

THE
Believer's Magazine

A MONTHLY JOURNAL OF
BIBLE TEACHING AND EXPOSITION OF SCRIPTURE,
WITH PRACTICAL MINISTRY OF
"ALL GOD'S TRUTH FOR ALL GOD'S PEOPLE."

EDITED BY
JOHN RITCHIE.

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Tidings of Work and Workers.

Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers, are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer for confidence.

No Charge for Insertion.

January, 1921.

Made up December 25th

SCOTLAND.

NEW YEAR CONFERENCES.—Full announcements of these appeared in our December issue, with details. For the convenience of new subscribers and others, we give an abridged note of the chief of these, with several added, which have since been arranged.

Saturday, January 1, 1921.—**Aberdeen**, Y.M.C.A. Hall, Union Street, 11 till 9. **Edinburgh**, Livingstone Halls, 38 South Clark Street, 10.45 till 4. **Dundee**, Hermon Hall, 11, 2.30, and 6. **Stirling**, Congregational Church, 2.30. **Motherwell**, Town Hall, 11 till 4. **Kirkcaldy**, Y.M.C.A. Hall, 11 till 6. **Ayr**, Town Hall, 1.30 till 7. **Creetown**, Forresters' Hall, 12 noon. **Kilmarnock**, Wellington Hall, 11 and 2.30. **Glasgow**, Berkeley Hall, 3.30. **Bo'ness**, Hebron Hall, 2.30.

Monday, January 3.—**Aberdeen**, Y.M.C.A. Hall, 10, 3, and 7. **Glasgow**, Christian Institute, Bothwell Street, 10.30 and 2. **Larkhall**, Public Hall, 11.30 till 4.30. **Bathgate**, Co-operative Hall, 11 till 5. **Auchinleck**, Gospel Hall, 1.30 till 6. **Cowdenbeath**, Co-operative Hall, 2 till 7.30. **Glenburn**, near Prestwick, 1.30 till 6.15. **Stranraer**, Fisher Street Hall, 12 noon. **Kilbirnie**, Gospel Hall, 2.30.

Tuesday, January 4.—**Aberdeen**, Hebron Hall, 7.30. **Lesmahagow**, Jubilee Hall, 11 a.m. **Dairy**, North Street Hall, 3 p.m. **Newmilns**, Co-operative Hall, 3 p.m. **Paisley**, Bethany Hall, 3.30.

ANNOUNCEMENTS.—Conferences will (God willing) be held as follows:—**Falkirk**, Saturday, January 8, in Masonic Temple, Lint Riggs. Speakers—Messrs. Dunlop, Brown, Scott, Moffatt, 3 p.m. **Glasgow.**—Conference in Wolseley Hall, Saturday, January 8, at 4 p.m. Wellcroft Halls, Margaret Street, Saturday, January 29. Prayer, 4.30; tea,

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5; ministry, 5.45 till 7.45. Subject—"Things which must shortly come to pass." Speakers—J. Charleton Steen and John Ritchie. Baltic Hall, Dalmarnock, Saturday, February 5, at 3.45. Speakers—J. C. M. Dawson, J. Charleton Steen, James Anderson, and others. The Editor will (God willing) give addresses to believers in Wellcroft Halls on Wednesdays, February 16 and 23, at 7.30 p.m. Ebenezer Hall, Halfway, Cambuslang, Conference, Saturday, March 5.

REPORTS.—**Aberdeen.**—Mr. Hickman had meetings, chiefly for believers, in Victoria Hall, Torry. He has gone to **Peterhead**. William M'Kenzie has been visiting in various parts of the Highland counties. **Inverurie.**—Alex. Malcolm, evangelist, had two weeks of interesting meetings here, with blessing. **Glasgow.**—Robert Scott had meetings in Cathcart Road Hall and in Wolseley Hall, to which goodly numbers came. Ministry wholesome and practical. J. C. Steen expects to have meetings in Cathcart Road Hall, beginning January 30. Malcolm M'Donald had meetings in **New Cumnock**, with interest. John Gilfillan had a month's meetings in **Lesmahagow**, with blessing. Stephen B. Adams has been telling of work in Venezuela in various parts of Scotland. He expects to return to Caracas about March. **Kilwinning.**—T. Sinclair gave addresses on "The Tabernacle" here in December, which were well attended, and the Word appreciated. Walter Anderson and William M'Kenzie had three weeks of interesting meetings in **Dingwall**, with some fruit. H. Steedman had five weeks of Gospel meetings in **Shotts**, with conversions, restorations of backsliders. Thirteen were baptized and added to the assembly. The assembly in **Brechin** expect to remove to

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Ebenezer Hall, South Esk Street, opening with a Conference on January 22, from 3 to 8. Fred Elliot will begin special meetings on 23rd. **Shetland Isles**.—Charles Reid had meetings in **Sandwick** and in **Lerwick**, with some interest. He is now in **Whalsay** island. H. Steedman had a good time in **Linlithgow**, with blessing. J. Barrie, after closing at **Creetown**, went on to **Drummore**, Wigtownshire. G. E. Thomas in **Innerleven**, with fruit. John M'Alpine at **Coatdyke**, where the Lord gave blessing. **Ayr**.—John Campbell had meetings in James Street Gospel Hall here for two weeks. W.W. Fereday is expected in January.

ENGLAND.

ANNOUNCEMENTS.—Conferences will be held during New Year holidays as follows:—**Carlisle**, Saturday, January 1, in New Hebron Hall, Botcher-gate, at 11 and 2.30. **Manchester**.—Friday, December 31, 7.30 till 9, in Hope Hall, Brunswick Street; Saturday, January 1, in Gospel Hall, Warwick Street, Hulme, 10.30 till 1, for brethren only; in Zion Chapel, Stretford Road, Hulme, 2.30 till 5; Ebenezer Methodist Church, Boston Street, Hulme, 6 to 8. **Gateshead-on-Tyne**.—Conference of S.S. workers in U.M.F.C. Lecture Hall, Durham Road, 2.30. **Jarvis Brook**, Friday, January 7. **Nottingham**.—J. C. M. Dawson begins a special Gospel effort in Clumber Hall, High Cross Street, on January 9.

REPORTS.—F. A. Glover has been working among Jewish people in Whitechapel. He reports interest. **Leeds**.—A. E. Hodgkinson has been giving help in various halls in and around Leeds. He expected to go to the South of Scotland for New Year Conferences, then into Lincolnshire later, where there are open doors for the Gospel. Richard Graham has been preaching the Word in **Minehead**, with blessing. F. G. Rose spent three weeks visiting villages in Cambs, from house to house, where the need of such pioneering is great. Thomas Cauker of Carlisle had three weeks in **Egremont**, Cumb., giving help to believers, and preaching Christ to the unsaved. He has since been in **Todhills**, and expects to be in "Border" villages in January. John Carrick had three weeks in **North Shields**, where there was blessing eith the Word, thence to **Jarrow**, and begins in Arthur's Hill, **Newcastle**, on January 9. A. Lawes of Northampton has been giving lectures on "The Tabernacle" in **Higham Ferrers**. H. B. Thompson visited **Newport**, Mon., and other parts of South Wales; then in the **Whitehaven**

district. Handley Bird gave helpful ministry in **Warrington**. P. Mills had good meetings in **Todmorden**, Yorks. Fred Elliot had meetings in **Tipton**. Richard Graham's home address is now 6 Mansfield Terrace, **Taunton**, Som.

IRELAND.

A number of believers' meetings are being held at year-end in various centres, where Christian fellowship, with ministry of the Word of God, brings heart-cheer with renewed strength to very many. It is of the Lord's mercy to saints in Ulster that they are allowed to so meet in peace, while some disorder reigns in many parts of Ireland. **Belfast**.—John Rankin had a series of good and fruitful meetings in Matchett Street Hall, in which several have been saved and added to the assembly. Campbell and Megaw had a stirring and encouraging time in Ballymena, with blessing on the Word. Stevenson and Stewart were at **Kilrea**, where there was a hearing ear and some fruit. M'Cracken and Russell had meetings in **Tullinagee**, with encouragement and tokens of blessing. Lyttle and Gilpin had meetings at **Lessons**, where they saw some fruit. Mr. Diack has been at **Dungannon**, where the Word was heard with blessing, and some apparent fruit. Goold and Poots continued at **Killycurragh**, with some encouragement. Wright and Curran are having meetings in **Newry**. Whitten continued in the vicinity of **Bushmills**, where there is a hearing ear. Miller at **Limnavaddy**. Other workers have made short visits in country places, where work has been done through the autumn.

CANADA.

CONFERENCES are being held at New Year in **Tilsonburgh**, **Owen Sound**, and **Victoria**, B.C., as usual. J. J. Rouse has visited **Mecheche**, Alta., and purposed following up tent work in **Killam** later. **Toronto**.—S. Keller had Gospel meetings in the East End Hall here, some professing to get saved. F. G. Watson is having interesting meetings in Bracondale Hall. A. Livingstone had meetings for Christians in West Toronto Hall, and R. Telfer in East Toronto Hall. **Deseronto**.—J. Pearson and R. M'Clintock are having special meetings here, and hope to go on to **Campbellford** later. **Collingwood**.—G. Garratt had some meetings here, and is now gone to **Creemore**. **Sunnidale**.—Pinches and Garratt had good meetings here. A few professed to be saved. **Peterboro**.—R. M'Crory had helpful chart meetings here in Assembly Hall. **Orillia**.—

The Believer's Magazine.

FOR BIBLICAL EXPOSITION, AND MINISTRY OF THE WORD.

The Believer's Resources for the Coming Year.

ANOTHER milestone on life's journey is passed. Another stage of the heavenward pilgrimage opens to our view. We enter on it confidently and joyfully. Not because everything is bright as the natural eye sees. Quite the reverse, as men of the world reckon. The outlook in the world is dark enough. The nations are in tumult. Distrust is everywhere. Threatenings abound, of the forces of disorder breaking loose. The spirit of anarchy increases. Lawless and bloodshed stalk through the land. Rule and order are openly flouted, and man's wisdom can devise no means of checking the evil. But then, there is God. He is still in His holy heaven, undisturbed and all-powerful. And He has a people on the earth, in the world, yet not of it—a people whom He calls "His own," upon whom His Name is called, to whom He has spoken, and for whose present use He has given "exceeding great and precious promises" (2 Pet. i. 4), containing ample resources for all of them at all times, which, if appropriated by faith, and used in daily life, are all-sufficient to carry them through "all the days," under all conditions, so that they may go through the coming year, not only fearlessly, but triumphantly and joyfully. So proving in their personal experience that "God is able to make all grace abound," and that they "always, having all-sufficiency in all things, may abound in every good

work" (2 Cor. ix. 8), to which God calls them, and to the endurance joyfully (Col. i. 11) of every test of faith and faithfulness, which they may meet, as they pass through the varied experiences of the opening year. Of these Divine resources, to which all believers have access, with full warrant for their use, the following stand out in bold relief, well defined in the Word, and abundantly well-proved in the experiences of saints:—

UNSWERVING FAITHFULNESS from God. "The faithful God who keepeth covenant" (Deut. vii. 9), will never fail to make good His Word. He will not. He cannot forsake His own (Heb. xiii. 5). His faithfulness will never fail (Psa. lxxxix. 30) any trusting soul. Therefore on Him let us count, on His Word rely, and so prove in the daily round, that not one thing He promised has failed. Let us count on Him for the journey each day, and so declare His "faithfulness every night" (Psa. xcii. 2).

UNCHANGING LOVE of Christ. "Having loved His own which were in the world, He loved them to the end"—to the uttermost (John xiii. 1). Time works no change in the love of Christ toward His own. He loved them ere time began. He loved them unto death at the Cross (Eph. v. 25). He loves them now (Rev. i. 5, r.v.), and He will love them for ever. In His love, they are to "abide" (John xv. 9, 10); on its strength they are to

lean (Song viii. 6) ; and under its faithful rebukes they are to bow (Rev. iii. 19). The apprehension of it in the soul, "casts out" all fear (1 John iv. 18). Its constraining power (2 Cor. v. 14) provides the motive and spring of all true service.

UNFAILING STRENGTH in the Spirit. "Strengthened with all might by His Spirit" (Eph. iii. 16), through the "renewing of the inner man" (2 Cor. iv. 16). Under His gracious ministry, day by day, spiritual "youth is renewed as the eagle's" (Psa. ciii. 5), and fresh and fit, with foot unwearied, the believer walks on through rough places unfainting and undismayed. And as each demand arises and opportunity is given for service, he is joyfully able to say, "I can do all things through Christ who strengtheneth me" (Phil. iv. 13). And "as his days"—be they few or many, filled full with active service, or spent in silent suffering—"so shall" His strength be. For the Spirit's strength is equally available for the busy worker in the vineyard of the Lord, and the secluded sufferer in the school of God, learning the secrets of His heart and proving the power of that might which He imparts, to make His own endure "with all patience and long-suffering with joyfulness" (Col. i. 11).

UNERRING GUIDANCE from the Word. "Thy Word is a lamp to me feet, and a light unto my path" (Psa. cxix. 105). The "right way" (Psa. cvii. 7), along which the Lord in His strength guides His people (Exod. xv. 13) to His holy habitation, is plainly marked out in His Word. And the light of the Word shows each step of that way, casting its light on the path along which the Lord leads His

people like a flock. The believer's safety is to walk in God's ways, to be led on in the paths of righteousness. His light shows every bypath and forbidden way, however attractive and popular they may be. All the Lord's paths drop fatness, all His ways are right, and along these paths He leads on His own safely. The Word of God is to be consulted in everything : its light followed in every step of life, and its counsel sought in every hour of uncertainty. So shall we "walk before God in the light of the living" (Psa. lvi. 13).

In the happy experience of these Divine resources in the soul, yielding strength and energy to the life, and bringing faith's own heavenly language to the lips, in the joyous confession—"I will go in the strength of the Lord" (Psa. lxxi. 16), let us step forth on the untrodden way, and day by day in a life of appropriating, continuous faith, and a walk in the fear of the Lord, proving the blessedness of a life lived in the love of God, in obedience to His Word, walking in His ways, while daily engaged in His honourable work, and patiently waiting for our Lord's personal return from heaven. J. R.

Waiting and Watching.

"Waiting for the coming of the Lord" (1 Cor. i. 7).
 "Watch therefore" (Matth. xxv. 13).

WAITING for Christ in the darkness,
 Watching for Him in the light,
 Listening to catch His orders
 In the very thick of the fight :
 Seeing His slightest signal
 Across the heads of the throng,
 Hearing His faintest whisper,
 Above earth's loudest song.

Grace and Glory.

BY THE LATE W. H. BENNETT, OF YEovil,
Senior Editor of "Echoes of Service."

"THE Lord will *give* grace and glory." The glory will be as truly a *gift*, as the grace. He does not bestow grace and leave us to earn glory. The Lord Jesus said, "The glory which Thou gavest Me, I have *given* them." Of that gift *He* was worthy; the grace that makes us worthy to shine in His glory, is all of Himself. So in the words of the risen Lord to the churches. Here, we have the word *give* several times. To the overcomer, He will "*give* to eat of the tree of life," will "*give* to eat of the hidden manna," will "*give* the crown of life," will "*give* a white stone," will "*give* power over the nations," and finally "to him that overcometh will I *give* to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." It is indeed *those who overcome* that receive these gifts; but *gifts* they are to those who will never allow the thought that they have *merited* anything, but will say, "We are unprofitable servants; we have done that which was our duty to do" (Luke xvii. 10). Shall we be able to say as much as this?

Having reached the last link of a wonderful chain—the glorification of those whom God foreknew and called and justified—the apostle asks, "*What shall we say to these things?*" (Rom. viii. 31). On which Bengel's comment is, "We cannot go, think, or wish further. It may be justly said, that the gate of heaven here lies open." We shall not now attempt to

dwell upon the sublime utterances of verses 31 to 39; but would just add a few remarks. There are some questions in Scripture that have no formal answer, because the reply is contained in the very form of the question. Of this nature is the question, "If God be for us, who can be against us?" What does it matter who is against us, if the Lord taketh our part? "The Lord is on my side; I will not fear: what can man do unto me?" Yea, "though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." If the Psalmist could speak thus of enemies of "flesh and blood," surely we may do the same, though the wrestling is "not against flesh and blood, but against principalities, against powers, against the rulers of this darkness, against spiritual wickedness in high places." We may ever sing with Paul Gerhardt—

"Is God for me? I fear not,
Though all against me rise;
When I call on Christ my Saviour
The host of evil flies:
My shield the Lord Almighty,
And He who loves me, God,
No enemy can harm me
Though coming as a flood."

The fact that God delivered up "His own Son" for our sakes, is the pledge that He will freely give us "all things" that He can give "*with Him*" (ver. 32). And if at times He withholds what we desire, we may be sure that the bestowal would only hinder our communion with Him.

Daily Strength for Daily Need.

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land or the sea,
As the day may demand, "so shall thy strength be."

The Lord's Present Ministry.

W. J. McCLURE, CALIFORNIA.

THE Gospel according to John, is divided into two parts, and the words, "His own," occur about the beginning of each. In chapter i. 11, these words refer to the earthly people of God, of whom, concerning the flesh, Christ came (Rom. ix. 5). In chapter xiii. the same words are used of those who are not merely "His own" by creation right, or by deliverance from Egypt, but by redemption and the new birth—the true children of God. They were a smaller circle than the national seed of Abraham, the Jewish people. They had believed in Christ as the Son of God, and of them it is said, "Having loved His own which were in the world, He loved them unto the end." Blessed words. Divine love has made provision for their every need, present and prospective. Their sins have been purged (Heb. i. 4), and their failings have been provided for by God. But as it was the mistakes of God's people, which humanly speaking, drew out His corrective teaching in early times, so is this as necessary for us now, as it was for those to whom it was originally given. And this portion we are looking at now, is a sample of this teaching. Let us consider it.

"During supper" (R.V. ver. 2), the Lord arose and laid aside His robe. He took a towel and girded Himself. Then He poured water into a bason and began to wash the disciples' feet. How very suggestive is that word "*began*." Our minds instinctively turn to its use in

Luke xv. 24, where "they *began* to be merry." The joy, begun here on earth, will go on for ever. And the ministry of cleansing, begun when we first became "His own," will not end until the feet which now tread the sands of the desert, shall walk the golden street of heaven.

What would be the consequence to the believer, if the ministry which is pictured for him here in John xiii., were not available? It would be too awful to contemplate. It would mean that the communion with Christ having been once broken, could never be restored. Union with Christ would exist—for this once formed can never be broken—but it would be union, without communion with Christ. What a solemn thought—linked in life with One we love, and yet from defilement and distance of soul, unfit to have communion with Him. But, thank God, this can never be. For the work of Christ on the Cross has brought "His own" already "nigh to God," and His work as now carried on for them in the glory, can no more fail than His work on the Cross. He died to make us "His own," and He lives to keep us fit for continuous communion with Him.

But it is our responsibility to make use of Him, and to submit ourselves to His ministry in order to have the blessings it imparts. Just as when as sinners, we appropriated by faith the salvation procured by the work of the Cross, and so became possessors of it, so as "His own," liable to fail and easily led astray, we daily need and should surely receive and enjoy the ceaseless, preserving, and restoring ministry of our Great High Priest.

The Lordship of Christ.

BY DR. ROBERT M'KILLIAM.

THERE is one great New Testament truth which is being much lost sight of in our time, even among true Christians. It is the Lordship of Christ. The Word of God makes very much of it. When Peter stood on the street of Jerusalem, giving his first great testimony in the power of the Holy Spirit, to the crowd of wondering people, he told them "that God hath made Him both Lord and Christ, this Jesus whom ye crucified" (Acts ii. 36). It was this testimony that "pricked" their hearts, convicting them of sin, and making them cry out—What shall we do? And the apostle Paul says of himself and his fellow-labourers, "We preach not ourselves, but Christ Jesus *as Lord*" (2 Cor. iv. 5, R.V.). Were there more of this sort of preaching of Christ as Lord, there would be more Spirit-convicted sinners in our Gospel meetings. And as Christ's Lordship was preached, so was He as Lord received (Col. ii. 6) and confessed (Rom. x. 9) by those who trusted in Him as Saviour. It was in "the Name of our Lord Jesus" that the early Christians assembled for worship (1 Cor. v. 4), and lived their daily lives among men (Col. iii. 17, 23). They performed their daily duties to their heathen masters, "heartily as unto the Lord." In Matt. vi. 21, we are told that not every one who calls Jesus "Lord" with his lips, shall enter into the kingdom, but he that doeth the will of His Father who is in heaven. And so we learn that obedience to His Word is the true way of owning His Lordship. And

those who call Him "Lord, Lord," yet do not the things that He says, are not true disciples, but false professors.

The short epistles of Peter and Jude, at the close of the apostolic writings, have much to say about the Lordship of Christ. They are especially occupied with conditions existing in the last days. And there is one thing pre-eminent in them all. They tell of the denial of Christ's Lordship, among some who profess His Name. They have it on their lips, but they refuse to acknowledge it in their ways. They deny it in corrupting and wresting His Word (2 Pet. ii. 1-3; iii. 16), in dishonouring His Person (1 John ii. 22), and in setting at nought His authority over them (Jude 4), as expressed in His Word. For to reject the words that He spake and has given to be obeyed, is to reject Himself, to refuse to own Him as the Lord (John xii. 48). To refuse to accept the Bible as the Divinely-inspired Word of the Lord is to refuse to own the Lordship of Christ, for the written Word is God's testimony to Him who is the living Word, and Lord of all. It is one of the distinguishing marks between the last days' professor of Christianity, who has a form of godliness, but refuses and denies the power thereof (2 Tim. iii. 5) and the true believer, who has Christ in him as the hope of glory (Col. i. 27); that while the mere professor has the Lord's Name often on his lips, the true child of God sanctifies Christ as Lord in the heart (1 Pet. iii. 15, R.V.), and seeks to own His Lordship in every department of life by owning His authority as expressed in the *commandments of the Lord Himself, in it.*

The Coming Again of the Lord Jesus,

WITH SUBSEQUENT EVENTS, IN THE HEAVENS AND ON THE EARTH.

INTRODUCTORY.

THE personal return of the Son of God from heaven, to receive unto Himself (John xiv. 3) His own, was first named by the Lord Himself to His disciples, when gathered in an upper room in Jerusalem on the night of His betrayal. Former utterances of the Lord, as recorded in the Synoptic Gospels, refer to His coming, as Son of Man, to earth for judgment. But the promise, "I come again" (R.V.) is the very first utterance made by the Lord, in which He uses the first personal pronoun "I," with reference to His return and its issues to "His own," whom He is to "receive unto" Himself, in the moment of His descent into "the air" (1 Thess. iv. 16). But no details are given in this first utterance, only "the promise" that He will come and they will go, and, in going, be with "Himself." And this became the "Hope" of the believer and the church. The Hebrew saints ardently waited—as the word used in Heb. ix. 28 implies—in expectation of their Lord's return. The Thessalonians waited for the Son of God from heaven (1 Thess. i. 10), and the Philippian saints—like the apostle who wrote the words—were looking for a Saviour, the Lord Jesus Christ, whose coming would "fashion anew" their bodies, conforming them to the body of His glory" (Phil. iii. 20, R.V.). Further revelations as to how the Lord's coming will affect those who have fallen asleep, the dead in Christ, and those who are "alive and remain" in mortal flesh,

at the time of His coming, with much additional detail, were given to Paul, who communicated them to the Thessalonian church, as to us (1 Thess. iv. 15), as a direct "word of the Lord," a fresh revelation, hitherto unknown and undeclared, concerning "things to come" (John xvi. 13), which had till then been kept secret, and which supplies information which the Lord, during His own ministry, did not give, as to how the dead will be raised and the living changed, to be "caught up together" in the moment of the Lord's return, the mortality of the living being clothed with immortality, and the corruption of the dead putting on incorruptibility (1 Cor. xv. 51-54), both being then made "like Him," at whose advent they shall see "as He is" (1 John iii. 2). This bright and blessed hope (Tit. ii. 13) exerted a wondrous power on the hearts and lives of the saints in these early times. But the Hope declined, and in spirit, if not in word, Christians began to say, "My Lord delayeth His coming," which resulted in the doctrine, that the world would be converted by the preaching of the Gospel, and Christ's kingdom set up on earth, to await the coming of its King. For centuries this has held the field, is believed by most who claim the Christian name, resulting in their vain efforts to Christianize the world, and bring in the Millennium on some far off day. Throughout the last century, at various times and by varied instrument-

alities, God, by His Spirit, gave gracious revivings of the long lost hope of the church, and restoration of the truths connected with it, and this we believe He will continue to do, through operations of His Spirit, so keeping the lamp of testimony burning, of a people prepared to welcome their Lord at His coming.

It is with the desire to help on in this ministry to fellow-saints, that the papers of this series will appear. They are designedly simple and elementary, dealing with that which is vital and practical. The heavenly aspect, and the future portion of the heavenly people, will be the subjects dealt with, rather than the discussion of prophetic events and the prospects of the people of Israel and the world. To quicken hope in the souls of the saints, by setting forth their proper attitude in view of our Lord's return, and to examine the words and terms used by the inspiring Spirit in the pages of the Word, to describe it, where alone we have the Divine and abiding records concerning it, will be our happy task.

KEY TO THE COLOURED CHART.

To enable the eye to trace in somewhat of a tabulated form, what the Scriptures teach concerning the sequence of events from the Cross of Christ to the Eternal Glory, we have prepared the accompanying chart, which may be placed in the Bible and consulted in study with the cited Scriptures therein. The aid of a good Concordance—especially such as Wigram's Greek-English, or Young's Analytical Concordance, in which the original words used in the N.T., with their varied shades of meaning, are given—and what-

ever of sound and spiritual ministry from those who have for long years given themselves to the prayerful study of the Word under the teaching of the Spirit, whose hearts inditing and overflowing with the "goodly matter," have written of things "touching the King" they have gathered, have given us for our edification and comfort, we should surely and gratefully use, proving all things by the standard of the Word. May the Lord cause the hearts of all who share these studies, and meditate on these things, to "burn" in ardent longing to see the face of Him who, once for us and our salvation, gave His life a ransom on the Cross, who now in glory sits on the heavenly throne, our Representative and Forerunner there, and who awaits in joyful expectation that hour of the Father's pleasure, when He shall arise and go "to receive from the world His own." In its various aspects and effects, this "Blessed Hope" and the appearing of the "Glory" (Tit. ii. 14) will form the theme of these studies.

The Glorified Saints in Heaven.

"We shall see Him as He is" (John iii. 2).

FOR ever to behold Him shine,
For evermore to call Him mine,
And see Him still before me ;
For ever on His face to gaze !
And meet His full assembled rays,
While He the Father's grace displays
To all the saints in glory.

Then how will His celestial voice
Bid each enraptured saint rejoice,
When they in glory hear Him
Give welcome to the gathered throng,
Lead off their new eternal song,
In loudest praise its notes prolong,
And bid them to come near Him.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

PART III.—IN A SCENE OF SUFFERING.

WILLIAM HOSTE, B.A., LONDON.

BESIDES the general considerations already referred to, as affecting the question of healing, which hold good for all time, there were definite bounds, mostly temporary in character, within which the exercise of our Lord's miraculous powers, was limited. But here we must define our terms. How could a Divine Person be limited? The limitations were not of His powers, but of their exercise, not imposed, but voluntarily accepted, not of ignorance or inability, but of reserve and self-restraint. The Lord Jesus did not cease to be God, or to exist as God, when He took "the form of a servant," and became man. He retained everything essential to true Deity, while refusing nothing proper to perfect humanity. But in not insisting on the retention of what He had always possessed by His very nature, equality with God, "He emptied Himself," and that not by relinquishing His Divine attributes, which would have entailed emptying Himself of Himself—an impossibility—but as the following phrase of Philippians ii. explains, by "taking upon Him the form of a servant." He did not cease to be what He had always been, but entered into a new relation to the Father, which meant, holding both Divine and human attributes in abeyance. He kept them all, to use them not from Himself, but as the bondsman of the Father; consenting to live henceforth as the dependent One, never to move, speak, or

act, except at His bidding. We know where that obedience led Him, "even to the death of the Cross." There, He fully glorified the Father, met every claim against the sinner, and bore His people's sins. Is the Lord Jesus to be the only one to follow this path of dependence? No, all true service is on the same principle.

Satan, who had the highest place as servant in heaven, revolted against the will of God, and entered the path of self-will, which could only lead to eternal judgment and abasement. The Lord took the lowest place as Servant on earth, became subject to the will of God in all things, fully glorified Him before the universe, and will ever occupy the highest place in the glory, as the Son of Man. He thus became the faithful Interpreter of the Father's will, accepting all the limitations of His choice. By the first of these, He was limited.

1. *Geographically and Ethnically.*—He was brought up in a despised city of Galilee, instead of at Jerusalem, "the Holy City," the centre of Rabbinnical learning. His sphere of service, instead of being world-wide, was confined to a small country, much the size of Wales. His mission, instead of being to every creature, was to "the lost sheep of the house of Israel." Instead of claiming the universal throne, He was satisfied to present Himself as the heir to David's throne. He was also limited

2. *Practically.*—Even in His testimony to Israel, His service was confined within the limits of the Divine plan. He made no claim to initiative. He did the works

prepared for Him, and no other. "The Son can do nothing of Himself, but what He seeth the Father do." "As I hear I judge." "My doctrine is not mine, but His that sent Me." His whole life was the interpretation of the Father's purpose. Outside this limit, no miracles were performed. But this purpose was no arbitrary one. It was already revealed in principle in the prophetic Word. His service was thus also limited

3. *Prophetically*.—"He was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8). We read for example, "He healed all that were sick, that it might be fulfilled, which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (Matt. viii. 17). Earlier, we learn that His movements were regulated by that same Word "He came and dwelt in Capernaum . . . that it might be fulfilled, which was spoken by Esaias the prophet" (Matt. iv. 14; Isa. ix. 1, 2). A Messiah without miracles could not be the Messiah of prophecy. They were His necessary credentials, and thus, in the synagogue of Nazareth, he applied Isa. lxi. 1 to Himself with the words, "This day is this Scripture fulfilled in your ears." "Not eyes," for they had seen no miracles, but the fame of Capernaum had reached their ears. Later, it was by appeal to His miracles (not even to the signs at His baptism) that He confirmed the faith of John in prison. His miracles were also limited

4. *Ethically*.—The moral condition of men influenced his miraculous ministry

(Matt. xiii. 58). Faith favoured, unbelief obstructed it. "He could not do many mighty works there, because of their unbelief." "If thou canst believe, all things are possible to him that believeth" (Mark ix. 20). His works demanded a certain moral attitude in those needing healing. Thus, He put out the scorners (Mark v. 40); He led the blind man out of Bethsaida, the scene in vain of so many wonderful works (Mark viii. 23). And His miracles in Jerusalem, the city of rejection, were but few. The one man healed at Bethesda fulfilled at any rate two conditions—he was helpless and he knew it; he did what he was told, and so shewed his faith.

The Raptured Saints, as they Enter Heaven.

A WAY from earth's distraction,
To worldly hearts so strong,
"Caught up" by love's attraction,
Amid the heavenly throng;
Though countless, not one wanting,
Christ's spotless members fair,
Attracted by His presence,
Are rising "in the air."

"A moment"—O glad moment
Of exquisite delight!
They pass beyond the shadows
To that fair world of light;
To enter on the glory
They scarce believed before,
And sing the wondrous story
Of grace for evermore.

They rise "in clouds" together,
From many lands they come,
Long parted, now they gather
One family "at home;"
O glad and joyous meeting
In full and sweet accord,
To chant the gladsome greeting,
"For ever WITH the Lord."

The Preacher and Bible Students' Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

SALVATION IN CHRIST JESUS (Heb. vii. 25).

A Personal Saviour—"He"

A Mighty Saviour—"is able to save"

The Fulness of Salvation—"to the uttermost."

The Duration of Salvation—"Evermore."

The Saved—"They that come to God by Him."

THE NEW BIRTH.

It is "of God" (John i. 13)—The Source.

It is "through" Christ (Tit. iii. 6)—The Channel.

It is "by" the Spirit (John iii. 58)—The Operator.

"Through" the Word (1 Pet. i. 23)—Instrumentally.

It is "by faith" (Gal. iii. 26)—In Appropriation.

THE MISSION OF THE LORD JESUS.

To Declare the Father (John i. 18; xvii. 6).

To Do His Will (Psa. xl. 8; John iv. 34).

To Die for Sinners (Rom. v. 8; 2 Cor. v. 15).

To Deliver Believers (Heb. ii. 15; Acts xxvi. 18).

CONCISE SCRIPTURE STUDIES.

Especially for the Help of Young Believers.

FAITH LOOKS TO CHRIST.

Looking to Christ—for Salvation (Isa. xlv. 22).

Looking at Christ—for Transfiguration (2 Cor. iii. 18).

Looking for Christ—unto Glorification (Phil. iii. 20).

THE BELIEVER'S PLACE AND PROSPECT,

As described in Philippians, chapter iii.

The Believer's Position: Found in Christ (ver. 9).

The Believer's Aim: To know Christ (ver. 10).

The Believer's Hope: To be like Christ (ver. 20).

THE PEOPLE OF GOD.

As portrayed in 1 Peter, chapter i.

They are chosen by the Father (ver. 2).

They are set apart by the Spirit (ver. 2).

They are sprinkled with the blood of the Son (ver. 2).

They are begotten again in resurrection life (ver. 3).

Their inheritance is reserved in heaven (ver. 4).

They are preserved, for the possession of it (ver. 5).

The Young Believer's Question Box.

There are several evangelistic agencies in the town in which I live, in which the Gospel is preached—at least in part—and where it is claimed they see conversions. Some of the brethren, who take a

leading part in the assembly in which I am, go to these missions as preachers, and upbraid myself and others who do not see it to be of God to identify ourselves openly with these places, in which divers unscriptural doctrines are taught and practices sanctioned—taking collections from the unconverted and such like—which we consider contrary to the Word of God. Are we right in maintaining this attitude, and does the claim that God "gives blessing" in these missions, warrant our and their identification with them?

Most of the "evangelistic agencies" you name, have come into existence through the efforts of earnest "Gospellers," who found the need for them in the fact, that little or any simple Gospel is preached in "the churches" to which they belong. In many, the ministers do not believe their "members" need to be "born again," so they are all addressed and treated as "children of the common Father." Evangelicals in "the churches" know, that the bulk of their fellow-members do not even claim to be saved, and they do not expect them to hear the truth that convicts sinners of their need of salvation, or the Gospel that presents Christ as the Saviour which is the message they need. Hence their efforts, in various ways, to reach sinners with the Gospel, while they still remain as members of the systems which they confess are utterly void of evangelical preaching and useless for effective evangelistic effort. So "missions" have multiplied, some distinctly sectarian, others—as they say—non-sectarian, and the most all-sectarian—allowing "workers" of any and every sect to co-mingle in their working, and share in their platform preaching. But few, if any, of such "missions," admit a whole Bible, or allow its teachings to be practised by its workers; at least, not under its auspices. It would surely be a serious position for one who professes to love and honour ALL God's truth, to put himself under such restrictions, either in his service or his teaching. The Lord's servant is His freeman, and ought to be in readiness to "do and teach" whatsoever His Lord and Master commands. If he cannot, he ought not to be there. And those who are leaders ought to be guides to their flock, and not by example lead them into associations spiritually hurtful to them. As to apparent results, God often uses His Gospel to do its work, while in no way sanctioning the means through which it reaches the sinner. In olden times, He used the disobedient act of Moses in smiting the rock, instead of speaking to it (Num. xx. 8-13), to bring water

to the thirsty people. But He did not reward but chasten His servant for his failure. Apparent success can never make what is wrong right, either in the things of God or the affairs of man. The world is open to the Gospel, and never was there more need for its proclamation than now. There is no need to become associated with, or sanction worldly religious associations, in order to spread the Gospel. Go forth in the Lord's Name, guided by the Spirit, acknowledging God in your service, untrammelled and free, ready to go where He leads, and do what He appoints. Prove His all-sufficiency in providing fellow-workers, true yoke-fellows of "the same mind in the Lord," in whose fellowship Gospel service will be a joy, and the results thereof converts, who need not to be advertised, but whose ways and progress attest the reality of their faith (1 Thess. i. 9; ii. 14).

Answers to Correspondents

THEOPHILUS.—"The Gospel of the grace of God" is His last and greatest "mercy" to men. In former ages, man's sin drew forth some fuller manifestation of this mercy. But the climax of His goodness has been reached in the gift of His Son, and the proclamation of His salvation to the chief of sinners. To those who reject Him, no reserve of mercy remains. "Judgment and fiery indignation" (Heb. x. 27) from God, await "the adversaries." "Eternal hope" is a delusion, and salvation "beyond the grave" a fraud, propounded by men who neither see the need for God's grace in salvation, nor cause for His wrath in condemnation. Give no ear to those or that, through which such soul-destroying errors go forth. They are the devil's wiles, working against the Gospel.

ALEXIS.—No Christian, who seeks to "order his conversation"—a word which includes what he does as well as what he says—"aright" (Psa. 1. 23), will be found exposing the weaknesses or mimicking the foibles of a fellow-believer, before the ungodly. He will rather seek to recover him from them, and so to "hide" (Z Pet. v. 8) them from the public gaze.

G. A., ABERDEEN.—In seeking to "restore" one who has gone wrong, whether in personal or assembly life, much depends on the spiritual condition and fitness of those who approach him. It is not always done in "the spirit of meekness," as Gal. vi. 1, says it ought to be. Hence the lack of success in so many cases, in which a firm yet soft and gracious

ministry—always "considering thyself,"—would with the blessing of God, have had the happy result, in his godly restoration.

H. W., CO. TYRONE.—We do not receive a fellow-believer coming among us, bearing a letter of commendation from the assembly where he has been, because he is one of that particular company, as the denominations receive those of their own "persuasion." But having confidence in their discernment and in their exercise of godly care in those whom they welcome to their fellowship and commend to ours, we accept their testimony, in the absence of that personal knowledge of the stranger upon which we could form a right judgment of our own. Too often, some are received on their own unsupported testimony, with evil results following, which a little godly care might have obviated, and so saved much trouble, and dishonour to the Lord's Name. There are surely few who will contend for less care being exercised in welcoming an entire stranger to the assembly of God, than they would in bringing one of whom they know nothing—save what he tells of himself—into their own houses! It is not "exclusiveness" to ask for testimony, nor is it "liberality" to act apart from it, when such testimony is available for the asking.

W. H., LIVERPOOL.—We rejoice to learn of young believers in your midst coming together to read and study the Word of God for mutual edification. It is by far the most helpful way of spending an evening hour, and its good results will appear in their progress in the Christian life. Lighter employments do not yield the same happy issues, not even though of an unobjectionable character. Nothing feeds the soul and fits for the Lord's service, like a free use of God's own Book.

Questions and Answers on Practical Points With Solutions of Biblical Subjects of Interest to All.

I. If one wilfully, and apparently with no exercise of conscience as to the obligation of observing the Divine commandment, "Owe no man anything" (Rom. xiii. 8), becomes deeply in debt to the world, making no effort to pay, should such a person take a prominent place in Christian work, or be regarded as fit to guide in an assembly of believers?

No. If one bearing the Christian name has any sense of what is due to Christ, and what is expected

of one who takes a prominent place in Christian work, he will not push himself to the front in any public service until he has cleared off his liabilities, and is able to look every man in the face without shame. Should he fail in this, let those who are fitted for such a ministry call his conscience into exercise regarding it, and at the same time seek to help him out of his difficulties if they can. There are few things more hurtful to "the testimony of the Lord," than those who are hopelessly in debt to the world, taking prominent part in it. A little more godly care in spending—especially in unnecessary luxuries, in dress, and style—would prevent much of the dishonour done to Christ's Name by Christians in debt.

2. Is there any Scripture authority for what is commonly called "cutting of" assemblies, or gatherings of professed believers, when they depart from vital principles and practices set forth for our obedience in the Word of God? Or if not, what is to be the attitude of those whose desire is to go on humbly but firmly in the way of truth?

If one who claims to be a Christian becomes entangled in error, it is the duty of his fellow-believers to seek to deliver him from its coil, and labour for the restoration of his soul and the turning back of his feet to the Lord's ways (Jas. v. 19-20). And in principle the same is so with a church of saints or company of believers professedly assembling in the Lord's Name, confessing His Word as their only rule and guide. A gracious, seasonable, and faithful ministry of God's truth, is for the reproof and correction of those who err from the truth, as surely as for the teaching, instruction, and encouragement of those whose desire is to "walk in the truth." But this is often so sadly lacking, that individuals and churches alike, are too often allowed to drift or wander, or come under the spell of those who surreptitiously teach them error, and of others who yet more effectively mislead by practice, from the paths of the Lord. As in cases of dangerous diseases, prompt and decisive action may prevent a multitude of sins. But when such service is delayed or neglected, until the evil has fixed its talons so firmly on its victim that it is wellnigh hopeless to deliver, the next, and by no means uncommon danger is, to use more extreme measures than the Word of God warrants or allows. All discipline is remedial in its character, and only when all hope of humiliation, confession, and restoration has been given up, is a sinning saint, as in 1 Cor. v. 4-13, to be "put away" from the fellow-

ship of others, and even then, with a view to his restoration (2 Cor. ii. 4-10). But we have no "commandment of the Lord" for the excommunication of an assembly. The Lord retains this form of discipline in His own power. And when He so disowns any church of His, because of continued and aggravated dishonour of His Name and disloyalty to His truth (see Rev. ii. 5), it will become so manifest that "all the churches shall know" (ver. 23) what has been done, and bow to the Divine judgment, or if not, ultimately share it. But no individual or group of individuals, no church or group of churches, has the work delegated to them by the Lord, to disown or cut off or excommunicate entire companies of fellow-believers, even although they may reckon that they are not loyal to certain truths plainly taught in the Word. If there consciences, governed by Scripture, do not permit them to go in and out with such, then let them refrain, but always distinguish between those who are leaders in wrong, who have embraced the evil, and those who, while not strong enough to protest against it, are yet reckoned by the Lord NOT to be participators in it. They are "those who HAVE NOT this doctrine," and are not charged by Him with having it, although reprov'd for lack of faithfulness in suffering it in others (ver. 20). Like the suspected leprous house of Levitical times (Lev. xiv. 34-45), a period of patient waiting and watchfulness—and surely of prayerful and deep exercise of heart among all who "watch for souls" and seek the godly welfare of fellow-saints in so dangerous a position—must be given. And should restoration of the whole be proved impossible, even then the Lord's way is to "make a difference" (Jude 22-24) between leaders in evil and the simple one who follow. "Taking the precious from the viles" by a ministry which, as from the mouth of the Lord (Jer. xv. 19), divides as with a two-edged sword (Heb. iv. 12) what is of God, from that which is opposed to Him. Refraining from going to any place or company, in which confidence has been lost, is a matter for the individual to decide as before the Lord, but unless and until the Lord Himself has made it so plain—as in many well known cases He has, to all who have godly discernment—that HE has disowned an assembly of His, any company who assume that place, and has borne that name—it is not for us to issue any decree that this or that is not to be regarded any longer as God's assembly. The way of the Lord ever is to company or companied with all such.

W. Pinches had some interesting meetings here. **Forest.**—The Conference held here was well attended, with helpful ministry. Brethren Black, Goodfellow, Walker, Lyon, Charles, M'Mullen, and others took part. **Dawn.**—T. Wilkie had meetings in a schoolhouse here, and saw a little blessing. **Sarnia.**—J. Lyon and M'Mullen were encouraged in meetings here. **Watford.**—J. Goodfellow had a few nights with the assembly here. **Chapman Valley.**—J. C. Beattie had a few meetings, chiefly for believers, here, and has gone to **Huntsville**. **Edmonton, Alberta.**—C. H. Willoughby is plodding on in this district and in country places around. **Lanagan, Sask.**—Roy Gratius had some good meetings here, with blessing. **Vancouver, B.C.**—D. R. Scott has finished his meetings in New Westminster. D. M'Geachy was expected for meetings in Seymour Street Hall. Conferences in **Sydney Mines** and **Port Huron, N.S.**, were good in numbers and helpful in ministry. R. J. Dickson has moved his address to 388 Home Street, Winnipeg, Man.; L. Shieldrake to 606 Bingham Avenue, Sault Ste. Marie, Mich., U.S.A.

UNITED STATES.

CONFERENCES are being held in **Boston, Mass.**; **Philadelphia, Pa.**; **Steubenville, O.**; **Centreville, Ia.**; **Seattle, Wash.**; **Los Angeles** and **Monrovia, Cal.**, at end and opening of year. Servants of the Lord make long journeys in this land to reach some of these, and isolated Christians value such times of Christian fellowship, and travel far to share them. W. J. M'Clure has been preaching in **San Antonio, Tex.**, went on to **El Paso, Tex.**; **Phoenix, Ariz.**, and reached **Oakland, Cal.**, for Conference there. A good report of this Conference is just to hand. It was the largest yet held, and a channel of blessing to many of God's people. C. W. Ross had helpful meetings in Gospel Hall, Troost Avenue, **Kansas City, Mo.** A good Conference, with seasonable ministry, was held at **Palisade, Neb.**, and another at **Kanorado, Kan.**, where the brothers Horn, Erskine, and Charles gave help in ministry. J. Marshall and Dickson had meetings in **Barrington, M.I.**, with encouragement. W. G. Smith and R'Ewen have continued in **Norfolk, Va.**, following up tent work. The Lord has given blessing with His Word. The recently formed assembly meets at 90 Southampton Avenue, **Atlantic City, Norfolk, Va.** T. Black had meetings in **Flint, Mich.** S. Greer continued meetings in **Fresno, Cal.**, where a goodly number professed conversion during the tent

season. H. W. Hunter has been giving help in **New Bedford, Mass.** R. Macdonald had meetings in a schoolhouse near **Ubyly, Mich.**, a new field. W. J. M'Clure is in **Monrovia, Cal.** **Chicago, Ill.**—A number of young men and others of the assemblies here have begun a Gospel effort in Leamington Gospel Hall, 2605 Karlay Avenue. Sunday School at 4 p.m.; Gospel at 7. This effort has grown out of open-air work on Saturday nights conducted for the summer. They are much encouraged, and no doubt have the counsel and fellowship of elder brethren in their efforts to spread the Gospel in this great city. The last word we hear of our veteran brother, **Mr. John Gill**, of Boston, Mass., is that he is very frail. Mr. William Matthews, although not fit for much in the way of public ministry, is able to give occasional help, at and near home. Mr. and Mrs. E. Egger, from China, are expected to pass through U.S.A. on their way to Scotland.

FOREIGN AND COLONIAL.

EUROPE.—**France.**—Capt. Salway has been in **Havre** and other towns seeking to spread the Gospel. **Norway.**—Our brethren labouring here, are cheered by conversions. **Sweden.**—James Lees continues to find new open doors for the Gospel. And teachers of error are busy throughout this land seeking, as of old, to turn unestablished Christians "from the faith" (Acts xiii. 8). **Spain.**—G. Conde is encouraged in work a **San Tome**, where ten believers were recently baptised. **AFRICA.**—Work at **Chilonda** gives much cheer. Some sixteen hundred, mostly natives, rescued from dark heathendom by the Gospel's power, were present at a recent Conference here. **AUSTRAL-ASIA.**—James Wilson is evangelising in needy parts of **Tasmania**. F. Bates and J. Hynd in **Beerburrun** district of Queensland. **New Zealand.**—J. F. Gray had good meetings at **Oamaru**, with conversions. F. Hunter at **Mornington**, **Dunedin**, with manifest fruit. F. Macleod at **Inglewood**. John Stout, formerly of Shetland Isles, at **Wakefield**. He is recovering from the effects of motor mishap. M. Logg visited **Petone**, helping the Lord's people.

"With Christ."

W. J. Voysey, Bournemouth, was suddenly called into his rest with Christ, while seated at the Lord's table in the assembly in Norwich Avenue Hall, on Lord's Day morning, November 28. Becoming

ill, he was in five minutes, with Christ. Our brother was long and honourably known as a valued helper of the saints. **Mrs. Robert Duncan**, Crosshill, sister of the late Mrs. Mathie, on November 28, for many years in assemblies, first in Kilmarnock, in the days of John Dickie; then in Buchanan Court and Elim Halls, Glasgow. **Thomas Williamson**, Locherbank, Kilbarchan, for over forty years an earnest worker in that district, in which an assembly has existed for almost thirty years. **William Henry Bennet**, Yeovil, senior editor of "Echoes of Service," December 2. Our brother's ministry, by lip and pen, has been a means of edification and cheer to very many. A man full of grace, yet holding fast the truth, and maintaining the path of obedience to "the commandments of the Lord," stedfastly. Almost the last of that circle of godly and gifted ministers of the Word, so long associated in the conducting of the Leominster Conferences. **William Thomson**, evangelist, Maranatha, Prestwick, well and widely known in evangelistic circles. While conducting a series of meetings in Glasgow, and while awaiting a train at Prestwick Station, he passed to be with the Lord from the waiting room, there, on December 4. **Robert M'Alpine**, Wishaw, father of John M'Alpine, evangelist, on December 23, a stedfast Christian, whose face has been familiar to many at Conferences and other such gatherings, for over forty years. **John Grant**, Shawlands, Glasgow, December 20, in Elim Hall assembly, and twenty years ago in Marble Hall. **James Wallis**, Stockton-on-Tees, father of Horatio and Miss Wallis of Lerwick, Shetland, December 3, for many years a valued helper in Sunday School work there. **Mrs. Farquharson**, Dufftown, aged 85. Converted during a visit from Duncan Matheson, and connected with the assembly since it began, almost fifty years ago. **Thomas M'Neilly**, Coatbridge, December 17, aged 68. For over 35 years in the assembly. He bore a quiet, consistent testimony for the Lord.

ceive our consideration and care—we are not averse, for, "in the multitude of counsellors there is safety" (Prov. xi. 14). The pity is, that we cannot, from lack of time, always acknowledge or reply to each separately. But we hope in future to at least refer to such of them as are of common interest, in these columns, from time to time.

A New Subscriber writes:—"Only the other day, I was handed a copy of **The Believer's Magazine**—the first I have seen. I am delighted with its teaching. It is what I heard forty years ago, when newly converted, in my English home. Send me a copy each month for 1921." It is by "handing" on to fellow-believers in this way that the circulation grows. Think of one, or more, in your acquaintance to whom you might hand a copy each month of the present year.

Reports of Gospel Work, Ministry of the Word, Visits of Evangelists, and all Christian Work on Scriptural lines, are always welcome for insertion in these pages.

Sums Received for the Lord's Work and Workers,

Evangelising in Distant Lands and in needy and neglected districts in the Homelands.		
*Haggs	£ 17 0	P. S. H. £ 2 0 0
Burnbank	5 0 0	
J. L. Rutherglen ..	1 0 0	Total to Dec. 20 .. £ 16 2 0
Westray	1 0 0	* Assembly gifts.
Calgary	1 5 0	

Fund for the Children of God in Need,

In Lands where there is Famine, and for the Relief of Special Cases of Distress in the Homelands.

Guelph	£ 1 0 0	P. S. H.	£ 1 0 0
Co. Derry	0 10 0	An Isolated One ..	2 0 0
Westray	1 0 0		
Calgary	1 5 0	Total to Dec. 20 ..	£ 6 15 0

Fund for Widows and Orphans of Evangelists,

And Gospel Labourers who gave their Lives to the Lord's work, but were unable to provide for those dependent upon them.

Bradford	£ 10 0	P. S. H.	£ 0 10 0
Widow's Mite	0 5 0	Isolated One	0 10 0
Westray	1 0 0	Phil. iv. 19	0 10 0
Believer, Newmilns ..	1 0 0		
Guelph	1 0 0	Total to Dec. 20 ..	£ 6 15 0
Co. Derry	0 10 0		

For Free Distribution of Gospel Literature

In Hospitals, Lodging-houses, and among Crowds assembling at Doors of Places of Amusement.

Westray	£ 10 10 0	Saved from Sweets	£ 0 1 6
P. S. H.	0 5 0		
Postman	0 2 6	Total to Dec. 20 ..	£ 1 2 0
Hospital Nurse	0 3 0		

Sums to send The Believer's Magazine monthly to missionaries in foreign lands, who greatly value its ministry, and are cheered in their loneliness by the Tidings of Work and Workers in its pages. Christians in the homelands, who have been visited by many of these isolated labourers, will not fail to send them a copy for the current year. We can mail direct to any missionary, and put slip in packet saying who provides it, if so desired. Hebrews xii. 16, 2/6; Malservant, 3/- for worker in Africa; Native Convert, Argentine, 3/-; Jewellery sold, proceeds, 7/6—Total 16/.

EDITOR'S NOTES.—We send forth our first issue for 1921, with gratitude for the cheering words received at the year-end from many subscribers, near and afar, who assure us of their prayerful fellowship with us in this service. This is what we increasingly feel the need of, and we are sure it will not fail us. For reasonable, wholesome, and Christ-exalting ministry which keeps flowing in from many pens in many lands, we are deeply grateful. And to kindly criticisms—which always re-

31st YEAR.

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The Believer's Magazine

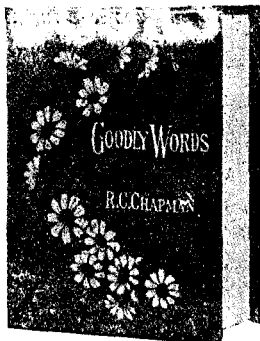
For MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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SPECIAL PAPER: DANGERS OF ASSOCIATION WITH TEACHERS OF ERROR.

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Tidings of Work and Workers.

Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

February, 1921.

Made up January 25th.

SCOTLAND.

ANNOUNCEMENTS.—Glasgow.—Conference in Baltic Hall, Dalmarnock, Saturday, February 5, at 3.45. Speakers expected—Messrs. Steen, Dawson, Anderson. J. Charleton Steen begins special meetings for Christians, in connection with Cathcart Road assembly, in Wellcroft Halls, kindly lent for the occasion, on Sunday, January 30, for two weeks. S.S. Workers' visiting meeting, in Wolsey Hall, Saturday, February 19, at 5.30, ministry by J. C. M. Dawson and others. **Larkhall.**—Conference of young men and women in Muir Street Hall, Saturday, February 26, 4 p.m. Speakers—W. Fereday, Robert Scott, and others. Missionary Conference in Wellington Hall, **Kilmarnock**, Saturday, February 12, 3 p.m. Speakers—David Weir, D. Campbell, George Lammond, A. Robertson, and others. **Halfway**, near Cambuslang.—Conference on Saturday, March 5, in Co-operative Hall, at 4 p.m. W. J. Grant, J. C. M. Dawson, and others expected.

CONFERENCES at New Year time throughout Scotland were for the most part well attended, some of them the largest yet held. Speakers were mostly as announced. "Bird's-eye" notes will be all we can give. **Aberdeen.**—Three days, bringing many from long distances, especially from distant coast and country places, which are not over-preached. Ministry to search, edify, and cheer. Messrs. Hulbert and Ainsworth were expected to continue in a special Gospel effort after the Conferences. **Dundee.**—Fair attendance from city and surroundings. Wholesome and practical ministry for all. **Edinburgh**, January 1.—Quite a large gathering from Lothian assemblies, and fair numbers from the city. Ministry reported as for "comfort and cheer." **Motherwell**, January 1.—A record attendance, large and smaller Town Halls filled, a large proportion of men. The love of God, work of Christ, and kindred subjects were dealt with. **Ayr**, January 1.—Town Hall well filled, most Aytzire assemblies were represented, and a goodly number from missions and denominations; elementary truths, and teachings. **Glasgow**, January 3.—

Christian Institute large hall crowded, small hall filled, many from long distances; five speakers took part, most twice. The believer's individual responsibilities and the assembly's corporate testimony, with truths bearing thereon—now but seldom heard—were dealt with, simply and practically. Other gatherings at **Larkhall**, **Lesmahagow**, **Dalry**, **Newmilns**, **Stranraer**, **Creetown**, **Kilbirnie**, **Falkirk**, **Bathgate**, and **Prestwick** are favourably reported. From all this ministry, there should be some tangible results, which the needy should get something out of. Otherwise, they have missed the mark.

REPORTS.—Glasgow.—J. C. M. Dawson begins Gospel meetings in **Elim Hall** in February. **H. B. Thompson** had helpful meetings in **Cathcart Road Hall**, and with W. Rodgers of **Omagh**, in Y.M.C.A., **Eglinton Toll**. **J. M. Bernard** and **J. Norris** from **Cardiff**, are having meetings in **Shields Road Hall**, **Flemington**. **W. Fereday** had meetings in **James Street Hall** and **C. F. Hogg** in Y.M.C.A. Hall, **Ayr**, taking up special subjects. **John M'Gaw** has been visiting and preaching in **Ballater** for the past few weeks, with some interest and encouragement. **A. E. Hodgkinson** has visited **Castle-Douglas**, **Creetown**, **Gatehouse**, and other parts of Galloway, which few visit, and where a word of help is always welcome. **Brechin.**—The assembly here, move in January to **Ebenezer Hall**, **Southern Street**, where **Fred Elliot** begins a special Gospel effort. **Dumfries.**—Conference at New Year here, was a profitable time, ministry by Messrs. **Miller**, **Alexander**, **Manson**, **James**, and **Cauker**. **Kirkcaldy.**—**G. E. Thomas** had a special Gospel effort here. Hall filled week nights, **Opera House** and Y.M.C.A. on Sundays. Good general interest, a number aroused, and there are conversions. **George Bond** had a good time in the **Orkney Islands**; hopes to return there in February for Gospel work. **Inverness.**—Christmas Day meetings here were the largest yet held, many from lone places coming together. Seasonable words by Messrs. **M'Kendrick**, **Peters**, **Ingram**, **Anderson**, **Morrison**, **Stephen**, and others, gave help to all. **H. B. Thompson** had a few

(Continued on page ii.)

The Lord, as Sower and Reaper

It has been observed, that in the days of the active ministry of the Lord, very much of His time was spent in sowing the seed of the Word of God. In the parable of the Sower, this is fully told (Luke viii. 1-11), and its results in detail recorded. He was that great Pattern Sower of Psalm cxxvi. 5, 6, who went forth "bearing precious seed," sowing beside all waters, in all soils, weeping over His seed-basket, with a heart exercised, and we may surely believe saddened, at the small apparent results of His labour, yet joyfully confident that the Word could not and would not return void, but bring at last its fruits in full and joyful measure "with Him," in the day of His coming again, with rejoicing, even the joy of harvest. It was because the Lord, who knows what is "in man" (John ii. 25), was well aware that there is nothing in the unregenerate out from which any real fruit for God can grow, that He thus became a sower of the Word of God, in the hearts of men (Matt. xiii. 19). For it is the Word used by the Spirit (1 Pet. i. 23, 25), that brings new life, and provides in regenerate man a soil in which grace may cause things wonderful, and wholly contrary to nature, to grow. So the Lord went on sowing the seed, and "preaching the Word." It was on that Word and its effects that He counted, to bring into existence a new race of born again people, in and through whom His life was to be manifested, His church perpetuated, and His work continued on earth, until the day of His return as

Reaper, into whose bosom the fruit of all His own and His servants' sowing will return with unmeasured joy, when the sowing time is over, and the joy of harvest comes. Then the great Sower will joy with, and over all His under-sowers and reapers, rejoicing together (John iv. 38) in the joy of harvest, until the heavens ring and the earth rejoice.

And so the character of our time is as that of the Lord. We are sowers, putting in God's precious seed, His lifegiving Word, which is the chosen instrument to provide all that ever God will call His own, among the sons of men. Let us be thankful that we know it to be so, and never slacken our hand in scattering the good seed, for the Spirit of God to use. We look for nothing from man in nature, without God. It has to be put in, before it can come out. No better world, no Eden on this earth, and no reconstructed race, until the Word of God gets in and does its work in man, and is owned and acknowledged as the Divine oracle, to which all must bow, in church and nation. That day is not yet. It will be, as sure as God has planned and proclaimed it. But we are now where the Lord Himself stood amid the thorns and briars, only sowing, but sowing in a hope that maketh not ashamed, for the day is nearing when God will vindicate His own counsels and honour all who have by patient toil, continued in the lowly service of sowing His seed, while others, in their folly, turned to rectifying mankind and renovating a ruined world by other means and methods, which neither have the sanction of His Word nor the strength of His Spirit. J.R.

A Ministry of Spiritual Power.

IT is more important for the preacher of the Gospel to be in a right condition of soul, than to have a carefully prepared and finely worded "address" to deliver. Of course, he ought to have his message. But in order that it be fresh, and may have results, it must come direct from God. And nobody gets a message from God who is at a distance from Him in their souls. The man-sent and useless prophets of ancient time, we are told, stood not in "the counsel of the Lord," therefore they turned not the people from their evil doings by the words that they spake (Jer. xxiii. 24). And the preacher who is out of fellowship with God, has no better results from his ministry to-day. It lacks the power of God with it, because the man who renders it, is away from God in heart and soul. He may have knowledge, and his discourse may be orthodox. It may be carefully prepared and eloquently delivered: yet it melts no heart and grips no conscience. Nothing for God, nothing for eternity, is accomplished by such a ministry. It may please, but it does not bless or bring men to God. It lacks that heavenly "unction" which comes with the message that is from God, and through the messenger who stands before God while he delivers it. The ministry that bears fruit, is the ministry of the man who is right in soul with God, who is abiding in Christ, who is in the current of the Spirit's leading, and who has the Lord's own message in season to the people. Its results may not always be tabulated, its converts num-

bered, or its full harvest reaped. Its fruits may not be immediately gathered. But as surely as the minister was the mouthpiece of God, and his message a message from God, so surely will its fruit appear somewhere, somehow, here, or in the day when the harvest is gathered, and when sower and reaper shall rejoice together. It ought, therefore, to be the preacher's first and chief concern, to "present himself approved unto God" (2 Tim. ii. 15), in a clean and fit condition, as "a vessel meet for the Master's use," to bear His life-giving, soul-refreshing Word to those who are thirsting for it. And this means *time with God*, waiting before Him for the word in season to that people, at that time. "Anything" will not do. It was oil "beaten for the light," that caused the flame of the lamps on the golden lampstand to burn clear and bright. And it is what is got *from* God, and over which the speaker's heart is exercised *before* God, that becomes the message of life and health to the souls of others *from* God. A bunch of "notes" inserted in the Bible for reference, a "memory" able to retain what has been gathered either from the Bible or the ministry of others, and a "good delivery," able to repeat and rehearse things in due form, may be mistaken by the unspiritual for "power." But those who have discernment and experience of what it is to hear the "voice of the Lord" speaking through His servants, as His messengers (Mal. ii. 7) in His message (Hag. i. 13), know the difference between what is "wrought up" by man's own ability and what is "brought down" from God.

G. W. M.

Foundations of the Gospel.

BY JOHN GILL, OF BOSTON, MASS., U.S.A.

THE Epistle to the saints at Rome, written by the pen of Tertius (chap. xvi. 22), at the dictation of Paul (chap. i. 1), given to him by the Holy Ghost, at the commandment of the everlasting God (chap. xvi. 25-26), gives us the rockfast foundations of the Gospel, on which faith rests unmoved amid all the changes and uncertainties of the present time. It sets before us definitely and with Divine authority "the Gospel of God concerning His Son Jesus Christ our Lord" (ver. 3), and gives God's own answer to the question asked in Job xxv. 4, "How then can man be justified with God?" The epistle is divided into three parts, each ending with a song or short psalm of praise. Part I. is Doctrinal, and includes chapters i. to viii. Part II. is Dispensational (chapters ix. to xi.). Part III. is Practical (chapters xii.-xvi.). The great theme of the first part is, the Righteousness of God, showing how a just and righteous God can, and does justify an ungodly sinner, consistent with His own character, and in the light of His own declarations on His hatred and punishment of sin. But before going on to tell of this "righteousness of God," it was necessary to make clear a matter that must grip the conscience, and bring it into exercise before God first, that is "the unrighteousness of men" (chap. i. 18). For, until sinners learn and own their guilt before God (chap. iii. 19) they neither care for His Gospel, nor appropriate His grace for their salvation. So chapters i.-iii. 19 go

on to show how Jew and Gentile are all hopelessly ruined and equally guilty before God, and that no works or reformation can save or help to save them from the condemnation under which they lie. But God has His own remedy at hand. His righteousness and His redemption He brings forth to meet the sinner's need as presented in the Gospel, His own good news concerning His Son: whom He gave as a propitiation (1 John iv. 10) on the Cross, and now "sets forth" as such in the Gospel (ver. 25), that the sinner may be justified "through faith in His blood." It is all of God's grace—"freely"—and without the least cause or merit on man's part, so that there is no room for "boasting," as if it were any credit to the sinner, or because he is a whit better than his neighbours. For it is not as righteous, but as "ungodly" (chap. iv. 5), that God justifies, and it is "not of works," or because he does something, but simply by faith—that is the soul's reliance upon God—giving up all hope of saving or helping to save himself, that a sinner is justified before God. Chapter v. tells it was as "sinners"—not as saints (ver. 8), that God loved us, and Christ died for us, and that it was when "enemies" that God reconciled us to Himself. All is from God, all is of God, and man has no glory, no room for boasting, but is left to joy or "boast in God" (chap. v. 11), who is the God of salvation. Little wonder the Gospel is called "the Gospel of the glory of the Blessed God" (2 Tim. i. 11, R.V.), for it is all of Himself from first to last. And there is no other or "different Gospel" (Gal. i. 6-8, R.V.).

Simon Peter's Three Mistakes.

BY W. J. McCLURE, CALIFORNIA.

IN the course of the conversations between Peter and the Lord, as recorded in John xiii., that impetuous saint makes three glaring mistakes in his reckoning of spiritual things, and they are common mistakes with very many in our own time.

THE FIRST MISTAKE.—When the girded Lord stooped to wash His disciples' feet, Peter, evidently reckoning it was unbecoming that He, the Lord of heaven and earth, should so demean Himself, said—“Lord, dost Thou wash *my* feet?” The question reveals his appreciation of the dignity and glory of Christ. Peter was unable to enter into the thoughts of Christ. The Lord meets the question with the words, “What I do, thou knowest not now, but thou shalt know hereafter.” This should have ended all further objection on the part of Peter, for it was a clear intimation that beneath that act, that he thought was too menial to be performed by his Lord, there lay some deep and spiritual lesson that he could only enter into, after the Holy Spirit had come.

We have those to-day who exalt feet-washing to the place of an ordinance, on a level with Baptism and the Lord's Supper. But it should be noted that, in the case of these two ordinances, they were instituted in the Gospels, practiced in the Acts, and their teaching developed in the Epistles, which is not the case with feet-washing. Had the Lord only thought of a repetition of the physical act, then His words to Peter are meaningless.

PETER'S SECOND MISTAKE.—“Peter saith unto Him, Thou shalt *never* wash my feet.” He meant well as a man, but he only brought out the opposition of the natural heart to what is of God. He just illustrates the self-willed believer, who resents the ministry that cleanses and restores. Also the spiritual pride of the victim of a spurious holiness, who denies the need of cleansing from daily defilement.

The Lord replies in the words, “If I was thee not, thou hast no part *with* Me.” It is just as a priest of olden time, who did not wash his hands and feet at the laver, could not offer the sweet incense, or eat the shewbread, though really a priest. So, apart from this feet-washing, Peter could have no part *with* Christ, while he never could lose his part *in* Christ.

In Christ means *Union*. With Christ, *Communion*. The link of union holds for ever, but the link of communion is very easily broken. A single unjudged, unconfessed sin, will do that. The laver is an absolute necessity to the believer, if he is to enjoy his place as a priest, going in to the Golden Altar for *Worship*, eating the Shewbread in *Fellowship*, or ministering at the Brazen Altar of *Service* in the Gospel. All activities on the part of those who neglect the laver are but fleshly activity. Here it is indeed true, “Apart from Me, ye can do nothing” (John xv. 5, R.V.).

PETER'S THIRD MISTAKE.—“Simon Peter saith unto Him, Lord, not my feet *only*, but also my hands and my head.” He really loved the Lord, and could not bear the thought of not being able to have

part with Him. So, from refusing to let his feet be washed, he now wants his whole body washed. But this is equally wrong with the other. He would spoil the figure, and misinterpret the truth.

The Lord meets this last mistake by what we have in Exod. xxix. 4 and xxx. 17-21. In their first washing, the Levitical priests were bathed all over by Moses, on the day that they were consecrated to the priesthood. This was not repeated. It answers to what we have in Titus iii. 5—*Regeneration*, something that is once and for ever. But those very priests, in the exercise of their office, as they passed the laver on their way in to the Golden Altar, or out to the Brazen Altar—if that were two or ten times in the day—they had to wash their hands and their feet just so many times. This is what we get in Eph. v. 26, and what is pictured forth in John xiii. 10, "He that is *bathed*, needeth not save to *wash* his feet" (R.V.).

There are Christians who believe that sin separates the child of God from his Father, and that if he is to be finally saved, he must come just as he came to Christ at the first. But the child of God is born into the family once for all. What would a mother say if her boy were to come to her and say, "I have been very naughty, and I am no more your child: I must be born over again to be that." She would most likely say, "Yes, you are my boy, but you have grieved me, and I want you to tell me what you have done, and to receive my forgiveness."

Psalm lxxxix. 30-34 gives us just how God, as a "righteous Father," chastises, but does not disown His children.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

PART IV.—THE MIRACLES OF THE LORD JESUS.
WILLIAM HOSTE, B.A., LONDON.

THE Lord's miracles, as recorded in the Gospels, were also limited.

Dispensationally.—Some who are more exhorters than teachers—are impatient of dispensational teaching, lest Christians be robbed of the practical application of Scripture, as for instance of the "Sermon on the Mount."* But in reality, it is only as taken in its dispensational setting, that a true application can be made of any Scripture. "Distinguish the dispensations, and the Scriptures agree," as Augustine has it. Interpret according to dispensation, then apply to present circumstances according to the analogy of the faith. Had these simple principles been grasped, how much misapplication of Scripture would have been prevented. Thus, there are only three miracles of healing described by John, whereas the Synoptists abound in such? The answer lies in the dispensational character of the latter. For instance, in the period from Matt. iv. 23; ix. 35, embracing our Lord's great personal kingdom testimony, the historical record presents us with one succession of miracles, calculated to convince the nation that "the Kingdom of God was come unto them" (Matt. xii. 28). This period ends with the rejection of the testimony by

* For instance, as regards Matt. v. 5, the Christian is not encouraged to be meek, by the promise of inheriting the earth. That is the hope of Israel. The inheritance of the believer is now "reserved in heaven," which cannot mean an earthly inheritance reserved in heaven, but a heavenly inheritance. The Christian is to be meek, so as to walk worthy of his high calling (Eph. iv. 2).

the leaders of the nation, ascribing to Satan the miracles of Christ (chap. ix. 34). In chap. x. begins a new testimony. The Lord associates the twelve with Himself, the testimony widens, but ends in the same rejection. The people come to the right conclusion, "Is not this the Son of David," that is, "Is not this the rightful heir to David's throne?" but the conviction is at once quenched by the same blasphemous suggestion (chap. xii. 24). Thus the kingdom is rejected, and the testimony takes on a new character. Parables, we may almost say, henceforth replace miracles. Why—if as some assert—there be no break at chap. xii., the change in the testimony, and why do miracles henceforth take a secondary place?

