

THE  
Believers' Magazine

For Ministry of the Word  
and Tidings of  
The Work of the Lord.

A MONTHLY JOURNAL OF  
SCRIPTURE EXPOSITION AND BIBLE STUDY  
FOR ALL THE CHILDREN OF GOD.

EDITED BY  
JOHN RITCHIE.

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**NEW SERIES—VOLS. XXIV. & XXV.**  
(THIRTY-THIRD & THIRTY-FOURTH YEAR.)

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



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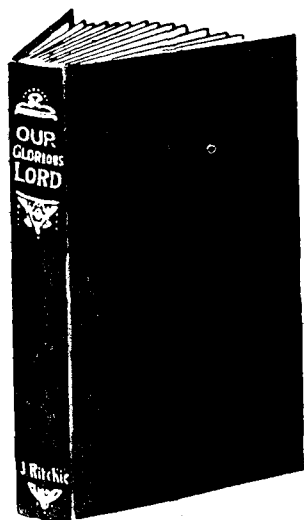
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# The Lord's Work and Workers.

## Records of Evangelistic Labour, at Home and Abroad.

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, 1923.

Made up December 20th

### SCOTLAND.

**NEW YEAR CONFERENCES.**—Full announcements of places, hours, speakers, &c, were given in December issue. For the convenience of those travelling, we give a condensed notice of the chief gatherings, with several added.

**Monday, January 1, 1923.**—**Aberdeen**, Y M C A, Union Street, 11, 2.30, 6.30. **Dundee**, Hermon Hall, South Tay Street, 11, 2.30, 6. **Motherwell**, Town Hall and Dalziel U.F. Church Hall, both places at 11 and 2. **Edinburgh**, Livingstone Hall, South Clerk Street, 11 and 2.30. For young people in small hall, same hours. **Kilmarnock**, Wellington Hall, 11 and 2.30. **Ayr**, Town Hall, 11 and 2.30; evening at 4, in James Street Gospel Hall, Newtown. **Stirling**, Craig's Church, 2.30. **Bo'ness**, Hebron Hall, 2 p.m. **Stranraer**, Masonic Hall, Fisher Street, 11. **Glasgow**, Tron U.F. Church, Dundas Street, 3.30; Leckie Memorial Hall, off Paisley Road, 2 p.m. **Kirkcaldy**, Beveridge Halls, 11.30. **Dumfries**, Greyfriars Hall, 11, 2, 6. **Creetown**, Foresters' Hall, 11.

**Tuesday, January 2, 1923.**—**Glasgow**, City Hall, Candleriggs, 11, 2.30 till 5.30; Postal Workers' Annual, Elim Hall, 6.30. **Larkhall**, Hebron Hall, 11.30 till 4. **Bathgate**, Co-operative Hall, Jarvey Street, 11 till 4.30. **Kilbirnie**, Walker Memorial Hall, 12 noon. **Auchinleck**, Gospel Hall.

**Wednesday, January 3, 1923.**—**Prestwick**, Co-operative Hall, 3 p.m. **Cowdenbeath**, Co-operative Hall 3 p.m. **Newmilns**, Co-operative Hall, 3 p.m. **Lesmahagow**, Public Hall, 11 till 4. **Dalry**, Public Hall, 11 till 5.

**ANNOUNCEMENTS.**—**Falkirk.**—Conference in Masonic Temple, January 6, 3 till 8. **Glasgow.**—Baltic Hall, Baltic Street, Saturday, February 3, at 4. **Overtown**, by Wishaw.—Annual Conference, Gospel Hall, January 27, at 3.30.

**REPORTS.**—**Glasgow.**—Tom Rea had Gospel meetings in Elim Hall, well attended. **Ayr.**—Jos. Strain continued in James Street Hall, with good attendance; a number profess conversion, and several baptised. **Loanhead.**—J. K. M'Ewen visited this place, having some meetings; also in

**Edinburgh.** He had hoped to reach Orkney, but owing to having caught a bad cold, had to return south. **West Calder.**—Jacob Senon, from Glasgow, visited this place telling of the Lord's work among Jews in Glasgow. Thomas Cauker has been preaching in **Douglas, Coalburn, Newmains**, and other parts of Lanarkshire. **Lossiemouth.**—Alexander Philip had a number of good meetings here, in which the Lord gave blessing with the Word, a number professing to have passed from death to life. Forbes Macleod, on a visit from New Zealand, has been preaching in **Bothwellhaugh**, Lanarkshire, where a good work has been done, a number of believers having been baptised and 13 received into the assembly. William M'Kenzie continues to be encouraged in visitation in **Sutherlandshire**, where there is good attendances and an earnest hearing given to the Word. J. F. Spink had meetings in **Nairn**. John Gilfillan had a special Gospel effort in **Burnbank**, and John Macdonald in **High Blantyre**, with blessing. W. R. Wallace visited **Haywood, Tarbrax, Springburn**, and **West Calder** preaching the Gospel. W. M'Kenzie, with J. Robertson, of Dingwall, visited the western coast, going by **Loch Inver, Tongue**, and **Thurso**, where they found a good ear to the Gospel. Robert Nelson had meetings in **Netherburn**, with interest. Eleven have lately been added to the assembly there.

**NOTES.**—An assembly of believers gather in the Lord's Name in **Calderbank**, Lanarkshire. Correspondence to A. Murdoch, 83 Chapel Street, Airdrie. Correspondence to Fisher Street Hall Assembly, **Stranraer**, to A. Baird, 58 Lochryan Street, Stranraer. For Bethany Hall, **Paisley**, to John Spence, 24 Love Street.

### ENGLAND.

**ANNOUNCEMENTS.**—**Carlisle.**—Hebron Hall Conference, January 1, 11, 2.30, 6. **Newcastle-on-Tyne.**—Sunday School Workers, Central Hall, Westgate, January 2, 2.30 and 6.30. **Birkenhead.**—Believers' meetings on December 26, Wesleyan Chapel, Price Street, 3 and 6.30. **Greenwich.**—

(Continued on page ii.)

## The Coming of the Lord.

THE HOPE OF THE BELIEVER AND OF THE CHURCH.

THE Lord Jesus has left the sure Word of promise to all His people, "I will come again and receive you unto Myself" (John xiv. 3). And this promise of the Lord, is the proper and proximate hope of the believer, and of the Church. The very last word that the glorified Lord uttered from the heavens that He entered, on that day when He ascended from the slope of Olivet (Luke xxiv. 50, 51), and was "received up into heaven" (Mark xvi. 19), was, "Surely, I come quickly" (Rev. xxii. 20). And since this word was spoken, the silence has been unbroken. The very next event of the Divine programme will be, the "shout" of the returning Lord, when He descends from the Father's throne upon which He now sits (Rev. iii. 21), to raise "the dead in Christ" from their graves, to change those of His people who are "alive and remain unto His coming" (1 Thess. iv. 15), to gather both around Himself "in the air," and thence lead them glorified, in His own likeness (Phil. iii. 20) to the Father's House (John xiv. 3), to be welcomed there as the children of God (1 John iii. 2, R.V.), without distinction, on the ground of sovereign grace alone. What a scene of triumph that will be! What a gathering of the scattered and long-parted family of God! From every land and kingdom they will come! Saints of all the ages will be there. The early disciples who were won to Christ in the days of His earthly ministry, those brave and noble men and women who

"left all" for His dear Name, and accompanied with Him in the time of His rejection, who stood under the shadow of His Cross, and were the first to walk and talk with Him after His resurrection. All will be there. Not the least will be awaiting on the day of His return, and of the receiving from the world of His own. And the first converts, firstfruits of the Gospel in Pentecostal and Apostolic days, who were imprisoned and persecuted, many of them martyred for the Saviour's Name and truth, all will be in the circle of the glorified there. How grand it will be to see them, to clasp their hands, to greet them all together around the Lord, and in the fair image of Christ. And then to gather around the throne—as Rev. iv. depicts the scene—and hear the song of the great congregation gathered and now glorified there, owning God as Creator, elders, and living creatures joining in the song. And later, as in chap. v., where the Lamb appears in the midst of that scene of glory, and receives from the hand of the Throne-sitter the seven-sealed Book—the title deeds of His inheritance—and is owned as Redeemer and Heir, by all in heaven, on earth, and under it, as the only Worthy One to be worshipped and to reign.

This is the hour to which the glorified Lord in heaven looks forward. This will be the day of "the gladness of His heart" (Song iii. 11), for which He "endured the Cross, despising the shame" (Heb. xii. 2), in which He will "rest in His love and joy over His people with singing" (Zeph. iii. 17), as He sees in every radiant face "of the travail of His soul" (Isa. liii. 11),

and is abundantly "satisfied." The joy of the redeemed will be "joy unspeakable and full of glory" (1 Pet. i. 8) in that day indeed. But His, will be the "exceeding joy" of presenting them "faultless before the presence of His glory" (Jude 24), "the church glorious" (Eph. v. 27), "as His very own, standing before Him in all her glory" (Dr. Moffat's Translation). This is "that blessed hope" (Tit ii. 13), for which the people of God are to be ardently "looking," as with outstretched necks, and ever ready and prepared to welcome. This is "the hope," which by being "set on Him," causes saints to purify themselves, as He is "pure" (1 John iii. 3), so as not to be found out of condition, or in company out of keeping with their heavenly rank and destiny, and so "shrink from Him in shame, at His coming" (1 John ii. 28, R.V.). It is this joyful expectation of being at any moment called to gaze on the face of the coming Lord, and in "the twinkling of an eye" to pass from amid the shadows of earth to the brightness of heaven, and exchange the exile's lone watchtower for the joys of Home, that keeps the believer wakeful and watchful as the hours pass by, and like one who is

"Watching and ready, soon to be  
In Heaven, at Home, his Lord to see."

And as the Apostle Peter, closing his last Epistle to the waiting people of God says, so we who watch and wait in this "last hour" (1 John ii. 18, R.V.), may well challenge ourselves with the words "seeing that we look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight" (2 Peter iii. 14), having nothing to lose or regret.

## Paul's Gospel Ministry.

SECOND PAPER—MUSINGS ON SCRIPTURE SUBJECTS.

BY J. G. BELLETT.

SHORTLY after this, we find the same workmen in quite different scenes. In Lystra of Lyconia (chap. xiv. 6), they are seen among a blinded, idolatrous people, who gave them no invitation to declare their message, a people needing to be thoroughly awakened. Under the instructed eye of the apostle, the ground here was largely filled with "thorns," and the Word to guide the servant of God in these conditions was, "Break up your fallow ground, and *sow not among thorns*" (Jer. iv. 3). He finds it in season here to take strong and sharp measures with this besotted heathen crowd, ready to worship men of like passions with themselves. And so he runs into the midst of them, and there challenges their consciences to "turn from all such vanities unto the living God," unto whom, as Creator and Provider for them (vers. 15-17), they owe their allegiance, and to Him alone. To this heathen multitude, Paul does not in this instance "preach the Gospel," as we say. And surely this was his wisdom in the Spirit. He does not here cast in the good seed of "the Gospel of their salvation" (Eph. i. 13), for well he knows that the fallow ground must first be broken up, and sinners be convicted before God, ere they can receive it unto salvation. As the Lord Himself in His dealings with the sinful woman at the well of Sychar in earlier time, had first reached and dealt with the unexercised conscience of that woman, before

He revealed Himself as the Christ and Saviour, saying to her, after being thus convicted, "I that speak unto thee am He," so Paul, in this Lystra ministry, has to use the plough, before he casts the seed of the Gospel into the prepared soil.

We next find our apostle as a witness to the Gospel in Philippi (Acts xvi. 12-34). And here he lights upon two distinct pieces of soil, each of which, by varied means, had been broken up under the plough, and was ready to his hand for the seed. Lydia of Thyatira (ver. 14), was already a seeker after the Lord, but yet only a Gentile, brought to own the God of Israel. The apostle meets her, with other women, at a riverside, where this group of seekers were in the habit of meeting to pray together. The soil in her case was ready for the seed, and needed not the plough. For those "preparations of the heart," which are "from the Lord" (Prov. xvi. 1), had already been wrought in her. And as the good seed of the Word was quietly dropped into the heart—which the Lord's own hand had gently opened—to give heed to the words spoken by the Lord's servants, as "they sat down and spake it" unto this little group of seekers after the Lord, Lydia "attended to the things spoken," and received them unto salvation, and at once gives good testimony to the reality of the work of God's grace, in her confession of the Lord's Name, and the welcoming of His servants. Precious fruits are these of the Divine husbandry in the believing soul, and gracious guidance also to the servants of the Lord in the great work of evangelisation in the times in which we

live, as truly as for the earlier husbandry of the Gospel, under the hand of apostles and evangelists at the beginning.

