on "The Cycles of Time," illustrated by a chart. Mr. Philip Mauro also had three meetings, and Mr. A. Livingstone was expected. 27th Annual Conference in Bethany Hall, **East Oakland**, falls due on Nov. 27-30.

EUROPE.

Denmark. Mr. D. M. Campbell, Copenhagen, spent Oct. in Jutland. Meetings good; seven

JESUS IS COMING AGAIN. A choice booklet for young people. By HAROLD P. BARKER. Suited for the season. 2d. (1/9 per doz., post free).

250,000 TRACTS were ordered in one lot on Nov. 19, so you need have no fear of supplies running short. List, samples, and low rates free.

baptised; work encouraging. Has recently had printed 30,000 Danish "God's Way of Salvation," and already reports a family blessed in reading. . . **France.** Mr. W. Hoste purposes giving help in Paris, Dijon, Lyons, and then proceeding to Italy. . . **Italy.** Mr. J. S. Anderson and Signor Pace are having considerable encouragement in their Gospel tour in Italy. Mr. W. J. Nock has scattered many thousands of Gospel messages at the **Brussels** Exhibition. **Spain.** Mr. W. Paris, Bailen, reports better attended meetings, and some souls awakened.

ASIA.

CHINA.—Mr. James Duthie, Hada, writes of many difficulties caused by warfare between Chinese and Mongolians, increased number of brigands roaming the country, failure of crops, and lack of rain. Mr. Robt. Stephen, Jehol, urges prayer for China on much the same grounds as above. Is about returning to **Chaoyang**. Mr. Barnet keeps well; Mrs. Barnet having a large class for women. Mr. E. Eagger, Pakou, reports baptisms and a few inquirers.

INDIA.—Mr. W. N. Hearn, Karmatar, reports baptisms and evidences of blessing amongst orphan boys. Miss Kate Murphy, Daddi: "Things going on quietly. Steadily studying the language."

NOTES.—Mr. H. F. Marks, Taipeng, Malaya, sends home interesting account of seventh Gospel tour, accompanied by a native brother. They covered over 1000 miles by land and sea, finding considerable interest at many points *en route*.

AFRICA.

CENTRAL.—An interesting letter from Mr. F. T. Lane announces their leaving London, June 28, and arriving at **Cilonda**, July 31. What took over seven months in '89 was accomplished in little over a month. A large number of native believers joined in a conference at **Bie**, Angola. Most of the visitors walked twenty to twenty-five miles. Mr. and Mrs. Lane, Mr. Gammon, Mr. Olford, Miss Dodgington, and others present. Mr. Jas. Anton, **Koni Hill**, tells of a number of cases of smallpox, and of a white man being killed by a lion whilst sitting at table, some distance from their station. Messrs. Maitland and Aiston have arrived at **Boma**. Mr. F. Zentler rejoicing in opening of new school premises in the centre of the north shore of Lake **Kavamba**.

AUSTRALASIA.

AUSTRALIA.—Mr. Frank Hunter had meetings in St. Kilda and other halls in **Melbourne**. Mr. A. F. Witty paid a cheering visit to **Newcastle**. Believers in **Brisbane** are aiming at building a Central Hall for regular meetings, conferences, &c. Mr. Duncan M'Kenzie has been very ill. Mr. Frank Brewster had meetings in **Kinyarvy**. Mr. Frank May is preaching in **Queensland**.

NEW ZEALAND.—Mr. Forbes MacLeod had

two weeks' meetings at **Martinborough**, with blessing. Mr. Ormarod, of Fielding, formerly of Blackburn, has joined Mr. Dean in the work of the **North Island Gospel Carriage**. Mr. M. Logg gave helpful ministry at **Fielding** and **Rongotea**. Messrs. Whitehead and Isaac are having tent meetings in **Invercargill** district. Mr. J. A. Clarke has left for Australia. After visiting Glasgow and other places in Scotland, Mr. **Franklin Ferguson** is at present in **Silloth**, England. We think he is steadily improving. Our veteran brother, Mr. **C. W. Goodson**, whose visit to Britain (probably his last) has been greatly appreciated, left Plymouth, Nov. 8, expecting to arrive Dec. 23.

"WITH CHRIST."