What a contrast, indeed, between Matthew and John! In the former Gospel, our Lord is more than accessible. He seeks out the sufferer. No ones and twos are healed, but multitudes. "All manner of sickness and all manner of diseases," "all sick people," "healing every sickness and every disease," are phrases characteristic of its early chapters. In John, the miracles are few and far between. The key is close at hand. The testimony in Matthew is a kingdom and therefore a miraculous testimony. In John, there is no proclamation of the kingdom. John begins where the Synoptists only arrive, when well on their way, with rejection. We read Calvary in the words, "His own received Him not" (John i. 12). Matthew presents the Lord as King of the Jews. John i. presents Him as the Lamb of God which taketh away the sin of the world.

The same phenomenon is seen in the

course of the Acts. Miraculous intervention plentiful at the beginning—because there the presentations of the kingdom in the Jewish sense are once more to the fore, but as the testimony changes, so does the miraculous fade away. This would account for the fact that in* "The Prison Epistles," in which the "mystery" is officially revealed, there is not a word about miracles. And those who expect them now "do err, not knowing the Scriptures," or their place in the dispensations of God.

Until the last enemy has been destroyed, and the kingdom be restored in enhanced splendour to God, even the Father (1 Cor. xv. 24), there will still be sickness and suffering in the world. Those called to pass through these trying experiences, may surely cry for relief to the Good Physician, and also seek the fellowship of their brethren in prayer, while not neglecting the common sense precautions and remedies, which it has pleased God to place within their reach. But if He be not pleased to bless the means used, or deliver from the infirmity, His presence and sympathy are assured. And His promise remains, "My grace is sufficient for thee, for My strength is made perfect in weakness."

* Ephesians, Philippians, Colossians, and Philemon.

The Father's Discipline.

{ KNOW, O Lord, 'tis good for me
To bow beneath Thy rod,
Afflictions prove Thy faithful love,
And teach me more of God.

I know my Father loves His child,
And knows what he can bear;
The sharpest pang he feels on earth
Flows from God's faithful care.

The Coming of the Lord :

II.—THE CROSS, RESURRECTION, ASCENSION.

THE Cross of Christ came in at the close of some four thousand years of man's probation and failure ; in innocence, with a conscience, under government, under law, and with Christ here among men. In the reckoning of God, man's moral history was closed at the Cross. His responsibility remains, and His attitude toward the One who hung on that Cross, fixes his destiny for a place in heavenly glory with Christ, or in the blackness of hell, under Divine judgment, and without Christ for ever. The Cross was the world's crisis. There the ways part, and the future will but show what that parting means. It is fitting, therefore, that ere we look into the Word to learn what God has there told us about the "coming" and the "glories" of His Christ, we should first set ourselves to learn anew the deeper lessons of His Cross, with all that it has done for us and brought to us. Of that Cross one has well written, that it is "the most stupendous event in the history of man ; the only event in the history of God. Once for all, the world had taken sides. In the midst stood that Cross, in its lonely majesty. God on one side, with averted face ; on the other, Satan exulting in his triumph."* But that triumph of his was but short, for on the third, the appointed day, the One who had been laid by stealth in Joseph's tomb, in the garden near the Cross, did, in the strength of His own might, rise from the grave, taking its keys with Him, so that never again can He be

its prisoner, or pass within its bars for a moment.

THE TRIUMPH OF RESURRECTION.

is complete, "The Lord is risen indeed!" Firstborn from the dead, First-begotten of a new family, Firstfruits of a glorious harvest. Christ's resurrection was God's vindication of His person and His seal of acceptance on Christ's work. Never more can the questions rise : Has sin been put away, has God been satisfied ? For the rent vail and the open grave, witness to man's access to God, and to his deliverance from the power of death.

" For God released our Surety,
To show the work was done,
And Jesus' Resurrection
Declares the victory won."

ASCENSION INTO HEAVEN.

After a sojourn of forty days on earth among His own, the living Lord, while in the act of blessing His disciples, severed from the world and gathered around Himself, did calmly and bodily take His departure from among them, and was visibly "carried up into heaven" (Luke xxiv. 51), "while they beheld," until a cloud "received Him out of their sight" (Acts i. 9). "Received up into heaven" (Mark xvi. 19), He "passed through the heavens" (Heb. iv. 14, R.V.), "far above all heavens" (Eph. iv. 10), never halting, never wavering, ever upward, ever onward, until He stood where no foot of man had ever entered, until He sat down on the right hand of the Majesty on high (Heb. i. 4), and heard the Voice from the midst of the throne of the Eternal, address Him in the great prophetic words, "Sit Thou on My right hand, until I make Thine

enemies Thy footstool." And there the Crucified One of Golgotha was proclaimed "Lord and Christ" (Acts ii. 36). Such a sight and such a triumph, heaven had never seen! Nor shall it ever see its equal until that coming hour, when, through the opened heavens, He, in all the majesty of His kingly power, shall lead forth in His train, as He goes down to earth to execute the judgment of God upon His foes, His glorified people, who had already been "caught up" from earth to heaven to be "glorified together" in His immediate presence up there, and are next unveiled and brought forth to be manifested with Him to the world. This "appearing in glory," this Epiphany of His saints with Him in glory, is not the proximate hope of the saints on earth. For it is clear as the sunlight on the sacred pages of "the Word of the Lord," by direct revelation from Himself (1 Thess. iv. 16), that the saints, before they can come out from heaven WITH the Lord, must first go into heaven TO the Lord. And this going on their part, and "receiving" (John xiv. 3) of them there on His part, will necessarily precede the advent of Christ "WITH all His saints," which was no secret, no recent revelation from the Lord, but known to and testified of by "Enoch, the seventh from Adam" (Jude 14), in his far distant day.

THE SPIRIT DESCENDS.

One of the coronation gifts to the glorified Lord in heaven was that of the Spirit, that promised "Comforter" whom He told His disciples, gathered in the upper room around the paschal table, He would receive from the Father and send unto

them (John xv. 26). Forty days after His resurrection, and ten days after His ascension to the throne of God, this promise was fulfilled, as Acts ii. 1, 2, with 33, informs us. Then the Gospel went forth "with the Holy Ghost sent down from heaven" (1 Pet. i. 12), first among the Jews, next among the Gentiles (Acts ii.-x.), taking out from both a people for Christ and for His Name (Acts. xv. 14), of which people the glorified Lord forms His church in the baptism of the one Spirit (1 Cor. xii. 12-13), forming the "one body" of the church. And this work has gone on continuously throughout the present interval of the Lord's absence, and when it is completed He will come again to receive from the world His own.

THE SON OF GOD.—The titles of the Lord Jesus are all of deep significance. They declare what He *is*: they are so many rays of His glory. But there is one Name that must ever stand pre-eminent, and that is the glorious title of SON OF GOD. All other titles are but unfoldings of the glory of this. All other titles express some relation to the *creature*: this expresses an ineffable and eternal relation to God Himself.—E. H. BENNETT.

Sowers and Reapers.

"He that soweth bountifully, shall reap also bountifully" (2 Cor. ix. 6).

| OIL on, dear fellow-worker,
 | The wide world is your field,
 | You cannot tell what golden fruit
 | One little grain may yield.

The sowing time is with us now,
 The harvest soon will come,
 And the seed you sow in tears to-day
 Will soon be garnered home.

The Preacher and Bible Students' Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

CHRIST, IN THE OLD TESTAMENT.

- The Woman's Seed, Promised Deliverer (Gen. iii. 15).
- Son of God and Sacrifice (Gen. xxii. 1-13).
- Sinbearer and Suffering Saviour (Isa. liii. 4-7).
- Shepherd and Keeper of His People (Psa. xxiii. 1-6).

THE SOVEREIGN GRACE OF GOD.

- It brings Salvation unto all (Tit. ii. 11).
- It Saves all who Believe (Eph. ii. 8).
- It Justifies sinners "without cause" (Rom. iii. 24).
- The Believer stands in Grace (Rom. v. 2).

A GREAT TRANSITION,

As set forth in Psalm xl. 1-3.

- In a horrible pit—The Sinner's Position.
- A Cry of distress—Acknowledged Helplessness.
- "He brought me up"—A Conscious Deliverance.
- "Set upon a Rock"—A Safe Standing.
- A "New Song" in the mouth—Praise to God.
- Goings established—A New Walk.
- Many shall see—A Converted Man's Testimony.

CONCISE SUBJECTS FOR BIBLE LOVERS.

CHRISTIAN LIFE, IN FOUR ASPECTS.

- Christ formed in the Believer (Gal. iv. 19).
- Christ living in the Christian (Gal. ii. 20).
- God walking in His people (2 Cor. vi. 16).
- The Spirit indwelling His temple (1 Cor. vi. 19).

CHRIST AND THE CHURCH.

- PURCHASED by His own Blood (Acts xx. 28).
- PURIFIED by His Word of Truth (1 Pet. i. 22).
- POSSESSED for His own use (Titus ii. 14, R.V.).
- PRESENTED at His coming again (Eph. v. 27).

CHRIST'S PATH OF TRIUMPH.

- "Lifted up" as a Sacrifice (John xii. 32-34).
- "Raised up" as a Saviour (Acts iii. 26).
- "Carried up" as a Forerunner (Luke xxiv. 51).
- "Received up" as a Victor (Mark xvi. 19).
- "Ascended up" as Lord and Head (Eph. iv. 10).

The Young Believer's Question Box.

Companying with those who teach Unsound Doctrine,

I was a member of what is known as an Adult School, previous to my conversion, and I still am nominally. But I confess there is nothing in it to help me spiritually, or to minister edification to me as a Christian. The subjects discussed are supposed to be religious, but the great majority of them are more Rationalistic than Biblical. And any of the

"members" may share in the debate, even such as do not believe the Bible to be a Divine revelation. I have held on, in the hope that a plain and pointed Gospel may occasionally find place, but I see clearly that there is less and less place for this, and that any word of Gospel truth uttered, is immediately criticised or held up to ridicule, even by leaders of the movement. Am I as a young believer, in my right place in such connexions? I shall value light from the Word, and no doubt others in similar circumstances will profit by it also.

An atmosphere of wordy discussion on Biblical subjects, is not usually either helpful to spiritual life or conducive to sound doctrine. If men who have imbibed, and make it their chief business to spread fundamental error subversive of "the faith" are there, and allowed to ventilate their scepticism, it is positively dangerous to a young Christian to be in such a circle. God's Word tells us that "Evil communications (company R.V.) corrupt good manners" (1 Cor. xv. 33), and His counsel to all His children is, "Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge" (Prov. xix. 27). This should be enough for any obedient child of God—who has learned not to trust in his own wisdom, or to rely on his own strength—in severing him at once and for ever, from the company of those who deny or cavil over the vital truths of the Word of God, and seek to introduce human reason and rationalistic sophistries under the name of "religious" teaching. And even where there may be no direct denials of what we speak of as "fundamentals," there is absolutely nothing for the soul, nothing to feed or strengthen the spiritual life, in debates and too often heated discussions on the things of God. A gathering of young believers around an open Bible, under the guidance and teaching of the Spirit of God, in a godly manner, seeking to "understand the Scriptures" (Luke xxiv. 45), and to learn the will of God in order that they may do it, is always for blessing; but these so-called "Adult Schools," and other such debating associations, in which all sorts of errors may be ventilated by their holders and propagators, are no place for such as fear the Lord, and reverently search in and meditate on His holy Word. From men who "teach otherwise and consent not to wholesome words, even the words of the Lord Jesus, and the doctrine which is according to godliness," the Word is so plain that none need mistake it. And it is this—"From such WITHDRAW THYSELF" (1 Tim. vi. 5), if you are

already in their company, and if not, but tempted to be, the word of the Lord is, "from such TURN AWAY" (2 Tim. iii. 5).

Answers to Correspondents

NEMO.—There can be no compromise with those who pervert a Divine ordinance, and then claim for the perversion, that it is the only Scriptural Baptism. If you have become convinced from the Word of God, that what is called "Household Baptism" is man's perversion of God's own typical ordinance, then you should definitely and honestly renounce it. This would be an honourable course, worthy of a Christian, and, we believe, pleasing to God. But to save your reputation, and let yourself down gently, by joining with those whose cry is, "Baptism is not a church ordinance"—which means, you may hold what you like about it, but not teach or practice anything at all about baptism in the assembly—is neither according to God nor honouring to His Word. Any apparent "fellowship," which has as its basis the suppression of any part of God's truth, is unreal, and is bound to go to pieces in a very short time. Of this, none need be in doubt, who have followed the course of the varied "Household Baptism" fellowships of the past half-century. Compromise in the things of God, for the sake of producing or maintaining a unity—which, in actual fact, does not exist—is worthless.

G. B., YORKS.—The Spirit of God always leads along the path marked out in the Word, never contrary to it. If one says he is "guided" to go where the Word prohibits, or do what it condemns, he may be "sincere," but he is disobedient all the same. Ignorance is not innocence. Nor is it a virtue in any who possess a Bible, and can read it. Yet some would condone, if not encourage it, as if it mattered little whether God's truth is owned and honoured, or neglected.

F. H., SOUTH WALES.—We rejoice to hear of the ministry of God's Word in your midst, being so blessedly used in leading His people out from the mixed and worldly associations in which so many have had their souls famished and their testimony blighted. Go on, setting before them, from that Word, "the old paths," in which there is "rest" in doing the will of God, and in which He still walks with His own. Do not flinch before opposition: it is sure to follow, where God is working. Do not fear the "ban" or sneer of those who want a more "popular" religion, and claim a "liberty" to do

as they like and go where they will. It has been abundantly proved that true increase, not alone in numbers, but in spiritual power and real fruitfulness, is with those who walk humbly yet firmly in all the truth they know, ready to follow on as increasing light bursts forth from the Word on their path, and equally so to renounce any practice, however long continued, either in personal or assembly life, which they find to be contrary to "the commandments of the Lord." Such an assembly, however few in numbers, will be a power for God where it is set, and it will have "the smell of a field that the Lord has blessed."

Practical Points in Assembly Life and Order.

Young Converts.—There is surely a place in the Christian assembly for all God's newborn babes, and little children. Life in Christ, the Spirit as the seal of it (Eph. i. 13), and a turning to Christ to own His shepherd rule and care as the evidence (1 Pet. ii. 28) thereof, are all we are instructed to expect, in those who, of their own choice, "assay to join themselves" (Acts ix. 26). But when one who says he has been a Christian for years, but has been under unspiritual teaching, and in unscriptural associations, it is, primarily, the duty of those who commend him to the assembly for fellowship, but the responsibility of all in receiving him, to ascertain that he is free from fundamental error, and willing to do the will of God as he learns it from the Word. This is a distinction often overlooked, with anything but favourable results. It is due to God, that those who care for His people, should guard His honour also.

Good Nursing.—There is generally much "joy" when God is working and saved sinners are being added to the Lord (Acts viii. 8), and to the assemblies of His people. This is surely as it ought to be. But babes need nursing, children teaching, and ardent young workers good example and training. It is not always, that those brought into assemblies, have these in the full measure they are due, and after the manner Paul and his co-workers nursed and fed the young church at Thessalonica (chap. ii. 7, 11). Yet, no race of healthy, well developed saints, need be expected to arise, or continue steadfastly in the truth, where such godly nursing, wholesome teaching, and exemplary training are neglected or receive a secondary place, while tit-bits and "light bread" form the general fare. The "social" element, with its many religious and missionary

attractions, may keep things going in a church for a time after spiritual power has declined; but nothing can make up for the lack of good nursing, wholesome feeding, and scriptural guidance in an assembly where there are young believers.

Letters to the Editor.

1.—Helping Small Assemblies.

"We have had a cheering visit from the Lord's servant, Mr. M—, who spent a week in our midst, visiting the saints in their homes during the afternoons—not for tea-partying, but for real pastoral work—and speaking the Word in season in the hall, on the six evenings. The results have been most beneficial. First, in a better attendance at the meeting for worship, more taking part helpfully, and next, in the restoration of an earnest Gospel spirit, and reuniting of some broken links of fellowship. Here is a ministry of very great value. But how little of it there is, especially in smaller assemblies, as compared with what there might be."

G. H.

2.—All the Lord's Gifts are Needed.

"I have just returned from a large Conference, much refreshed. And the testimony of many fellow-saints, returning happy in soul is, that it was 'the most spiritually uplifting season, they have shared for twenty years.' There were several of the Lord's gifted servants there, who took part. Very different one from another in their lines of ministry, but all in blessed harmony. Some brought us down, others lifted us up. There was something in season for all, and not a word to contradict what another had said. I never was more convinced that ALL God's gifts are needed, and that in our large Conferences there should be place and opportunity for their exercise. Where certain lines of truth, and those who minister them, are excluded, and Christians fed on a one-sided line of things, they become lopsided, and lacking in much that God wants them to be. All the Lord's gifted servants and all their ministries are needed, and this ought to be held in remembrance by those who convene these Conferences."

H. M.

NOTE.—This a subject exercising the thoughts of very many of the Lord's people at the present time, and there is a growing repugnance toward those who are brought to them to minister, who are not out, nor half out from sectarian and worldly religious associations themselves.

Fallen Asleep.

While the Year end Conferences were in progress the sad news was announced, that our aged and beloved brother, **John Gill**, Boston, Mass., U.S.A., had gone to be with Christ, Dec. 29, 1920, at the advanced aged of 85. A native of Findhorn, Scotland, converted in early life, he went forth evangelising in the Scottish Highlands and inland towns with Donald Ross, Donald Munro, and others, during the years of awakening and ingathering on the N.E. coast; crossed to America in 1875, and spent about 45 years in and around Boston. The assembly in Williard Hall grew up under his watchful care, with that of others, and without a break, he preached the Gospel on Boston Common, Sunday after Sunday, with the permission of the authorities, where thousands heard the message, in all plainness, freshness, and power. "Father Gill," as he was familiarly called, loved the truth, and stood for it, firm as a rock throughout the years, refusing to yield to popular clamour, or to compromise with error for the sake of peace. He will be missed, but the ministry he gave and the example he set forth, remain. We hope to give biographical sketch with photo. in next issue of "The Christian Worker." **Winifred Marie Hogg**, daughter of Mr. and Mrs. C. F. Hogg, London, on December 29, their fourth bereavement within about four years. Remember sorrowing parents in prayer. **Jeanie M'Kane**, Cloughmills, Belfast, aged 20, three years in Christ, in the assembly at Ballinaloob. **Mrs. Bellas**, Shap, Cumb., formerly of Lancaster, 22nd December, aged 82, a happy saint, whose hospitality many shared in early years. **Mrs. R. Laurieston**, Overtown, aged 54, a hearty worker in the Sunday School. **Mrs William Kyle**, Glasgow, January 1, aged 88, met with first company who gathered to the Name, then in Marble and Union Halls. **Mrs. Gillon**, December 28, aged 86, long in Cathcart Road Hall, Glasgow. **Mary Brown**, Eamont, near Penrith, January 18, aged 86, some forty-five years in the Penrith assembly, a godly walker and a faithful witness for the truth. **Mrs. Peter Thomson**, Cockenzie, January 1, she bore a bright testimony for many years. **John Allan**, Stewarton, January 15, aged 64, formerly in Newmilns. **Robert Woodside**, Tauranu, N.Z., December 23, aged 73, for many years in Newmilns and Galston assemblies, Ayrshire. **James Rait**, Boghead, Cobairdy, Fergue, January 7, aged 88, over fifty years in assemblies. "A steady goer, all the time."

meetings in **Newmains**. H. Steedman has visited places in **East Lothian**. C. Hickman had two weeks of meetings in **Torry**, and went on to **Peterhead**.

NOTES.—**Falkirk** assembly has moved to Wilson Hall, 109 High Street. Correspondence to H. M'Corrie, 6 Victoria Road, Falkirk. Tract Band secretaries are invited to correspond with Mr. A. E. Roberts, 74 Dumbarton Road, Clydebank.

ENGLAND.

ANNOUNCEMENTS.—**Exeter.**—Half-yearly meetings of believers, Wednesday, March 9. Circulars from G. W. Buck, 98 Old Tiverton Road, Exeter. **Cardiff.**—Missionary Conference, April 6-7. Easter meetings in **Liverpool**, **Manchester**, March 25-26. Details next month.

REPORTS.—**Newcastle.**—John Carrick is having a special effort in the Gospel in Arthur's Hill Hall here, and goes to **Walker** next. **Gateshead.**—Conference on January 3 was large and ministry helpful. Messrs. W. Hoste, Handley Bird, and Dr. Jones took part in ministry. **Carlisle.**—A representative company of God's people from most northern and border assemblies came together on January 1, to whom seasonable and refreshing ministry was given by Messrs. Alexander, Hoste, Nightingale, and others. **Nottingham.**—A goodly number assembled here on December 27, in Clumber Hall, when a season of practical help in the things of God was enjoyed by all; also at **Stockton-on-Tees**. F. A. Glover had a fruitful time at **Kendal**. **Barrow-in-Furness.**—Believers' meetings, December 27, were times of help. Seasonable ministry in Trinity Hall by Messrs. Robinson, Wilson, Blocklebank, Davis, and others. John Gilfillan begins Gospel effort here in February. W. Walker gave lectures on "The Tabernacle" in Anchor Road Gospel Hall, January 2-9. G. Ainsworth and Hulbert in Abbey Road Hall, for special Gospel effort. E. Fogarty and Linton are working in tent at **West Rainton**. J. Hodson at **Shoeburyness**, beginning special effort February 6. Thomas Cauker had meetings in **Egremont** and villages on the Border. J. C. M. Dawson in Clumber Hall, **Nottingham**, with blessing. The small assembly at **Haltwhistle** have lost their nall. Fellowship in prayer will be valued. A wooden hall might meet the need. Correspondence to T. Gray, 8 Holme Terrace. Edward Hughes at Heath Hall, **Cardiff**.

NOTES.—Correspondence to Gospel Hall, Central Avenue, **Blackpool**, to H. Nuttall, 4 Cliff Place, Bishpham, **Blackpool**.

IRELAND.

ANNOUNCEMENTS.—Easter Meetings for believers March 27-30. Details in next issue.

REPORTS.—Believers' meetings at year-end were, in some cases, smaller than usual, owing to train and transport restrictions, while others were large as usual. And God came in to cheer and bless His people. **Cookston.**—December 25 was a good and profitable time, with ministry by Messrs. Rodgers, Creighton, Wright, Moneypenny, Diack, and Whitten. **Granshaw.**—Seasonable words to all, from brethren Gould, Hartley, Curran, Young, M'Cracken. **Ballygriggan.**—Large gathering. M'Clay, Hawthorn, Bailey, Johnston, Rankin spoke. **Lisburn.**—Dr. Matthews, Hutchison, Gilpin, Hamilton gave the word. **Londonderry**, 27th.—Goodly muster. Dr. Darling, Rodgers, Wright, Castles, Creighton, Lyttle, and M'Cracken spoke. **Armagh.**—Largest yet held. Messrs. Thompson, Rankin, Hawthorn, Dr. Matthews, Good, Hutcheson, Moneypenny took part. **Magherafelt.**—A helpful time. Ministry by Messrs. Dawson, Stewart, Megaw, Campbell, Poots, Kilpatrick, Stevenson. **Quilly**, January 1.—Hearty meeting. M'Knight, Stewart, Russell, Stevenson, and M'Cracken gave the word. Gospel labourers are at work in the following places:—Stewart and Stevenson at **Drumanagh**; Dr. Matthews and J. Hutchison in Orange Hall at **Killinehy**; Russell and M'Cracken at **Aughavey**; J. Glancy at **Ardstraw**, Co. Tyrone; J. Rankin in **Matchett Street, Belfast**, where God has given blessing; Malcolm M'Donald saw blessing with the Word, in **Larne**.

CANADA.

NEW YEAR CONFERENCES, held in many parts of the Dominion, have been a time of cheer and uplift to many, especially to isolated and widely scattered Christians on prairie farms and in distant villages. And God has in years past graciously and wonderfully brought His salvation near to visitors and kinsfolk of His people on these occasions. **Toronto.**—R. Telfer and George Garrat had meetings in the Pape Avenue Gospel Hall in this city. J. M'Cartney has been working in other halls. **Lang.**—R. M'Clintock had some interesting times here, and went on to **Peterboro**. **Sault Ste Marie.**—R. Sheldrake and George Shivas had meetings here, with some fruit. **Huntsville.**—J. C. Beattie had helpful meetings here. **Port Dover.**—Goodfellow and Wilkie saw some blessing with the Gospel here. **Edmonton, Alta.**—C. W. Willoughby was cheered

in seeing the hand of the Lord in blessing here. **Vancouver, B.C.**—M'Geachy and Scott had some good meetings in Seymour Hall here. A. M'Donald has been also working in the district. A few recently saved and added to the assembly in **Regina, Sask.**

UNITED STATES.

Boston.—Deeply impressive and solemn services were held at the laying to rest of the remains of our aged brother, John Gill, from whose lips thousands upon thousands had heard the Gospel during the forty-five years of his service in and around this city, especially in the open air. He was a faithful witness, never mincing or muffling the message. **Philadelphia, Pa.**—Conference at New Year here was large, and there was a record attendance of preachers. **Steubenville, O.**—D. H. Oliver had some meetings here; chiefly for believers. C. W. Ross and D. Charles had meetings in and around **Philadelphia, Pa.** **Flint.**—J. Ferguson gave lectures on a chart here. **Detroit, Mich.**—Our brother, T. D. W. Muir, has been laid aside from a throat trouble, but hopes to be able for a fuller measure of preaching shortly, if the Lord will. W. J. M'Clure and Ben Bradford are out of the Pacific Coast, giving help in the Word. Armstrong and Winemiller have been at **Donora, Pa.**, and district. Brethren Gowan and Dobbin had a fruitful season at **West Bay City, Denver, Colo.**—The new meeting place of the assembly here is 303 Charles Building. Kindly note.

FOREIGN AND COLONIAL.

SWEDEN.—James Lees and Angus M'Kinnon from Norway had encouraging times in **Brobroke, Sjovik, and Uddevalle**, and good numbers are coming to hear the Word. **FRANCE.**—T. Thorpe tells of a little cheer in the work at **Marseilles**, but the people are utterly careless, and the Gospel scarcely heard. **BARBADOES.**—Mrs. Sparrow writes of the serious illness of her husband from angina pectoris. Remember him in prayer. **BRITISH GUIANA.**—C. Gordon Smith has been on a visit to stations on the Berbice River, where there is some cheer. But Seventh Day Adventists are busy with their deceivings. **AUSTRALASIA.**—J. Wilson, formerly of Glasgow, expected to be in **Tasmania** at New Year time. F. Macleod has been preaching at **Halcombe** and other places in New Zealand. F. Logg visiting in **Lower Hutt** district. C. H. Hinman has been at **Bulls and Rongotea.**

world over, we express our appreciation and gratitude. Fellowship in the preparation, production and continuous introduction of **The Believer's Magazine**, nether fags nor fails.

REPORTS of all real work for God on Scriptural lines, we welcome, and will find place for in these pages. And we shall esteem it a favour if brethren who know exactly what is being done, will send brief, but soul-cheering Notes of what "The Lord is doing" in their midst. We do not want the Simon-Magus kind, advertising self to keep up a reputation, which all ends in smoke. There is real work a-doing for God, and it is of **It**, that we and our readers want to hear.

FRAGMENTS of many a "feast of fat things" spiritually, as given in Bible Readings, or smaller gatherings for ministry of the Word, might be "gathered up" and sent on to appear in these pages, to cheer and bless many who do not often share in such seasons of fresh and full exposition of the Word of God.

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No Charge for Insertion.

March, 1921.

Made up February 25th

SCOTLAND.

ANNOUNCEMENTS. — **Glasgow.** — Half-yearly Conference of Sunday School and Bible Class Teachers and others in Wellcroft Halls, Margaret Street, Saturday, March 19, 4.30. Speakers expected—John Ritchie, Kilmarnock; W. S. Fisher, N. Rhodesia. Spring half-yearly meetings for Christians, March 26-29. Saturday, 26, at 5.30; Lord's Day, 6; at 2.30 in Christian Institute; Monday, 28, and Tuesday, 29, in City Hall. **Halfway**, near Cambuslang, March 5, at 4 p.m. J. Ritchie, J. C. M. Dawson, W. J. Grant expected. **Garnagad Hall Conference**, Saturday, April 9. **Dumbarntonshire Missionary Conference** in Gospel Hall, Whitecrook Street, **Clydebank**, April 2, and Tract Band Conference, April 30, at 4. **Dufftown.**—Annual meeting here, April 6. **Kilmarnock.**—Tract Band Conference in Wellington Hall, March 26, at 3. Messrs. W. Hoste, Handley Bird, and others expected. **Flemington.**—Conference in Shields Road Hall, Flemingington, Motherwell, Saturday, April 9, at 3 p.m. Conference in Leven Street Hall, **Burntisland**, April 2, at 3 p.m.

REPORTS.—**Inverness.**—Tom Rea from Belfast is having good meetings here. A cinema with four to five hundred, on Sunday nights. **Dufftown.**—William Hamilton from Prestwick has been here for some weeks, good interest, and God giving blessing. **Ballater.**—John M'Gaw has continued meetings and visitation here, with much to encourage. **Aberdeen.**—Messrs. Hulbert and Ainsworth had a special effort in the Gospel here for three weeks. Large meetings in Y.M.C.A. Hall, and on Sundays in Music Hall, large numbers coming to hear. Many aroused, a number profess conversion, and the interest grows. W. Hamilton, John Brown, and others have been giving help in Hebron Hall, **Glasgow.** J. C. Steen had two weeks of large and interesting meetings—chiefly for Christians—in Wellcroft Halls. J. C. M. Dawson had a Gospel effort for three weeks in Elim Hall. John Ritchie gave two Wednesday evening addresses in Wellcroft Halls, on "The Assembly of God." Large companies. Duncan Montgomery has been preach-

ing in **Cowie**, where God has been saving, restoring, and adding to the assembly; afterwards at **Cockenzie**. Robert Kennedy is having meetings at **Edgehead**, with encouragement. Joseph Strain had meetings in Victoria Hall, **Ayr**, and J. A. Anderson is now in **Galston**. William Hill at **Broxburn**, where the Word was blessed to believers. Robert Scott had a good time at **Leadhills**. James Petrie had meetings in **Buckie**, where the Lord gave blessing. John Carrick begins an effort in the Gospel in Drygate Hall, **Newmilns**. J. G. Wilson had large and interesting meetings in **Springburn**, with fruit. A hearty "old time" Conference was held in Baltic Hall, **Glasgow**, February 5, which was filled. A. Philip had three weeks' meetings in **Stromness**, Orkney, and George Bond in **St. Margaret's Hope**. Believers hitherto meeting in St. Gabriel's Hall, **Govan**, have removed to Cardwell Halls, Govan Cross. Correspondence to S. M'Kinnie, 3 Howat Street, Govan.

ENGLAND.

ANNOUNCEMENTS.—**Exeter.**—Half-yearly meetings, Wednesday, March 9. Circulars from G. W. Buck, 98 Old Tiverton Road. **Cardiff.**—Missionary Conference, April 6-7. Communications to C. V. Lear, 12 Romilly Park, Barry. **London.**—Conference of Sunday School Workers in City Temple, March 19. Easter Conferences as usual on Friday, March 25; Saturday, 26; and Monday, 28, in **Liverpool**, **Manchester**, and **Birkenhead**. Circulars from W. Farr, Little Lever, Cheshire, and W. S. Bowker, Eccles. **Dorchester.**—Fellowship meetings in Acland Road Hall, March 28. Communications to F. E. Greening, 9 East Parade. **Swansea.**—Conference in Central Hall, April 13-14, 11, 2.45, 6.30. Messrs. Thompson, Hulbert, Goodman, Hucklesby, Green, Stephen expected. **Gorleston-on-Sea.**—Conference on March 26 in Oddfellows' Hall, 3 and 6.30. **Birmingham.**—Missionary Conference, Friends' Meeting House, Bull Street, March 19-21. Correspondence to E. W. Whitehouse, 14 Haughton Road, Birchfield. **Newcastle-on-Tyne.**—Easter Conference in Central Hall, Westgate Road, March 25-

(Continued on page ii.)

A Right Spiritual Condition.

LET the trumpet sound in clear and certain tones, that what keeps the individual saint in a fit and furnished state for godly living and effectual service, is a right spiritual condition. No measure of gift of itself—apart from the grace needed for its right exercise—makes a man “a good minister of Jesus Christ” (1 Tim. iv. 6). Nor will Biblical knowledge, however extensive, nor ready utterance, however full, bring edification to the saint or conversion to the sinner, if the speaker himself is not in a right spiritual condition; in other words, not in fellowship with God, in his own soul. This is not always remembered, nor does it receive the attention it should, by the most of those who preach the Gospel to sinners, and minister the Word to saints. If the preacher has a cloud between his own soul and God, a clog of sin on his own conscience, or a burden of care on his heart, he had better be silent, until he gets from under the cloud and back into the sunshine of the Father's presence. “Preaching” by those out of fellowship with God, does more harm than good. For there can be nothing of the Spirit's ministry through a man who is living in such conditions as “grieve” (Eph. iv. 30) the Holy Spirit, daily. The servant himself will surely suffer from such a ministry. The church will famish under it. And the world will resent, and very likely oppose it. The continual and wholesome habit of heart-searching before God, with resulting confession to God, not only of visible and outward defects in life and service, which all who have any

sense of what is due to God, will readily admit, but in what is hid from human eyes, yet “naked and open” to the all-searching eye of God—those sins of the heart, pride of success, jealousy of position, envy of others, and many more “such like,” for which no church discipline is meted out, no rebukes given, nor even any suspicion shown, yet nevertheless “defile the man” (Mark vii. 23), and render him utterly unfit to be used in the service of his God. Solemn indeed it is to think, that a brilliant gift of speech, and a ready flow of utterance; yea, even a form of spiritual and earnest words, may serve as the mask of a carnal mind, and an utterly bad spiritual condition. For so subtle is the great adversary, that he can do—and often has done his work effectually, by using a true child of God, out of fellowship with his Father, to do evil that none of his own could have ever reached. Our only safety lies in walking in a spirit of continuous self-judgment, cultivating a lowly mind, keeping a tender conscience, and running “short accounts” with God. Continuous, seasonable, and wholesome ministry of God's Word, bearing on this line of things—ministry causing exercise of heart before God, as to right spiritual condition—is what the Spirit uses to “cleanse” as well as to edify the people of God. And it should never be wanting, either in public, or in private ministry. For it is the business of the pastor, as surely as of the teacher, to “keep souls, rather than points, right.” And there is the easy possibility, of acquiring theoretical knowledge of heavenly truths, while living in a worldly condition.

Saul, King of Israel.

A PICTURE OF PRESENT DAY PROFESSION.

WILLIAM J. McCLURE, CALIFORNIA.

THERE were two men who were very much interested in David, on the day that he came from the fight in the Valley of Elah. They were Saul, and his son Jonathan. But there was a great difference in their relations with David, and this became manifest in their attitude towards him.

Jonathan's attitude towards David is seen in 1 Sam. xviii. 1. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." The next verse gives us the attitude of Saul. It reveals more in what it does not say, than by what it does say. But it might be put thus, Jonathan took David to his *heart*, while Saul took him only to his *house*.

The first meeting between Jonathan and David is very suggestive. And it is followed by a very touching scene, which proves the reality of Jonathan's love for David. "Jonathan stripped himself of the robe that was upon him, and gave it to David, even to his sword, and to his bow, and to his girdle" (xviii. 4). We cannot imagine Saul ever entering into the spirit of these verses, for such personal devotion as is here displayed, was quite unknown to him.

Jonathan failed, and came short in his full identification with the Lord's anointed, it is true, but he never faltered in his personal love for David. Right on to his sad and tragic end, David filled his heart.

He is a true picture of real devotion to Christ, in the midst of heartless profession toward Christ, in these times of ours.

Saul had rejoiced in David's victory, as Jonathan reminds him (chap. xix. 5). But it was in the *consequences* of that victory to himself that he rejoiced. It was different with Jonathan. With him, it was the *Victor* more than the *victory*, for we read that he "delighted much in David." Mere self-interest, what he got for himself, led Saul to rejoice in David's victory. He had felt the humiliation of the Philistine's challenge, which he felt unequal to accept, and he was glad that David met and defeated his own and his people's enemy. But he wanted only the benefits, without David himself; yea, he was willing to stain his soul in the blood of his own and his nation's deliverer.

Like Saul, the great mass of religious professors are quite glad of the benefits that have come to the world through the coming into it of our Lord Jesus Christ. They can see the difference between those lands where the Gospel has been preached, and those to which it has not come. It is not difficult to see that the heathen systems never produced these self-denying men and women, who adorn the name of Christianity, in their service and sacrifice. For no heathen virtues ever gave to the world, those activities that make for the moral and material betterment of mankind, such as hospitals, orphanages, homes for the aged, asylums for the insane, institutions for the reclamation of the vicious and the fallen, and such like. These all tell of the influence that the

coming of Christ and the knowledge of His Cross, have had on mankind. And men are glad of them, even when they do not want Christ Himself as Saviour and Lord. Religion is tolerated, and since it has been adapted to their taste, they patronize grand buildings, elaborate ritual, splendid music, eloquent preachers, good society, etc., which all play their part in leading men to adopt and keep up a profession of Christianity. But only those who have felt the burden of sin, desire Christ. Of all the rest, "He is despised and rejected of men" (Isa. liii. 3), is still true. And as Jonathan lived and moved in a scene where David was only honoured for what he brought, and retained because of the deliverance he wrought, but heartlessly, yea, enviously set at nought by Saul, so the true saints of God, whose hearts have been won to Christ, who have counted all things loss, for His sake, like Jonathan, live amidst those who have no heart for Christ, and no place for His rule over them.

—o—o—

A God at Hand (Jer. xxiii. 23).

"This God is OUR God, for ever" (Psa. xlviii. 14).

COMMIT thy way to God,
The load which makes thee faint,
Worlds are to Him no load!—

To God, make known thy plaint:
He who through trackless waters,
Maketh a pathway free:
Is able in all matters,
To make a way for thee.

All means always possessing,
Invincible in might;
His doings are all blessing,
His goings all are right:
No fate His work suspending,
No foe can make Him pause,
He ever is detending
His people, and their cause.

The Coming of the Lord:

III.—THE PRESENT AGE.

SEE COLOURED EXPLANATORY CHART AND
SCRIPTURE REFERENCES, AS PRESENTED
WITH JANUARY ISSUE.

THE present period, or age, beginning with the rejection of Christ by the world, and His departure from it, and ending by and at His return to earth as Son of Man in judgment, is characterised by the Holy Ghost as an "evil age" (Gal. i. 4, R.V.), out from which God has rescued His people, and to which He warns them not to be conformed (Rom. xii. 2). Of this period, Satan is said to be "the god" (2 Cor. iv. 4), which does not mean that the God of heaven (Dan. ii. 37) has abdicated His throne, or that "the heavens" (Dan. iv. 25) have ceased to rule, but that God and His Word and Christ and His claims are disowned, and the activities of the Evil One, in and under whose power it "lies" (1 John v. 19, R.V.), is dominating its affairs, and deceiving its peoples. And that they will finally worship him as divine (Rev. xiii. 5-8). It is called an "age of progress," but its advance is apostasy from God, and progress toward the pit. There is not a single word from God or in His Word, that "the present evil age" is to become so influenced through the efforts of reformers and philanthropists, as that its evil will generally decline, and its character become so "leavened" (?) by the "good" that is in the church, that it will finally become "a Christian world," and the knowledge of the Lord be spread over it, "as the waters" over the depths of the sea. But while there is no hope of the world being "converted" by means

of the preaching of the Gospel throughout the present age, there is the definite command from the Lord for its evangelisation; for "all nations" (Matt. xxviii. 19) and "every creature" (Matt. xvi. 15), are to hear the glad tidings of a Saviour who has come into it to "save sinners" (1 Tim. i. 15). And the work of God throughout the whole of the present period is, to "take out of the nations a people for His Name" (Acts xv. 14). These, losing their nationality at the Cross, are "in one Spirit baptised into one body" (1 Cor. xii. 13). And to this people, God gives the name of "the church" (Eph. i. 22), a designation never before given to men, expressing a relation toward God and His glorified Son in heaven, never before known to men. For the church—including all saints from Pentecost to the Parousia of the Lord—was, we are told, a mystery—a secret "hid in God" (Eph. iii. 9), and quite unheard of, until the time appointed by God who held its secret, making it known by the Spirit. The out-gathering of this church, of which Christ is Head (Col. i. 18), and all His people of the present dispensation members, will continue to be pursued, instrumentally through the preaching of the Gospel, actually by the call of God and the response of faith, until the last member has been gathered in. Then the Lord will come, and remove His own from the world. He will receive them unto Himself. Heaven will henceforth be their home. God will then resume His dealings with the earthly people, but the church will neither have its members multiplied, nor will another be added to it as the body of Christ.

Simultaneous, with the origin and formation of the church as so builded by the Lord Himself (Matt. xvi. 18), who only builds "living stones" (1 Pet. ii. 5) into the temple, He is now framing together on this earth a new community of saved people, severed from the world, and gathered unto the Name of the Lord Jesus Christ (Matt. xviii. 20), owning and confessing Him as their Lord, and under the direct administration of the Spirit. To the first of such Assemblies or Churches, the designation is given by the Spirit, of "The Church which is at Jerusalem" (Acts viii. 1). In course of time, other "churches of God" appeared in the country around (1 Thess. ii: 14)—not other kinds of churches having varied constitutions, and bearing different names, but all "churches of God in Christ Jesus" as to their character, and "churches of the saints" as to their composition—set up by God as His lightbearers on the earth (Rev. i. 20), to bear witness for Him in a dark and evil world, each holding fast His Word, and holding forth His Gospel among the sons of men. These, as represented in our chart by a seven-branched lampstand, which represents the entire period of their earthly testimony and decline, from early love and faithfulness, to self-satisfaction and lukewarmness. This is God's own church history, of which Christ, who knows and judges all, is the Author. When the true saints are "received" to heaven, the false, with all the mass of Christless profession, which has no place for Christ (Rev. iii. 20), will be disowned, and spued from His mouth as loathsome, to be utterly rejected.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

PART V.—IN A SCENE OF NEED—(John vi.).

WILLIAM HOSTE, B.A., LONDON.

THE miracle of the feeding of the five thousand is unique, in being the only one—if we except of course the crowning miracle of the resurrection—which is narrated in all the four Gospels. There must be teaching of special importance to be learnt from it. The sister miracle of “the four thousand” is given in Matthew xv. and Mark viii. Probably had our Lord Himself not settled the matter otherwise (Matt. xvi. 9, 10), the critics would have asserted in their lofty fashion, the identity of the two miracles. Perhaps they have done so, for modern Sadducees that they are, their forte is knowledge of their own writings, rather than of the Holy Scriptures.

The fact that two distinct miracles were performed, so closely similar, may throw light on some of what are termed “the discrepancies of the Gospels.” Perhaps we have too readily assumed the identity of incidents, which, though similar, are after all distinct. In the miracle before us, the Lord is presented as interpreting the Father in a scene of human need, as the One who “opens His hand and satisfieth the desire of every living thing,” and who knows and forestalls His people’s wants, before they ask Him. In each of the synoptists the occasion is the same. The evil curiosity of Herod had been aroused, by the fame of Jesus. “This is John whom I beheaded;” And, he “desired to see Him.” But the Lord with-

draws Himself from the inquisitiveness of the proud, and reveals Himself to the humble seeker. “He hath filled the hungry with good things, but the rich He hath sent empty away.” The twelve had just returned from their mission. He knew their frame, they were weary and needed rest. “Come ye yourselves apart,” He said, “into a desert place and rest awhile; for there were many coming and going, and they had no leisure so much as to eat bread.” Accordingly they took shipping to a desert spot on the northern shore of the lake; but the people passed round the lake on foot, and outwent them. The place belonged to Bethsaida (Luke ix. 10), the scene of so many miracles (Matt. xi. 21). The city was to witness perhaps, one more appeal to their repentance and faith. Instead then of a place of peace and repose, it was a scene of hustle and confusion, which our Lord and His disciples found on landing. The very crowds they had been ministering to, and had been obliged to leave for quietness sake, were there awaiting them. What would be our Lord’s attitude to these men? Fallen human nature would have become testy and irritable. Did He reproach them for their selfishness and lack of consideration to Him and His tired disciples? Nay, for in Him we see perfection. “He was moved with compassion toward them, because they were as sheep not having a shepherd” (not first because they were physically needy, but without spiritual guidance), “and He began to teach them many things” (Mark vi. 34), and then, as Matthew tells us, He “healed their sick” (chap. xvi. 14).

Next arose the problem of food. Our Lord's question to Philip seems to have been a private one. The Lord had Himself called Philip, and it was Philip who had called Nathaniel; perhaps there was a special link between his Lord and him, a peculiar desire on the part of Christ to see him grow in grace.

A natural thought, when we see a crowd, is how will their needs be catered for. When the Lord saw one, He made their needs His own. How shall *we* cater for them? "Whence shall *we* buy bread, that these may eat?" Philip's difficulty was not so much whence, but how. He names an unheard of sum, far beyond the resources of their common bag. But even that would not be sufficient. The penny is the Roman denarius, equivalent to ninepence of our money. Two hundred pence would then be £7 10s, enough to buy to-day about 250 of our two pound loaves. This would mean among 5000 men one loaf to twenty, a meagre supply indeed! Our Lord's question to Philip was "to prove him, for He Himself knew, what He would do." The Lord has ways outside our ken. His resources are varied and inexhaustible, while our faith easily drops into a rut and is soon exhausted. Philip's proving, like our own too often, shewed he had been a slow learner in the school of grace. Our Lord had already fed greater multitudes in another wilderness for 40 years, and Philip might have remembered how "He brought water out of the flinty rock, and gave them bread from heaven to eat," as it is written for his and our learning in the Psalms.

Gathered unto the Name.

NOTES OF AN ADDRESS.

BY JOHN GILL, OF BOSTON, MASS., U.S.A.

THERE are some believers who have very hazy ideas of what it means to be gathered unto and in the Name of the Lord Jesus Christ—as Matthew xviii. 20, and I. Cor. v. 4, use these words. Some have gone so far as to say, that all religious denominations or sects, gather in His Name, although not in the same manner. They may profess to do this, but in practice, all who choose a sectarian name, and are distinguished by it, proclaim to all, that they do not own the Name of the Lord Jesus Christ alone, as their gathering centre. They want something added to it, by which they may be distinguished from other Christians. This tells they are not satisfied with His Name alone, either as individual "Christians"—the name that God gives them (Acts xi. 26)—or as "churches of God" (I Thess. ii. 14), the only title Scripture allows to those who have been brought out from the world of the ungodly, "FOR His Name" (Acts xv. 14). The Spirit and the Word gather to the Name of the Lord Jesus Christ alone, and if all true believers responded to the guidance of the Spirit, who has come in the Name of the Lord (John xiv. 26), and obeyed the Word of the Lord, which says, "Gather My saints together unto ME" (Psa. 1. 5), there would be no divisions among God's people. For all would be found "together" (Acts ii. 44), as they were at the beginning. Paul taught the same things "everywhere, in every church" (I Cor.

iv. 17), and the people of God are exhorted to be "of one accord and of one mind" (Phil. ii. 2), not every one to choose and do what they like. But when professed ministers of the Word of God, sow the Lord's vineyard "with divers seeds" (Deut. xxii. 9), then divided counsels begin, parties are formed, and open divisions are often the result.

To gather unto the Name of the Lord Jesus Christ, involves subjection to His authority, and obedience to His Word. For it is useless to call Him Lord, if we "do not the things that He saith" (Luke vi. 46). To be gathered unto His Name is to own Him as Head and Lord in all that relates to the assembly of God, ordering all there, according to the commandments of the Lord (1 Cor. xiv. 37). Wherever man asserts his authority, and wants things done according to his way, and according to his will, there the Lordship of Christ is practically denied, the leading of the Spirit hindered, and the Word of God dishonoured. And what may once have been God's assembly, gathered unto the Name of the Lord, can degenerate, until it is disowned by Him, and becomes one of the sects of Christendom. Our only safeguard is, to cleave to the Lord with purpose of heart, to "hold fast" His Word, and humbly but firmly "continue steadfastly" (Acts ii. 42), therein, seeking to own and honour Christ in His place as Lord, in all that is done in the assembly of the saints. And this can only be done by us, when we are in a right spiritual condition. For while worldly systems of man's religion may go on apart from Divine power, God's assembly cannot.

What Hinders Blessing

IN THE ASSEMBLIES OF GOD'S PEOPLE.

NOTES OF A SCRIPTURE READING.

BY THOMAS NEWBERRY.

WHEN the Lord Jesus has His rightful place "in the midst" of His gathered saints, there cannot fail to be blessing. Where the Spirit of God is humbly owned in His leading and administration, there will not cease to be fulness of worship or freshness in ministry. But where the Lord is displaced by the wilfulness of men, and the Spirit quenched or hindered by the activities of the flesh in those who take part, there will be a dearth of true spiritual worship, and a lack of seasonable and refreshing ministry. For God will never suffer His Christ to be denied His prerogatives as Lord, or displaced from the place of pre-eminence which He has given Him, without letting His people feel it, in lack of blessing. It has pleased the Father to make Him pre-eminent, and that in Him, as Head and Source of supply, all fulness of spiritual power and freshness should dwell. Where He is owned and honoured, the blessing flows. Where man obtrudes, and hides the central Sun, everything goes wrong, barrenness ensues, and disorders soon prevail. God has appointed for His Son the place of pre-eminence, always and everywhere, and He is jealous for the honour that is His due. His place is always chief, and "in the midst." In the bosom of the Father, He is the centre of Divine affections, for "the Father loveth the Son." In the midst of the throne, He is the object of heavenly worship, and the

Head of universal empire. "In the midst of the church" (Heb. ii. 12), He is to be owned as Leader and Lord. In the midst of the assembly of disciples gathered unto His Name (Matt. xviii. 20), not *in* His Name merely, but *to* or *unto* His Name—that is unto Himself, He is pre-eminent. When His Lordship is owned, and all hearts are in subjection to His will, the Spirit leading out the saints in united spiritual worship, and giving the word of seasonable and Christ-exalting ministry, the blessing will be unbounded. None acting contrary to His *word*, or without His *will*, having first caught His eye and obtained direction from Himself, thus being under the guidance of the Spirit, all will be in blessed harmony, and full of spiritual power. For the Holy Ghost, the Comforter, will, without let or hindrance, be having His way, and that way always is to maintain the Lordship and pre-eminence of Christ in the assembly of His saints, not to establish a democracy, where every man may do that which is right in his own eyes, and act according to his own desires and will. The lack of this subjection, is the cause of all spiritual poverty, leading on to division. For the more self-willed a man is, the more active and prominent he usually becomes in the assembly. And unless he can have his will and way in all things, he will cause division, or leave the assembly to go where he may find a sphere in which he can rule, and for a time at least, have his own way. It is to those who seek to own the Lordship of Christ, and wait on the guidance of the Spirit, that the blessing comes.

In Honour of the Lord.

THE first day of the week (Acts xx. 7) —or, as it is Divinely named in Rev. i. 10, "the Lord's Day"—is a day set apart from all other days for the Lord Himself. It is the continuous witness to the fact of His triumph in resurrection, as the celebration of the Lord's Supper is the abiding memorial of "the Lord's death" (1 Cor. xi. 26), till He come. Both are set apart from other days and other feasts, by His peerless Name being named upon them. They are characterised as the "Lordly Day" and "the Lordly Supper," as they may be rightly designated. Do Christians hold them in that esteem, which is their due? Are they held in honour, because of Him whose Name they bear? Once they were. When the sacred day came round, it was the joy of saints of earlier years, when all was in the brightness and freshness of early love, when long lost truths were restored to the soul, and privileges hitherto little known revived in the hearts of the saints, to hold in high honour the "day" which their living and loving Lord claims as His own, and to joyfully keep the feast He calls a "remembrance" of Himself. They sought to appear before Him, clean, and without care. Heart-searching and a personal use of the cleansing Word (Psa. cxix. 9; Eph. v. 26) fitted them to be in His presence without challenge from the conscience. Prayer, and claiming of His promises (1 Pet. v. 7; Phil. iv. 9), relieved them of all burdens and freed their spirits of care, so that they went up joyfully to the courts of the Lord.

The Preacher and Bible Students' Column.

OUTLINES OF GOSPEL SUBJECTS.

"FOR US."

- Christ **DIED** for us (Rom. v. 8)—As Surety.
 Christ **ENTERED** heaven for us (Heb. vi. 20)—As Forerunner.
 Christ **APPEARS** there for us (Heb. ix. 24)—As Representative.
 Christ will **COME** for us (1 Thess. iv. 17)—As Bridegroom.

"SEEKING."

- The Son of Man seeks sinners (Luke xix. 10)—To Save them.
 The Father seeks saints (John iv. 23)—To Worship Him.
 The Devil seeks backsliders (1 Pet. v. 8)—To Devour them.

THE CROSS OF CHRIST.

- Christ Crucified by Men (Luke xxii. 33).
 Christ Offering Himself to God a Sacrifice (Heb. ix. 14).
 Christ Bearing our Sins (1 Pet. ii. 24).
 Christ Forsaken of God (Matt. xxvii. 46).
 Christ Dying as our Substitute (Isa. liii. 5).
 Christ made a Curse for us (Gal. iii. 13).
 Christ Finishes the Work, for our sake (John xix. 30).

CONCISE BIBLE MEDITATIONS FOR BELIEVERS.

WHAT CHRIST IS TO HIS PEOPLE.

- He is their Redemption (1 Cor. i. 30) from Bondage.
 He is their Righteousness (1 Cor. i. 30) for Acceptance.
 He is their Sanctifier (Heb. ii. 11), unto Separation.
 He is their High Priest (Heb. ii. 18), for Succour.
 He is their Advocate (1 John ii. 1), for Restoration.

The Young Believer's Question Box.

Dangers in Dealing with "Spiritism."

The present popularity of Spiritualism—or "Spiritism," as more recently and more correctly it has been called—is attracting many of the younger and less instructed Christians in the country town where I reside. And I—with others who know something of its dangers—am exercised as to whether we can do anything in the way of warning our fellow-townfolk of the deadly errors and Satanic delusions of this thing. I deprecate mere discussion and debate on the things of God, and see the

folly of reviewing or referring to what is being taught in popular Spiritist books. And there is a common danger of occupying the minds of young and untaught believers with abounding errors, to the neglect of that ministry which is for their edification and establishing in the truth, and in giving publicity to what might otherwise never be known among them, of these "doctrines of demons" (1 Tim. iv. 1). I feel sure that many are in the same perplexity as ourselves, and that godly counsel and advice from those who have had more experience in dealing with such matters, would be welcomed and valued by very many of your readers.

That the cult of "Spiritism" is rapidly spreading in this country, and that thousands are being caught in its foils, there is no room for doubt. That it will increase, is clearly taught in God's Word. That its end will be as 2 Thess. ii. 7-12; Rev. xiii. 13-15; xvi. 13, 14, forecasts, is sure, and that no human effort will stay its course is certain. That God will permit it to put to the test much that has hitherto passed as Christian profession, we may surely gather from 2 Thess. ii. 10, 11; 1 John ii. 18-19, and kindred Scriptures. But we have no instructions from the Lord either to enter on the field of debate or discussion with apostates, who deny the faith and depart from it, or to analyse or review the doctrines of those who become open advocates of the devil's lies. We consider it to be an exceeding dangerous proceeding, for Christian teachers who seek to expose "Spiritism," to give lengthy quotations from their writings, descriptions of their seances, and communications purporting to be from "the dead," thus exciting an unhealthy curiosity in simple folks, who never before heard of such things, causing them to pry further into these forbidden things, and so assisting the tempter to lead them on in the path of error. The only way of safety from all this Satanic delusion is, to stand clear from it wholly and definitely. We heard just the other day, of a Christian lecturer, giving such lengthy extracts from a popular work on Spiritism, that one who heard, could not rest until he knew the full story, and had to buy the book. With what results, eternity will disclose. The Lord's word to His own generally concerning teachers of error is, "Let them alone" (Matt. xv. 14). And to those who are in danger through curiosity of listening to their teachings, and being led into the trap of their errors, the word is, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27), and "from such turn

away" (2 Tim. iii. 5). Of those to whom God has given the ability and the call, to meet and face those who seek to turn young believers "from the faith" (Acts xiii. 8), the Lord gives special wisdom and power to "exhort" the saints with "sound doctrine," unto their preservation or deliverance, and to "convince" or confound "the gainsayers." But apart from such service, there is nothing can be gained by argument or contest with teachers of error. As to warning and using the Word to expose prevalent errors such as Spiritism, there can be no objection, provided it is done in a godly manner. We know very many of the Lord's stewards, who, feeling a special responsibility toward their fellow-workers, their fellow-townfolk, and neighbours, in whose midst Spiritism and other soul-ruining delusions are being spread, who have distributed booklets dealing in a Scriptural manner with these subjects, resulting, not only in hindering them from going, through a morbid curiosity, to hear of such things, but in bringing "the Word of the truth of the Gospel" in clear and definite message to their souls, so that they were not only saved from the devil's snare, but definitely and confessedly converted to God. And we are constantly hearing of others who, by the same simple means—the spread of God's truth in simple, readable form—are being delivered from the meshes of error in which they were being caught. In cities and towns, where the crowd can be got to enter cinemas, theatres, and public buildings familiar to seekers after pleasure, for an hour on a Sunday evening, generally after other meetings are over—with those fitted to speak to them, the common interest on these subjects generally brings a large audience. And if the preacher knows his business, and has the right message—always keeping the Gospel and the soul's need of it to the fore—such efforts cannot be in vain. But as much cannot be said where musical entertainments and a mere scrap of Gospel to finish with, are the staple fare. Nor can we advise the too common practice of announcing an attractive subject, likely to draw the crowd, and having little or anything of real interest to say about it. The Lord does not require any such means for the "defence" of His truth. Nor does He bless such shady ways in the spread of His Gospel.

Answers to Correspondents

EUREKA.—While you rejoice in having fallen in with a warm, hearty, and apparently Scripturally-

gathered company of Christians, whose fellowship you find a wellspring of spiritual help, and their ministry as a feast of fat things, do not expect that they are "immune" from all failure, or that their spiritual condition may not have its chills and changes. Thankful for all you have found of grace, seek ever to remember that it was to the Lord Himself that you went forth, at His call, "without the camp," not to THEM, but "unto Him" (Heb. xiii. 13), who never changes. Then you will not be disappointed, come what may.

A G., RENFREWSHIRE.—The best evidence that a ministry of the Word, is of God, is in the Spirit and in season is, that when the ministering brother is removed, he can, although missed, be done without. His ministry did not absorb all in itself, leaving a helpless and wholly unexercised people, like sheep without a shepherd, but a people, among whom are some fitted and furnished unto ministry (see Eph. iv. 12, R.V.)—not to "fill his place," as is sometimes foolishly said, for God does not usually duplicate the gifts He imparts—but to exercise, as before the Lord and for the edification of the saints, what the Lord had given, and the former ministry developed and fitted for use. Were this simple and Scriptural principle of ministry more observed, there would be less room for complaints that "people won't come," because there is nobody to edify them, or that "a ministering brother" has to be engaged to fill the "vacancy," too often to become to all intents "THE minister," and "do all the preaching" to a mute and "willing to have it so" people.

Subjects of Interest to Christian Workers.

The Value of Christian Fellowship in Home Life.

I feel called to write a brief word on a subject of which we seem to hear very little in public, or in printed ministry, namely, the immense value of Christian fellowship in its practical forms, as applied to home and social life. "Fellowship" is a term almost wholly limited in our day, to what is practised in the assembly of saints. In the Word of God, it is of much wider application. In the early churches, the Christians are said to have had "all things common"—not after the manner that a godless Socialism demands, but as Romans xii. 10-16; 1 Tim. v. 10; Tit. i. 8; Heb. xiii. 2; 1 Pet. iii. 7-9, and many other Scriptures set before us. All that is commonly known of Christian

fellowship among the majority of God's people in our time is, what they see of each other in the assembly on Lord's Day, with perchance a very occasional social gathering in each other's houses. But this is far short of what the Word prescribes, and of what the Lord's people of earlier and happier times enjoyed. To "look not every man on his own things, but also on the things of others" (Phil. ii. 4), surely means more than a shake of the hand and a more or less formal inquiry as to the health and general welfare of the household. To "bear one another's burdens" (Gal. vi. 2), to share each other's joys and sorrows (Rom. xii. 15), to seek our neighbours' good (1 Cor. x. 24), are all named as common to Christian fellowship. The exercise of such fellowship in social and family matters is particularly to be noted in the case of stranger-brethren and sisters who come among us (3 John 5), who may know no one, and too often are allowed to go in and out without a kindly word of recognition, or an invitation to social intercourse. Friends far away, old time fellowships severed, everything now much different from what they have been accustomed to, how lonely hearts sigh for godly counsel, heart sympathy, and words of cheer from fellow-saints, who are of the same heavenly household as themselves, yet practically unknown. Here is a young wife, who has just left her childhood's home for one of her own. Her former companions are yonder in the village home, far away. Her fellow-workers in the kingdom of God, with whom she took sweet counsel, are absent. Her husband is at work all day, too often at nights as well. She is practically left alone. Here is a fine, a God-given opportunity for motherly Christian women of the assembly, to visit and cheer her. They need not wait till they are invited, or even introduced. Love does not need such formalities: it acts. And it is invariably welcomed and reciprocated. What a field for true fellowship is here! How little of it exists! What estrangements its loss have wrought! And how many drop out of rank, disheartened, overcome with cares, crushed by burdens, from its lack. Let those who guide in assemblies, who exhort their fellow-saints, who stand before the flock, see that this aspect of Christian fellowship is not allowed to die out, while social elements of a lighter order, and fraternisings of a clanish and less useful character, generally with much display, but little of either spiritual or practical fellowship, such "as becometh saints," in them, prevail.

E. A. H.

[We entirely agree with the reasonable remarks of our esteemed correspondent, and shall welcome further practical suggestions along the same lines, for insertion in these pages. Correspondents need not shrink from being plain, but personalities or recriminations, must not be allowed to mingle with their suggestions or exhortations.—ED.]

Fallen Asleep.

John S. Anderson, of Florence, Italy, on the morning of Thursday, February 3. Our departed brother's long and earnest service among the Italian assemblies, and Gospel pioneering among far-sundered villages, is well known to many. For several years his failing health necessitated a return to England, where, as far as his strength allowed, he did good work for Italy, and in ministry of the Word as well. He went on a visit to parts of Italy, in which he had laboured, and while in Florence, the centre of his former labours, the home-call came. We hope to give a brief account of his labours, with a short record of his life, next month.

Mrs. Walter Fraser, Dufftown, N.B., January 20. Brought to Christ under the preaching of Duncan Mathieson at the age of 17, in fellowship with the Dufftown assembly from its beginning in 1872. Esteemed by all. **Mrs. Faskin**, Dufftown, January 20, in Christ for over 30 years, a true hearted saint.

Lizzie Neil, Belfast, February 6, a quiet and consistent Christian for some 40 years. **Jessie Smith Costly**, Kilwinning, January 31, aged 19, a young and earnest follower of the Lord. **Ebenezer Ross**, Glasgow, February 17, converted in revival times in Ayr, and for some 45 years, a helper in the assembly in Parkholm Hall. **Simpson Allan**, Glasgow, February 11, aged 65. Converted in Dalmellington district, and for many years was associated with assemblies in Kilmarnock and Glasgow. **Malcolm M'Kinnon**, Glasgow, February 23, who for over thirty years has done the work of an evangelist, in many parts of the British Isles. Fuller record next month. **James Wilson**, Glasgow, formerly in Prestwick Assembly, on February 23. **Mrs. Adam Milligan**, Johannesburg—widow of Adam Milligan—formerly of Kilmarnock, known to many of the Lords' servants who have shared the loving hospitality of their home. Now both at rest with Christ.

28. Particulars from J. Smith, 313 Rectory Road, Gateshead. **Loughton**.—Conference here March 25-29. Speakers expected—Messrs. Vine, Goodman, Watson, Stephen, Grant.

REPORTS.—London.—C. Hickman has been preaching in Clapton Hall, with tokens of blessing. **Barrow**.—J. Gilfillan had meetings in Trinity Hall during February, with manifest interest and some fruit. He goes to **Backbarrow** beginning of March. **Nottingham**.—Gospel Meetings in Clumber Hall during January conducted by J. C. M. Dawson were fruitful in conversions. Mr. H. Pickering had a week-end of meetings here February 5-8. Fourteen believers were baptised. Earnest Teasey had a special Gospel effort in **Ryde**, also in **Shanklin**, I.W., with interest. Communications for Shanklin Assembly to H. Cleeve, 3 Regent's Parade. A. E. Hodgkinson has been visiting in Lincolnshire with the Gospel. At **Louth**, where there are some 80 huts erected for those who lost their homes by the flood, the people are accessible, and receive the Gospel in print readily. **Wath-on-Deerne**.—W. H. Turner had three weeks of Gospel meetings here. The Lord blessed the Word. A number professed conversion, and nine believers have been baptised. **Bristol**.—Much interest has been manifested in special lectures on "Fundamental Truths" given in the Association Hall on Sundays of February by Messrs. Vine, Hogg, Goodman, and others, and many who need Bible teaching in such truths were helped. **Ipswich**.—A second assembly has been opened—with the fellowship of the original assembly—in the Conservative Club Room, Kirby Street. Communications to W. Pulham, 11 Crabbe Street, St. John's, Ipswich.

IRELAND.

ANNOUNCEMENTS.—Belfast.—Annual Meetings of Believers will (God willing) be held at Easter time as follows:—In Ulster Hall, Lord's Day, March 27—4 p.m., ministry of the Word; 8.15, Gospel address; Monday, March 28, 11 a.m., 2 p.m., and 6 p.m., ministry of the Word; Tuesday, March 29, 11 a.m., 3 and 7 p.m., Reports of the Lord's work at home and abroad; Wednesday, March 30, 11 a.m., ministry; 7 p.m., Conference on Sunday School work.

REPORTS.—Belfast.—Handley Bird has been speaking to believers in Ballyhackamore Hall. Thomas Braidner in New Hall, Old Park Road, with blessing. J. Rankine in Ebenezer Hall. Hawthorn and Bailey in Donegal Road Hall.

Special efforts in the Gospel have been made at **Banbridge** by Dr. Matthews and J. Hutchison. **Magherafelt**.—In an Orange Hall near to this place. J. Stewart and W. Stevenson are encouraged by a good hearing to the Word. They saw a few saved at **Drumenagh**. Wright and Curran in **Fintona**. Jos. Glancy had good meetings at **Ardstraw**. Russell and M'Cracken at **Portavogie**, good companies. Goold and Poots at **Dunmullen**, people coming out well, some tokens of blessing. J. Whitten had good meetings near **Bushmills**. W. J. Chaidner at **Ballynahinch** with conversions, some of whom have been added to the assembly. J. Megaw and J. Campbell continue at **Tullylagan**. **Mullenbreen**.—Believers' meetings here were large, with helpful ministry by Messrs. Buick, Braidner, Hamel, and Gaston. J. Hutchinson saw fruit of the Gospel at **Killinchy**. James Stephen has been taking the meetings in Merrion Hall during March. Attendances good, in spite of troublous times in the Irish capital. M. M'Donald, had six weeks of fruitful meetings in **Larne**.

CANADA.

Hamilton, Ont.—Believers formerly meeting in Gospel Hall, corner of Cannon and Rosslyn Avenue, now gather in New Hall, Kensington Avenue, which was opened by a Conference, at which seasonable ministry was given by brethren Douglas, Ferguson, and M'Rory. Correspondence for the assembly there to George Fraser, 1186 King Street, E. **Toronto**.—A new assembly has been gathered "unto the Name" in a new hall on Papa Avenue, in fellowship with the five former assemblies in Central Gospel Hall, Brunswick Street; Brock Avenue Hall, W.; Broadview Hall, E.; West Toronto Junction; and Swanwick Avenue Hall, E. Toronto, which emigrants and others might note. Edward Eagger of China paid a short visit, telling of the Lord's work in Pakou. Annual Easter Conference, **Toronto**, falls on March 24-27. W. H. Willoughby has been preaching in **Winnipeg**, Man. J. J. Rouse in **Selkirk**, Man. **Regina, Sask.**—Wm. Wilson has been visiting and preaching around here. **Niagara Falls, Ont.**—Visitors might note that the address of the assembly here is Gospel Hall, Wilmot Street. Communications to T. B. Murphy, 4 Walnut Street. O. C. Fish is having meetings in **Keewatin**, Ont. Jos. Pearson is having meetings in **Oshawa**, Ont. H. Crone had encouraging meetings in **Kitchener**, Ont. **Toronto**.—R. Telfer and G. Garrett had special meetings in the New Papa Avenue Gospel

Hall. John M'Cartney has been helping in various assemblies in the city. **Lang.**—R. M'Clintock had good meetings here, and in Assembly Hall, **Peterboro**, after. **Vancouver, B.C.**—D. M'Geachy and R. Scott had meetings in Seymour Street Hall here.

UNITED STATES.

Portland, O.—W. J. M'Clure and B. Bradford have been preaching the Word here with increasing interest, and also in **Forest Grove**. They expected to go on to **San Francisco, Cal.**, for meetings. **Detroit, Mich.**—T. D. W. Muir gave a series of addresses on "The Tabernacle," which were well attended throughout, many of the Lord's people from the denominations coming to hear the Word. Fifteen believers were lately baptised and added to the assembly in Central Hall. **Washington, D.C.**—Philip Mauro and S. M'Ewen are having meetings in connection with the assembly here. D. M'Clintock and D. Roy are seeking to reach those who seldom go to where the Gospel is preached, in a tent at **Miami, Fla.** Conferences at **Los Angeles** and in **Monrovia, Cal.**, were very helpful, and the ministry by brethren Blair, M'Clure, Bradford, and others very much in season. A good work is being done on quiet lines in house to house visitation by our brethren Rolph and Davis, who are itinerating around **Corning, Cal.** **Bay City, Mich.**—Meetings are being continued here by brethren Barr and Govan. John Ferguson had well attended meetings in **Flint**, with tokens of blessing. A few professed conversion during some special meetings in **Sault Ste Marie, Mich.**, held by brethren Shivas and Sheldrake. **Pittsburgh, Pa.**—Robert Curry commended by the assembly here, and actively engaged for some years in evangelistic work, has gone out "for the Name," giving all his time to the Lord's work. S. C. Keller and his brother Charles are preaching in **Collingdale, Pa.** W. Beveridge and W. G. Smith had some good meetings in **Norfolk, Va.**

FOREIGN AND COLONIAL.