In the case of the jailer in this city of Philippi, the rough and hard soil had been under the hand of the Lord, prepared in a remarkable way by Himself, ere the apostle is called on to enter on the work of bringing the precious seed of the Gospel to the soil of his soul. Amazed as he surely was, at the miracle of the prison doors being forced open by the earthquake, and yet the prisoners had not fled, and not now fearing his own life to be in danger, the need of his soul now becomes his anxiety, and he cries out to Paul and Silas, "Sirs, what must I do to be saved?" And the only business of the servants of the Lord toward this thoroughly awakened soul, is to tell him of the Lord Jesus Christ, the Saviour (Acts xvi. 31). And this was easy and happy work, for the ground had been prepared for the seed and ready to receive it, with immediate believing unto salvation as the grand result. Thus the servants of the Lord, pursuing the path in which the Divine Spirit is guiding them (Acts xvi. 7-10), in fields to which the Lord has sent them on His service, are to have the "word in season," the right message for that people at that time, suited to their condition, as the Lord knows and His servant discerns it. And surely this requires the continuous standing in the counsel of God, with the wakened ear (Isa. l. 4), to receive from Him the word to speak in due season to the soul, as He only fully knows its need. This is the privilege, and it is surely the responsibility of all who serve Him.

## Garments of Divers Sorts.

W. J. M'CLURE, CALIFORNIA.

ONE of the precepts given by God to His earthly people of old, was, "Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (Deut. xxii. 11). Why was God so particular as to what material Israel should put into their clothing? Has this precept of the law any message to us of this time, who are of God's heavenly people under grace? We believe it surely has, and that our God would have us learn from it, what sort of garment befits a people who are *in* the world, yet *not of it*; a people who "belong to Christ," and are to have all their habits and associations controlled by the Word which He has given to them (John xviii. 14), by which to order all their relationships to men and things here. We sometimes speak of that righteousness which we have in Christ, as "a garment" to cover us. But the figure of a garment, as used in Revelation xix. 8, is to set forth that *practical* righteousness, which all true believers are expected to manifest in their lives and habits here among men. For of the Bride of the Lamb, on the day of her marriage, it is said, "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is *the righteous acts of the saints*" (R.V.). This gives the key to the meaning of the typical "garment" of Deut. xxii. 11. It is assuredly the habits and associations of the Christian that are here in view. Not what grace has made him in Christ as to his standing, but what

his actual state is, as wrought out and manifest in his conduct and testimony before men. In Col. iii. 5-9, we get a glance at the old garments which, in unregenerate days, we wore, and which everybody could see, for in these things we *walked* when we lived in them. But these have all been "put off" as unbefitting those who have become "new creatures in Christ," to wear. And in verse 12, we are told, as "the elect of God," what we are to "put on" and wear. The power by which this change of raiment is effected in believers is the indwelling Holy Spirit of God, as Gal. v. 16, 17 informs us. For they cannot be produced by the flesh, nor can they be displayed by mere resolutions, or force of human will. A mixed garment is presented to those around us, when some of the works of the flesh are mingled in the habits and associations of the people of God. Pride and lowliness do not harmonise, nor do humility and self-importance, in the life of a child of God. To present such incompatible things in one life is surely to wear a "mingled garment." To claim to read and be absorbed in the Word of God, and to find delight in the latest novel, is surely to wear a "linsey-woolsey" garment. To pretend to "enjoy" the Bible Reading and the prayer meeting the one night, and frequent the theatre and the picture-house the next, is to be clad in a garment of "diverse sorts," as even people of the world can see and do loudly call attention to, in the inconsistent lives of those who practice such ways. May God and His Word so exercise our hearts that we share God's praises.

## Divine Worship.

AN ADDRESS BY C. H. JORDAN, OF LONDON,  
at a Conference of Believers, in Florence, Italy,  
October 15, 1922.

WILL you allow me, beloved brethren and sisters in Christ, before proceeding with our subject, to say, that I feel it a great joy to be present with you at this Conference, and to be allowed the privilege of addressing you on such an important and sacred subject as "Divine Worship." I visited this city of Florence over forty years since, when our saintly brother, Signor Rossetti, was living here. I have visited your country of Italy on four occasions, and I can truly say that each time I have come, my love for the dear Italian Christians has increased. I have recently spent two months in Pesaro, and was there on a visit last year. On the last Lord's Day morning, at the close of the meeting for the breaking of bread there, the dear brethren came to me and embraced me, and one of them was in tears at the thought of my leaving them. My son-in-law, Mr. Harding, asked me afterwards, how it was that I had so won their hearts, and I said it was because I loved them. That is as it should be, is it not? "We love Him because He first loved us." And as I look upon your dear faces this afternoon, I love you because you belong to Christ.

Now, in dealing with the subject of Divine Worship, I desire to do so in a Christ-like spirit. And I will ask you to bear with me, should I present to you any views of the subject, with which you may hitherto have been unfamiliar.

Worship of a spiritual character, is offering glory to God, or to our Lord Jesus Christ. It can only be offered acceptably by those who have been born again, and have thus become children of God. "They that are in the flesh cannot please God," much less worship Him acceptably. Only those who are "in Christ" can do so.

Worship may be offered by children of God individually, when alone with Him, and by children of God collectively, when gathered in the sanctuary of His presence, and when led in the Spirit.

The question may be asked, when is there an occasion most fitted for worship by believers collectively? I submit, that when they are gathered in the Name of the Lord Jesus at His table. An opportunity is there offered for worship, unsurpassed in fitness, on any other occasion. It is then that the Lord is present "in the midst," according to His gracious promise, and His people are in His presence for the purpose of remembering Him, in obedience to His loving command. Worship is then sure to result, provided the presence of the Lord is realised and acknowledged. But herein lies a difficulty, and in proceeding to deal with it, my only desire is that whatever I may be led to say, may be helpful in enabling my dear fellow-believers, both here and elsewhere, to give to our Lord the honour and adoration which He is so worthy to receive. It may be that this desire is the most sincere, as it arises from an experience of over forty years of fellowship with assemblies of children of God.

Now, what is worship? We have said

it is offering glory to God, or to our Lord Jesus Christ, which is true. It is the highest spiritual act in which the soul can engage. It exceeds in this respect both prayer and praise; for in prayer we are occupied with our need, and in praise we are occupied with our blessings. But true worship is to be occupied with Christ. How highly, therefore, should worship be esteemed by the saints of God! Should they not be jealous lest anything might occur to hinder it. Should not every effort be made by meditation of the Scriptures, and by preparation of heart, to render unto the Lord this sacred act, and to worship Him in the beauty of holiness.

We have said that the occasion most fitted for worship by believers collectively, is when they are gathered at the Lord's table. And such is undoubtedly the case. There is no other time nor opportunity to equal it, much less to surpass it. But the time for it is very limited, and it behoves brethren, who accept the responsibility of taking a leading part in the proceedings at the Lord's table, to remember this, and to avoid doing or saying anything that might have the effect of robbing the Lord of His portion, seeing that He is present and waiting to receive the adoration of His saints.

### The Feast and the Coming.

TILL He come, we own His Name,  
 Round His table gathering,  
 One in love and faith and hope,  
 Waiting for the absent King.  
 Blessed table, where the Lord  
 Sets for us His choicest cheer,  
 Angels have no feast like this,  
 Angels wait, but sit not here.

## Corruptions of Christendom.

A NORTHERN CONFERENCE ADDRESS.  
 BY HENRY DYER, OF BATH.

ONE of the signs of "the last days," as given by the Apostle Paul in his Second Epistle to Timothy is, the increased corruptions of that part of mankind, which bears the Name of Christ, and give utterance to His doctrines in their religion, but neither know Him as their personal Saviour, nor own Him as their Lord. Like Cain of patriarchal times, like Balaam of Israel's days, like King Saul in the time of the kingdom, and after the character of Judas Iscariot of the New Testament, these lifeless and loveless professors have only worldly ends in view in adopting and maintaining their religious professions. And this long-cloaked iniquity of their hearts and lives will, we are told, "increase" with "the form of godliness." But while the outward form goes on and grows bigger, the power of true godliness is "denied." And this, we are especially told, is a mark of "the last days," and their "perilous times." This awful condition of Christendom, is described to us by Jude in three stages. First, he tells us that these religious, but unregenerate professors, have "gone in the way of Cain" (ver. 11), the man who sought to approach God apart from the blood of redemption and atonement, and who, at his altar of vain worship, first hated and next slew his righteous brother Abel.

The next feature of this guilty race of Christless professors is, that they "run greedily after the error of Balaam for



reward," ready to curse those whom God has blessed, in order to get the "reward of unrighteousness," and when he is unable to curse, does not rest until he has seduced them from God, into idolatry. And the third and last feature of these corrupt religious professors is, that they "perish in the gainsaying of Core," which was the culmination of wickedness in religious pride and assumption. And surely in this our day, the voice of priestly presumption waxes louder and louder, in both High Church and Broad Church circles, where "great swelling words" of religious creed and anthem and oratorio continue to swell, until the hour of their perishing, like unto the sin and doom of Korah of old. Such are said to "walk after their own lusts," while speaking vain words of blasphemy with their lips, and professing great devotion to their religion, to which the holy Name of Christ is profanely added. These ever-increasing corruptions are part of the signs clearly marked out in the unerring Guide Book of God, that the last days are upon us, and that the end is near. Let it be with us, as with Enoch of early years, who "walked with God" (Gen. v. 24), in separation from the corruptions around, and testified of the coming of the Lord to "execute judgment" (Jude 14, 15), until "God took him" to be with Himself, before the mighty deluge of God's long-restrained anger burst on the godless and oft-warned sinners, who repented not. To walk with God in garments "unspotted from the world," is the business of the saints of God, while they watch and wait for the Lord from heaven.

## The Fellowship of Saints.

A BIBLE READING TO YOUNG BELIEVERS.

BY THE EDITOR.

THE God of all Grace is the God of fellowship. He is not a lonely Being like the God of the Unitarian and the Mohammedan. He has brought His people "nigh" unto Himself (Eph. ii. 13). They are brought into fellowship with the Father and the Son (1 John i. 1-3). Out of this springs their fellowship "one with another" (1 John i. 7). The people of God are not units, they are children of *one* family—the Family of God (Gal. iii. 26). They are members of *one* Body—the body of Christ (1 Cor. xii. 12), and they are "members one of another" (Rom. xii. 5). The word "fellowship" has in it the thought of "partnership," or "joint participation," or sharing in common, and is also rendered "communion" (1 Cor. x. 16). The persons thus jointly-sharing, are said to be "partners" (Luke v. 10), "partakers" (2 Cor. i. 7), "companions" (Heb. x. 33),<sup>r</sup> where the same word is thus variously rendered. This may enable us to grasp the Divine thought expressed in the word "fellowship." There are various aspects of fellowship mentioned in the Scriptures.

1. *The Fellowship of Life.*—This circle includes all who have life in Christ; all who have been "born again." They are fellow-heirs of God—fellow-pilgrims to glory. The Spirit of God indwelling all believers, gives them capacity for the enjoyment of this fellowship. Into this circle all believers are brought by the sovereign act of God, and in it they abide.

It is the birthright of all the saints, and finds expression in their "love to *all* the saints" (Eph. i. 15), and in their "prayers for *all* saints" (Eph. vi. 18).

2. *The Fellowship of Light* (1 John i. 7).—The conscious enjoyment of fellowship with God, and with one another, is conditional. "If we walk in the light as He is the Light, we *have* fellowship one with another" (1 John i. 7). A believer living in sin, or walking in disobedience to God's Word, or otherwise grieving the Holy Spirit of God (Eph. v. 30), has not, while he continues in this evil course, any real communion with God, or share with his brethren who are walking in fellowship with God. Thus, while one is always in the fellowship of life, he may, owing to his evil condition, for the time, be out of the fellowship of light, having no present communion with God, or share with his fellow-saints.

3. *The Fellowship of the Church of God*.—"God is faithful by whom ye were called unto the *fellowship* of His Son, Jesus Christ *our Lord*" (1 Cor. i. 10). "They continued stedfastly in the apostles' doctrine, and *fellowship*, and in breaking of bread, and in prayers" (Acts ii. 24). Here we have a sphere in which God would have all His saints to share. But this is to be according to His Word and way. This should not be confounded with that circle of life, into which God brings all His own, and out from which He never casts any (John vi. 37). Here, fellow-saints share the privileges and responsibilities of God's house, over which Christ as Son rules (Heb. iii. 6), in which His claims as Lord are owned (1 Cor. xii.