Sep. 13, **Mrs. Glass**, aged 37, a well-known worker in Romeo Street, Liverpool. Her husband Mr. R. H. Glass, died June 21, aged 35. Both esteemed at home and known to many abroad. . . Sep. 23, **Mrs. Chase**, for 35 years in assembly at St. Catharine's, Ont., aged 84. . . Oct. 10, **Joseph Dore** Swindon, aged 56. Employed on the G. W. R., where he had a good testimony. . . Oct. 21, **Mrs. M'Bain**, Craigellachie. Long connected with assembly, and well known to the Lord's servants. . . Oct. 23, **Mrs. Jordan**, Eltham, aged 71, wife of Mr. Chas. H. Jordan, and mother of Miss Ethel Jordan, who died in Central Africa, and Miss Beatrice Jordan, home on furlough. . . Oct. 31, **Mrs. Wm. Wilson**, Ayr. Converted thirty years ago through Richard Weaver. **Mrs. Alex. Lauriston**, Middlesbrough, sister of Mr. Geo. Ainsworth. Bore a good testimony. . . Nov. 9, **Thomas Mackay**, Largs, aged 72. Early in the sixties the interest which swept over the country during Richard Weaver's meetings spread to Largs. Among others, Mr. Mackay was awakened. The labours of Mr. Robt. Kerr, during many summers, did much to quicken this interest. During the visit of John Vine, about 1868, he came clearly into the light and liberty of the Gospel. Shortly after joined the assembly in Bath Hall, then not long in existence. Sought amidst opposition unknown to-day to loyally help Messrs. J. R. Caldwell, A. Stewart, and others in the services on the shore. Will be missed by thousands who have visited Largs during these forty-five years, and by many workers abroad. Our brother John P. Marshall, Uphall, Broxburn, mourns the sudden call of **two daughters**—Nov. 4, Annie, aged 19; Nov. 20, Reta, aged 17. Two others in fever hospital.

ADDRESSES.—Correspondence for Gospel Hall, **Bacup**, Lancs, to G. F. Hollowell, 10 Ribble Ave. . . **T. Baird**, 539 Green Street, Richmond Hill, L.I., U.S.A. . . **E. C. Quine**, 33 Woodbourne Sq., Douglas, I.O.M. **James Hodson**, 28 Norwich Road, Thornorton Heath, Surrey. **Alex. Gordon**, 6 Wallwood Rd., Leytonstone, N.E.

IMPORTANT NOTE.—Friends sending Notes might kindly use every endeavour to see that intelligence reaches us on or before the 20th of each month otherwise insertion cannot be guaranteed,

as the complete paper has to be ready by the 25th. Full address for these notes is simply PICKERING & INGLIS, GLASGOW. Prayer should be made in public and private for the workers.

Home and Foreign Missionary Funds.

SUMS RECEIVED by Joint-Treasurers:—JAMES ROBERTSON, C. P. WATSON, GEO. YOUNG, and HY. PICKERING (in fellowship with Editors of *Echoes of Service*) for month ending November 17.
Correspondence and Contributions to be sent to—
Chas. P. Watson, 33 Renfield Street, Glasgow.

HOME AND ABROAD.

A Friend	£1	2	7
Albert Hall, Shawlands ..	2	13	0
New Stevenston Conf. 12	0	0	0
A.R.M.	2	10	0
Stantonbury a ..	1	0	0
Clydebank a ..	5	0	0
Ebenezer H., Halfway 1	11	0	0
Dumfries a ..	3	5	3
Barrow-in-Furness S.S. 1	10	0	0
Abingdon H., Pr't'ck a	1	6	11
Wesley H., Dalk'th S.S. 1	0	0	0
Renfrew S.S.	1	0	0
Waterloo, Iowa a ..	1	10	9
Kilbarchan a ..	2	5	10
Church-in-House ..	2	1	0
Strathaven a ..	2	0	0
A Friend, Mafeking ..	8	0	0
A Sister in Christ ..	0	5	0
Sisters, Springburn a	5	7	0
Troon a ..	3	9	6
Kilbirnie a ..	4	10	0
Elm H. Sis., Glasgow 3	0	0	0
Peterboro' S.S., Ontario 6	3	2	0
A Friend, Cockenzie ..	0	14	0
St. Andrews a ..	3	0	0
Picardy Pl., Edin. a	2	8	0
Anon.	0	5	0
Cmbr'nd H., Paisley a	5	0	0
Sis. Mis. Conf., Paisley 1	10	0	0
G.F.M.	2	0	0
R.B.	1	1	0
Mrs. H., Hull ..	0	5	0
Anon., Glasgow ..	5	0	0
Kirkintilloch a ..	1	0	0
HTim. vi. 19 ..	0	8	0
Wellcroft H., Glasg. a	1	7	8
W.P.	4	0	0
Strathaven Mis. Mtg. 2	5	0	0
Half-yearly Mtgs., Glas. 15	0	0	0
W.R., Tyneside ..	1	0	0
Servant ..	3	10	0
Stirling a ..	3	0	0
Grangemouth a ..	1	10	0
Clydebank a ..	2	0	0
G.Y.	1	0	0
Uddington Sisters 0	10	0	0
R.B.R., Clifton ..	1	0	0
A Sister ..	0	10	0
Sisters, Townend, Dalry 1	7	0	0
Anon.	3	0	0
Templ'rs' H., Saltco'ts a	0	7	6
Old Age Pension ..	0	5	0
H.H.M.	6	0	0
Rom. Rd., Motherwell a	5	0	0
Motherwell Mis. Conf. 10	0	0	0
Pollokshaws a ..	3	0	0
Believer in Toronto 2	13	4	0
Mr. and Mrs. B., Ontario 2	1	2	0
Linwood a ..	6	9	8
a, Assembly Gifts) £176	13	4	