NORWAY.—A. Mitchell tells of encouraging work in **Skien**, with blessing on the Word. Four believers were recently baptised. **SWEDEN.**—James Lees is having meetings in **Hjo**, quite a new opening for the Gospel. **ITALY.**—The homecall of our brother, John S. Anderson of Florence, has cast a gloom over the many small assemblies, who owe much to his ministry. At his burial there were many touching scenes of sympathy and sorrow. **HOLLAND.**—P. Wilson tells of special Gospel

efforts in **Meppel**, a town of some 14,000, where a large hall was well filled, and a number profess to be saved. At **Zutfen** also there has been blessing. **SPAIN.**—A cheering report from **Marin**, of blessing at meetings held there in January. Nine believers were baptised. Meetings at **Lourizan** are largely attended, and interest deepening. **PHILIPPINE ISLANDS.**—G. A. Wightman tells of blessing with the Word, and several conversions here. **AUSTRALIA.**—At **Bandamba**, Queensland, there has been fruit of the Gospel, ten believers were immersed in the "creek" on a recent occasion. Annual Conferences in **Tasmania** are reported as "refreshing and soul reviving" seasons. Bruce Todd saw the Lord's hand in salvation at **Cedar Vale**, and later in **Scrub** district. **NEW ZEALAND.**—C. H. Hinman had fruitful times at **Otahuhu**. Fifteen recently saved were baptised at one time. There are some twenty-eight now in the assembly there. Forbes Macleod had meetings in **Halcombe**.

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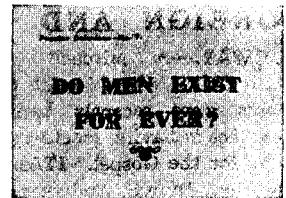
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No Charge for Insertion.

April, 1921.

Made up March 25th

SCOTLAND.

ANNOUNCEMENTS.—Dufftown.—All day meetings for Christians, Wednesday, April 6. Conferences will (God willing) be held throughout the month in Gospel Hall, Shields Road, **Flemington**, Saturday, April 9, 3.30 till 8. Messrs. Murray, Wilson, Gilmour, and Hynd expected to speak. **Dumbartonshire** Missionary Conference in Gospel Hall, **Clydebank**, Saturday, April 2, and **Tract Band Workers'** Conference, Saturday, April 30, at 4 p.m. **Dundee.**—Monday, April 11, in Gospel Hall, Wellgate, at 10.30. Messrs. Thomson, M'Alpine, Robertson, and Rew expected. **Paisley.**—Cumberland Hall, **Tract Band** Conference here, Saturday, April 16, at 3 p.m., in Y.M.C.A. Hall, High Street. Messrs. Scott, Beard, Hynd, and others expected. **Glasgow.**—Round Toll Hall, Possilpark, Saturday, May 14. **Ebenezer Hall** Assembly Conference in Y.M.C.A. Hall, Canning Street, near Bridgeton Cross, Saturday, May 7. Details next month. **Broxburn.**—Conference in Public Hall, Saturday, May 14.

REPORTS.—Glasgow.—A very large and hearty gathering of Sunday School workers and Bible Class leaders in Wellcroft Halls, on Saturday, April 19. Cheering reports of a sound and quiet work of grace in some 14 schools were given, and the Word was ministered by J. Ritchie, Kilmarnock, and W. S. Fisher, of N. Rhodesia. John Miller gave help to Christians in **Thornliebank**, on Tuesday evenings, taking up "Israel in the Land." Saturday night Gospel teas in **Ebenezer Hall, Bridgeton**, have been well attended through the winter, and a number of conversions seen. John Carrick had meetings in **Newmilns**. Jas. Anderson had encouraging meetings in **Galston**, with tokens of blessing. W. E. Taylor had well attended lectures on "The Tabernacle" in **Bute Hall, Prestwick. Halfway.**—A large and helpful Conference was held here on May 5, where the Word was ministered by Messrs. Dawson, Ritchie, and Grant. **Loanhead.**—J. H. M'Knight had meetings here and in **Penicuik**. Our aged brother, John M'Gaw, continues in visitation and preaching at **Ballater**. J. C. M. Dawson had meetings in **Laurieston Hall, Edinburgh.** Alex.

Malcolm had some encouraging meetings in **Peterhead**. Peter Bruce has been in **Old Meldrum**, having some Gospel meetings. James Petrie has some encouraging meetings in **Maeduff**. David Morrison has visited from house to house with the Gospel message in **Tarbat** district of Ross-shire. Charles Reid has been visiting and preaching in the islands of **Evels** and **Harray**, Orkney, with blessing. J. H. Nicholson, of Stornoway, Isle of Lewis, is seeking to render what help he can among the islanders who have suffered from the ravages wrought by the recent storms, in which loss of life and wreckage of homes was widespread. Our brother labours unweariedly among the widely scattered islanders, bears a continuous Gospel testimony among them, and from personal knowledge of their condition, is well fitted to minister to those who are in distress and want, as the result of the recent calamity. Walter M. Anderson continues preaching the Word in **Berridale** district of Caithness, with many tokens of blessing. **Inverness.**—W. M'Kenzie writes cheerfully of the results of Tom Rea's meetings here; a number were aroused, a few converted, and God's people revived. D. Walker is continuing the meetings. A. Gilmour has visited **Bervie** and **Gourdon**. W. J. Miller had meetings in **Lerwick**, Shetland, and Horatio Wallis is visiting outlying places in the islands, an arduous work requiring grace and grit to continue in. H. Steedman is having meetings in **Campbeltown**. William Hill has commenced a special Gospel effort in **Bathgate**. Alex. Philip had meetings in **Kirkwall** and is now in **Westray**, where there is an interest, and George Bond is preaching in **St. Margaret's Hope**, Orkney. James Forbes had meetings for young people in Albert Hall, **Glasgow**, with much blessing. Messrs. Ainsworth and Hulbert expect to begin a Gospel effort there in April.

ENGLAND.

ANNOUNCEMENTS.—Cardiff.—Missionary Conference, April 6-7. **Swansea**, April 13-14. **Bath.**—Annual Conference, July 4 to 9. Correspondence

(Continued on page ii.)

The Attractiveness of Christ,

TO HIS OWN, WHO ARE IN THE WORLD.

THERE must have been great attractiveness in the Person of the Lord Jesus Christ, during the time of His earthly ministry, to gather around Himself so many different classes and conditions of mankind, and to detain them with Him as His disciples and willing servants. With the fickle multitude, who at times waited on His ministry, the loaves and fishes provided by Him to meet their hunger (John vi. 26), and the healing virtue that flowed from His touch (Mark i. 32-34; vi. 56), to their sick, might draw crowds into the deserts after Him, and around the door of houses in which He found a rest (Mark ii. 1, 2). But few of these, had any real attachment to His Person. It was different with His true disciples, those whom the Father had "drawn" (John vi. 37-44) to Him, who having responded to His call, had been received by Him, never to be cast out by Him (ver. 37), nor to permanently desert Him, as false professors and apostates ultimately do. In answer to His inquiry, "Will ye also go away?" at a time when many "went back" to "walk no more with Him" (John vi. 66, 67), one who spoke on behalf of all, answered, "Lord, to whom shall we go? Thou hast the words of eternal life." This was the attraction that drew them to Him, and this the bond that kept them, spite of all their stumblings and their failures, with and around Himself. He was the One who met the deepest cravings of their being, whose love won their hearts, and who, while He

neither withheld His reproofs of their folly, nor condoned their ignorance of His will, yet so held them by the attractiveness of His Person, that they were ready to sacrifice all, and did leave all for His sake. Yes, there was a wonderful attractiveness in "the Lord of glory," to those who had been born of God and called by grace. "Fairer than the children of men" (Psa. xlv. 2) in His excellence, perfect in His character, or moral glory, He was the object of their devotion and the "chiefest among ten thousand" in their estimation. They clung to Him in evil and good report, and followed Him even when He was blamed for being "beside Himself" and with having a demon. Or if one in an evil hour denied Him, the bitter tears of repentance that flowed from his anguished soul, told more than the confession of his lips how truly he loved Him, and could not rest until he was restored to His confidence and love. And then, what different natures He was able to group and hold around Him, in these disciples! Some were impetuous and ardent, others slow and hard to convince, "sons of thunder" and doubting Thomas, Martha of Bethany, cumbered with care, and Mary of Magdala, of loving and devoted heart, all around, near to and finding in Christ their Lord and Lover, One to whom they could come in their distresses, tell out the deepest plaint of their hearts, and find in His company their heaven on earth. And He is the same Lord Jesus still, enough, as we sing, "The mind and heart to fill," as under the guidance and teaching of the Spirit, He is presented in the Sacred Word. J. R.

Restoration and Renewal.

THE words of the Psalmist in Psalm li. 12, 13, "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit. Then, will I teach transgressors Thy ways, and sinners shall be converted unto Thee," may be fittingly used as an expression of a constant need, by all who serve the Lord in spreading His Gospel, and in seeking the conversion of sinners. The words no doubt had a special meaning on David's lips, in the connection in which they are found. He had been a grievous backslider in heart and in act, and needed restoration and renewing in a sense and a manner peculiar to his case. But there is a *restoring* and a *renewing* that all believers need, if they would efficiently serve the Lord and be successful in leading others to Him. There is such a thing as "departing in heart from the living God" (Heb. iii. 12). There is restoration needed from that. A heart away from God, can never serve Him acceptably. There may be plenty of outward activity. The wheels of work may revolve speedily. There may be Jehu-like zeal in the courts of the Lord, and much interest in things connected with His work. But, if the heart is not in it, if Christ be not its spring and object, such service is not acceptable to God. Nor can it be a blessing to men. The backslidden heart needs to be turned again to God, and the joy of His salvation restored to the soul. Communion lost through sin, the Spirit grieved by evil cherished and practised, unfits for the service of a holy God. And where such conditions exist,

it should not be continued, until the servant is cleansed from defilement, the soul restored to God, and the Divine Spirit is again allowed to possess the vessel which had been defiled by allowed sin. When cleansed through confession of it, and restoration from it, it becomes again a channel through which God will send blessing to others. Such restoration and renewing, must be the experience of the saint who would "teach" others the Lord's ways, and "so speak" (Acts xix. 1) to sinners His Gospel, as to see them converted unto God. But there are other forms of restoration and renewing necessary for effectual and faithful service and testimony. The words of Psalm xxiii. 2, "He restoreth my soul," do not refer so much to restoration from an evil condition, as to the renewal and replenishing of the "run down" believer, who seeks to walk in "the paths of righteousness," and to serve the Lord according to His Word. He needs to be "renewed in the inward man" (2 Cor. iv. 16), and reinvigorated with fresh power after exhaustive service, if his work is to stand in the power of God. Nothing less and nothing else, is of any real value with God, or of abiding blessing to men. The Gospel is not to go forth in "word only," but "also in power" (1 Thess. i. 6). And in order to have this condition maintained, the Lord's servant and witness needs the continuous "endowment" of the Spirit. This is not to be regarded as the same as "sealing" (Eph. i. 13) or "anointing" (2 Cor. i. 21; 1 John ii. 27), which are abiding and permanent operations of the Spirit. The words, "endued with power"

in Luke xxiv. 49, bear the thought of being clothed as with a fresh outfit. And this needs renewing, which comes on the praying and waiting soul through personal dealing with God. A notable instance of this is seen in Acts iv. 29, where, after prayer, the apostles are said to have been "all filled with the Holy Ghost, and spake the Word of God with boldness." Herein lies the secret of a Holy Ghost and a fruitful ministry, which is surely the chief need of the present hour. It is in the strength of this enduement, that all effective testimony to Christ is given. After their enduement, the Disciples of the Lord were to become His "witnesses" among men (Acts i. 8). Later in the Acts, Stephen is said to be "full of faith and power," and "full of the Holy Ghost" (Acts vi. 3, 8). So his testimony was one of power, and when it was refused, the Spirit is said to have been "resisted" (ver. 51). There is no second sealing, or baptism of the Spirit. These are abiding operations in all believers. But the "endument" and the "filling" are for service and testimony and may be repeated and renewed as often as required (Acts xiii. 52).

GLORIOUS FREEDOM.

"The liberty wherewith Christ hath made us free" (Gal. v. 1).

MADE free from the world and its ways,
 Its religion and systems so dead;
 From its show of will-worship, and praise,
 By which its poor captives are led.

The place of rejection I take,
 It was Thine, Lord; Thou gavest it me.
 I receive it with joy for Thy sake,
 It is precious, in union with Thee.

The Faith Assailed.

A BIBLE READING, BY THE LATE HENRY GROVES.

IT is a sad feature of the time in which we live, that almost every false doctrine subversive of "the faith" is being condoned under the specious name of "charity." It has been openly asserted that it does not matter what a man *believes*, so long as he *lives* as a Christian ought to live. But there can be no living according to God, if His Word is denied and dishonoured. If God's truth is not sought for, if His Word is not loved and its teachings honoured, all claims to love of its Author and of life to please Him, must be denied. Among the fundamental doctrines of the Bible which are being denied—not only by those who openly avow their infidelity, but by Professors in colleges and ministers of churches—is *The Authority of Scripture*. Twenty years ago, all who claimed to be true Christians held that the Bible is the Word of God, inspired and indisputable. Now, lax views as to its Divine origin and reliability, are spread abroad. Men sit in judgment on the Divine, and all that does not harmonize with human thought is rejected. Lack of subjection to the Word on the part of a Christian, lessens its authority over him, and weakens his hold of preceptive truth. As he continues to neglect or trifle with it, its doctrines weaken, its precepts fade, and a conscience, defiled through disobedience chooses what it likes, and refuses what condemns it. And what begins in refusing obedience to commandments and precepts given to be obeyed, soon extends to the fundamentals of the faith,

conflicting opinions and human reasonings darkening the minds of those who have turned an open ear to the tempter's voice.

Creation was formerly recognised as the work of God, as taught in Gen. i. 1, by all but avowed sceptics. Now, some who claim to be Christians are found holding the unproved and contradictory theories of Evolution, which denies to God His glory of Creator, and makes a way of escape from the creature's responsibility to Him. Let those who are in danger of being ensnared by this subtle device of the enemy beware, lest they make shipwreck of their faith.

Atonement—as it is made known in the Bible—is denied, and a plausible theory of exemplary self-sacrifice put in its place, which ignores man's ruin and guilt, and disowns God's righteous claims.

Resurrection is denied, on the ground that it is "unscientific," but the real cause is, it is unsavoury to those who dread that day in which every man shall "give an account of himself to God."

Eternal Judgment as the wages of sin, fully and solemnly revealed in the Word of God, is scorned and rejected, as being "out of harmony" with Divine mercy and the love of God to man. But the mercy of God is in Christ, His love is manifested in the Cross (1 John iv. 16), and there is no reserve of either to the Christ-rejecter, but "a fearful looking for of judgment" (Heb. x. 27). Let God's people avoid these vain speculations, and cleave to that Word which not only makes babes wise unto salvation, but furnishes "the man of God, unto every good work" (2 Tim. iii. 16, 17).

The Coming of the Lord :

IV.—RESURRECTION OF "THE DEAD IN CHRIST."
SEE COLOURED CHART WITH TEXTUAL REFERENCES.

THE personal return of the Lord Jesus, His descent from heaven into "the air," the appointed meeting-place with His own from the world, will have its first and immediate response in the realm of death. For, as we are told, "the trumpet shall sound, and the dead shall be raised" (1 Cor. xv. 52). But not yet ALL the dead, for the distinction between the saved and the unsaved, so fully maintained by the Word of God, throughout the period of their earthly life, is yet more fully preserved in this moment of final separation. "The dead in Christ shall rise first" (1 Thess. iv. 16). "That there shall be a resurrection of the just and of the unjust" (Acts xxiv. 15) is sure, but not at the same time, or after the same manner. There will at least be "a thousand years" between the resurrection of "the dead in Christ" and of all Christ rejecters, who die in their sins (John viii. 24). "Resurrection of the dead" (Heb. vi. 2) was an acknowledged truth among men of faith of all ages. Abraham stood up before his dead, purchasing the cave of Machpelah for a family burying place, so that he and his, might rise in that land through which he passed as strangers (Gen. xxiii. 2). Joseph's bones were carried from Egypt to be buried in the grave of his fathers, in the hope of resurrection (Josh. xxiv. 32). And Job acknowledged it, in the declaration of his hope, that although worms should destroy his body, yet in his flesh he would "see

God," for he knew that his Redeemer lived, and that this was the pledge to him of his own resurrection (John xix. 25). And Martha of Bethany, in the day of her sorrow over the death and burial of Lazarus, her brother, could say through her blinding tears, "I know that he shall rise in the resurrection, at the last day" (John xi. 24). But she knew not how, for no revelation had up to that time been given as to an elective resurrection, an "out-resurrection," "from the dead" (Phil. iii. 11). This great fact waited on a special revelation from the Lord in heaven, and it was given when the set time for its unfolding had come. It is to this that the apostle refers, when he writes, "Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed: in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible" (1 Cor. xv. 52, R.V.). A "mystery," in the New Testament usage of the word, is not something incomprehensible, but something kept secret—"kept in silence" (Rom. xvj. 25, R.V.)—until the full time appointed by God came, to make it known. That the triumph of Christ in the realm of death was complete, His own resurrection as "firstfruits from the dead" (1 Cor. xv. 20), had already declared, and the elective company, whose resurrection quickly followed His own (Matt. xxvi. 52, 53), confirmed. But there had been no distinct revelation given, as to when and how the saints who had "fallen asleep" were to become sharers of that incorruption (1 Cor. xv. 53)—a word which is only applic-

able to the bodies of those who have died in faith. Here, the apostle sheds that "light" on the subject, which the Lord, by His death and resurrection, had "brought" and now imparted to him by revelation—one of God's great and wondrous developments of Divine grace and power, of which saints of earlier times had heard nothing in detail.

The teaching of the fourth chapter of the First Epistle to the Thessalonians emphasises other aspects of the same great truth. There, the Christians had been taught at the time of their conversion, to "wait" for the Son of God "from heaven" (1 Thess. i. 9). This was their hope, as it was the hope of all the early Christians (Phil. iii. 20). But in the meantime, some of their number had died—had "fallen asleep," as the word is. Their spirits were "with Christ" in Paradise (Luke xxiii. 43). But their bodies were in the grave—probably in martyrs' graves, for persecution raged in these times, and many of the saints of God were slain for their faith. Their brethren, still alive in mortal flesh on earth, were perplexed. Would those who had died, miss the joy of that hour of triumph, when the Lord would come? Would they be losers through having died? The living Christ gives a special "word of the Lord"—a message direct from Himself—to assure them—not a quotation from the Old Testament Scripture, nor a saying of His own, during His earthly ministry, but a fresh revelation—another aspect of that "mystery" of 1 Cor. xv. 51, here bearing on the time and manner of the resurrection of the redeemed. First,

they had "fallen asleep," or had been "put to sleep" through Jesus (ver. 15, R.V.). The devil may have stirred up evil men to kill them, but viewed from the heavenly side, "Jesus"—the personal Name of the One who had Himself passed through death to rise again for them (ver. 14)—He had gently put them to sleep, as a mother does her child, clasping it to her bosom. And God will by Him, also bring them with Him when He comes again. They will not be a whit behind on that fair resurrection morning. For the dead in Christ "shall rise first"—not only before the Christless dead, who rise not for a thousand years (Rev. xx. 5), but before those who are alive and remain in mortal flesh are "changed." Nor will they rise as they fell asleep, in frail, worn out, or battered bodies, "sown in corruption," and long ago reduced to dust. They will, in response to the trump of God, come forth from the earth and the sea, in the beauteous image of their Lord, having "put on incorruption," in bodies fitted to that "kingdom of God" which flesh and blood cannot inherit, bodies fitted for the sphere upon which they are about to enter, "spiritual" in strong contrast to natural, "in glory" instead of dishonour, "in power" instead of weakness. And all "the dead in Christ" will be there, not one wanting, not one absent or excluded from the triumph of that all glorious moment. Long loved friends and fellow-pilgrims who parted in tears, in sorrow's dark hour, will be there "together," again, never more to part. And the Fairest and Chiefest of all, the Centre and Sun of that glorious throng, the glorified Lord Himself.

Saul, King of Israel.

A PICTURE OF PRESENT DAY PROFESSION.
PART II.—WILLIAM J. McCLURE, CALIFORNIA.

SAUL, in professedly honouring David and then seeking to kill him, is surely a foreshadowing of Christendom, which is fast ripening for judgment. Who has not heard or read the wicked things, that professed ministers of Christ say of Him whom they call "Lord"? His Virgin birth is denied, and the Son of God is regarded as the son of Joseph of Galilee, just a man, like any sinner of Adam's fallen race. Were such a thing true, His death would have no more virtue than that of any other man. But it is not true.

When He was on earth He asserted His Deity, and accepted men's worship, as God. Now leaders of Christianity—professors of colleges and preachers of the highest rank—speak of Him as a man of very limited intelligence, for He taught that Moses wrote the Pentateuch, that the story of Eden was true, that the Deluge was a fact, and that Jonah in the fish's belly were matters of real history, which in their estimation is sufficient to stamp Him as not "up to date" in His knowledge.

And no amount of pleasing phrases about our Lord being "a good man," whose example we are called to follow, can hide the Saul-like enmity of those who deny the Divine claims of the Christ of God. The sheer hypocrisy and blasphemy of such men, should be apparent to all. If Christ were not God, He was not "good," for He claimed and took that worship which belongs to God alone.

When at Lystra, men would do homage to Paul and Barnabas as gods, they were horror-stricken, and rending their garments prevented the priest of Jupiter from giving to them the honour due to God only. But when Thomas addressed Jesus Christ as "My Lord and my God," He did not rebuke him.

Saul's awful end, forecasts the end of Christendom. Having rejected the Word of the Lord, which gives sure guidance, he turned to "spiritism." When God ceased to speak to him, he went to the "witch of Endor"—a true prototype of the modern spiritist "medium"—to implore the devil's aid. Christendom is honey-combed with this dreadful thing. Men who have no faith in God or in His Word, feel their need of some help in the perplexities of life, and they are turning to hell to seek it. Thus the way is being prepared for the coming of the "Man of sin." And all unreal profession, will be given over to his worship (2 Thess. ii. 1-12).

Saul's death followed soon after his apostasy, and the judgment of all Christless profession, as described in Rev. chapters xvii. and xviii., will follow close on what we read of in 2 Thess. ii. After Saul fell on Mount Gilboa, we read that the Philistines came to *strip* the slain. Surely this calls to mind Rev. xvii. 16-17, where the ten kings strip the fallen and apostate church, of all her vast wealth, accumulated through the centuries. They are first her dupes, then they become her judges, God's instruments in her destruction. How solemn it is for any child of God, to be found helping on that whose trend and end, Saul so solemnly portrays.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

PART V.—A SCENE OF NEED—(Continued).

WILLIAM HOSTE, B.A., LONDON.

THE Lord was "proving" Philip's faith. When Israel murmured and demanded meat for their lust, he should have recalled the Lord's answer, which staggered even Moses, "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month" (Num. ii. 19, 20). How could such an unheard of thing be? "Shall the flocks and the herds be slain for them to suffice them, or shall all the fish of the sea be gathered together for them to suffice them?" Moses could see only two possible ways of feeding with flesh the host of Israel—the slaughter of all their cattle, or a mighty haul of Red Sea fish; but the Lord could see a third and better way. It was to be His provision, not theirs, and He would bring it to their very tents. The Lord knew what He would do. "Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not." "The people asked and He brought quails." But was this in reality a blessing? No. "He gave them their request, but sent leanness into their souls." A fat body, may hold a lean soul. To the aged who dwell in the house of the Lord it is promised, "They shall be fat and flourishing" (Psa. xcii. 14).

Jehovah could supply Elijah's needs through the unclean birds of prey, the starving widow in the far-off land of

Jezebel, and later in the wilderness, where there were neither ravens nor widows. Once more, "man did eat angels' food," or at any rate food from an angel's hand. Deserts are favoured spots for the people of God. It is there they really learn His resources. Elims are preceded by Marahs.

How could famine-stricken Samaria hope for enough and to spare, on the morrow. Unbelief could only suggest one way, and that for it an impossibility. "If the Lord would make windows in heaven, might this thing be." The Lord might have done it that way. He promises, in fact, to His people, as we know, that if they bring all the tithes into the storehouse—that is the portion of His poor and of His servants—"to open the windows of heaven and pour them out such a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). This blessing is not only spiritual but material, as the following verses show. You may save in doctors' bills and dentists' bills, and bills for repairs, what you have given to the Lord. But to go back to Samaria, was the Lord's hand shortened? Was He shut up to one way of supply? Nay, "He Himself knew what He would do." He made His enemies hear "a dreadful sound," and disgorge their rich provisions into the laps of His people. Unbelief did not partake, however, for though it cannot "shut up His tender mercies," it can shut off its own share of them. But "God is faithful."

"He knows, He loves, He cares.
Nothing this truth can dim;
He always does the best for those,
Who leave the choice to Him."

Fellowship in the Gospel.

FROM the earliest times, local Christian Churches have expressed their fellowship with labourers in the Gospel, in regions beyond, by sending them gifts (Phil. iv. 15)—not as salary, or as payment for preaching, but as expression of their fellowship (Phil. i. 5), in the spread of the Gospel. And the same principle obtains in giving for the temporal support of those who, at the call of God, give their whole time to the preaching of the Gospel, and ministry of the Word at home (1 Cor. ix. 9-14), godly care being always taken in the manner of such giving, so that no unproved or unfit adventurer may receive that which may help to carry him along in a path of unfruitful and unacceptable service, while depriving others of that which the Lord would have them receive. And the disposing of the Assembly's gifts—whether sent direct by those who are entrusted with them, or through the medium of others who give themselves to the service of administering them, should be done in a godly and scriptural manner. Otherwise, it may be found that unwittingly they are supporting labourers whose ways are unscriptural, and helping to perpetuate systems from which they themselves have been separated, in obeying the Word of the Lord. A godly care should be exercised in handing the Assembly's gifts to visiting labourers and passing missionaries, to do so in such a manner that it will not be like giving so much "pay" for so much "preaching." For while giving and receiving are commended, "hiring" is condemned in the Word.

The Preacher and Bible Students' Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

"Beseeching."

GOD beseeching man to be Reconciled (2 Cor. v. 20).

MAN beseeching Christ for Healing (Mark i. 40).

FAITH beseeching for blessing on others (Luke vii. 3).

1. The Attitude of God in the Grace of the Gospel.
2. The Expression of the Sgul in its Need.
3. The Christian's interest in the need if others.

Afar Off.

"Afar off" (Eph. ii. 13)—The Sinner's State by Nature.

"Afar off" (Luke xv. 20)—The Repentant Sinner's Return.

"Afar off" (Luke xvi. 23)—The Christ-rejecting Sinner's Doom.

The First is the place we inherit from the Fall (Rom. vi. 12).

The Second, is the place man chooses for his way (Isa. liii. 6).

The Third, is the unbeliever's eternal destiny (Matt. xxv. 46).

BRIEF BIBLE STUDIES. FOR QUIET MOMENTS.

Faith's Looks.

The OUTLAND look, for Salvation (Isa. xlv. 22).

The UPWARD look, in Distress (Psa. v. 3).

The OUTWARD look, in Service (John iv. 35).

The ONWARD look, of Expectation (Phil. iii. 20).

Holiness.

Called to holiness (1 Thess. iv. 7) in the Life.

Following after holiness (Heb. xii. 14) in the Path.

Perfecting holiness (2 Cor. vii. 1) in Practice.

The Young Believer's Question Box.

Discussions and Debates on Divine Truth.

Is it considered to be for general profit to have public discussions on the Truths of God's Word, especially such as may be called "Contested Truths," on which many true Christians differ. This, has been recommended to a company of recently converted young men, as a means of instruction in Biblical truth. Can this manner of dealing with the things of God be commended, and has it been proved to result in real spiritual profit?

Not generally. "Disputations" in Divine things are seldom carried on—so far as our observation has gone—in "a meek and quiet spirit" for any length of time, and when heat or temper comes in, there is an end of "godly edifying." When Paul

and Barnabas entered on something of the sort at Antioch, and had "no small dissension and questioning" (Acts xv. 2) there, they evidently did not accomplish much by it, for after the "debate" was over, nothing was settled, as we gather from the sequel in verse 3, where "Paul and Barnabas and certain others were sent up to Jerusalem to consult with 'the apostles and elders'" there, about this question." Happily, we do not require to make any such journey now to settle our difficulties, or to consult with any human "authority" respecting the truth of God concerning them. We have in our hands the WHOLE Word of God, perfect and complete, to which nothing will ever be added by "apostles and elders," or anybody else. And we have the Spirit of God, whose mission is to "guide into all the truth" (John xvi. 13, R.V.), and we have what an aged servant of God, in answering a similar question, called "our knees"—meaning, that the praying saint, seeking from God the right solution of any Biblical passage or difficulty will, as taught by the Spirit in the Word, have the interpretation thereof so brought to the soul, with assurance and in power, that his conviction will stand in something infinitely more sure, than any argument or reasoning of man can ever produce. Arguments and reasonings on Divine things seldom convince, and never edify. Prayerful study and quiet meditation in personal dealing with the Scriptures, and wholesome, well-balanced ministry of the truth as the listeners are able to hear and receive (Mark iv. 33) it is, we believe, God's way of instruction and edification. We hope you and your Christian companions will "dig deep" in the precious mine of Holy Scripture, in humble yet trustful dependence on the Spirit's teaching, and so learn the mind and "way of the Lord," that you will not require discussion to assure your soul of it, nor wordy debate in commending it to others.

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Answers to Correspondents

ALEPH.—While there are no sex or social distinctions "in Christ" (Gal. iii. 29; Col. iii. 11); there are both in God's assembly (1 Cor. xi. 3-16, 1 Tim. ii. 8-11). This is what you fail to distinguish.

VERITAS.—The unlovely habit of exaggeration in speaking of the work and people of God, should never be regarded as less than sin. It is too often condoned as a weakness, whereas it ought to be reproved and rebuked, and the Word of God brought to bear on it (Eph. iv. 25; Tit. i. 13).

J. B., GLOS.—If one has ability to lead the singing, and his Christian testimony is "without reproach," that man should surely have the opportunity to use the gifts God has given. There is no need to "elect" him to the office. "A man's gift maketh room for him" (Prov. xviii. 16).

G. W., MON.—God's work must be done in God's way, if it is to have God's blessing, notwithstanding what passing appearances may seem to say to the contrary. We have never known of an orderly, godly, and fruitful assembly growing out of a worked-up excitement, in which little trace of the Spirit's work appears, or in which the Word of God has little place. How could it?

H. E., BERKS.—There is ample scope for young and zealous Gossellers, who are not afraid of a six mile walk to find a congregation of people who do not know, because they never hear, the Gospel in its simplicity. Why sit in cushioned pews, ever listening to the Gospel, in what is called "an evening service," frequented by the same half-dozen who have heard it often, while there are hundreds who have never heard it at all, who can be got to hear. The royal commission is not "Wait till they come," but "Go ye, . . . preach the Gospel to every creature" (Mark xvi. 15).

R. B., GLASGOW.—A man's social position, apart from spiritual gift, acceptable service, and godly testimony, gives him no title to primacy or office in the assembly of God's people. One who is godly, has spiritual wisdom, a lowly mind, and a true love for the Lord, His people and His work, who stands in the estimation of the saints for "his works' sake" (1 Thess. v. 13), is the true leader, and will in time be so owned by all who are spiritual, while he himself neither seeks nor wants either place or pre-eminence. But just as Saul, the people's man, from whom God had departed, occupied the throne, while David, the Lord's anointed and the true ruler of Israel, was hunted in caves and on mountains in his rejection at the hand of the official but God rejected king, so the false may for a time seem to be in favour, and in power, until they manifest what they really are. Then they find their true place, which is neither one of honour, nor of power (1 Sam. xxxi. 2-6).

Practical Hints for Gossellers

Prayer, preceding Gospel preaching, and during its progress, is of the greatest help to the preacher,

and never fails to have its effects in the message and its hearers. But it is becoming a lost art with many. They go to Gospel meetings to gad and gossip, rather than to pray and watch for souls.

Following Up impressions made by the preaching of the Word, formed a large part of apostolic ministry (see Acts ii. 40; xiii. 32-40). Now, it is usually a stampede who will get out and away first. And in this, Christians are not infrequently the leaders.

Harrowing In.—In a small country town, where an earnest evangelist had preached for a week, with no visible results, the little company of Christians, in the habit of meeting there, were disappointed and downcast. "Do not despair," said the preacher, "the seed is in, and God will look after His own Word. But let us gather around and harrow it in by prayer. They dropped on their knees, prayed for two hours, and before next Sunday there were several manifest conversions, and others appeared later. "Harrowing in" is too often neglected.

Letters to the Editor.

1.—Following up, in Gospel Work.

Some recent terse remarks in "The Believer's Magazine" on the lack of visitation of, and giving seasonable ministry to those who profess conversion during special efforts in the spread of the Gospel, recall an experience of a good many years ago, in connection with the visit of an evangelist to the assembly in which I then was, which I think may be for the cheer of those who desire to see young converts established in the truth, and led on in the right ways of the Lord. As the result of some five weeks of earnest, continuous visitation of the people in their homes daily, with nightly preaching of the Gospel, on simple, Scriptural lines, well watered by united prayer, some twenty to thirty had confessed the Lord Jesus as their Saviour, giving real evidence in their lives of being truly converted to God. At the close of the special meetings, a number—perhaps I may rightly say all the elder ones in the assembly—began to visit the young converts in their homes—or invited them to theirs—so that by personal contact, they might find out their circumstances, and so be better able to help them. A mid-week Bible Reading was begun, in which truths calculated to help young believers were taken up, and simply dealt with. In two prayer meetings held each week, the young men were

encouraged to open their mouths in prayer. A well known servant of the Lord, well fitted to break the bread of life small to these young believers, had the need brought before him, and readily offered to give Bible Readings on a week night for a time. The issue was, that over a score were baptised, added to the assembly, most of them to become intelligent worshippers and active workers in the assembly, not one, ever once going into places from which the truth of God had severed them. We had happy and fruitful times all that summer: many villages were reached with the Gospel, six or more of the young men became acceptable and successful preachers, and are so to-day, here and elsewhere. A very great deal depends on how a work of grace is followed up, what sort of companionships those newly converted form, what kind of teaching they receive, and what sort of spiritual atmosphere they are brought up in. If "thin milk" and "light bread" and scant supplies of both be their early and their only fare, little wonder they grow up sickly, and remain dwarfed, never of much use, needing to be continually herded, to keep them out of danger, and as a rule "dumb," in so far as sharing in the worship and testimony of the assembly is concerned.

A. M'K.

2.—A Hired and Restricted Ministry.

"In the assembly, where it is my privilege to be, we have what practically amounts to a humanly arranged and hired ministry, little different from what is practised in the denominations. We have a large hall, and the plea for a pre-arranged and restricted ministry—as given by those who have assumed the responsibility of control—without either consulting the assembly or giving the Scripture authority for it—is, that only such is likely to 'draw the people' to fill it. If this is to be the test, it has signally failed, for we had more of the unconverted to hear the Gospel, and far more genuine conversions among us, when we had visits from evangelists sent from God, but no invited or monthly salaried preachers, as now. Those engaged monthly preachers, have for the most part become silent on all that exposes clerisy, drifting away from the principles some of them professed to own. And all who submit to this departure, and settle down to recognise this incipient clerisy, are preparing for a one-man ministry as in the sects, which I am sure is not far-off, unless God in mercy awake and stir us up, to take a stand for Him against it, and for His Word."

W. N.

A Look Round Among Evangelistic Efforts.

Gospel Work has been carried on with considerable energy and some interest, in various places. And where God has been counted on, and the Spirit allowed to work, as and through whom He willeth, there has been fruit in conversions.

Special Efforts to reach the masses, who go "nowhere" to hear the Word, have also been made in cinemas and other resorts of the careless, with good results in arresting and arousing some. But unless such efforts are "followed up" with effective preaching, to which those interested are invited and encouraged to come, they yield little in permanent, real results, so far as our observation goes.

Evangelistic Meetings, carried on by assemblies in their own halls on Sunday evenings, are, as we think, by far and away the best and most fruitful in conversions. But they need the hearty and active co-operation of all. And this can generally be counted on, if they are carried on in a godly way, by those who are called and fitted to preach, and have the confidence of the saints. But this is not always so, hence the lack of godly fellowship in the work. This is a condition requiring earnest investigation, and the prompt removal of all that is known to forfeit and hinder such fellowship.

Fallen Asleep.

George Robertson, Glasgow, March 5, long associated with assemblies in Buchanan Court and Wellcroft Halls. Converted while on the expedition from Cabul to Kandahar with Lord Roberts' army. **James Black**, Campsie, Sydney, January 6, aged 71, formerly in Wishaw, father of James Black of Cathcart Road assembly, Glasgow. **Lady Elphinstone**, **Agnes Sugden**, Mawd, Gerrard's Cross, February 12. Through reading the Word of God, she saw the truth of believer's baptism, was immersed some six years ago, severed her connection with the Church of England, and gathered simply to the Name of the Lord Jesus. **Frederick Ruben Cook**, Higham Ferris, March 2, for many years in the assemblies at Bedford, &c. An earnest preacher of the Gospel. **Mrs. Aird**, Glasgow, March 13, aged 76, converted when a girl of 13, over 50 years in assemblies in Nelson Street, Buchanan Court, and Wellcroft Halls. A bright witness for Christ. **Samuel Gilchrist**, Prestwick, formerly of Woodlands Bakery Hamilton, March 12, an active Gospeller for many years.

as to hospitality, to Mr. W. W. Griffiths, 35 Milton Avenue, before June 26.

REPORTS.—Mr. H. Barnett, of London, has been making a special effort to reach Jews in **Manchester** with the Gospel. John Campbell is having meetings in **Bramhall**. James Teskey at **Exmouth**. Edward Hughes, after closing special effort at **Heath**, began in Ebenezer Hall, Docks, **Cardiff**, on March 6, where there are tokens of blessing and fruit from the Gospel. F. E. Glover begins special Gospel effort among Gloucestershire villages in **Purton**, on Sunday, April 3. Prayer is desired, that God may awaken and save many in these needy parts. J. A. M'Cullough tells of interest in the Gospel and blessing to souls in **Pokesdown** and **Upper Parkston**. J. W. Ashby had good cheer in work at **Chelmsford**. The recently formed assembly at **Littleport** goes on happily, eight believers recently baptised and added to the assembly. The Lord gave a good time in **Crewekerne**, and in Mackintosh Hall, **Cardiff**, with conversions. Good interest in the Word was manifested in lectures on "The Tabernacle" by Mr. Parker, in Forrester's Hall, St. George's, Wellington, **Salop**. Arthur E. Hodgkinson has been visiting around **Woodhall Spa**, Lincs., where the Gospel is needed. He finds the people accessible and ready to receive the printed message. John Gilfillan had two weeks of interesting meetings at **Backbarrow**; also in Trinity Hall, **Barrow**, where the Lord gave blessing with the Word. Sixteen believers were baptised and added to the assembly. He began in Anchor Road Hall, on March 20. Thomas Cauker has been preaching and visiting in villages of Cumberland and the Border Counties, where the peasantry are much in need of the Gospel in simplicity. A special effort in Gospel Hall, **Ryde**, I.O.W., by E. Fensy, was used in creating interest in the things of God, goodly numbers coming to hear the Word. **Manchester**.—Annual Conference at Pendlebury on March 5 was a helpful time. The Word was spoken by Messrs. MacCallum, Ames, and Abbott. A. Lawes, of Northampton, has been preaching at Waverhill Road Hall, **Birmingham**, and later at **Lichfield**. A happy and helpful Conference of Sunday School workers was held in **Northampton**, February 26, when words of counsel and cheer were given. **Exeter**.—Half-yearly Conferences here were large and very helpful. Sound and practical truths of the Word were given by Messrs. Newbery, Teskey, Fitzgerald, Ward, Wiseman, Pugh, and Dr. Chesterman, on the old lines, without prearranged speakers.

IRELAND.

Ballymena.—Believers' Meetings here, held for many years, were large, and seasonable ministry given by Dr. Matthews, Darling, Thompson, Goold, Lyttle, Stewart, and others. **Belfast**.—J. Rankine had meetings in Ebenezer Hall, with some interest and blessing. Hawthorne and Baillie in Donegal Road, with encouragement. T. Braidner had large meetings at **Dunamoney**. Dr. Matthews and Hutcheson saw fruit of the Gospel in **Banbridge**. T. Lyttle in **Letterkenny**. S. Whitten near **Buhs-mills**. J. Stewart and Storey at **Flush**. Megaw and Campbell at **Tullylagan**, with tokens of blessing; they are now in **Cookstown**. Russell and M'Cracken at **Portavogie**, good meetings, with conversions. Mr. Stevenson closed at **Dunamoney**. Our Ulster brethren believe in pioneering with the Gospel in new and needy fields, and will be beginning shortly in tents and village preachings for the summer months. Tract Bands are also working, where the printed message is needed and welcomed.

CANADA.

Toronto.—R. M'Clintock had helpful meetings in the Central Hall here. J. Ferguson has had three weeks of meetings in the West End Hall. Brethren Garratt and Telfer had six weeks of interesting meetings in Pape Avenue Hall, quite a number professed to be saved. **South River**.—M'Clintock and Watson had good meetings here. They also visited **Chapman Valley**. **Arnstein**.—E. B. Steen is having helpful meetings here. **Creemore**.—R. Bruce is preaching here with tokens of blessing. **Sunnidale**.—J. M'Cartney had encouraging meetings here. **Brandon, Man.**—D. M'Geachy paid us a visit here. **N. Vancouver, B.C.**—D. R. Scott had good meetings in the Gospel Hall here. W. H. Hunter at **Brantford**. John Martin, of New Scotland, N.S., visited for five weeks among assemblies, and tells of a good Conference in **Pugwash, N.S.**, and of meetings in **Howe**. W. N. Brennan had a good hearing to the Word at **Magnagan Mines**, and R. Milnes to **Moncton** for meetings. W. J. M'Clure and B. Bradford have been preaching in **Vancouver, B.C.** J. J. Rouse at **Esk, Sask.** Roy Gratias at **Verden, Man.**

UNITED STATES.

New York.—W. Beveridge had good and fruitful meetings at **Richmond Hill**. J. Dickson and H. M'Ewen had encouraging meetings in **Chelsea, Mass.** Alex. Livingston at **New Bedford, Mass.** Winemiller and Armstrong at **Norfolk, Va.**, and later at **New-**

port News. S. C. and C. R. Keller at **Pittsburgh**, Pa. Brethren Curry and Conway have been pioneering with the Gospel in a new field, **Lutzville**, Pa. It is good to hear of "virgin soil" being thus sown. God will see it is not "in vain." G. Summers had some good and fruitful meetings in **Bridgeport**, Conn. S. M'Ewen in **Miami**, Fla., and H. G. Smith at **Norfolk**, seeking to give help to the Lord's people. James Marshall at **Bryn Mawr**, where some professed conversion. Thomas Black at **Hartford**, Con. John Pinches, with the help of brethren from **Detroit**, had a Gospel effort in a rented store at **Royal Oak**, Mich. George Shivas at **West Duluth**, with interest in the Word. The brothers J. and D. Horn, pioneered with the Gospel at **Numa**, Ia., with fruit. T. C. Bush at **Waxachachie** and **Houston**, Texas. S. Greer in **Fresno**, Cal., and John Blair in **Los Angeles**, seeking to help believers there. **Des Moines**, Ia.—James Erskine is encouraged in some interest here. T. H. Dempsey at **Monrovia**, Cal.

FOREIGN AND COLONIAL.

FAOE ISLES.—The few workers in these storm

swept isles have been somewhat cheered of late by an interest in the Gospel. In **Thorshaven**, where the late Wm. Sloan so long and patiently laboured, the work advances slowly. **NORWAY.**—In **Skien** there is a revived interest, and goodly numbers coming to hear the Gospel. **SWEDEN.**—New doors open for the Word, and our brother James Lees is encouraged by a ready ear to the truth. But the enemy is busy as usual, spreading error to hinder the work of God. **SERBIA.**—A recent letter from F. J. Kresino tells of a visit to this distracted land, where he found wonderful openings for the Word of God. In **Petrovac**, **Ilak**, **Kysac**, and other places, three meetings daily were easily got, and the people listened to the Gospel with interest. There were seven decided cases of conversion, and many others awakened. Some 20 believers were lately baptised in **Wiena**, and some forty surround the table of the Lord. **BAHAMAS.**—There is encouragement and blessing with the preaching of the Gospel in **Nassau**, and work among young people in **Grant's Town** gives hope and cheer. W. Kendrick tells of good work at **Hope Town**, Abaco, where a new hall was lately opened. **AUSTRALIA.**—**Queensland.**—Meetings in **Brisbane** have been well attended since the year began, and here and there God has given blessing. A few believers now gather in the Name, at the house of Mrs. Jones, North Street, **Charters Towers**. **Tasmania.**—Conferences early in the year in several places, were times of refreshing. Our

brethren Capt. Neville, Grubb, Todd, Wilson, and others, ministered the Word in season. **NEW ZEALAND.**—Frank May visited **Feilding** and other places ministering the Word. Forbes Macleod had cheering tokens of blessing at **Halcombe**. M. Logg at **Upper Hut**. B. Fox at **Pleasant Point**.

Sums Received for the Lord's Work and Workers.

Labouring in the Gospel in Foreign Lands, and among the distant Highlands and Islands of Scotland.

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EDITORIAL NOTES.—For the coming months, there will (God willing) appear in these pages, in addition to the forecast already given, the following :

The Assembly of God : its Formation, Fellowship, Worship, Ministry, Rule, and Testimony. Addresses recently given in Glasgow on these subjects. By the Editor. Published by special request.

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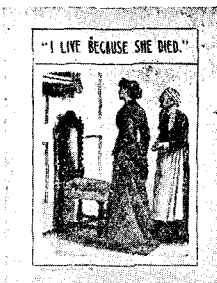
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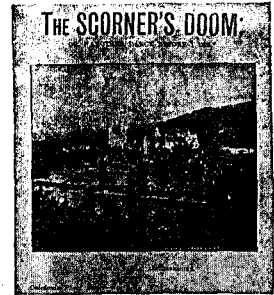
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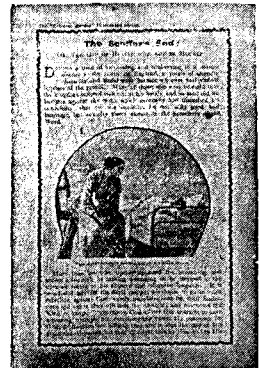
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No Charge for Insertion.

May, 1921.

Made up April 25th.

SCOTLAND.

ANNOUNCEMENTS.—**Glasgow.**—Annual Christian Conference in connection with Ebenezer Hall, Bridgeton, on Saturday, May 7, in Y.M.C.A. Hall, Canning Street, 3.30 till 8. John Ritchie, J. H. M'Knight, William Hamilton, J. G. Wilson expected. Round Toll Hall Annual Conference, 14 Possil Road, Glasgow, Saturday, May 14, 4 till 7.45. Speakers expected—John Ritchie, Wm. Lammond, Robert Scott. **Newmains.**—Conference in Public School, School Road, May 7, at 2.30. Robert Scott, H. Steedman, Wm. Thomson, James Moffat expected. **Broxburn.**—Conference on Saturday, May 14, in Public Hall, beginning at 3 p.m. Messrs. Grant, Feely, Wilson, Steedman expected. District meeting of S.S. Workers in Glasgow and surroundings, will be held in Greenbank Street Hall, **Pollokshaws**, Saturday, May 21, at 5.30. Speakers—J. Alexander, A. Dalrymple. **Lanark.**—Conference in Y.M.C.A. Hall, Bloomgate, Saturday, May 14, at 2.30. Speakers—George Murray, A. Bayne, T. Kerr, J. Carrick.

REPORTS.—Conferences were held in the North during the month as follows:—**Portessie**, Banffshire. Goodly number. Ministry by Messrs. John Brown, R. Scott, Wm. M'Kenzie, W. Salter, and others. **Dufftown**, April 8.—Annual meetings, fair attendance, helpful ministry by above speakers. **Macduff.**—James Petrie had two weeks of interesting meetings here. David Morrison has been having meetings in **Inverness**, where there has been some interest of late. George Bond continued for two weeks on the island of **South Ronaldshay**, Orkney, where the Lord gave blessing with the Gospel. He is now in the **Shetland Isles**, where there is need and scope for a dozen pioneer Gossellers. John H. Nicholson continues to find many opportunities for spreading the Gospel in the island of **Lewis**, far more populous than most of us know. In an area of some four miles around Edgemoor Hall, which is Mr. Nicholson's centre of operations, there is a population of some 4000. There are two very small assemblies in the island, numbering less than a dozen between them. If the Divine order of

Acts i. 8, is still applicable, these isles off the Scottish coast, to which the Gospel was taken by Columba and his fellow-workers, should not be neglected by us now. Workers looking to God for guidance and supply, surely have a first claim upon the prayerful and practical sympathy of assemblies in Scotland and elsewhere. **Aberdeen.**—Fred Elliott begins a special Gospel effort in the Rosemount district of this city, in his large tent, on May 1. Prayer is earnestly desired for awakening and blessing. **Dundee.**—Conference in Wellgate Gospel Hall on April 11 was a time of help and profit. **Paisley.**—Tract Band Conference, April 16, was calculated to stir up Christians to share in this great work, which God is richly blessing. Also at **Clydebank** and **Flemington** "goodly words" of grace and truth in season were spoken. J. C. Barrie had some encouraging meetings in **Portpatrick**, and hopes to take up work in the Wigtownshire tent at **Whithorn** shortly. Robert Scott is having meetings in **Portessie**. A. Philip, had six weeks of fruitful meetings in **Westray**, Orkney Isles, is now in **Stromness**. W. E. Taylor is giving lectures on "The Tabernacle" in Porch Hall, **Glasgow**. J. Strain begins with Ayrshire tent at **Glenburn**, near Prestwick. **Ayr.**—Blessing with the Gospel has been experienced in Gospel Hall, James Street, and nine believers, mostly young folks, baptised and added to the assembly there. **Dumbarntonshire** tent will be opened with a Conference on Saturday, May 28, at **Jamestown**. There has been blessing with the Word in **Lochwinnoch** among young people; also at **Linthouse**, Govan, and at **Palace Colliery**, near Bothwell.

NOTES.—Correspondence for Gospel Hall, **Dumbarnton**, to James Turnbull, 84 High Street, Dumbarnton. Mr. Peter Fenton, formerly of Cardenden, Fife, has removed to 101 High Street, **Kirkcaldy**. A small assembly in Ayrshire require 36 seats with backs, for a hall they hope to acquire. Any desiring to dispose of such, might communicate with the Editor. Our brother, Mr. James Dunlop, the Schoolhouse, Bo'ness, lies seriously ill. Mr. Alex. Stewart, of Prestwick, is in a feeble state. Remember both in prayer.

The Glorified Lord in Heaven,

AND THE PRESENCE OF THE SPIRIT ON EARTH.

GREAT truths of eternal value to the people of God of this present time, were uttered by the Lord to "His own" (John xiii. 1) in the last hours of His presence with them in an upper room in the city of Jerusalem, just before He went forth to enter on the agony of Gethsemane and the sufferings of Calvary. Among these last words, are the plain announcement of His personal absence from them, and His return to heaven, and the definite promise that when He reached that heaven, from whence He came, and had been exalted there to a place of dignity and honour as glorified Man, on the right hand of God, that He would receive from the Father the gift of the Holy Spirit, the Comforter, and send Him as Paraclete to be in and with His people; in successive generations throughout the whole period of His personal absence from them. These two great facts distinguish the present period from all before it, and all that will succeed it. The exaltation of the Son to the throne of God, with "all authority" committed to His hand (Matt. xxviii. 18), to be confessed (Rom. x. 9) and owned as Lord by His people individually (Col. ii. 6), and as Head of, and over all to His church collectively, and the presence of the Holy Spirit as Paraclete and Strengtheners of the saints, for life and service personally and as Indweller (1 Cor. iii. 16) and Administrator (1 Cor. xii. 4-11) in "churches of the saints." These two facts characterize the period between His going and His

coming. And after Christ had died, and risen and been glorified at the right hand of God, the promise given in the upper room was duly fulfilled. And this is how His disciples, to whom it was given on that night of the farewell words in the upper room, understood it, as testified by Peter on the streets of Jerusalem some fifty days later. "Therefore," said he, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this as ye now see and hear" (Acts ii. 33). And these two great facts give special character to the time now present. The glorified Lord in heaven, consequent on His finished work on earth being accepted, and He exalted as Man having become obedient unto death, now invested by God with "all authority" to be confessed, honoured, and obeyed as Lord by His people here, in "all things whatsoever He has commanded" in His Word, that Word, the full, abiding expression of His authority, not to be abrogated, altered, or added to, but simply, loyally, and faithfully obeyed, in all things, in all circumstances, under all conditions, without compromise and without fear. For he is our Lord and "Master in heaven" (Eph. vi. 9), to whom His people owe that honour and fear, which to a master belongs (Mal. i. 6), but which is so sadly lacking among Christians, in these last days. And the abiding, indwelling, perpetual presence of the Holy Ghost, the Comforter, strengthening with "all might" (Eph. iii. 16) those in whom He dwells, to "do whatsoever" the Lord commands. J.R.

The Fear of the Lord.

CHARLES H. JORDAN, LONDON.

THE subject of Reverence is one which in these days, does not appear to receive the consideration which it demands. Great importance is attached to it in the Scriptures, and it would be well if it were more prominently brought before the minds of believers at meetings held for the ministry of the Word. This is particularly desirable in reference to young believers who, at times, are allowed to grow up in our assemblies, with a very indifferent appreciation of its importance.

In dealing with the subject, it may be helpful to consider a few of the very many instances in which the words, "the fear of the Lord," occur in the Scriptures. The word "fear," when so used, is not to be understood as indicating a sense of dread, but a spirit of reverence.

"The fear of the Lord," in Psa. cxi. 10, and also in Prov. ix. 10, is said to be "the beginning of wisdom." How precious then it is when the newly born soul gives heed to this important statement. And seeks grace at the very commencement of the new life, to cultivate a spirit of true reverence towards the Lord. "Wisdom" is here set forth as something worthy of attainment. Solomon considered its possession, in association with knowledge, of supreme importance, and therefore asked God that it might be given him (2 Chron. i. 10). Job, in chapter 28, ver. 12, asks the question, "Where shall wisdom be found?" and proceeds to show that it cannot be found in the world, that it is priceless and cannot be purchased. It is

a gift of God, as declared in Eccl. ii. 26; Dan. ii. 21; and James i. 5. There is no true wisdom apart from God, "For the wisdom of this world is foolishness with God" (1 Cor. iii. 19). In Christ "are hid all the treasures of wisdom and knowledge" (Col. ii. 3). He is "the wisdom of God" (1 Cor. i. 24). And He "is made unto us wisdom" (1 Cor. i. 30).

If, therefore, the believer in the early days of the new born life, enters into this spirit of reverence in the fear of the Lord, there will follow an acquisition of godly wisdom, and a growing into the knowledge of Christ. And thus "happy is the man that findeth wisdom" (Prov. iii. 13).

The following are some of the passages in the Psalms which show what encouragement there is, and what precious promises there are for those who fear the Lord:—

"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee" (Psa. xxxi. 19). "For as the heaven is high above the earth, so great is His mercy toward them that fear Him" (Psa. ciii. 11). "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. ciii. 13). "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Psa. ciii. 17). "The Lord taketh pleasure in them that fear Him" (Psa. cxlvii. 11). "O fear the Lord, ye His saints, for there is no want to them that fear Him" (Psa. xxxiv. 9).

Now, this spirit of reverence is not to be of an occasional character merely, but it should be continuous in the life of the believer, as commanded in Prov. xxiii. 17—"Be thou in the fear of the Lord all the

day long." It should also characterise the saints of God when assembled together, particularly so, when gathered at the Lord's table for worship and remembrance of Him in the breaking of bread. Then unquestionably, should the fear of the Lord be in evidence in every believer present. There should be a spirit of true reverence in the heart of each. It should be observable outwardly in attitude and demeanour, in whatever thoughts are expressed, and in everything that is done. For it is implicitly incumbent upon all present to realise that they are in the presence of their Lord, and that for the purpose of rendering to Him the highest adoration of their hearts. In view of this how solemn, and how very applicable, are the words in Psalm lxxxix. 7—"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

In these days of increasing irreverence and apostasy, it is the more necessary that believers should be exercised about this subject. If there were an increase of the spirit of reverence in our assemblies, there would be an increase in the spirit of true fellowship, accompanied, as it would be, by a greater desire for Christian intercourse. And thus there would be more joy in the hearts of those whose minds were reverently centred on Christ, wherever they meet one another, and engage in converse concerning Him. Saints would thereby be comforted and encouraged in these days of declension, and the Name of the Lord would be magnified.

For was it not so in the days of Malachi, when Israel was treating Jehovah with so

much dishonour, that "then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name."

May grace be upon all believers to more sincerely fear the Lord, in the spirit of reverence, during the days that remain.

God's Unchanged Gospel.

THE "Gospel of God concerning His Son" (Rom. i. 1-3), is the same to-day as it was when it first went forth into the world as God's good news to sinners. It is still God's appointed message for the salvation of men, and His power unto salvation to "every one that believeth" (Rom. i. 16). It needs no "auxiliaries," and will have no embellishments. It is perfect as its Author, and there is no room for any improvements on it, or in the way in which it is to be "declared" (1 Cor. xv. 1-4). God knows exactly what sinners need, and He has provided it in the Gospel of His grace (Acts xx. 24), "the Gospel of the glory of Christ" (2 Cor. iv. 4). All other "gospels" are counterfeits, denying God's righteousness, obscuring His love, and leaving the sinner under guilt, away from God, and without salvation. May all who have in their own souls proved the Gospel of Christ to be the power of God in their own salvation (chap. i. 16), hold it fast in its purity, hold it forth in its simplicity, and commend it to others in lives of godly consistency (Phil. i. 27).

The Coming of the Lord :

V.—CHANGE AND RAPTURE OF LIVING SAINTS.
See Arrows pointing upward, in Coloured Chart.

THE language of the world is "as sure as death." And this, with a misquotation of Heb. ix. 27, in common use, gives colour to the old-time word of the woman of Tekoah in 2 Sam. xiv. 14, "We must needs die." But, while death has been the common lot of mankind, of saints and sinners alike, with the two exceptions of Enoch and Elijah, who went "without dying," it is not to be so always. For, by a definite "word of the Lord" (1 Thess. iv. 15), never before uttered—a "mystery" only then revealed through the apostle, to be recorded for the instruction of the saints of that and our time, are the words, "We shall not *all* sleep, but we shall all be changed" (1 Cor. xv. 51). Some had already "fallen asleep" ere these words were written (ver. 6); generation after generation has added to the number of "the dead in Christ" ever since. And should the Lord not come, the apostle knew that he, with others, would come to the hour of "departure"—of "unloosing," as the word is—from this present scene, and of being absent from the body to be "present with the Lord" (2 Cor. v. 6-8). And viewed in its contrast with life in mortal flesh on earth, this "unclothed" condition he reckoned to be "very far better" (Phil. i. 23, R.V.), than anything possible to him here, a statement which puts to silence those who would teach that the soul "sleeps," and the saint lies unconscious between death and resurrection.

But while ready—in the language of his fellow-apostle, Peter—to "put off" his tabernacle, this was not the only way of exodus from earth and entrance to heaven, as he now, by direct revelation, knew. For, as the Lord had hinted to Martha of Bethany, in the day of her sorrow (John xi. 26), there would be some who, as believers in Him, would "never die," but the time had not then come for the full explanation of the "mystery," as to how and by what means, saints would escape the passage through death's realm, and be translated to heaven without "seeing" it (John viii. 51). Now, with a fuller light (2 Tim. i. 10) shining on the whole subject, the apostle definitely says, "We shall not all sleep," and reckons himself as one who might well be of those who would be "alive and remain," at the moment of the Lord's descent into "the air" to "receive from the world His own." But they cannot pass from earth to heaven without being "changed," since "flesh and blood cannot inherit the kingdom of God," nor that which is "mortal," *i.e.*, exposed to death, pass to "immortality," *i.e.*, immunity from death. So those believers who are alive and "remain unto the coming of the Lord," must be "changed." And their transformation will be effected "in a moment, in the twinkling of an eye," when they see the Lord "as He is," and put on "the image of the heavenly," having their present mortal bodies of humiliation—mortal on account of sin, yet redeemed by the blood of the Cross—"fashioned like unto the body of Christ's glory," fit to be presented unto—set alongside of—Himself arrayed in

glory, "without spot or wrinkle, or any such thing." "Meet companions then" for the glorified Lord, the saints will surely be, and ALL of them. For as there is no reserve among "the dead in Christ" in their putting on of incorruption in that hour of the grave's defeat, so will there be no limitations among the living, as to their putting on of immortality. All, will be in that circle, and amid that scene of indescribable glory. And not part, but ALL who belong to Christ, will form the circle of those who make up "our gathering together unto Him" (2 Thess. ii. 1-2) in this coming hour of glorious victory. A recently-revived theory, in a new dress, is the old-time heresy, that only "the faithful," and those who are found "watching" for their Lord's return, will be "changed and caught up" to "meet Him in the air," and others left to pass through "the great tribulation," which will follow, cannot stand, in the light of Scripture. For it is not *our* faithfulness, or our *own* watchfulness, that gives us either title or fitness for heaven, nor any purgatorial purifying, either on earth, or in the "unclothed" state, but simply and only that we are Christ's. And "they that are Christ's"—not a part of them, will go up, not in separate detachments, but "together, at His coming" (1 Cor. xv. 23). And there will be no reserve, no exception, in the fulfilment of the clear and ringing word of Divine Assurance: "whom He justified, THEM, He also glorified" (Rom. viii. 30). So we await in faith's full confidence, and in the sure hope of that moment of rapture from earth to heaven, the entire removal of ALL the saints.

"The Evil Eye."

BY WILLIAM RODGERS, OMAH.

THERE is an interesting little book, named "The Diseases of the Bible," which, by bringing together all the Scripture references to each, seeks to ascertain with what present day disease it is associated or identical. In this book the ailment, which is frequently referred to in the Bible as "the evil eye," finds no place. For the very good reason that it is a disease of the soul, rather than of the body. Yet a study on similar lines of the passages in which it is mentioned, that its cause and symptoms may be ascertained, and that it may be discovered whether anything like it is prevalent to-day, should be not only interesting, but profitable.

Reference is first made to it in Deut. xv. 9, where it appears that one of its symptoms is unwillingness to help a poor brother in need; while in Deut. xxviii. 54, 56, we learn that this symptom, as might be expected, becomes much more pronounced under certain trying circumstances which are there mentioned. Passing to Prov. xxiii. 6, we find a somewhat different phase of the disease described. The symptom already mentioned is still present, but it is complicated by the additional one of hypocrisy. A pretence is here made of giving, but the grudge against it is such that it, so to speak, follows the very morsel down the guest's throat to bring it back again. An even worse development is seen in Matt. xx. 15, where "the evil eye" is not alone unwilling to give to others itself, but is actually jealous of God's goodness to

them. Other symptoms still are brought before us in Prov. xxviii. 22, R.V., where we read, "He that hath an evil eye hasteth after riches;" and in Matt. vi. 23, which says, "If thine eye be evil, thy whole body shall be full of darkness."

As to the cause of this disease, it is invariably traced to "the heart." In Mark vii. 21-22, it is written, "Out of the heart of men proceed . . . an evil eye." In Deut. xv. 9, a wicked heart is first brought before us, and the evil eye is the outcome of it. Similarly Prov. xxiii. 6, has linked to it the statement, "As he thinketh in his heart, so is he;" and Matt. vi. 22-23 is preceded by, "Where your treasure is, there will your heart be also." Indeed, in the last case, the order of the whole passage is worthy of note, for in verses 19-21 we have the heart, in verses 22, 23, the eye, in ver. 24 the actions, and in ver. 25 the workings of the mind.

Putting all our references together, it becomes clear, that when selfishness has place in a man's heart, it quickly affects the eye as well. The eye, having thus become "evil," in its turn produces all the symptoms that have been mentioned.

Now, there can be no doubt that this disease is common in the world still, and, sad to say, its symptoms are to be found even among the Lord's people. Many there are to whom the inducement to "work," set before the converted thief in Eph. iv. 28, would make very little appeal. "That he may have to give to him that needeth" would seem to them an exceedingly poor ambition. Many, too there are who, if one may judge by their continual grumbling, appear to think that

even the Lord Himself does not deal quite fairly with them, and that while they have to bear "the burden and heat of the day," others fare better than they do, at His hands.

If you say, "I am sure I do not belong to either of these classes," let us look into the matter a bit more closely. For it is not every sick man, who has all the symptoms of his disease fully developed. You may not refuse to give of your means, nor murmur against God, nor even haste after riches, but are you subject to anxious thoughts of the kind mentioned in Matt. vi. 25? If so, let us reason backwards on the lines of the passage. May it not be, that your anxious or "divided" thoughts, are the result of a divided service, a trying to serve God and Mammon at the same time? If so, is not this divided service the outcome of a divided way of looking at things, or, in other words, of the evil eye of ver. 23, which sees much for self and little for God, thus filling the soul with darkness? Nay, is not all this division of mind, and work, and eye, the fruit of "a divided heart" (vers. 19-21), which has treasures on earth, as well as treasures in heaven, and so is not perfect toward God? Well might the wise man say, "Keep thy heart with all diligence, for out of it are the issues of life." If my heart is true to God, I will have the "single" eye, which sees everything from the point of view that is honouring to Him. I will serve one Master only; and I will be "anxious for nothing," since I know that while I am seeking His interests, He will not neglect mine.

The little book referred to at the beginning points out, that "eye" diseases are especially prevalent in Egypt, and also that what it calls "Egyptian Ophthalmis" is contagious. Well, it is likely that this soul disease which we have been considering, is both Egyptian and contagious. So the sooner it is banished from the camp of God's people, the better. God said to Israel that, if they would hearken to Him, and walk in His ways, He would put none of "the evil diseases of Egypt" upon them. He also, in the same passage, proclaimed Himself to be Jehovah-Ropheka, "I am the Lord that healeth." Let us then prove His power to heal us, and to keep us free from the evil eye, in other words, from that selfish outlook, which so frequently spoils our service and mars our testimony for Him.

Paul's Last Message.

WITH no hesitancy, but every confidence, Paul here urges Timothy—and all who would walk in the same path—to look the growing declensions fair in the face, and *then cling more tenaciously to the Word of God!* Not a hint is there of any change of attitude, to suit the changing conditions which would come upon them. Not a thought, that, in course of time, they would not be able to carry out God's Word, and therefore be absolved from any responsibility to do so. On the contrary, he is more urgent than in any of his former Epistles, that, *because of the very conditions he foresees*—and which has already begun to confront them—God's Word should be adhered to. T. D. W. M.

The Assembly of God.

BIBLE LECTURES RECENTLY GIVEN IN GLASGOW.
BY THE EDITOR. INTRODUCTION.

HERE and elsewhere, we frequently meet for the preaching of the Gospel. This is God's one message to the world, His only ambassage of grace in this day of salvation. It would be a reversal of God's order of things to instruct the unconverted in things which belong only to His redeemed and regenerate people, and to exhort those who are yet outside "the kingdom of God" as to how to behave themselves in it. God's one message to the world is the Gospel of the grace of God, and the preacher who knows his calling and seeks to discharge the stewardship that God has committed to his trust, will never deviate from his theme, nor vary his ministry to attract or to hold those who attend his ministry.

When a sinner is converted, really and truly "turned unto the Lord" (Acts xi. 21), he begins to seek after such ways as God has set before His people in His Word, "ways which be in Christ" (1 Cor. iv. 17), in order that he may walk in them, worthy of that vocation to which God has called him (Eph. iv. 1), and not as other Gentiles (Eph. iv. 17) walk, in vanity, following the desires of the flesh and mind (Eph. ii. 3). A complete break from his former manner of life (1 Pet. iv. 2, 3), and a definite separation from the companionship of the ungodly (2 Cor. vi. 17) is the least that should be expected of one who has been born of God (1 John v. 1), who has Divine life in him, and in whom the Holy Spirit dwells

as His temple (1 Cor. vii. 19). He confesses Jesus Christ as his Lord (Rom. x. 9), in whose Name all that he says and does (Col. iii. 17) is henceforth to be, and all his ways cleansed and enlightened according to the Word of God (Psa. cxix. 9, 105). In order to produce right Christian conduct, the young believer needs "wholesome" teaching, food ministered to sustain the inner life, and a right dividing of the Word of Truth (2 Tim. i. 15), to teach him "things that differ." If the convert goes on reading his Bible, feeding on its pure milk (1 Pet. ii. 2), and obeying what he learns of the truth, he will "grow" thereby, and become exercised as to his associations personally, religiously, and collectively. He will find much in his Bible as to where, with whom, and for what he is to assemble with others who own the same Lord, and claim to be guided by the same Book. And he will very likely soon become perplexed as to what is the right kind of church to join, unless he assumes—as it is quite fashionable to do—that "the church of his fathers is good enough" for him, and so remains there, without further concern whether it is of God or of man. For very many who bear the Christian name seem to think, that you may choose your church as you do your house, whatever is most convenient, with little regard as to whether it is according to God's pattern or not; whether its ministry will feed or wither their spiritual life; or its fellowship be with fellow-saints, or the ungodly. It is with a sincere desire to help young believers, that we take up simply and in a practical way these

subjects, with an open Bible and an open mind.

Pleasing God, and Serving Men.

IT is often difficult to decide how far one ought to go in the way of "yieldingness," to break down prejudice, and maintain peace. Of course, in matters concerning which God has spoken, there should be no hesitation. "To obey God rather than man" (Acts v. 29), is the plain path. But when it is a matter of that which is "our own" and in our "own power," as Acts v. 4, has it, we have to exercise ourselves before God, and weigh the "pros and cons" in relation to the welfare of others, regarding it. Paul declared himself willing to become all things to all men, in order that he might gain them to Christ. And these words are constantly with me in my testimony to the heathen, in whose midst I daily live. When the people pay me a visit, I seek to entertain them with all frankness, and when I traffic with them I prefer rather to be robbed, than to appear to be taking advantage of them. And in this way, to teach them by deeds as well as by words, that our Gospel is a message of grace, and our God a God of long-suffering mercy. There is such a thing as "men-pleasing," which is contrary to the spirit of the true bondservant of Christ (Gal. i. 10), and a thing not to be found in us who bear His Name. But where it is not a matter of His honour, but our own, it is better to "yield" than to "strive," and so leave God to intervene and to show His hand on our behalf.—which he always does—*Fred. S. Arnot.*

The Preacher and Bible Students' Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

The Sinner, Dead to God,

In Three Different Aspects.

As Pleasure Lovers, forgetting God (1 Tim. v. 6).

As Prodigals, far away from God (Luke xv. 24).

As Professors, with no life of God (Rev. iii. 1).

God's Abundance for Man's Need.

Abundant Mercy for the Needy (1 Pet. i. 3).

Abundant Pardon for the Guilty (Isa. lv. 7).

Abundant Life, for the Dead (John x. 10).

Abundant Grace for the Living (2 Cor. ix. 8).

Bible Door Posts.

Sprinkled with Blood (Exod. xii. 12)—Salvation.

Bearing the Word (Deut. xi. 20)—Edification.