5; xiv. 37), where the Spirit of God guides in worship (Phil. iii. 3, R.V.), and in which the Word of the Lord rules supreme. It is clearly impossible, that there can be any real fellowship or joint-participation in the things of God and of Christ, or any true spiritual fellowship in worship or in service in those churches where the living and the dead—those who are alive in Christ, and those who are dead in sin—are massed together in congregations, as church members. It is concerning such congregating that the Lord speaks to His people, "What fellowship hath righteousness with unrighteousness?" "What communion hath light with darkness?" "Wherefore come out from among them and be ye separate" (2 Cor. vi. 14-17). The saved of the Lord are to be separate from the world, and together, in the way that the Lord through His Word, would gather and keep His own together.

4. *Fellowship of Labour*.—"We are God's *fellow-workers*" (1 Cor. iii. 9, R.V.). "My brother and *companion* in labour" (Phil. ii. 23). "My *partner* and *fellow-helper*" (2 Cor. viii. 23). These are Scriptural expressions describing the nature and practice of true fellowship in the service of the Lord. They are given as the abiding pattern to be followed by all whose desire it is to serve the Lord according to His Word. Here we have a fellowship of servants, and of service *in* and *of* the Lord. Not all who have life in Christ, nor all who are in the fellowship of a Church of God, may share in such service as these words bespeak. The Lord alone can call and unite those whom He sends.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### The Story of the Lost Sheep.

Luke xv. 3-6.

- A Sad Discovery—"One lost" (ver. 4).
- A Shepherd's Search—"Go after the lost" (ver. 4).
- A Splendid Result—"Till he find it" (ver. 4).
- A Safe Position—"Layeth it on shoulder" (ver. 5).
- A Sure Reward—"Home rejoicing" (ver. 5).

#### Points on the Passover.

Exodus xii. 1-24.

- The Lamb without Blemish (ver. 5 with 1 Pet. i. 19)—Christ's Person.
- The Lamb Slain (ver. 6 with Heb. ix. 22)—Christ's Death.
- The Blood Preserved (ver. 22 with Rom. iii. 25)—Christ's Atonement.
- The Blood Sprinkled (ver. 7 with Heb. x. 22)—Man's Appropriation.
- The Word of Assurance (ver. 13 with 1 John v. 13)—To Personal Faith.
- The Lamb Eaten (ver. 8 with John vi. 56)—Spiritual Strength.

#### Sin : Its Root and the Fruit.

- Sin in the Nature (Eph. ii. 3)—Its Root.
- Sins in the Life (1 Cor. vi. 9-10)—Its Fruits.
- Sins Forgiven (1 John ii. 12)—Remission.
- Sin Judged (Rom. viii. 3)—Redemption.
- Sin no longer Master (Rom. vi. 11-14)—Liberation.
- Service to God (Rom. vi. 22)—Consecration.

### CONCISE THEMES FOR BIBLE STUDY.

#### The Work of the Holy Spirit—I.

- Born of the Spirit (John iii. 5)—Regeneration.
- Sealed by the Spirit (Eph. i. 13)—Security.
- Anointed by the Spirit (2 Cor. i. 20)—Unction.
- Strengthened by the Spirit (Eph. iii. 16)—Strength.
- Indwelt by the Spirit (1 Cor. iii. 16)—Possession.
- Endued with the Spirit (Luke xxiv. 49)—Service.
- Led by the Spirit (Rom. viii. 14)—Walk.

#### The Spirit's Presence in Believers—II.

- An Earnest of Glory (Eph. i. 14)—Realisation.
- Access to the Father (Eph. ii. 18)—Communion.
- Taught the things of God (1 Cor. ii. 13)—Instruction.
- Conformity to Christ (2 Cor. iii. 18)—Transformation.
- Sent by the Spirit (Acts xiii. 4)—Mission.

#### The Spirit's Workings Hindered—III.

- Despited, by the Sinner's Unbelief (Heb. x. 29).
- Grieved, by the Saint's Unwatchfulness (Eph. iv. 30).
- Quenched, by the Servant's Wilfulness (1 Thess. v. 19)

## The Young Believer's Question Box.

### Training for Ministers and Missionaries.

As a young believer—only some two years converted—I am exercised before the Lord as to my future path. My Christian relatives advise me to enter a College to be trained for "the ministry." And one who is not in favour of an official or "ordained" ministry says, I should go to one of the "Bible Training Institutes," where the teaching is more evangelical, and in which the Bible is more in evidence than in the larger and more popular Theological Colleges. I am not clear about entering either, and would be thankful to have advice and godly counsel to help me.

When the Lord was about to send forth those who were to be His apostles—His messengers—to preach to the people, we read that He called them from among His DISCIPLES—those who had been converted to Himself (Luke vi. 13), certain "whom He would" (Mark iii. 13), for His service. And He chose them first, that "they should be with Him" (Mark iii. 14, 15), then that He "might send them forth to PREACH, and to have POWER." And after the Spirit had come, and taken up His abode in the newly-formed churches of saved sinners, He chose and sent forth from their midst those men whom He knew to be fitted for the work of evangelising the world and founding churches (1 Cor. iii. 10), of those who were converted through their ministry. But we hear nothing of any of them going to colleges, or entering training schools, to be equipped or fitted for their ministry. After Saul of Tarsus was converted, he was sent into Arabia (Gal. i. 17), there to learn "in the school of God," apart from man, what the Lord would teach him. He did not even go to Jerusalem, where the older apostles were, to learn from them their Gospel, but got his message direct from the Lord Himself in heaven (Gal. i. 16). And what he then "received," that he "delivered" to others (1 Cor. xv. 3)—nothing more and nothing less. When God wants a man for His service who has had a College education, He knows where to find him (Acts xxii. 3), and how to strip him (Phil. ii. 5-8) of all his ambitions and natural acquirements, and then to endow and fit him for that peculiar work to which he is called, and for which He has fitted and furnished him (1 Tim. i. 14; 2 Tim. ii. 2). But of an official training for "the ministry" as a profession, or of "an education" to enable one to become a "missionary," or a qualified preacher,

either at home or abroad, Scripture knows and says nothing. It is a purely human invention, and as is too abundantly in evidence, in many who have so passed their training period with honours and titles, and come out fully fledged, there are those who have neither "gift, nor grace, nor grit" for what they assume. A young fisherman, recently converted, had gone to one of those training institutions to be fitted for "the ministry"—officially of course, for he had been preaching with good results in conversions before. An aged servant of the Lord, who heard where he had gone and for what purpose, remarked—"Was not the Lord using him as he was? What need had he then to go there to be trained"? It is to be hoped he does not lose his 'teeth' in the process, and come out a heady, high-minded, useless professional, to engage himself to the highest bidder as a 'hireling.' "If you need education to fulfil "the ministry" you have "received in the Lord" (Col. iv. 17), yield yourself to the living Lord, who is the Giver of all gifts He needs in His honourable service. And get to your Bible and to your knees, relying on the teaching of the Holy Spirit (John xv. 26, 27), who is abundantly able to furnish for and sustain you in whatever service the Lord may appoint for you. And this is more—very much more—than any of man's institutions can ever do for you.

### Answers to Correspondents.

**LAXITY.**—Where there is a spirit of laxity in reproving or rebuking sin in an assembly, there is likely to be an increase of low living. And when this becomes common, there is an end of all spiritual increase and blessing. God will not set His seal of approval where His truth is played with, or His character traduced by careless living, among those who claim to be His people.

**AMUSEMENTS** are not to be provided by the "churches of the saints." This is not their business. Nor should any company, bearing the Lord's holy Name, have theirs associated with "games" or "pastimes," even if those who engage in them claim to be Christians. How incongruous it would be to have a "Believers' Cricket Club," or—as we have seen advertised—"The B— Church Dramatic Association." Of course, those setting forth in this line of things, do not intend to go so far as this. But the thing is apt to grow as it rolls on. And these Church Amusements are usually the training ground for the dance and the theatre. The

very beginnings of this depravity need to be nipped in the bud, if it is to be kept from sapping spiritual life, and marring godly testimony. And those who are responsible to do so, should grip it firmly, and fearlessly, at its beginnings, no matter whose sanction it bears, or how many give it their qualified approval, and assist in its promotion or practice.

**THE SPIRIT'S LEADING.**—The impulses of the flesh, and the insubjection of the human mind, wandering after its own desires and volitions, are to be carefully distinguished from the leadings of the Spirit of God, alike in the individual and in the assembly. No "leading," whatever its claims, can be of the Spirit, if it goes contrary to the Word of God. Yet, it is no uncommon thing to hear people say, they were "led" to this or that course by the Spirit, although the way taken is in direct opposition to the plainest prohibitions of Scripture. Christians get intangled with the unconverted in love affairs, marry unregenerate wives, become partners with unsaved men in business, and make common cause with the ungodly in their religious associations, and then say they were "led" to form such relations. This is simply impossible. For how could the Spirit, who inspired the writers to give these "commandments of the Lord" for our obedience, lead any to break or ignore them. No doubt, when Christians get away from God in heart and life, the enemy can deceive them into the belief, that they are being "led by the Spirit" in their course, but time—or Eternity—will show that it is a delusion. For no path can be of the Spirit's leading, that is forbidden or warned against in the Word of God. And no path is, or can be, the way of God for His people, that takes them out of the "plain path" marked out in that Word of God, that "liveth and abideth for ever." The Spirit's leading in the assembly will always be for edification, and whatever its exercise, it will be toward unity, and in due season and according to godly order.

### The Christian's Observatory and Outlook.

**Feeding and Trimming.**—In the service of the temple of olden time, we observe, that there was a continuous daily ministry went on all the year round, that of feeding the lamps of the golden lampstand in the holy place with fresh oil, and of trimming these lamps, so causing their lights to "ascend" (Exod. xxv. 37; xxvii. 20), when they became dull and dim. These lamps needed a fresh inflow of oil daily (Exod. xxxi. 7), and they required

the use of the "tongs" and the "snuffers" to raise and trim their wicks, otherwise the oil would not have done its work with good effect. In the ministry of the glorified Son of Man, as described in Revelation ii.-iii., toward the seven churches, in whose midst He walked, this double ministry of feeding and trimming, of encouragement and rebuke, is very fully seen. It was not all "grace" or promise, it was reproof and rebuke as well. And what His perfect and always seasonable ministry toward His people is, surely that of His servants, who speak and act in His Name, ever ought to be toward their fellow-saints, whom they seek to serve. A ministry, in which the "oil" predominates, but is lacking in searching and practical truths bearing on the walk and ways of believers, lends itself toward the production of a soft, easy-going Christianity, lacking in grit, and void of capacity for work. If only trimming—the continuous use of the "snuffers"—with little of the "ministration of the Spirit," or of the Word of God's "grace" (Acts xx. 32), be the rule, those who become fashioned under such a ministry, become hard, and often ungracious and unyielding. Hence the need for "grace and truth" in due proportion, and the Word in season, suited to the need and condition of all those who hear it.

**Conferences**—as they are usually called—and some of the large gatherings for ministry, are, as many have observed of late years, apt to become characterised by either of the above extremes. In one, you have Love, Grace, Yieldingness, and such virtues exalted beyond measure, while stedfastness fidelity to the truth, and subjection to the Lord in all things, is scarcely named. In others, church truths, separation from the world, and rigid adherence to good order, with severe declamation against all that differs from the speaker's view, is emphasised and denounced as "lawlessness." And the result often is, parties are formed, disciples of differing schools are made, and truths and counter truths, which can and ought to be harmonised, are set one against another. The speakers come to be sorted into groups, and by and by coteries, rents, and factions appear, and mar the testimony of the Lord. We believe ALL God's truth is needed, and that there is room and need for it all, in due season and in proper proportions. And where this is acknowledged, and its free ministry allowed and welcomed, godly unity is nourished and grows.

**Drifting** further and further from the Fundamental Truths of the Faith, and deeper into the

muddy slough of Rationalism and Infidelity, the popular "churches" are losing all conscience as to what they hear, and whom they follow as leaders and preachers. Scarcely any of the larger denominations have a Gospel to preach, or anything to give to souls seeking after salvation. If it so happens, that a man who knows God and preaches Christ, is "called" to be the minister, he is either cajoled into the popular line of things, or frightened into silence from fear of giving the influential office-bearers offence, and losing his "members." What a pity that born again people should be helping on, by their presence and purses, the unholy systems that bring true men into such bondage, that their lips are sealed, and sinners deceived into the belief that their "ministers" and "churches" will, in some way, gain them admission to heaven at last. These are awful realities, causing the ruin of fellow-immortals for Eternity. But few seem to be exercised in the least about it, or lifting up a warning cry to those who are gliding along, becoming hardened under its influences.

## Letters to the Editor.

### On Points of Practical Interest to All.

**Oversight Work**, includes counsel and guidance in godly service to younger ones in the flock, such as they have gift and grace to share, and not always doing work for them. The latter may hinder exercise of soul in others, and keep them needing care all their days, like semi-invalids, whereas they might and ought to be able to stand alone and be helpers in the Lord's work.