OFFICE EXPENSES.

New Stevenston Conf. £0	5	0
A.T.	10	0
Clydebank a ..	0	7
Parkholm H., Glasg. a	1	0
St. Andrews a ..	0	5

Picardy Pl., Edin. a	£0	2	6
Strathaven Mis. Mtg. 0	5	0	0
Servant ..	0	10	0
Stirling a ..	0	2	6
Grangemouth a ..	1	0	0
Templ'rs' H., Saltco'ts 2	6	0	0
Rom. Rd., Motherwell 1	0	0	0
Sums under 2/6 ..	0	4	2
	£15	3	8

WIDOWS AND ORPHANS.

Galatians vi. 10 ..	£0	6	0
R.B.	1	1	0
James i. 17 ..	2	2	0
H.H.M ..	2	0	0
	£5	9	0

TENT FOR

MR. JOHN MACDONALD.

R.S.B.	£5	5	0
J.A.O.	1	1	0
T.W.	1	0	0
J.W.G.O.	5	0	0
W.H.M'L.	2	0	0
R.M.G.	1	0	0
A.R.M.	3	0	0
T.H.C.	1	0	0
Mrs. L. B.	0	5	0
A.I.	1	1	0
H.S.	2	0	0
J.M.D.W.	3	0	0
R.B.	1	1	0
W.	5	0	0
W.P.	2	10	0
J.M.S.	1	0	0
J.R.C.	1	0	0
Launch Out ..	2	0	0
J.M.K.	1	0	0
A.J.	5	0	0
Servant ..	1	0	0
	£45	3	0

INDIAN ORPHANS.

Miss S., Edinburgh	£0	15	0
Oldham, Mechanics' Inst. B.C.	0	15	0
T.C.B.	6	0	0
Lanark a ..	2	5	2
W.P., Glasgow ..	0	5	0
Bothwell Infant Class	1	10	0
Campbell Women's Meeting, Birm'ng'hm 1	3	0	0
Holyoke, Mass. a ..	3	0	0
H.H.M.	2	0	0
Millway, Will'ng'tn S.S. 1	5	5	0
Ballochmyle ..	0	15	0
Kilmacollm ..	0	15	0
Wellcroft Hall ..	0	15	0
Al'x'ndraH., Horns'y., Barrow-in-Furness ..	0	15	0
Neiphill, Kilm'r'n'ck ..	0	17	6
Uddington ..	0	15	0
New Stevenston ..	1	9	6
Hebron H., Bradford, ..	0	15	0
San Francisco ..	1	10	0
Annbank ..	0	10	0
S.S., Sunday School	£28	10	7

lishers have posted copies monthly to many workers. The number has so increased—close on 600 being now in the field—that it is thought wise to afford others an opportunity of sharing in the posting of free copies of "The Witness" to trusted workers abroad.

We gratefully acknowledge the following sums to date: F.Y.R., 17; Grangemouth Assembly, 10; G.H.K., Singapore, 4.

THE WITNESS ENLARGED SERIES II., with complete matter, intelligence, index, &c., will be ready early in Dec. 1/6 net (post free 1/9).

REVIEWS.

RICHARD WEAVER'S LIFE STORY. By JAMES PATERSON. (Morgan & Scott, 1/6, post free). * We welcome the new, greatly improved, and cheaper issue of the best life of "Undaunted Dick," the God-made evangelist, who, from his conversion in 1852 till his home-call in 1898, was blessed to the conversion of thousands in all ranks of life.