Bored with an Awl (Exod. xxi. 6)—Consecration.

The First, is the Sinner's Great Need.

The Second, is for the Saint's Guidance.

The Third, is a Sign of the Servant's Devotion.

CONCISE BIBLE SUBJECTS FOR STUDY.

A Christian, as described in Heb. xiii. 12-16.

SANCTIFIED, by the Blood of Jesus (ver. 12).

SEPARATED, by going forth unto Him (ver. 13).

SUFFERING, in bearing His reproach (ver. 14).

SACRIFICING, in continual Praise—Godward (ver. 15).

SERVING, in doing Good—Manward (ver. 16).

Christian Giving,

As the Word defines its Practice, in 1 Cor. xvi. 1.

INDIVIDUAL—"Every one."

REGULAR—"On the First Day of the Week."

PROPORTIONATE—"As God has prospered."

DEDICATED—"In Store"—The Lord's Portion.

The Young Believer's Question Box.

I am a young believer, about three years converted, and some two and a half years ago baptised and received to an assembly of Christians bearing no sectarian distinction, meeting simply as the Scriptures teach, in the Name of the Lord Jesus Christ alone. I have very much enjoyed the fellowship of saints, been much helped through the ministry I have heard, and find full scope for the little service I feel called to engage in, in spreading the Gospel, or in helping those who do. Quite lately

I had a conversation with a Christian man who works in the same warehouse in which I am engaged. He seems to have a fuller knowledge of the Bible than I yet possess, is able to speak very intelligently on Scriptural subjects, but says he would not be in fellowship in the assembly to which I go, because we have those associated with us who hold "wrong doctrine." I have never heard any such doctrine taught by any in the assembly, nor has any to whom I have spoken of the matter. I cannot obtain any evidence that these statements are true. Those taking oversight in the assembly say, they are false, that they know of no doctrine contrary to Scripture being held or taught in their midst, either in the past or now, and they challenge this man to state what the wrong doctrine he alleges as being among us is. What is my responsibility toward this accusation and the man who makes it, assuming that he is a Christian?

As a rule, it is safest for a young Christian to keep himself free from the discussion of "questions which gender strifes," and to avoid disputations with those whose chief occupation seems to be to "devise mischief," dig up evil, and "sow discord among brethren"—which "things doth the Lord hate" (Prov. vi. 16). It is best to leave the answer to such accusations to those who have experience of such persons and their work, and are qualified to silence them. If you have been in the fellowship of the assembly where you are for the time specified, you have had good opportunity to detect this "wrong doctrine," said to be in your midst, and the fact that you have not, and another quite outside has had to inform you of its existence, is a strange thing surely. But in order to give this accuser the opportunity to prove his charges, you might ask him a few plain questions, such as, What the wrong doctrine is? Who teaches it? When and where it was taught? and Who heard it? Ask him to write out answers to these questions, and sign his name to the document. It will then be the simplest thing possible, for those taking oversight in the assembly to investigate the whole matter thoroughly. If he refuses to do this, then you are justified in regarding this man as a "false accuser" (Tit. ii. 3), a maker or receiver (Psa. xv. 3) of evil reports, taking no care to prove them, a man whom it is not safe to company with (2 Thess. iii. 11-14), and who, until he humbles himself before God on account of his sin, confesses and departs from it, is not a fit person to be received into or retained in any assembly of God's people, going by His Word.

Answers to Correspondents

GOSPELLER.—If you have an open door set before you, and you are constrained to occupy it, as you believe at the Lord's bidding, you may surely seek and welcome the fellowship of your fellow-saints of the assembly in which you are. But should this from any cause be withheld, go on, looking to God. If you are in the way of His leading, and doing His will, time and results will surely justify your call, and convince the godly that you are right. Beyond this, we do not see any cause how you have any hesitancy in "launching forth." Your brethren are not your masters, but the Lord is.

J. M'L., NOTTS.—A warm spiritual atmosphere, a simple, spiritual ministry, with every encouragement to young believers to exercise whatever gift and grace they have, is generally followed in time by the raising up of a band of earnest, hearty helpers in the Gospel and in the assembly. Cultivate these conditions, and there will be no danger of you "dying out," or requiring to hire a running supply of preachers to "keep the wheels going" artificially, from lack of local speakers.

W. B., CO. ANTRIM.—Where there are those who have a heart for the Lord's work, with some measure of ability to preach and teach, surely all such should be encouraged, and room left for them to exercise their ministry. Where only a select few are invited or allowed to "take the Services," and all others content to be simply "hearers," and are content to remain in their baby clothes, with their feeding bottles, little wonder that dwarfs and dummies multiply. Where the way of the Lord is followed, there is no lack of growing helpers.

ULTIMA.—There is to be no limit to forbearance in a matter of a personal character, affecting only the party injured, as Matt. xviii. 22 teaches. But where the truth of God is ignored, and "the commandments of the Lord" are wilfully and persistently disowned, it is different. We are not to stand idly by and see the authority of God impugned, and the truths of His Word disregarded, as if we had no concern for His honour, and no interest in that which belongs to the faith entrusted to our guardianship. Assuredly not. There comes a point where lethargy, in respect of God's truth disregarded or disowned, becomes neither grace or forbearance, but indifference to what is due to Him whom we profess to own as our Lord. See that you do not mix up in your reckonings in "things that differ." [We would ask our readers' special atten-

tion to a paper on "Things that Differ," by the late J. G. Bellett of Dublin, which will (God willing) appear in our next issue.—ED.]

PETIT.—It certainly ought not to be regarded as a "small" or "secondary" matter—something with which the assembly of God need not concern itself—as to whether baptism, as it is taught in the Word, and was practised by the early churches, is to be regarded as part of "the faith," to be held fast, relegated to the same category as the eating of "meats" and observing of days (Rom. xiv. 2-5), concerning which each may use his preference, and in which the assembly is not called upon to adjudicate or bear a definite testimony. Christian baptism is a symbolic ordinance, and may not be so altered in its subjects, mode, and time, as to subvert the truths it is intended to be the witness of. Unconverted households sprinkled or dipped before conversion, with a view to becoming disciples of the Lord, is something quite different from born again believers being buried with Christ in baptism, because they are already His.

Letters to the Editor.

I.—Ministry at the Lord's Table.

"We cannot fail to observe the growing habit of using a large proportion of the allotted time of the Lord's Day morning in what those who occupy it regard as ministry. That there may be, in the leading of the Spirit of God—who distributeth to every man as He willeth (1 Cor. xii. 4-19), words of spiritual and Christ-exalting ministry suited to the character of such assemblings, we joyfully admit, and have personally felt their fitness, and joyed in their results of a fuller and richer flow of spiritual worship following them. But there is generally far too much discursive and unseasonable talk, which hinders rather than helps the souls of those gathered to 'see Jesus' and worthily 'shew forth' His death, which is primarily the object of our gathering together then. And in this, 'stranger brethren' who are there for the day, or who have come to preach the Gospel in the evening, are the chief offenders. Possibly, some of them take the opportunity of delivering themselves of what had been time and again given out at home, and could not well be further used there. And others, as is to be regretted, come with their little 'sermonette' made ready for the occasion, though it may neither be seasonable nor spiritual. And the result often is,

that the Lord's Supper is thrust into the last few minutes, and has to be hurried through with little of that reverence which is its due. That worship is higher than ministry is generally held as a theory; that to give to God is greater than to receive FROM God, we are oft reminded. But what if that worship is quenched by those who are using up the time we owe to God in His worship, in listening to them, while they talk what is neither in season at the time, nor uplifting to the soul. We earnestly ask that fellow-saints may be exercised in this thing, and that those who guide and minister in assemblies, will seek to bring the Word of Truth to bear upon it." A. D.

II.—Helpful Hours Around the Bible.

"I desire to add my personal testimony to the value of united study of the Word of God in the form of an assembly Bible reading, and especially for that form which gives opportunity for young believers and others to express their difficulties, which come within the scope of the subject being considered. There is no form of ministry more helpful, when rightly ordered, than this. Personally, I have proved it so. Where I am, we formerly had what was called a meeting for ministry, which was usually an address or exhortation, from some brother from a distance. Doubtless some were helped, but not always so. For it so happens that one who followed might turn upside down what was said the previous night. And at best it did little to help us in the study of God's Word itself, or lead us to 'rightly divide the Word of Truth.' So we sought God's guidance, and He led to the old-time Scripture reading, in which we find much help, and the Lord's people come to it in larger numbers than I ever expected to see. We seek to make it interesting, and to order it in a godly manner. One brother of some experience opens the subject, announced beforehand to allow all to be somewhat familiar with it. Then a few give their remarks on the subject. Questions are asked and answered, but there is no argument. If one sees other than the suggested meaning on any verse, he has the good sense to tell it privately to the one who gave that view, but not to express his variance in the public gathering, or to in any way encourage discussion. And God opens up His Word to us wonderfully. I most heartily commend this weekly Scripture Reading to assemblies everywhere, and confidently believe it will prove to be a means of blessing to them where adopted." G. M.

Practical Points in Assembly Matters.

Welcoming strangers and visitors from other places is a service not to be neglected, nor left haphazard to anybody. Two overseeing brethren, in the confidence of the assembly, taking this service by mutual arrangement with others, always there in good time, to receive letters of commendation, introduce strangers, see to their comfort, and such like, are essential to the maintenance of godly order and the manifestation of Christian courtesy.

Introducing visitors from other assemblies, and naming those to be received, as in Acts ix. 26-28, for the first time, to the fellowship of the assembly, is best done at the beginning—usually after the first hymn has been sung—so as not to divert from meditation and waiting upon God, later on. One recognised as doing oversight work, and fitted for this service, may exercise himself in it, but always with the concurrence and fellowship of others who guide and serve in the assembly.

Helpers, as well as preachers, who are right with God, and have "a mind to work," are needed for the carrying on of the effective Gospel work of an assembly. To invite the people, visit interested cases, follow up awakened ones, lead seekers to the Saviour, and help on in the Word those who believe, are all valuable auxiliaries in continuous evangelistic work, and surely ought to be encouraged.

Results of effective preaching in the power of the Spirit, do not always appear immediately. Nor can they be numbered or tabulated by counting those who "profess conversion." Sometimes the most abiding fruits are slowest in appearing. But they are well worth waiting for, and expecting. The little parable of Mark iv. 26-29 is instructive, on this aspect of evangelistic seed sowing.

Assembly Notes and Gleanings.

Chief Men, as Acts xv. 22 names them, who are to be "examples to the flock," cannot surely include Socialists and agitators, who forbid Christians to obey their "masters according to the flesh" (Col. iii. 22), and whose chief work is to foment strifes and strikes, so depriving families of their daily bread. Theirs is not "Christian," but ungodly behaviour.

Expenditure in the Christian Assembly—as in the household—should not exceed income. A word of exhortation may well be given at a reasonable time, reminding the Lord's people of their personal responsibility as to meeting Assembly obligations.

ENGLAND.

ANNOUNCEMENTS.—**London.**—Annual meetings in connection with Counties' Evangelisation, in Sion College, Victoria Embankment, E.C., on Tuesday, May 3, 3.30 and 6 p.m. Correspondence to Mr. E. H. Grant, 4 Great Winchester Street, E.C. Annual Conference in Hebron Hall, **Backbarrow**, on Whit Monday, May 16. **Bradford.**—Annual Whit-suntide Conference, May 15-17. Details by circulars from R. S. Stansfield, 28 Hartmann Place, Bradford.

REPORTS.—**Liverpool** and **Birkenhead** Easter meetings were the largest in numbers yet held. The principal speakers were Messrs. Hogg, Hickman, Gray, Scammell, Clark, and Foster. Mr. Teskey gave missionary reports in various halls. A. E. Hodgkinson visited houses and farms with the Gospel message in **Lacey** district of Lincolnshire. P. H. Hulbert had special meetings in **Brislington** for old and young, April 17-25. **Whitehaven.**—Easter Conference in Hope Hall, Scilly Banks, was well attended. Speakers were Messrs. Nightingale, Gilfillan, Porter, and Smith. James Stephen had a special effort in the Gospel at **Stevenage** in April, with encouragement. Easter Conference at **Swansea** was a season of spiritual help to many. Ministry by Messrs. Hucklesby, Thompson, Hulbert, Goodman, Green, and Stephen, about 1000 present. **Brownhills.**—A hearty and most helpful time was experienced at Good Friday Conference here, March 25. Ministry to the need was given by Messrs. Lawes, Parker, Sanders, and others. Fred S. Glover, in furtherance of special effort in Gloucestershire villages, begins in **Yate** on Sunday, May 1. **Cardiff.**—Missionary Conference, April 5-7, was large. The following ministered the Word:—W. E. Vine, H. B. Thompson, and reports of work were given by Messrs. Campbell (Denmark), Adams (Venezuela), Fisher, Lammond (Africa), Patient (India), Turrall (Spain), Nicholls (British Guiana). **Sidwell.**—H. Clare had a series of good meetings at **Nuneaton**, a number saved. J. Randle gave lectures on dispensational subjects at **Swindon** and **Ebbw Vale**. Is now in **Plymouth**.

NOTES.—Correspondence to **Walker-on-Tyne** assembly to S. Bryden, 727 Welbeck Road, Walker, Newcastle.

IRELAND.

Belfast.—Easter meetings here were large, and ministry wholesome. Messrs. Bird, Mogridge, Fisher, Castles, Money Penny, Dr. Matthews, and local brethren took part. **Omagh.**—The annual meetings for believers will be held here as usual on

Wednesday, June 1, at 12 noon, in Town Hall. Unrest, and seed time in country districts have somewhat hindered Gospel efforts during the month, yet some fruit has been gathered. In **Belfast**, Messrs. Diack and Parkin had meetings in Mourne Street Hall; R. Hawthorn and H. Baillie in Ormeau Road Hall, with interest; at **Blue Doors**, near Cookstown, Megaw and Campbell have been encouraged. J. H. McKnight in a hill farm district. Jos. Glancy at **Ahoghill**, with some interest. Correspondence for Kingsbridge Gospel Hall, Belfast, to J. Hamilton, Rossie, Everton Drive, Cregagh, Belfast.

CANADA.

Toronto.—Easter Conference was the largest yet held, over 2000 at some of the gatherings of believers. Four days of wholesome ministry by Messrs. Philip Mauro, Martin, Oliver, Ferguson, Dickson, McGeachy, Telfer, and others. **Windsor.**—J. Silvester has begun meetings in this place. J. C. Beattie gave addresses on "The Tabernacle" in Dominion Hall, **Orillia**. **Stayner**—J. Bruce, and G. Garratt are having meetings here. **St. Catherines.**—R. Telfer expects to begin a special Gospel effort here. Dr. Martin had meetings in Central Hall here. R. J. Dickson in Broadview Avenue Hall, **Winnipeg**, Man. Annual Conference on May 21-24 in Scott Memorial Hall, Princess Street. Circulars from James Boyd, 402 Home Street, Winnipeg, Man., Canada. W. H. Hunter had some fruitful meetings in M'Nab Street Hall, **Hamilton**, Ont., where Philip Mauro is now ministering the Word. John Ferguson had meetings in Brock Avenue Hall and West End Hall, **Toronto**. Some fruit was gathered from meetings in **Moncton**, N.B., held by Messrs. Milne and M'Mullen. W. J. McClure is giving tabernacle lectures in Seymour Street Hall, **Vancouver**, B.C.

UNITED STATES.

Evangelising brethren are preparing for summer tent work, and there are many needy fields where pioneering of the old-time type, keeping at it, until a "break" comes from God, is much needed. Alex. Livingstone had meetings in **Hartford** and **South Manchester**, Conn. D. R. Charles and J. Erskine, have had a Gospel effort in **Des Moines**, Iowa. Wm. Beveridge saw the hand of the Lord in blessing at **Richmond Hill**, N.Y. J. T. Dickson had a fortnight's meetings in **Framingham**, Mass. James Waugh had some good meetings at **New Bedford**, Mass. John Pinches has been evangelising in **Royal**

Oak, some 10 miles from Detroit. Charles W. Ross had meetings in **Avondale**, Ill. Leonard Sheldrake has been in **Rudyard**, Mich., where some venom of the serpent manifested itself in opposing the Gospel. It is still there, and only needs to be "tapped" to bring it out in its old-time flow. W. P. Douglas has been preaching in **Cleveland**, O. S. and C. Kellar had stirring meetings, with conversions, at **Pittsburgh**, Pa.

FOREIGN AND COLONIAL.

BELGIUM.—W. J. Nock tells of some cheer in the Lord's work. But the enmity of Rome is not one whit abated against the Gospel. At **St. Moulin**, where Mr. Hamiet lives and labours, this opposition is manifest. He was attacked while in bed, and his wife was so badly stabbed that her life is in danger. **BARBADOES.**—G. F. Nicholls tells of cheer and fruit in the work at **St. Josephs**. Our aged brother, Mr. J. Sparrow, is very frail. He is now in his 82nd year. **GRANADA.**—Work here gives encouragement. Alf. Weston has gone on a visit to the island of **Carriacou**, where a small assembly has begun lately. W. B. Huxster finds an ear for the Word in **Kingston**, St. Vincent. C. Gordon Smith tells of cheer in the work at **Georgetown**. **BRITISH GUIANA.**—Mrs. Kingsland is cheered in her service for the Lord in **Kitty**, East Coast, Demerara, by seeing some fruit. Two lads have professed to be saved and others are anxious.

Fallen Asleep.

Mrs. Annie Binning (nee Hendry), Montreal, formerly of Glasgow, and a helper in Garngad assembly, suddenly called home, aged 25 years. Six years in Christ. An ardent worker. **John Moore**, Belfast, April 4, for many years in Adam Street Hall assembly, an earnest Gospeller. **Hugh Griffiths**, Glasgow, aged 72, formerly of Irvine, and since in Marble Hall assembly. **Mrs. John Alexander**, Cathcart, Glasgow, formerly in Young Street and Elin Hall assemblies. **Mrs. James Hood**, Kilmarnock, April 10, formerly of New Cumnock, and in the Bank Glen assembly, aged 55. **Major J. C. Cox**, of Richmond, Surrey, April 95. A lover of the Lord, His Word and His work, given to hospitality, an active open-air preacher, having practical interest in missionary work. A true witness, who will be missed. **Richard Graham**, Devonshire, April 16, an earnest evangelist of former years. Began his evangelistic work in Penrith and Carlisle,

then in Birkenhead and Cheshire. Emigrated to Australia where he evangelised for a number of years, returned to Britain, and has been able for some service in Somerset and the South in recent years.

EDITOR'S NOTES.—Appreciated increase of reports of the Lord's work come from many parts. We value those from lone and obscure places, where "the day of small things" is a cheer to very many.

Tent Work begins this month, and we shall welcome brief reports from labourers or assembly leaders in places where there is interest and manifest fruit. We know that these brief notes draw forth prayer and praise, and are named in assembly-prayer meetings.

Announcements of Conferences, forthcoming meetings, and all work in British Isles, should reach us not later than 15th of previous month, as it is now necessary to go to press earlier.

The Christian Worker and Bible Student's Helper is a monthly magazine devoted to the work of Sunday Schools, Bible Classes, and Evangelistic Meetings. It gives a life sketch, with photo., of a notable soulwinner each month, with stirring messages and words of cheer. Notes on Sunday School Lessons for use of teachers, Outlines of Bible Class subjects, and reports of work for the Lord at home and abroad. One Penny. Posted to any address for year, 1/6.

Our Special Grant to Tract Bands, Tent Workers and all who in spare hours and during holiday times seek to spread the Gospel, is worth noting (See Last Page).

Sums Received for the Lord's Work and Workers.

Guelph £1 0 0	J. L. Rutherglen .. £1 0 0
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For MINISTRY of the WORD & THINGS of the WORK of the LORD



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SPECIAL PAPER: The Christian's Relation to Trades Unions and Strikes.

Village
Preachings,
Open-air
Services,
Seaside
Meetings.



Gospel Camps,
Tract
Band Visits,
Holiday
Evangelising,

Are all in full blast this Month, and Thousands upon Thousands are being reached with the Gospel. For Forty Years we have sought to produce and publish, sound Evangelical Literature to help on and extend such glorious work. Among the present Season's Issues are the following, which we can send on a day's notice to any part, by Mail or Rail.

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Tidings of Work and Workers.

Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers, are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

June, 1921.

Made up May 25th.

SCOTLAND.

ANNOUNCEMENTS.—**Lesmahagow.**—The 54th annual camp meetings will be held on Lord's Day, July 5. Breaking of bread, 11. Open-air in M'Kirby Park, 3 and 6 p.m. **Craigellachie.**—The annual Conference will be held here on Tuesday, 19th, and Wednesday, 20th July, 10.30 till 9. Correspondence to Robert Dunbar, Popine, Craigellachie, N.B. **Ayr.**—Annual meetings in Victoria Hall and Low Green will be held as usual on Glasgow Fair Week. Speakers—Messrs. Grant, Elliot, Strain, and Sharp.

TENT WORK has been begun in various centres. But present industrial troubles do not induce large audiences or favour aggressive Gospel efforts, especially in mining districts. The Dumbartonshire tent is being pitched in **Jamestown**; the Ayrshire tent at **Glenburn**, near Prestwick, by J. Strain; Wigtownshire tent in the needy village of **Whithorn**, where J. L. Barrie and R. Nelson seek to reach the people. **Aberdeen.**—Fred Elliott began in large tent here on May 1. Large numbers have heard the Gospel, and many profess to have received it unto salvation. Garnet Thomas is to continue the meetings in June. A tent is to be pitched in **Scotstoun** district of Glasgow. John Gilfillan takes up work in the Caithness tent; in the far north David Morrison began in **Loch Ness** district with tent on May 29. **Glenbuck**, by Lanark. —Tent work began here on May 21.

REPORTS.—**Inverness.**—William M'Kenzie tells of continued cheer with blessing in work here. He seeks to reach the outlying districts with the Gospel, in preaching and personal dealing. D. Morrison continued in **Tarbat** district of Ross-shire, where good meetings begun in a store by two Christians, who had found their way "outside the camp," and began to preach Christ there. A few have been saved, and the people come to hear the Word. Conferences have been held during the month in **Tillicoultry**, **Dunfermline**, **Lanark**, and **Stirling**, which, considering restricted railway facilities, were fairly well attended. J. L. Barrie continued among Wigtownshire villages preaching the Gospel

in the open air. D. M'Nab and R. Kennedy have made a start from **Dumfries** with the Caledonian Bible carriage, among **Kirkeudbrightshire** villages, preaching and sowing the Gospel. William Hill has been giving Tabernacle addresses at **Trabboch**, Ayrshire. Tract band workers from **Kilbirnie** have visited, preached, and left the printed Gospel messages in many needy districts of South Ayrshire and Galloway, while Dalmellington and Kirkcubright workers have traversed the "regions beyond," sowing beside all waters. This is a splendid work, and will have rich returns. **Glasgow.**—A large and hearty Conference was held on Saturday, May 7, connected with Ebenezer Hall assembly, Bridgeton, in Y.M.C.A. Hall, Canning Street. The Word was spoken by J. Ritchie, J. H. M'Knight, J. G. Wilson, and W. Hamilton. The annual Conference of Round Toll assembly was held in Tower Hall on Saturday, May 21. Large and representative gathering of city and suburban believers, to whom the Word was spoken by Robert Scott, George Lamond, and John Ritchie. **Broxburn.**—A goodly number gathered for Conference here in Town Hall on May 14, and the Word was ministered profitably by Messrs. Grant, Wilson, Feely, and Steedman. John M'Alpine had a successful Gospel effort at **Coatdyke** for eight days. D. Montgomery had some fruitful meetings at **Annathill**. Communications to **Dunoon** assembly to Alex. Cameron, Golfhill Villa, Alexander Street. H. Steedman spent seven weeks in **Kintyre**, some baptised and added to **Campbeltown** assembly.

NOTES.—A few believers now assemble in the Lord's Name in Town Hall, **Culross**, on Lord's Days at 11 a.m. Communications to John Mercer, Abbey Lodge, Culross, Fife.

ENGLAND.

ANNOUNCEMENTS.—**Portsmouth.**—Annual Missionary Conference in Rudmore Hall, July 4. **Bath.**—Believers' meetings, July 4 to 8. Communications to and details from W. W. Griffiths, 35 Milton Avenue, Bath.

(Continued on page ii.)

Christ, the Pattern Servant.

WE cannot read the Four Gospels, in which the Spirit, through the four Evangelists, sets before us the activities of the Lord throughout the period of His public life and service, without being impressed with how fully all His days and hours were filled, in His "Father's business." Serving and giving, filled up each day. There was no loitering in His path. His activities, in the midst of human woe and need, were ceaseless. He sought no ease, no relaxation for Himself. When He retired to a "desert place," it was to have converse with His disciples, apart from the multitude. If He sought the solitudes of Olivet and Gethsemane, it was to pray. When He went into company, whether the crowd without or the social circle within, as Luke vii. 36, it was to meet with sinners and win them to God. His remaining in one place or His going to another, was not determined by ease or comfort, or from love of friendship and society, but wholly at His Father's call, and in furtherance of His work. Hungered Himself, He feeds the multitude, working a miracle to meet their need, but never for His own. Perfect in all His works and ways, Jehovah's pattern Servant, as well as His obedient Son, He stands before us without equal, our Exemplar to be copied, as well as our Lord to be obeyed. The service of all who work in His Name and for His kingdom, is to be after the pattern He has left to be followed. The tendency is to copy others, good men it may be, but

liable to err. And to repeat their foibles and frailties is easier, than to excel their virtues. Occupation with Christ, tracing His steps, hearkening to His Word, taking our directions direct from Himself, gives not only the right pattern, but power to reproduce it, in some measure at least. The Perfect Servant has had His reward. Ours is yet to come. And it will be, when it does come, according to the measure in which we have conformed and ordered our service after the example He left us, and according to the Word He has given us. This is especially "truth in season" for the saints and servants of God, of this hour. There is an evergrowing tendency to engage in the Lord's work in ways that the Lord left us no pattern of, and gives no directions to follow in His Holy Word, ways that in many instances are neither according to the spirit or principles of Scripture, ways copied from the world—borrowed from their religious systems—and supposed to be an improvement of "the right way of the Lord." But God honours His own designs, and not the distortions of them, created after man's device. The Holy Spirit honours the Pattern given by Him in the Word. And as the path of the Perfect Servant was always well-pleasing to God, because it was always according to the Father's will (John viii. 29), so will be the path of the Lord's servant, who sets the Lord always before him (Psa. xvi. 8), and seeks to pursue his way stedfastly, according to the Word of God, and the example of Christ.

To follow Thee, in Thy blest path,
To serve in Thine own way,
Be this our aim, our daily joy,
In our brief service-day.

Things That Differ.

MEDITATION ON PHIL. I. 10. BY J. G. BELLETT.

PRINCIPLES or precepts, which sound as though they did not agree very well together, make their demands upon us at times, and we are somewhat at a difficulty to decide between them.

In Matt. xii. 1-8, the Lord has such a case before Him. The Sabbath and the hunger of His disciples make their several demands; and then also, the Sabbath and the Temple. But, of course, He finds no difficulty. He answers all. "I will have mercy and not sacrifice," expresses His wisdom, as well as the judgment of Scripture.

So in Matt. xxii.; He was challenged, Israelite as He was, to answer the claims of Cæsar. It was, apparently, a difficulty; but we know in what perfection of wisdom He silenced those who challenged Him. He was as the remnant, or the returned captives, who, in the days of Ezra, Nehemiah, and Esther, knew how to distinguish between such claimants upon them as the *Word* which God had of old given to them, and the *Gentile* whom He had lately set over them. For the Persian of that day was as the Cæsar of the Lord's day. It was still the Gentile authority in Jerusalem.

Again, in Matt. xxiii., the Lord decides as to the comparative claims of such different things as *tithes* and *judgment—money* and *faith* (see ver. 23).

In the course of the apostle's teaching, he speaks of the spirit of "liberty," as in Gal. v. 1, and of the spirit of "reverence," as in Heb. xii. 28. The saint has, there-

fore, to cherish each of these. But he may often make mistakes, finding a difficulty in giving to each of these holy claimants, its due place and measure.

So, in acting on the demands of "charity" and of "strength," as we read in 1 Cor. xvi. 13, 14, we may find like difficulty, and often again make mistakes. This latter will be, of course, in our dealings with one another. The former (that of deciding between the claims of "liberty" and "reverence"), will occur in our carrying ourselves with or before God.

In this present day, and with the light of God's peculiar principles in our minds, we may be painfully perplexed, when we think, for instance, of the claims of *purity* on the one side, and of *largeness* on the other. The peculiar holiness of the house of God is to be maintained, and yet the greatness and abounding of divine grace is as surely to be exercised and testified.

Does Scripture afford a direct help in this difficulty, and cast a clear and steady light by which we may distinguish "things that differ," and know our answer to each of them? I believe so. I read 1 Cor. viii. 10; and there I see that the apostle would sacrifice *himself*, but not *God's Truth*, to love. He would not eat meat while the world lasted, if it offended a brother; and yet he would not open the door of God's house to one who came from an idol's temple, even though he were a brother. He was ready to sacrifice himself—but not God's house—to love. The grace or large-heartedness that becomes saints, called for the sacrifice in the one case. But holiness refused it in the other, and it always will do so.

Times of Ingathering.

THEIR JOYS AND THEIR DANGERS.

THE happiest days in the life of a true soulwinner are those in which he sees the fruit of his toil, in sinners being won to the Saviour. Then it is, that he shares in heaven's own peculiar joy over the wanderer brought home, and the lost one found (Luke xv. 7, 10). And this is a joy in which all who serve the Lord, should ardently long to share. It is with this object, that the Gospel husbandman sows his seed, that the evangelist declares his message, that the teacher expounds the Word, and that the wayside worker speaks to individuals of the Saviour. To see the seed spring up and fruit, the message received and believed, the Word understood and trusted, and the invitation welcomed unto salvation, is the heart-longing of the true labourer. And when, in the days of special visitation, or in the ordinary course of daily service for the Lord's Name, it comes, these long, and it may be discouraging days of cheerless toil are forgotten, in the joy of harvest and ingathering. But while this gladsome time should always be in expectation, it cannot be hastened. But it may be hindered. For it takes God the Holy Ghost, to bring a sinner to conviction of sin, and no less to an acceptance of Christ. It is well to remember this, to have it ever present in the heart, throughout the days of earnest toil. It is the consciousness of this, that cherishes the spirit of believing prayer, keeps the soulwinner hanging in dependence on God, maintains him in the lowly place of one

"under authority," and keeps him watchful, lest he hinder the operations of the Divine Spirit in those whose souls he seeks to win to Christ. A time of ingathering is always a time of special danger, as well as of abounding joy. For the enemy is never more active, never more subtle, than when he is losing his spoil. Therefore, let us watch as well as pray, and "rejoice with trembling" (Psa. ii. 11), lest we spoil or hinder the work of God, which in His boundless grace He permits us to see. And another peril of such days of grace surely is, the exaltation of man in what God may be pleased to use him in as a vessel for His use, in the execution of His purposes of mercy. How often the poor earthen vessel covets and claims the honour that belongs to God alone! How what *I* did, and how *I* was used in this or that Revival or time of ingathering creeps in, until what began as a testimony to "the hand of the Lord" being with His servants (Acts xi. 21), develops into a rigmarole of vanity, magnifying the worker and claiming chief credit for the "cause" or church, in or through which the work was done. Satan is very subtle. And when he cannot drown out the work of evangelization by opposition, he too often succeeds by craft, setting man where God alone should be.

SAFELY GUIDED TO THE HEAVENLY HOME.

SAVIOUR! Thou art my all. What can I lose
 Since Thou art mine?
 Guide me, O best Beloved, my portion choose,
 For I am Thine:
 To the desired haven let me come
 In Thine own way;
 There will be no more night in that fair home,
 But endless day.

The Coming of the Lord :

V.—THE "PAROUSIA" AND CONNECTED EVENTS.

See Coloured Chart, Yellow Section, with Blue Scrolls.

WHEN truths connected with the personal and premillennial return of the Lord became disentangled from the traditions and errors which had long hid them from the children of God, it was almost inevitable that certain variations and discords should arise, connected with the terms used to describe them. One of these was, that the Lord's coming to the air FOR His people, and His return with them to the earth, is one event. with no interval, or hiatus, between its beginning and close. The word relied on to teach this, was *apantesis*, occurring in Matt. xxv. 1, 6, and Acts xxviii. 15, which was said to bear the meaning of a meeting with one, in order to an immediate return. Where this was accepted, it involved the ignoring of all distinctions between the "coming" and the "appearing" of Christ, the whole of the events which come *in between*, with the necessary endurance and sharing in that period spoken of as "the great tribulation" (Matt. xxiv. 21-29; Rev. vii. 14), which must, according to this theory, *precede* the coming of the Lord.

A more careful examination of the words used by the Spirit to describe the commencement, course, and close of this period, extending from the Lord's descent from the right hand of God—where He now is presently—into "the air," and the "gathering together" (2 Thess. ii. 1) of

all His dead saints raised, and His living saints changed "unto Him" there (1 Thess. iv. 17), discloses the fact that, instead of the "coming of the Lord" being one event, the work of "a moment," and all over "in the twinkling of an eye," it is a lengthened period, covered by the word *Parousia*, which means "presence"—the duration of which is not definitely named in the Word. Beginning with the resurrection and rapture of the saints and their "gathering together" (2 Thess. ii. 1)—the same word is used in Heb. x. 25, of the assemblings of His people here and now (Matt. xviii. 20), for He is the Centre unto whom the Spirit ever gathers the redeemed. This "gathering together unto Him," and His receiving of His own "unto Himself" (John xiv. 3), in these heavenly regions, is the first stage in that path of inexpressible bliss which has its course in His leading of His glorified people to "the Father's House" (John xiv. 2), there to be welcomed as children, thence to the Bema or Judgment Seat, to be manifested as saints and servants, and probably later presented before all heaven as "the church glorious," in the full image and beauty of the Lord, the fair Bride of the Lamb, to be openly and joyfully acknowledged by all heaven as "the Bride, the Lamb's wife," on her marriage day (Rev. xix. 1-7). All these, and it may be other events, are to take place within the heavens, during that period covered by the word *Parousia*, or "Presence of the Lord"—as the R.V. margin uniformly translates or transliterates it. This is a more expressive word than "coming," and not only in-

cludes the moment of the descent and journey of the Lord toward the meeting place with His people in "the air," but His arrival and the period of His continuance there with them, and connotes being with and in the presence of the Lord within the heavens hid from the world, while yet awaiting the appointed hour of the Epiphany, the manifestation and revelation of the Lord Jesus to the world with all His saints, with which the *Parousia* period will end, and "the day of the Lord" (1 Thess. v. 1) begins. Then with this forth shining of the long-hidden glory of the Lord, in which "glory" His saints will be manifested with Him (Col. iii. 4)—the long delayed judgments of God will have already begun in the world, as symbolically described in Revelation chapters iv.-xviii, and at the close of these, when the world's cup of iniquity has become full, the Lord returns as the Warrior King, this time not to the *air*, as when He came *for* His saints, but now to the *earth* WITH them as an army—His fellow-executors of righteous judgment, who is the Revenger of all the wrongs done to His Name, and Requiter of the sorrows endured by His people, to clear the scene of all opposition, to set up and establish His kingdom, and to reign "with all the saints." In the light of these coming glories, how poor are the attractions of the world! As compared with that "eternal weight of glory," which awaits the redeemed, how light its afflictions! And in the sure hope of an actual and early fulfilment of "the promise of His coming"—we should be "looking for that Blessed Hope."

The Assembly of God.

ITS DESIGNATION AND ITS CONSTITUTION.

THE first use of a word in the Scriptures is often a key to its meaning, and thus it is with the first mention of the word "Church," as it occurs in Matthew, chapters xvi. 18 and xviii. 17. The former has in view the whole church of the dispensation in its Divine aspect, as builded by the Lord, having only living stones in its structure (1 Pet. ii. 5), who are brought and placed there by Divine power, never to be displaced, never to be cast out, in whose bringing and building and preservation man has no part or place. In the church as thus viewed, all true believers have a place, whether they know and realise it, or whether they live and die in ignorance of their calling and privileges, as, alas! from lack of sound Scripture teaching, many do. But they are in and of the church, which is "the body of Christ" all the same, and will surely appear in it in that coming hour, when it shall be presented as "the church glorious" (Eph. v. 27), with not one of its members wanting. To the church in this aspect, there are no rivals. There is only one church, for as there is one Head, so is there only "one body" (Eph. iv. 4). It cannot be mutilated, it will never be multiplied. Its designation is "THE church" (Eph. i. 22; Col. i. 18); it is owned by Christ, for He calls it "My church" (Matt. xvi. 18), and it bears His Name alone. It is composed of born again people only. Its formation and its unity are effected by all its members being baptised in one Spirit into one body

(1 Cor. xii. 13), and this by the act of the Lord Himself (John i. 33). This unity can never be broken, but it is the responsibility of all who are of it, to "give all diligence" to maintain it practically, in God's appointed way (Eph. iv. 3), and in seeking to serve, and seek the edification of all who are fellow-members of Christ's body (1 Cor. xii. 18-26).

But there is another aspect of the church first named in Matthew xviii. 17, and later in many parts of the Acts and the Epistles. This is the local church or assembly of Christians in any place, composed of such as having heard the Lord's call, "Gather My saints together unto Me" (Psa. 1. 7), and heeded the exhortation, "Not forsaking the assembling of yourselves together, as the manner of some is" (Heb. x. 25), seek to obey the Lord and claim the promise, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20)—a promise just as real to us in this twentieth century as it was to the Christians of the early churches, and quite as valid to "two or three" as to the thousands who first proved its worth in the Pentecostal days, when "all that believed were together" (Acts ii. 44). It was to those thus assembling that the name was given "the church which was at Jerusalem" (Acts viii. 1), and as the Gospel was preached and sinners converted to God from among the Gentiles, new churches sprang up daily (Acts xvi. 5), such as "the church that was at Antioch" (Acts xiii. 1), evidently large in numbers and rich in ministries, and others like "the church

in the house of Philemon" (Phil. 2), probably not exceeding the actual "two or three," who were gathered in or unto the Name of the Lord there. But whether large or small in numbers, it is the presence of the Lord Jesus "in the midst" that constitutes a church, and gives those so gathered the right to believe that they are an "assembly of God" (1 Cor. xi. 26), one of "the churches of the saints" (1 Cor. xiv. 33), in which the Lord is to be owned as supreme Ruler, the Spirit of God as Administrator (1 Cor. xii. 3:9), and the Word of God as guide in all things (1 Cor. xiv. 36, 37). It has been objected by some that in these times of spiritual weakness, divisions and departures from the faith, no company of Christians may claim to be an assembly of God, or assume any united testimony for God in the world. But those who so speak, seem to forget that they themselves individually claim to be "children of God" (see John i. 12-13), and this because God says they "are" (1 John iii. 1, 2, R.V.), even although they do not in practice always prove themselves to be true sons of their Father in heaven (Matt. v. 45, R.V.), or so live as to be "sons of God without rebuke" in the world (Phil. ii. 15), and would be much displeased if any one suggested to them to cease making such a claim, seeing that in practice they fail in perfectly imitating God as Father (Eph. v. 1; Luke vi. 36). Ecclesiastical claims are not part of the Christian's testimony, but if they are in and of God's assembly, it is due to Him whose that assembly is, that all that is done in it should be worthy of His Name, and according to His Word.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

PART VI.—“IN A SCENE OF NEED.”

WILLIAM HOSTE, B.A., LONDON.

“HE Himself knew what He would do.”
So far the apostle ought to have been assured, for He was the Christ—the Power of God and the Wisdom of God ; but they could not have guessed how He would provide, for “His ways past finding out” (Rom. xi. 33), and His wisdom is very *variegated (Eph. iii. 10).

“Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.”

No one would have supposed that this lad, with his little store, would be the source of supply for all this people. Yet he was the providential provision of the Father. God does use means, but very inadequate, save to the eye of faith. “A small round thing, as small as the hoar frost on the ground,” was to nourish the thousands of Israel ; the scrapings of a meal barrel ; the dregs of a cruse of oil to keep an Elijah alive ; three hundred feeble men with trumpets, to deliver His people from a vast host ; a little maid to bring Naaman to himself ; “the foolishness of preaching to save them that believe.” And here no baker’s store, but five barley cakes, no great haul, but two insignificant fishes, “weak things” indeed, but “mighty through God.” The lad may have been an apostle’s boy. He must at least have been of the apostolic

band, for in all the other Gospels the apostles speak of the food as being their own. “We have five loaves and two small fishes.” Whoever He was, he was ready at hand at God’s moment, and though the supply was meagre, it was enough and to spare, when brought to Christ. Nothing is too small to yield to Him, or too great to withhold. It may remind us of “the deep poverty” of the churches of Macedonia, which, by the grace of God, “abounded to the riches of their liberality,” a feeble echo of that wonderful “grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich.” And lest we should think this is something quite outside and beyond our experience, the Spirit of God adds—“God is able to make all grace abound toward you ; that ye always, having all sufficiency in } all things, may abound to every good work.” For He who multiplied the five barley cakes and fish still lives, and can “multiply your seed sown and increase the fruits of your righteousness” (2 Cor. viii. 15 ; ix. 8, 10). “Little is much if God be in it.” Did ever crumb grow to bigger loaf, or slender store to richer feast ? Now the guests are seated on the thick grass to insure their comfort, and in hundreds and fifties, to insure their orderly supply. “All ate and were filled,” and “the fishes divided He among them all.” None were neglected, none surfeited, none unsatisfied. So is God’s provision in nature, and in grace. Air, water, sun to be had for the taking, and “food for the service of man,” free too, in response to the most modest labour, but for the fall, and in

* *Polupoikilos*—primarily, marked with a great variety of colours, of cloth, or a painting, then manifesting itself in a great variety of forms, as here.

spite of the fall, a full supply of grace through the atoning blood of Christ, available for a guilty world and for needy saints. "My God shall supply all your need, according to His riches in glory by Jesus Christ." God's care is over all His works, but especially toward "the household of faith," "He careth for you;" "your Father knoweth that ye have need of these things;" therefore, "Take no anxious thought," "Be careful for nothing," "Casting all your care upon Him." Thus the Lord interprets the Father. He provides for the multitude, but He does not forget His own. To each fell a basket of fragments. Surely not half-chewed, mauled pieces of bread and fish. The Lord would not offer such fragments to His servants, but, as I take it, what remained of the great store, "over and above to them that had eaten," "good measure pressed down and running over." Whatever others may think will do for the Lord's servants, it would not be His thought to provide them other than with something clean, and fresh, and "worthy of God." Had there been thirteen apostles, no doubt there would have been thirteen basketsful. Like the widow's oil, the fragments would not have stayed, when there was another basket to fill. There ought, indeed, to have been a thirteenth basket for the Lord Himself, but He did not lay up in store for His own needs. That, no doubt, it was the privilege of others to do for Him. Thus their individual needs were fully met. Here the word for basket is *kophinos*, a wicker-basket as always in the account of the miracle. But in the

account of the feeding of the 4000, another kind of basket—*spuris*—woven out of reeds, is mentioned. There were only seven of these, representing perhaps fulness of supply according to their collective need. Some make much of the individual need, some much of the collective, but both have their important place. No doubt the assembly is made up of individuals, and if the whole is to prosper, it must be through the individual members. But there is also a collective need and responsibility. What may meet the individual need, may not be suitable for the collective. There are the twelve baskets, that each may enjoy his individual supply. There are the seven baskets, that no one may say to his brother, "I have no need of thee." We cannot get on alone. We are members of a body, to which every joint supplies its measure.

HINDMOST ON THE MARCH.

"Thou shalt go hindmost, with the standards"
(Num. ii. 3).

WHAT though the hindmost place be thine,
And thou art in the rear,
This need not cost thy heart a pang,
Nor cause thine eye a tear;
The post of duty is thy place,
Where oft the Captain shows His face.

All cannot charge, or lead the van,
All may be brave and true,
And where the Royal Standard waves,
There's always work to do;
To do just what the Lord has given,
Is work of highest worth in heaven.

What though no shout of triumph rings
To greet the listening ear,
No word of commendation comes
To bring thee holy cheer;
The Lord will own His servants dear,
Who guard His Standards in the rear.

The Preacher and Bible Students' Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

The Love of Christ.

- It is a Sacrificing Love (Eph. v. 2).
 It is a Redeeming Love (Isa. lxxiii. 9).
 It is a Personal Love (Gal. ii. 20).
 It is an Enduring Love (John xiii. 1).
 It is a Protecting Love (Song ii. 4).

The Bible Picture of a True Saint.

- He is Redeemed by Christ's Blood (1 Pet. i. 19).
 He Relies on Christ's Work (Rom. iii. 25).
 He is Related to Christ's Person (Rom. vii. 3).
 He is Regenerated by the Holy Ghost (Tit. iii. 5).
 He Reclines on Christ's Bosom (John xiii. 23, R.V.).
 He is Liberated, Sanctified, and Owned by Christ.
 He Believes IN, Rests ON, Trusts TO Christ.
 He has Spiritual, Eternal Life IN Christ.
 He is IN Christ, WITH Christ, FOR Christ.
 He Communes with and Testifies of Christ.

BIBLE SUBJECTS FOR PERSONAL STUDY.

Godliness.

- Profession of Godliness (1 Tim. ii. 10)—With the Lips.
 Practice of Godliness (1 Tim. iv. 7)—In the Life.
 Pursuit of Godliness (1 Tim. vi. 11)—As an Object.

The Name of the Lord Jesus.

- A Saving Name (Acts iv. 12).
 A Life-imparting Name (John xx. 31).
 A Justifying Name (1 Cor. vi. 11).
 A Name to Pray in (John xv. 16).
 A Gathering Name (Matt. xviii. 20).

The Christian's Relation to the Triune God.

- AN IMITATOR of God, the Father (Eph. v. 1, R.V.).
 A WITNESS for God the Son (Acts i. 8).
 A CHANNEL of God, the Holy Ghost (John vii. 38).
 1. To live and act worthy of Him (Matt. v. 44).
 2. To testify by lips of and for Him (John i. 15).
 3. To become a means of blessing from Him to others (Acts xi. 24).

The Young Believer's Question Box.

The Christian's Relation to Trades Unions.

As a young Christian, desiring to be guided in all departments of my life by the Word of the Lord, I desire light and help from that Word on the peculiar position I find myself in, at the present time. I was a member of a Trades Union before my conversion. When God revealed His Son to my soul, and gave the assurance that I was "born again," I made a complete break with my former associations, such as football club, volunteer band,

dancing school, and much more. I was exercised as to my position in relation to Trades' Unionism and other such societies. But I saw others who professed to be Christians, in these, and I thought it could not be wrong for me to remain where others of longer experience in the Christian life were active members, and some of them also leaders and preachers in the assembly of believers into which I had been received, shortly after my conversion. I was seldom at any of the "Union" meetings. I felt no desire to be there, for there was nothing to help the spiritual life, much to hinder it, and I came away grieved and often astonished that brethren in Christ, who could speak fluently on being "not of the world," but "in separation" from it, could go there and take a common and active part in the discussions and debates that occupied the time at these meetings. So I determined not to go any more, simply pay my contributions to the Union, allow my name to remain on the books to save me from annoyance, but take no part in the active working of the Union. But a call to "down tools" and come out "on strike," woke me up to the fact that "passive membership" in a Trade's Union is impossible. You have to act at the bidding of the leaders, and they at the voice of the majority of the members, whether your own conscience approves of the course to be taken or not. In my case, I had no fault to find with my work or my wages, yet, in order, as it was said, to prove our "brotherhood and comradeship" with others who could not get what they wanted, and had refused to continue work for that reason, I had to leave an employer to whom I was in the providence of God engaged, and work which I believe God gave me. Now, I see I was wrong. But I do not see a way out from the "yoke" under which I have bound myself. I would value and seek to be exercised before God by any help you can give from the Word, to show me to do what will please God, and bring me a righteous deliverance.

We are deeply touched by our young brother's story. It is, alas! but one of many of its kind, which the present crisis in the industrial world is bringing into the light. Would to God they may be overruled by Him, in bringing very many of His dear people to examine their position in the light of that Word—which so few seem to consult in the regulation of their lives in everyday affairs—and to return to the Divine, the grand and glorious Words of eternal truth, as fresh, as sure, and as applicable now as when they were written: "IN ALL thy

ways acknowledge Him, and He SHALL DIRECT thy paths" (Prov. iii. 6).

As we have frequently sought to point out in these pages, it is the entrance on this "unequal yoke," the joining with the ungodly under common obligations, that is the initial step in disobedience to the Word of God. When this is accomplished, its results must in due course follow. No matter what "the cause" may be. It may be in itself good, or evil. It may be to oppose those who would gain wealth by withholding that which is the due of their employees (Jas. v. 4); or it may be to gain more from their labour to enable them to live a more luxurious, yet utterly godless life. It may be to gain such influence as to force the hands of Government to do whatever the majority may desire, apart from any recognition of God or acknowledgment of His Word. But it is wrong, utterly wrong, because it is in distinct defiance of the Divine prohibition given by God to ALL His people—"Be not unequally yoked together with unbelievers" (2 Cor. vi. 14). And it applies to all forms of agreements, compacts, societies, whether commercial, industrial, philanthropic, or religious, in which the Christian consents to resign his personal liberty as Christ's freeman (Gal. v. 1), to withdraw from his personal responsibility to obey God as his Father, and Jesus Christ as his Master and Lord first, and "rather than men" (Acts iv. 29). And no Christian, who has entered on a compact which requires him to do what a majority of those who are under a common yoke with him demand, or compel him to do, stands in this liberty, but has surrendered it, as events will sooner or later prove. Any such association, be it of masters or of servants, for protection or for gain, to combat wrong or plead for right, where those who are believers are committed to the action of those in it who are unbelievers, and must do as the stronger, or major, or more influential part of the confederacy demand, can—unless he has ceased to have any conscience toward God as to his actions, and has come to regard his bond as a mere "scrap of paper"—can, be in a firm, a comradeship, a co-operation, or a church fellowship with unregenerate, unconverted, and Christless men, without disowning Christ's Lordship over his life, and the plain demand of the Word to avoid the "unequal yoke," or, if already under it, to "come out" and "be separate."

If this is clear to you as a Christian, act upon it, unhesitatingly, and when you have obeyed God in this step, light will arise to lead you on in the next.

[We hope to give some clear Scriptural instances of the disregard of these Divine principles and their results to those involved, with some guiding lights and encouragements to those whose desire is to do the will of God amid present difficult conditions, in our next issues.—ED.]

Answers to Correspondents.

Novus.—It is not generally regarded as being for the cherishing of the spirit of true worship, or the maintenance of godly order in the assembly, to break out into singing, words of a familiar hymn, without giving out its number or name, so that all may intelligently join in the singing of it. Nor can it be regarded as any sign of spiritual discernment, to use hymns in united worship which are not in the book used in that particular assembly, nor Metrical psalms or paraphrases such as are not in ordinary Bibles as used by Christians generally. All such fads and foibles point to a strange lack of discernment, as to what true spiritual and united worship is. For what may be allowable and even profitable in the home circle, is not always in place or in season, in God's assembly.

R. M., GLASGOW.—There is a widespread interest in the truth of God, relating to our gathering together simply, "unto the Name of the Lord Jesus." And wherever the Word of God is ministered simply, graciously, and in due proportion, nothing magnified beyond its measure, nothing kept back from fear of offending those who are out of sympathy with definite separation from the world's religion, but claim the liberty to intermingle with it, there, God gives blessing. And the children of God, seeking "the right ways of the Lord" regarding their responsibility to assemble and to worship as God directs them, welcome and obey His truth. Go on in your efforts to spread it. Teach young believers to honour it. And above all, see to its practice in the assembly in which you are, and in which you have a first responsibility.

Answers to Special Questions.

An Erring Assembly, and God's Way with it.

Should an assembly err in discipline, putting one away from its fellowship, who has been falsely accused and unrighteously condemned, does that assembly cease to be entitled to recognition as an assembly of God, fit to be accompanied with and commended to?

Not necessarily. And never without due investigation, which should be made by those nearest to it, and likely to be first and most affected by any alleged unscriptural act of its neighbour assembly. But failure in a matter of church discipline, does not unchurch an assembly, any more than failure by an individual unchristianises him. Both ought to have been led of the Spirit, and along the lines of the truth, but failed. What then? There is such a thing as restoration—restoration, too, in many aspects (see Psa. xxiii. 2; Psa. li. 12; Gal. vi. 1) to an individual and to an assembly (see 2 Cor. vii. 9-12; Rev. iii. 20-21; ii. 19). There must be no condemnation without a full and impartial hearing of the case, and all sides of it. And it is only after every effort has been exhausted to bring an erring church to the acknowledgment of its wrong—after that wrong has been fully and clearly proved, and when it has become obdurate in its self-will to brook no interference, and yield to no persuasion that it becomes like the individual described in Matt. xviii. 17, against whom no specific sin is charged, calling for excision, yet who is to be left for God to deal with unto recovery, from his self-determined and self-chosen obdurate way. And there left, until he manifests by confession of wrong and submission to the Word of God, that grace has triumphed. It is not for us to say whether or not such a man is born of God or otherwise. That, God will in due time, make clear. But meantime, and while he persists in obduracy, he is to be regarded as a man not to be accompanied with or condoned in his evil way. So with a church or assembly of God's people. It is not given to US to pronounce its judgment, nor order its excision. It is the Lord Himself alone who "removes the lamp-stand" (Rev. ii. 5) of, and finally disowns (Rev. iii. 16) an apostate church, which, though it still bears His Name, has no place for Himself and His Word in its midst. Such a company is not surely to be confirmed in its evil by free fraternisation with it, nor by passing on fellow-believers to be contaminated by its perversity, or in its evils, whether of evil doctrine or unscriptural practice.

Letters to the Editor.

I.—A Young Men's Fellowship Meeting.

"For the past few years, we have had a very profitable and fruitful accession to our assembly, in the form of a young men's Fellowship Meeting to study the Word and confer concerning the Work of the Lord—especially the Gospel work conducted

in the open air, which, as a matter of actual experience, is chiefly conducted here as elsewhere, by the most active and fitted of our young men. They sought and readily obtained the fellowship and counsel of the elder brethren in the assembly, before beginning these gatherings, and there are always some of these brethren present, frequently many. But the young men themselves are encouraged to take the lead, and to assume the responsibility in conducting them. And they have proved a wonderful blessing to these, not alone in Bible knowledge, but in the culture and exercise of such gifts for ministry, as the Lord has given them. The ordinary Bible classes undoubtedly give help in the Word of God, but they lack that scope for the exercise of mind and ministry, such as many of our godliest Christian young men seek, and ought to be encouraged to pursue, in wholesome and godly surroundings. These, include close and careful study of the Word, mutually getting and giving what others have found: exercising themselves unto prayer, and in personal and united testimony in the Gospel, in cottage, open air, and other meetings. In our case, results have been most blessed, and I feel sure they would be so, in the case of others. There is no need to send our young men to "Training Schools" and the like, where there is much they are better not to know, or into circles where the clerical element prevails and its spiritually unhealthy air is breathed, when the above results or better, may be attained in a simple, scriptural, and godly way."

Fallen Asleep.

John Cruickshanks, Toronto, formerly of East Park Hall Assembly, Glasgow, April 23, in early life an earnest Gospeller. **James Cowan**, in Lowwaters assembly, near Hamilton, since its beginning, a quiet, godly man, with a good testimony. **William Harrower**, Grangemouth, for some years in Bowling, connected with the canal service. Took a warm interest in S.S. work in Bethany Hall, Grangemouth, in early years. **Mrs. A. Bryson**, Vancouver, B.C., saved in Scotland 46 years ago, in the assembly in Seymour Street Hall for 14 years. **Mrs. N. Hopkins**, Darvel, passed away in Royal Infirmary, Glasgow, May 12. In the assembly at Darvel, a native of Dromore, Co. Down. **Robert Black**, Dunoon, April 29, well known in Port-Glasgow and Greenock, a diligent worker, with a true care for fellow-saints and a faithful witness for the truth.

TENT WORK has been begun in the city of **Liverpool** by John M'Alpine and R. Scammel, who purpose continuing throughout the summer there. E. Rankin of Belfast and G. Winter of Penrith pitch the Cumberland tent at **Westfield**, Workington district, about of July. Assemblies in **Leeds** expect to make a united effort in operating a tent during the summer, with a view of reaching the masses in the city and its surroundings, who need the Gospel. Manchester tent was pitched at **Altrincham**, where R. A. Foster takes up the work. **London**.—B. R. Mudditt has pitched a tent in **Walthamstow**, and begins the summer campaign there on Lord's Day, June 5. Messrs. Fogarty and Linton, after some three months' work in tent at **East Rainton**, move to Sherburn on May 29. A number have professed conversion, four were lately baptised, and it is hoped that shortly a small assembly will meet in the Lord's Name at Poplar Cottage, **Leamside**.

REPORTS.—Barrow-in-Furness.—John Gilfillan had three weeks of good meetings in Anchor Road Hall here, with blessing. **Scarborough**.—Believers hitherto assembling in Gospel Hall, St. Thomas Walk, will henceforth meet in the Y.M.C.A. Pavilion Terrace, near to Railway Station. Correspondence to G. H. Thomas, 67 Victoria Road. **Nottingham**.—James Stephen gave addresses on "The Christian Life" to goodly companies in Clumber Hall, May 1 to 6. W. D. Dunning intends evangelising in **Ilminster** district of Somerset, with motor, sowing the seed and preaching the Gospel. Fred A. Glover and helpers have been pioneering among the needy villages of Gloucestershire. In **Purton** there was fruit in conversions, and now in **Yate** there are evidences of the Lord working, and they hope soon to move on to **Wickwar**. **Bradford**.—Conference held during Whitsuntide holidays is said to have been a helpful time to many, although smaller in numbers than in years gone by. **London**.—Missionary Conference in Grove Green Hall, May 7, was a stirring time. Work in other lands was reported of by Messrs. Eagger (China), Fisher (Africa), and other labourers. H. B. Thompson has been visiting and preaching the Word in various parts of N. Devon. George Hucklesby gave addresses on "The Lord's Coming" in Castleland Gospel Hall, Barry Docks, **Cardiff**. W. H. Clare is seeking to evangelise needy villages of **Shropshire**.

IRELAND.

Omagh.—Annual meetings for believers will be

held here on Wednesday, June 1. Note change of date. **Belfast**.—Village workers have begun season's work in visiting Hyde Park and its vicinity. Believers' meetings at **Tullymure**, hall filled. Wholesome ministry by J. K. M'Ewen, Hawthorn, Megaw, Stewart, M'Cracken, and Campbell. Labourers in the Gospel are holding forth the Word of Life in many outlying districts. Stewart and Ambrose had encouraging meetings in an Orange hall near **Kilrea**, with conversions. Dr. Matthews visited a few places around **Lurgan**, preaching the Word. John Knox M'Ewen from Exeter is visiting old fields of work and warfare, and David H. Oliver is in the North of Ireland on a visit from America, where he lives and labours. Gould and Poots had blessing with the Gospel at **Ballygorian**. S. Whitten at **Shanaghan**. Baillie and Hawthorn had fair meetings in Ormeau Road Hall, Diack and Rankin in Mourne Street, **Belfast**. Lyttle and Beattie at **Lounagnin** in a barn, good meetings and some blessing. M'Cracken and Russell at **Portavogie**, where a few have been saved and added to the assembly. Campbell and Megaw had some cheer in work at **Cookstown**. Wright and Curran at **Lisburn**, with some fruit. The usual meetings for believers will (God willing) be held on July 12-14. Details in July issue. **Portrush**, Co. Antrim.—The Gospel Hall here will be reopened for meetings during the summer months on Lord's Day, June 5. Breaking of bread, 11.30. Visitors from other assemblies are requested to bring letters of commendation.

CANADA.

CONFERENCES in the north-west assemblies begin in **Winnipeg**, Man., in Scott Memorial Hall, end of May. **Saskatoon**, June 11-12. Goodwin and Brennan had a good time in the Gospel in **Sydney**, Cape Breton, Nova Scotia, with fruit in conversions. Milne and M'Mullan had a cheering and fruitful time in **Moncton**, New Brunswick. **Montreal**, Que.—The assembly here now gather at 119 Laurier Avenue, West. G. Brandon and A. Monkman saw the hand of the Lord in the salvation of a number at **Balsam Bay**, Man. William Wilson, of Regina, Sask., has gone forth with his Gospel auto to sow the seed of the Word in needy parts of **Saskatchewan**. The Lord has lately been blessing the Word in **Medicine Hat**, Alta. Five believers lately added to the assembly there. **Toronto**.—C. H. Willoughby is having good meetings in the Gospel Hall in West Toronto. **Grimsby**.—M'Crory and Wilkie had a few Gospel meetings here, but found it

stiff. **St. Catherines.**—Joyce and Telfer are having large meetings here. Several have professed to be saved. **Niagara Falls.**—We had a visit from Dr. Martin and J. Waugh, with helpful ministry. **London.**—M'Clintock and Garratt are having good meetings here, with conversions. **Windsor.**—Govan and Silvester had an encouraging time here. **Earlton.**—J. Lyon is having helpful meetings here. He has also visited at **Huntsville**. **Galt.**—R. J. Dickson had a week of helpful meetings here. He also visited **Kitchener**. **Brantford.**—W. Pinches had good meetings here. Dr. Martin also visited for a night. **Sault Ste Marie.**—L. Sheldrake is having meetings here. Correspondence to the assembly at **Niagara Falls, Ont.**, to R. H. Adams, 450 Robert Street.

UNITED STATES.

TENT WORK is being begun in several large and needy cities, where utter godlessness reigns, and in several villages and country places where there is a better ear for the Gospel. Labourers should surely be upheld by prayer, personal and in the assemblies from which they go continuously. **Cleveland, O.**—W. P. Douglas had some fruitful meetings in South End Hall here. **Detroit, Mich.**—Further additions to the assembly in Central Hall are reported. John Ferguson had a series of well attended meetings here lately. R. N. Barr had some good meetings in **Kansas City, Kan.**, and afterwards went on to **Texas**. **Bay City, Mich.**—Dobbin and Govan had a cheering time here, several being saved and added to the assembly. Thomas Black had a week of helpful meetings in **Omaha, Neb.** B. Bradford had good meetings in Gospel Hall, **San Francisco, Cal.** Nine believers were baptised in the sea lately at **Miami, Fla.**, where S. M'Ewen had good and fruitful meetings. D. Roy is encouraged in meetings at **Richmond, Va.** W. G. Smith has been preaching in **Rough Creek, Va.** S. Greer has pitched a tent in **Bakersfield, Cal.**, a new field, needing deep ploughing. The assembly in **Atlantic City, N.J.**, now meet in Union Hall, 1801 Atlantic Avenue. Correspondence to P. Kelly, 2835 Fairmount Avenue. Dickson and M'Mullan are having meetings in **Pittsburgh, Pa.** C. N. Ross is having meetings in **Everett, Wash.**, in the new Gospel Hall there.

FOREIGN AND COLONIAL.

FRANCE.—Reports of visits by various brethren to cities and country parts, where the late war has left its marks, show how little of the fear of God is

among the French people, how little they have learned from their losses and bereavements, and how firmly Rome's fetters are around one part of the populace, while blank scepticism and godless indifference rule the rest. France most of all needs the Gospel. **NORWAY.**—Continued interest in the Word in **Skien** is manifested, a few have been converted, some exercised about baptism, and an interest in various parts of the country. A. M'Kinnon had an interesting time in **Stavanger**, with conversions. **BELGIUM.**—There is little interest in the Gospel, or in eternal things, manifest in this war shocked country. Pleasure, gain, and godlessness seem to claim the people's full attention. But there are silver streaks in the darkness, and M. Lefevre, with other workers, find some opened hearts for the Gospel message. **RUSSIA.**—Accounts of wonderful awakenings, conversions and desire for the Gospel come from apparently reliable sources in this great but sadly troubled land, where the people sit in the shadow of death, longing for light. **NEW ZEALAND.**—J. F. Gray had helpful meetings in **New Plymouth**. Matthew Logg in **Bulls**. John Stout, formerly in Shetland Isles, now in Nelson, N.Z., had some meetings in **Korere** district, with blessing. C. W. Winter has been much encouraged pioneering in **Nelson** district. Forbes Macleod is working a tent in **Dunedin** district. E. G. Whitehead made visits to **Wellington**.

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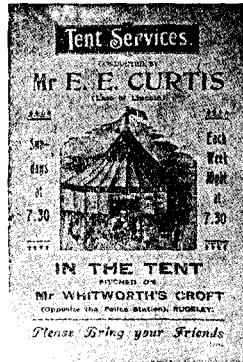
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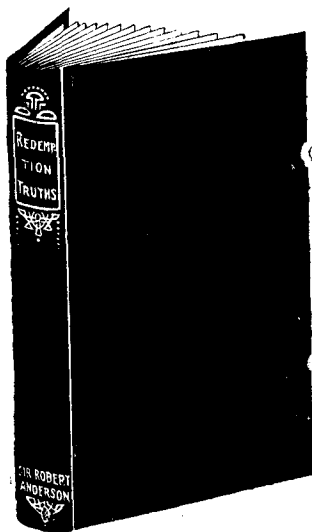


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No Charge for Insertion.

July, 1921.

Made up June 20th

SCOTLAND.

ANNOUNCEMENTS. — **Craigellachie.** — Annual Conference on July 19-20. Correspondence to R. Dunbar, Popine, Craigellachie, N.B. **Ayr.**—Annual meetings during Glasgow Fair in Victoria Hall and on Low Green, July 16-20. **Dingwall.**—All day Conference here in Gospel Hall, Saturday, July 23rd, 10.30 a.m.

TENTS have been well wrought throughout the month, and others will be opened. In **Aberdeen**, Fred Elliot's large tent has been well filled, often crowded. Many conversions, especially among churchgoers, who own they neither heard the Gospel or their need of it before. Closes end of June. Garnett Thomas preached during last weeks. **Gourdon.**—Arthur Gilmour has tent in this East Coast village, with some tokens of interest. **Kintore**, Aberdeenshire.—Tent is being wrought here by Messrs. Malcolm and Cumming. Peter Bruce has tent in the agricultural district of **Clatt**, Aberdeenshire, a needy place. **Whiteinch.**—A tent is to be pitched here about end of July. **Glenburn**, near Prestwick.—The tent here opened May 25 was blown down in gale. A falling pole struck Joseph Strain, who was to operate the tent, breaking his leg in two places. James Calderhead has continued work in this tent, now removed to **Coylton**. David Walker is working the Dumbarton tent in **James-town**. Wigtownshire tent was opened by a Conference in **Whithorn**, with stirring ministry by Messrs. M'Gaw, Barrie, Hodgkinson, M'Nab, and Kennedy. Work being carried on by Messrs. Nelson and Barrie. **Thurmster**, by Wick.—C. Reid and George Bond pitch tent in this needy district some ten miles from the town of Wick. **Glenbuck**, by Lanark.—Tent here is being wrought by John Carrick, a good start made with Conference, and fruit has already been gathered. Hope to pitch in **Muirkirk** district. David Morrison is having fair meetings in tent at **Doris**, Inverness-shire.

REPORTS.—**Lossiemouth.**—James Petrie had six weeks of fruitful meetings here, a number converted, 13 added to the assembly. **Gairloch** district of West Ross-shire is being visited by William

M'Kenzie, from house to house, with the Gospel. People are very accessible, ready to hear the Word, and to receive the printed message. This is virgin soil, and very needy. Alex. Philip has been itinerating with the Gospel in **Inverurie** and **Old Meldrum** districts of Aberdeenshire. **St. Margaret's Hope**, Orkney.—God has given blessing here of late. Several conversions, a few baptised and added to the assembly. A. E. Hodgkinson is visiting in **Glenluce** district. John M'Gaw in **Drummore** and **Stranraer**. M'Nab and Kennedy along the Solway, among villages of Kirkcudbrightshire, with Bible carriage. William Hamilton is visiting among Ayrshire villages with the Gospel. D. Walker had some good meetings in Bridge Street Hall, **Dumbarton**. A. Gilmour had a week of helpful meetings in **Low-valleyfield**, Fife. Matthew Muir visited **Broxburn** and **Tarbrax**. He purposes sailing for Nova Scotia in July. Believers now meet in Y.W.C.A. Hall, Garden City, back of Post Office, **Rosyth**. Correspondence to A. J. Westcott, 64 Backmarch Road For **Inverkeithing** assembly to John Roberts, Crookness.

ENGLAND.

ANNOUNCEMENTS. — **Bath.** — Annual meetings for believers. Correspondence to W. W. Griffiths, 35 Milton Ave. **Sunderland.**—Annual Christian Conference here, August 1. Correspondence to C. E. Wright, sen., 36 The Avenue, Sunderland.

TENTS AND CARRIAGES are at work spreading the Gospel in many cities and country places. And in spite of the industrial upheaval, with its effects, numbers are hearing and some receiving the Word of Life. In Cumberland a tent is being wrought in **Workington** district by Messrs. E. Rankin and J. Winter, with encouragement. J. W. Ashby and helpers at **Wimbotsham**, Norfolk, a good hearing. F. A. Glover and helpers in Gloucestershire villages of **Kingswood** and **Wooton-under-Edge**. Some remarkable conversions, including an infidel, wife of churchwarden, daughter of a R.C., and aged lady of 84. R. Foster with tent at **Alt'incham**. C. H. Foster at **Lowestoft**. J. A. Moore, **Littlehampton**.

(Continued on page ii.)

“He is Altogether Lovely.”

A MEDITATION ON THE EXCELLENCY OF CHRIST.

THIS is the estimate and language of a heart occupied with the beauties and glories of Christ. However the mystic language of “the Song of Songs” may be understood, literally, symbolically, and dispensationally, there is unanimity of thought among all schools of interpretation that its grand and glowing expressions of love and devotion to its object, can only find their full answer in the occupation of the saint with the Saviour, in the heart’s occupation with Christ. And this is surely the highest and holiest occupation in which a redeemed and regenerated soul can share on earth. It is good to know the Lord’s salvation; it is better surely to become personally acquainted with the Saviour, Himself. It is grand indeed, for the redeemed and rescued sinner to know and enjoy the blessings of redemption, and to sing its song of triumph, and pass on from the blessing to know the Blessor. In the “Song of Songs” personal salvation is assumed throughout. Of the soul’s relationship to Christ, no doubts are raised. Acceptance is never questioned. It is “in the Beloved” (Eph. i. 6), and unalterable. And so it surely must, for the work and worth of the Son of God, His own Beloved, never vary, never change in the estimate of God and heaven. And so the acceptance of the believing soul in all the virtues of Christ’s person and all the values of Christ’s work, remains for ever the same. This, faith receives, and here faith rests. The soul is at peace, the heart is at rest,

and the Lord Himself becomes the supreme object of the saint’s quest. “To KNOW Him,” as He is revealed by the Spirit, whose office is to take of “the things of Christ,” all so well known to Him, and “shew them”—making them known by bringing them home as He only can, to the heart, so causing it to “burn” as on that resurrection morn, when the living Lord walked with the two disciples on the Emmaus road, and expounded to them in “all the Scriptures the things concerning Himself” (Luke xxiv. 27). This is the highest privilege of the saint. And here—as represented in the mystic Bride—there is the sweet enjoyment of this, and the glorious expression of it in a testimony to His worth. She has seen the beauties of her Lord and Lover, she has marked His moral excellencies, and here, when challenged by the question, “What is thy beloved more than another?” she pours forth in detail, her estimate of His worth, and ends with the glowing words, “He is altogether lovely.” Is it thus with thee, O my soul? Is it the chief business of thy life, to so “behold the beauty of the Lord,” that the heart, aglow with the heavenly vision, shall be ready to utter His praises, and describe His excellencies, on demand and as opportunity occurs, ever and always so, among the children of men? This is surely the highest service, the most powerful testimony that a saint can render, to be ever able and always ready to express from a personal, intelligent, and happy experience of the love and loveliness of the Son of God as Lord and Lover, that all excellency is His, that “He is altogether lovely.”