**Pastoral Work** should surely embrace—according to the ancient shepherd's pattern, the feeding of those who are "standing still" (Zech. xi. 16), making no progress in the spiritual life. If any err openly from the way, or absent themselves from the meetings, they are then "followed up." But the "backslider in heart" (Prov. xiv. 14) condition, is too oft neglected, until some open fall necessitates disciplinary action of some sort.

**Collections** for ordinary expenses, should not be regarded as "giving to the Lord." They are only for payment of debts incurred by those in the assembly, and ought to be so regarded and paid by all. A properly furnished statement of liabilities, given to the assembly, will help to "stir up their pure minds by way of remembrance" (2 Pet. iii 1), in those apt to forget such commonplace things as paying their way.

Bank holiday meetings, Hall, King George Street, December 26, at 3 and 6.30. **Manchester**.—Conference on December 30-January 1, in Haughton Memorial Hall, Ardwick Green, 2.30. **Jarvis Brook**.—In Ebenezer Gospel Hall, Fellowship Meetings, January 3, at 3.30. **Newport, Mon.**—Missionary Conference here in Mountjoy Street on February 21, and on day following, February 22, General Christian Conference.

**REPORTS.**—**Carlisle**.—P. Hulbert had several weeks of meetings in Hebron Hall, with good attendances and blessing with the Word. J. Barrie has been itinerating with the Gospel in the northern districts of Cumberland. He had meetings in **Todhills, Gretna**, and in farms, where the people came well out to hear. There has been blessing. **Blackburn**.—H. Steedman spent a month here with Gospel meetings. A number professed conversion, most of whom have been baptised and added to the assembly. Blessing has been reaped of Gospel efforts in **Loughton, Essex**, and in **Ongar and Fifield** the Lord has given blessing with the Word. A. E. Hodgkinson has been in **Malton**, seeking by Bible Readings to help those converted during tent work there in the summer. A goodly number saved, baptised, and added to the assemblies in Cadoxton and Barry districts of **Cardiff**, fruits of tent work by J. M. Bernard and T. M'Kelvey. H. B. Thompson had large and interesting meetings for four weeks in Adamsdown Hall, **Cardiff**, and later in **Tredegar, Mon.**, and Ebenezer Hall, Docks. John Gilfillan had some good meetings in **Eccles**. W. E. Taylor gave addresses on "The Tabernacle" in **Liscard**. J. C. Steen gave ministry to believers in **Llandaff**. John Campbell visited **Bradwell, Bucks.**, meetings for the Gospel and believers, with blessing. The assembly in **Ashford** has removed to hall, 48 New Street. Correspondence to Mr. Croucher, 111 New Town. E. Rankin began a special Gospel effort in Bethesda, High Street, **Keswick**. E. Fogarty continued with encouragement in **Aycliffe, Co. Durham**. W. Macfarlane had meetings in **Walker-on-Tyne**. John Campbell in Arthur's Hill, **Newcastle**, on "Feasts of Jehovah," for a week. **Loughborough, Leicestershire**.—New hall for the assembly here in Pinfold Gate, to be opened by a Conference on Saturday, January 6, 1923. Correspondence to D. G. Farrow, Peel House, Derby Road, Loughborough. The assembly at **Woollaston** has removed from 14 Fibbistone Street. to Public Hall. Correspondence to E. P. Baddeley, 13 Lawn Avenue, **Stourbridge**.

## IRELAND.

**Omagh**.—Believers' Meetings here were large, and good, ministry was given by Messrs. Money-penny, Wright, Creighton, Megaw, and Curran. **Lisburn**.—D. Walker, from Aberdeen, had five weeks' meetings here, the largest for long, and a number profess to have been saved. He is now at **Halfpenny Gate**. Believers' Meetings at **Portadown** well attended. Ministry to meet all needs by F. Hunter, J. Money-penny, and others. **Ardmillan**.—Meetings here fairly large, with ministry by Goold, Hunter, M'Cracken, Stewart. Gospellers have been engaged as follows:—Hawthorn at **Dunmullen**; M'Cracken and Stewart at **Balligigan**; Baillie at **Banbridge**; Whitten and Campbell at **Ballaghey**; Megaw at **Killater**; Wright and Curran at **Omagh** and **Sion Mills**; Stevenson and Goold near **Clones**; Money-penny at **Lurgan**; Poots at **Evenderry**; Bernard and Norris in Ebenezer Hall, and J. C. M. Dawson in Ormeau Road Hall, **Belfast**. In several places there is interest, in a few awakening, with some conversions.

## CANADA.

**Toronto**.—M'Clintock and Shivas are evangelising in **Lansing**—a suburb of Toronto—where there are tokens of the Lord working. Rea and Smith are in Bracondale Hall, where there is interest. R. Telfer had meetings in Broadview Hall, closed by a baptism, when a number were "buried with Christ." **Fort Hope**.—Pearson and Silvester are here, having special meetings. **Creemore**.—Bruce and Harris are evangelising here. **Barrie**.—Sheldrake and Beattie are making an effort in the Gospel here, and in **Collingwood**. W. Baillie is at Valens for some meetings. **Grand Bend**.—Watson and Joyce continued in new hall with meetings here, where there is an interest. **Charleton**.—B. Widdifield is evangelising from house to house here, amongst the people, some of whom were burned out by the bush fires. **Newfoundland**.—Brennan and M'Millan are having blessing in the Gospel here, with the enemy showing "his teeth" as well. **Hamilton**.—The Conference here was large, and ministry in season was given by Bre. Muir, Keller, Duncan, M'Clure, Marshall, and Telfer. **Peterborough**.—A large and practical Conference here, with all-round ministry from Bre. Ferguson, Pearson, Silvester, Baillie, and Rea. **Forest, Ont.**—The Conference here was large, and the ministry by C. W. Ross, A. Livingstone, Walker, and W. Ferguson, to profit.

**UNITED STATES.**

**Detroit.**—C. W. Ross and W. J. McClure have paid visits to Central Hall here, preaching the Word. T. D. W. Muir has gone to the Conferences held at year-end on the Pacific Coast. **Richmond Hill.**—The Conference here is reported to have been large and good. Ministry by Brethren Mauro, Waugh, M'Ewen, Martin, and others. **Cleveland, O.**—J. Marshall and J. M'Mullen had some good meetings in South Side Hall. R. Curry gave help in ministry at **Phoenix, Va.**, and expected to go to **Pittsburg, Pa.** W. H. Hunter and Dickson made a call and had some meetings at **Houston, Texas.** They went on to **San Antonio** and **Los Angeles, Cal.** W. Pinches had a few meetings in **Chicago, Ill.**, and thence to **Albia** and other parts in Iowa. Conference at **Fort Worth, Texas**, to which some of the Lord's people came long distances, were times of refreshing, with seasonable ministry by Brethren Hunter, Dickson, Ross, McClure, and others. **Le Roy, N.Y.**—A place has been acquired here for the assembly, which it is hoped may be opened very soon for use. **Buffalo, N.Y.**—Keller and Martin continued here ministering the Word, and goodly numbers of the Lord's people came to hear.

**OTHER LANDS.**

**ESTHONIA.**—James Lees has been greatly encouraged in **Revel** and other parts, where the Lord has manifestly opened a door for His Gospel and His truth. He is exercised about reaching the Swedish speaking peoples, and to see workers raised up to preach the Word among them. There is a deep interest in the Gospel in **Wormso**, where schoolhouses are packed twice daily. There God is working mightily.

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**Fallen Asleep.**

**William Martin**, Kilmaurs, aged 66, for many years a helper in the assembly in Plann, near Cross-house. **David Weir, Sen.**, Kilmarnock, aged 76, for many years in the assembly in Waterloo and Wellington Halls. **Mrs. Gaw**, Annathill, Glenboig, November 27. Saved in Fergushill in 1900. Continued stedfast in the Lord to the end. **James Jack**, well known in Coatbridge district. In Christ for over 50 years. **R. Stephenson**, Jarrow, was suddenly called to be with Christ from Newcastle Infirmary on December 11. **Mrs. Ellen Small**, of Lowell, Mass., fell asleep on October 30. Saved in 1859, in the assembly in Grogan, Co. Antrim, at its beginning, and for some 30 years in U.S.A. **John M. Carnie**, Sacramento, Cal., for many years a preacher of the Gospel in the United States and Canada, passed to be with the Lord while walking on the street. He had been in failing health for a number of years. Leaves widow and six of a family. **Samuel M'Cullough**, Belfast, aged 47, for many years in Adam Street assembly. **John Johnston**, Overtown, Lanarkshire, aged 43, an active worker in the Lord's service.

**EDITORIAL NOTES.**—To all who have sent in their new orders for 1923, we send acknowledgments with thanks. As a convenience to all former subscribers, who have not countermanded them, we continue to send the same number of magazines as in 1922. We find this is acceptable to our friends who forget to re-order. But for accuracy, kindly let all changes reach us early in the new year.

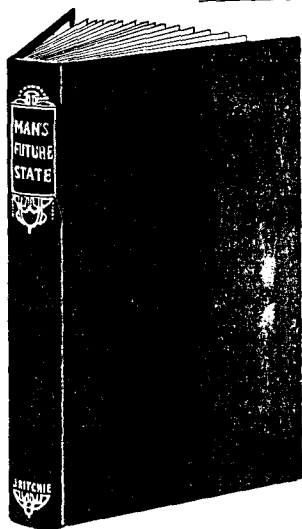
**Introducing to Fellow-Believers.**—We are deeply indebted to the many friends and co-workers, who have named and recommended **The Believer's Magazine** in the assemblies where they are, at the opening of the year, and who have approvingly named it to fellow-saints. By this means—rather than by the popular style of advertising—we reckon on it finding its way into places where it has hitherto been unknown.

**Text Almanacs** and **Calendars** have had an unprecedented sale for 1923, and tens of thousands have been sent out to all English-speaking lands. A few still remain, and while they last, will be mailed to ANY PART of the world, at one-third less than the advertised prices, so that all may share them, and give them to others. Order these, DIRECT from the producer and publisher.

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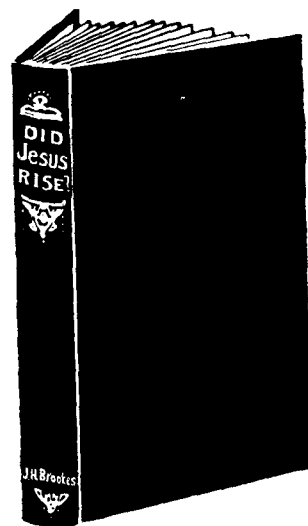
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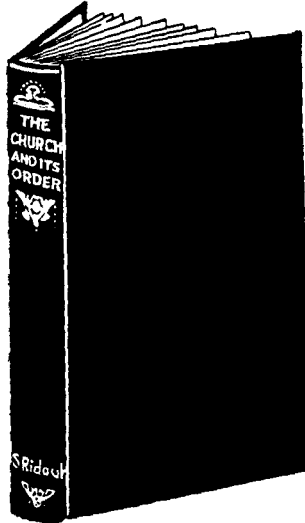
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# The Lord's Work and Workers.

## Records of Evangelistic Labour, at Home and Abroad.

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, 1923.

Made up, January 20th.

### SCOTLAND.

**ANNOUNCEMENTS.**—**Glasgow.**—Annual Christian Conference of Baltic Hall, will be held on Saturday, February 3, 3 p.m. to 7.30, changed to Kennedy's Church Hall, 103 Springfield Road, Dalmarnock. Speakers expected—Messrs. Grant, Ritchie, Thomas, Gilmour Wilson. Visiting meeting of S.S. workers in Mordaunt Street Hall, Bridgeton, February 17, at 5.30. **Edinburgh.**—Christian Conference on Saturday, February 24, in Tynecastle Church Hall, 240 Gorgie Road, in connection with Gorgie Assembly. J. C. Steen, H. Steedman and John Ritchie expected to minister the Word. **Shettleston.**—Annual Conference in Shiloh Hall, February 17, at 4 p.m. **Larkhall.**—Young People's Conference in Hebron Hall, February 24, at 4. Messrs. St. John, and W. M. Govan expected to speak. Missionary Conference for Ayrshire assemblies will be held in **Auchinleck**, February 10. Rae, Mowat (Africa), and Gillon (China) expected. **Bothwellhaugh**, near Bothwell.—Annual Conference in Public Hall, Saturday, March 3, 3.30 till 8.