HUMAN DESTINY OR AFTER DEATH?—WHAT? (Pickering & Inglis, 1/6 net (post free 1/3). * Sir Robert Anderson's careful handling of this momentous subject has been re-issued as Vol. 27 of Every Christian's Library. This edition, the eighth, contains the preface to the seventh edition, more expensive, dated in July, 1913, and is printed from good, bold type, on a paper that does not tire the eye; it is light and easy to handle. What the writer has to say on the great eschatological controversy does not require commendation at this late date; it is as worthy of consideration as ever.

HENRY VARLEY'S LIFE STORY. By HENRY VARLEY, B.A. (Holness, and Pickering & Inglis. 3/6 net; 3/9, post free). * We should like to put this volume in the hand of the man who doubts the power of the Gospel, and see what he makes of it! For fidelity to truth, earnestness in evangelism, love to men, Henry Varley remains notable. —*Sword and Trowel*.

* Any book post free at published price from "Witness" Office.

Rates for "THE WITNESS."

The Witness will be sent, post free, to any address in the whole world, at the following rates for One Year:

1 Copy, 1/6; 2 Copies, 2/6; 4 or more, at 1/ each.
25 Copies Monthly for Three Months, 6/.
Or in American or Canadian Currency—
1 Copy, 38 cts.; 2 Copies, 63 cts.; 4 Copies or more, at 25 cts. American or Canadian Dollar Bills, "Express" or Money, or Stamps may be used in remitting.

OFFICES AND AGENTS:

GLASGOW: PICKERING & INGLIS, 11 Bothwell Circus.
" JOHN MENZIES & Co., all their Branches and Bookstalls.
LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.
" ALL THE WHOLESALE HOUSES.
MANCHESTER: JOHN HEYWOOD, Deansgate.
BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).
PLYMOUTH: J. E. BURT, Morley Villa, Fernleigh Road.
EXETER: W. C. ROGERS, 17 Cathedral Close.
BATH: H. W. & H. R. GRIFFITHS, 35 Milton Avenue.
BRISTOL: W. B. W. SANSFIELD, 78 Park Street.
BIRKENHEAD: J. E. BEVAN, 15 Laburnum Road, Oxtou.
BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.
CARDIFF: WILLIAM LEAR, 17 Royal Arcade.
DUBLIN: R. STEWART, 40 D'Olier Street, and 2 Nassau Street.
BALFAST: R. M'OLAY, 44 Ann Street.
EDINBURGH: TRACT AND BOOK COLPORTAGE SOCIETY, George St.
DUNDEE: R. H. LUNDIE, 35 Reform Street.
NEW YORK: GOSPEL PUBLISHING HOUSE (D. T. BASS), Binghamton.
CHICAGO: HAMMOND PUBLISHING CO., 160 N. Fifth Avenue.
WILMINGTON, PA.: A. F. COWLES, 1002 Louisa Street.
TORONTO: L. S. HAYNES, 502 Yonge Street.
" UPPER CANADA TRACT SOCIETY, 102 Yonge Street.
ORILLIA, ONTARIO: S. W. BENNER, Bible and Tract Depot.
WINNIPEG: N.-W. BIBLE AND TRACT DEPOT, 355 Notre Dame Ave.
BUENOS AIRES: W. C. K. TORRE, Casilla 5.
MELBOURNE: GORDON & GOTCH, Queen Street.
" E. W. COLE, Book Arcade.
SYDNEY, N.S.W.: A. T. GRACE, 352 Elizabeth Street.
BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.
DUNDEEN: H. J. BATES, Ottago Bible House, 38 George Street.
AUCKLAND, N.Z.: H. L. THATCHER, Bible House, 135 Symonds St.
PALMERSTON NORTH: JAMES G. HARVEY, Main Street.
BOMBAY, INDIA: W. C. IRVING, Christian Literature Depot.
CALCUTTA: "CHRISTIAN WITNESS" OFFICE.
CAPE TOWN: JOHN BAIN, 119 Plain Street.
And through most Booksellers, Colporteurs, and Tract Depots.

THE WITNESS FOR MISSIONARIES. Missionaries working in lonely and isolated parts of the earth have little opportunity of attending Christian conferences, hearing expositions of Scripture, or enjoying the oral ministry of accredited teachers of the Word. Hence the welcome they afford to papers like *The Witness*, which supplies such ministry, and meets such need in printed form. For twenty-five years the Editor and the pub-