J.R.

The Inviolable Word of God.

A TESTIMONY. BY JOHN NELSON DARBY.

I HAVE a profound, unfeigned—I believe divinely given—faith in the Bible. I have, through grace, been by it converted, enlightened, quickened, saved. I have received the knowledge of GOD by it, to adore His perfections—of JESUS, the Saviour, joy, strength, comfort of my soul. Many have been indebted to others as the means of their being brought to God—to ministers of that Gospel which the Bible contains, or to friends who delight in it. This was not my case. That work, which is ever God's, was wrought in me by means of the written Word.

He who knows what the value of Jesus is, will know what the Bible will be to such a one. If I have, alas! failed in thirty years' arduous and varied life and labour, I have never found it fail me. If it has not failed for the poor and needy circumstances of time, through which we feebly pass, I am assured it never will for eternity. "The Word of the Lord abideth for ever." If it reaches down even to my low estate, it reaches up to God's height, because it is from thence: as the love that can reach even to me, and apply to every detail of my feebleness and failure, proves itself Divine in doing so—none but God could do this, and hence it leads me up to Him. As Jesus came from God and went to God, so does the Book that divinely reveals Him come *from* and elevate *to* Him. If received, it has brought the soul to God, for He has revealed Himself in it. Its positive proofs are all in

itself. The sun needs no light to see it by.

I avow, in the fullest, clearest, and distinctest manner here, my deep, divinely taught conviction of the inspiration of the Scriptures. While of course allowing, if need be, for defects in the translation, and the like, when I read the Bible, I read it as of absolute authority for my soul, as God's Word. There is no higher privilege, than to have communications direct from God Himself.

My joy, my comfort, my food, my strength, for nearly thirty years have been, the Scriptures, received implicitly as the Word of God. In the beginning of that period, I was put through the deepest exercise of soul on that point. Did heaven and earth, the visible Church, and man himself, crumble into nonentity, I should, through grace, since that epoch, hold to the Word as an unbreakable link between my soul and God. I am satisfied that God has given it me as such. I do not doubt that the grace of the Holy Spirit is needed to make it profitable, and to give it real authority to our souls, because of what we are; but that does not change what it is in itself. To be true when it is received, it must have been true before.

And here I will add, that though it requires the grace of God and the work of the Holy Ghost to give it quickening power, yet divine truth, God's Word, has a hold on the natural conscience from which it cannot escape. The light detects the wrongdoer, though he may hate it. And so the Word of God is adapted to man, though he be hostile to it—adapted in *grace* (blessed be God!) as well as in truth.

God's Plan of the Ages.

BY THE LATE SIR ROBERT ANDERSON.

THE popular conception of the Divine "Plan of the Ages" may be epigrammatically described, as a pandemonium ending in a conflagration. How vastly different is it from the scheme revealed in Scripture! For all Hebrew prophecy, from Moses to Malachi, speaks of "times of restitution of all things" (Acts iii. 21), or, in other words, of a coming age when everything shall be put right on earth, by a reign of righteousness.

And this was the burden of the Baptist's preaching, and of the early ministry of the Lord and His apostles. "The kingdom of heaven is at hand" was not "the Gospel" as we understand that world. It heralded the advent of the promised "times of restitution," when the heavens shall rule upon the earth. But though Israel's Messiah-King was in their midst, "His own received Him not," and His death on Calvary was the response that nation made to "the Gospel of the Kingdom."

His intercessory prayer upon the Cross, obtained for them a respite from the consequences of that awful sin. And at Pentecost, the apostle of the circumcision was inspired to proclaim that a national repentance would bring back "the Christ, who before was preached unto them" (Acts iii. 19-20), and usher in the promised age of blessing. But Israel was obdurate, and the murder of Stephen was the answer made to the Pentecostal amnesty. He was the messenger sent *after* the King, to say they would not have Him to "reign

over them" (Luke xi. 24). So there was "no remedy" (1 Chron. xxxvi. 16). And instead of sending back "the Christ," God sent them the awful judgment under which the nation still lies prostrate.

After the death of Stephen, the apostle Paul received his call. It is generally overlooked that, though his commission was especially to the Gentiles, it included a definite mission to Israel (see Acts ix. 15). And in fulfilment of that mission, he traversed all Jewry, from Jerusalem round to Rome. And in every place his first appeal was to the synagogue. But though individual Jews responded to the Gospel, not a single synagogue accepted the proffered mercy. That part of his commission, therefore, was fulfilled, when "the chief of the Jews" (Acts xxvii. 17-25) in Rome, rejected his ministry. And the Book of Acts closes by proclaiming that "the salvation of God is sent unto the Gentiles" (ver. 28). And surely the fact is significant, that it is in "The Captivity Epistles," written after that crisis in his ministry, that we find the full revelation of the *distinctive* truths of Christianity. Israel's outcast condition is one of the "mystery" truths of the present Christian dispensation (Rom. xi. 25). But this dispensation will be brought to an end when the Lord rises from the throne of grace, and in fulfilment of that other "mystery" (1 Cor. xv. 51), comes for His heavenly people, including both Jews and Gentiles, who are one with Himself, as members of the church. And then the earthly people will come to their own again, and "the receiving of them" will be fraught with blessing.

A Christ-Exalting Ministry.

W. J. McCLURE, CALIFORNIA.

IN the opening chapter of the Gospel by John, we have a lovely picture of a Christ-exalting ministry, in John the Baptist and his testimony to Christ. The record of it is given in the following words:—"Again the next day after, John stood and two of his disciples. And looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (John i. 35, 37).

"The two disciples *heard him speak, and they followed Jesus.*" This is as it ever should be, ministry leading the hearer away from the one who gives it, to Christ Himself. John preached his two disciples away from himself, to become attached to his Master. We have heard of two Christian men who went on a visit to London. While there, they went to hear two of the leading evangelical preachers in the city of that time. After hearing one, they were struck with the various remarks they heard from the dispersing congregation, the gist of which was, "What a wonderful man!" "What a splendid discourse!" In the evening they went to hear Charles H. Spurgeon. At the close, retiring groups of hearers could be heard saying to each other, "What a wonderful Saviour he preaches!" That was different. The one by his great gift attracted the people to himself; the other by his Christ-exalting testimony attracted his hearers to Christ.

All ministry in the power of the Holy Spirit makes Christ pre-eminent, it magni-

fies Him, and hides man. If it attracts people to him who gives it, causing them to magnify his "ability," instead of leading the hearts of the hearers to Christ, to be won by Him and to Him, it is a failure, even though crowds are drawn to hear it. If backslidden and worldly-minded believers can "enjoy" it, and remain undisturbed in their worldliness, that ministry fails to do what God intends it should do. If it gathers around the one who ministers and makes for him a church, or a party in the church, instead of leading saints to cleave to the Lord and to each other, it is a failure. The exaltation of Christ and the edification of believers are the objects of all true ministry in the church. If these are not accomplished, it matters little what the ability of the one who ministers may be, or how many may be pleased with it and attracted by it. God's supreme purpose is to exalt His Son.

We have seen a monument in a colonial city erected to the memory of Burns, the Scottish national poet. If you did not look very carefully, you might suppose that it was put up to perpetuate the name if the sculptor, for his name is more prominent than that of the poet. And it was the opinion of many who saw it, that the sculptor had more thought of keeping his own name before the eyes of the people, than that of his hero.

The two disciples heard John speak, and "they followed Jesus." Such a result was to be expected from the ministry of one, so occupied with Christ as John was. His words in John iii. 30, give us the secret of his success, and

reveal the spirit of the true witness. "He must increase, but I must decrease." Testifying to his Master does not become a pedestal upon which John will be exalted. But for this, he might have felt very much mortified at the result of that testimony. Here are two disciples of his, who have sat at his feet. Another, crosses their path, and after Him they go. And this is right in John's eyes. He can rejoice that others have been attracted to the ONE who had won and thrilled his own soul, leading him to exclaim, as he intently gazes upon Him, "Behold the Lamb of God."

Let us next see what this ministry of John led to. "They followed Jesus." In answer to their question, "Master, Where, dwellest Thou?" the Lord replied, "Come and see." Surely, we know, that He could have mentioned the street and the house in which He abode. But this He did not. He just said, "Come and see." And this word of His is full of meaning for us. For as it is of Christ Himself that the true witness testifies, so it is to Christ Himself that the soul is drawn, to Himself the heart is won, and to companionship with Himself the following disciple is always led on.

The Last Watch of the Night.

It ends, the long dark night of tears,
The morn shall wake in song,
Its silvery light is breaking on us now—
That day desired so long.

From peak to peak there spreads the silent glow,
And all the stars grow dim,
And soon in holy ecstasy we know
Our eyes shall gaze on Him.

The Coming of the Lord :

VI.—THE "EPIPHANY," OF CHRIST IN GLORY.

DURING the period between the coming of the Lord FOR His saints, and His appearing WITH them in manifested glory, great events take place in heaven and on earth. Within the heavens, hid from earth's view, the Lord's welcoming of His "brethren" to His Father's house (John xiv. 1-3), the reviewing and rewarding of His servants and stewards (2 Cor. v. 10), and finally, the celebration of His marriage (Rev. xix. 1-9) will take place. This will be followed by His Epiphany—His "unveiling" and appearing in power and glory to the earth. This event is largely referred to in both Old and New Testaments, as that which will bring to an end present conditions of things in the world, bring "man's day" (1 Cor. iv. 3) to its close, and introduce "the day of the Lord," so fully described in the Old Testament Scriptures (see Isa. ii. 12; Joel ii. 10, 11). It is this aspect of the Lord's coming—not His coming to *the air* (1 Thess. iv. 16, 17)—which was a "mystery" then unrevealed (1 Cor. xv. 51)—that Enoch in antediluvian times bore witness of (Jude 14), that the Lord spake of to His disciples in His last discourse on Olivet (Mark xiii. 1-8), that signs and portents would mark as near, and that is so graphically described in its awful majesty, by the apostle John in Rev. xix. 11-16. As the Lord so descends from the heavens, He is to be accompanied by His glorified saints (Col. iii. 4), no longer hid from and unknown by the world (1 John iii. 1) as now, but fully manifested as the sons of God

(Rom. viii. 18, 19), to be marvelled at (2 Thess. i. 10, R.V.) by wondering worlds, as they behold at last the final triumph of redeeming grace in conforming them fully to the image of the Son of God (Rom. viii. 29). And in that hour of the Lord's personal intervention in the affairs of earth, will come the great crisis, and the "winding up" of the age (Matt. xxiv. 3). Awful in its majesty and terrible in its judgments will this "forthshining" of Christ's glory be to the world! The last sight that men had of Him, was on a cross of shame, numbered with transgressors, crowned with thorns, crucified as a felon, mocked and scorned by the creatures of His hand. Now, in the power of His might, crowned with His many diadems, He comes to overthrow the powers of hell, to sweep from the earth all opposers of His rule, to seize the two proud leaders of the rebel host, gathered at the instigation of the devil on the plains of Palestine, to "make war against the Lamb" (Rev. xvii. 14)—Satan's last bid for the sovereignty of earth—seizes them red-handed in their greatest crime, and hurls them alive into the lake of fire. And with them all the Christ-rejecters and grace despisers of this age of Gospel grace, who received not the love of the truth unto salvation, but "had pleasure in unrighteousness" (2 Thess. i. 8; ii. 11, 12) perish. The deliverance of the Jewish people, again in their land, the overthrow and end of Gentile rule, the clearance of the world from oppression, the removal of the curse from the earth, and the establishment of the kingdom of the Son of Man, all synchronize with this great event, which

forms the close of the second stage of the Coming of the Lord. As the practical effect of waiting for His coming to the air *for* His people, should be their purification (1 John iii. 3) from all that would cause them to be "ashamed before Him at His coming" (1 John ii. 28), so surely the effect of a due consideration of the events which are connected with His return to earth WITH His people, should keep them separate from the spirit and course of an "evil age" (Gal. i. 14), whose end is shown to be that of open, organised hostility against Jehovah and His anointed King (Psa. ii. 1-9). Yet, alas! how little of such nonconformity to, and separation from the world there is, among those who claim to be Christ's in this our day! Even among those who have learned and confess their faith in the hope of being the associates of the returning Lord, in that day when He shall come in awful majesty and power, as the Executor of Divine judgment on men of the world, who have defied Him to His face, how little there is! How much alike, how much co-mingled, associated, and combined are most with "the world of the ungodly," upon whom this impending judgment is to come! How will these look in the light of that flash that breaks forth from the opened heavens, when they see their erstwhile co-partners in the world's great business schemes, and mad moneymaking devices, their comrades and co-workers in Eden-restoring and millennium-hasting crafts, shiver and reel and wither in "the blaze of His glory," and witness the speedy end of that, which, had they walked with God, they never would have shared.

The Assembly of God :

ITS COMPOSITION, CONSTITUTION AND CONTROL.

THE early churches were composed of those who confessed their faith in Jesus Christ as their Redeemer, and owned Him as their Lord (Rom. x. 9 ; Col. ii. 6). As individual believers, they were baptised in His Name (Acts x. 48 ; xix. 5), thereby confessing their death and resurrection with Him, and their walk to be henceforth in "newness of life" (Rom. vi. 4) ; no longer living unto themselves, but unto Him "who died for them, and rose again" (2 Cor. v. 13). There was no provision made for hereditary membership, in any of the early churches. Nor were unconverted people brought into their company, in order that they might become converted, as is the common custom of these later times. The Gospel was proclaimed to the world by apostles and evangelists, to bring sinners to Christ as the Saviour, and those who believed and became His disciples, were separated from the world and received into the assembly of God (Acts xix. 9), at their own request (Acts i. 26), and upon adequate testimony by those who knew them, that they were what they professed to be, alike in faith and in conduct (Acts ix. 27). Seeing that God alone knows the heart, an unregenerate one may creep into an assembly unawares (Acts viii. 13), or a true disciple be refused or cast out (3 John 9, 10), but the simple and true constitution of the Christian assembly is expressed in the words of the original pattern, "All that believed were together, and had all things common"

(Acts. ii. 41). At the beginning, this community and communion of saints was more the result of spiritual instinct than of Divine commandment, for legislation had not then been given, nor "commandment" of the Lord been written, as to where, or when, or how the assemblings of the saints were to be, or under whose guidance and control they were to be ordered. But these came by direct revelation from the Lord to His "wise master builder" (1 Cor. iii. 10) in due time, and they remain unaltered as the abiding "commandment of the Lord" (1 Cor. xiv. 37), to be acknowledged and obeyed throughout the whole period of the existence of "churches of God" (1 Cor. xi. 16) and "assemblies of the saints" (1 Cor. xiv. 23) on earth. And surely, if God in His supreme wisdom and foreseeing love has so provided that which He knew would be best for His assembled people, and best serve the purposes for which His churches exist, it is our wisdom to accept and practise that which He has given, rather than to alter it to suit the ever varying tastes of His people, or devise and substitute something of our own or another's designing, in its place. For be it remembered, that if God's pattern for His assembly takes God's power to give it effect in practice, so has He who gave it, guaranteed, that where it is humbly, reverently, and continuously adhered to, by godly people, whose desire and object is to do His will, even if they are laughed at for being too "old-fashioned" to accomplish anything to attract the crowd, or too rigid and conservative to gain numbers, or even per-

petuate their own existence. God will fulfil His own faithful promise to this people of ancient time, given to a remnant of His people at a time when the greater part of them had given up His appointed ways of worship, and gone after the way of the world. "My Spirit remaineth among you; fear ye not" (Hag. ii. 5), or, in the fuller language of the New Testament, "Ye are the temple of God and the Spirit of God dwelleth in you" (1 Cor. iii. 16). On Him we may surely count, for the supply of all we need for spiritual worship (Phil. iii. 3), seasonable and edifying ministry (1 Cor. xii. 7-11), and godly administration and order (1 Cor. xiv. 33, 40). But when God's pattern is disowned, and man's devices and designs brought in to supplant it, then God leaves those who so "lightly esteem" His perfect wisdom, to their own resources, which are soon exhausted, and to their own organisings which, like Pharaoh's chariot wheels, moving in opposition to God's purpose, soon "drag heavily," causing failure, which is usually blamed on the "unworkable" pattern of assembling, whereas it is the partial or entire abandonment of it, and the resultant quenching of the Spirit's ministry that are the real causes of lethargy in worship and saplessness in ministry. We make no claim to apostolic conditions, or to Pentecostal power, but, as a few of God's grace-saved people, who have His unaltered Word in our hands, which we would humbly seek to own as our all-sufficient guide and rule, in the place and under the conditions, that we shall be free to carry out what the Lord has commanded.

Spiritual Freshness.

HOW easy it is to lose the freshness and fragrance of spiritual youth, and to cease to have spiritually "the smell of a field which the Lord hath blessed" (Gen. xxvii. 27)! Of how few can it be truly said, in the middle and later years of life, "Thou hast the dew of thy youth" (Psa. cx. 3). The trend of things is rather in the direction of that searching and solemn message of the Lord to His church in Ephesus, "Thou hast left thy first love" (Rev. ii. 4). Yet it need not be so. There is no "law of the kingdom," that it should be so. The living Lord has made full and rich provision that His saints in the world should retain their early freshness and fruitfulness unto the end. He likens those who are planted in the house of the Lord—living the life of communion with God—as trees who flourish in "the courts of our God," the sphere of service where all can see them. These, even unto "old age," are "fat and green" (Psa. xcii. 13, 14). They retain their spiritual freshness, and the dew of heaven is on their branch. Not that they have had an easy or a charmed life, free from testings and trials. With many it has been quite the reverse. Like Joseph, the archers "have sorely grieved" them. They have been hit hard and sore. But they survived and came out fair and fruitful with their branches running over the wall (Gen. xlix. 22-24). And the secret of their fresh and fruitful condition was just the same as his, they were planted "by a well" all the time, watered from a hidden spring, and this was the secret of their freshness.

The Preacher and Bible Students' Column.

OUTLINES OF GOSPEL SUBJECTS.

The Salvation of God.

- God sends it (Acts xxviii. 28).
 Grace brings it (Titus ii. 11).
 The Gospel declares it (Eph. i. 13).
 Faith receives it (Eph. ii. 8).
 The Word assures it (Acts xiii. 26).

"In the Name of Jesus."

- Salvation is procured (Acts iv. 12).
 Forgiveness is proclaimed (Luke xxiv. 47).
 Justification is assured (1 Cor. vi. 11).
 Eternal Life is possessed (1 John xx. 31).

"In No Wise."

- The Sinner's total Ruin (Rom. iii. 9).
 The Sinner's complete Helplessness (Luke xiii. 11).
 The Conditions of God's Salvation (John vi. 37).
 The Certainty of God's Word (Matt. v. 18).
 The Sure Exclusion from Heaven (Rev. xxi. 27).

CONCISE BIBLE STUDIES FOR BELIEVERS.

Our Great High Priest.

- His Person—Jesus, the Son of God (Heb. iv. 14).
 His Place—Passed into Heaven (Heb. iv. 14).
 His Posture—Seated on the Throne (Heb. viii. 1).
 His Power—Able to Save Evermore (Heb. vii. 25).

Christian Relationships.

- A Child in God's Family (1 John iii. 1, R.V.).
 A Member of Christ's Body (Eph. v. 30).
 A Temple of the Spirit (1 Cor. vi. 19).
 A Witness for God in the World (Acts i. 8).

The Excellency of Christ.

- Christ Pre-eminent, for me (Eph. i. 21-23).
 Christ Paramount, to me (Song v. 16).
 Christ Permanent, in me (Eph. iii. 17).
 Christ Prominent, through me (Phil. i. 20).

The Young Believer's Question Box.

Do the words of 1 Cor. viii. 2—"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know"—imply, that we cannot be absolutely sure of anything concerning the unseen world and the future life, while in this mortal state? This meaning is being given to the passage by some who teach that the final destiny of the impenitent, has not been fully revealed in the Bible.

The context of the passage disposes of all such thoughts. The subject under consideration is not the doom and destiny of unbelievers, but the present relation and attitude of believers toward "things sacrificed to idols" (ver. 1), and such as cause their weaker brethren to stumble by a false use of a liberty they claim, in using their so-called superior "knowledge" to the spiritual hurt of others. The doom of the impenitent is clearly and fully revealed in such passages as John iii. 18, 25; Heb. x. 29; Mark xvi. 16; Matt. xxv. 46; Rev. xxi. 8; and leaves no place for doubt or uncertainty as to God fulfilling His Word, in the condemnation and punishment of those who reject His Gospel and despise His salvation, which many openly and confessedly do. On all such subjects, God has spoken with no uncertain sound. His utterances are preserved in His Word, on which time can work no change. And they are so plain, that even to the "little children" of His family, God says, "Ye know all things" (1 John ii. 20), which is surely not the same, as not knowing anything with certainty. You will be well advised to give all wresters of the Scriptures a wide berth, and to give good heed to the wise counsel of the apostle, "Continue thou in the things which thou hast learned and hast been ASSURED OF" (2 Tim. iii. 14).

Answers to Correspondents.

D. G., NORTH.—To preach in an all-sectarian chapel at eleven o'clock on the morning of the Lord's Day, while the assembly in which you avow yourself a partner, gathers unto the Name of the Lord Jesus Christ (Matt. xviii. 20), to show forth His death in the breaking of bread, according to the Word (1 Cor. xi. 23-27), is virtually a denial of the principles you profess to own, and an exaltation of your own ministry, above the remembrance of Him whom you own as Lord. Your example is bound to stumble others, and to hinder exercised Christians from following what of the truth of God they may have learned.

EGALITE.—Although all believers are on a common level as worshippers, each having access to the Divine presence on the same title, all are not called to LEAD the worship of the assembly, nor fitted for it. He, or they, who lead in prayer, praise, or thanksgiving, ought to have spiritual discernment, to use such words as rightly express the assembly's wants or praises at that time, and so identify himself with its condition, that all may

intelligently say "Amen" to what is uttered. Neglect of this, and the dragging in of personal experiences, ruin many a worship meeting.

W. R., RENFREWSHIRE.—"The poor"—God's poor (Gal. ii. 10), and in a special sense, "ours"—being of the same assembly—should surely have the first consideration in the distribution of any bounty in our hands. There are many who say nothing of their wants, who yet feel them, and that very keenly. Love—after the pattern of I John iii. 18—like other graces, should "begin at home."

D. G., CAMBS.—Arbitration in spiritual things, where there is a lack of oneness of mind among those who compose an assembly, in matters of local discipline, by others who are called in to judge, seldom leads to abiding peace, more frequently to division. So seldom are ALL the facts stated: so ill-fitted are those called in from outside that assembly to judge—being comparative strangers to the persons involved—and knowing little of their tempers, weaknesses, frailties, and former conduct, that, while perfectly sincere, yet do generally err in their judgments, that the question may well arise, whether it be God's way to "call in" arbitrators in cases of difficulty, or divided judgments. Or whether the old time way of "waiting upon God," until His light arises, and "the thing" is revealed (Dan. ii. 19, with Phil. iii. 16), so giving oneness of mind and preventing division. This much at least we know, that the latter way has been tried and has proved effectual, in very many instances.

Practical Points in Assembly Worship.

Right with God.—Those who assemble on the Lord's Day to share in the worship of God, and to "show the Lord's death" (I Cor. xi. 26) according to His Word, should individually see that they are right with God in their own souls, with no stain on their consciences, and no clouds on their sky. If this is neglected, they can neither see God's face or hear His voice, in anything.

The Lord in the Midst.—If Christians, gathered "unto the Name," according to Matthew xviii. 20, assemble in full confidence that the Lord is "in the midst," as He says, to guide and govern His own assembly, as He is surely well able to do, there will be no fidgeting as to who will take part, or what will be next. And least of all, an excess of incoherent talk, as if it were more important to let one's own voice be heard, than to hear and give opportunity

for others to hear the voice of the Lord speaking, as He ever delights to do, to the hearts of His waiting people.

Penury or Praise.—There are pauses of two kinds found among saints assembled to meet the Lord. One may be justly named the silence of spiritual penury, when there is nothing to give. Hearts cold, souls unexercised, minds burdened with earthly care, and the Lord lost sight of amid the multitude of thoughts that crowd in upon the soul, in that hallowed hour. A quiet half-hour over the Word, before the throne, alone with God, would have done much to prevent this too common condition, and to fit those who have enjoyed God in secret, to give a spiritual uplift to others who had neglected "the morning tryst" with Christ in private, before appearing before the Lord in the assembly of His people. The silence of praise, when the heart is full, is different, for it grows and glows, until the fire burns and the tongue gives seasonable expression to what the heart has been musing on (Psa. xlv. 1). And this is what the Spirit opens the lips to give out, as a lead to others.

Absentees.—In ancient days, the people who professed to own the Lord's Name profaned it (Mal. i. 12), by absenting themselves from His worship, by treating His table as contemptible, by withholding from God His due (Mal. iii. 8-9), and in offering Him the blind and sick of their herds, that they could not sell in the market. Those who habitually practise week-end sickness as an excuse for absenting themselves from the assembly of the saints (Heb. x. 25), "as the manner of some is," or fear a threatened shower may spoil their finery, as surely rob God of His due, as the people of Malachi's time did. But they are the losers here, in spiritual leanness and drought of soul, generally in earthly gear as well. For God will here and now, deal with those of His people, who know what He desires them to be and to do, but from frivolous causes or personal ease or gain, lightly esteem His honour, and cast off the authority of His Word. This is easily forgotten and scarcely ever warned against in public ministry of the Word, in our easy-going time.

Letters to the Editor.

Faithful Testimony and Godly Forbearance.

"I have been much impressed by, and I gratefully acknowledge, spiritually helped through the testi-

mony given in recent numbers of 'The Believer's Magazine,' by various writers, on matters connected with our mutual responsibilities, in our assembly relationships, and in service for the Lord toward fellow-saints who assemble with us, in His worthy Name. I consider that such interchange of thought and experience among those seeking to exercise godly care, and give such help and ministry as grace has fitted them for, is of exceptional value, especially to those who seldom share the mutual counsels of 'fellow-workers unto the kingdom of God' (Col. iv. 11) by long experience, well fitted to help in such matters. I venture to remark very briefly on a line of things, which has of late occupied my thoughts, as being of much present value, which I hope may exercise the hearts of those who are able to give godly counsel and seasonable ministry bearing on this thing, which, in one way and another, is exercising the minds of very many.

In existing conditions, the need for sound and seasonable testimony to the distinctive truths of the dispensation—especially respecting the Christian's practical separation from the world, and his association with Christ in His rejection at its hand—is of much importance. It is liable at all times to be lost sight of in practice, and never more than now, when all sorts of amalgamations, unions, associations, combines, and groupings of saved and unsaved men are being urged, and all but demanded, in politics, commerce, and religion, without the least reference to God or the commandments of His Word. In order to instruct those who have not read their Bibles—as they surely ought to have done—to learn what their duty is in respect of such things, the responsibility of all who minister the Word surely is, to give a clear and certain sound in their testimony on these, alike in their ministry and in their conduct. There is a guilty silence on truths that may give offence to some, which must be displeasing to God, and is undoubtedly giving the adversary his opportunity to render them void in practice among us. For, if the coming generation be kept in ignorance of the truths which are our only warrant for keeping ourselves from association with the world, little wonder if they cease to exercise the consciences of Christians, or to control their lives. So a clear, full, continuous, and faithful testimony to such truths should never be lacking, either in general ministry in the assembly, or on special occasions, as at Conferences and the like. But having brought the Word in all simplicity and plainness to the saints, it has to be left

to God to exercise them under it, and deal with them by means of it. It will not do to unduly demand instant acceptance even of the truth, for some are slow to learn—slower still to unlearn what they hold without Scripture authority. And when conscience is dull and spiritual life low, they may not, apart from a revived condition of soul, have strength to throw off all at once unequal yokes, and break up unhallowed associations, even when they see them to be wrong. Hence the need for forbearance, and the heeding of God's call to exercise it (see Eph. iv. 3; Col. iii. 13; 2 Tim. ii. 24) toward their fellow-saints, whose tardy steps along paths, in which others are able to walk with ease, test their patience and vex their souls. But what they cannot hasten by godly exhortation, they must not by bitter acrimination, nor urge on by scolding and threatening. Many a sad and sorrow producing division among the people of God might have been spared, had those who speak the Word of God been more gracious in the spirit of their ministry, less denunciatory in its matter, and more patient in their expectation of a prompt acceptance of and ready response to all that they, by full exhortation and reproof, demanded. For it is ever to be remembered, that while the Lord, when visiting His declining, and in some cases decadent churches, called for repentance and return to Himself and to His Word (Rev. ii. 5; iii. 3), He did not fail to give time for such repentance, or to distinguish between those who were leaders in the evil way, and such as were ensnared by their bad example (chap. iii. 21-24). It may be a quicker way to get out of difficulties to cut the cord than to loose the knot, or to divide a company of God's people over some question or doctrine, driven with Jehu-like zeal far beyond the measure of its importance, or from personal motive, or desire for place. But as time has again and again shown, such fiery zeal, even for the truth, does not always find acceptance with God, or prove that the path pursued has the stamp of His approval." A. D.

[We are in full accord with our brother's remarks, and, like him, believe that it would be for general profit to pursue the consideration of this and kindred lines of truth, so seasonable and helpful to all, and pass them on in this manner, for the consideration of fellow-believers. Constant intercourse with a very wide circle of Assemblies assure us, of the warm appreciation of such a ministry. Need we say how welcome such will be, to the extent that our space permits us to find place for it in these pages.—ED.]

Thomas Cauker at **Aldershot**. B. R. Mudditt in **Walthamstow**. John M'Alpine and R. Scammell in **Liverpool** large tent. Jos. Glancy in **Manchester**. S. Green in **Peldon**, Essex. Thomas Traynor at **Gawcott**, Bucks. A. C. Gates, **Platt**, Wotham. Others are beginning on July 1.

REPORTS.—Excellent work has been done during the month by young Christian men visiting distant and neglected villages with the Gospel during their enforced idleness owing to strikes, in which they had no share. W. Fereday gives addresses to Christians in Shoebury Hall, **Shoebury**, July 3-13. Meetings for Christians in Eltham Park Hall, **Eltham**, S.E., June 4, were large, and the Word fresh and Christ exalting, by Messrs. Baker, Shaw, and Watson. **Scarborough.**—Believers meet in Y.M.C.A. Hall, St. Thomas Walk. Correspondence to G. H. Johnson, 67 Victoria Road. **Luton**, Beds.—Believers assemble in the Name for worship and breaking of bread in Y.W.C.A., Crawley Road. Communications to Mr. Kiff, 27 Naseby Road.

IRELAND.

Bangor.—Conference in Central Hall here on Wednesday, July 13, at 12 noon. Believers' meetings, large and helpful, were held at **Battleford Bridge** on June 15. Speakers—Dr. Matthews, Oliver, Moneypenny, Stevenson, M'Cracken, Campbell, and Little. **Warrington**, May 28. Ministry by R. Curran, Matthews, Hutchinson, and Lear. **Omagh.**—A good and profitable time over the Word for two days by labourers and overseeing brethren, then for public ministry, June 1, in which J. Moneypenny, Matthews, Creighton, Wright, M'Knight, Bird, and Stevenson, Curran took part. **Aughavey**, June 3. Ministry in season, practical and plain, by J. K. M'Ewen, Matthews, Stewart, Rodgers, Megaw, and M'Knight shared. **Growell.**—Tent filled. A refreshing time. Ministry by D. Oliver, Hawthorne, Rankin, Ruddock, Megaw, M'Knight. **Magherafelt.**—Over filled. Ministry and exhortation from J. Moneypenny, M'Ewen, Baillie, and others.

TENTS have begun work and others will be pitched early. Campbell at **Portadown**. Hutchison and Curran at **Warrington**. S. Gilpin at **Straid**. Pray for awakening and blessing with the Gospel. **Newtonards.**—The assembly here now meets in New Hall, Francis Street.

CANADA.

Toronto.—M'Clintock and Watson expected to

pitch a tent here for Gospel work in June. **Lake Shore.**—Conference here on May 21 and 22 was large. Ministry was given by Messrs. Douglas, Muir, Mauro, Ferguson, Waugh, and Telfer. **Forest.**—James Waugh is having meeting on "The Tabernacle" here, and M'Crory and Wilkie are having good meetings in a schoolhouse seven miles out in the country. **Vasey.**—Silvester and Watson are going on with special meetings in this place. **Midland.**—Three days' conference over May 24 was large and good. The ministry was varied and helpful. Brethren Livingstone, Beattie, Watson, Ferguson, Bruce, Shivas, Steen, and Garratt took part. **Collingwood.**—A. Livingstone is having helpful meetings here. **Deseronto.**—A good three days' conference was held here in May. All round ministry was given by Bre. M'Clintock, Pearson, and Summers. **Redwing.**—Garratt and Bailey hope to pitch a tent here in June. There is no assembly in the place. **Dawn Township.**—Victor Fuller hopes (D.V.) to pitch his tent here in June for pioneer work. **Winnipeg, Man.**—Conference here over May 24 for three days was an encouraging time. Wholesome ministry was given by Bre. M'Cartney, Dickson, Willoughby, Hamilton, and Gratiar. **Abbotsford, B.C.**—David R. Scott had good meetings here. He is now back in **Vancouver**. W. Pinches has been preaching in **Arnstein**, J. Lyon in **Windsor, Ont.**; James Waugh in **Galt**; Garratt and M'Clinton in **London, Ont.**; Touzeau and Dobbin in **Windsor**; James M'Mullen at **Bryant's Corner, B.C.**

UNITED STATES.

Philadelphia, Pa.—J. Marshall and H. M'Ewen had fruitful Gospel meetings in Mascher Street Hall here. **Waterbury, Conn.**—C. R. Kellar had good meetings, with conversions, here. **York, N.Y.**—Dr. E. A. Martin and S. Kellar had nightly meetings in an opera house here. C. W. Ross, after visiting the Pacific Coast, is back in **Kansas City, Mo.** Some baptisms lately. Thomas Black had some meetings at **Colorado Springs, Colo.** A few believers gather in the Name. Correspondence to George Wilson, 25 N. Elpass Street. Philip Mauro has gone out west to the coast, visiting assemblies there. **Monrovia, Cal.**—J. Blair and T. Dempsey had some fruitful meetings here. **Los Angeles, Cal.**—B. Bradford had good meetings here. **Lowell, Mass.**—Conference here was hearty and helpful. Ministry by Messrs. Mauro, Matthews, Patrizio. **Miami, Fla.**—S. M'Ewen had blessing with the Word here. Several saved, nine believers baptised

in the sea. **Knox, Ind.**—A special Gospel effort in a schoolhouse near here by Bruce Gilbert, has been used in several conversions.

Fallen Asleep.

James Dunlop, Bo'ness, West Lothian, May 26, at the schoolhouse there. Brought to Christ some 30 years ago, through conversation with a Christian miner, as he loved to tell—not through some learned or eloquent preacher—he begun to witness for the Lord. Through reading the Word of God, he came to see that his path was outside the world's religion, and with the saved who gather in the Lord's Name. He definitely and decidedly took his place with the few who, in Bo'ness, so gather, and continued stedfastly therein to the end. A true servant of the saints, a valued minister of the Word, he stood firm for all the counsel of God, and gave help in many smaller assemblies visited during his vacations. He retired from his scholastic position early this year, with the full confidence and commendation of the Educational Authority, and hoped to give much of his time to the work of the Lord. But the call came to the "far better" condition of being "with Christ," and he passed peacefully to be "present with the Lord," whom he loved.

Harland Harper, Brantford, Ont., Canada;

George Bygrave (brother of Miss K. E. Bygrave, Kollegall, India), and **Herbert Bygrave**, his nephew, all killed in a motor mishap, their machine going over an embankment, May 19. Mr. Harper was diligent in publishing and circulating Gospel literature. Mr. Bygrave, a stay and help in the assembly. Large companies at funerals, to whom the Word was spoken by T. D. W. Muir and R. M'Crory.

Mrs. A. Barr, Low Waters, Hamilton, May 16, aged 56, many years in Low Waters assembly. **Mrs. Isabella Smith**, Dumbarton, May 12, for over thirty years in Alexandria and Dumbarton assemblies. **Peter Paterson**, Coatbridge, June 1, aged 60, for 24 years in the assembly there. **Joseph Brown**, Ayr, for many years associated with assemblies in Rankinston and in James Street Hall, Ayr.

John H. M'Gee, Melcher, Ia., a native of Rutherglen, Scotland. Saved in Maryland, Ia., in 1874, a true helper of God's people. **Mrs. Alfred Gulston**, aged 63, saved over 30 years ago, in Lefroy and Toronto assemblies for many years. "A succourer of many."

William Cather, Hamilton, for many years a valued helper in the assembly in Baillie's Causeway. He loved the Lord and His truth.

EDITOR'S NOTES.—Country Evangelization.—

Great energy is being used in spreading the Gospel by house to house visitation and in open-air preaching, by groups of Christian young men, who, from no fault of theirs, are without employment, owing to the industrial crisis.

Tent Work reports and visits of ministering brethren, and all items of godly cheer, are valued by thousands of our readers, and we know that God uses them to stir up varied Christian activities in the assemblies to which they come. Guiding brethren can greatly help in this, by sending a monthly note of what the Lord is doing in their midst, be it small or great.

God's Plan of the Ages—one of the very last papers written by Sir Robert Anderson before his home-call—appearing in the present issue, is a valuable contribution to a subject which, alike dispensationally and practically, is of prime interest and value to all Christian readers. Read it and pass on to fellow-believers. A companion paper, "The End of the Age: its Signs and Portents," will (God willing) appear in next month's issue.

Half-Year is a good time to pick out half a dozen Christians known to be seeking after the ways of the Lord, and young believers recently brought to Christ, needing plain and practical help in the truth, and hand or mail them a monthly copy of **The Believer's Magazine** for the last six months of 1921. It is by such means that fellow-believers are often helped on in their heavenward way.

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And sent to Labourers looking to the Lord alone for their supplies.

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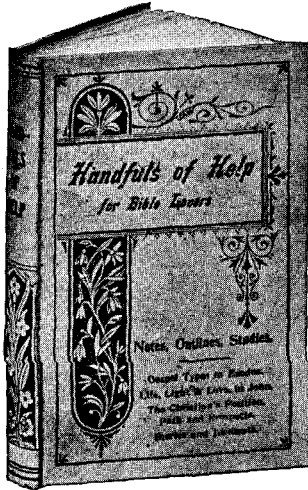
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Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

August, 1921.

Made up July 18th.

SCOTLAND.

ANNOUNCEMENTS.—**Glasgow.**—Conference in Townhead Gospel Hall, Rotten Row, near Cathedral, Saturday, September 3, at 4 p.m. **Loanhead,** Midlothian.—Annual Conference on Saturday, September 10, 3 p.m. John Ritchie, J. H. M'Knight, and others expected. Half-yearly meetings, September 24-27, City Hall and Christian Institute, **Glasgow.** **Paisley.**—Cumberland Hall, annual Conference, Saturday, October 1, 3 p.m. S.S. Teachers' visiting meeting, on August 20, will be held in tent at **Old Kilpatrick.** David Walker and James Rait will speak.

GOSPEL TENTS.—Favourable weather has permitted meetings to be continued in many needy places, and, in spite of adverse conditions caused by the coal crisis, these have been in most parts well attended. Prayer is desired that their last weeks may be yet more abundantly fruitful. David Morrison has tent in **Strathnairn** district of Inverness-shire, the nearest kirk is five miles off. He was cheered by a good start. Lanarkshire tent at **Quarter,** near Hamilton, for seven weeks, wrought by J. G. Wilson, with some fruit. An assembly has been begun. Communications to George Davis, 20 New Buildings, Quarter. Goes to **Halfway,** near Cambuslang, July 30. Wigtownshire tent at **Whithorn,** where R. Nelson and J. Barrie continue with some cheer. John Carrick had some fruitful meetings in **Glenbuck,** and moves tent to **Muirkirk.** Messrs. Malcolm and Cumming continued tent work in **Kintore** for over a month, and move to **Kemnay,** where they hope to reach the quarry workers with the Gospel. H. Steedman saw some fruit at **South Queensferry,** later at **King's Cavel,** and now in **Laurieston.** Ayrshire tent at village of **Coylton,** near Ayr. David Walker with Dumbartonshire tent at **Jamestown.** Interest in meetings held in tent at **Lyth,** by Wick increases. Charles Reid and George Bond continue. Tent at **Old Kilpatrick,** on Clydeside, expected to be wrought by David Walker during August.

REPORTS AND NOTES.—John Gilfillan continued visiting in the Far North, preaching in the

open-air in **Thurso, Newlands,** and **Wick.** A. Philip is visiting in **Kirkwall** district of the Orkney Isles, and will continue during August, when Kirkwall Fair brings many islanders there. Wm. M'Kenzie has been pioneering in the **Lochcarron** district of West Ross, where the people willingly hear the Gospel and gladly receive the printed message left for them to read. Walter Anderson had stirring meetings in **Berridale,** and a good hearing to the Word. M'Nab and Kennedy are visiting villages on the Solway with Caledonian Bible carriage. M. M'Donald with motor car in Midlothian villages. John Macdonald had three weeks of meetings in Gospel Hall, Eaglesham Street, **Glasgow.** Horatio Wallis is encouraged by tokens of blessing in **Lerwick,** Shetland. Tom Baird, from New York, is visiting the homeland, and has given help at **Prestwick** and **Ayr.**

NOTES.—Communications to **Shieldhill** assembly to Alex. Robertson, Manse Place, Shieldhill, by Falkirk. For **Rutherglen** assembly, Masonic Hall, Queen Street, to James Wilson, jun., 39 Rosslyn Avenue, Rutherglen.

ENGLAND.

ANNOUNCEMENTS.—**Sunderland.**—Annual Conference, St. Peter's Hall, Green Street, August 1, 10.30 till 8.30. **Exeter.**—Half-yearly meetings for Believers in Barnfield Hall, September 13-14. Circulars from G. W. Buck, 98 Old Tiverton Road, Exeter. **Ryde,** Isle of Wight.—Conference on August 1, at 2.15. Messrs. W. Hoste, J. C. M. Dawson, and others expected.

TENTS AND GOSPEL CAMPS.—Good progress is being made in many places, where the Gospel is seldom heard, and blessing is being given with the Word. David Ward preaches in tent in Bidston Avenue, **Birkenhead**; meetings good. Rankin and Winter have been much encouraged in tent work at **Westfield,** near Workington, a number profess to be saved. F. A. Glover and helpers continue in Gloucestershire villages, with much to cheer. It is hoped that an assembly of believers, on simple

(Continued on page ii.)

The Crowned Christ,

IN HUMILIATION, EXALTATION, AND GLORY.

SCENE the First. In the barrack room of Pilate's Prætorium, Jerusalem. A cohort of coarse soldiery, holding a mock coronation, enacting a mock investiture. In the centre of the mob there stands a Man, THE Man Christ Jesus. "And when they had platted a crown of thorns they put it upon His head" (Matt. xxvii. 29). Earth had seen many a sad sight, witnessed many a tragedy of human sin and wrong, but never one like this. Here, Jesus the Nazarene, Son of God, co-equal and co-eternal with the Father, Creator of heaven and earth, stands "despised and rejected of men," the object of man's hate and scorn, with a thorny chaplet on His bleeding brow, mocked, scorned, spit upon by the creatures of His hand, His own nation, the people He had come to save and bless. Never had man's hatred toward God and Christ and heaven, been so fully shewn before. Never had men thrown off all reserve, and taken the devil's side against God and His Christ, as in that dark scene, which God has not forgotten (Acts iv. 26-27). Nor will He ever forget it. For that thorn-crowned Christ, spit upon, struck in the face, and mocked with taunt and scorn, is the one Man on this earth who never crossed His will, This scene enacted within, is to become visible to all, in due time. "Then came Jesus forth wearing the crown of thorns" (John xiv. 5). He could not be hid. Men of every tongue, and wondering hosts of heaven, must gaze upon "that sight."

Sinners of all nations must see it and bow. His must be the Victor's fame. He endured the Cross, despised the shame, and His must be the joy and crown. His ruby blood drops were its imperishable jewels, they shall never lose their value. For God saw that great sight, He assessed it at its proper value, and the ages to come will tell in many spheres, its worth.

"That crown, 'mid Israel's cruel scorn,
Marked Him as God's anointed King."

Scene the Second. "We see Jesus, crowned with glory and honour" (Heb. ii. 9). Crowned already with "the Victor's crown" (Newberry). Not here, but yonder in the highest heaven, whither He has gone. Crowned, in acknowledgment of His victory already won. Crowned in token of His acceptability to God, the present acknowledgment of His perfect work. Seated too He is, up there. Not yet on His own throne, but on His Father's throne (Rev. iii. 21), waiting for that hour in which He will be called to occupy His own, and to "take" unto Him His great power, already bestowed (Rev. xii. 17) and, using it, reign.

Scene the Third.—"I saw heaven opened, and behold, a white horse, and He that sat on him. . . And on His head were many diadems." They are all His by right. He has won them, won them by His Cross. The kingdom is the Lord's, and He will yet be "Governor among the nations." All nations shall serve Him, and all shall "call Him blessed." Earth, as well as heaven, will own His sovereign rule. And the long cherished hope fulfilled—

"Bright forth the Royal Diadem,
And crown Him, Lord of all."

"Brought Me."

BY CHAS. H. JORDAN, LONDON.

AMONG the instances in the Scripture in which the words "Brought me" occur, are the following, namely:—

1. "Thou hast BROUGHT ME into the dust of death" (Psa. xxii. 15).
2. "He BROUGHT ME forth also into a large place, because He delighted in me" (Psa. xviii. 19).
3. "He BROUGHT ME up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He hath put a new son in my mouth even praise unto our God" (Psa. xl. 2-3).
4. "He BROUGHT ME to the banqueting house, and His banner over me was love" (Cant. ii. 4).

With reference to the first named text—"Thou hast brought me into the dust of death," it may be observed how accurately, although prophetically, the sacrificial sufferings of our Lord are told forth in some of the Old Testament Scriptures. The 22nd Psalm is a striking instance of this, for its very first words are precisely those to which He gave such pathetic utterance when on the Cross. There are also in this Psalm other very solemn expressions, such as—"I am poured out like water, and all my bones are out of joint. my heart is like wax, it is melted in the midst of my bowels" (ver. 14). "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws" (ver. 15). "They pierced my hands and my feet" (ver 16). While in Psalm lxix. we have—"Reproach hath broken my

heart, and I am full of heaviness and I looked for some to take pity, but there was none, and for comforters, but I found none" (ver. 20). "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink" (ver. 21).

But if we would in some further degree seek to realise what His soul endured, even in anticipation of the Cross, we must have regard to those agonised utterances and supplications recorded in Matt. xxvi., namely—"My soul is exceeding sorrowful, even unto death" (ver. 38). "O My Father, if it be possible. let this cup pass from Me, nevertheless not as I will, but as Thou wilt" (ver. 39). "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (ver. 42). Likewise in Mark xiv.—"Abba, Father, all things are possible with Thee, take away this cup from Me, nevertheless not what I will, but what Thou wilt" (ver. 36). And also in Luke xxii.—"Father, if Thou be willing, remove this cup from Me, nevertheless not My will, but Thine be done" (ver. 42). "And being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground" (ver. 44). Oh, how truly He "tasted death" (Heb. ii. 9)!

As we contemplate these solemn utterances of the blessed Son of God, we may be able the better to understand the awful gravity of the words—"THOU hast brought Me into the dust of death."

Before leaving this text, it is well that we should bear in mind the absolute unity of the Godhead in the work of man's redemption, and in no way view the

words as a complaint of the Son of God against the Father. For there was on His part, as we have seen, perfect submission and obedience to His Father's will. The Trinity of the Godhead was inseparably involved in the sacrifice of the Son of God, and of this the Scriptures afford abundant proof. But for confirmation sake we need only refer to the following affirmative statements, namely—"For God so loved the world that He gave His only begotten Son" (John iii. 16). "Christ also hath loved us, and hath given Himself for us" (Eph. v. 2). "Christ, who through the eternal Spirit, offered Himself without spot to God" (Heb. ix. 14).

Now, let us consider our next text—"He brought me forth also into a large place, because He delighted in me" (Psa. xviii. 19). What a beautiful commentary we have afforded us upon this text by the words in Acts ii. 24—"Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it." Although He, the Son of God, was "brought into the dust of death," blessed be God, He was not left there. For God put forth His mighty power, and raised Him from among the dead, and set Him at His own right hand in the heavenlies. Truly He was brought forth "into a large place," even heaven itself, and "crowned with glory and honour" (Heb. ii. 9). And He is therefore able to say, "I am He that liveth and was dead; and, behold, I am alive for evermore" (Rev. i. 18).

And why was He thus brought forth? Our text supplies the answer—"Because

He delighted in me." In beautiful harmony with the words in Prov. viii. 30—"I was daily His delight, rejoicing always before Him." And when on earth He was able to say, "I do always those things that please Him" (John viii. 29). Hence the divine approval in Matt. iii. 17—"This is my beloved Son, in whom I am well pleased."

(To be continued).

A Testimony that Tells.

THERE are many in our time upon whom the Word of God, spoken in the simplest, plainest terms, seems to have little effect. They sneer at the testimony of God's witnesses, and bolster themselves up in their sins, by recalling and retailing the failures of broken-down professors of Christianity. But there is one unanswerable argument, one testimony that can never be silenced, one standing witness to the power of grace that none can gainsay. That is, the beauty and power of a godly life. Vital godliness in the preacher, carries more weight, and makes a more indelible mark on the memories and consciences of his hearers, than anything he may say to them. And long after the Lord's witness has gone to his own country, the testimony of a life lived for God will be remembered and do its work. That godly life, that Christ-like walk, that testimony to the Word of God in practice, which speaks when every other voice is silent. There is no voice so far-reaching as that of a godly, consistent life. It tells on the most ungodly, and is wholly unanswerable.

Led to the Nameless Place.

W. J. McCLURE, CALIFORNIA.

WHEN John's two disciples heard the Lord say, "Come and see," and followed Him along the path in which He walked, they were led on to the nameless place in which He dwelt. It was probably unknown to the great religious leaders in Jerusalem. It was not "recognised" by the temple priests and rulers. But HE, the Lord of heaven and earth, had His dwelling place there. In the professing church to-day, there are many places in which His people meet, but they all have names that the world can own and respect. What we see around us is, the development of what began in Corinth, where the Lord's dear people, instead of following Jesus as their Lord and Leader, began to follow men. For the apostle tells them, "Are ye not carnal and *walk as men*?" (1 Cor. iii. 3). And while to many believers the various sects, with their humanly-invented centres and names, are far from being distasteful, yet God's mind has not changed about them, since He condemned them through his apostle in that early day, as recorded in the first and third chapters of 1st Corinthians.

Every now and then, the Holy Spirit exercises the minds of believers as to their path amid this confusion, and they seek to return to the Lord and to His Word, to be put right, just where the church got wrong. They learn that Christ Himself is still the Centre, around whom God would have His people gather, and that the failure of saints can never make of none effect the precious words of Matt. xviii.

20—"For where two or three are gathered together in My Name, there am I in the midst of them." And the word comes to them, "Let us go forth therefore UNTO HIM, without the camp, bearing His reproach" (Heb. xiii. 13). There is nothing new for them to do, just what the two disciples of John did that day long ago, to—"Follow Jesus." Thus following, they are led to where He and His people are.

They find a company of Christians who gather in the Name of the Lord Jesus Christ, who have disowned every other name but His. They carry out the command of the Lord every first day of the week by keeping the Remembrance Feast. They have no man presiding at His table, for that would be virtually a denial of the truth that the Lord Himself is "in the midst." They have no arrangements or set order, that would set aside the leading of the Spirit in worship and in ministry, as found in 1 Cor. xiv. 26-40. This is the unnamed place to which He has led them. What shall they do next? Ignore such a company because it is weak and has some reproach connected with it, and begin something new, more attractive, more up to date? This would be the path that some call "following Christ." But it is a practical denial of His Name and work, to shun "the reproach of Christ," and so they ask and are received into this company. They do not gather TO them, they go forth "unto Him," and they find others who have got there before them. To be "with Christ" is to be where He is, in the assembly of His people, gathered TO His Name.

It is then that they discover, they have been led into the *Nameless Place*. Some of their friends enquire to "what church" they have gone, and what distinctive name they take. After they have done their best to explain their position to these folk, the usual rejoinder is, "Oh, but you must have a name." Had they mentioned the name of the oldest or the youngest sect in Christendom, they would have been understood perfectly and probably respected. But to confess that they own no name but that Name, "which is above every name," the NAME in which the whole Church once gathered, and shall yet gather in eternal glory, is to find that it is not now considered enough. Indeed, to own IT and HIM alone, is to find oneself once again in the nameless place, unknown and unrecognised by the world's religion.

"They came and saw where He dwelt, and *abode with Him*." The unnamed place to which He led them, may have been poor and mean, but that mattered not, for they were "WITH HIM," and that satisfied them. A dear saint of God, whose social position was regarded as much above the average, took her place in a company of believers who gathered to His Name, in a little schoolhouse in the backwoods, and when she returned to the town in which her home was, she fully identified herself with the little assembly of believers there. A short time before her departure to be "with Christ," she remarked, "Fourteen years ago, I came out to the Lord Jesus, and I have not been disappointed in Him."

The John-like ministry, that will stir up

the hearts of believers to so follow Christ, was never more needed than now, at the close of the age, with the increasing tendency to shun the reproach of separation unto Him, and to seek an easier and a more popular path. Ours is to be where He is. To the true inquirer who asks—"Master, where dwellest Thou?" He will ever say, "Come and see." And those who follow where He leads, by His Word, will surely find themselves "without the camp" with Him and His own. And not there only, but also "within the veil." For as we sing—

"Lamb of God, Thy Father's bosom,
Ever was Thy dwelling place."

So to that dwelling place He would lead us, and there would He have us dwell, under the shadow of the covering wings of the Almighty.

A God Near at Hand.

"God, a very present Help" (Psa. xlv. 1).

"Thou, O Lord, remainest" (Lam. v. 19).

I OFTEN cannot understand His ways,
Yet strive to feel e'en in my darkest days,
That there is ALWAYS GOD.

Loved ones may suffer, change, or pass away,
Earth's treasures fail me, heart and flesh decay,
Still, there is ALWAYS GOD.

The gold must be refined, the dross must go,
Affliction's fires may flare or dimly glow,
But, there is ALWAYS GOD.

My Rock! my Refuge! great and loving Lord,
O may I stay my soul on this sure word,
That there is ALWAYS GOD.

Faith triumphs. Then I dare not be afraid,
Come care, pain, sorrow, even death's dark shade,
For, there is ALWAYS GOD.

The End of the Age:

AND THE SIGNS THAT WILL PRECEDE IT.

BY THE LATE SIR ROBERT ANDERSON.

TO understand the Lord's words spoken to His disciples, as recorded in Matt. xxiv. 1-34, aright, we must put ourselves in the place of those to whom they were addressed. The words form part of a prophecy, and were uttered in reply to the inquiry of verse 3, "What shall be the sign of Thy coming, and of the winding up of the age"—for the A.V. rendering, "the end of the world," is a mistranslation. The "coming" to which He refers is that of Messianic prophecy, the coming of Christ "to restore the kingdom to Israel" (Acts i. 6). His coming as Son of Man—a Messianic title not once found in the Epistles, save in relation to His earthly people—is not to be confounded with His coming to "the air," to call up to their heavenly home, the redeemed of the Christian dispensation, which was then a "mystery" (1 Cor. xv. 51) a truth not revealed. These two comings are to be distinguished. They have nothing in common, save that both refer to the same Christ. But His coming as Son of God (1 Thess. i. 10) to "the air," to remove His own from earth to heaven, is to be heralded by no sign, whereas His coming as Son of Man to earth, must not be looked for, until AFTER the coming of the Antichrist, the horrors of the Great Tribulation, and the signs and portents foretold in the prophetic Scriptures, which are to precede the Lord's coming to earth, which will bring the end of the age. "The age," as here used, is the period of Gentile supre-

macy. This is to last until the coming of the Son of Man in judgment, whose return to earth, to set up His kingdom, will bring "the Times of the Gentiles" dominion to their end (Dan. ii. 44, 45). In verse 3, the Lord, in answer to the disciples' question, speaks of the *sunteleia* of the age, in which appalling portents in the sphere of nature, striking terror into the hearts of those who will then be back in Palestine, that the darkest hour of their history is just at hand (ver. 21, with Dan. xii. 1), and that their safety lies in flight. But at the *telos*, or "end of the age," there will have been time to forget the preceding terrors, and this calls forth the word to "watch." For "the day" and "hour" of Christ's coming as Son of Man to earth, is to be unheralded by any sign.

The early Christians knew well the difference between "that Blessed Hope" described in the words—"We are looking for the Saviour" (Phil. iii. 20), and the fulfilment of the prophetic words of the Lord as recorded in Matthew xxiv. The Church's hope which was the last to be revealed (1 Cor. xv. 57) by a direct Word of the Lord Himself from heaven (1 Thess. iv. 17), is the first to be fulfilled, and there is not one line of Scripture to bar its realisation. But "times and seasons" belong to the chronology of prophecy, and have to do with the future and fortunes of God's earthly people. The true Israelite of the age to come will not be waiting "for the Son from heaven" (1 Thess. i. 10) to take him there, but for the coming of the Son of Man to earth, to restore the kingdom to Israel, and inaugurate His kingdom here.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

VII.—ACKNOWLEDGED, BUT REJECTED.

WILLIAM HOSTE, B.A., LONDON.

THE feeding of the five thousand evoked a true, though inadequate, acknowledgment to our Lord's Person, "This is of a truth that prophet that should come into the world." The remembrance of analogous miracles in the days of Moses and Elisha would enable the multitude, without much spiritual apprehension, to recognise in Him "the prophet" foretold by Moses (Deut. xviii. 15). According to *Dr. Edersheim, this prophecy was not held to be Messianic by the ancient Rabbis, which explains the distinction between "Christ" and "that prophet," drawn by the deputation sent by the Pharisees to John the Baptist (John i. 20, 21). This is used by Moslem controversialists to prove that Jesus was not "that prophet"—a role reserved for Mahomet. But whatever they or the Rabbis may say, our Lord was recognised as "the prophet," not only here, but in Matt. xxi. 11, where the words should be rendered, "This is the prophet, Jesus from Nazareth of Galilee." Peter too, by the Spirit, applies the Deuteronomy passage directly to the Lord in Acts iii. 22.

That He, however, was "the Son," "the Heir," did not enter into their conception of things. That He was "come to seek and to save that which was lost," and that this entailed the work of redemption, met no need of theirs. They "would have taken Him by force and

made Him a King," but not on His terms—that of repentance, which was the very condition of the Kingdom. Our Lord's refusal to be made a king after man's heart, is no proof He did not come to be their King after God's heart. In His public entry into Jerusalem He had this definite object in view. It was understood in this sense by the multitude of His disciples (quite a distinct class from "the multitude" here), and was so interpreted by the Holy Spirit. "All this was done, that it might be fulfilled, which was spoken by the prophet, saying, 'Tell ye the daughter of Zion, Behold thy King cometh unto thee'" (Zech. ix. 9). When the Old Testament prophets speak of "the Kingdom," they refer to the literal Davidic kingdom, based on moral and spiritual sanctions (e.g., "A King shall reign in righteousness" (Isa. xxxii. 1). No refinements of interpretation can explain this away. It is really a serious anachronism to read back into the Jewish prophets the present Gospel dispensation, an interval not then revealed. Israel, as a nation, rejected their King, and are for the present rejected. The Gospel is proclaimed without distinction to Jew and Gentile, and the old wall of partition is broken down in Christ. To interpret such words as "Behold *thy King* cometh unto thee," as the offer of the Gospel to Israel, as we have it to-day, is to ignore all dispensational truth and introduce serious confusion.

But though the people recognised His miraculous powers for their temporal benefit, and desired to enjoy them further, they had yet a far deeper lesson to learn.

* "Life and Times of Jesus the Messiah."

The Assembly of God :

ITS INCEPTION AND ITS GROWTH.

WHEN the first preachers of the Gospel went forth into the world with their message, they knew exactly what their mission was, and how and by what means they were to accomplish it. Their message was "THE Gospel" (Mark xvi. 15), *not a Gospel*, as if there were many, but "THE Gospel of God" (Rom. i. 1), for there is no other (Gal. i. 6-9). And their object in preaching it was, to get sinners saved, to take out from the nations a people for God's Name (Acts xv. 14), a people whom He has given to Christ out of the world (John xvii. 6), to become His disciples, who were to be taught "all things" whatsoever He has commanded (Matt. xxviii. 18-20). The records given for our guidance in "The Acts," show how faithfully these instructions were carried out, and how those converted to God were formed into local churches, composed of "saints"—men and women severed from the world (Gal. i. 4), and set apart unto God, brought out and called together by His Word. Local churches capable of being brought together at stated times, for the remembrance of the Lord in the breaking of bread (Acts xx. 7), for united worship and mutual ministry, such as is described in 1 Cor. xii.-xiv., or to hear those whom God has "set" in the churches to teach and exhort His people, or it might be, to express their fellowship with such as the Holy Ghost sends forth from the assembly on any special service, or to hear them rehearse what the Lord accomplishes through them on

their return to that assembly from which they went forth (Acts xiv. 27). It is of much importance that such assemblies be formed after the Scripture pattern, or, as Paul puts it, that the "foundation" (1 Cor. iii. 10) should be well and truly laid, and the inception of the assembly spiritually healthy and in godly order. For, as is well known, new companies may come into existence from other causes than the result of true conversion work, and wholesome ministry of the Word, yielding a godly increase, such as the result of division, or because of some disagreement, or at the will of some individual of influence, having fads or foibles of his own, which prevent him agreeing with others, or working on simple, Scriptural lines, in happy fellowship with them. As the coming into existence of a new assembly brings responsibilities to other such assemblies in that locality, their fellowship should be sought, and obtained, and mutual fellowship cherished and promoted as much as possible. For few things wither spiritual freshness, and cause dearth of practical fellowship, leading to isolation, ready to break forth into division, than lack of confidence begotten of high-handed action, which might easily have been avoided by common courtesy and confidence. As the godly increase of an assembly, alike in numbers and in intelligent apprehension of the truth of God, largely depends on the character of the ministry it has in its midst, and the spirituality and godliness of those who shepherd and serve their fellow-saints, it is surely according to God, that these should be proved, and approved men.

The Preacher and Bible Students' Column.

NOTES AND OUTLINES ON GOSPEL SUBJECTS.

The Cross of Christ.

The Basis of Justification BY God (Rom. iii. 24-26).
The Ground of Reconciliation to God (Rom. v. 9).
The Cause of Peace WITH God (Col. i. 20).
The Means of Separation FOR God (Gal. vi. 14).

Sin, its Activities and End.

Its Pleasures are Allurements (Heb. xi. 25).
Its Pretences are Deceivers (Heb. iii. 13).
Its Practice is Bondage (John viii. 34).
Its Guilt is Eternal (Mark iii. 29, R.V.).
Its Wages is Death (Rom. vi. 33).

The Universal Gospel Message.

Christ's Ransom was FOR All (1 Tim. ii. 5, 6).
God's Invitation is TO All (Rev. xxii. 17).
The Word's Assurance is UNTO All (John vi. 37).

CONCISE BIBLE STUDIES FOR BELIEVERS.

The World, and the Christian in it.

Given to Christ out of it (John xvii. 6).
Delivered by the Cross from it (Gal. i. 4).
Personally in it, but not of it (John xvii. 14, 15).
Testifying for Christ to it (Mark xvi. 15).
Shining for God in it (Phil. ii. 16).

The Practical Value of God's Word.

It Imparts Spiritual Life (1 Pet. i. 23).
It Feeds the New Life (1 Pet. ii. 2).
It Enlightens the Path (Psa. cxix. 105).
It sanctifies the Walk (John xvii. 17).
It Searches the Heart (Heb. iv. 12).

Personal Holiness.

In Heart and Motive (1 Thess. iii. 13; 1 Thess. ii. 10).
In Body and Service (Rom. xii. 1; Col. iii. 22).
In Life and Behaviour (1 Pet. i. 15; 2 Pet. iii. 11).
In Relations and Associations (2 Cor. vii. 1; 2 Tim. ii. 21).

The Young Believer's Question Box.

God's Means and Methods of Spreading the Gospel.

Are we to regard "The Acts" as not only giving the truths of the Gospel, as preached by apostles and evangelists, but the means and methods by which it is to be made known among men throughout the whole of this dispensation of grace

and of the Spirit's presence and operations? Some say the message is to be the same, but that means and methods may be altered at will, or according to the necessities of the case. If the latter be admissible, to what extent may it go?

The peculiar place given by the Spirit to "The Acts"—for we believe the arrangement and order of the books to be His work—leaves no doubt of the Divine purpose in giving the Book as a permanent record of the early propagation of the Gospel and its results, as the abiding pattern of what evangelisation, according to the mind of God is, or ought to be, throughout the whole dispensation, and as a pattern to be followed by its preachers in means and methods, as well as in its matter and message. As to the matter or doctrine of the Gospel, as preached by Paul, 1 Cor. xv. 1-4, informs us. And if there are variations in the terms in which it is declared as there were—see (Acts ii. 22-40; iii. 11-26; x. 34-48; xxvii. 16-18), these are incidental to the personalities and conditions of the hearers, and not to the substance of the message. As, for example, in chap. viii.—which is a representative chapter on "preaching"—the disciples, scattered by persecution (ver. 5), went everywhere "preaching the WORD." Philip went to the city of Samaria and "preached CHRIST unto them" (ver. 6). He is said also to have preached "the things concerning the KINGDOM of God and the NAME of Jesus Christ" (ver. 12). To the eunuch from Ethiopia, Philip "preached unto him, JESUS" (ver. 35). The apostles who had come down from Jerusalem to see the work God was doing there, "testified and preached the WORD OF THE LORD," and they "preached the GOSPEL in many villages of the Samaritans" (ver. 25). Saul of Tarsus, immediately after his conversion, "preached Christ" in the synagogues of Damascus, "that He is the SON OF GOD" (chap. ix. 20). And the scattered preachers who came to Antioch, spake to the Grecians there, "preaching the LORD JESUS" (chap. xi. 20), with blessed results too, for the record says, "And the hand of the Lord was with them, and a great number believed and turned unto the Lord." These are not "different Gospels" (Gal. i. 6-11, R.V.), but various aspects of the one Gospel of God concerning His Son, Jesus Christ our Lord (Rom. i. 3). And this is OUR message to the world to-day. There is no "other Gospel"—never will be. What are spoken of as "gospels" of evolution, humanity, temperance, are no gospel at all, nor can either of all of them lift the sinner out

from the pit into which sin has sunk him, or alter in one whit his relation toward God, or his attitude toward heaven. As to MEANS. We cannot improve upon the apostolic pattern which has been left for our guidance. The only MEANS recorded in The Acts, or referred to in the Epistles, is "preaching"—in its varied aspects of proclaiming, evangelising, or telling good tidings (chap. x' 42) publicly, and discoursing (chap. xiii. 32) personally and privately (chap. xvi. 32; cxviii. 23) always in simple, plain, and direct words, avoiding all oratorical display, and human wisdom, lest the word of the Cross might be "made of none effect" (1 Cor. i. 17). There is no hint of any accompaniments such as music, either vocal or instrumental, or other attractions or devices to "get the people," which have through the centuries been adopted to popularise "the Gospel," and make it palatable to the religious world, who hate its plain message, and repudiate the blessings it brings to all who receive it in a personal faith. The apostles and the early churches knew nothing of such "means." If they had, they certainly would have utterly rejected them. In the early years of evangelisation by those who separated themselves from the world's religion to worship and work, guided by the Word of God, there were no organs, choirs, or solos at their Gospel meetings. But where "interdenominational" ways have been returned to, and their means and methods copied, these excrescences have increased, and their full measure is "not yet." For as "the people" cease to respond to one form of attraction, another of a more drastic—usually more godless—character, has to be adopted, with less need or room for God the Holy Ghost, to do His own work in the conviction and conversion of sinners. There are some who see the dangers and trend of many of these popular means and methods being brought in, and in their souls mourn over their use, who yet for peace and harmony's sake, either use, or patronise their use by others in connection with the Gospel service of the assemblies where they are. If they do not play a concertina, an organ, or a fiddle themselves, they go where these are in use, and so publicly identify themselves with what they secretly regard and confess to be an unscriptural innovation, a hindrance to real work for God, and a departure from the pattern given by God in His Word. This is a stumbling-block to others, who look to such brethren for a godly lead in this as in other things connected with the worship and work of God. What is needed is a firm, decided, and united

stand, among those who see the evil of all such innovations and a definite refusal to be associated with them in every shape and form, coupled with a humble but decided return to and continuance stedfastly in "the old paths," of evangelization and godly service, which are so clearly defined in the Word of God.

Answers to Correspondents.

EXO.—Why should you go to an assembly of believers in a town where you are unknown, and expect to be received to that assembly's fellowship on your own unsupported statement? A letter of commendation could have been had for the asking, and if you elect to go without it, you need not blame your fellow-saints, who seek to act on Scripture principle and according to Scripture practice (Acts ix. 26; Rom. xvi. 1, 2) in their non-receiving of strangers unknown to any of them "by face" (Gal. i. 22). If you had to "sit back" for that day, the cause lay wholly with yourself.

A. J. C.—You are quite right in refusing to own the sectarian designation of being "an assembly of Open Brethren"—a name first given in derision, by some who had drifted into a fold of their own making, but now evidently accepted by those who claim so wide catholicity as to patronise all sorts of sects, and go in and out with those who make and perpetuate them. We adhere unflinchingly to "the honourable name" (James ii. 7), by which we have been "called of God" (Acts xi. 26, Newberry Version), without prefix, or affix, or supplement. If others daub you as "Open Brethren," take no notice of it. Let the devil do his own mud throwing; it is quite harmless. But it is a pity he can so cheaply employ some of God's own people to help him in this unsavoury business.