**CONFERENCES** at New Year for most part were large, hearty, and helpful to God's people, the main themes of ministry being the sufficiency of Christ to meet the present need of a closer walk with God in the ways of His Word. **Aberdeen.**—Good muster, and many from northern assemblies, to whom Messrs. Dawson, Goodman, Hunter, and others spoke the Word. **Dundee.**—Large gathering from town and country. Dawson, Foster, Thomson, Murray ministered. **Edinburgh.**—Livingstone Hall packed; "very good time" is reported. **Motherwell.**—Two large simultaneous gatherings were needed to reach all who came, over 2000 all told, harmonious and helpful ministry. **Stirling.**—Goodly company from town and district, with ministry to meet all needs. **Kilmarnock.**—Fairly large, with varied ministry and exhortation. **Glasgow.**—City Hall well filled on January 2, with all-round ministry to all. **Larkhall.**—Hebron Hall filled, many young believers, with seasonable words to their need. **Auchinleck.**—Full meeting, many from local places, with varied ministry. **Kilbirnie.**—Large meetings,

good spirit, with warming ministry. **Ayr.**—Representatives from many Ayrshire towns. Said to have been "stirring and pointed." **Bathgate.**—Fair number, with varied and practical ministry. **Cowdenbeath.**—Goodly numbers from wide district, messages to the need. **Newmilns.**—Helpful time, practical and plain. **Lesmahagow.**—Good muster with simple, stirring ministry. **Falkirk.**—Fair number, varied ministry to all. **Bo'ness.**—Nice number, with the Word to meet all conditions.

**REPORTS.**—**Glasgow.**—C. F. Hogg gives Friday evening Bible expositions in Wellcroft Halls. J. C. Steen has been preaching in Tollcross Halls, **Edinburgh**, and in **Loanhead**. Dr. Rendal Short in Bellevue, **Edinburgh**. **Kirkcaldy.**—A goodly company at Conference, largest yet held. Ministry by Messrs. Calderhead, Wilson, Bayne, Greenlaw, Heathwood. **Inverness.**—Conference on December 25 was well attended. Seasonable ministry by Messrs. M'Nab, Petrie, Anderson, Morrison. **Peterhead.**—All day meetings on January 3, about 400 present, many recently converted, from coast towns, a cheering, stirring time. Ministry by F. Hunter, Gilmour, Petrie, Ewen, Mackenzie, and others. Alex. Philip has gone to Orkney, visiting the **Isle of Hoy**. J. M. Nicholson is much cheered by the attendances at Gospel and young folks' meetings in **Lewis**, where much seed has been sown. May the fruit appear in abundance. H. Wallis and W. Miller are evangelising in **Lerwick**, and visiting outlying places in Shetland. J. Gilfillan having meetings in **Gorgie**, Midlothian, and **Dunoon**. **Ayr.**—New Year gathering for fellowship and ministry, January 1, in James Street New Hall, large and hearty. Messrs. Hulbert, Shaw, Miller, Thomas, Strain, spoke. Forbes Macleod had a long spell of good meetings at **Bothwellhaugh**. A number saved, 13 baptised and added to the assembly. Others to follow. W. R. Wallace is at **Sandhead**, Wigtownshire. Thomas Richardson from Grangemouth has been evangelising in **Howwood**, with encouragement. He expects to go to **Helensburgh** next.

(Continued on page ii.)

## The Patience of Christ.

THE living Lord, now in the heavens, is described as being "set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1), as the Expectant of a kingdom (Heb. x. 13), which, in the declared purpose of God, belongs to Him alone (Psa. cx. 1, 2). He has not yet received the full recompence of His Cross and shame. Nor has the promised subjugation of His foes become (Heb. ii. 8), as yet, an accomplished fact. For He is there on the heavenly throne "*expecting*, till His enemies be made His footstool." His final triumph over all the powers of evil, and His presentation of a kingdom to the Father, in which nothing opposed to His will is to be found, are the ultimate hopes of the glorified Christ. For the fulfilment of these He now waits, in patience. And it is to this attitude of patient expectancy, that His people are called. They do not get all that the Cross of Christ has procured for them, here and now. They "hope" for part, and "in *patience* wait for it" (Rom. viii. 25). "The salvation which is in Christ Jesus" is already theirs, but the "eternal glory," which is assured "with" it (2 Tim. ii. 10) is not yet. And thus they are like unto their Lord. They are in the place of expectancy, where patience is to "have its perfect work" (James i. 4). They are at present in "the tribulation and kingdom and *Patience* which are in Jesus" (Rev. i. 9, R.V.), and therefore need not expect to be exempt from the trials and sufferings consequent on their position. For in these testings of faith

and endurance there is nothing "strange" (1 Pet. iv. 12). They were the lot of their Great Exemplar (1 Pet. ii. 21) Himself, when He was here. And now His saints have been called to partake in His sufferings (1 Pet. iv. 13), nor for sin, nor to gain favour with God, or atone for any defecation in themselves. But as part of this calling (Rom. viii. 17), as sharers with an earth-rejected Christ in His patience. It was for a company of believers in Thessalonica, who were in this very position, that the apostle prayed, "The Lord direct your hearts into the love of God, and into *the patience of Christ*" (2 Thess. iii. 5, R.V.), which means, that they might be sharers in that patient expectancy of His, and have the power of it ever controlling and directing their lives while here. Such a hope, although "deferred," maketh not "the heart sick" (Prov. xiii. 12), like the uncertain hopes of earth, for they oft times fail, because of the inability of those who inspire them, to fulfil their promise. But the hope of the Christian, which is set "on Him" (1 John iii. 3, R.V.), who is Heir of all, can never fail. It is a hope both "sure and stedfast" (Heb. vi. 16), bound up with all that awaits the Son of God, and inseparable from His interests. It is a hope that "maketh not ashamed," and in it the believer "exults" (Rom. v. 2, 5).

This patience of Christ is to have its answer in the Christian's life and conduct here. He is to be "*patient* in tribulation" (Rom. xii. 12), not petulant or complaining, as if God had forgotten him. In afflictions, "*enduring* all things" (2 Tim. ii. 10), not in stolid acquiescence, but ever "happy" (James v. 10) in the

honour given him to be a sharer of the Lord's rejection. When under reproach for Christ's Name, and for His truth's sake (1 Pet. iv. 14), he is to take it all "joyfully." When wronged and misrepresented, he is to be "tender-hearted and forgiving" (Eph. iv. 32), leaving the day of recompence with the Lord (Col. iii. 25), whose business alone it is to "repay" (Heb. x. 19) all wrong.

And the Word of the Lord assures us, that "*patient* continuance in well-doing," is one of the evidences that one's faith is real, and that the heart reposing in God, will have its due reward. Such "*patient* endurance" has, while it waits God's time for the fulfilment of His promise (Heb. xi. 35), its present fellowship with a patient Christ, who is waiting for His inheritance also. To be "*patient*" under the hand of God in trial, brings blessing to the soul, and to "rest in the Lord and wait *patiently* for Him" (Psa. xxxvi. 7), until He incline His ear to hear faith's cry for deliverance, is the sure way to get it (Psa. xl. 1). In view of the sure promise of the Lord, "I come quickly" (Rev. xxii. 20), there is the corresponding word of James v. 7, "Be *patient* therefore brethren, unto the coming of the Lord." For He is "not slack concerning His promise" (2 Pet. iii. 9), as if He had forgotten it, or were unable to fulfil it. But in the confidence that He has good reasons for each day that it seems to tarry, and that for us, there are fresh lessons to learn in the waiting hours, that we cannot learn in heaven after He has come, and we have gone there. It is for us to keep the word of His patience (Rev. iii. 10). J.R.

## Divine Worship.

PART III.—OF AN ADDRESS GIVEN IN FLORENCE,  
ITALY. BY C. H. JORDAN, OF LONDON.

NOW, again, we ask what is worship? Negatively speaking, it is not prayer, neither is it praise, nor is it ministry of the Word. All these have their use in their proper time and place. But if they are lengthily engaged in at the Lord's table, it may happen that the hearts of those present will be prevented from enjoying His presence, and giving Him the pre-eminence in their midst. In His presence, is fulness of joy. This joy will be His, when His saints are being led to honour Him, and appreciate His presence in their midst. And it will be their joy, when they are led to express to Him the adoration and worship of their hearts.

How necessary it is, therefore, that everything that is done, in the presence of the Lord, should be done with a view to appreciate the Majesty of His person, ever giving it the consideration which it demands. If we were ushered into the presence of an earthly Sovereign, we would not be occupied with things concerning ourselves, but we would be taken up with thoughts concerning him. We would not speak *about* him while in his presence, but *to* him. And everything we did, and everything we said, would be prompted by the desire to give him our undivided attention, consideration, and honour. Ought we then, to be so disposed as to be willing to give less consideration to Him who is none other than the Christ of God? The One crowned with glory and honour, the brightness of God's

glory, and the express image of His person, and who, in the coming ages, in the midst of the throne, will receive from the myriads of the redeemed, all honour and glory? Surely we should say No! For He is worthy to receive from us all the homage and honour of which we are, and more than we are capable of giving Him.

It is sometimes said that worship should be given to God, and to Him alone. But on this point it is desirable that we should have an intelligent appreciation of the Godhead. We gather from the Scriptures that the Godhead consists of three Persons, namely, Father, Son, and Holy Spirit. There is God the Father, God the Son, and God the Holy Spirit. And yet there are not three Gods, but one God. The three Persons are co-equal and co-eternal. Thus it was that our Lord Jesus Christ, when on earth, said, "I and My Father are one" (John x. 30). Again, "He that hath seen Me hath seen the Father" (John xiv. 9). Again, "All men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him" (John v. 23). It is therefore Scriptural to worship our Lord Jesus Christ. And there are some very precious instances recorded in the Gospels when this was done, when there was no other thought in the mind of the worshippers than to give all to Him, seeking nothing in return.

We have said that worship is sure to result, when the presence of the Lord is realised and acknowledged. In proof of such being the case, we need only refer

to Matt. xxviii. 17, where it is stated that "When they *saw* Him, they *WORSHIPPED* Him."

The reason, therefore, why it is that so little real worship is given to the Lord at times by His saints, when gathered around Him at His table, would appear to be the lack of appreciation of His presence, and of the desire to there acknowledge it. This, surely, is a very grave matter, and demands the most serious consideration of the children of God.

There are two things which should ever be remembered by saints when gathered unto the Lord at His table, especially by those brethren who take a leading part in the proceedings, (1) namely, the Lord's presence as promised by Him in Matt. xviii. 20—"Where two or three are gathered together in My Name, there am I in the midst of them." And (2) His command in Luke xxii. 19—"This do in remembrance of Me."

It should also be borne in mind, that while we have "boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19), we have to remember that "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" (Psa. lxxxix. 7). The more reverent our worship is, the clearer will be our perception of the Lord's presence in our midst. The nearer we approach to Him in spirit and in truth, and the more we gaze upon His holiness, and the glorious majesty of His person, so much the more will our souls be filled with true adoration and worship.

Let us never forget, that the One to whom we so often fail to give the pre-

eminence in our midst, is nevertheless the One, above all others, who, in the coming eternity, will occupy the most glorious position "in the midst of the throne," and who will then be acclaimed as worthy "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12). Until then, and until He comes, may grace and wisdom be given to all the dear saints of God, while on earth, to render unto Him, in this scene of His rejection, the worship that He is so worthy to receive. Amen.

### Effects of "The Hope."

THE other day, we came across the following refreshing extract, which, in these times of high talk and low practice, is well worth the reader's consideration. The writer says—"The effect of this blessed hope upon me was very practical. It led me carefully to look through my library, to see if there were any books there that were not necessary, to one so soon to be with Christ. It sent me to look through my small wardrobe, to be quite sure there was nothing there, that I would be sorry to see left as *mine*, when I met my Lord." It would be a wholesome exercise, to all who expect the Lord, to inspect their personal effects, their jewellery, their Bank books, and their home furnishings, in the light of the Lord's coming. Much that is claimed and defended in common practice among the people of God, then would be estimated at its true value, and dealt with in the light of God, and in view of the judgment-seat of Christ.

## Paul's Gospel Ministry.

PART III.—IS [CONSUMMATION AND CELEBRATION,  
MEDITATIONS. BY J. G. BELLETT, DUBLIN.

WE have next to follow our apostle to Athens. Here he finds himself in the midst of another piece of rough ground needing the plough. For although not the same in kind, as he had found in Lystra (chap. xiv.), it was equally a field of thorns in need of the same husbandry. The refined and tutored Athenians were schoolmen of various wisdom in the reckoning of man, but under the eye of God they were blind and vain idolators, "fallow ground" needing the breaking up of the plough. And here Paul sets himself to work, exposing their folly in their ignorant worship, and speaks to them of the resurrection of Christ, with the *judgment* that must come as one of the consequences of it. He seeks to convict the consciences of this company of well tutored Athenians, for it was only true plough husbandry that was suited to such soil. This closes this season of his Gospel ministry. And we may surely learn much from the varied skill and diligence of the servant of the Lord in thus pursuing the path in which his Divine Master had called him to serve. And these same chapters allow us to see Paul in other forms of this husbandry in visiting the fields he had thus ploughed up and sown. We see these various fields in which he has wrought as the Lord's husbandman (1 Cor. iii. 9; 2 Tim. ii. 6). He visits them watering and weeding, that which he had been used to plant. He is seen going forth among these same fields, among the

churches which he and others had been used to plant, ministering strength or giving exhortation and teaching to confirm them in their faith (chap. xv. 41 ; xvi. 5). Then when we reach chap. xx. we find the labourer again in the midst of the church at the close of his ministry—as we had seen him in chap. xiii. at the beginning of it, only with this difference, that in Antioch he is at the opening of his ministry, while here, at Troas, he is at the close of it, having fulfilled the service committed by the Lord to his hand. And as he had gone forth from the bosom of the church with its fellowship, to pursue this ministry of the Gospel, so now he is seen in the midst of the church at Troas worshipping in the full enjoyment of its power and of God's salvation and celebrating it in the breaking of bread. There is surely great beauty in this variety, for we hear learn the path of the servant of God, is to go forth at the personal call and in the energy of the Spirit to *publish* the salvation of God, and then, having fulfilled his ministry, to come home to the bosom of the assembly of God, there to *celebrate* it. Then at the last, as in chap. xx. 15-27, we see him who had been *sent forth* by the Spirit to fulfil this Gospel ministry, and had skilfully and diligently *pursued* it to its consummation, now *celebrating* the fruits of it, as a worshipper, and then *taking leave* of it, as one who had fulfilled his course and thus completed his stewardship. He is here nearing the end of his course as the *servant*, and about to become the *prisoner* of the Lord. And thus he enters on the last rough stage of the way to heaven.

## Wearing a Mingled Garment.

“Thou shalt not wear a *mingled stuff*, wool and linen together” (Deut. xxii. 11. R.V.).

THE wearing of “mingled stuff,” in the lives and conduct of the people of God, has been a habit marked by the Divine disapproval throughout all dispensations, and one by means of which the enemy seeks to mar the testimony of the people of God under all conditions. He spread the snare before Lot in the day that he presented to his eye the well-watered plains of Sodom (Gen. xiii. 10), and sought by their means to lure him from the company of faithful Abram on the plains of Mamre to pitch his tent toward Sodom, and finally to sit in its gate as a judge, giving up his pilgrim character, and gradually becoming a citizen of the cities of the plain, and like their people. The wearing of “mingled stuff” is sadly seen in his intercourse with the Sodomites, as he calls them “brethren” (chap. xix. 7), and appeals to them in vain while they “press him sore” (ver. 9), and by their wicked ways “vex his righteous soul from day to day” (2 Pet. ii. 8). And the same spirit of the wearing of “mingled garments” is evidenced in Jehoshaphat, when he appears seated side by side with Ahab, the wicked king of Israel on their respective thrones, having become leagued together in an expedition for the capture of Ramoth-Gilead, one of God's ancient cities of refuge (Josh. xx. 8). There, in the unequal yoke in which he found himself, having to silently acquiesce in the wicked assault upon Micaiah, the prophet of God, and

speak of Ahab's false prophets, the protoges of Jezebel, the murderess, as "prophets of the Lord" (chap. xviii. 6). This was surely wearing a garment of "mingled stuff"—a poor attempt to conciliate an enemy of the Lord, playing a hypocritical part, which nearly cost him his life, and set an evil example which brought himself and his house into associations he never was able to wholly throw off. Such are the far-reaching effects of seeking to mix things that God would keep apart, and to mingle principles and practices that God declares to be incongruous. For example, if a Christian has had his eyes opened through dealing with the Word of God, to see the evils of being in mingled fellowships with the unconverted, and in church association with those who give no evidence of having been born again, and in obedience to the call of God (2 Cor. vi. 17), has "come out from among them," but instead of maintaining the place of separation, as the word "be ye separate" enjoins, goes back in part or in whole to sectarian and worldly associations, he thereby puts on a garment of "mingled stuff," and seeks to blend in practice what God declares to be incongruous. He loses light himself, and by his conduct stumbles others, who are influenced more by what they see in the man's habits, than by what they hear from his lips. These "minglings" ought not to be. They dishonour God, and cause men to mock at the inconsistencies of those who profess one thing, but act another. In a humble, faithful witness, who walks in the ways he owns to be the Lord's, "adorning the doctrine" (Tit. ii. 11) he with the lips

acknowledges, there will be power and attraction also in such a testimony, even if worldly people criticise and decry it. But not so in the case of one who wears a "mingled garment," seeking to please men, but lowering the standard of his God. The presence of such a man at the table of the Lord on the Lord's Day, and his presence at the "club" or "lodge" of a worldly Society on the Monday, can never commend God's Christianity to a worldly man. For, while he may contend for that line of things as his "right," he will neither respect nor be won by such a "mingled garment," when worn by a child of God. It is for the Christian to pass through the world wearing the "garments of glory and of beauty" provided for him by God, and to keep them clean and white, "unspotted from the world" (Jas. i. 27), through which he passes to his heavenly home.

But there is a distinction to be observed here, between a spotted or soiled garment, one which has become out of condition through some failure on the part of its wearer to keep himself apart from the defilements through which he has to pass, and a mixed or mingled garment of "divers" sorts, which is in its texture a thing wholly forbidden by God. In the spotted garment the evil condition is there, because the saint has walked carelessly, but is humbled when he discovers what has happened, and hastens to "cleanse himself" by diligent use of the cleansing Word applied in all honesty to his state, and having become clean (Psa. cxix. 9, 10), is restored to walk in the paths of righteousness (Psa. xxiii. 3).



## The Fellowship of Saints.

A BIBLE READING TO YOUNG BELIEVERS.

II.—“FELLOW-WORKERS” AND “TRUE YOKE-FELLOWS.” BY THE EDITOR.

IT is of the first importance in all service *of* and *in* the Lord, that the servant should know exactly what the Master has called him to do, and how and with whom he is to do it. Should he be called and sent to serve *alone*, his chief concern will, or ought to be, to please the Lord, whose he is, and whom he serves (Acts xxvii. 23). From the Lord alone he is to take his orders, by His Word alone he is to be governed in his service, and to the Holy Spirit who dwells in him, as the Source of his energy and the Director of his service (Acts xiii. 2, 4; xvi. 6, 7; 1 Cor. xii. 11), he is to be in subjection. Few things sap the spiritual power, tone down the holy fervour, and render barren the ministry of a servant of Christ, as self-will and waywardness in the path of service he adopts, or the line of things he pursues. Anything and everything will not do for God. He is to be owned and acknowledged (Prov. iii. 6) at every stage and in every step. Otherwise, one may lose his way, have his stewardship taken from him (Luke xvi. 2), and become rejected in his service (1 Cor. ix. 27). Even true servants of God are liable to such failure, as we see in David, when he brought up the ark of God on “a new cart”—a fashion borrowed from the Philistines (1 Sam. vi. 7-12), which he copied (1 Chron. xiii. 1-13) with ruinous results, teaching us that the Lord’s work is to be done in the Lord’s way, if it is to have His approval and His blessing. This has to be held in continuous remembrance,

else the many devices of man, if yielded to, will prevail in those who go forth in God’s service. Man’s call and man’s appointments are worthless. Servants of God, walking in the truth, and having their service ordered according to the Word of the Lord, become “*fellow-workers* unto the Kingdom of God” (Col. iv. 10), and “*fellow-workers* with the truth” (3 John 8, R.V.). These are “true yokefellows” (Phil. iv. 3), able to harmoniously go on together, “striving together,” standing fast in one spirit, with one mind (Phil. i. 27), for the faith of the Gospel, and in unity of testimony to the truth (1 Cor. iv. 17). But there can be little fellowship in labour, between a servant seeking to honour the Lord according to His Word, and one walking after the traditions of men, subject to human devices opposed to the will of the Lord, in his service, or employed by those who seek dominion in the sphere where only the Lord is Master and His Word law. “Can two walk together except they be agreed?” (Amos iii. 3). In this fellowship of labour, a servant may, under God’s guidance, and at His Master’s call, choose one fellow-labourer (Acts xv. 40; xvi. 3) and refuse another (Acts xv. 38), for any special sphere or service. And it is only when the two are really “a pair,” fitted to be “fellow-labourers” (Phil. ii. 6), that they work together harmoniously, “in the Lord.” We have a fine picture of such fellowship in service recorded in 1 Cor. iv. 17, where Paul tells of Timothy his “beloved child in the Lord” (R.V.), whose teaching was such as to bring to remembrance his ways in Christ, as he taught.

## The Quiet Hour with the Lord.

BY AN AGED INVALID.

OF all the Christian privileges I have shared the enjoyment, of, through a long pilgrimage of some sixty odd years, I esteem the quiet hour with Christ, spent in the "upper room" on the Lord's Day morning, the very highest. There have been gladsome hours spent, hearing the Gospel preached in its ancient simplicity, in the unction of the Spirit of God, when the Divine power went forth with the Word, and stout-hearted sinners fell under deep conviction of sin, ready to be led to the Saviour, to be received by Him (Luke xv. 2), and to prove the blessedness of sins forgiven and salvation assured (Acts xvi. 31). And there have been hallowed hours under the fresh and full ministry of the Word, when Christ, in all His beauty and in all His offices, was presented by the Spirit, making the heart glow with holy ardour, as He was ministered in His all-sufficiency and loveliness, as "the chiefest among ten thousand." But beyond all this, higher, nearer, more heavenly, was the hour of assembling around Himself, with "Jesus in the midst" (Matt. xviii. 20), to meet with Himself, in that unique and special manner that He not only commanded, but sanctioned by Himself appearing in the midst of the circle, on the first day of the week, in the midst of His gathered people (John xx. 19, 26). This is undoubtedly the very highest privilege of the people of God, and is, I believe, so vitally connected with their spiritual state, that it cannot be forsaken or

neglected without loss, which some seem to have gone so far as not to acutely feel. I verily believe that the Lord, who is always there at the appointed hour (Luke xxii. 14), must feel much aggrieved when He sees so many vacant places around His table, which ought to be filled by loyal and loving souls, who regard it as their highest service to respond to His personal request, "This do in remembrance of Me" (Luke xxiii. 19; 1 Cor. xi. 24, 25). There are many of His loved ones who, from infirmity and old age, cannot be there. They would if they could, and never neglected the privilege when they were able to be there. But it is to be feared, that some of our time do not value this unique honour as their progenitors did, but stay away from very trivial causes, such as they would be ashamed to own, if invited or commanded to feast with their earthly sovereign. We should narrowly watch the state of our hearts, and especially every beginning of departure from our Lord and Lover, who values and seeks our company at His own table, at His own appointed season. Neither a passing shower, nor a gifted preacher, least of all a paltry excuse, will be allowed to rob Him of His guests, if the heart is true, and warm toward Him.

### The Feast of Remembrance.

O LORD! we come, not for our need,  
Nor with our grief to Thee;  
But on the bread and wine to feed,  
And to remember Thee!

We praise Thee for this quiet hour  
Spent with Thyself alone,  
While here we feel the Spirit's power,  
And His blest teachings own.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### The Mighty Acts of the Lord

As Exhibited in Matthew, chap. ix.

- Power over Death (verses 18, 23-26).
- Healer of Disease (verses 20-22).
- Dispeller of Darkness (verses 27-31).
- Dispossessor of Demons (verses 32-34).

#### Rest Given and Found.

Matthew xi. 28-29.

Rest Given to the Sinner—To the Conscience.

Rest Found by the Saint—To the Soul.

#### Midnight Calls.

- A Midnight Call of Judgment (Exod. xii. 12, 20).
- A Midnight Answer of Grace (Acts xvi. 25, 30).
- A Midnight Cry to Glory (Matt. xxv. 6).

### CONCISE BIBLE SUBJECTS FOR STUDY.

“Ye Belong to Christ” (Mark ix. 41).

Given to Him by the Father out of the World (John xvii. 6).

Redeemed by Him, at the Cross (1 Pet. i. 19).

Sealed for Him, by the Spirit (Eph. i. 13).

#### The Believer's Relation to the World.

- Delivered from it by the Cross (Gal. i. 4; vi. 14).
- In, but not of the World (John xvii. 16).
- Sent unto the World by the Father (John xviii. 15).
- Shining as Lights in the World (Phil. ii. 15).
- Preaching to the World (Mark xvi. 15).
- No Conformed to the World (Rom. xii. 2).
- No Friendship with the World (James iv. 4).