W. C., AYRSHIRE.—We cannot discuss the causes or apportion the blame for the "coal strike," in these pages. We have shown from the Word what the Christian's relation to it, and to the principles and practices that brought it on the country are, or ought to be. But we see the over-ruling hand of the Lord in it all. If the Lord, in the early days of the Gospel, could over-rule a "persecution against the church which was at Jerusalem" (Acts viii. 1) to scatter the Christians, and send them preaching the Gospel "everywhere" (ver. 4), so He uses a "strike," to set at liberty thousands of ardent Gospellers to evangelise "the heathen at

home," who never hear or read the Gospel message. So, while some who bear the Christian name are actively engaged fomenting strifes and organising strikes, these are bearing God's message of peace into "regions beyond," the beaten path of ordinary official evangelization. And God is richly blessing their service. Let those who cannot "go" to help in this excellent work, hold up the hands of these young pioneers, and keep them well supplied with sound and pure Gospel literature for distribution, while on their journeys.

G. E., ULSTER.—If one who takes the place of a leader and ruler in an assembly of Christians, gathered only in the Lord's Name, outside of all sects, is found sitting at "the sacrament of the Lord's Supper," dispensed by a clergyman, it is evident that he has not learned—or having once learned, now in practice denies, the very first principles of separation to God, by countenancing, if not actually sharing, in practising which are a denial of the truths which are our only warrant for severing our connection with sects, clerisy, and unhallowed associations, and gathering to the one Name as our centre, with the one Book as our guide. If one is so utterly ignorant as to think he may occupy both positions, he surely needs and should receive elementary instruction in the Word of God, but in the meantime he should make no attempt to teach, or stand before others as one called and qualified to guide in the assembly of God.

Letters to the Editor.

I.—The Evil Effects of Reactionary Teachings.

For almost twenty years, we had in our midst, as an assembly of God's people, a full flow of sound and spiritual ministry of God's Word, including all aspects of the truth, with the blessed result that we walked together in peace and harmony, the Lord adding to our numbers by saving sinners, and in bringing believers out from the religious systems to His Name. But the incoming of a few, who had not got rid of their sectarian ideas, and who certainly were not separated in practice from their former ways and associations—men accustomed to domination, determined to find place and assume power in all circles where they found access—shortly brought about a very different state of affairs in the assembly. Their reactionary "teachings," if they can be called so—and those of men likeminded, whom they invite and arrange to occupy most of the opportuni-

ties for public ministry, have had their effects, and we are no longer the united company, of "one mind and one mouth" we were, nor is our testimony to "the right way of the Lord," in gathering unto His Name such as to cause believers in the sects to inquire after the truth, or to come out as once they did, to walk in the old paths. If you—or your contributors—can give us any practical help as to how to get back to our "first works," and how to recover what we have lost of spiritual power and true separation to God, many will be deeply thankful.

W. L.

2.—A Healthy and Growing Assembly.

"It was my happy experience to spend a brief holiday lately in a distant village, in which there is a happy, hearty, and spiritually healthy assembly of Christians gathered unto the Lord's Name, full of evangelistic activity, with a good hold on the people who come to hear the Gospel in round numbers, and send their children freely to the Sunday School carried on vigorously and successfully in connection with the assembly. I found on making inquiry, that over fifty years ago they began to gather on simple, Scriptural lines, as found in the Word, and throughout the years they have continued steadfastly therein. God has greatly blessed and increased them. They stand in complete separation from the religious denominations of the place, neither mixing with them nor railing against them, but going on with God, walking in and acting on His Word so far as they know it. A large measure of godly social fellowship is practised among them, visiting, helping, and taking a true interest in each other's welfare, as they dwell together in unity. Many who do not cast in their lot with them fully, are glad to share the ministry given from time to time in their hall, and go away refreshed. They are a power for God in the place. I came home greatly cheered and more firmly convinced than ever, that it is still possible, amid all our weakness, to know the blessedness of 'dwelling together in unity,' and walking 'in the truth' as far as we know it, in harmony, having the blessing of God continuously in our midst, and the living stream flowing out from us to others.

G. S.

[We insert the above, as it is typical of very many such inquiries. Should any of the Lord's servants, who stand in His counsel, have the right Word in season to meet the need, we shall welcome it in His Name, and give it a place in these pages.—ED.]

Scriptural lines, may be begun in **Dursley**. J. W. Ashby, of London, continues in tent at **Toftwood**, with good meetings. Thomas Traynor in **Hillesdon**, Bucks. J. G. Rose at **Wilbraham**, Cambs. S. Glen at **Colchester**. H. E. Waddilove, near **St. Albans**. A. C. Gates at **West Malling**, Kent. C. W. Foster at **Beeches**, Norfolk. J. A. Moore at **Chichester**. R. A. Foster at **Altrincham**. Thomas Cauker at **Tongham**, and now with J. A. Anderson at **Frimley**, B. R. Mudditt continues in **Walthamstow** tent, with much encouragement. Remember these and other workers in prayer.

REPORTS.—**Bath**.—Conference here was large, and the ministry to edification. Those who took part were Messrs. Hogg, Grant, Goodman, Broadbert, Bird, and St. John. **London**.—J. C. Steen preached in Clapton Hall during July. P. Hulbert and George Ainsworth continued a special effort in the Gospel in **Hereford** throughout July, with good results. There has been increase and blessing in Juno Street Gospel Hall, **Liverpool**. A few believers now gather in the Name in **Leamside**, Co. Durham. Communications to G. Gibson, 9 Johnson's Buildings, Rainton Fence Houses. **Alcombe**, near Minehead.—An assembly has been begun here in Victoria Reading Rooms. Correspondence to W. Carter, Fownes Road. Address of the assembly at **Morecambe** is Gospel Hall, West End Chambers, West Street.

IRELAND.

BELIEVERS' MEETINGS, as held for almost half a century, for ministry of the Word, as the Lord may guide, have been held during July as follows:—Meetings held at **Ballyveigh** on June 30 were helpful to all. The Word was spoken by Messrs. M'Cracken, Hawthorne, Russell, M'Knight, and Hutchinson. **Kingsmills**, July 12, goodly number present, to whom Messrs. Thompson, Matthews, M'Cullough, M'Knight, and Stevenson gave seasonable ministry. **Ballybolan**.—A cheering time, with words to the need by Messrs. Stewart, Russell, Rankin, Lyttle, M'Cracken. **Ahorey**.—Very large gathering to whom J. Moneypenny, Campbell, and others spoke. **Bangor**.—Large and profitable meetings in Central Hall here, July 13, with searching and seasonable ministry by Messrs. Oliver, M'Knight, Wright, Moneypenny, Campbell, and Shannon. D. Oliver continued with special meetings. **Limavady**.—Very profitable and good, with ministry to meet all needs by Dr. Matthews, Rankin, Stewart, Hawthorn, Rodgers, Megaw, and Creighton.

TENT WORK is in progress at **Dervock**, where Rankine and Diack are working. Wright and Curran at **Bessbrook**. Stevenson and M'Cullough near **Ballyhay**. Hawthorn and Baillie at **Aughley**. Goold and Poots in **Ballyhay** district. Hutchison and Kilpatrick at **Banbridge**. J. F. Spink at **Ballyskeagh**. Lyttle and Beattie near military barracks, **Ballinahone**. Campbell and Whitten at **Edgarstown**. W. M'Cracken had two weeks at **Ballyeastboro'**, now in **Cloghy** district. J. Megaw in **Mourne** district. Hutchinson and Currien saw a few saved at **Warringtonstown**.

CANADA.

Toronto.—A new tent is pitched in East End. Meetings conducted by M'Clintock and Watson are encouraging. **Collingwood**.—Garratt and Baillie are having good meetings in tent some miles from here in **Redlands**. **Parry Sound**.—Bruce and Silvester expect to have tent meetings here shortly. **St. Mary's**.—Lyon and M'Mullen have again pitched tent here. **Dresden**.—Fuller and Rawlings are having good tent meetings here. **Theford**.—Wilkie and Joyce expect to have tent meetings here. **Sarnia**.—Joyce and Telfer saw a few saved at meetings here. **Forest**.—James Waugh had good meetings here, lecturing on the tabernacle. **Strathroy**.—R. R. M'Donald has again gone to Decker-ville, Mich. **Brandon, Man.**—John M'Cartney had meetings here. **Roseisle, Man.**—Conference held here was a helpful time. Wholesome ministry was given by Bre. Dickson, M'Cartney, and Willoughby. **Bolton**.—A. Livingstone had a week of helpful meetings here. **Sarnia**.—Conference held here was well attended, and helpful ministry was given by Bre. Douglas, Ferguson, M'Crory, Waugh, Lyon, and Telfer. J. J. Rouse had meetings at **Regina Esk, Alta.**, and expected to take up tent work in **Youngstown** district. **Hamilton, Ont.**—The assembly, whose usual meeting place is Gospel Hall, M'Nab Street, are temporarily meeting in King Street, E., while new hall is being built on old site. **Toronto**.—The Tract Band at Broadview Hall have acquired a Bible Carriage, in which they reach the small towns and villages with the Gospel.

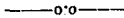
UNITED STATES.

Boston, Mass.—A week's meetings, conducted here by H. P. Morgan, formerly a Roman Catholic monk, are reported good. C. R. Kellar's meetings at **Waterbury, Conn.**, were fruitful in conversions. S. M'Ewan expected to pitch a tent for Gospel work

in **Norfolk, Va.** Smith and Currie have tent in **Rough Creek, Va.**, where the adversary is showing his teeth. W. Armstrong has encouragement in **Ashville, N.C.** W. McClure visited **Everett, Wash.**, ministering the Word. R. McDonald had interest-meetings in **Deckerville, Mich.** William Beveridge expected to begin tent work in **Baltimore.** William Ferguson has gone out with Gospel van in Michigan, distributing and preaching the Gospel. S. Greer is working a tent in **Phoenix, Arizona**, with a good hearing to the Gospel. J. P. Conway had fruitful meetings in **Philadelphia, Pa.** Dr. Martin and H. G. M'Ewen have tent in **East Pawtucket, R.I.**

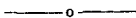
FOREIGN AND COLONIAL.

Mr. C. H. Hinman, of New Zealand, is on a visit to the British Isles. Mr. J. Hixon Irving has been preaching the Word in Cape Town, Kimberley, Johannesburg, and Benoni, **South Africa.** He is expected back in England in August. Mr. and Mrs. W. R. Row, from Clydebank, expect to leave for **Kavungu, Central Africa**, in August. Our veteran brother, Mr. Sparrow, is much improved in health, and purposes visiting the Islands of **St. Vincent and Trinidad.** Mr. Wales of Demerara is now in Canada en route for England.



Fallen Asleep.

James C. Farquhar, Dublin, July 1, after a brief illness, formerly associated with assemblies in Dumbarton and Kilmarnock, for a number of years in Merrion Hall, Dublin. **Mrs. T. Anderson** (nee Nellie Wood of Bervie), Clydebank, one of the first few to gather in the Name some fifty years ago there. **Mrs. John M'Turk**, Ayr, June 23, for over sixteen years in Gospel Hall assembly. At the Lord's table in the morning, "with Him" in Paradise in the evening. Called suddenly as she had often expressed her desire to be. **Annie M'Bride**, Dumbarton, June 9, of the assembly in Bridge Street Hall. **Mrs. William Bygrave**, Brantford, Ont., whose husband and nephew were killed in an auto mishap ten days before, passed peacefully into the presence of the Lord on May 29. **Mrs. Will Payne**, Cordoba, Argentina, after a long illness and much suffering, entered into rest, May 5.



EDITORIAL NOTES.—To all who have continued supplying for these pages seasonal matter for

general edification, we tender our grateful acknowledgments. There are hungering souls everywhere, who need the Bread of Life broken small to meet their need, who greatly value Christ-exalting and practical ministry, and never were there so many in our time so perplexed as to their path in the midst of ever increasing departures from the Lord's ways. We desire to make **The Believer's Magazine** more than ever a help to all such, and shall welcome sound, straight, and reasonable articles to this end.

Year-End Publications, such as Text Calendars, Scripture Greeting Cards, for use at home and sending to friends, Text Almanacs, Diaries, and choice Text Cards for the household, Gift and Reward Books for Sunday School and Bible Class, are all on the way, some already in stock, ready to ship and mail to all lands. We would especially urge on our friends abroad to place their orders at their very earliest convenience, so as to ensure early and safe delivery of exactly what they require, as generally the best are sold out by Christmas and New Year.

Holidays give splendid opportunity of spreading the Gospel among kinsfolk and companions of early years. Take a careful selection of pure Gospel Tracts and Booklets to hand round, and so enhance the enjoyment of your holiday.

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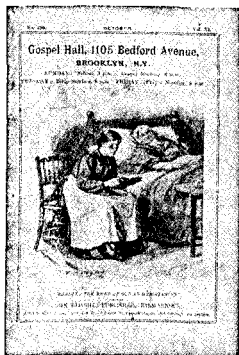
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Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers, are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

September, 1921.

Made up August 25th.

SCOTLAND.

ANNOUNCEMENTS.—**Glasgow.**—Annual Christian Conference in Townhead Gospel Hall, 45 Rottenrow, Saturday, September 3, 4 till 8 p.m. Speakers expected—John Ritchie, James Calderhead, J. G. Wilson, **Loanhead**, Midlothian.—Conference in Y.M.C.A. Hut at Railway Station, Saturday, September 10, 3 p.m. H. B. Thompson, J. H. M'Knight, W. E. Taylor expected to speak. **Hamilton.**—Annual Conference arranged by Baillie's Causeway and Burnbank assemblies, in Town Hall, Hamilton, Saturday, September 17, at 3.30 p.m. Half-yearly Conference of S.S. Workers in Wellcroft Halls, **Glasgow**, Saturday, September 17, at 4 p.m. **Paisley.**—Annual Conference in Cumberland Hall on Saturday, October 1, at 3.30. **Dumbarton.**—Missionary Conference in Bridge Street Hall on Saturday, October 1, at 3.30. **Glasgow.**—Half-yearly meetings, September 24-27. Conference in Townhead Institute, **Alloa**, September 17, 4 p.m. Ayrshire Missionary Conference in Parish Church Halls, **Kilwinning**, Saturday, September 24, at 3 p.m.

REPORTS.—**Aberdeen.**—Garnet Thomas had large meetings on Sundays in Music Hall, dealing with Fundamental Truths. Also in Fountain Hall, **Woodside**. Malcolm and Cumming had a little encouragement, with a good deal of opposition, in tent work at **Kemnay**, and are now in **Huntly**, where the great gatherings in the Castle Park were held sixty years ago. William M'Kenzie and W. Scott visiting house to house and cottage meetings in **Lochcarron**, **Appleross**, and **Torridon** districts of West Ross, with much to encourage. There are open doors everywhere. George Bond and C. S. Reid continue in **Lyth**, near Wick. Good attendance and growing interest. They go to **Watton**. A. Philip has been in **Kirkwall** and **Stromness**, Orkney. Horatio Wallis is encouraged in his visits to outlying places in Shetland Isles, where there is need of the Gospel. James Petrie and W. J. Miller have been visiting among these Isles also. Large numbers of fishermen from many parts, are here at present. P. F. Bruce has tent at **Largie**, near Insh, where there is need of an awakening. A few

were saved at **Clatt**. **Inverurie** Conference here on August 3 not so large as usual. John Carrick moved tent to **Muirkirk**, Ayrshire. Ayrshire tent at **Rankinston**. Nelson and Barry at **Wigtown**. W. J. Meneely has tent at **Whiteinch**. J. G. Wilson with Lanarkshire tent at **Halfway**. M'Nab and Kennedy with Caledonian Bible carriage among Solway shore villages of Kirkcudbrightshire. H. Steedman had Mid-Scotland tent in **Lauriston**, where there has been blessing. Commences in **Falkirk** in October. A quiet, steady work is being continued in **Dalmeilington** district, one and another passing into the kingdom.

NOTES.—Correspondence for **Girvan** assembly to William Geates, 51 Bourtree Hill, Girvan. Believers meet in Foresters' Hall, 44 Channel Street, **Gala-shiels**.

ENGLAND.

ANNOUNCEMENTS.—**Exeter.**—Half-yearly meetings in Barnfield Hall, September 13-14. Circulars from G. W. Buck, 98 Old Tiverton Road. **Cardiff.**—Annual meetings, Cory Hall, September 21-22. **London.**—Annual Missionary Meetings, Kingsway Hall, October 26-28. **Birmingham.**—Annual Conference in Friends' Meeting House, Bull Street, September 24-26. Correspondence to Mr. E. H. Whitehouse, 14 Haughton Road, Handsworth.

REPORTS.—Tent work has been continued with varying measures of interest and blessing in many needy places during August, and if suitable weather continues, will be in September. May the last weeks be the best. **Liverpool.**—J. M'Alpine and R. Scammell continued with large meetings in tent, and considerable blessing. David Ward was encouraged in seeing fruit of the Gospel in **Birkenhead**. J. W. Ashby is holding forth the Word of Life, in tent at **Burnham Market**. Garnet Thomas at **Taunton**, and later at **Bishop's Hull**. F. A. Glover and helpers are being much encouraged in work among Gloucestershire villages, where there are many open doors for the Gospel. Thomas Cauker has been at **Frimley**, Surrey, helping in tent

(Continued on page ii.)

The Christ of God.

AND FAITH'S CONFESSION OF HIS NAME.

IN the presence of ever-increasing denials of the Godhead of our Lord Jesus Christ, how good it is for the souls of the saints to reassure themselves of the fact, that He whom we worship and confess as Redeemer, and own as Lord, is indeed "the Lord of Glory" (1 Cor. ii. 8); "He who is God over all, blessed for ever" (Rom. ix. 5, R.V.), and "our great God and Saviour, Jesus Christ" (Titus ii. 14, R.V.). He never was, never will be, never can be, anything other or less than Son of God, and God the Son. It was such a confession of His Name that His question, "Whom say ye that I am?" as He stood in the midst of His little band of first disciples, drew from Simon Peter in the glowing answer, "The Christ of God" (Luke ix. 20), and later from Thomas, His once-doubting follower, the words of adorning worship, "My Lord, and my God" (John xx. 28). It must be well-pleasing to God to hear His Name confessed, His claims rehearsed, and His glories extolled by the lips of saints on earth, where once He was "despised and rejected of men," and where, for claiming equality with God, men "took up stones to stone Him" (John x. 31), and at last crucified Him as a blasphemer (Luke xxii. 70, 71). God seeks a full confession of His Deity, His Eternal Godhead before all worlds (John i. 1), when He lay as an infant on His mother's breast, as He lived among men in the form of a servant, as He rose from the dead in victorious power,

and as He now lives enthroned in majesty on the eternal throne as "Jesus the Son of God" (Heb. iv. 14). For He who became (John i. 16), is now, and ever will be Man—sinless, spotless, and unblemished Man—yet never ceased or could cease to be God, or relinquish any part of His Deity. Who always was and is God, as well as Son with the Father. He is ours as such, for ever. And in Him is our Life. He is our Lord, Head of the Church His body, and Head over all to the Church. In whom dwelleth all the fulness of the Godhead bodily (Col. ii. 9). He is God's and ours (1 Cor. iii. 23), as we are His, to be loved and led, to be cherished and fed, all the way and all the days, until we see Him as He is. Of Him let us sing to God, and testify to man the full-orbed confession of our faith, in His eternal and absolute Deity, His equality with God, His true and perfect Manhood, and His perfect wisdom and knowledge. Weeping at Lazarus' grave, in token of His sympathy with the sorrowing sisters, calling, with the voice of His Divine power and majesty, the dead man back to life. And at last, rising from His own tomb as Victor over death and hell. Who can doubt His Godhead or deny His power in the face of an empty sepulchre and an occupied throne? Let us thank God for a Divine and perfect Redeemer and Saviour. And let us sing with heart and voice, in heavenly chorus, in the face of the devil's latest denials of His Divine glory and majesty—

In Him most perfectly expressed,
The Father's glories shine,
Of the FULL Deity possessed,
Eternally Divine!

"Brought Me."

PART II.—CHAS. H. JORDAN, LONDON.

WE will pass to our third text—"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God" (Psa. xl. 2-3).

As a glorious result of the Lord Jesus Christ having been brought "into the dust of death," and having been raised from among the dead, the believer, through the grace of God, is in possession of eternal life, and will never see, or taste, death (John viii. 51-52). "but is passed from death unto life" (John v. 24). Oh, how blessedly true it is that He has been brought up out of an horrible pit, and out of the miry clay of sin and death. But be it ever remembered, it has been by the One of whom it is written—"I am counted with them that go down into the pit," "Thou hast laid Me in the lowest pit" (Psa. lxxxviii. 4-6). "I sink in deep mire, where there is no standing." "Deliver me out of the mire, and let me not sink." "Let not the pit shut her mouth upon me" (Psa. lix. 2, 14-15).

Not only has the believer been rescued from such an awful fate as that of eternal separation from God, but grace has placed him on a firm foundation, and in righteousness he has been established. A new song, a song of adoration and praise, has also been put into his mouth. Oh, what a joy and what a privilege to be in a position to ascribe it to the One who had in such anguish of soul to cry, "I was the song of the drunkards" (Psa. lxxix. 12).

It is interesting to notice in passing, that the exhortation to "sing unto the Lord a new song" occurs in several of the Psalms; and in Rev. v. 9, it is said, "And they sung a new song;" while in Rev. xiv. 3 we are told, "and they sung as it were a new song." The progression here is very delightful to observe.

And now, in passing to our fourth and last text, we have something still more precious for the believer—"He brought me to the banqueting house, and His banner over me was love" (Cant. ii. 4).

Our previous texts and the few remarks thereon have set forth to some extent the believer's present position. But how impossible it seems to adequately describe his future. With regard to the text now before us, we may observe that it may be considered as applicable to both the present and the future. Let us seek for a moment to realise the inexpressible joy there is to be experienced by the believer in being brought into the presence, and to be seated at the table of His Lord, and there privileged to offer Him adoration and worship. Surely it is then and there that the most blissful moments are to be had in the life of the believer, and that the banqueting house becomes an incomparable reality.

But what can we say as to the future? Can we not accept our Lord's assurance in John xiv. 2-3 as all-sufficient—"I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also."

These words were spoken by the Lord of life and glory, the Creator of all things,

without whom was not anything made that was made. Then, as it is He who has undertaken to prepare a place for us who believe, it follows without doubt that it will possess a beauty and a grandeur far beyond all human conception. We adoringly admire His wonderful works in creation, but all these will fade "when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 10). For He is coming, as He has said, to receive us unto Himself. What grace! What condescending love! What a reception! Then think, too, what it will be to see Him! To be with Him! To be like Him! To behold His glory! To worship Him! To reign with Him! To be glorified with Him!

Then it will be that, having brought us to the banqueting house, under the banner of His love, His joy will be fulfilled in us, and our joy will be complete in Him. All the fruit of His having been "brought into the dust of death."

Tell it to God.

(CHRISTIAN, when thy way seems darkest,

When thine eyes with tears are dim,
Straight to God thy Father hastening,

Tell thy troubles all to Him.

Not to human ear confiding

Thy sad tale of grief and care,

But before thy Father kneeling,

Pour out all thy sorrows there.

Though His wise and loving purpose

Clearly yet thou mayst not see,

Still BELIEVE with faith unshaken,

All will work for good to thee.

Therefore, when thy way is gloomy,

And thine eyes with tears are dim,

Straight to GOD THY FATHER hastening,

Tell thy sorrows all to Him.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

PART VIII. WILLIAM HOSTE, B.A., LONDON.

THE Lord would interpret the Father, not only as the Supplier of man's material food, but of the Heavenly Bread, the Bread of Life, as well. That would perish with the eating—a temporary provision for a temporal need: this would endure "unto everlasting life," increasing as fed upon. That must be earned with the sweat of the brow, this must be believed for. The word for "believe" is in the present—"become a believer." But the Lord was in the presence of unbelief, and unbelief has but a short memory, asks for signs and misapplies the Word of the Lord. It was Jehovah, not Moses, who gave the manna to Israel (Neh. ix. 15). But at best, that was only the figure of Him who is "the true Bread," given by the Father. The bread of earth comes up from the earth, the bread of God (*His* bread before becoming the Bread of life for man), came down from heaven. That sustains life, this gives life unto the world.

Though they asked for the bread, they knew not it was Jesus Himself, nor would they feed on Him, when He gave them to know it. But those given to Christ by the Father, and taught of Him, do come and feed upon the Living Bread with faith and appetite.

The manna could not avert death, but whoso eats this Bread shall never die, but live for ever. But once more, the Heavenly Bread transcends the earthly, for not only does it *give* life, but is itself the "Living Bread."

That Bread was His flesh, which He would give for the life of the world. The change of the figure from bread to "flesh and blood" is very important. There can be no partaking of Christ through incarnation, but only through the death of the Cross, on the ground of accomplished redemption. Those who apply this eating and drinking to partaking of the Lord's supper, under whatever name they term it, fall very far from the truth. The necessity to "eat the flesh and drink the blood" of Christ spoken of here, is peremptory and absolute. Achieving that, means eternal life, failing that, eternal death. Who would dare to affirm that everyone partaking of the Lord's supper has eternal life, or omitting to partake is doomed to perish. Moreover, the Lord's supper was not instituted till long after our Lord spoke these words, and yet those addressed were held responsible then and there, to eat His flesh and drink His blood. It is true the Lord had not died, but the types and prophecies were eloquent witnesses to the death of Messiah, the Jews themselves being witnesses. This eating and drinking, is the appropriation of His Person and work. It is a spiritual, not a literal or so-called "sacramental" partaking. "He that hath the Son hath life, and he that hath not the Son of God hath not life." This truth was too hard a saying for many a professed disciple. How could a slain Christ fulfil their hopes of earthly glory? What would they then, were they to see the Son of Man ascend and disappear where He was before, His whole mission to Israel an apparent failure. From that time, many of His disciples

went back and walked no more with Him. "Will ye also go away?" asked the Lord of the apostles. "Lord, to whom shall we go?" replied Peter. "Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God." Had he never learnt that lesson before, he had learnt it the previous night when, sinking beneath the waves of the Sea of Galilee, he had felt the strong right hand of Christ grasp and save him. He had tasted that the Lord was gracious. He would learn to feed upon Him still, and in doing so to be conformed daily to His image.

"Man earthy of the earth, an-hungred, feeds
 On earth's dark poison tree,
 Wild gourds and deadly roots and bitter weeds,
 And as his food is he.
 And hungry souls there are, that find and eat
 God's manna day by day,
 And glad they are, their life is fresh and sweet,
 For as their food are they."

GOD'S SILENCE.—God's silence on any subject is, or ought to be, quite as instructive as when He has spoken. When God is silent, having given no legislation or commandment, the absolute perfection of His Word makes us quite sure, that He does not mean us to occupy ourselves with such matters. He has given us all that the man of God needs to cause him to be "thoroughly furnished unto all good works" (2 Tim. iii. 17). Any furnishing that we do not find in that Word, is with weapons that God never meant His people to use in His service. The remembrance of this would save many a sorrow, and prevent many a controversy regarding means and methods of doing the Lord's work, among saints.—*Alfred J. Holiday.*

Waiting for the Lord.

NOTES OF A BIBLE LECTURE. BY J. G. BELLETT.

THE immediate hope of the saints is the coming again of the Lord; His coming as the "Son from heaven" (1 Thess. i. 9), as the apostle speaks. We wait for His coming, as His coming waits for our fulness (Rom. xi. 25). We wait for that redemption of which we have already received the earnest (Eph. iv. 30; Rom. viii. 23). And nothing but the completion of God's present work of grace, in the outgathering of the heavenly people do the apostles contemplate as *necessarily* delaying the coming again of the Lord. And so they speak of themselves as being of those who may be among the saints who are "alive and remain" (1 Thess. iv. 17) unto that coming. They never present *death* as the hope, although it may be the experience of the saint (2 Cor. v. 1-8). The epistles written to the churches, do not prepare them for entering upon or passing through "the great tribulation," of which the Lord has much to say to those who represent His earthly people and their sufferings in the future (Matt. xxiv. 8-22), but as those who were already more or less in tribulation (John xvi. 21; Acts xiv. 22; 1 Pet. iv. 12). Nor do they anywhere hold forth promises of revival in the churches, or recovery from the corruptions that had already manifested themselves (Gal. i. 6; 2 Cor. xii. 20, 21), and were to increase in their midst (Acts xx. 28-30), as necessarily delaying the return of the Lord, or keeping the church on earth during such actions. For the

corruptions and departures from the faith of these churches had already appeared, when the apostles were still in their midst (1 Tim. iv. 1). The hour of the Lord's descent from heaven, to receive His people unto Himself from the earth and the grave, waits only on the Father's pleasure, and the fulfilment of His counsels concerning His *heavenly* family, at some undefined moment, which is one of the secrets of His bosom. And thus it is, that we wait for "the Son from heaven," as our proper hope, and not for the descent of Him as Son of Man to earth, as Judge and King. For before that day, we shall have been translated to heaven and welcomed there, so that when He returns to earth for judgment, we may be in His train, and not before the face of Him by whom that judgment comes upon the world of the ungodly. In the upward path of the saints, they first ascend to meet the Lord Himself, to see Him as He is, and to be made like Him (1 John iii. 2), to be by Him led into the Father's house, there to be fully acknowledged as "*children*," as somewhat later they will be owned as "heirs" (Rom. viii. 17). For the home of love will *precede* the throne of *glory*. And thus it shall be, beloved, that our first welcome by the Lord will be to "Himself" (John xiv. 3), then to be led to the Father, presenting us to Him in His own bright image, before we return with Him to claim His kingdom, and to share His throne. And it is surely a happy thought, that nothing of the bliss of our welcome will be lost, as we are led on from stage to stage of this wondrous pathway.

Lack of Godly Fellowship.

WORDS SPOKEN AT A VILLAGE CONFERENCE.

IT is a common complaint in our day, that there is less spiritual fellowship among the children of God, than what existed, and was enjoyed, half a century ago. That this is so, need not be denied. But there is no blame to be laid at God's door for this. The fault lies with God's people themselves. For Christian fellowship—the worshipping, walking, and working together of those who belong to Christ, and who confess Him as their Lord, springs out of the soul's fellowship with God, while walking in His ways, in obedience to Christ as Lord, under the guidance of the Spirit and the truth. There is no other way of it in reality. Nor can any substitute be found to maintain true fellowship, if its motive springs are enfeebled. Imitations of the real thing there may be, but they all in due time come to nought. It is when the saint is right with God, abiding in Christ, separate from the world, walking in the Spirit, living in obedience to the truth, that fellowship with God and with one another in power and in reality is experienced. When these decline, true fellowship becomes more or less lacking. The outward forms and semblance may for a season remain, but its vigour and springs are gone. And when this is so, it is only a matter of time when the real conditions become manifest to all. And it is surely a mercy that it is so. For of what value to God, or of what blessing to the saints themselves, is a mere outward form; an empty husk, from which all spiritual

energy has gone, a mere name from which all living power has departed?

There are many and varied notices in the sacred Word, alike in its doctrine and in its real life-stories of this. And these life records of the Word, preserved for our instruction and warning, bear out this truth. When a Christian gets away in heart from God, as Heb. iv. 12 tells he may, or wanders from the company of his fellow-saints into love of and fellowship with “the present world,” as even an erstwhile preacher and leader may (see 2 Tim. iv. 10), it goes without saying, that he will cease to walk with those who are living in the power of their separation to God by the Cross of Christ (Gal. i. 4), and very likely shun their company. A return to fraternization with worldly religion, by one who had gone “without the camp,” to own a rejected Christ and share His reproach (Heb. xiii. 12, 13), is a frequent cause of lack of godly fellowship among saints. For it is impossible to walk in harmony—or even in company (2 Thess. iii. 6)—with those who wilfully break rank and walk in stubborn self-will, or to have fellowship in full and unrestrained measure, with those who choose to make the present evil world their portion and worldlings their companions.

When Abram and Lot left Ur of the Chaldees, and went forth on pilgrimage together, they had one altar at which they worshipped, and one tent or camp in which they sojourned as strangers on earth. But a day came, in which they parted company, never to be found together again. The cause of this is told us. It was *moral*, as we say. It began

in a severance of heart, and was followed by a parting of company. Lot eyed with desire the well watered plains of Sodom, and soon we hear that he "pitched his tent toward" that wicked place. And ere long he dwelt in it, and sat in its gate as a judge, among a people who were "sinners before the Lord exceedingly" (Gen. xiii. 10-13). And thus and then, their ways parted. Abram abode in the land as a sojourner, content with a pilgrim's fare and fellowship with God (chap. xviii. 1-8), on Mamre's plain; while Lot, in a self-chosen way, had his soul "vexed" (2 Pet. ii. 8) with the evils around him, and was without power to remedy one of them. The separation thus made, was never healed on earth. Each pursued the path of his choice to the end. And what the end was with Lot, so it must ever be. It is utterly impossible for fellow-saints who, in their hearts, are impelled by different motives, who in their choice and conduct are controlled by different principles, to continue long in the same company, or to maintain even the semblance of "dwelling together in unity." All appearances of it, even for a season, must be artificial at best. And the test will surely come, making manifest what has been under the surface. For let it be repeated and rung out with full and certain sound, that when the "one heart" and the "one soul" condition (Acts iv. 32) fails, the "one mind and one mouth" (Rom. xv. 6) condition cannot in reality long continue. And when these are gone, little of spiritual bond, and less of true fellowship, remain among the people of God.

The relations of Elijah and Obadiah, in

the days of Ahab and Jezebel (1 Kings xviii.-xix.), tell in other aspects, why there is so little of godly fellowship among those who confess in common their allegiance to one Lord. Elijah, who "stood before the Lord" (1 Kings xvii. 1), and was in His counsel, a man who walked in complete separation from Ahab's court and Jezebel's corruptions, through whose ministry God was speaking to His apostatized people, had very little in common with Obadiah, fearer of God though he was (1 Kings xviii. 3). For this man abode in Ahab's house, and was scouring the land as Ahab's fellow, seeking for grass to feed the mules, who were perishing under the judgment of God, for that wicked man's evildoings. When the two saints met, there was nothing of godly intercourse between them. Their meeting, as described in chap. xviii. 7-14, was cold and stiff, very unlike what the meeting of fellow-saints should be. And how could it be otherwise? Could Elijah speak the language of fellowship with one who, whatever his personal fear of the Lord might be, was openly allied with an avowed enemy of God, and a persecutor of His people, acting daily under his control and in his interests. Obadiah sought to fraternise with Elijah, called him his "lord," and related his philanthropies toward the famished prophets of the Lord hid in a cave from Jezebel's anger. But Elijah could not, and did not, respond to this ill-seasoned talk. How could he? The Word and call of God had already separated these two men, and how could Elijah shut his eyes to this, and feign a fellowship that was not there, when they

met. They part as strangers, and never meet again. But Elijah's name stands in the list of God's honours (Jas. v. 17), while Obadiah's is not heard of more. And so it is and will be, to the end. Separation to God from evil, from all that opposes Him in His purposes, and is contrary to His mind, must be true, and loyal, and full, without compromise, before there can be true and full fellowship with Him, and with those that fear His holy Name, and seek to walk in His ways. For it will not do, to come forth on occasion, like Obadiah from his settled position in Ahab's court, to seek a recognition and casual fellowship with the man of God in the path of separation, and then return to where it is opposed and denied openly or secretly.

The fact for each of us to face honestly is, that our own backslidings of heart, our own departure from the way of truth, and our own fraternizings with the world of the ungodly, do more, far more, to damp out capacity for and true desires after fellowship with God, and with all who walk with Him, than anything else. And the first business of each is, or ought surely to be, to search our hearts, our spirits, our conduct, and our path, as these are to-day, before God, and arrive at a true reckoning as to how far we are responsible for the conditions that exist, in the households, the churches, and the districts in which we are set to serve God, and discharge that stewardship with which we have been entrusted by Jesus Christ our Lord, to whom in a quickly coming hour, we shall have to give account of how we have acted here.—J. R.

Not Popular.

TO stand for God, and act according to His Word, has never been the popular thing, even among those who profess to be His people. It always brings out opposition, generally reproach, and not infrequently entails suffering. For this cause, it is a path never likely to be overcrowded. What brings quick returns in advancement in popular favour, elevation in places of service, and plenty of what the world regards as success, has always been the path in chiefest demand, not alone in the world—where nothing else is looked for—but among those who claim to be disciples and followers of Him who, when on earth, “made Himself of no reputation,” and was “despised and rejected of men.” It is considered the right thing to “gain popularity”—if not in the world—in the church and among fellow-saints, so as to rise to “higher spheres of usefulness,” as the saying is. It is a subtlety of the devil under which many are led astray and fall from their steadfastness, and by which others are “lifted up” in pride to their ruin as servants of Christ. If desire to please, to be popular, to be held in honour among fellow-saints gets the upper hand—and it can do so in a great variety of ways—it will go ill with the servant of the Lord. His polestar will not be Christ but self, in some of its many forms, and his ministry, if it gains in popularity, will lack spirituality. For what is of God and for God, will never be popular among the worldly minded. But the spiritual, who see from God's sanctuary, will own it.

The Preacher and Bible Students' Column.**NOTES AND OUTLINES OF GOSPEL SUBJECTS.****Great Redemption.**

Procured FOR us (Heb. ix. 12)—By the Cross.
 Sent to us (Psa. cxi. 9)—In the Gospel.
 Received BY us (Rom. iii. 24)—In a Personal Faith.
 Assured IN us (Gal. iii. 13)—By the Word of God.

Religious Profession, without Christ.

A House, with no Foundation (Matt. vii. 26).
 Seed, sown on Rocky Ground (Matt. xiii. 20-22).
 A Wound slightly Healed (Jer. viii. 11).

1. Religion without Reality : SURFACE WORK.
2. No Depth, No Root, no Sap, no Fruit :
SHALLOW WORK.
3. Reformation without Regeneration : SHAM
WORK.

Salvation : Free, Full, Eternal.

ANYBODY may be Saved in God's Way (John x. 9).
 EVERYBODY invited to take Salvation (Rev. xxii. 17).
 NOBODY is cast out who comes to Christ (John vi. 37).

CONCISE BIBLE STUDIES FOR BELIEVERS.**Grace Abundant.**

Saved by Grace (Eph. ii. 8)—Our Place.
 Standing in Grace (Rom. v. 2)—Our Position.
 Growing in Grace (2 Pet. iii. 18)—Our Progress.
 Singing with Grace (Col. iii. 16)—Our Praise.
 Serving through Grace (Heb. xii. 28)—Our Practice.

Assured Possessions of all Believers.

As set forth in Ephesians, Chapter i.

CHOSEN, by the Father (ver. 4)—The Divine Purpose.
 REDEEMED, by the Son (ver. 7)—Procuring Cause.
 SEALED, by the Spirit (ver. 13)—Possessing Mark.

A Seven-Linked Chain of Blessings.

As found in Jeremiah xxxi. 1-14.

Loved (ver. 3)—With Everlasting Love.
 Drawn (ver. 3)—By Loving-kindness.
 Brought (ver. 8)—By Almighty Power.
 Gathered (ver. 10)—With Shepherd Care.
 Kept (ver. 10)—By Divine Power.
 Singing (ver. 12)—In Joy of Heart.
 Satisfied (ver. 14)—With God's Goodness.

The Young Believer's Question Box.**The Unequal Yoke, in Commercial Relations.**

I am a young Christian, three years converted, with little knowledge of God's Word, and with few

to help me by godly counsel in the way of doing the will of the Lord. I desire help from the Word in the following circumstances :—My father, who was a Christian, was in business partnership with another Christian man, who predeceased him, and whose son succeeded to his interests in the business, as I did to those of my father at his decease. This young man was and still is an unbeliever, and has no conscience toward God as to how business is conducted. I find myself in co-partnership with and unequally yoked to an avowed unbeliever, under conditions I had no voice in, and have no power—so far as I know—to alter. I know it is against the teaching of Scripture to be so, and I feel the blight of my wrong position in my spiritual life. But how can I get rid of it? Others, whose interests I have to watch over, are dependent upon me being here, and I cannot lightly cast off this responsibility. The advice I get from worldly-minded Christians is, that seeing I did not enter on this copartnership by my own choice, I am not responsible. But this does not satisfy my conscience. If God says it is not His will or way, for any of His people to be unequally yoked in business with an unbeliever, there surely must be a way out from this position.

We thoroughly sympathise with our young and apparently truly exercised correspondent, in his difficulty. It is a very real burden on a heart set on pleasing the Lord, and whose desire is to own the authority of His Word in all departments of life. That an unequal yoke, such as the Word of God forbids in 2 Cor. vi. 14, is involved in the case as described, there need be no doubt. Whatever bond unites a child of God with a man of the world in common action, answers to such a yoke. It may be in commercial, or it may be in religious interests; it may be in a copartnership of two, or in a corporation of two hundred. But the principle is the same. And it is distinctly and definitely forbidden to the child of God. We know how this is evaded, argued against, and explained away. And we are familiar with the fallacious reasonings generally brought forward to defend it. But the Word of God remains and will remain unchanged, claiming the obedience of all "who belong to Christ" in all ages, under all conditions. And where there is true and honest desire to please God and "do His commandments," He will open a way, in due time, for His obedient child to throw off the yoke and go free. But it is to be done in a right way, shirking no responsibilities, and bringing no reproach on the Lord's Name. It may involve present loss of worldly

gear and gain to the Christian, who obeys the Word. But there are compensations, other and better, which we have never known to be lacking to any who have suffered loss for the truth's sake. We believe God may test one's faith, and allow him to "pay the price," as men say, for his going against current reckonings and common practice in such matters. But we are absolutely certain that God will neither fail nor forsake any who act upon what they know to be His will, and walk in the way He declares to be the only right path for His people to walk in. May grace be given to our young friend, and to all others like him, to deal directly with God and with His Word in this and all such matters, and not to be influenced by worldly-wise counsels, or turned aside by following the evil example of those who, being themselves in the bonds of unequal yokes and false positions, would—like the old prophet of Bethel (1 Kings xii. 11)—*seek to lead others into the same unhallowed position.* We have never known a Christian who, by his own act and choice, entered on a commercial partnership or other affinity with an unconverted partner, to maintain his spiritual freshness, or very long continue his testimony for God in the world. One unequal yoke leads on to another, and we usually find, that where affinities are entered upon in business interests, they soon follow in social, political, and religious combines as well.

We would remark in passing, for the consideration of others in like circumstances, that it surely was failure on the part of the Christian father in this case, not to foresee the possibility of such a thing happening to those who would succeed him in his business, and make such arrangements as to prevent his son from being left in a wrong position, burdened with a responsibility which he as a Christian feels to be intolerable. But Christians are not always guided in their business principles and practices by the Word of God, with the results, that themselves and others have to reap the result of their negligence. The two plain facts that we leave to the consideration of our correspondent, and to all others whom they concern, are: First, the unequal yoke is definitely forbidden by God to His people, under all conditions and in all circumstances, therefore they are responsible to KEEP out of it in all its aspects. Next, those who find themselves in it, whether of their own choice, or by the act of others, are to COME OUT of it, in direct obedience to the Word of the Lord in 2 Cor. vi. 17. But always in such a way and after such a manner, as

will bring no reproach on the Lord whose Name they bear, and involve no hardship or disgrace to others whose affairs they represent, or hold in trust. And if this is their desire, and to please God their object, they may rest assured that, if they "call on the Lord," He will in His own time and way deliver them, so that they may glorify Him (Psa. l. 15), and find "a way to escape" (1 Cor. x. 13) from a position which they feel to be a dishonour to the Lord, and a hindrance to their spiritual life and progress.

Answers to Correspondents.

NEMO.—While it is both Scriptural in principle, and according to apostolic precedent (see Acts xiv. 27), to rehearse and report what the Lord is doing, and what the responsibilities of assemblies of believers are, toward those who are evangelising the neglected—whether at home or afar—who need but do not hear the Gospel, it is not the Lord's way to make "begging" appeals for money, especially in promiscuous audiences, as if God's way of carrying on His work had broken down.

W. R., CUMB.—There is no descriptive legislation given in the Word respecting the bread and wine to be used in the Lord's Supper. In its institution, the Lord "took a loaf" (Luke xxii. 19, R.V.), evidently using what was in common use at the passover, and later, "the cup," containing what is called in Matt. xxvi. 29, "this fruit of the vine," and with them instituted the memorial feast for the church to observe in all simplicity—as contrasted with elaborate ritual—"till He come." To insist that, because the first used loaf in this, was of "unleavened bread," that therefore "the loaf" used now must be so also, is going beyond the analogy of Scripture usage, and leaves it to others to demand that "the table," the couches on which the guests reclined, the feet washing, and all the rest, must be literally followed, thus occupying our thoughts with the "emblems," while missing their spiritual significance. We believe that "the bread" should be "a loaf," and not a crumb; the wine, the juice of the grape, and "the cup" a vessel from which all assembled in common partake—not what are foolishly called "Individual Communion Cups"—a term which is a glaring contradiction surely, for if individual it cannot be emblematic of joint participation. But to go beyond this, is likely to end in ritualism, or to introduce division on points concerning which there is no commandment of the Lord.

J. W., CO. ANTRIM.—Politics are not for those who are called with a heavenly calling. Nor will their appearance in the arena of controversy respecting them, ever help toward "a better world for Christians to live in." Prayer—earnest, believing prayer, for "all men" and all "in authority" (1 Tim. ii. 1, 2), is far more effective. And withal, much more spiritually beneficial to the souls of the the people of God.

A. G., RYDE.—There is no Scripture warrant for the theory, that the early part of Paul's ministry was "Jewish" and the later "Christian," and that His teaching in "The Prison Epistles" alone is for "the church." It is generally admitted that the First Epistle to the Corinthians was written by Paul during his sojourn in Ephesus, as recorded in Acts xix. 10. And where do we find more "church truth" than there? The propagators of this theory want to get rid of Christian Baptism and the Lord's Supper, and therefore classify both as belonging to the early or "Jewish" portion of Paul's ministry, before he had learned the "mystery" truths taught in Ephesians and Colossians. But how can this stand in the light of the fact, that while at Ephesus he baptised twelve believers (Acts xix. 5), and on his last journey toward Jerusalem, still later, he shared in "the breaking of bread" at Troas (Acts xx. 7).

H. B., PENZANCE.—The secularisation of the Lord's Day is one of the saddest features of our time. In the favoured British Isles, where it was owned in form at least by most, half a century ago, and used by thousands for the worship of God and in the spread of the Gospel, it is not being honoured and used as it surely should, even among Christians. Too often it is used for travel, in social functions, and for self-pleasing and self-gratification, rather than in quiet, personal meditation and family instruction in the Word of God (Deut. vi. 6-12), in assembly fellowship and gathering for worship and mutual edification (Acts xx. 8-10), and in preaching of the Gospel to the world. If the world will have a "Continental Sunday," with amusements, open picture palaces, bands, and semi-sacred musical entertainments, it is for the people to own the Divine claim, to honour this day, and to keep themselves entirely apart from all that tends to desecrate and dishonour the memorial of our Lord's resurrection.

T. L., AYRSHERE.—The words of 2 Thess. iii. 11-15, apply to those who are *within* the assembly, but walking disorderly. The discipline has as its object, their recovery.

Notes on Current Events.

Evangelistic Service in many instances is losing much of its early simplicity and spiritual power, by being gradually incorporated in systems under varied names, which bring the Lord's servants who give all their time to the work of evangelization, into servitude to man, and deprive them of the liberty to go where and when the Lord sends them. Organisations arise and multiply, with the object of promoting and providing for more orderly Gospel efforts, in many cases "engaging" their preachers months ahead, and likewise limiting the period of and sphere of their service. Whatever benefit this may be to the evangelist, it certainly is not Evangelization according to the pattern left for our guidance in the Word. Nor can it justly claim to be service for Christ the Lord as He may appoint, under the guidance and direction of the Spirit (see Acts xiii. 4; xvi. 6-10). Nor can any amount of registered results, justify such a departure from the "right way of the Lord." Many are much exercised as to this, and see its dangers. And it is no virtue to keep silence, and let the evil proceed unchallenged, while it gathers weight, by habit.

Letters to the Editor.

I.—Young Believers Growing in Grace.

"In the assembly here, we have some eight to ten young men, all converted within a couple of years. Their conversion was of the clear-cut type, coming out bag and baggage from the world, giving up Band membership, so-called Friendly Societies, and taking their stand fully on the Lord's side, with the Lord's people gathering in His Name. Their growth in grace has been steady. Their progress in the knowledge of God and His truth, most wonderful. They have been earnest in their study of the Word, and they meet for prayer and the reading of Scripture frequently, in addition to their attendance at the usual assembly gatherings. It has been a great joy to those of us who are older in the faith, to watch their steady growth, and to encourage them in every way we can, in such ministry as they feel themselves able to share. I believe these dear young men—if they go on with God—will become a power for God in the assembly, in and for the welfare of which they concentrate all their interests. I thought it might be for the cheer of others to make known these facts." J. S. H.

work. Good cheer is still found in work at **Westfield**, Cumberland, where E. Rankin and G. Winter have seen much of God's working. J. Campbell has continued in the tent at **Leeds**. **Sunderland**.—At Conference here on Bank Holiday, August 1, attendance was good and ministry practical. R. B. Mudditt still encouraged in tent work in **Walthamstow**. Tent was opened at **Great Harwood**, July 16, and Messrs. Foster and Mills continued there. Visitors to **Morecambe** might note that believers assemble in Gospel Hall, West End Chambers, there. Jos. Glancy preached in tent at **Gorton**, Manchester, with interest and blessing.

IRELAND.

Belfast.—Annual Missionary Conference, October 14-17. Correspondence to Mr. R. W. Robb, Warwick, Cavehill Road. Edward Hughes from Barrow is having special meetings in Adam Street Hall. Believers meetings at **Ballycastle** are described as "large and good," with seasonable ministry by Messrs. M'Knight, Russell, Stewart, M'Cracken. Tent work has been continued with interest and a measure of blessing in many outlying places, where plain Gospel preaching is much needed. Dr. Matthews and Megaw near **Ballyvea**, good meetings. Hawthorn and Kilpatrick at **Banbridge**; Creighton near **Derry**; Baillie and Hawthorn near **Saintfield**; J. H. M'Knight at **Magherafelt**; Stevenson and M'Cullough near **Ballyhay**; Campbell and Whitten at **Portadown**; Wright and Curran near **Grashan**; Stewart at **Artikelly**, some blessing, and believers baptised; Russell and M'Cracken near **Portavogie**; Goid and Poots at **Ballyblack**; J. Moneypenny still at **Ahorey**, where he has seen the Lord working. Diack and Rankine near **Derrock**. S. Gilpin has tent at **Hydepark**. Remember all these workers in prayer.

CANADA.

Earnest efforts are being made by evangelists in many parts of Canada to carry the Gospel to those who do not hear it, and in breaking fresh soil where indoor meetings may follow later. J. J. Rouse of Calgary has tent in **Lethbridge**, a city of 15,000. Frank Hunter from New Zealand had some meetings in Seymour Gospel Hall, **Vancouver**, B.C., in passing eastward toward Ireland. Alex. M'Donald is visiting in **Ontario**. R. N. Bruce and J. Silvester had meetings in **Parry Sound**. **Toronto**.—M'Clintock and Watson continue the tent meetings on **Danforth**, but find it uphill work. **Parry Sound**.—

Silvester and Bruce have their tent here. **Stayner**.—G. Garratt and Baillie have moved their tent here from **Redwing**. **Thedford**.—Wilkie and Joyce are being encouraged in work there. **Dresden**.—Victor Fuller, with help from different brethren, continues tent meetings with encouragement. **Montreal**.—Beattie and Harris are having encouraging meetings in **Rosemount** district. **Vienna**.—T. Touzeau and Dobbin are being helped of God to plod on here. **Welland**.—W. Pinches had tent here, but found it stiff soil. People hard to reach. **Guelph**.—Lyon and M'Mullen have moved their tent here, and hope to see work done for eternity. **Orillia**.—R. Telfer had some meetings here. **St. Catherines**.—We had A. Livingston with us for a few nights. **Stratford**.—J. Ferguson had some helpful meetings here, also at **Galt** and in **London**. **Peterboro**.—W. P. Douglas had meetings here, also at **Lang** and **Campbellford**.

UNITED STATES.

CONFERENCES are being held during September in **New Bedford**, Mass., September 4-7; **Summit**, N.J., September 4-5; **Detroit**, Mich., September 30-October 1, 2. **TENT WORK**, in spite of sweltering heat, has been carried on in a number of places with some cheer and results. R. A. Barr, in **West Bay**, Mich.; J. Pinches at **Royal Oak**, Mich.; S. and C. Keller at **Youngston**, Pa.; W. Beveridge and W. Foster in **Millersville**, Ind.; W. H. Hunter in **Framlingham**, Mass.; Dr. Martin and H. E. M'Ewen at **East Pawtucket**; James Mitchell at **Ridgetown**, N.J., a new field; W. Smith and Currie at **Ashville**, N.C. These pioneering efforts should be remembered in prayer. W. J. M'Clure is visiting some Californian assemblies. Philip Mauro has been preaching in Central Hall, **Detroit**, and in Gospel Hall, **Cleveland**, O. Winemiller and Armstrong at **Cumberland**, Md. The address of the assembly in **Worcester**, Mass., is now Gospel Hall, Boyden and College Streets. Correspondence to Jonathan Dalziel, 42 Lewis Street.

FOREIGN AND COLONIAL.

FAROE ISLES.—Scottish fishermen, returned from the fishing grounds around these distant isles, tell of good work in progress. Andrew Sloan had good meetings in **Trangiavaag**, where a number professed faith in Christ. **Kallbo**.—Here there were several conversions, and five baptised in July. **Vaag**.—Good meetings were held here; help given by Scotch fishermen. A. Brand had encouraging

times in **Thorshaven**. Mr. Danielson is seeing fruit of his labour in **Solomon Fiord**. **FRANCE**.—Tent meetings in **Paris** are somewhat encouraging. **HOLLAND**.—P. Wilson tells of large open-air meetings in **Bussum**. **SWITZERLAND**.—James Hunter expected to take up Gospel work in a tent at **Geneva**. **PORTUGAL**.—C. Swan is encouraged in work here. Nine believers recently baptised. **CHINA**.—Thomas Melville of **Feng-sin** tells of interesting visits to **Kienchang**, where work is abundant. **INDIA**.—Mrs. Noél of **Travancore** has about 1000 Syrian women and girls in her Bible Class, who manifest real interest in the Word of God. **AUSTRALIA**.—B. H. Todd has pioneered with Gospel van in parts of **Queensland** seldom visited, meeting many solitary Christians who are cheered by brief visits, and many who need the Gospel in distant parts come together to hear it. Tent work has been carried on with a measure of success in **Brahran**, Melbourne. Capt. Neville had good meetings in **Collingwood**. **NEW ZEALAND**.—F. Macleod evangelised in **Benhar** district with interest and blessing. M. Logg visited **Norsewood**, giving help. John Stout has been visiting in **Nelson** district.

Fallen Asleep.

Mrs. H. Queen, Kilwinning, July 6, in Kilmarnock Infirmary, aged 30, leaving husband and three children. In Kilwinning assembly, and bore a good testimony. **William Ogilvie**, Aberdeen, August 14, aged 58. For many years in St. Paul Street Hall assembly, an earnest and useful Christian. **Mrs. Gatise**, New Bedford, Mass., aged 64. Saved in Pollokshaws, one of the first few to gather in "the Name" in New Bedford. **Mrs. Helen Rawlings**, Ravenswood, Ontario, June 9, for many years in Lake Shore assembly, aged 85. Converted during Mr. Donald Munro's early ministry there. **Harriet Sharp**, Kilmarnock, for many years in the assembly, formerly of Thornhill district; a patient, gentle sufferer, now at rest with the Lord whom she loved.

EDITOR'S NOTES.—For continued supplies of the reasonable papers for these pages, to meet the present need for wholesome ministry, we heartily thank our valued helpers everywhere. Never was there a louder call than now, for Christ exalting and soul feeding exposition of the Word, with clear shining light on the Christian's path.

Colonial readers, who have to make up their

year-end requirements early, will be pleased to know that in the Lord's good will we hope to continue:—

The Believer's Magazine. **The Gospel Messenger.**
The Christian Worker. **The Young Watchman.**
Good Tidings. **Little One's Treasury.**

for 1922, all as at present, with fresh matter, maintaining their original character and message, which has gained them entrance to over 200,000 homes each month. And still they go and grow. To ensure accuracy, let all changes in address, and quantity, reach us before December, 1921. Where no notice of alteration is given, we continue to send the same numbers as hitherto of early issues for the coming year, and find that this is acceptable with our friends abroad.

Winte: Gospel Work will be greatly enhanced by the use of a sound Hymn Book. **The Evangelistic Hymn Book** contains 300 Scriptural and singable Hymns, with 20 Choruses, sung to well-known Tunes, all capable of being used in Public Meetings. It is the cheapest, and most reliable Hymn Book issued. Strong Covers, 3d; Cloth, 4d; Cloth Boards, 6d, net.

Sums Received for the Lord's Work and Workers.

In Distant Countries labouring among the Heathen, and for the support of Evangelists working in neglected parts of the Home-lands, unsupported by any society and unhired by any organisation.

A Disabled Sister, ..	£1 0 0	Bradford	£2 0 0
M. N.	1 0 0	Guelph	1 0 0
Westray	1 0 0	*Broughanore ..	2 0 0
J. L., Rutherglen ..	1 0 0		
*Langley Prairie ..	8 12 10	Total to Aug. 20..	£16 12 10

Fund for Christians in Deep Need,

And for the immediate Relief of Russian Believers and their Households and Orphans, in Exile and Starvation.

Believer, Newmilns ..	£0 10 0	Two Sisters	£1 0 0
Benton Harbor	0 14 8	Thankoffering ..	0 2 6
Isolated One	0 10 0	Bradford	1 10 0
"D"	0 4 6		
Disabled Sister—M. N. 1 0 0		Total to Aug. 20..	£5 16 8
Two Orphans	0 5 0		

For Aged Widows of Departed Servants of Christ,

Who were unable to provide for them, and who are left to the loving care of fellow-saints.

Isolated One	£0 10 0	Believer, Newmilns ..	£0 10 0
Disabled Sister, M.N. 1 0 0		G. J. B.	0 10 0
Two Sisters	1 0 0		
Bradford	0 10 0	Total to Aug. 20..	£4 0 0

For the Spread of Gospel Literature

In the Highlands and Western Isles of Scotland, and for careful Distribution in Hospitals and Lodging-houses.

Westray	£1 0 0	Postman	£0 1 3
Errand Boy	0 2 6	A Mite	0 2 3
A. J., Glasgow	0 2 0		
Dundee	0 1 9	Total to Aug. 20..	£1 9 9

What a Tract Did.—"A single Tract handed by one of our district visitors, has been used of God to the salvation of a dock labourer, who had not been to hear the Gospel since his boyhood. His household came regularly to the Gospel meetings, several have been saved, and the house is completely transformed."—A. G., Liverpool.

Choice Text Calendars for 1922.

Now Ready for Delivery to all parts of the World. Please order early.



The Believer's Daily Thought Calendar. Entirely New. Sweet Design of an English River Scene, and Flower Border. A Daily Text with a short, crisp, easily remembered "Daily Thought" on the Text from the pen of a well-known writer. A real Gem for the Christian home. Price, 2/- net; by post, 2/6; Three for 7/-; Six, 13/-; Twelve, 25/-.

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The Golden Text Calendar. An Old Favourite in New Style. Carefully chosen and skilfully arranged Daily Texts and Comments. 1/6 net (by post, 1/9).

Gospel Calendars. On Art Card, size 8½ in. x 4½ in. Eight Different Designs and Wordings. Purely Gospel Texts. Original Colour Centre Pictures, with Cord to hang, and Date Pads for year. Excellent for Gifts at Year-end Gatherings, Mothers' Meetings. 3/- per dozen. 25, 6/-; 50, 11/6; 100, 21/-, post paid.

Every Day Stand Calendar. Leatherette Case with Text blocked in Gold. Bold Slip in DATES. To stand on Desk or Mantel-shelf. 9d net; by post, 11d.

Children's Almanac. Gospel Almanac, Scheme of Lessons and other Almanacs will be issued as usual in October.



"Good Tidings" Calendar. In Attractive Rock Garden Design with Flowers in Natural Colours, on Chocolate Back, Lettered in Gold with Cord to hang. With a Gospel Text for each Day of the Year. Bold Date Pad, in Patent Metal Mount. The Universal Favourite, to keep the Gospel before whole Households all the Year through. 1/- net; by post, 1/4.

My Daily Guide Calendar. A Gem for the Home and Office. Lovely Design of Red and White Roses. A Daily Tear-off Text for all Bold Dates in Clear Type, mounted in Patent Fasteners with Bold Texts in Gold. A choice and much appreciated Gift at year end. One Shilling Each net (by post, 1/4). THE TWO FOR 2/6; 12, assorted as desired, 12/6, post paid.

Daily Bread Roll Calendar. Issued for 22 years. Used and Valued by 12,000 Christian Families, Carefully chosen and spiritually arranged Texts for each day. Bold Type, in Art Border. Twelve Turn-over Pages with Cord to hang. 2d net. 12 for 2/4; 24, 4/6; 50, 9/-; 100, 17/-, post paid.

Household Text Almanac. Printed in Colours with Impressive Coloured Centre Picture, entitled "The Good Shepherd," or "The Lost One brought back." Striking Gospel Texts and a Daily Gospel Portion for All. 2d net. 12 Copies, 2/4; 24, 4/6; 50, 9/-; 100, 17/6, post paid. Localised—50, 13/6; 100, 23/6; 200, 40/-; 250, 47/6; 300, 54/-; 500, 85/- Carriage Paid.

Christian's Pocket Diary and Daily Text Book. Antique Strong Cover, 2d; Cloth, 3d; Rexine, 9d. With Full Diary and Pencil. Real Morocco, Gilt, 2/- net, by post, 2/2. With Gold Initials blocked on, 2/9, post free.

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31st YEAR.

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The Believer's Magazine

For MINISTRY of the WORD & TIDINGS of the WORK of the LORD



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SPECIAL PAPER: Are there Preferential Privileges to some in God's Assembly?

NOW READY FOR 1922.

The Household Text Almanac

Size, 20 by 25 in. Printed in Three Colours.
The Favourite for Localising.

Our 1921 Almanac with its beautiful centre picture "Until He Find it," was acknowledged to be the best Almanac of the year, and was sold out before Christmas. For 1922, we have used for the centrepiece of our Almanac, a Companion Picture by the well-known artist HAROLD COPPING entitled "The Good Shepherd" or "Bringing Home the Wanderer." A beautifully suggestive picture of an Eastern Shepherd returning to the sheepfold with the wandering sheep carried safely on his arm. Solid Ground Corner Piece Texts, tell how the Saviour came to seek and save the lost. Bold Motto Texts. Original Verses and a Daily Gospel Message, form a Striking Plate worthy of a place in Cot or Palace.

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Tidings of Work and Workers.

Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers, are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

October, 1921.

Made up September 27th.

SCOTLAND.

ANNOUNCEMENTS.—Paisley.—Christian Conference in Cumberland Hall, Saturday, October 1, at 3.30. Speakers expected—Messrs. Ritchie, Baird, Rait, Hamilton. **Dumbarton.**—Missionary Conference in Bridge Street Hall, Saturday, October 1, at 3.30. **New Stevenston.**—Conference in Gospel Hall, October 8, at 3.30. W. J. Grant, J. G. Wilson, and others. **Cathcart,** near Glasgow.—Conference of Holmlea Hall assembly will be held in Couper Institute, October 15, at 4 p.m. Messrs. J. M'Cullough, J. G. Wilson, P. Hynd expected. **Ayr.**—Annual Christian Conference of James Street Gospel Hall assembly in Working Men's Institute, October 22, 2.30 till 7.30. **Wishaw.**—Annual Conference in Ebenezer Hall, Saturday, October 29, 3.30 till 8. Messrs. Wilson, Bayne, Murray, Thomson expected. **Airdrie.**—Conference in Hebron Hall, Northbridge Street, Saturday, November 19. **Paisley.**—Conference in Liberal Club Hall, 90 High Street, Saturday, November 5, 3.30 till 8. Messrs. Meneely, Kelly, Wilson, Greenlaw, Cambridge expected to speak. **Springburn,** Glasgow.—Annual Conference in Gospel Hall, Hillside Place, Saturday, November 5, 3.45 till 8. **Old Cumnock,** Ayrshire.—Conference in Town Hall, Saturday, October 8, at 2.30. Messrs. Douglas, Houston, Hynd, Strain, expected speakers. **Whiteinch.**—A Gospel rally and march with Gospel texts, boards, and banners will leave Summerfield Hall, walking through Partick toward Govan, on Saturday, October 8, at 2.45. Tea in Bethesda Hall at 5.30, followed by ministry of the Word. Help valued.

REPORTS.—Tent work for most part has ceased for the season. There has been fruit gathered here and there, but nothing of an extensive ingathering such as we were accustomed to see in years gone by, with a corresponding increase in and multiplication of assemblies after the pattern of Acts xvi. 5. In the **Northern Counties,** where increased efforts have been made in recent years to spread the Gospel by means of house to house visitation, meetings under canvas throughout the summer, and in wooden tents during winter, the Lord gives

blessing, and workers, looking to the Lord direct for guidance and the supply of all requirements to carry on His work, have considerably increased of late. William M'Kenzie and W. Scott continued in **Torridon** district of Ross-shire, where there are many open doors, with interest. Murdo M'Kenzie and J. Ewen were in **Nethy Bridge** and **Aviemore** districts, and by persevering work gained the confidence of the people, and a good hearing. W. Anderson in **Wick** district, C. S. Reid and G. Bond in and about **Lyth** and **Watton**. Peter Bruce closed in **Insch** district, Cumming and Scott in **Huntly**—both fruitful fields in Gospel work of years long past, but in need of awakening now. William Hamilton begins a special effort in the Gospel in Buller Street Hall, **Lochgelly,** October 9. A large and very helpful Conference in **Loanhead** on September 10, with sound, practical, and seasonable ministry by H. B. Thompson, J. H. M'Knight, W. E. Taylor. Mr. Thompson continued meetings for Christians during the following week, with good interest. Our aged brother, William Murray, has been giving help as able in Porch Hall, **Glasgow,** where there has been a little blessing of late. The Conference in Townhead Hall on September 3, was large and representative, and a spirit of reverent hearing was manifest. The Word was ministered by J. Ritchie, J. G. Wilson, and J. Calderhead, the latter continuing with meetings the following week. John Macdonald has been preaching in **Dalmellington** to goodly companies in the open air at the Bridge-end, and in the hall after, to believers. H. Steedman closed tent for season in **Laurieston,** where some were saved and added to the assembly. He begins in **Falkirk** on October 23. Gospel meetings are being held in the Y.M.C.A. Hut, **Rosyth,** at 6.30, and a Sunday School at 2.30. This is a new opening. John Gilfillan had encouraging meetings in **Cowdenbeath.** Wigtownshire tent was closed on September 11. Mr. Barrie found it stiff work in **Wigtown** to get at the people. Most of these agricultural districts need a prolonged "bombardment" day and night for weeks, if the "walls" are to fall.

(Continued on page ii.)

Christ and the Scriptures.

THE WORD, INCARNATE AND INSPIRED.

THERE is a vital, yea, an inseparable link between the Word Incarnate and the Word Inspired, between Christ and the Scriptures. "In the beginning was the Word," is the great opening declaration of the Fourth Gospel. Before there was a bright angel in heavenly courts above, or a living creature in the fair earth below, He, the Eternal Son, the Word at whose fiat all things came into existence, was there. And it is of Him eternal, uncreated, possessed of full Deity, then incarnate, obedient, sacrificed, and now glorified, that the inspired Word, the Sacred Scriptures, breathed from God, tell. The inspired Word, from first to last, is full of Christ, and Christ, throughout the entire path of His obedience, service, and suffering here, was full of the Word. He was the supreme Believer in and Lover of the Book of God. He received it in its entirety as He found it, in the full confidence that it was the Word of God, and called it so (Mark vii. 13). He was the Man whose delight was in the Law of the Lord, and He meditated therein "day and night" (Psa. i. 2). His ear was awakened morning by morning to hear as a disciple (Isa. l. 4, R.V.), so that He knew well how and what to speak, as a word in season to the weary. And the Word of God was His constant study. It was "His custom" to read it for Himself and to others in the synagogue at Nazareth, His village home for thirty years (Luke iv. 16). Little wonder if "doctors" of the law in Jerusalem were

astonished at His knowledge of the Book, and the answers He could give to their questions on its contents, when a boy of twelve (Luke ii. 42, 47). He had more understanding than all His teachers, because He meditated on God's testimonies (Psa. cxix. 19). And when the great adversary in the days of His temptation thrice assailed Him, and was thrice foiled and discomfited, it was because He lived by every Word that proceeded from the mouth of God, and had the right word at the right moment, as the "sword of the Spirit," to meet him with (Matt. iv. 3-11) on his own ground. Yes, blessed be His peerless Name, our Lord was the Man of the Book, and esteemed its words more than His "necessary food" (Job xxiii. 12). In His public ministry He spake to the people "the Word of God," and they "pressed upon Him" to hear it (Luke v. 1). He had no questions, such as are raised by some in our time, as to its reliability. In the last hours of His agony and untold sufferings on the Cross, it was to "fulfil" the Scriptures that He asked for the vinegar to drink, and at last bowed His head in death. Blessed Redeemer, who would not love and reverence and obey the Word Thou did'st love and own and honour so well? And on that bright Easter day's journey toward Emmaus, after He had come forth from the grave a Conqueror, it was the Book as it were anew in His hands, that He expounded to the two sad fellow-travellers on the road that Lord's Day afternoon, "*in all the Scriptures* the things concerning Himself." What a Scripture reading that was, to be sure, with Christ Himself

as Expounder and Theme, and "all the Scriptures" the text book. Little wonder their heart "burned within them" as they walked. It is the Christ of the Scriptures, Jesus, our Lord and Lover, Jesus as Sacrifice, Redeemer, Saviour, and Lord we go to the Book of God to find, to see, to adore, and to worship. And none ever go to the Sacred Book, subject to the guidance and teaching of the Spirit, with a true desire to find Him there, in vain. Nor will any true lover of the Lord, who reveres His person and owns His claims, ever neglect or lightly esteem that Word, which was His delight, and which He has left to be the Guide and Counsellor of His people "all the days," till they see His face in glory.

To neglect the Sacred Word as the food of the soul, and the subject of daily meditation, is to lose sight of Christ. And to miss seeing Him, is to lack the true motive for all real Christian life and acceptable service.

The Person and the Word.

CHRIST is the Everlasting Word,
Incarnate, and Divine,
Through whom the Father is declared,
In whom all virtues shine.

To Him the Spirit ever leads,
Of Him He witness bears,
And faith receiving of His own,
All grace in fulness shares.

The written Word, from first to last,
All perfect and inspired,
Unfolds the virtues of the Son
By Christ-won hearts desired.

And gazing on His beauty there,
Transfigured day by day,
They walk and talk of Christ Himself,
Along the heavenward way.

The Labourers in the Vineyard

OR, QUALITY AND QUANTITY IN SERVICE.

A MEDITATION. BY J. G. BELLETT.

THIS parable, I judge, instructs us in the fact that the quality as well as the quantity of Christian service, is appreciated by the Divine Mind; so that the finer quality of a *little* service, may give it an equal place with the *much*.