#### The Believer's Conversation.

- The word means “behaviour,” manner of life
- “Holy,” as before God (2 Pet. iii. 11).
- “Chaste,” in the Household (1 Pet. iii. 1, 2).
- “Honest,” in the World (1 Pet. ii. 12).
- “Good,” among Opponents (1 Pet. iii. 16).

## The Young Believer's Question Box.

### The Case of a Divided Assembly.

I have, in the providence of God, arrived in a city, in which I find at least two companies of Christians, both professedly gathering in the Name of the Lord Jesus alone, but who have no fellowship with each other. Nor do they, in general, recognise each other's discipline, but in one of the

two at least receive without question or investigation all who say they are believers, on their own testimony. I feel myself in a difficulty under these conditions, to know which is right, or with whom I should identify myself. They both claim to be guided by the Word of God in their assembly life and service. So far as I can gather from leaders, the one company seceded from the other, owing to some alleged departure from the Word of God in a matter of discipline. But it is next to impossible for a stranger, to find out whose account of this is the full and true one.

It is a real trial to one seeking to do the will of the Lord in his assembly life and relations, to be placed in the difficulty in which you find yourself. We believe it is to the Lord Himself, that your appeal for guidance is to be made. He gives the definite promise, “In ALL thy ways acknowledge Him, and He shall direct (make straight or plain, r.v.) thy paths” (Prov. iii. 6). And there are thousands of the Lord's people, who have proved His faithfulness in leading them in a “plain path” (Psa. xxvii. 11), under such trying circumstances as you find yourself in. We are unable, from the short description you give, to say which of the companies is worthy of being companied with, or what the cause of their estrangement and separation may be. It may be vital, a departure from, the right way of the Lord, or it may be—as many are—only an error of judgment, or a froward act, which patient and godly application of the Word, might have prevented or recovered them from, and restored all to spiritual condition and godly unity. And it is not impossible that both may have erred, one in being too slow, or unexercised in taking steps to have the trouble dealt with according to God, in order to remove the grievance, and so clear themselves before God of complicity with the evil, if such there was. While, on the other hand, there may have been untempered zeal and unwillingness to wait, until the guides, or those of experience, were of one mind as to the way it should be dealt with. We would advise a time of quiet waiting upon God, and watching of the path and the ways of those who take the place of leaders in both companies, the spirit they manifest, and the paths they pursue. If a vindictive and unChrist-like spirit is rampant, with strong denunciation of all who question their doings, or judgments, is in evidence, with a claim that they only are right and all others wrong, you may well question whether it has been “faithfulness to the Lord,” or “loyalty to the

truth," or other lofty claims, that has been their only motive in making division, where oneness previously existed. And if, on the other side, looseness in conduct, worldliness of life, and little concern as to what pleases God, and is according to the Word, in assembly, as well as personal life, characterises others, with no disposition to be taught or corrected by the truth, you may well pause before associating yourself with such a company. Above all, take no part in controversies or in tracing "endless genealogies" of personal offences, supposed or real, between individuals, which in most of such cases give colour to the choice, and make partisans with either side. Seek first and chief to have the mind of God, and the light of His Word, to guide you, and when your conviction is formed by these, then act humbly, definitely, and with a clear and single eye to the honour of the Lord, and submission to His Word. If you do His will, He will in time vindicate your course, and justify the part you have taken in the difficulty.

### Answers to Correspondents.

W. G., STIRLINGSHIRE.—Hasty action, in receiving one to the assembly, who is little known, whose fitness is questioned by some, and who has not been seen and approved so as to be commended by those having shepherd care, is wrong, and always leads to trouble. "One mind and one mouth" (Rom. xv. 6), is God's way.

D. M., NORFOLK.—The Word of God nowhere recognises "female evangelists," as you call them. The ascended Lord has given "gifts to men" (Eph. iv. 8), and one of these gifts is "evangelists" (ver. 11). But we neither read nor hear of "females" having this gift. Philip, the evangelist (Acts xxi. 9), had "four daughters which did prophecy," but these daughters were not evangelists, not even "lady preachers," nor was their prophecy necessarily of a public character at all. They must be hard pressed for "proof," who use this to sanction woman preaching. Godly women do a great work in the spreading of the Gospel, and "labour with" evangelists. But they neither "take the platform" nor "occupy" the pulpit in their service.

E. G., WALTON.—Visiting preachers, whether evangelists or teachers, should never interfere with or attempt to settle assembly difficulties. Such work lies in the responsibility of local brethren, who are well acquainted with the persons as well as with

the principles and practices involved. And it ought to be left with them, to guide the assembly in dealing with all such things.

J. M. B., AYRSHIRE.—All attempts to secularise the Lord's Day should be firmly resisted. It has been set apart by and claimed for the Lord in His worship and service. Neither Sunday concerts nor lantern services are in keeping with the character of the Lord's Day, and ought not to be patronised or allowed by any who love the Lord, and reverence the day that has stood for ages as the memorial of His resurrection victory.

W. J. H., Co. DOWN.—"The Gospel of the glory of the blessed God" (1 Tim. i, R.V.), proclaimed faithfully in the power of the Holy Ghost (1 Thess. i. 5), is what God has given us to be made known to all mankind (Mark xvi. 15) for their salvation. And the man, who has confidence in its efficacy, will want nothing more, nor allow anything to be brought in with it to "gain" the ears or "draw" the fickle crowd. There is abundant evidence that God delights to own His Gospel in men's salvation, apart from human additions, or what are called "up to date methods" of setting it forth, whether of human eloquence of speech, or pleasing sounds of music. These are only called in, when either the preacher's spiritual condition has become so low, that he cannot grip the hearers with the message that he bears, or has lost confidence in its power. In either case, it will be better for him to honestly confess his condition, renounce his profession as a preacher, and leave room for God to send another with whom He will work unto men's salvation.

### Letters to the Editor, on Subjects of Interest.

#### II.—Forsaking the Assembling of Saints

And the Breaking of Bread, for Preaching.

It has become a common occurrence in the part of the country where I am located, for men who claim to be leaders in the assembly, to absent themselves from the meeting on the morning of the first day of the week (Acts xx. 7), according to the apostolic practice, for the breaking of bread, to preach in Baptist and other churches, where they for the time being, assume the place and do the work of the ordained minister or pastor. The effect of this is to stumble young believers and others who have not been fully established in the ways of the Lord. And moreover, it is a practical denial of our position as being separated from all human systems and

sects, to gather simply in the Name of the Lord, and to be guided there by the Word of God. Most of those who share in this practice, seek to justify it on the ground, that the denominations they frequent, know no better, and may be helped to a more Scriptural way, by showing them that we are not so "rigid" as we are blamed for being in such matters, which are not in themselves "vital" as they say, to Christian fellowship. Should this line of things, claimed as being quite according to Scripture, be allowed to continue unchallenged? And ought those who practice it and boast of their "liberty" to do so, be regarded as fit persons to teach others who desire to go by the Book, or to guide in the assemblies where they are? Help in this, will be much valued.

It is only within recent years, for such a thing as one professedly brought out from "denominationalism," to gather simply unto the Name of the Lord, outside of all sects, to go in and out preaching in the denominations, thus occupying the place of a sectarian minister, and for the occasion assuming the role of PARSON in his denomination. Time was, when no sect would have allowed it. But the "offence" of leaving the church, as it was aforesaid designated, has evidently ceased in certain quarters, and the line of separation on the side of those who practice such returns to sectarianism, has become defunct. The ease with which some who are supposed to be "ensamples" to the flock, go in and out with sects, most of them leavened with error, and all of them in active opposition to the "gathering together" of the redeemed in God's appointed way, tells how loosely the truth of God is held, and how cheaply it can be given up in order to get a "sphere" for the display of the "talents" of those would be preachers, who probably would not get a hearing in the places where they are best known. If one "newly come to the faith" goes among sects and all-sectarian missions, forsaking the Lord's table and the gathering together of saints, he would probably be visited and taught the error of his ways. But for one who claims to have outgrown his baby clothes, and assumes to be an instructor of others, to identify himself openly and publicly with sectarianism and its evils, and actually put himself *pro tem* in the place of "THE minister" doing his work, is a strange anomaly, and cannot be other than a stumbling-block to honest souls seeking after the ways of the Lord. If the man has any conscience toward God left in him, he will not resent the rebuke his conduct calls

forth. If he does, and goes back to sectarianism altogether and permanently, it will only show where in heart he has been all along. And his departure will be no loss to the "testimony of the Lord," for such are neither an attraction to, nor helpers in an assembly, while their conduct is so utterly opposed to Scriptural principle and godly behaviour. And this they certainly should be made to feel, by being deprived of the possibility of leading others to follow their evil example. The primary responsibility for this, rests with the leaders in the assembly where such are, but all in the fellowship have a responsibility toward it, and should so feel it.

### Fallen Asleep.

**Jabez Lorenzo Maddock**, Liverpool, formerly in Warrington, December 9, born in Kidderminster 70 years ago. Much used in personal dealing with souls. **Mrs. Hoey**, Old Mill, Glenwherry, January 10. Saved for 43 years, in the assembly at Ballynashee from its beginning, faithful to the end. **Alexander Kennedy**, Dumbarton, December 24, in his 88th year, saved in revival of 1859, true and faithful to the end. **Balfour L. Meil**, Cleveland, O., formerly of Westray, Orkney Isles, aged 68. Emigrated to U.S. in 1887, and since has been a helper in the assembly in Gospel Hall, Cleveland, O., where his wise counsel will be missed. **F. F. Trimble**, Brisbane and Orange, Queensland, Australia, for a number of years associated with assemblies in Queensland. He was a devoted visitor, an earnest Gospeller, and he took an active interest in missionary work in other lands. **Mrs. James Lynn**, Toronto, was suddenly called to be with Christ on December 4. Saved for over 30 years, she has been in East End assembly for many years, and delighted to show hospitality to the Lord's servants and people from all lands. **William Wilson**, Dregghorn, December 23, for a number of years invalided and latterly helpless. Leaves widow and four young children. **James Stoddart**, Dalmellington, December 17, aged 68. For long in failing health. Converted in 1876, during a season of awakening and many conversions in the village. **Mrs. McNab**, Wanganui, New Zealand, aged 72. Saved in England, over 50 years ago. A decided Christian, "rich in good works." Associated with the Assembly in Wanganui for long. **Mrs. Ridley**, Christchurch, New Zealand, aged 84. For over 40 years in the assembly at Christchurch, taking an active share in its work. An invalid, for later years.

**NOTES.**—Correspondence to the assembly in **Newtongrange**, Midlothian, now to Thomas Dodds, Easthouses, Dalkeith; for **Armada**, to W. S. Osborne, Heatherbank; Richard Bradley, 83 Chapel Street, Airdrie, for **Calderbank**; Robert Anderson, Warner Place, Stevenston, for Bethany Hall assembly there; **Port-Glasgow**, Old Town Hall, to Jas. Dunlop, 4 Houston St.; Bethany Hall, New St., **Paisley**, to John Spence, 24 Love St.,

### ENGLAND.

**ANNOUNCEMENTS.**—**Exeter.**—Half-yearly meetings here on Wednesday, March 14. Circulars from G. W. Buck, 98 Old Tiverton Road, Exeter. **Bolton.**—S.S. Workers' Conference in Hebron Hall, 24th February. **Newport**, Mon.—Meetings for ministry, February 22; missionary, February 21. **London.**—Believers for many years meeting in Beresford Chapel, Walworth, S.E., now meet in Beresford Chapel, Windsor Road, Denmark Hill. **Cardiff.**—Easter Meetings for Fellowship and Ministry of the Word will be held in Adamsdown Hall, Marck 30, and April 2. John Ritchie, and others, are expected.

**REPORTS.**—**Barrow.**—Annual Meetings in Trinity Hall, December 26, were found to be a time of spiritual profit. Local brethren gave the Word in season. **Nottingham.**—Annual Conference here on December 26, in Clumber Hall, was well attended. C. F. Hogg, G. Goodman, C. Nightingale, J. M. Shaw, and Dr. Hoyte ministered the Word. **Carlisle.**—A goodly company from town and country filled Hebron Hall, January 1, to whom the Word was spoken by Messrs. Nightingale, Ritchie, Jun., Dr. Jones. F. Grant. **Manchester.**—Large meeting at New Year. Seasonable and varied ministry by Messrs. Hoste, Steen, Scammel, M'Callum. **Birkenhead.**—Goodly company at meetings in Price Street, with words in season from Messrs. St. John, Alexander, and others. **Coventry.**—New Year meetings were good, and ministry edifying. Messrs. Lawes, Freer, Nicol, and M'Quiston spoke. J. G. Moore had good meetings in **West Hartlepool** and **North Shields**. **Newcastle.**—Good muster of Tyneside S.S. Workers at New Year, with stirring and exhortative ministry by various brethren. **Cardiff.**—D. Ward had a series of meetings in Mackintosh Hall, with interest. A group of over a dozen believers, baptised at **Cheddar**, Som., lately. **Rugby.**—Believers formerly meeting in Gospel Hall, Albert Street, removed to Gospel Hall, Park Road. Communications to C. Neale, 40 Murray Road. T. Cauker has visited **Todhills**, **Gretna**, **Haltwhistle**, and is now in **Keswick**.