Not that we are to be measuring or comparing ourselves too nicely. This I should dread, and would guard against. It would generate bondage and nourish the legal mind. Still, however, we are to recognise the fact, that service has its *quality* as well as its *quantity*.

"God loveth a cheerful giver," most surely intimates this. And who would part with such a little sentence as that? It rebukes indeed out selfish, calculating mind, but it is "an excellent oil" that will not break our head, but rather deeply comfort our heart, letting us learn a sweet secret about God Himself through it, even this, that He is a cheerful giver. We are to exhort one another unto love and good works—surely we are. But we are not to do good works either by *constraint* of others, or in *imitation* of others. Such qualities would ruin all service. Peter, having listened to the Lord's notice of the case of the rich young ruler, puts in his claim, and the claim of his fellow-disciples, his companion apostles, on the ground of the *quantity* of their service, or of the surrender they had made in following Jesus. "We have forsaken all," said he to his Master, "and have followed Thee. What shall we have therefore?"

This was offensive in Peter. We resent it ourselves at once. I somewhat feel as though Peter were more unlike himself at that moment than on any occasion. He was not the free-hearted, earnest, calculating Peter then. He spake out, it is true, as he commonly did ; for all that is wrong in himself shews itself. Still, the words offend us. But they only the more illustrate the perfectness of his Divine Master ; because, in the full forbearance of grace, as He resents these words of His servant, He calmly admits the claim which *quantity* has in the account of services. "Every one," says He, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life." But, having said this, He added, "but many that are first shall be last, and the last shall be first ;" words, which tell us that there were rules for measuring the services of different servants which, it would seem, Peter had not apprehended, but which the Lord would have him now to know. And these words introduce to us, and prepare us for, the following parable. See Matt. xix.-xx. For, in this parable, "The Labourers in the Vineyard," the Lord is seen, as I judge, distinguishing things that differ—that is, in *quantity* and *quality* of services rendered to Him, or for His sake.

The man who began to labour at the first hour of the day, *made a bargain*. He agreed with the lord of the vineyard for a penny a day. None of the others did this, but went to their work on the faith

of the promise that, whatever was right they would get. And this gave a finer quality to their service (though it was but for one hour) than what theirs, who had borne the burden and heat of the day, possessed. Therefore, they received the like wages. Each of them was given a penny. And yet the lord of the vineyard did no wrong to those who laboured for eleven hours. They got what they bargained for. And if he did what he pleased with that which remained to him after they were paid their due, if he were good in using what was his own, they had no ground of complaint.

We will not refuse to own, that difficulties and perplexities often beset our minds, in the moral path that lies before us, day by day, amid present confusions. But, beloved, there are two consolations : the fault is in *ourselves* only, and that fault we may take by confession to Him, while the sunshine of the soul, gathered from the grace and salvation of God, suffers no cloud or dimness. And He, our Lord and Master is gracious, as He is righteous.

Help for To-day.

JUST for to-day, my Saviour,—
 To-morrow is not mine ;
 Just for to day, I ask Thee,
 For light, and help divine ;
 To-morrow's care I must not bear,
 The future is all Thine.

To-day, I bring my measure
 To Thee, that Thou may'st fill,
 Then bless it, Lord, and teach me
 To trust and to be still.
 To-day I'd be, my Lord, for Thee,
 And do Thy holy will.

By Blood and by Water :

THE BELIEVER, CLEAN, AND BEING CLEANSED.

FRANCIS BEVAN.

FROM the sin which is upon the *conscience*, the blood of Christ once shed cleanses the believing sinner wholly, perfectly, once and for all, and for ever before God. This is never repeated, needs not to be. For the sacrifice of Christ never ceases to have its full value before God. And according to that value, is the believer's cleansing and acceptance with Him.

But there is a cleansing by water also—"the washing of water by the Word"—which meets the *consciousness* of sin remaining in the heart of him whom the blood has so cleansed. The presence of sin *in* the believer becomes known to him in its actuality, after he learns that from its guilt he has been justified, and from its power emancipated, by the blood once shed. And the more he realises the power of that blood, which has effaced his guilt and brought him near to God justified and cleansed, the more he learns with an ever-deepening shame, the fact of sin still present in his old and evil nature, ready to break forth in words and deeds, which, as one redeemed and "in Christ," are unworthy of him. It is the liability to this that causes him to walk humbly before God, and to cleanse his way by taking heed thereto according to the Word (Psa. xix. 8, 9). And it is to Christ, risen and glorified at God's right hand (Rom. viii. 32) that he looks for this continuous cleansing through the application of the Word to his daily life and walk. This is

the work of Christ still unfinished, and which will so continue, until the last member of His body, the church, is brought safely home to glory.

These three works of wondrous grace wrought by Christ for His own, are set forth in Eph. v. 25-27, as witnesses of His unspeakable love. First, there is the work that is past and finished—finished at the Cross, where He loved and gave Himself up to God, to obtain for His own eternal redemption. Next, His present work of sanctifying and cleansing His church by the washing of water by the Word. This has continued day by day and hour by hour for wellnigh nineteen centuries, by Him who once loved and gave Himself for us, and now as the girded Servant unweariedly serves and cleanses by applying the Word to His own. And hearts that have known and been won by His love, will, by taking heed to that Word, and applying it to their ways, be preserved clean, and kept apart from that which is contrary to Him, and grieving to the Spirit who dwells in them (Eph. iv. 30), walking in "paths of righteousness" till travelling days are done. Then finally and still future, He will present His church to Himself "a glorious church, not having spot, or wrinkle, or any such thing," perfectly holy and without blemish, in that coming day of espousal and of the gladness of His heart. With such a prospect before them, surely the walk of the Lord's redeemed here, amid the world's defilements, should be "in holiness and righteousness," and their manner of life, in all its bearings, in true godliness (2 Peter iii. 11).

The Christian Ministry.

NOTES OF A BIBLE READING.

BY THE EDITOR.

STRANGE as it may be, the subject of Christian Ministry, as it is set forth in principle and in practice in the Book of God, is about the last in which the average believer is exercised. For the most part, Christians "choose their minister," as they do their doctor or lawyer, and consider they have a perfect right to do so. But the heart that has been brought into loving subjection to Christ as Lord, to own His authority, and bow to the teaching of His Word in all things, and delights to confess, "I esteem ALL Thy commandments concerning ALL things to be right, and I hate EVERY false way" (Psa. cxix. 176), will not refuse to come honestly to the Word of God, to learn therefrom what He regards as true and efficient ministry, and then seek through grace to own what God has given, and to cease to support or patronize whatever is opposed to His will, and contrary to the pattern and principles given in the Word for our guidance throughout the present age. For it cannot be too fully or too plainly reiterated, that we have no more right to set aside God's plan and order of ministry, as given in His Word, and substitute one of our own, than we have to make a new way of salvation, and preach it instead of "the Gospel of God concerning His Son" (Rom. i. 1-3), the Gospel of our salvation (Eph. i. 3), than which there is no other. A human priesthood denies the God-given privilege of all true believers to enter the Divine

presence as worshippers, and claims the right of expressing all worship by a sacerdotal class, who may neither be born of God, nor indwelt by the Spirit. And a humanly appointed and exclusive ministry, such as is to be found in most present day churches, denies the right to share in preaching and teaching, by those whom the Lord has called and fitted and furnished for ministry, unless they have been "educated for the ministry," licensed by the bishop or presbytery, and called by the election of some particular church, in which henceforth they are to exercise *all* functions of ministry, or control and limit the exercise of the gifts and energies of others, who may be, and often are, more fitted to preach the Gospel and edify the church than they. We must get all our help from the Word of God on this subject. Let us then open our Bibles, and read Ephesians, chap. iv. 1-14.

As worship goes up to God, *through* Christ, *by* the Spirit, *from* the Church, so ministry comes down *from* God, *through* Christ, *in* the Spirit, *to* the Church. And while all believers are worshippers, and as a "holy priesthood" may draw near to God (Heb. x. 22) to offer the sacrifice of praise, all are not fitted to minister in the assembly, or to publicly preach the Gospel to the world. In relation to the assembly, we read that "God hath set *some* in the Church" (1 Cor. xii. 28), with gifts for ministry—not all. And in the church at Antioch there were "*certain* prophets and teachers" (Acts xiii. 1), whose names are given, and who were evidently well known and recognised as those gifted by the glorified Head in

heaven (Eph. iv. 11, 13), and Divinely set in the assembly of the Lord's people, for a time at least, to minister the Word to the saints for their edification. It would be their responsibility, as gifted by the Lord, to exercise this ministry, and that of the saints of that assembly to receive it, and to see that ample opportunity was given for its exercise. There is nothing in the Word to warrant an *exclusive* ministry confined to one man, nor is there any authority for an *every man* ministry, or that condition of things where anyone who imagines he is fit, may speak when, and as often as he likes. The Church has no power to choose its own ministers by ballot, nor has the State any God-given right to appoint them. True ministers are given by Christ the Head in heaven, to be fitted and guided by the Spirit, and furnished from the Word, for their ministry. The Church cannot create such, but it is responsible to receive and recognise all ministry that the Lord gives, and to welcome its godly exercise.

In this, the churches of Christendom, almost without exception, have turned their backs upon God's provision for the edification and enlargement of the saved, and for the evangelisation of the unsaved. They claim that the sheep may choose their shepherds, and that the church who pays the preacher has the right to choose the man who preaches to their taste. It is a vicious claim, and shuts out God from acting in His own business according to His will and wisdom, with the inevitable result that spiritual ministry in the Holy Ghost and of the Word, is the exception, and barrenness, from lack of the rule.

Revival of Practical Godliness

NOTES OF A CONFERENCE ADDRESS

By ALEXANDER MATTHEWS.

IT must be evident to all who have spiritual discernment, that the great need of our time is a revival of vital and practical godliness among the people of God individually, and in the assemblies of God collectively. Nothing less than this, will stay the flood of worldliness that is rushing in, threatening to extinguish all true testimony for God. It is with God Himself that we have to deal about this, first as individuals, next in our assembly character, as those who profess to believe that God dwells in the midst of His gathered people, as His temple (1 Cor. iii. 16; Eph. ii. 22). Where God is, holiness must be; that is true separation to God, and *from* all that is contrary to His Word and ways. It is vain to expect that God will manifest His presence among us, or His power in and through us, if we allow and practice that which is contrary to His character, or give place to that which His Word forbids. It is easy enough to quote texts of Scripture telling of our position and privileges, but what of our daily lives as God's saints, severed from the world and set apart unto and for Himself, to be His witnesses among men? Do these answer to the holy calling and practical godliness to which our God has called us? It will not do to measure ourselves by the general standard that obtains among those who profess to be the Lord's. Things are allowed now, and by many defended, which would have been regarded a few years ago as sin, and dealt

with accordingly. Lawlessness increases daily, and lawlessness is the casting off and practical denial of Divine authority over God's people, in all that concerns them, in all departments of their lives. To deny the Lord's claim in one thing, opens the door to that spirit of lawlessness, which will finally cast off the authority of Christ as Lord in all. Where each claims to be a law unto himself, and to do what he likes and go where he will, there can be no real acknowledgment of the Lordship of Christ. It was this form of iniquity that drove God from His place in the midst of His earthly people Israel, when He forsook His tabernacle in their midst (Psa. lxxvii. 60), and left them to the power of their enemies. If God's people of the present time fail to learn the lesson and judge themselves, the same will happen to them, without a doubt. It is not a question of the believer's ultimate salvation and getting to heaven, but of God among and with His people, in manifest power and blessing, here and now. It is in this that there is lamentable failure everywhere, and it is to humiliation, confession, and dealing with God about this that He is loudly calling us to-day. He is "rich in mercy," and "ready to forgive," but He sends His restorations and revivings to the humble and the contrite soul, to such as confess and forsake their sin, depart from their froward way, and return in heart and soul to Himself. Such a Revival will cost us something. And it will surely arouse the anger and contempt of those who are "at ease in Zion." But it is the chief need of the time in which our lot is cast, and the only remedy to

meet the ever-increasing downgrade of these last days. Let us then seek unto our God honestly and unreservedly, acknowledging our departure in heart and in way from Himself and His Word, and cry to Him for a revival of that personal godliness, that true separation unto Himself and His rejected Christ, that so visibly marked the testimony of those whom He called into the place and path of separation in earlier years, upon whose ministry God set His seal of approval in so marked a manner, that not even the enemies of the truth could deny it.

Nearing the Heavenly Land.

"WERE I to adopt the figurative language of Bunyan, I might date this letter from 'The Land of Beulah,' of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should thus choose to shine upon a sinful worm like me."—EDWARD PAYSON.

The Preacher and Bible Students' Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

Divine Love to Man.

- It is Undeserved (Titus iii. 3, 4).
 It is Undesired (1 John iv. 10).
 It is Unconditional (Eph. ii. 4; Rom. v. 8).
 It is Universal (John iii. 16; 1 Tim. i. 15).
 It is Unceasing (John xiii. 1; Jer. xxxi. 3).

The Works of Man, and the Work of Christ.

- Man himself is DEFICIENT before God.
 Weighed and found wanting (Dan. v. 27).
 Man's works are not PROFICIENT with God.
 "All have sinned and come short" (Rom. iii. 23).
 Christ's Atonement, is SUFFICIENT for God.
 "Put away sin by His sacrifice" (Heb. ix. 26).
 "There is no more offering for sin" (Heb. x. 18).
 Christ's work is EFFICIENT, in believers only.
 "Unto all, UPON them that believe" (Rom. iii. 22).
 "He that believeth not, is condemned" (John iii. 18).

BIBLE STUDIES FOR QUIET MOMENTS.

The Sufferings of Christ Foretold.

- In Prediction and Promise (Gen. iii. 15; 1 Pet. i. 11).
 In Type and Shadow (Gen. xxii. 8; Exod. xii. 5, 9).
 In Prophecy and Detail (Psa. xxii.; Isa. liii.).
 In Fulfilment and Result (Acts ii. 22, 36).
 The Present Blessings (Heb. ii. 14, 15).
 The Future Triumphs (Rom. viii. 21; 1 Cor. xv. 25).

Christ on the Throne.

- As Purger of our Sins (Heb. i. 3).
 As Crowned Victor (Heb. ii. 9).
 As Representative of His People (Heb. ix. 24).
 As Forerunner of His Own (Heb. vi. 20).
 As Great High Priest (Heb. viii. 1).

The Way of Communion.

A Meditation on Psalm xxvii. 4-6.

- An Ardent Desire (ver. 4)—"One thing desired."
 An Eager Pursuit (ver. 4)—"That will I seek after."
 A Delightful Home—"Dwell in the House."
 A Glorious Vision (ver. 4)—"To behold the beauty."
 A True Triumph (ver. 6)—"Above mine enemies."
 A Delighted Worshipper (ver. 6)—"Offer sacrifices."

The Young Believer's Question Box.

Are there Preferential Rights in God's Assembly?

I assemble with a few of the Lord's people, who gather simply in His Name, having nothing but the Word of God as our guide book. We have gone on

happily for a number of years, and the Lord has blessed our testimony in the conversion of sinners, and in helping on in the Divine life a number of His dear people, who have come to our meetings for ministry, and whom we have always made welcome, without either pressing them to cast in their lot wholly with us, or reproaching them for not doing so. But of late, a few from other places have come among us, who want to push a line of things we have not been accustomed to, or even heard of as being according to God. One insists he has the right to bring visiting friends, who profess to be Christians, to the Lord's table, when they come to spend a week-end at his house. They neither go to the assembly in the town where they reside, nor are they in the least exercised as to their position in the denominations of which they are members in full standing. But, as it is the custom in our village, for visiting friends to worship with their host in the denomination to which he belongs, so these would stretch a point for the day, and accompany him to the assembly. His is the only evidence that they belong to Christ, and no Christian living in the town from which they come, ever heard of them as being born again persons. Are we under obligation to allow this practice to go on? Is it according to God's Word, for one believer to bring whomsoever he will to the table of the Lord, without even deigning to name it to elder brethren, who have long served the saints in "taking the oversight" in the assembly? And is it according to Divine order to act in God's assembly in the same manner as you would in your own house, and in bringing individuals to your own dinner table? There are a number of us exercised before God in this matter, and we want to do His will respecting it. Up till now, we have borne with it in silence, but some younger ones are asking what it means, and if it would be right for them—with what we know to be a young believer's discernment—to bring their friends to the table, as this brother does. If not, wherein is the difference? Does social position count in the assembly of God, or has the one who has the "gold ring and goodly apparel" preferential rights denied to the common people? Help from the Word will be in season, and may prevent developments injurious to godly fellowship, such as we have long enjoyed.

The matters involved in our correspondent's question have been dealt with time and again in these pages, and need not be entered on at any great length now. Any desiring to consult what

has been taught for over sixty years on the subject, by many esteemed servants of Christ, who have written in plain and explicit terms what they believe to be the way of the Lord on this and kindred themes, which, although often kicked against, has never been refuted from Scripture, may find their ministry in volumes of "The Believer's Magazine" still to be had—twenty-two of them in all. We give the following, as what we believe to be the teaching of the Word, in brief, on the subject of Receiving, as we have gathered it from the Book. It is the local assembly that receives—not individuals acting for it. It is to fellowship—that is, the full sharing and joint-participation in all that is common to them as Christians—not to the breaking of bread or any isolated act, for an occasion, or with limitations, either as to time or character. And the assembly receives on competent testimony, either derived direct from the applicant, by those having spiritual discernment, and whom others recognise as able to judge, or from such as are from personal knowledge able to testify of the applicant's faith and practice, as in Acts ix. 26-27. But the case described is not that of one exercised as to the way of the Lord, but a matter of convenience, or etiquette, copied from the world's religious customs. In practice, it sets aside Scriptural order, does away with godly oversight, and panders to social position or clerical assumption, where neither should have place. For, while in God's assembly there is no place for Socialism, no more is there for aristocratic or clerical domination, as if men of money or education had preferential claim to rule and guide, apart from moral and spiritual fitness. If such disorders arise from ignorance of God's will and way, sound, simple teaching on the first principles of assembly relations, may put matters right. But it is to be feared that very little of such teaching is generally given, with the result that when disorders arise, few are exercised regarding them, or care to stand for the truth that gives the Lord His place and the Word its authority, in the assembly of the saints.

Answers to Correspondents.

A. B.—Pray for the one who opposes you in your service for the Lord. You will reach him quicker in this way, than in argument, or by "claiming your rights."

G. E. L.—It is no part of "the work of an evangelist" to take part in agitations regarding assembly

affairs, or to "take sides" in any matter of dispute. Let him stick to his work, and keep himself spiritually fit for it, which no one can be for long who "tinkers" in assembly difficulties.

R. B. G., AYRSHIRE.—The pamphlet you send for perusal is a distortion of the truth; indeed, it is more, it is a denial of the vital truths of the Gospel. For if a saved and justified sinner, who has failed to maintain the place of one waiting for the Lord—(and who has not?)—is to be left behind when Christ comes, deprived of his place among "them who are Christ's" at His coming, consigned to outer darkness for a time, and "beaten with many stripes," there is nothing assured at all, which may not be forfeited by unfaithfulness. We reject the teaching utterly, as a travesty of the Gospel and the blessing it brings to all believers.

YOUNG BELIEVER.—We commend to you the practice of a daily portion of the Word for personal meditation, not to work up an address to deliver to others, but to give spiritual food to your own soul. When that is right, it will not be difficult to find something in season to speak to others, in freshness and in power.

ANON.—It is not those who have most to say about "having no will of their own," who are usually conspicuous either for "lowliness" or "meekness" (Eph. iv. 2), or who manifest "grace" in matters where their personal interests are at stake, in letting "their yieldingness be known" (Phil. iv. 5). The next time there is "a difference of judgment," as it is called, on some trivial matter, watch whether those who have most to say about forbearance, and the like, are the first or last to "yield"!

Letters to the Editor.

I.—The Authority of the Word of God.

"As lawlessness in its varied forms develops, and its dire results are witnessed and felt in all circles, it becomes a special responsibility with all who minister the Word of God, whether their ministry is limited to the assembly in which God has for the time 'set' (1 Cor. xii. 28) them, or in wider spheres, such as Conferences and gatherings for definite ministry to meet the present need of God's people, to emphasise and press home the absolute claims and supreme authority of the Word of God, over all departments of the Christian's life. Personal, home, assembly, and world life, are all under Divine control, and to be governed by the truths of His Book. But they are not, in the case of many who

claim to be Christians, not even by those who talk of being "separated from the world." Are there not many who are active members of Trades Unions? Do not some, who guide in assemblies of Christians, lead also in Co-operative Societies, in open and declared partnership with the ungodly? Are not Christian men, whose example and teaching is or ought to be 'warn the unruly' (1 Thess. v. 14), often found "out of rank," walking in the counsel of the ungodly, sharing in their games, and openly hand in glove with them in their world-reforming schemes?—all of which are in direct disobedience to the Word of the Lord. Ministry, plain and definite, dealing with such things, is a special want of our time. May God raise men to give it, fully and fearlessly." A. W.

II.—Isolated Agencies and their Tendencies.

"It has been suggested—and in fact attempted—to form a variety of what may be called isolated agencies or societies for different objects, among the Christians who form the assembly in the place where I at present am. One of these—the chief, so far as activity is concerned—is an Evangelistic Mission, as the promoters would have it named. Another, for the study and promotion of missionary problems in other lands, and others for singing practice and such like. Each of these to have an organisation of its own, with office-bearers, funds, and administration, apart from the oversight of the assembly as such, although some of the elder brethren who guide, would be eligible for office in any of these circles. Whether all these things will ever come into existence, or succeed in their continuance, I do not know. But I do see that the formation of such isolated agencies cannot be for the promotion of genuine fellowship in any assembly, or tend to an increase of spiritual power either in Gospel testimony or other forms of Christian work. In my understanding of the Scripture principles and practices as found in the Word, the assembly of God, whether large or small, is the ONLY organisation contemplated or provided for, and that there is room and opportunity within its borders, for all the varied ministries the Lord may raise up in its midst, watched over and cared for by such as have experience, and are recognised as fit to guide (Heb. xiii. 7) and oversee (1 Thess. v. 12) the flock, in whose midst they serve and rule (1 Pet. v. 27). Isolated interests, however good their intentions, are apt to develop into coteries, with practices that all do not see their way to share. In a few well known cases, some have 'hived off' to begin on their

own, because they could not bear to be interfered with in bringing preachers who were of questionable repute, some of them in sects and missions, where unsound doctrine and unscriptural practices abound. Would it not be for general help, to give warning regarding these movements, whose tendencies are certainly not conducive to the increase of godly fellowship among us." W. D.

[We are glad that our correspondent has expressed himself so fully on this line of things, which seems to be creeping insidiously in with the ostensible objects of extending Gospel work and increasing interest in missionary matters. We take leave to doubt if it does either, but rather tends to disjoint and sunder what God means to be together, as it does to introduce the elements of division, where the Word exhorts to unity of mind and mouth (Rom. xv. 5, 6), and for unity of action (Phil. i. 28) as well. As another has well said, "The Word of God provides for only one Christian organisation, and room within its borders for the healthy exercise of all gifts, ministries, and energies. That is God's assembly. We are not at liberty, therefore, to found or begin, any other." From observation, we gather that these separate organisations generally take their rise, among those who cannot have their own way, in conducting Gospel work on lines that the assembly in which they are, will not sanction, generally in the introduction of organs, solos, all-sectarian preachers, and other such innovations, borrowed from the world's religion. And it is common knowledge, how those who do not succeed in carrying their point in these things, usually drift into Baptist and other sects, ultimately choosing their own pastor or parson, or and giving up the truth of gathering unto the Name altogether. Hence the need of sounding an alarm.—ED.]

Kitchen Meetings are wholly splendid means of bringing the Gospel to many who cannot go to hear it in halls. A weekly meeting at a convenient hour, in a house of easy access, with no stigma attaching to it, is not difficult to get, and a visit of invitation to the families near, will, through perseverance, bring the audience to fill it. When they come, see to it that they get the Gospel in all simplicity and warmth, and that no unfit or disqualified speakers are allowed to spoil the meetings. We know of some who exercise their gift in this sphere with great joy, and the Lord gives them much to gladden, in genuine conversions. See what you can do!

And the preachers need—God. Ayrshire Tent closes for the season with a Conference at **Rankinstone** on October 1.

ENGLAND.

ANNOUNCEMENTS.—**Blackburn**, Lanc.—Missionary Conference here on October 1-3. Yorkshire Missionary Conference in **Leeds**, November 19-21. Particulars from A. M. Smeaton, Atuba Cottage, Ash Road, Headingley, Leeds. **Manchester.**—Conference of Sunday School Workers in Hope Hall, October 29. **Reading.**—Annual Conference on October 17-19. Correspondence to G. Titcombe, Veronica, 39a Wilson Road, Reading. **London.**—Annual Missionary Gatherings in Kingsway Hall, October 27-28, at 11, 2.30, 6. Conference of S.S. Teachers and Workers in City Temple, Saturday, October 29, 3.30. P. Hulbert, of Birmingham, begins a special Gospel effort in Folkestone Road Hall, **Walthamstow**, on October 9.

REPORTS.—**London.**—Large and stirring meetings were held in Folkestone Road Hall, Walthamstow, to commend F. Elliot and R. Sharp to the Lord, before sailing for South Africa. B. Mudditt was encouraged in the closing meetings in his large tent, where God has given blessing through the season. Messrs. Winter and Wilson continue seeking to help on those converted in the tent at Westfield, Cumb. Robert Scott had meetings in Trinity Hall, and also in Anchor Road Hall, **Barrow**, and John Gilfillan expects to have a special Gospel effort in the latter hall in October. He is having meetings in **Frizington**, Cumb., at present. **Wallasey**, near Liverpool.—Quite a stir has been created by a baptism of some forty believers in the sea here. E. Fogarty and J. W. Linton were encouraged in tent work at **Coxhoe**, Co. Durham, where a few have been saved. They expected to baptise publicly in Durham Baths, on September 26. There is now a small assembly of believers meeting in Poplar Cottage, **Leamside**. Tract band work by young brethren of Churnet Street assembly, **Liverpool**, has been very encouraging throughout the season. Many places visited, over 35,000 tracts distributed, and many open-air meetings held. **Rabymere**, **Port Sunlight**, **Bebbington**, and other populous places being visited—a fine work for thousands of our "unemployed" young men surely. J. H. M'Knight spent a week-end with **Seilly Banks** assembly, and J. Hutchison, from Ireland, is there now, making a Gospel effort to reach the people.

NOTES.—Believers who have for many years met in Gospel Hall, Micklegate, **York**, having received notice to leave, are cast upon God in their need for a suitable meeting place. They desire fellowship in prayer. W. J. Pitcher, Gillygate Corner, York, is correspondent. The new address of the assembly formerly meeting in Cleet Rooms, **Ipswich**, is Gospel Hall, Kimball Street. Opening with a Conference on October 8. Believers formerly meeting at Welbeck, 114 Hallam Street, **London**, now meet at 211 Great Portland Street, W1. Correspondence to A. W. Biffen, 17 Alloway Street, Regent's Park, N.W.1.

IRELAND.

REPORTS.—Most of the tents have been closed for the season, and where there has been an interest aroused and evidences of the Spirit's working, meetings continued in halls and barns. **Belfast.**—Missionary Conference on October 14-17, in Victoria Memorial Hall. Correspondence to Mr. R. W. Robb, Warwick, Cavehill Road. A correspondent writes—"We have had our brother, Edward Hughes of Barrow, for some four weeks in Adam Street Hall. Meetings have been the largest since the hall was opened some 30 years ago." Meetings in **Hydepark** tent were closed on September 16. On the previous evening a gathering of village workers and others was a happy time, and testimony was given of cases of blessing. J. K. M'Ewen, of Exeter, is having meetings in King's Bridge Gospel Hall. Meetings for young folks in **Ballyhackmore** Gospel Hall on Thursdays at 7 have begun. **Dunamanagh**, Co. Tyrone.—Mr. Creighton had a tent on the **Strabane** side, where a number were saved and added to the assembly; later, on the **Londonderry** side, where meetings were good, and the Lord working from the beginning. The annual meetings at **Drum**, Co. Monaghan, September 6, were profitable to all, with seasonable ministry by Messrs. Hawthorn, M'Cracken, Rodgers, Kilpatrick, and others. J. F. Spink continued in tent at **Lisburn**, well filled nightly, and a number profess to have received Christ.

NOTES.—Matthews and Megaw had tent near **Tullylagan**. M'Cracken and Russell at **Kingsmills**. Baillie and Hawthorn at **Saintfield**. J. H. M'Knight at **Magherafelt**. M'Cullough and Stevenson at **Ballycomb**, now following up with meetings in a house. Stewart and Ambrose at **Cloughogue**, with large meetings. Diack and Rankine at **Bushmills**. Gould and Poots at **Ballyhay**. All this labour has

had its fruit in part, and no doubt more will be gathered, during the coming indoor season.

CANADA.

Toronto.—M'Clintock and Watson saw some fruit during the later part of tent season here. **Montreal.**—Meetings continued by Beattie and Harris here resulted in some conversions. **Dresden.**—Fuller and Goodfellow had cheer in the end of their tent meetings here, in seeing fruit. Wilkie and Joyce had encouragement during the last period of their tent work here. **Welland.**—W. Pinches continued in tent here, where people are hard to reach, but listened well in open-air. R. Telfer visited **London, Stratford,** and **Watford** having meetings. **West Road.**—Shivas and Steen had good meetings here. J. Black had meetings in **Deseronto** and **Campbellford**. A two days' Conference at **Glen Rae** was given to seasonable ministry by brethren Douglas, M'Geachy, Ferguson, and Telfer. H. Clifton visited **Eyebrow, Alt.**, where he saw conversions, some of whom have been baptised. Conferences were held on September 4-6 at **Sydney Mines, N.S.**; **Galt, Ont.**; and other places, with cheer and blessing. The new hall in M'Nab Street, **Hamilton, Ont.**, is expected ready shortly, and should be a great acquisition to the assembly there for worship and work, in this large city. The address of the assembly in **Guelph, Ont.**, is 31 Farquhar Street, which please note. Correspondence to F. Walsh, 12 Waterloo Street, Guelph.

UNITED STATES.

Detroit, Mich.—Annual Conference here on September 29-October 2 in Central Gospel Hall. There is a steady growth in this assembly, and a continuous Gospel work on old lines with fruit in conversions; and in **Standish, Mich.**, on October 7-9; in **Flint, Mich.**, November 11-13. Work in **Youngston, O.**, carried on by the brothers Keller, has given encouragement. Sinners have been saved, a few baptised, and a small assembly begun. Brethren Smith and Curry had cheer in the work at **Ashvale, N.C.**, where God has saved a few, and others are anxious. James Marshall moved tent to **Bloomfield, N.J.**, where there is a wide field for Gospel work, and where he hopes to see something done for God. Duncan and Roy had some cheer in their tent effort at **Willoughby, O.** Philip Mauro had a prolonged visit to the West, visiting assemblies and preaching the Word. Blessing with the Word was given at **East Aurora, N.Y.**, where Dr. Cameron

and R. G. Hutchinson had meetings for over a month. R. M'Crory had some good meetings in **Boston**, and in **Barrington, R.I.** **San Diego, Cal.**—The assembly here will now be found at 719 8th Street. Correspondence to A. Foster, 2835 East Street, San Diego, Cal. W. J. M'Clure has continued visiting and ministering the Word on the Pacific Coast. Brethren Bradford and M'Ewan moved tent from **Norfolk** to **Petersburgh, Va.**, where they saw some conversions.

FOREIGN AND COLONIAL.

FAROE ISLES.—Andrew W. Sloan, son of the late William Sloan, who pioneered with the Gospel over 40 years ago, is on a visit to Scotland. **NORWEGIAN LAPLAND.**—A. M'Kinnon and F. Wangberg expected to go on a pioneering tour beyond **North Cape**, where there is a great field open to the Gospel. **PORTUGAL.**—C. A. Swan is encouraged in the work at **Lisbon**, where several believers have lately been baptised. **RUSSIA.**—Notwithstanding great restrictions and terrible disorders, the Gospel is being spread abroad in many parts of this unhappy country, and groups of Christians are found seeking light and guidance on their path, from the Word of God. In **ROUMANIA** and parts of **HUNGARY** there is a great interest awakened in the Gospel, and with this persecution from the priests and their following, instigated by the great adversary, lest he lose his long retained domination of these countries. **AFRICA.**—Thomas Louttit tells of progress and rich blessing in the Lord's work at **Beulah, Chokweland**. It must have been a fine sight to see some 160 native Christians at the Lord's Table, with other 450 looking on, at **Kaleba, N. Rhodesia**, during their recent Conference there. Verily, the Gospel is still the Divine message unto salvation to heathen and to civilised alike. **AUSTRALIA.**—D. Hamilton has been preaching in a wooden tent near **St. Kilda**, on Sundays. Mr. Todd had meetings in **Joovak**, with interest. **SOUTH AFRICA.**—We are asked to intimate that believers now assemble in Y.M.C.A. Rooms (upstairs), Oxford Street, **East London**, to show forth the Lord's death, at 10.30 a.m. **NEW ZEALAND.**—Forbes Macleod had a good time at **Pleasant Point**, large meetings and conversions. M. Legg has been giving help in **Dunedin**. R. G. Grubb, after a prolonged tour in Victoria and New South Wales, has returned to New Zealand. C. H. Hinman from New Zealand is visiting and preaching in various Scotch Assemblies.

Fallen Asleep.

Mrs. Lawes, Northampton, wife of our brother, Mrs. A. Lawes, evangelist, August 24, aged 73, saved 55 years ago, a true helpmeet, devotedly sharing in her husband's long service for the Lord's Name. **James Biggar**, Galt, Ont., Canada, aged 86. A faithful and devoted brother in the Lord. He loved the truth and delighted in obeying it in all departments of life. Respected by all who knew him. He cared for the hall in which believers meet, and kept it in comfort and condition. **Samuel Morrow**, Kilsyth, September 18, 18ed 71. For many years in assemblies in Dalry, Ayrshire; Mourne Street, Belfast; and Stirlingshire. A consistent Christian with a good testimony. **Mrs. Robert M'Culloch, Sen.**, Ayr, aged 84, for many years in fellowship with believers in James Street Hall, called home suddenly, as she had desired to be, and now at home "with the Lord," whom she loved. **Mrs. James Gunn**, Cleveland, Ohio, on August 23, after a period of weakness. Now at rest with Christ.

EDITOR'S NOTES.—Nearing the close of another year, we send our hearty thanks to all contributors, correspondents, and other helpers, who have been co-workers with us in the production and circulation of **The Believer's Magazine**, throughout the year. It is our hope to be able to continue its monthly publication in the coming year (God willing) on the old lines, with fresh supplies of seasonable ministry for the time in which our lot is cast. We have in hands and in promise for the earliest issues the following papers, which we believe will be for real profit to all our readers, and we bespeak for them a warm welcome and a wide acceptance.

The Lord amid a Scene of Sorrow, by our esteemed contributor, Mr. William Hoste, of London, followed by a series of papers on **The Lord with His Disciples**, as Revealer and Interpreter of the Father, providing Truths of vital interest to all believers.

The Kingdom of God, of Christ, and of Heaven. A new series of monthly papers by the Editor, on a subject of special interest, on which much of an unscriptural character is now being taught. These papers will be of a simple, definite, non-controversial character, especially for the help of young believers.

Perils of the Last Days, by W. J. McClure, deal

in a practical manner with present conditions and the Christian's path in relation to them, with a full and fresh supply, from old and new contributors.

We have never "boomed," or required to boom **The Believer's Magazine**, or to announce sensational subjects to maintain or increase its circulation, nor do we intend to do so. But we value and count on the long continued fellowship and commendation of fellow-believers everywhere who believe its message is needed for and seasonable to the present time, in which new departures from the Word and Way of the Lord are multiplying on every hand, and much of the Truth recovered and taught by a former generation of godly teachers is being let slip or frittered away. We shall welcome and value the help of all lovers of the Word of God in our effort to maintain a clear-ring testimony to "the whole counsel of God" in these pages, so long as the Lord is pleased to enable us to issue them to be read by His beloved people.

Sums Received for the Lord's Work and Workers.

Sent to Labourers in Foreign Lands looking direct to the Lord for their daily bread and guidance in their service, and to workers pioneering with the Gospel in needy and neglected places in the Home Lands.

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Disabled Sister	..	0	10	0					
Walker-on-Tyne	..	1	0	0	Total to Sept. 15	..	£17	15	0

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And for the Relief of Distress, where the Breadwinners are ill, or unable to find employment.

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*Ballater	..	10	0	0	Total to Sept. 15	..	£21	6	6	
Elgin	..	2	0	0						

For Aged Widows of Departed Servants of Christ,

who, while here, gave their whole time and energies to the spread of the Gospel and to ministry of the Word.

Walker-on-Tyne	..	£1	0	0	New Zealand	..	£10	0	0
Believer, Newmilns	..	0	10	0					
Tewkesbury	..	0	10	0	Total to Sep 15	..	£12	0	0

For Distribution of Gospel Books and Tracts

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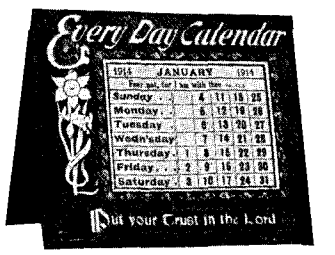
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January.		
1	Certainly I will be with thee	Gen. 1:1
2	Thy word is clean unto my feet	Ps. 119:106
3	Thy right hand hath broken me up	Ps. 118:16
4	Always abounding in the work of the Lord	1 Cor. 15:16
5	If any man serve Me, he must follow Me	Mat. 16:24
6	Walk worthy of the Lord	Col. 3:10
7	Sing unto the Lord. O ye saints of His	Ps. 150:1
8	Teach ye Thy way, O Lord	Ps. 119:31
9	Thy word will build the right hand	Ps. 119:32
10	How sweet are Thy words unto my taste	Ps. 119:103
11	He that hath My word	1 John 2:24
12	Be ye of one another's burdens	Gal. 6:2
13	Let your speech be always with grace	Col. 4:6
14	An Holy priesthood, to offer up spiritual sacrifices	1 Pet. 2:5
15	Hold up thy going in Thy paths	Ps. 119:1
16	He will keep the feet of His saints	1 Sam. 12:8
17	It is God that girdeth me with strength	Ps. 118:14
18	Preach the Gospel in regions beyond you	2 Tim. 1:8
19	Follow after righteousness, gentleness, faith	1 Tim. 6:11
20	As Christ forgave you, so also do ye	Col. 3:13
21	Worship the Lord in the beauty of holiness	Ps. 96:8
22	Reason unto me the joy of Thy salvation	Ps. 118:17
23	Bliss who is able to keep you from falling	1 John 2:17
24	Woe to the abject of Thy wings with I rejoice	Ps. 113:7
25	Tendly the Gospel of the Kingdom of God	1 Tim. 2:8
26	Bliss in good service, ready to distribute	1 Tim. 6:18
27	With good will doing service, as to the Lord	Col. 3:23
28	Let us exalt His name together	Ps. 118:24
29	Make Thy face to shine upon Thy servants	Ps. 118:25
30	We shall see His face as He is	1 John 3:2
31	He that dwelleth in love dwelleth in God	1 John 4:16



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For MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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Tidings of Work and Workers.

Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

November, 1921.

Made up October 27th.

SCOTLAND.

ANNOUNCEMENTS.—**Glasgow.**—Annual Conference in Gospel Hall, Hillside Place, Springburn, Saturday, November 5, at 3.45. **Paisley.**—In Liberal Club Hall, 90 High Street, November 5, at 3. **Alexandria.**—Co-operative Hall, Saturday, 12th November, at 3.30. **Kilbirnie and Glengarnock** Tract Band Conference.—In Gospel Hall, Kilbirnie, November 12, at 2.30. **Airdrie.**—Hebron Hall, North Bridge Street, Saturday, November 19, 3.30. **Partick.**—District meeting of S.S. Workers in Abingdon Hall, November 12, at 5.30. **Galston, Ayrshire.**—Annual Conference, November 19, at 3. **Clydebank.**—Annual Conference in Victoria Hall, Saturday, December 2, at 2.30.

NEW YEAR CONFERENCES on January 2, in **Aberdeen, Dundee, Stirling, Edinburgh, Motherwell, Ayr, Kilmarnock**; full details in next issue. Let all intimations for these and following days, reach us by November 15, for insertion in December number.

REPORTS.—Conference at **Forfar**, October 3, well attended. Ministry by Messrs. Thomson, Robertson, Goodman, Salter, Dunbar, Cordiner, and others. Missionary Conference at **Kilmarnock** large and representative. Ministry and reports by Messrs. Eagger, Marshall, Turrall, M'Kenzie. **Aberdeen.**—Music Hall meetings well attended. Messrs. M'Alpine, Bevan, Marshall, and others giving help. J. Gilfillan begins a special Gospel effort in Hebron Hall this month. Joseph Strain is having good meetings in **New Cumnock**. William Tytler is giving Sunday evening addresses in **Prestwick**. **Ayr.**—W. E. Taylor had large meetings in Victoria Hall. Conference in connection with James Street Hall assembly, October 22, was large and profitable. Ministry by Dr. Matthews, J. Miller, W. Thomson. Dr. Matthews continued meetings during the week, and in Bethany Hall, **Stevenson**, over week-end following. Our aged brother, John M'Gaw, has been visiting Wigtownshire assemblies. He was encouraged in seeing fruit of the Word in **Portpatrick**. He is now in **Drummore**. J. Carrick had some cheer in meetings at **Caldercruix**. George

Bond hopes to visit **Skye** and other neglected places of the Western Isles. A. Robertson of China, had some good meetings in **Lerwick**, Shetland. A Gospel rally, with march through streets singing, quoting texts, and testifying the Gospel, from **Whiteinch** to **Govan**, on October 8, was well sustained, finishing with ministry in Bethesda Hall. Where well and wisely conducted, this form of pioneering may have good results in arousing the careless. C. H. Hinman, from New Zealand, visited Glasgow and other places preaching the Word. Messrs. Scott and Cumming closed tent work at **Huntly**, Aberdeenshire. A few saved, eight believers baptised. **Dumbarton.**—Conference on 1st October was helpful. Messrs. Henderson, M'Nab, Walker, Sloan, and M'Kenzie sharing the ministry. **Paisley.**—Cumberland Hall filled October 1, the Word spoken by Messrs. Ritchie, Hamilton, Baird, and Miller. William Hamilton is having a Gospel effort in **Lochgelly**. Thomas Sinclair in Bethany Hall, **Blantyre**. A Sunday School has been opened in **Bothwell Haugh** (formerly known as Palace Colliery), where there are hopes of a good work being done. This is in connection with the assembly in Bothwell Chambers, Bothwell. T. Cauker, of Carlisle, had meetings in Bethany Gospel Hall, **Dumfries**.

NOTES.—Correspondence for **West Calder** assembly to R. W. Hamilton, Gloag Place. The address of William Duncan, formerly of Low Valleyfield, now engaged evangelising, is now 6 Cairnston Street, **Tillicoultry**.

ENGLAND.

ANNOUNCEMENTS.—**London.**—Annual gathering of County Evangelistic Workers in Devonshire House, E.C., November 18, 3 and 6.30. Jewish Conference in Cholmeley Hall, Highgate, W., Saturday, November 19, at 2.30 and 6.30. Speakers—A. Garston, H. Barnett, J. W. Jordan, William Hoste, and others. Conference in Gospel Hall, **Caterham Valley**, November 5, at 4. In Overstone Hall, **Hammersmith**, November 12, at 4. **Warring-**

(Continued on page ii.)

Christ and the Church.

THE history of the Church, the period of her earthly path, is surely included between the resurrection and ascension of the Lord into heaven, with the coming of the Spirit from heaven to earth, and her own resurrection and ascension to meet the Lord in His descent from heaven into the air, as in 1 Thess. iv. 14-19. The former gave her existence and set her on the pilgrim path; the latter will close her wilderness journey and bring her to the Father's house (John xiv. 3). Her resurrection, like that of her Lord, will be a "resurrection from among the dead" (Mark ix. 10). This will be its character. It will be elective, and it will be for heaven. For the raised saints, together with those who will "go without dying," are to ascend together to meet the Lord in the air, and "so shall they be ever with their Lord." And this indeed is the true position and place of the church, the out-called saints of the present dispensation. It is this that characterises them. In life, in glory, and in rejection, they are one with Christ. The word to Saul on the Damascus road, as he persecuted the saints, "Why persecutest thou ME?" (Acts ix. 4), made this known, and the words of the Spirit in the Epistles, seal the great mystery, that Christ and the church are no more twain, but one (Eph. v. 30). And as surely as in the present, "he that is joined unto the Lord is one spirit" (1 Cor. vi. 17), and "We are members of His body," so in the hour of the first resurrection, His members shall be found in His image, with and like Him-

self. Already we are redeemed and raised together with Christ (1 Per. i. 19; Col. iii. 1), and the Cross which we own has brought us nigh to God (Eph. ii. 13), and within the veil (Heb. x. 10) has severed us from the world (Gal. vi. 14), and brought us without the camp "unto Him" (Heb. xii. 12), to share His rejection and bear His Name and shame. Do we esteem it an honour to share the reproach of Christ, in a world that had no place for Him, other than a felon's cross? O the glory of that Cross! Angels would embrace it, clasp it, cleave to it, and count it an honour to stand with a Christ "despised and rejected of men," beside it. But His blood-bought church, who owes her all to that Cross, what of her? Is she ashamed to own it, to bear its brand, to share its scorn? Art thou, O my soul? It is vain to talk of "being made conformable" unto Christ's death (Phil. iii. 10), if I shrink from and shirk identification with that lone and awful Cross. It is sheer hypocrisy to sing—

"Thy reproach and Cross I love,"

if I stand aloof and afar off, when His Name is disowned and His truth dishonoured. If the heart is right with God, who ever honours His Son, it can never be neutral to His claims, nor lightly esteem His Word. The church is called to be Christ's witness, His representative here in the world, where once He was rejected. And if she be true to Him, truly for Him, and not for another (cf. Hos. ii. 3), she—and you and I as part thereof—will surely share His rejection and bear the brand of His Cross, openly and joyfully, without finching or fleeing.

Creation and Reconstruction.

BY C. F. HOGG, LONDON.

THE Bible never in any place states that the world was created in six days. Creation is an act, not a process. The opening words of the Book of Genesis run: "In the beginning, God created the heaven and the earth"—that is to say, in the beginning of the heaven and the earth, it was GOD who created them. Now to create is not to "make out of nothing," for out of nothing, nothing can be made. But it is to call into existence that which previous to the fiat, did not exist. So the Psalmist elaborates the historian:—

"By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." . . . "For He spake, and it was done; He commanded, and it stood fast" (Psa. xxxiii. 6, 9). This, then, is the Biblical account of the origin of the Universe. God does not produce inchoate matter and proceed to give that matter, form. God's power is adequate to the immediate accomplishment of His purposes. Then something happened in the Universe thus created. What, we are not told, for to satisfy curiosity, however legitimate, is no part of the purpose of the Bible. There are hints however. A malignant Being is early seen at work, after the creation of man. Whence came he? Paul speaks of the "condemnation" and of the "snare" of the devil. Did "Lucifer, son of the morning," fall by pride? And did his

rebellion against His Creator, involve the pre-Adamite earth in ruin? Here dogmatism would be foolish. But clearly, the earth of Genesis i. 2 is a chaos, "waste and void," in contrast with that of verse 1, which, being the direct product of the Divine energy, directed by the Divine wisdom, must from its beginning, have been perfectly adapted to its end. For, as the dust on the wing of the butterfly, and the symmetry of the diatom testify, perfection is the mark of all the works of God. What ages and what tragic history lie hidden between the declaration of the *origin* of the earth and the *description* of its chaotic condition in the succeeding verse, there is no means of discovering. God's silences are not to be penetrated. But in the second verse, God begins to remake the ruins into a cosmos, a habitable earth for the dwelling-place of a new race. What follows, then, "is not an old theory of a six days creation," but the story of a *remaking* presented in six scenes. And whether the days were periods of years, or whether they are to be understood literally, need not concern us greatly, though to be sure the first impression is, that alternating periods of light and darkness are intended. And hence it is, that the Biblical language is, "in six days the Lord *made* heaven and earth, the sea and all that in them is." Which, of course, is quite a different thing from *creating* them in that, or any other period of time.

The above is an extract from a recent booklet, entitled THE FALL: FICTION OR FACT, dealing with this and kindred denials of the Faith. To be had from the Office of "The Believer's Magazine," Price 2d. 12, post paid for 2s 3d.

A Conference with Results.

YES, our Conference was really "good" —good in the highest sense. There were good addresses, in the grace and unction of the Holy Ghost. Christ was presented in all His peerless perfections. Hearts were gripped and consciences searched as well. What Christ is *for* us, *to* us, *in* us, was set before our souls in all fulness. But it did not stop there. What we His people are *in* Christ, *to* Christ, and are to be *for* Christ, was not omitted nor forgotten, as too often it is in general ministry. "The mercies of God" were well exalted (Rom. i.-viii.), and the call to "present our bodies"—ourselves—"as living sacrifices" (Rom. xii. 1), as constrained by these "mercies of God," was pressed home in due season, and felt to be the word in power to our souls. And there were results, present, visible results, that the Christ of God and the Word of Truth so ministered in the Spirit had reached the right place, and begun to do their work. At the door of the hall after this searching ministry, a Christian widower, with tears in his eyes, grasped the hand of one of the speakers, and drawing from his finger a ring, said, "I had the joy of placing that ring on the finger of my bride, on our marriage day. She wore it as a token of our union, for over thirty years. Then she passed to be with Christ. As I knelt by the side of her lifeless body, I drew it from her cold finger, and placed it on my own. It is the dearest thing I have on this earth. But as one who owes all that I enjoy of spiritual blessing to these 'mercies

of God,' I gladly yield it to my beloved Lord." That surely was fruit of the Word having taken a grip of heart and conscience. Later, two gold earrings were found in the Collection Box and a valuable diamond ring, with the words written on a slip of paper attached, "This ring I find to be a hindrance to my work for the Lord among the poor. I received it from my father, who is now in heaven, and for his sake I value it. But I can no longer wear it to adorn my person, while going in and out among those who lack the daily necessities of life. So I gladly give it to the Lord for His work and to feed His poor." These are surely fruits of "a good Conference." Would to God we had many more of the same sort. We are too often well pleased to sit and hear delectable truths, and go away to live selfish, worldly, and useless lives, decking ourselves as citizens of the world, and putting on finery to let it be known that we are of "the upper ten," while faithful servants of Christ, giving their time and strength to spread the Gospel, are without means to carry on their work, and the Lord's poor, who sit with us at His table, are often without bread on their own. O for such ministry as will strip us of all that is contrary to our confession of being strangers here, and constrain us to yield ourselves and all we are and have, unto Him, who "gave Himself" to acquire and now claims us as His own! It is fashionable enough to sing—

"Nought that I have mine own I call,
But hold it for the Giver.

But what about the practice of this? Is it real? Is it practical?

Jesus Christ,

THE INTERPRETER OF THE FATHER.

IX.—IN A SCENE OF "CONTRADICTION."

BY WM. HOSTE, B.A., LONDON.

THE apostle exhorted the Hebrew believers, "Consider Him who endured such *contradiction of sinners against Himself, lest ye be wearied and faint in your minds." The most weighty authorities have here "against themselves," as though the "contradiction" carried with it its own condemnation, and reacted against the contradictors, as no doubt it did. Certainly the purpose of His coming "to seek and to save," and the character of His life, "going about doing good," should have ensured Him a welcome everywhere. The reverse proved how "lost" men were. Thirty years of perfect life did not induce "His brethren" to believe on Him. Were Christians more like Christ in life and testimony, the world, we are told, would treat them right royally; in reality it would treat them more like their Master. His holiness only served to bring out their unholiness; His testimony, their hatred. It is at Jerusalem that this "contradiction" was most marked, and it is John who chiefly presents our Lord's ministry there. Nowhere does the moral glory of the Lord shine more brightly than in this Gospel; nowhere is the hatred of man more manifest. Indeed, John begins, as we have before remarked, with rejection (v. 5), "The light shineth in darkness, and the darkness compre-

hendeth it not." Man in his love of sin, "having his understanding darkened." Again, v. 10, "He was in the world and the world was made by Him, and the world knew Him not." Man in his ignorance, "alienated from the life of God, through the ignorance that is in them," and then v. 11, "He came unto His own (*idia*—His own things according to the Levitical order, priesthood—temple—sacrifice: but His own *idioti*—His own people) received Him not." "Only man is vile"—and especially religious man—"blinded by the god of this world." But (and here comes in the blessed contrast which grace makes), "As many as received Him, to them gave He power to become children of God." The greater part of John's Gospel is taken up with the visits of our Lord to Jerusalem, on the occasion of the annual feasts—(1) chaps. ii. 13, iii. 21, for the first Passover; (2) chap. v., feast not specified; (3) chap. vii., x., 21, for the feast of tabernacles; then (4) chap. x. 22-39, two months later in the ninth month (Chisleu), at the feast of the dedication; and lastly (5) chap. xii. 22, for the last Passover.

In chap. ii., the Lord, as the obedient Servant "made under law," comes up to Jerusalem for the Passover. If leaven must be put away out from all houses in Israel (Exod. xii. 15), how much more from the Father's house? There, judgment must begin; His holiness must be vindicated. The Father will not share His temple with Mammon. The zeal of the perfect Servant, interprets the Father's holy claims. He would restore that which He took not away—even the glory

* The word for "contradiction" is translated sometimes "gainsaying," that is "against-saying," e.g., "The gainsaying of Core."

of the Father's house (Psa. lxxix. 5, 9). But His right to do so is challenged by the religious world. They demand a sign. He offers what is virtually the "sign of the prophet Jonas." There was another "temple of God," which they could not defile, but might destroy. He would raise it up in three days. Hitherto the word for temple has been "*hieron*," the sacred enclosure. Here, the Lord uses another word, "*naos*," the inner shrine. The raising up of this "holy temple" would introduce that new order of things, of which He speaks to the woman of Samaria. As she is outside the ordinary channels of His Kingdom ministry, He passes in silence over the true condition of the temple at Jerusalem. It was not for her to know this. It was still the Father's house, though defiled by covetousness. How often has this principle been forgotten by elders or parents, in detailing the failure of "the House of God," before those young in years, or the faith. Little wonder if the tender consciences of such have been stumbled or defiled, and their feet taught to run in other paths than "the ways that be in Christ." The temple at Jerusalem was to be superseded by yet another "House," in which the true worshippers should worship the Father, in spirit and in truth. That House would be a temple in which "every one doth speak of His glory" (Psa. xxix. 9), because every stone is a living worshipper, redeemed with precious blood. Already were some of these stones gathered out to Him, who was to be its Foundation and chief Corner-stone. Is the responsibility any less to-day, to put

away leaven, and not to defile the temple of the Holy Spirit? "If any man defile the temple of God, him shall God defile" (1 Cor. iii. 17; v. 8).

Reading, Meditation, Prayer.

YOU may read the Word for information, but it will not enrich your soul if only read with this in view. You must ruminare on what you read, "meditate on these things," be *in* them, in order to have the strength and unction of the truth in your soul. Seek to listen to the voice of God speaking to you, as you read the written Word. It is by "every word that proceedeth from the *mouth of God*," that the new man lives. And when you have heard the voice of God, and your heart and conscience have been brought into exercise before Him, there is little need to say "pray," for pray you will. Aye, and praise too, for the soul thus blessed will not be unthankful.

The hurry and scurry of life, aye, even of Christian life and work, in this busy time, is depriving thousands upon thousands of God's people of that spiritual sustenance their souls need, and which the Spirit ministers to them through the Word, read, digested, and used as God would have it. Little wonder there is lack of heart interest in the worship of God, little grit or grip in the Word ministered, and a corresponding decline in the work of the Lord. When Christians cut off their spiritual supplies, they soon become like unwatered trees whose fruit withereth, and beauty declines. H. R. P.

Christian Ministry.

PART II. A BIBLE READING GIVEN IN GLASGOW.
BY THE EDITOR.

AT the time of the Disruption in the Scottish Church in 1843, those who disallowed the right claimed by the State to appoint ministers who were not acceptable to local churches, to which the patron or landowner of the parish had the right of presenting them, were called Non-Intrusionists, which meant that they would not allow the secular arm to overreach them in things spiritual. And it was because this was denied them, that they broke with the National Church, and founded what came to be known as "The Free Church of Scotland." But there are other ways of "intruding" on the rights of the living Lord in bestowing gifts of ministry for the gathering out from the world, by the preaching of the Gospel, a people for His Name, and also for the edification or building up of His churches, so that they may maintain a testimony for God in the world among men. The selection of preachers by vote, the engagement of one man to fulfil all functions of evangelist, pastor, and teacher in his own person, the limitations in the leading of audible worship through one channel, with the claim to clerical superiority denied to the "laity"—however Divinely gifted or spiritually fitted to preach and teach—are surely "intrusions" leading to bondage, rather than to freedom for the Spirit to use whom He will. And even in circles where clerisy in its balder forms is rejected, patronage from social position, and power of control from possession of

wealth, are not wholly unknown. The servant of God, while ready to be every man's willing servant, must be no man's bondservant. He is to be a ready *diakonos* to all his fellows, but a *doulos* to the Lord alone.

The *Evangelist* goes out to the world, guided by the Spirit, with the Gospel. He is the servant of no church or society, but looks directly to the Lord for his orders and his support. And if he is a true man, faithful to his Master and diligent in his work, he will make full proof of his ministry, in sinners being saved and brought into the assembly. For the true evangelist is not a "free lance," connected with nothing, claiming to be simply and only a declarer of the Gospel. If he serves "by the Book," he will see that those converted under his preaching are led to where they will be spiritually fed and rightly taught the truth, so as to become "filled with the knowledge of God's will," and to "walk worthy of the Lord" (Col. i. 9, 10). The *Teacher* expounds the Word, feeding the flock and building up the body of Christ. He is a man of the Word, and if his own soul is well fed and his spiritual condition right, the saints will be blessed through his ministry. And if they are spiritual, they will recognise him as a "minister of God." The *Pastor* has a heart for the sheep, and spends much time in visiting and guiding them. He may not have gifts for public ministry, but his words of counsel will be valued by those in perplexity and difficulty. And such will seek his aid in times of trial. Those so ministering, may give all or part of their time to their ministry, according

to the measure of their gifts, and the call of God. But no official distinction is made in the Word, between the "evangelist," who does nothing but preach, and the man who makes tents or breaks stones to earn his living, and preaches Christ as doors are opened to him. When God calls one from his boat and nets to go into unreached places, whether near or afar, with the Gospel, or to preach and teach the Word among His people, He looks after his wants, and ministers to him in temporal things, through the purses of His people. There is no such thing hinted at in God's Word as a man "hiring" himself to be *the* minister of a stated congregation, for so long time or so much money, and just as little for engaging an evangelist or teacher, and giving so much *pay* for so much preaching. All this is popular no doubt, but it is not of God, Nor is it according to His Word. For this reason, we do not recognise or patronise it. It has sometimes been said that those who meet in the Lord's Name alone, and seek to be guided by His Word in their assembly as well as their personal and commercial relations, "do not own the Christian ministry." This is a false charge. We do most thankfully own all ministry given by the Lord, but not what is only of man's devising. Some of us left the denominations we were in, because, among other disorders, one man absorbed all *ministry in himself, and in many cases* was neither born of the Spirit nor gifted by the Lord. There are true men in this false position too, whose ministry we are deprived of, owing to the fact that they have become servants of particular denom-

inations, which none who have learned the evils of sectarianism can enter, in order to share their ministry. The Lord's way of ministry is liable to abuse. Its apparently unguarded order, leaving it open to incompetent men, who, with a conceit of their ability, seek to occupy places they have neither gift or grace to fill, is often urged as an objection to its use. But godly rule in exercise, would surely prevent a continuance of this. And as "a living dog is better than a dead lion" (Eccl. ix. 4), so a small measure of spiritual ministry in the life and power of the Spirit, is infinitely better for spiritual edification in the Church, than the most learned and elaborate efforts of one spiritually dead, or carnal, or unfurnished.

A Revival Needed.

ALL over and everywhere, the people of God, who have tasted of the true reviving grace and power of God, are yearning and praying for a real revival of spiritual freshness and Holy Ghost power in their own souls, and in the assemblies of the saints. Of artificial and "wrought up" revivals, they have had full enough, and want no more. But for a fresh operation of the Spirit of God among the saved, in restoration of hearts to God, resulting in a return to His Word and Way, there is a crying need. Never *need we expect an extensive awakening* among the unsaved, until God arouse, awaken, and revive His own. This must come from God Himself, and it surely will, when there is honest and definite dealings with Himself. G. M. G.

The Preacher and Bible Students' Column.

OUTLINES OF GOSPEL SUBJECTS.

The Man Christ Jesus,

As presented in Isaiah xxxii. 2.

A Hiding Place—From Divine Judgment.

A Covert—For Salvation and Shelter.

Rivers of Water—Life and Refreshment.

Shadow of a Rock—Rest and Shade.

All in Christ, and available for all.

"I Have Sinned."

Balaam's Cry of Fear (Num. xxxii. 34).

Judas' Shriek of Remorse (Matt. xxvii. 4).

David's Acknowledgment of Repentance (Isa. li. 4).

The Prodigal's Confession of Sin (Luke xv. 21).

Each representing a class of sinners to-day.

Looking.

Looking unto Jesus on the Cross—For Salvation (Isa. xlv. 22).

Looking at Christ on the Throne—For Transformation (2 Cor. iii. 1).

Looking for the Son from Heaven—For Glorification (Phil. iii. 20).

CONCISE SCRIPTURE STUDIES FOR BELIEVERS.

What God was to His People of Old.

Abraham's Shield (Gen. xv. 1)—To Defend.

Moses' Rock (Deut. xxxii. 4)—To Supply.

Samuel's Strength (1 Sam. xv. 29)—To Support.

David's Shepherd (Psa. xxiii. 1)—To Guide.

Isaiah's Substitute (Isa. liii. 5)—To Atone.

Jeremiah's Righteousness (Jer. xxiii. 6)—To Cover.

Malachi's Sun (Mal. iv. 2)—To Heal.

What Christ is to His People, Now.

John the Baptist's "Lamb of God" (John i. 36)—To Die.

Peter's "Son of the Living God" (Matt. xvi. 16)—To Live.

John's Advocate with the Father (1 John ii. 1)—To Restore.

Paul's "High Priest" on the Throne (Heb. viii. 1)—To Succour.

James' "Lord of Glory" (Jas. ii. 1)—To Honour.

Jude's "Only Master" (Jude 4, R.V.)—To Obey.

John's "Morning Star" (Rev. xxii. 16)—To Look for.

Christian Diligence.

In KEEPING the Soul (Deut. iv. 9).

In HEARING the Voice of God (Exod. xv. 26).

In TEACHING His Words to others (Deut. vi. 7).

In DOING God's Work (Ezra vii. 23).

The Young Believer's Question Box.

The After-Death Condition of the Redeemed.

It is being taught publicly in these parts, by one who formerly was a recognised Conference speaker and preacher, that at death, the souls of believers are put to sleep, that they remain non-conscious until the first resurrection, that they will then be raised to immortality, and the wicked to final annihilation. There are some young Christians who, not knowing of this preacher's defection from the faith, are going to hear him, and being led into error. And older ones who, while they do not as yet accept his doctrine of soul sleep or annihilation, go also, because, as they claim, he is sound on vital subjects, and can speak well of Christ. How would you meet a case like this?

The sleep of the soul, or, as it may more accurately be named, its non-existence at and beyond death, is a most insidious and plausible error, especially when bolstered up, as it usually is, by perverted Scripture. And there are few who accept this delusion, who do not drift into the fuller development of the same error, which is to deny conscious punishment of Christ-rejecters beyond death, and claim their final annihilation after judgment. And when these are disposed of, the Deity of Christ and His vicarious death, with its virtues, soon follows. We believe it to be a false charity that fails to openly and definitely warn fellow-believers of the evil effects of listening to the teaching of one who has apostatised from the faith, and equally so of the danger of reading his writings. And to set the bad example to others unable to judge for themselves, in going to hear, or fraternising with such persons, is worthy of the very strongest condemnation.

The after-death condition of both saved and unsaved is plainly set forth in the Word of God, so that none need be in ignorance, and will not be regarding it, if they are willing to receive what God has caused to be written, apart from the theories that men have deduced from it. For the believer, to "die is gain"—and this it could not be, if he goes into a non-conscious state at death, or ceases to exist until resurrection. He is said to be "absent from the body" and "present with the Lord" (2 Cor. v. 6-8), which is quite incompatible with a non-conscious or sleeping condition. It is being "with Christ, which is very far better" (Phil. i. 23, R.V.). True, the redeemed in this intermediate or unclothed state, have not entered on the full measure of their bliss, nor will they, until "clothed

upon with their house from heaven" (2 Cor. v. 1-4), which they will be in the hour of resurrection—as the living saints in mortal flesh will, in the moment of "change" (1 Cor. xv. 51), when they "go without dying." But we are assured that their spirits (Acts vii. 59; Heb. xii. 23) are already with Christ, "in paradise" (Luke xxiii. 43), in perfect peace, at rest, but in no sense non-conscious. Our counsel to all who have the care of young believers is: Teach them the truth, get them established in the faith, keep them occupied with Christ, active in His service, and warn them plainly and fully against having any parley with teachers of error.

Answers to Correspondents.

ANON.—Your queries are of a personal character, and cannot therefore be dealt with in these pages. They are such as brethren "taking care" (1 Tim. iii. 5) of the local assembly, are best fitted to deal with, and you ought never to go beyond it for the judgment of others less acquainted with existing conditions.

A. S., ULSTER.—The Christian is not a politician. He is not called to make laws, or to assist in altering those already made, but to own and obey them (Rom. xiii. 1-7; 1 Pet. ii. 13-15). The one exception to this is, if human law demands that he break God's commandment—which is happily rarely the case—in order to keep theirs (Acts iv. 19-20). Such a claim must be passively resisted (see Dan. iii. 18-16), always giving the answer in "meekness and reverence" (1 Pet. iii. 15, marg.) why.

J. P., STIRLINGSHIRE.—Patient and godly dealing with one who has been ensnared in some of the many evil doctrines so common in our time, may be used for his deliverance. But it ought to be made plain to him, that no public ministry can be allowed, until such deliverance is granted and manifested, and confidence restored among the people of God regarding his restoration. It would surely be a nullifying of all discipline, to either allow or support such a person in any service, while unrepentant.

GEO. B.—The words used in 1 Cor. xi. 30, express various forms of chastisement, evidently inflicted upon believers for continuance in sin, unconfessed and unforgiven. But it must never be assumed that all such physical conditions are the results of Divine chastisement. Paul's "thorn in the flesh" (2 Cor. xii. 7), Timothy's "often infirmities" (1 Tim. v. 23), and the sickness of Epaphroditus (Phil.

ii. 25), as the results of overwork for the Lord's Name, are clearly of another character. It is for each to be duly exercised before God (Heb. xii. 11), when such ailments come, as to why and for what purpose, and not as is too commonly the first concern, how to get rid of them. But it is not for us to judge fellow-believers, or to say their sickness, weakness, or death is on account of this or that sin. God keeps His family secrets as between Himself and His child, and He does not publish them for the information or gratification of others.

F. A. M., CHESHIRE.—The coming of "the Son of Man" (Matt. xxiv. 42-44) as a thief (1 Thess. v. 4), does not refer to the Lord's coming to the air for His saints, as taught in 1 Thess. iv. 14-17, but to His coming to earth in judgment, in which they will come WITH HIM (see 2 Thess. i. 7-10).

W. T., CAMBS.—In the assembly of God, gathered unto Christ, in the acknowledgment of His Lordship (1 Cor. xii. 3-11), under the guidance of the Spirit, there is no place for pre-arrangement. Neither a selected hymn, a prepared address, or a chosen speaker, is befitting at a time when all have come to meet the Lord, to wait on Him, and to prove the faithfulness of His promise, "there am I in the midst" (Matt. xviii. 20). If faith in "the Real Presence" of the Lord in His true place fails, then human devices to keep the wheels going, are sure to come in, and to bring their troubles with them. For when the ark of God is put on "a new cart," the oxen are likely to stumble, and men's hands are then raised to steady it, bringing judgment on themselves (1 Chron. xiii. 7-10). And thus it is and ever will be, when God's plan and way are set aside, and what is "right in the eyes of all the people" (ver. 4) adopted. But when God's way, as commanded in His Word, is adhered to, then the "help" of God may be counted upon, and will as surely be given as it was when David and the people, after the sad lesson of Perezuzza (1 Chron. xiii. 10), went back to God's way of bringing His ark to its place, borne on the Levites' shoulders, as He had commanded it to be (1 Chron. xx. 2, 13). If we want to prove the faithfulness of God, and enjoy the leading of the Spirit in the assembly of the saints, all human devices to make things "go," and all human arrangements, save what God has appointed to "carry on," must be kept out, or, if already in, put out, and the Lord owned and trusted to do what He has undertaken to do. But no half and half measures are of any use. It must be God or man. Christ the Lord, or man's domination. The Spirit's definite

guidance, or "the ministering brethren" filling up time with their prepared sermonettes and general discourses. Ask yourself honestly before God which it ought to be, and then act accordingly.

Notes on Current Events.

A Better World for men to live in, was the prediction from many a pulpit and platform a few years ago, when war was ended and peace proclaimed. But, like others of the same kind, this prediction has not come to pass. How could it? The world is still "without God," it still rejects His Christ, has little place for His Word, and desires not to see or give place to His work. The world, as such, will never be "better." But there is a way out from it for the believer, by the Cross of Christ (Gal. i. 4; vi. 14), and an open way also to enter on another world where Christ is all, and all things are new (2 Cor. v. 17). There are no false predictions, and no disappointments regarding this new world, into which Christ brings His own, and of which the Word so fully and sweetly exhorts all born again people.—"Seek those things which are above, where Christ sitteth" (Col. iii. 1). This is the goodly land, which we are to claim as our own.

Apostasy, open and unblushing, makes rapid advances. If statements recently made by highly placed ecclesiastics in the English Church are correctly reported, as having been given at what is called a "Modern Churchmen's Congress," held at Cambridge, they do not believe there was any pre-existence of our Lord, before He was born in Bethlehem, or that then, He was more than human, or ever thought of Himself as God, but was "simply a Palestinian Jew, who expressed Himself through the conditions and limitations of life and thought, peculiar to His age." And all this, in face of the declaration of the opening words of the Fourth Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God," followed by the Lord's personal claim, "I and My Father are one" (John x. 30), and that "all should honour the Son, even as they honour the Father" (John v. 23). If these are the claims of One who was no more than "a Palestinian Jew," they are blasphemy. But if they were the claims of the Son of God, then those who deny or disown Him who made them, are what the Word of God calls "deceivers and antichrists" (1 John ii. 22; 2 John 7). Yet many of them are highly placed and bountifully

beneficed ministers of so-called Christian churches. Alas! that so many true children of God should help to give these blasphemers shelter and support! If these denials of the Deity of the Son of God, should cause some, who genuinely fear the Lord, to sever themselves from the company of such men and their religious systems, they will not have been made by these apostates in vain.

Amalgamation in religious circles, seems to be the chief demand at present. There is little question as to soundness in the faith, or spirituality of condition. The world's watchword of "United we stand" has permeated what claims to be "churches" set to give light for God amid the world's surrounding darkness. But while deadly error is nursed and doctrines destructive of the faith boldly proclaimed by preachers and professors within these various denominations, they are proposing to unite themselves, and to make a recast of creeds and confessions to give fuller liberty to those who deny the vitals of the faith as it was "once for all delivered" (Jude 3), and bring in at will, agnostic and infidel notions, which many of their preachers have imbibed. This can only result in the leaven already working having a fuller scope, and the last traces of true evangelic doctrine becoming leavened. The call of the Word to true believers under such conditions is not amalgamation with other corrupt and corrupting systems, but separation from one and all of them (2 Cor. vi. 14; Rev. xviii. 4), with a personal out-cleansing of all the evils contracted and practised in them (2 Tim. ii. 21-22), to walk in the truth, with others who own and honour it

Excellent Work is being done in many parts of the British Isles and Dominions, by bands of earnest workers, both male and female, visiting the homes of the working classes—of whom an ever-increasing number "go nowhere" to hear the Gospel—handing to each household a plain and definite acceptable Gospel message, with a printed intimation of their meetings, and an earnest oral invitation to attend them. By such means, an opening to many a family circle is obtained. And a kind word goes a long way to secure confidence. For while indifference is rife, there is a felt want in many a home, which the story of the Cross alone can meet. As indoor meetings will be resumed this month, let fresh or extended efforts in this way be made in each locality, prayerfully and continuously, to reach the multitudes perishing around our doors.

ton.—Conference in Gospel Hall, Forster Street, Saturday, November 5, 3 p.m. **Leeds**.—Yorkshire Missionary Conference in Leeds, November 19-21. Correspondence to A. Smeaton, Aruba Cottage, Ash Road, Headingley, Leeds. **Stockton-on-Tees**.—Annual Conference, December 26, at 11.

REPORTS.—**London**.—A. Widdison has preached in Clapton Hall during October. Goodly numbers hearing the Word. John Gilfillan had four weeks of meetings in **Frizlington**, and later in Anchor Road Hall, **Barrow-in-Furness**, with blessing. John M'Alpine had a month's Gospel effort in **Carlisle**, with growing interest and manifest fruit. He is now in **Portsmouth**. George Hucklesby had large meetings on Prophetic Subjects in Cory Hall, **Cardiff**. J. C. Steen is giving addresses to believers in Adamsdown Gospel Hall. F. A. Glover had large and interesting meetings in **Barnstaple** and in **Taunton, Som.** **Selly Oak**.—H. Spacer had encouraging times in Gospel Hall here. John Campbell is to give addresses on "The Feasts of Jehovah" in Hebron Hall, **Manchester**. J. Hodson had a special campaign in Warwick Street Hall, and R. A. Foster in Hightown. R. Wilson of Kendal had two weeks of meetings in **Cockermouth**, with blessing. **Seven-oaks**.—A hearty and helpful Conference here on October 5. Messrs. Hickman, Elliot, Jones, Pickard, Campbell ministered the Word. **Margate**.—Quarterly meetings of believers here, October 6, were very refreshing. Ministry in season by Dr. Murray, Rowland, Webb, and others. **Torre, Torquay**.—Alexander Stewart has been ministering the Word here with blessing.

IRELAND.

Omagh.—Believers' meetings will be held in Town Hall, Wednesday, November 9, at 12 noon. **Shanahan**.—Goodly company here, October 6, when the Word was spoken by Messrs. M'Ewen, Matthews, Megaw, Wright, and Currien. **Gortade**, October 7, large and profitable meetings. Speakers—Dr. Matthews, Rodger, Gould, Stewart, Lyttle, and Creighton. **Templetake**, October 13.—Small hall quite filled. Messrs. Matthews and Megaw gave the message. W. Stevenson is preaching in **Ballyhalbert**. H. Baillie at **Serabo**. Stewart and

Ambrose in a barn near to where they had tent, with fruit. R. Hawthorn near **Drum**, with interest. Wright and Currien at **Greenshaw**. W. M'Cracken and Russell at **Kingsmills**. All these are pioneering with the Gospel on simple, Scriptural lines, after the pattern given in the Word. **Belfast**.—Ruddock and Lyttle in Rosslyn Street Hall. E. Hughes in Ebenezer Hall. J. K. M'Ewen in Kingsbridge Hall. R. Scammell preaches in Victoria Memorial Hall in November. C. Hickman in Merrion Hall, **Dublin**, with interest.

CANADA.

Hamilton, Ont.—A new and commodious hall, built on the site of the old hall, 140 M'Nab Street, N., has just been opened for the use of the assembly there, which was begun in 1874, and continues on the same simple, Scriptural lines upon which it was begun. T. D. W. Muir and R. M'Crory gave help in the Word at the opening meetings, which were reminiscent and hearty. Olive C. Fish has been visiting small places in Manitoba. At **Brandon, Glen Ewen, and Portage** there was blessing with the Word. J. J. Rouse has been preaching in a store at **Lethbridge**. Matthew Muir from Scotland has been in **Nova Scotia** and **Cape Breton**, visiting assemblies, and is now in the States. J. M'Mullen and W. N. Brennan are pioneering in **Newfoundland**. T. Black had meetings in **Campbellford** and **New Carlo**. **Toronto**.—A. Livingston had some helpful meetings in Pape Avenue Hall here. **Orillia**.—Conference held here over Labour Day was large and good. Wholesome ministry given by Brethren Watson, Livingstone, Garratt, Walker, and Bailey. **Port Frank**.—Wilkie and Joyce expected to have Gospel meetings in this new place. **Cosy Nook, Sask.**—C. H. Willoughby had two weeks of hood meetings here. It is hoped a little assembly may be begun here. He goes next to **Tabo Corners** for Gospel work. **Parry Sound**.—Tent work is over here, and those converted being led on in God's ways. **Galt**.—The Labour Day Conference held here for three days, was well attended. Seasonable ministry was given by Bre. Pinches, M'Mullen, Lyon, Touzean, Dobbin, and Goodfellow. **Stratford**.—J. Ferguson had meetings here, and was

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followed by W. Pinches. We shall be pleased to have reports of Gospel and Sunday School work, conducted on scriptural lines, from leading brethren in all assemblies truly gathered in "the Name," but we refuse to give publicity to men or their doings, who openly disown those truths which are our only warrant for assembling outside of all sects, as we have done for over 50 years.

UNITED STATES.

Oakland, Cal.—Annual Conference here on November 24-26. Communications to Thomas Hill, 1399 8th Street, Oakland. **Detroit, Mich.**—Conference in Central Hall here was large, and ministry in season and to profit. C. F. Hogg of London continued with meetings, which were large and good. **New Bedford.**—Goodly numbers attended the Convention held, to whom W. Matthews, C. F. Hogg, C. Summers, H. Thorpe, M'Crory, Dickson, and others ministered the Word. **Summit, N. J.**—A really good and helpful time was granted at the Conference here. Brethren P. Mauro, J. Marshall, Waugh, and M'Ewen were the speakers. **Cleveland, O.**—Representatives from many assemblies came together for the Annual Conference, and practical ministry was given by Messrs. Mauro, Telfer, Ferguson, M'Geachy, M'Kellar. R. Telfer continued with nightly meetings. **Bloomfield, N. J.**—As the result of tent meetings here by James Marshall, a number profess to be saved and some are seeking after the ways of the Lord. **Knox, N. Y.**—W. H. M'Whirter—who saw a fruitful Gospel work here some 35 years ago—has been on a recent visit to this place, and got a ready hearing to the Word. **Oakland, Cal.**—W. J. McClure has been here, giving help as able, but his health has not been in its usual vigour. M'Ewen and Bradford are preaching in **Kenilworth, Va.** Brethren Arnold and Davis have been pioneering in **Forest Grove, Wash.** C. F. Hogg had meetings in **Boston, Mass.**, and in **Framlingham and Pawtucket.**

FOREIGN AND COLONIAL.

FAROE ISLES.—There is still interest in the Gospel here, and tokens of blessing. **NORWAY.**—

The Household Text Almanac for 1922, with Local Title on top, Full List of Weekly Meetings in panel, finely coloured centre Bible Picture, Daily Gospel Text for each day of year, to be welcomed and fixed up in 100 homes, used each day all the year, post paid for 20s. An excellent New Year gift to employees, Sunday Schools, fellow-villagers.

Alexander Mitchell, since the homecall of his wife, has been preaching in **Christiania**, where the Lord is blessing. A. M'Kinnon has been giving help in **Skien. SWEDEN.**—James Lees tells of a very interesting work of grace among the Swedish-speaking people on the island of **Wormso, Esthonia**, where the Lord has been giving rich blessing with the Word. Our brother says, "This has been the best time of my life." There is a wide field of opportunity at present among these people. **EASTERN EUROPE.**—E. Hamer Broadbent hoped to leave England for the Russo-Polish frontier, where there is a remarkable work of grace in progress. Our brother hopes to give help in the truth, to newly formed companies of Christians, and to help as he is able the sufferers in the regions where destitution and distress prevail. H. G. Lamb of **Algiers** writes of encouragement in hospital and Gospel work. He is now on a visit to a part of the country hitherto unreached by any Gospel preacher. **SWITZERLAND.**—Good work has been done in **Geneva**, where 500 people could be got to hear the Word in a tent, and a number profess conversion. **AFRICA.**—F. Elliot and company arrived in **Cape Town** on October 30, and have begun meetings in the city. An assembly of Christians gather in **Zwartkops** in the house of Mr. Van Collen, seven miles from Port Elizabeth.

Fallen Asleep.

Mrs. Holiday, Featherstone, widow of the late Alfred J. Holiday, passed peacefully to her rest with Christ on Lord's Day, September 26th. Many of the Lord's people and servants shared her loving hospitality in years past. **Mrs. Alexander Mitchell**, Skien, Norway, passed to be with Christ on September 24. Although in a weak condition for long, her call came unexpectedly, and only half an hour before she was singing the Lord's praises. Mrs. Mitchell was in the Govan assembly before going to Norway, and in a quiet way did good work there in her younger years. **W. J. Burt**, of Cardiff, was

The Christian's Pocket Diary and Daily Remembrancer for 1922, with Daily Text, gems of Spiritual Ministry by 30 writers, Choice Verses, Postal and Business information, 2d; Cloth, 3d; Boards, Gilt, 6d; Pluvism, 9d; Real Leather, Gilt Edges, full Diary and Pencil in Loop, 2s. Initials in Gold, 2/6. An excellent year-end gift.

suddenly called to his rest with Christ, after preaching the Gospel in Heath Hall on the evening of October 9, from hemorrhage of the brain. Mr. Burt was for many years in the assembly in Mackintosh Hall, and took a very active interest in the Lord's work there. He was a true lover of the truth, and stood for it loyally. A man of a gracious spirit, and highly esteemed for his work's sake in Cardiff and throughout South Wales. **Alexander Malcolm**, evangelist, Inverurie, Aberdeenshire, on October 21. He had been in failing health for some time, but was able to take part in tent work during part of the summer. Mr. Malcolm was a number of years connected with mission work in Torry, Aberdeen; Grove Street, Glasgow; and in earlier years with the Gordon Mission in the North of Scotland. For the last few years he worshipped and served in fellowship with believers gathering in the Lord's Name alone, and was much esteemed. The burial was largely attended, and was conducted by Messrs. Dunbar, Craigellachie, and Salter, Aberdeen. **Mrs. Gray**, wife of J. F. Gray, evangelist. Saved in Scotland 36 years ago, went to New Zealand in 1897.

Forecast for the Coming Year.

In the goodwill of the Lord we desire to continue **The Believer's Magazine** for its 32nd year, with new matter on the old lines, ministering words of Grace and Truth to the whole household of faith. We have in hands and in promise among others, the following seasonable and spiritual papers, by well known and approved authors, whose lips and pens have acceptably ministered to thousands of a past and present generation.

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Devotional Expositions on the Psalms. W. Lincoln.

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Musings on Scripture Portions. J. G. Bellett.

Knowing Christ in Glory. W. H. Dorman.

Gathering unto Christ's Name. A. J. Holiday.

The Table of the Lord. W. H. Hunter.

Separated to and for the Lord. David Munro.

BY PRESENT DAY WRITERS.

The Good Deposit. H. B. Thompson.

Perils of the Last Days. W. J. McClure.

Conferences at New Year may have their Intimations, Cards, Posters, printed and posted to all assemblies in their districts, promptly and economically. Send requirements early to John Ritchie, Publisher, Kilmarnock.

The Lord with His Disciples. Wm. Hoste.

Sin and its Punishment. A. H. Pink.

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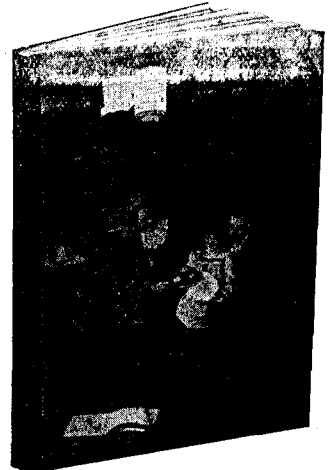
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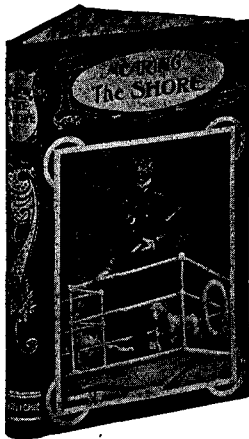
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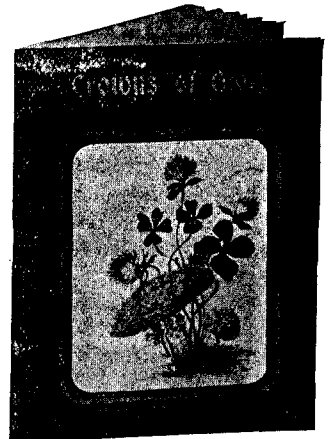
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The Believer's Magazine

For MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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SPECIAL PAPER: The Present Day Call—"Back to Pentecost."

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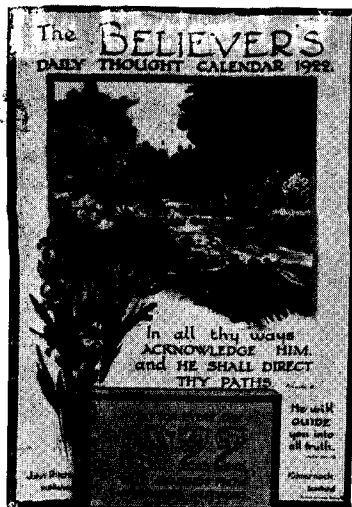
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Tidings of Work and Workers.

Reports of Evangelistic and other Labours, in Many Lands.

Announcements of forthcoming Conferences, Special Gospel Efforts, and Meetings for Ministry of the Word, with Reports of the Lord's Work, and Movements of Workers, are always welcome for these pages. All communications should reach the Editor by the 15th of previous month, accompanied by the Name and Address of Writer, for confidence.

No Charge for Insertion.

December, 1921.

Made up November 28th.

SCOTLAND.

ANNOUNCEMENTS.—Clydebank.—Conference in Congregational Hall, Radnor Park, Second Avenue, Saturday, December 3, from 3 till 8 p.m. Messrs. J. Ritchie, J. C. M. Dawson, J. Rait, and P. Hynd expected. **Inverness.**—All day Conference, Monday, December 26, in Ebenezer Hall. Correspondence to Mr. William M'Kenzie, Lilybank, Attadale Road.

NEW YEAR CONFERENCES, with arrangements and speakers, where their names are given.

Monday, January 2, 1922.—Aberdeen, in Y.M.C.A. Hall, Union Street, 11, 2.30, and 6. Messrs. Dawson, Goodman, Hinman, Dr. Darling, and others. **Motherwell**, Town Hall, 11 and 2. Messrs. Ritchie, Steen, Wilson, and Moffat. **Edinburgh**, Livingstone Hall, 38 South Clerk Street, 11 till 1, 2.30 till 4.30. Messrs. Theodore Roberts, J. C. Steen, W. Taylor, H. Steedman. Children's Service in smaller hall, same hours. **Kilmarnock**, Wellington Hall, 11 and 2. **Stirling**, Congregational Church, Murray Place, 2.30. Messrs. Pickering, Hynd, Jack. **Dundee**, Hermon Hall, 2.30 and 6. Messrs. Grant, Bain, Gray, Robertson, **Kirkcaldy**, 11.30 till 5.30. Messrs. Beard, Murray, Leggat, Miller. **Ayr**, Town Hall, 1 p.m. James Street Gospel Hall, 5 p.m. **Glasgow**, evening, 4.30, in Lesser St. Andrew's Hall.

Tuesday, January 3.—Aberdeen, as on Monday, January 2. **Glasgow**, Annual Conference arranged by Cathcart Road Assembly, in Large City Hall, Candleriggs, accommodating about 3000, at 11 and 2.30. Messrs. J. Ritchie, J. C. Steen, Dr. Bishop, Dr. W. J. Matthews, R. Scott expected. **Larkhall**, Public Hall, 11.30 and 2.30. Dr. Bishop, J. M'Alpine, J. G. Wilson, Jos. Strain. **Kilbirnie**, in Walker Memorial Hall, Main Street, 12 till 4.30. **Auchinleck**, Gospel Hall, 11 till 3.30. Messrs. W. J. Grant, J. Bertram, Thomson expected. **Bathgate**, Co-operative Hall, Jarvey Street, 11 a.m.

Wednesday, January 4.—Newmilns, Co-operative Hall, 3 till 7.30. Dr. Bishop, J. Ritchie, W. J. Meneely, Wm. Thomson expected. **Lesmahagow**, Jubilee Hall, 11 and 1.45. Messrs. Borland, Gilmour, Murray, J. G. Wilson. **Dalry**, North Street Hall, 3 p.m. **Prestwick**, Co-operative Hall, 3 p.m.

Messrs. Steen, Meneely, Taylor, and Smith. Others will be added in January issue, published early. Send on all announcements for this issue, by December 15th

REPORTS.—Inverness.—W. E. Taylor has been giving addresses on "The Tabernacle" to goodly numbers in Ebenezer Hall here. **Aberdeen.**—David Walker begins a special Gospel effort in Victoria Hall, **Torry**. J. G. Wilson in Fountain Hall, **Woodside**. **New Deer.**—Thanksgiving meetings, goodly number. Ministry by James and Joseph Davidson (sons of the late John Davidson, Gowandwell, who was one of the first to give help at these gatherings), on a visit from South Africa; Robt. Dunbar, W. Salter, R. Milne, James M. Ritchie, and C. Reid. **Dundee.**—J. C. M. Dawson had a good time in Hermon Hall here, with fruit. **Motherwell.**—J. G. Wilson had eight weeks in Roman Road Hall, and on Sunday nights in Town Hall. A number saved and interest continued. William Duncan has been visiting and preaching the Gospel in **Kincairdine-on-Forth** district, where there is need for pioneer work. R. Nelson had some fruitful meetings in **Valleyfield**, Fife. **Glasgow.**—There was a large and hearty gathering of the Lord's people from the city and its surroundings in Gospel Hall, **Springburn**, at Conference on November 5. The Word was given by John Ritchie, J. G. Wilson, and J. Strain. Conferences in **Paisley**, **Kilbirnie**, **Airdrie**, and **Galston**, are reported as good. **Bothwellhaugh**, Lanarkshire.—An assembly of Christians, most of whom have been in fellowship in Bothwell Chambers, Bothwell assembly, begins to gather in the Lord's Name in Gospel Hall, Bothwellhaugh, on December 4. Correspondence to John Hewitt, 6 Raith Place, Bothwellhaugh, Lanarkshire.

ENGLAND.

ANNOUNCEMENTS. — Barrow-in-Furness. — Annual Conference of Trinity Hall Assembly, on December 27, in hall near, afternoon and evening. Correspondence to Mr. P. MacCallum, 16 St. Luke's Avenue, Barrow-in-Furness. **Cardiff.**—Heath Gospel

(Continued on page ii.)

The Lord's Shepherd Care.

A REPORTED ADDRESS, GIVEN IN GLASGOW.

By THE EDITOR.

THE twenty-third Psalm presents to us a lovely picture of the shepherd character and work of the Lord Jesus. The present aspect of the service of the glorified Christ in heaven is that of a shepherd—"that Great Shepherd of the sheep" (Heb. xiii. 20), who was "brought again from the dead," and who is now caring for and leading safely home "the little flock for which He died." To Him God has committed them, and charged Him to fulfil that word of His, uttered under the shadow of the Cross, that not one of those given Him by the Father should perish by the way (John xvii. 12). To feed and to lead, to restore and to rule, is the sum of His shepherd work. His rule is shepherd rather than kingly, in character. The crook and the rod are its insignia, rather than the crown and the sceptre. He will surely be manifested as King on a day to come, but this is not yet. When He rules as King over the nations, His rule will be "in righteousness" (Isa. xxxii. 11), suppressing evil and establishing right. But He is not so engaged at present. He is serving His saints and shepherding His flock, but not either judging or cleansing "the world of the ungodly." Nor is He employing His people in the improvement of it. The opening words of the Psalm are, "The Lord is my Shepherd." As sinners, we need a Saviour, and the convicted yet confiding soul, chased from one false refuge to another, at length yields, confessing, "Thou art

my Salvation." As sinners saved by grace on the way to glory, liable to err from the way, we need a Shepherd. And it is to Christ as Shepherd and Bishop of souls that we returned, on the day of conversion, as 1 Pet. ii. 25 tells us. So we have a Shepherd, to feed and to rule us. In this character, the soul of the saint is to appropriate Him, and use Him. For while God has given Him to us, and the Lord has devoted Himself to us (John x. 11) in this service, we must make Him ours as our Shepherd, just as we did as Saviour, in order to enjoy His Shepherd rule and care. It is this that the Psalmist does, as expressed in verse 1, "The Lord is *my* Shepherd." Yes, mine, my very own, to feed and to rule over me, to-day, to-morrow, all the days and all the way. This, when real, means complete confidence, entire submission, loving obedience. The sheep "know" in the sense of owning the Shepherd, and they hear His voice (John x. 27), hear it in the way of obedience too, for they "follow Him." When this is known as an experience of the soul, it is not hard to say, "I shall not want." How can I? My case is in His hands; my need is on His heart; my care is His constant consideration. "He careth," as a shepherd cares for his sheep. The second verse tells how He provides for His guided and cared-for sheep. He "maketh me to lie down in green—that is freshly-budding pastures"—the pastures found in the Word. There it was that He led the two sad disciples on the Emmaus road on that afternoon, when He opened up to them "all the Scriptures concerning Himself," and caused their heart to burn by

the way. He ever leads His people to the Word, and opens both it and their understandings to receive it freshly-gathered, like the manna from the dew of morning (Num. xi. 9). And thus it is that the soul is "restored," or, as we might say, reinvigorated," like the exhausted man who has been "run down" by daily toil, who needs the "daily renewing," as 2 Cor. iv. 16, has it. It is from lack of this, that spiritual freshness and vigour fail, and commonly backsliding and decay set in. To neglect the ministry of the Lord in leading His own to the fresh pastures of the Word, and by the "quiet waters"—those restful and refreshing streamlets of the Spirit's providing, to which He delights to guide (John xvi. 13-15), is the root cause of all barrenness and lack of spiritual freshness, whether found in an individual or an assembly of saints. And there is no real remedy, nothing to bring back the early sweetness, that "love of espousals" (Jer. ii. 2), so much prized by the Lord in His own other than a true-hearted return to the living Lord, who is now as ever the Faithful Shepherd of His sheep, and the Feeder and Controller of His flock.

And in this present ministry of the Lord He is surely to be our Exemplar and Pattern. It is according to His own perfect example, that all who serve Him in His church as under-shepherds, are to "shepherd the flock" according to the way of the Lord, as set forth in the Word. They, too, are to "feed" the Lord's lambs and sheep, in the green and freshly-budding pastures of the Word, to feed them with food "convenient to them" (Prov. xxx.

8), giving the true message "in season," savoury and sweet, suited to their condition, as they are "able to hear it" (Mark iv. 33), not choking babes with "strong meat," but simply, lovingly, "ministering Christ," and the "wholesome doctrine" of the Word, ever well proportioned, well balanced, and always in grace. There will be no difficulty in getting a people to hear and wait on such a ministry, for where there is "corn in the crib," there the hungry go. Even when the word of "reproof" and the sharp two-edged sword is in use—always sore and irksome to nature—it will find and call forth a response in all whose consciences are open to the light of God, to do its work in conviction and restoration—a ministry sadly needed, but yet little heard in this honey-mouthed day, in which to please rather than to profit, is too often the preacher's object.

Goodness and Mercy all the Days.

THEY have "followed us all the days," sure enough. Since that day, when the Lord saved us, and set us on the road to heaven, He has gone before, and these, like good sheep-dogs, have followed up behind. So we have been well provided for and well protected, too. Nothing has failed—only ourselves. It is good for us at another year-end, to raise a song like Israel when near the end of the wilderness, with the godly land in view (Num. xxi.), to the faithful covenant-keeping God, for all His mercies, which have come to us daily from His gracious heart and open hand.—*John Smith.*

The Tent and the House.

"WITH CHRIST" AND "EVER WITH THE LORD."

NOTES OF AN EXPOSITION OF 2 COR. V. 1-8.

BY HENRY DYER.

IN this precious chapter, two conditions of believers are compared and contrasted. The present, in mortal flesh, is compared to life in a "tent," the future in resurrection glory to being clothed upon with a "house from heaven." In a tent here, easily and quickly taken down; there in a house eternal, in the heavens. The unclothed or disembodied state, in which the Christian is "absent from the body," is affirmed, but not especially in view in the chapter. "There is—as the apostle says in 1 Cor. xv.—a natural and there is a spiritual body." The "natural" body is what we have now. It came from our natural birth of earthly parents, and is likened to a tent in use only for a season. The spiritual body will be a "house from heaven"—not made with hands, in which the saint is to dwell for ever. In this tent lifetime, he is "absent from the Lord," for flesh and blood cannot be with immortality. When the apostle speaks of his desire "to depart and to be with Christ" (Phil. i. 21), he says that will be "far better" than the very best of his days in mortal flesh, in his tent life condition here, and therefore he was willing rather to be "absent from the body." And, as it was made known to the dying thief on that day of the Cross—"To-day shalt thou be with Me in paradise" (Luke xxiii. 43), so the believer who "puts off his tabernacle" (2 Pet. i. 14), goes to be with Christ. But when the Lord comes

again, when "the dead in Christ" are brought from their graves at His shout (1 Thess. iv. 17), clothed with their house from heaven, and the living saints changed in a moment into the full image of the heavenly, they are caught up together to be for ever "with the Lord." While in this frail tent state, we are "absent from the Lord," in that resurrection state, in our house from heaven, we shall never be away from Him, but "so"—in that glorious body condition, we shall "ever be with the Lord" (1 Thess. iv. 17). "With CHRIST," in the disembodied state, in resurrection and clothed with our house from heaven, "with THE LORD." And then the apostle, who says "we know" (ver. 1) these things, goes on to bring this knowledge to a practical issue in verse 9, where he says, whether it be as now in this mortal body state, with the Holy Ghost dwelling in us, or in that coming state in which there will be no frailty and no weakness, let it be our ambition here and now, to be "well pleasing to our God," in all that we are and do. For there is a day yet to come, on which all that we have done while in this present mortal state, shall be reviewed by the Lord Himself, and rewarded according to His acceptance and estimate of it. It is with this full in view that we are to live and labour. Those brief days of mortal life in the "tent," will tell in the endless years of the life to come in our house from heaven. For we each shall carry with us from Christ's judgment-seat, the record He will give to us of what HIS estimate is of all that has been done by us here.

Following up Gospel Work.

MANY a true work of God's grace suffers, from not being "followed up" according to the Bible pattern. For in God's Book we learn not only how sinners are to be saved, but what God would have done for them after they are saved. And this is to be our pattern and our guide for "all the days." When Barnabas went down to Antioch, where "the hand of the Lord" had been with His true witnesses, and "a great number believed, and turned to the Lord" (Acts xi. 21), we are told that when he had "seen the grace of God," he was glad. We do not wonder at this, for the grace of God, made manifest in the salvation of sinners, is a sight well fitted to make glad the heart of any saint or servant of God. Cold indeed must be the heart, that is not stirred to joy and gladness, at seeing sinners saved, and lost ones gathered home. "There is joy in the presence of the angels of God" (Luke xv. 10), over such an event. And in so far as God's saints and servants here below, are in the mind of heaven above, they too will rejoice over sinners being brought to God. But Barnabas did not rejoice only in the work of grace he witnessed at Antioch. He set himself to help it forward. He was "a good man," a man filled with that grace which he had so joyfully seen in others. A man who had a heart for the lambs of the Good Shepherd's flock, and who knew their needs and their dangers. So he began to help them on in their Christian life. "He exhorted them all, that with purpose of heart, they would

cleave unto the Lord." This was a seasonable ministry; just what a young believer setting out on his heavenward pilgrimage, needs. A *purposed* and a *cleaving* heart, is a first necessity of the new-born soul. As the servants of Christ, seeking to serve Him amongst His own, let us ever remember this. Not only to instruct the mind in the doctrine of the Lord, but to attract the heart, and fix the eye, on the Person of the Lord Himself. This is the true pastor's work. There are many at this time who need such a ministry. We have rejoiced over their conversion. We are "glad" as we see the grace of God in them. But let us not forget, that we owe them a Barnabas-like ministry, and that they need to be exhorted to cleave to the Lord with purpose of heart. This was evidently the special work of Barnabas, "the Son of Consolation" (Acts v. 36). Having "done his bit," and fulfilled his ministry of exhortation, he evidently felt that these young believers needed more. They required spiritual help of another kind, that he was not fitted to give. And so we read, "Then departed Barnabas to Tarsus to seek Saul." He knew that the man who was eminently fitted to teach them truths with which he was evidently not so well acquainted, would be the man whose ministry was in season at this particular time. So he went to "seek him." And when he found him, he *brought* him to Antioch," where together they continued their ministry "in the church." Happy it is when co-labourers are found working in such blessed harmony, and where saints are ready to be so taught the ways of the Lord.

Jesus Christ,

THE INTERPRETER OF THE FATHER.

X.—IN A SCENE OF "CONTRADICTION."

Second Paper. William Hoste, B.A., London.

THREE things characterize "religious" people as a class—attachment to sacred buildings, observance of holy days, and ignorance of God and His grace. All these marked the Jews of our Lord's day. We have seen how His own words in chap. ii. were misinterpreted, as derogatory to the Temple. How could He rebuild in three days what thousands had toiled 46 years to build? Truly He was greater than the Temple, though He did not say so here. These words were never forgotten till the day of His trial before Caiaphas. To-day, to hint that religious buildings of bricks and mortar are in no sense "churches," or "houses of God," but that to form such, "living stones" are needed (1 Pet. ii. 5), gives great offence. Here, in chap. v., the observance of the Sabbath is in question. They would slay "the Lord of the Sabbath" for doing good on His own day. His answer in effect was, The Father is not keeping Sabbath, nor is the Son either. "My Father worketh hitherto and I work." This dates from Eden, when sin broke in on creation rest—the first Sabbath. How could God rest in the presence of sin? Then the Father began to work to recover man from the effects of the transgression, and continued down the ages toward patriarchs, Israel, and the nations, to the very ministry of Christ. In all this, the Son bore His part. "And I work," not only in Divine unison with the Father, but as the Interpreter and Executor of

His purposes. Such a statement only fanned their murderous fury. It was an unmistakeable claim to equality with God. That our Lord did not deny, but accepted the inference, is a sufficient answer, among many other such, to the Sadducees of our day, who deny that our Lord ever claimed to be more than a mere man like ourselves. Such a statement can only bespeak Egyptian darkness as to His teachings, or a Satanic malignity against His Person, which refuses the plainest evidence. However, we may "possess our souls in patience." Modernists cannot dethrone the Christ of God—the Divine Son—with their petty negations. Our Lord accepts their inference, but while doing so reveals Himself as the dependent One. "The Son can do nothing of Himself, but what He seeth the Father do." As the visible works of Creation make manifest the invisible things of the Creator, so the visible works of the Son reflect the invisible things of the Father—His grace, His truth, His love, and that completely and faithfully. "What things soever He doeth, these also doeth the Son likewise," withholding nothing, interpolating nothing. This perfect exchange of fellowship, denoting the essential equality of being of the Son with the Father is shown in at least seven ways in this passage.

(1) *In the result of the Father's love*, the communication of all things to the Son (v. 20). Perfect love has no secrets, and no reserves (chap. iii. 35).

(2) *In the bestowal of resurrection power*. The Father gives Him this, which could not have been made known apart from

death (v. 21). The same voice that now raises dead souls will one day raise "all that are in the graves," a general description of those who have died, in whatever way their bodies have been disposed of, whether by burial, cremation, etc.—the saints first, for the resurrection of life, the wicked a millennium later—for the resurrection of judgment (Rev. xx. 5-12).

(3) *In the bestowal of the right of judgment*, supreme recognition of His omniscience and omnipotence, Divine attributes essential to one who would exercise universal judgment.

(4) *In the honours paid*. Equal honour is to be ascribed to the Son as to the Father. All honour, not equally paid to the Son, is refused by the Father (v. 23). With this we may compare 1 John ii. 23, "Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also." It is of interest to note, that the latter member of the verse has been restored to the text by R.V., on overwhelming authority. Modernists and Unitarians, in denying the Son, are altogether "without God" (*atheoi*, Eph. ii. 12). They speak of a god and father, but he is an altogether different person to "the God and Father of our Lord Jesus Christ" (comp. John viii. 44; 2 Cor. iv. 4).

(5) *In the authority of the Word*.—The Word of the Son is equivalent to the revelation of the Father, and communicates to him who hears and believes it, eternal life, etc. (v. 24).

(6) *In the essential possession of life*.—This explains the life-conveying voice of the Son. He has life in Himself. This is

much more than merely "having life;" just as "alone having immortality" is far greater than merely "being immortal." For if only God be immortal, then we must deny immortality even to the "elect angels" and to believers, whereas it is the property of all God's moral creatures. The living believer will put on bodily immortality when the Lord returns (1 Cor. xv. 53). He, in common with all men and angels, has immortality in His spiritual nature as a derived gift. God only possesses it inherently. This is the essential attribute of Him who, "in the beginning, was the Word" (John i. 1).

(7) *In the power to execute judgment*.—Not only to pass sentence, as above (3), but to carry it into effect. One who is truly man is to execute judgment on man. But even in this, the Lord disclaims independence of the Father. All His judgments will interpret the Father's will (v. 20). Nor is His witness merely personal. He can cite as witness John, "that burning and shining light," and greater witness still, the works the Father had given Him to do, nay, the Father Himself and the Holy Scriptures, which they professed to honour. All bore testimony that He had come from the Father. But how could His enemies believe this testimony while receiving honour one of another? No doubt the same tendency is a hindrance to faith to-day. May we rather seek honour that cometh from God!

NONE AWANTING.

"TOGETHER, to their glorious Lord,
They gather in 'the air,'
And not the feeblest of the Flock
Will be awanting there."

Using Unscriptural Hymns.

A WORD SPOKEN AT A WORKERS' CONFERENCE.

THE supreme importance of a sound, Scriptural, Gospel ministry, has been rightly emphasised. I would follow this up, by seeking to impress upon fellow-saints, the importance of Scriptural hymns being used in our Gospel testimony. I suppose we all admit that bad doctrine sung, is no less hurtful than bad doctrine spoken. We should consequently exercise the same care in obtaining a Scriptural Hymn Book for use in the Gospel meeting, as we do in securing a sound evangelist for the platform. I grieve to notice, an ever-growing tendency, even among Christians, whose avowed respect for sound doctrine is well known, introducing or using books containing hymns and what are called "Sacred" songs, in which—to put it mildly—the fundamental doctrines of the Gospel of God are mystified and obscured, and in some cases wholly contradicted. This is done, because of the popular, and in many cases attractive *tunes*, to which these hymns are sung. But it is surely worth while to inquire, whether we do well in sacrificing sound doctrine for pleasing music. Or, to put it in another form. Are we clear before God, in putting unscriptural hymns into people's hands, and thus giving the enemy opportunity to write these doctrines on their minds, for the sake of gratifying them, or ourselves, with pleasing sounds of music? I think every thoughtful Christian worker will answer in the negative. But it may be said that,

while there are admittedly such unscriptural hymns to be found in some hymn books used, we are careful always to pass them by, and not sing them, either in the assembly gatherings or in our Sunday Schools. Surely this is a weak, and altogether unworthy defence. Would you consider it safe to have in your cupboard a vessel with two compartments, one containing your children's bread, the other a deadly poison? If the Hymn Book you place in the hands of those who come to hear the Gospel has in it unscriptural hymns, misrepresenting God's Gospel, supplanting it by "another Gospel," then the people have the same access to the poison as to the bread. And in this case there is no "partition" in the vessel. There is a sufficiency of good, sound, singable hymns, presenting the Gospel, and declaring the way of salvation, which you can honestly ask the unsaved to sing, and which, as is well known, God has blessed. Let these be used, and nothing of a mixed or muddled nature allowed in our Gospel testimony. And the same godly care ought surely to be exercised in the singing of these hymns, whether as songs of thanksgiving Godward, or testimonies to the Gospel's saving power to men. All should be in reverence, worthy of God and never as a mere attraction or "pleasant song" to the light-headed crowd. Singers from the opera and the concert hall are "engaged" as choir-leaders in the world's churches. And the tendency is to have "talent" rather than "grace," in circles where better things are surely to be expected. Let God be honoured, in what we sing.

The Preacher and Bible Students' Column.

NOTES AND OUTLINES ON GOSPEL SUBJECTS.

God Acting in Grace.

God as a Sovereign, Forgives (Eph. i. 7; iv. 32).
 God as a Judge, Justifies (Rom. viii. 33; Acts xiii. 39).
 God as a Father, Adopts (Gal. iv. 5; Rom. viii. 15).

A Justifying God.

By Grace (Rom. iii. 24)—Its Source.
 By Blood (Rom. v. 9)—Its Ground.
 Through Faith (Rom. iii. 25)—Its Condition.
 By Works (James ii. 24)—Its Evidence.

Peace.

Its Origin is in God (Heb. xiii. 20).
 Its Cause is the Cross (Col. i. 20).
 Its Message in the Gospel (Rom. x. 15).
 Its Assurance is from the Word (Rom. v. 1).
 Its Enjoyment is by Faith (Rom. xv. 13).

BRIEF STUDIES OF BIBLICAL CHARACTERS.

Anna of Jerusalem,

A Pattern Saint (Luke ii. 36-38).

A Devout Waiter (ver. 37)—"Departed not."
 A Diligent Worker (ver. 37)—"Served God."
 A Daily Watcher (ver. 37)—"Night and Day."
 A Delighted Worshipper (ver. 38)—"Gave thanks."
 A Decided Witness (ver. 38)—"Spake of Him."

Barnabas of Cyprus.

A Devoted Saint (Acts iv. 36).
 A Good Man (Acts xi. 23).
 A Ready Co-worker (Acts xi. 23).
 A Gifted Minister (Acts xiii. 1).
 A Sent Evangelist (Acts xiii. 2).
 A Trusted Companion (Acts xv. 12).

The Young Believer's Question Box.

The Present Day Call—"Back to Pentecost."

There has recently risen up in the town where I live, and in which, with others, I assemble in the Lord's Name, a new denomination, whose battle cry is "Back to Pentecost." They have no distinct evangelistic zeal, and do not make the evangelisation of the careless or the indifferent a prominent part of their testimony. But they appeal to Christians to get "Back to Pentecost," which, so far as I have been able to gather from some who have become attached to this movement, means to get "a new start in Christian life," sometimes designated "a fresh baptism of the Spirit," by others the "entrance to a higher life," resulting with

some in their joining membership with a company who claim to be "An Apostolic Church," having those who "speak with tongues," and those who have "gifts of healing," and who work "miracles" among them. A brief statement of the errors of this old heresy, in a new dress, which is calculated to catch the unwary and trap the ill-taught, would be much in season, and by God's blessing might open the eyes of some who are in danger of being led away by its influence.

There is little to be called "new" in the movement you mention. It has come up during the past half-century under various designations, among which was "The Higher Life," "The Second Blessing," "The Clean Heart," "Holiness by Faith," and more recently "The Pentecostal Church." Differing in detail, they hold one thing in common, which briefly stated is, that new birth by the Spirit of God, justification by grace alone, and acceptance in Christ, with the fruits thereof, in a life such as Titus ii. 11-13; Rom. vi. 5-12, and other such Scriptures describe, do not fit a man to be in heaven, or set him in a saved condition on earth, standing in grace and looking for glory (Rom. v. 2). They say this "second blessing"—or whichever phrase they adopt to describe the lacking thing—is needed, and all their energies are bent on forcing people, who "feel they lack it," into this "experience," which is reckoned to be of far greater importance than the old-time "conversions" of Acts ii. 41; xi. 21, and those produced by the Spirit of God, through belief of the truth, in our own time. We entirely dissent from such a doctrine. It is contrary to the Word of Truth, and contradicted wholly in the experience of thousands of living Christians. They received Christ, and were born of God (John i. 12-14). They believed the Gospel and were sealed with the Spirit (Eph. i. 13). They received the assurance of salvation (1 John v. 13), the knowledge of forgiveness (Eph. i. 7), and the spirit of sonship (Gal. iv. 4) at once, and have enjoyed them ever since. They have not asked and do not need these "mercies of God" (Rom. xii. 1) a second or third time, simply because they come once for all, and they never lose their presence nor their power. They know what it is to have the "daily spiritual renewing" (2 Cor. iv. 16) of the inner man, the "continuous supply of the Spirit" (Phil. i. 19), and the constant saving ministry and intercession of the Lord Jesus, as Great High Priest in heaven (Heb. vii. 25). They have knowledge of their own weakness and liability to

err, with a joyful experience of the imparted strength of Christ upon them (2 Cor. xii. 9-10), and of the Spirit in them (Eph. iii. 16). But they do not ask for or expect any "second baptism" of the Spirit, or any "return of Pentecost," simply because they have no warrant for such experiences in the Word of God. Nor do they look for, nor believe it to be any part of the Lord's way, to restore the "Pentecostal Church," either in its oneness or its powers, least of all in its "tongues" and "miracles." These were never intended to be continued, any more than the "scaffolding" on a building, after its frame has been completed. Nor has any attempt ever made to reconstruct a "Pentecostal Church" succeeded, nor will. To seek after "display," such as pretended "tongues" or so-called "miracles" are designed to give, is more likely to lead those deceived by them, to that "fall," which succeeds a "haughty spirit" (Prov. xvi. 18), and to end in the "snare of the devil" (2 Tim. ii. 24). So Edward Irving found it, and so have many since, who have ventured forth on this attractive but wholly forbidden quest. The prevailing low spiritual condition of our time, the unsatisfactory, unspiritual ministry in most of the popular churches, and the unsatisfied hearts and souls of many who profess the Christian name, provide a suitable soil in which to sow the "mingled seed" of truth and error, prominent in the teachings of this "Back to Pentecost" school. But there is no true remedy, no real spiritual uplift, and certainly no abiding restoration of soul, or realisation of spiritual power in service along these spectacular and pseudo-spiritual lines. The old-time way of honest heartsearching (Heb. iv. 12), real humiliation before God (Isa. lxvi. 2), genuine confession of sin and cleansing from it, with all its unrighteous results (1 John i. 9), with a definite return to the Lord, to His Word, and to "the old paths" (Jer. vi. 16), with a godly desire and determination to "walk in them," is "the right way" of restoration and reviving. Because it is God's way.

Answers to Correspondents.

W. G., OXON.—The human body of our Lord, although in "the likeness of sinful flesh" (Rom. viii. 3), was not sinful flesh. It had neither sin, nor the seeds of corruption in it. Although similar to ours in outward form, it was not identical with our bodies, which are not only "mortal" but "earthy," and marred by indwelling sin, both before and after conversion.

J. E. M., SOUTH WALES.—"Signs following," in Mark xvi. 20, is not a reference to conversions as fruit of the Gospel, but of miracles or "signs," as the word is in Heb. ii. 2; 2 Cor. xii. 12. It is therefore erroneous to designate conversions as "signs following" the preaching of the Gospel.

J. M., LANC.—There never fails to be blessing with the Gospel preached to sinners, or with the truth ministered to saints, when the preacher is right with God, and the local Christians clean and consistent in walk and testimony. But where these conditions are absent, "many professing," either conversion or separation, may be regarded as artificial, and the work of man rather than of God. They may well be allowed time at least to show what is in them, and neither hurried to baptism, nor into the fellowship of the assembly. Both of these acts should be in answer to THEIR OWN request (see Acts viii. 36; ix. 26), not because of the haste of the evangelist, or the undue persuasion of Christian parents.

R. B. W., FIFE.—To evangelise the needy and neglected in your neighbourhood, is surely a good work. But you do not require to "join yourself" to any amalgamation of sects, or patronize their methods, in the doing of it. Go forth in the Lord's Name and strength, with the whole Word of God in your hands, the Lord Himself "working with you" (Mark xvi. 20), and you will not be disappointed. If others, "of one mind in the Lord," desire to join you in this service, certainly welcome them, but let it be clearly understood that you are neither a sect, nor an amalgamation of sects, but simply "servants of Christ" (Phil. iv. 12), free to act and serve as the Word directs and the Spirit guides. We have seen full enough of these so-called "united" efforts—in which all differences are said to be "sunk" for the time—and of their effects, to advise any who desire to honour God in their service, to identify themselves with such movements, which one and all have come to nought, or blown off in smoke, in a very short time.

J. W. W., LONDON.—The work of caring for and guiding an Assembly, is not to be limited to the few who preach and teach. They, as a rule, have their hands overfilled. The apostle bids the saints at Rome "submit themselves, not alone to those who had 'addicted' themselves to the ministry or service of the saints," but also to "every one that helpeth in the work and labour" (1 Cor. xvi. 16, r.v.). This brings into view a much larger circle, whose help and labour are essential to success.

1921—REMINISCENCES, AND FORECAST—1922.

THE present number completes the **Thirty-first** year's issue of **The Believer's Magazine**. Each of the **372** numbers have passed through our hands, and gone to an ever-increasing circle of readers throughout the world. Its pages have been eagerly read under tropical sun and amid Arctic snow. Its writers have penned their papers on five Continents, and their ministry embracing "all the counsel of God," has been for the edification of "all saints." We have hundreds of grateful and appreciative letters from children of God and servants of the Lord Jesus Christ, assuring us of their prayerful and practical sympathy in the service of editing and issuing **The Believer's Magazine**, and telling of seasonable help derived through its pages, many in an unbroken line of 31 years. To the Lord be all the praise. To us, it has been a service of unbounded cheer from first to last, and the ready help of many willing hands has made it both light and lightsome, throughout the three decades of its course. But advancing years begin to tell, and we find for the first time, our day of limitations has come. To edit and issue **Six Monthly Magazines** entails some work, and the willing help of those in sympathy with us in this service, is more than ever appreciated. With a deep sense of our indebtedness to the thousands of "fellow-workers unto the kingdom of God" (Col. iv. 11), who have contributed seasonable papers, answered questions on vital truths, given timely help on points of difficulty, introduced the Magazine where it was unknown, and personally commended it to fellow-believers of their acquaintance, and circulated it among friends, we owe and here express our thanks.

FORECAST.—In the hope of being able to continue **The Believer's Magazine for 1922**, as in the past, on the old lines, with fresh and seasonable ministry to meet all needs, we are pleased to be able to announce the following, which we have in hands and in promise, for the coming year.

BY STANDARD WRITERS OF THE PAST.

Edifying Papers, hitherto unpublished.

Devotional Papers on the Psalms. Wm. Lincoln.
Musings on Scripture Subjects. J. G. Bellett.
Knowing Christ in Glory. W. H. Dorman.
Gathering unto Christ's Name. A. J. Holiday.
The Table of the Lord. W. H. Hunter.
Increasing Religious Corruptions. Henry Dyer.
The Prophet and His Message. Thos. Newberry.

TRUTHS IN SEASON. By Present Day Writers.
The Feast of Remembrance. F. Orton Smith, M.A.
Thoughts on Fellowship. D. E. Causer.
The Lord with His Disciples. Wm. Hoste, B.A.
Buy the Truth and Sell it not. T. D. W. Muir.
Science and the Bible. C. F. Hogg.
The Good Deposit. H. B. Thompson.
Perils of the Last Days. W. J. McClure.
Sin and its Punishment. A. H. Pink.
The Assembly of God. Archibald M'LAY.

PLAIN PAPERS ON VITAL THEMES.

Of Present Interest to all Believers.

Kingdoms of God and of Heaven. The Editor.
Sufferings and Glories of Christ. W. J. McClure.
Christ's True Manhood. A Bible Symposium.
Is the Lord's Coming Imminent?
Healing, Health, Holiness. Three Medical Writers.
Do Pentecostal Gifts Continue?

EARLY PATHS FOR YOUNG BELIEVERS.

Practical Papers for those Recently Converted.

A New Life to Live. Sir Robert Anderson.
A New Nature to Cherish. Alex. Matthews.
A New Master to Serve. John Smith.
New Company to Keep. Sir Robert Mathieson.
New Occupations to Follow. E. H. Bennett.
New Paths to Tread. R. Ledger Smith.
A New Home in Prospect. J. Denham Smith.

CLARION CALLS TO CHRISTIANS.

By Standard-bearers in many Lands.

The Gospel's Power. Fred. S. Arnot, Africa.
The Word in the Holy Ghost. Donald Ross, U.S.A.
Separation to and for the Lord. D. Munro, Canada.
Gathering unto Christ. Dr. J. N. Case, China.
Christian Character and Conduct. W. Maclean, N.Z.
Our All Belongs to God. Jas. Campbell, Australia.

BIBLICAL AND EVANGELISTIC AIDS.

Outlines of Gospel Subjects, for Preachers.
Bible Studies for Christians and Bible Lovers.
Young Believer's Question Box, Practical Answers.
Answers to Correspondents, on Subjects of Interest.
A Free Packets of Specimen Copies will be gladly sent to all who desire to introduce, commend, and so further its circulation, where they live.
Twopence monthly. 6 copies, 1/3; 12 (to one address), 2/6; 25, 5/. Post paid. It may be sent with the Assembly's Monthly Parcel of Magazines at the First of each Month, supplied through Local Agents, or mailed DIRECT to your own address.

Hall, Curle Avenue, Whitchurch Road, will be opened December 26. Special meetings at 11, 2, and 6. Ministry of the Word by Messrs. Annear, Jones, Shannon, Dr. J. Ledger Smith, Begbie, and Bernard. Luncheon and tea provided. **Carlisle.**—Conference, Monday, January 2, 1922, in Hebron Hall, at 11 and 2.30. Ministering brethren expected Dr. Bishop, Dr. Jones, Mr. Watson. **Nottingham.**—Conference in Clumber Hall, High Cross Street, December 27th, 11 and 2.30. Messrs. Hoste, St. Johns, Lawes, Stephen and others, expected.

REPORTS.—Barrow.—John Gilfillan had three weeks of good meetings in Anchor Road Gospel Hall, Salthouse. John M'Alpine is having a Gospel effort in Abbey Road Gospel Hall. A. E. Hodgkinson and W. Hateley—who purposes going to British Guiana early next year—have been pioneering with the Gospel in Rillington, Yorks, with good hearing to the Word. Remember this place in prayer. **Liverpool.**—Missionary Conference, November 5-7, was largely attended. Foreign workers present were Mr. Wangberg (Iceland), Judson and Wilding (Central Africa), Oliver (China), Langran (Argentina). Conference on December 26 (Boxing Day), will be held as usual. Speakers expected—Messrs. Scammel, St. John, and others. **Ipswich.**—New Gospel Hall, Kenball Street, was opened with a Conference on October 8, when some 250 assembled, representing about 30 assemblies. Searching and seasonable ministry was given by Messrs. Grant, Ashby, Barnett, Renwick, Farie, J. Hixon Irving, Dr. Roche, and C. Wyncoll. Mr. Ashby continued with meetings on his chart for two weeks, followed by J. Hixon Irving. Nine believers have been baptised and five added to the assembly of late. **Cardiff.**—J. Charlton Steen had two weeks in Adamsdown, Windsor, and Mackintosh Halls, well attended and ministry profitable to all. Many will learn with regret that our earnest and active brother, Mr. Archibald M'Lay, who has laboured long and acceptably in South Wales and beyond, is laid low with a serious illness. Let the Lord's people remember him in personal and united prayer. Missionary meetings, addressed by Mr. H. S. Turrall of Spain, have been held on Tyneside with good interest, and young men from Gateshead, Newcastle, Walker, &c., have carried on outdoor work with blessing. George Hucklesby had interesting meetings at Llanharon, S. Wales. David Ward had a fortnight's meetings in New Bradwell, near Wolverton, followed by J. Campbell of Manchester, with addresses to Christians.

IRELAND.

Amid scenes of danger and loss of life, the people of God in Ulster and elsewhere seek to continue their testimony to the Name of the Lord, and in the Gospel of His grace, and have mostly been kept in peace. Believers' meetings at **Upperlands** on October 14 were large, and ministry by Dr. Matthews, Stewart, Megaw, Lyttle, and Goold, helpful to all. **Lurgan**, October 19, goodly in numbers, Ministry by Rodgers, Teskey, Smith, Matthews, and Gilmour. **Donemana**, October 20, with wholesome and practical ministry by Rodgers, Stewart, Creighton, M'Knight. **Tullylagan**, November 5, fewer in numbers than usual, but very helpful in ministry by H. B. Thompsom, Moneypenny, Megaw, M'Knight. **Omagh**, November 9, large, with seasonable words by J. Moneypenny, H. B. Thompson, Megaw, M'Knight. **Ballycastle**, November 12, very practical and profitable ministry by Baillie, Hawthorn, Stevenson, and Megaw. Gossellers continue with good interest and conversions, as follows:—**Belfast**, Ballynafeigh Hall, by Hutchison; S. Gilpin at **Burnside**, Co. Antrim; **Lyttle** and Ruddoch have been at **Roslyn**; M'Knight and Campbell in Ormeau Road Hall; Goold and Poots at **Bleary**; Whitten at **Banbridge**, Stevenson at **Edenberry**, Stewart and Ambrose in **Ardnaglass**, Russell and M'Cracken at **Kingsmills**, Moneypenny at **Dungannon**, Baillie at **Cerabo**, Hawthorn at **Drumcanver**, Meneely at **Larne**, where there are tokens of blessing and a few conversions. Jos. Glancy is encouraged in **Coleraine** in seeing fruit. E. Hughes had large and good meetings in Old Park Road Hall, **Belfast**. Lyttle and Whitten in **Mat-chett** Street. Rankin in Apsley Street.

CANADA.

Toronto.—J. Waugh had three weeks of helpful meetings in East Toronto Gospel Hall. R. Telfer had two weeks' good meetings in an Orange Hall in Rhodes Avenue. **Collingwood.**—F. G. Watson and G. Garratt had encouraging meetings here. **Grand Bend.**—T. Wilkie and A. Joyce had five weeks of meetings in this new place, and saw some blessing. **Peterboro.**—W. H. Hunter had helpful meetings here and at **Campbellford**. **Oshawa.**—Beattie and Harris had an encouraging Gospel effort here. G. L. Shivas had meetings in **Severn Bridge**, and expects to get an opening in **Udney**. **Winnipeg, Man.**—J. M'Cartney had helpful meetings in Bon Accord and West End Halls here. W. N. Brennan and I. M'Mullen had good cheer in their

visit to **Newfoundland** with the Gospel. At **Harbor Grace** for three weeks, they had a good hearing and conversions; at **Freshwater** people came out well. Pray for this great neglected country. **Collingwood**, Ont.—Conference here was good, and ministry by Brethren **Silvester**, **M'Cartney**, **M'Clintock**, **Baillie**, and **Garrett**, profitable. **William Wilson** had encouraging meetings at **Delisle** and **Redvers**, Sask. Friends in Canada are reminded of the alteration in cost of letter postage to Great Britain. Letters, 4 cents for 1 oz. If understamped, a fine of double the shortage is claimed on delivery.

UNITED STATES.

CONFERENCES are being held in many centres and cities in November and December; reports next month. **Philadelphia**, Pa.—The usual year-end Convention will be held on December 31 to January 2, in **Bethany Brotherhood Hall**, 2115 South Street. Circulars from **D. P. Harry**, 1035 Robbins Avenue, **Lawndale**, Pa. Good and edifying Conferences are reported from **Standish**, Mich. **C. W. Ross** is in **Texas** for the annual Conferences there; also **John Ferguson**, who had a few meetings in **Chicago**, Ill., as he passed through. **W. J. McClure** has been preaching in **Los Angeles**, Cal. **D. H. Oliver** visited **Akron**, O. **Dobbin** and **Tozeau** had a few good meetings in **Standish**, Mich. Fruit of tent work of the summer in **Bloomfield**, N.J., conducted by **James Marshall**, eleven have been baptised and added to the **East Orange** assembly. The following are the addresses of assemblies in chief cities of the West:—**Gospel Hall**, 2260 Market Street, **San Francisco**, Cal.; **Gospel Hall**, 1225 West Jefferson Street, **Los Angeles**, Cal.; **Gospel Hall**, Ivy and Lime Streets, **Monrovia**, Cal.; **Gospel Hall**, 719 8th Street, **San Diego**, Cal. Travellers and those removing, might note these for reference.

Text Calendars for 1922 are now in full demand, and friends who are in the habit of giving these at the year-end will be wise in securing their selections early. We name **The Household Text Almanac** as especially good for localising, with a list of all meetings, with name of hall or town on top, putting one into each house with a request to fix it on wall.

The Daily Bread Roll Text Calendar, with a well chosen and carefully arranged text for believers for each day of 1922, in 12 turnover pages in chocolate ink, and cord to hang. Twopence each. It was used this year in 12,000 Christian Homes as a Daily Remembrancer, and will be used in a still larger number, in 1922. Give one to each household.

Fallen Asleep.

Thomas Pugsley, Brakpan, South Africa, 29th September, aged 38, result of a mining mishap. A willing worker, diligent in the Lord's service. Leaves a widow and two children. Formerly in Devonshire, England. **Mrs. A. Murison**, Brandon, Manitoba, Canada, September 25. Saved in Cowdenbeath, Fife, some 14 years ago. In Brandon assembly for 8 years. **John Milroy**, Troon, November 21, after a long period of suffering. In the assembly for a number of years. **Mrs. Dowdels**, Springburn, October 27, for many years in the assembly in Gospel Hall, Hillside Place. She passed peacefully to her rest with Christ. **Mrs. Milton**, Schoolhouse, Wick, for many years in the Old Rayne assembly. **Adam Armit**, Newmains, October 31, a godly brother, for years in feeble health, now at home "with Christ." **John Smith**, Galston, on November 26th, in his 78th year. For many years in the Assembly in Evangelistic Hall there. **Mrs. Euphemia Muir**, widow of Wm. Muir, Kilmarnock, November 26th, in her 78th year, for a number of years in Waterloo Hall Assembly.

"He Brought Me Through."

(Ezek. xlvii. 3; Isa. xliiii. 2).

God hath not promised I should be
Immune from sorrow, or be free
From deepest test.
But God has promised, and 'tis true,
That He will bring me safely THROUGH
To perfect rest.

EDITORIAL NOTES.—Renewals.—As has been our custom for many years, with the approval of our clients, we continue to send to all our present subscribers—who have not renewed their magazine orders of the coming year—the same quantities as for 1921, until we hear from them of any change.

Text Calendars for 1922 have already had a record sale and appreciation from all parts. Some are almost sold out. Others will be by year-end. Friends should order what they may require, while they last.

An Acceptable Gift to all in the assembly with you is a copy of **The Daily Bread Roll Text Calendar for 1922**, with its Bold Daily Texts in rich chocolate ink, for each day of the year. 24 copies, post free, 4/- or \$1; 50, 8/- or \$2, mailed to any part of the world.

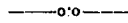
Distributors of our **Household Text Almanac** have been asking about its issue for 1922. We are glad to announce its publication as formerly, in the same acceptable size and style, with splendid Coloured Centre Plate—"The Lost One Found and Safely Carried Home," being a richly coloured, chaste, and effective representation of an Eastern Shepherd carrying in his arms a lamb of his flock, which had been lost, but is now found. The four artistic corner designs in chaste colours, give the story of man's Ruin, Redemption, Rescue, and Recovery in the very words of Scripture. By the talented Biblical Artist, HAROLD COPPING. And there is a Gospel text for each day of the year, with useful information to all. This is the favourite Text Almanac for Assemblies to give at year-end, with their own title and list of all their meetings on top, for business people to give to their customers, and for Christians to hand to neighbours to be fixed up in their homes. for daily use throughout the year. Send order now, and they will be despatched to ANY address afar or near, on same day.

Advertising.—We have been asked by correspondents at various times to open our pages for commercial advertisements, such as appear in secular and in some cases in religious magazines. We have very carefully considered the matter time and again. Our decision is that it would not be in keeping with the character of **The Believer's Magazine** to insert advertisements of a general character in its pages, including such varieties as appear elsewhere, of unemployed preachers seeking engagements, old teeth for sale, and such like. We think that God's things well deserve a magazine wholly to themselves, and we therefore finally decide to maintain the pages of **The Believer's Magazine** as they have been for thirty and odd years for "Ministry of the Word and Tidings of the Work of the Lord." Scriptural Aids in the way of sound publications, books by well proved writers, and whatever else conduces to godly edifying and the progress of the Gospel we gladly give place in our pages FREE OF CHARGE, but beyond this we do not intend to go, or to introduce purely commercial advertisements for payment, such as appear in the daily press. We feel sure that this will be acceptable to most or all of the subscribers.

Choice Booklets for Christians, each bearing a seasonable message of spiritual Prose or Poetry, to enclose in Envelopes to Fellow-Believers, at end of year, 12 Assorted, 1/3, Post Paid anywhere.

Home Evangelisation.—During the year which is now running out, there has been a remarkable revival of house-to-house evangelising with the printed Gospel message. Assemblies of believers in large cities, manufacturing towns, and rural villages have been stirred up wonderfully to the importance of taking the Word of Life to the homes of the thousands who seldom, if ever, go to hear it. And the response has been wonderful indeed. Halls, formerly half empty, have been filled up, and an interest in the things of God and eternity aroused where indifference reigned. **The Gospel Messenger**, our four paged monthly magazine, is used in hundreds of places for distribution at the beginning of each month.

Rest-Home for Missionaries.—Leading brethren of Lanarkshire Assemblies, have for some time been exercised in the consideration of providing a permanent Rest-Home, for the use of Missionaries on furlough in the homelands—a most necessary and desirable thing to have, surely. Full particulars may be obtained by applying to Mr. John M. Scott, Verona, Cardonald, Glasgow, who will also receive and acknowledge sums toward the proposed Home.



Sums Received for the Lord's Work and Workers.

In Lands Afar, and in Neglected Places in Homeland.	
J. & M. H. Lanarkshire .. £1 0 0	Stratton, Ont. .. £1 2 0
Richmond, Va. * .. 1 0 0	*Akron, O. .. 8 0 0
*Haggs .. 5 0 0	*Forest Grove (Spain) 4 12 0
Guelph, Ont. .. 1 0 0	Newmilns .. 0 10 0
Broughshane (Lepers) 1 0 0	J. L., Rutherglen .. 1 0 0
Warwickshire * .. 0 8 6	Total to Nov. 20. £24 12 6

For the Lord's People, Unemployed and in Need.

Deserving cases who, from no fault of their own, are impoverished and in distress.

J. & M. H., Lanarkshire .. £1 0 0	San Jose (Russia) .. £1 4 0
Richmond, Va. .. 2 0 0	Total to Nov. 20. .. £4 4 0

For Aged Widows, Orphans, and Dependants

Of Departed Servants of Christ, who were diligent Labourers in the Gospel and Ministry of the Word, for whose loved ones no provision has been made.

J. & M. H., Lanarkshire .. £1 0 0	Newmilns .. £0 10 0
Richmond, Va. .. 1 0 0	Total to Nov. 20. .. £3 10 0
*Akron .. 1 0 0	

For Pure Gospel Literature and Scriptures,

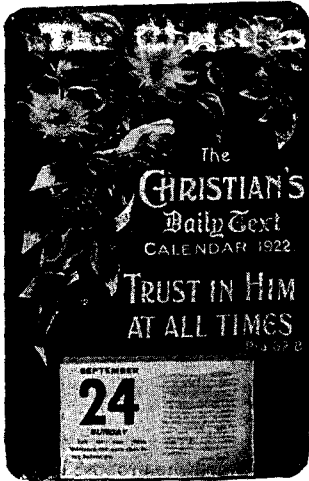
For careful Distribution among the Villages, Islands, and Unevangelised Coasts of the Homeland.

J. & M. H., Lanarkshire .. £1 0 0	Springburn .. £0 5 6
Richmond, Va. .. 1 0 0	Total to Nov. 20. .. £3 5 6
*Akron .. 1 0 0	

Greeting Cards, each bearing a Text, words of cheer, and stimulating message, for enclosure in letters to friends, 12 Assorted, wordings to suit. saved and unsaved, 10d, Post Paid.

The Word of God for the Heart .. and Life all the Year ..

The Christian's Daily Text Calendar.



A GEM FOR THE CHRISTIAN HOME.

With a carefully selected Daily Scripture Text, and a short Meditation for each morning of the Year. In charming Design of Embossed Flowers, aerographed in Natural Tints and Colours. Mounted on Plush Velvet Coloured Backs, Title and Text in White Ivory Letters. To Hang in Parlour and beautify the Home. It contains a carefully chosen Text from the Bible, with a suitable Meditation and Message for each day, by well known Writers, with Bold Date Pad, firmly fixed on Patent Mount, to slip off each Morning. Now Ready for instant Despatch to any Country. Price 2/-, carefully packed and post paid, 2/6; Three, 7/-; Six, 13/.

SPECIAL OFFER.

Twelve Copies of this Beautiful Calendar, in Assorted Colours, will be sent, post paid, to any address for 21/-. Send your Order Now.

"Daily Bread" Calendar, 1922.

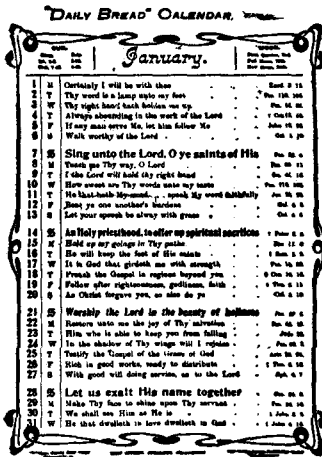
:: TWELVE ::

SPECIAL CHARACTERISTICS.

Carefully Chosen Daily Texts
Select Sunday Texts in Bold Type
Texts arranged after a New Plan
Worship, Walk, Work, and Warfare
Printed in Colours, with Art Border
All Clear, Bold Type, easily read
A Page for each Month of the Year
Sunrise, Sunset, and Moon's Changes
A Morning Message for all Believers
A Witness for God in every Home
A Standard of Conduct in Business
A Rule of Life in the World

Twopence. 2/4 per doz.; 25, 4/9; 50, 9/-,
— post paid to any part.

Special Offer.—In order that this Valuable Spiritual Help may be circulated widely among Believers, we will send 100 copies post free to any address for, 12s 6d.



A Useful Pocket Companion.

The Christian's Pocket Diary and Daily Remembrancer. Daily Scripture Texts, carefully chosen. Gems of Edification and Cheer from 20 Pens. Choice Verses, Postal and Business Information. 365 Daily Spaces for Notes, Pages for Cash Payments, etc. Real Leather Binding, pencil in loop, gilt edges, 2/2. Initials in Gold, on Cover, 6d extra. Full Name, 9d.

Six Monthly Magazine — For 1922 —

The Believer's Magazine—32nd Year. Fresh Articles. Papers for Young Believer Bible difficulties dealt with. Questions Answered. 2d. 3s per Year, post free.

The Young Watchman—The Favourite Illustrated Gospel Magazine for Sunday School and Children's Services, 38th year. 6d per doz; 4s 2d per 100, net.

Little Ones' Treasury—A Brightly Illustrated Gospel Magazine for Infant Classes and Little Folks at Home. 34th year. 6d per doz. The Two Magazines, assorted as desired—10 4s 2d; 15s, 6s; 20s, 8s 6d; 25s, 10s. Special 50 assorted as desired, with Local Title on front: Meetings and School, 2s 6d; 100, 5s; 250, 12s, net.

Good Tidings—An 8 page Illustrated Gospel Magazine for Old and Young. Fresh, Clear Printed Articles. 5d, doz; 3s 6d, 100. With one Title an 1 Meetings, 10s, 4s 6d; 250, 9s 6d; 500, 16s.

The Gospel Messenger—Four Pages Illustrated. For Free Distribution. Free Original Messages each month. 1s 6d per 100 net. With Local Title added—150, 3s; 250, 4s 6d; 500, 8s 6d; 1000, 16s.

The Christian Worker and Bible Student Helper—36th Year. Monthly Notes on Sunday School Lessons. Bible Class Subjects. Brief Biographies, with Photos, of Workers. 1d, net; 1 Copy, 2s; 6 Copies for Year, 7s 6d, post paid.

One Each of above Six Magazines for the whole Year, 6s (\$1.50), posted to any address.

Sunday School Supplies

New Lesson Scheme for Sunday School. Acceptable Size. Carefully Chosen Simple Subjects. Distinctly G spelled. In 4 Quarterly Folios. 2/ per 100 net.

Book Lesson Scheme, with Memory Texts printed in full. Complete for year, 3/9 per 100.

Children's Almanac and Bible Searching Text Book. 1s per doz.; 7s 6d per 100, post free.

Memory Text Sheets. Gospel Texts, short, medium, long. 12 Assorted, 2/-.

Reward Cards in packet of Twelve Card Floral. Texts. 3d, 4d, 6d, 9d, 1/ per packet.

New Class Register. Handy size. Our Special Design. 2d. Manila Cover, 3d; Cloth, 4d.

Bible Class Register. For Name Addresses, Attendance, Cloth, 1/6; Larger, 2/.

Card Register, for Stamping Weekly Attendances, &c. Folder, to carry, 2/6 per 100.

NEW ANNUAL VOLUMES.

Buds and Blossoms. "Young Watchman" Annual. Full of Good Stories and Pictures. Cloth, 1s 6d net, by post, 1s 10d.

Joyful Days. "Little Ones' Treasury" Annual. Bright Pictorial Stories. Cloth, 1s 6d net.

Throw Out the Life Line. "Good Tidings" Annual. Purely Gospel. Well Illustrated. Cloth. Coloured Picture on front. 1s 6d net, by post, 1s 9d.

6 assorted of above, 10s post free.

Pleasures for Evermore. "Gospel Messenger" Annual. Leatherette, 6d net.

Ready for Service. "The Christian Worker" and Bible Student's Annual. Cloth Boards, 2s net.

The Believer's Magazine Annual. Volume New Series, No. XXII. Cloth Boards, 2s 6d net.