### IRELAND.

**BELIEVERS' MEETINGS** have been held in many places, giving help in testing times to God's people **Ballygiffan**, December 25—Ministry by Johnstone, Goold, M'Whinney **Granshaw.**—Large meeting Helpful and harmonious ministry by Baillie, Curran, Russell, M'Cracken, Diack. **Cookstown.**—Goodly company. Rodgers, Stewart, Hunter, M'Knight, Irwin, ministered. **Lisburn.**—Representative gathering. Dr. Matthews, Darling, Walker, Dawson, M'Clay spoke. **Magherafelt.**—Nice number. Stirring words to all from Dawson, Stewart, Whitten, Irwin. **Derry.**—Profitable ministry by Rodgers, Wright, Creighton, Russell. **Armagh.**—Large. Seasonable words by Dr. Matthews, Hunter, Moneypenny, Lyttle.

**GOSPELLERS** are engaged as follows:—Joseph Stewart in **Antrim**, Lyttle and M'Cracken in **Lisachrin**, Campbell and Goold at **Derryaughey**, M'Kelvie near **Bushmills**, Baillie at **Banbridge**, Dawson at Ormeau Road; Hutchison and Glancy in **Matchett Street, Belfast**; Bernard and Norris in **Derry**, J. Moneypenny at **Lurgan**. Fulton Street Hall assembly has been moved to Windsor Avenue, **Belfast**. Correspondence to James Deylmond, 31 Ulsterville Gardens.

### CANADA.

Many gatherings for fellowship and ministry of the Word have been held at close and beginning of year, with cheering results. **Hamilton**, Ont.—Conference here was large—it is the oldest in Canada. Good muster, with stirring and encouraging ministry from Messrs. Muir, Kellar, Duncan, M'Clure, Telfer. **Collingwood.**—Good and helpful Conference here. Words of exhortation by Brethren Sheldrake, M'Clintock, Watson, Bruce, Shivas. **Peterboro.**—Goodly number from district. All-round ministry by Brethren Ferguson, Pearson, Silvester, Baillie, Rea. **Grand Bend.**—Watson and Joyce continued meetings here after opening of new hall. **Charlton.**—B. Widdiefield had house to house meetings here, with blessing. **Newfoundland.**—Brennan and M'Mullen had fruitful Gospel meetings here, with opposition. **Lansing.**—M'Clintock and Shivas have been evangelising here. **Brocandale.**—Rea and Smith saw some interest and fruit here. **Creemore.**—Bruce and Harris continued here with encouragement. T. D. W. Muir W. J. M'Clure, and W. H. Hunter have visited assemblies on the Pacific Coast, preaching the Word in **Vancouver**, **Victoria**, **B.C.**, and others places.

**UNITED STATES.**

Conferences at **Boston, Mass.**; **Philadelphia, Pa.**; **Kansas City, Mo.**; **Los Angeles, Cal.**; **Monrovia, Cal.**, are reported as large and good. The need here, as elsewhere, is sound, solid, well balanced ministry of the Word in the Holy Ghost. Nothing else is of any permanent value for edification. **Houston, Tex.**—Hunter and Dickson gave us a few meetings here, passing on to **Los Angeles, Oakland, Cal.**—T. D. W. Muir and W. J. McClure expected to reach here to minister the Word. The address of the assembly is Bethany Gospel Hall, 23rd Avenue. Note this, as some of late have been sent to other places, in error. **Philadelphia, Pa.**—J. Marshall and H. M'Ewen have been preaching in new hall here, with tokens of blessing. R. A. Barr had some cheering meetings in **San Antonio, Tex**. J. Waugh had tabernacle meetings in **Pawtucket, R I**. T. D. W. Muir visited **Elgin and Avondale, Ill**. B. Bradford and S. M'Ewen had a spell of meetings in **Washington, D.C.** **Detroit, Mich**—John Govan and W. Pinches had some meetings in Central Hall here

**OTHER LANDS.**

**ESTHONIA.**—James Lees, with helpers, continues to find many open doors for the Gospel and the Word in **Reval** district, and in **Wormso**. At **Narva**, on the Bolshevik border, where many are interested in the Gospel, and come in great numbers to hear it. Russian refugees in **Helsingfor** are also open to the Gospel. **DENMARK.**—**Copenhagen.**—D. M. Campbell tells of large meetings here. Four young believers lately baptised, and many tokens of interest. **FRANCE.**—T. A. Thorpe is cheered in **Marselles** by a spirit of hearing, with "interesting cases" of seekers after God. **SOUTH AFRICA.**—"It is reckoned that among those who 'professed' in recent Gospel efforts here, a few will be brought into the assembly, but they need teaching, as they know next to nothing of what the Lord expects in obedience to His truth." **AUSTRALIA.**—E. G. Whitehead is working a tent in **Aberdare** district of N.S.W. **NEW ZEALAND.**—M. Logg has visited **Lumsden**, seeking to help the Christians there. He is now at **Owaka**. H. C. Isaac has been helping in **Cobden**, and Miss Wieneke is visiting from house to house there.

**Editorial Notes and Memos.**

Old Time Ways of bearing the Gospel to those who need it, but seldom hear it, are being revived.

More than ever in our lifetime, is house to house evangelising being earnestly carried on, leaving a pure, plain, attractive, and acceptable printed Gospel message in the homes of the people once a week, or once a month, bearing on it an intimation of and invitation to Gospel Meetings in halls around, on Sundays, sometimes in Cottages and Kitchens in the neighbourhood, on week nights. We are glad to be able to announce that, owing to a largely increased circulation, we are able to issue our Two Monthly Gospel Magazines, prepared especially for this work, at **Reduced Prices for the Present Year.** **The Gospel Messenger**, 4 pages, illustrated, at 1/6 per 100; **Good Tidings**, 8 pages, at 3/6 per 100, net. Send a post card asking for **Free** copies of both, to show to your fellow-workers, and they will be sent you at once, so as to enable you to begin this splendid and most fruitful form of Gospel work now.

**Gospel Tea Meetings** are another means of getting the unconverted under the sound of the Gospel. They need some tact in the form of invitation given, so as to avoid the appearance of "charity," which might prevent some from coming. And they must rule out wholly, the idea of mere entertainment, or "Pleasant Saturday Evenings," in which choirs, music, recitations, and frivolous storytellings prevail. The Gospel of God, full-orbed and pure, direct to the heart, in the Holy Ghost, from those who know it, enjoy it, and live to adorn it, is the only thing worth telling, and never fails—where God is honoured, and His Christ exalted—to produce genuine conversions. This is the only result, that is worth reckoning.

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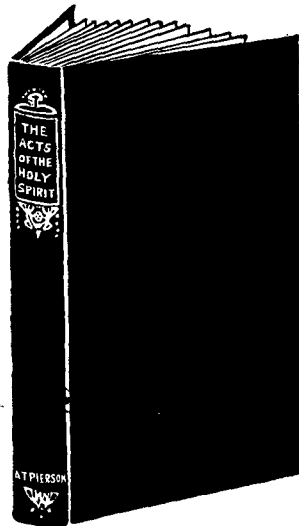
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For MINISTRY of the WORD & TIDINGS of the WORK of the LORD.

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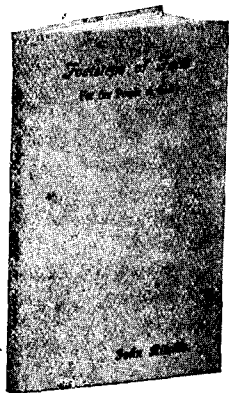
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# The Lord's Work and Workers.

No Charge for Insertion.

March, 1923.

Made up, February 21st

## SCOTLAND.

**ANNOUNCEMENTS.** — **Glasgow.** — Half-yearly Conference of Sunday School Workers and others will (p.v.) be held on Saturday, March 24, in the Christian Institute, 70 Bothwell Street, at 4 p.m. Messrs. John Ritchie, John Gray, and A. Borland are expected to minister the Word. Half-yearly meetings for Christians in City Hall, April 2 and 3. Hours as usual. **Bothwellhaugh,** near Bothwell. — Conference in Public Hall, Saturday, March 3, 3.30 till 8. **Paisley.** — Tract Band Conference in connection with Cumberland Hall, on Saturday, April 14, at 3.30. **Dumbartonshire** Missionary Conference in Gospel Hall, Miller Street, **Clydebank,** Saturday, April 7, at 3.30. **Kilsyth.** — Conference here in Anderson U.F. Church Hall, Saturday, March 10, at 3 p.m. Messrs. Murray, Moffatt, Scott, and Gilmour expected to speak. **Kilmarnock.** — Tract Band Conference in Wellington Hall, Saturday, March 31, 3 till 7. Messrs. Steen, St. John, and others expected. **Dufftown, N.B.** — Annual Conference here on Wednesday, April 4.

**REPORTS.** — **Aberdeen.** — William Hamilton, from Prestwick, is having meetings in Hebron Hall here. **Woodside.** — William Hill had a fortnight of meetings for young people, with encouragement. Arthur Gilmour has been giving help in the Word at **Whinneyfold.** **Aboyne.** — An effort is being made to reach the people here with Gospel meeting in new Victory Hall, on Sunday evenings. Results so far are encouraging. **Orkney.** — Alexander Philips has begun meetings on the island of **Longhope,** a needy and long neglected place. William Miller is reaching forth among the isolated parts of the **Shetland Isles.** Horatio Wallis in and around **Lerwick.** D. Montgomery visited **Catrine, New Cumnock,** and **Crosshill.** Joseph Strain in **Maybole.** **Glasgow.** — J. C. Steen gave addresses on "The Church," as seen in the Epistle to the Ephesians, on Fridays, in Wellcroft Hall, to goodly companies. Conference in connection with Baltic Hall assembly on Saturday, February 3, was large, some 500 from all parts in Kennedy's Church Hall, to whom the Word was spoken by John Ritchie, H. St. John, W. J. Grant, and J. G. Wilson. Gospel meetings have been continued in Baltic Hall by J. G. Wilson since. W. R. Wallace went from **Sandhead to Portpatrick,** Wigtownshire, where an encouraging

start has been made with meetings. **Auchinleck.** — Missionary Conference held here February 10, was well attended. Ministry and reports were given by Messrs. Shaw, Mowat, Rea (Africa), and Gillon (China). In the Far North, Murdo Mackenzie has been helping in **Brora and Embo,** Sutherlandshire. Young men recently converted there, hold a Gospel meeting in a school on Sunday evenings. About 20 meet each week in **Fishermen's Hall,** for prayer and Scripture reading. Thomas Cauker has been visiting in **Dumfries** district. W. J. Clare also had some meetings in Assembly Street Hall there. J. M. Nicholson tells of full meetings with some fruit. But folks in the Hebrides are slow to own their need or express their thoughts, even when the Word grips them. John Gilfillan tells of interest in **Dunoon,** and he is now in **Rothsay,** preaching. William Duncan has been visiting and pioneering with the Gospel in villages of Clackmannan and Fife. Robert Kennedy has been visiting and making known the Gospel in hamlets and country parts of **Kirkeudbrightshire** and **Wigtownshire.**

**TRACT BANDS** from almost every assembly in Scotland are preparing for Spring and Summer work among the villages, isolated houses, and Gospel-less parts around them. A splendid work on which the blessing of God rests abundantly. There is room for plenty more of it.

**NOTES.** — Correspondence for Gospel Hall, Miller Street, **Clydebank,** now to John F. Reid, 6 Rosebery Place, Clydebank. **Alloa.** — For Museum Hall, Church Street, to W. Johns, 7 Ochil Street. **Peterhead,** to James G. Stephen, 49 King Street.

## ENGLAND.

**ANNOUNCEMENTS.** — **Cardiff.** — Annual Easter Meetings, usually held in Adamsdown and Windsor Halls, will (God willing) be held this year in **Cory Hall,** when Mr. John Ritchie, from Kilmarnock, is expected to be present to minister the Word. Meetings have been arranged as follows: — Good Friday, March 30, afternoon, 3 to 4.45; evening, 7 to 8.45. Saturday, March 31, in Adamsdown Hall, 6.30, for Sunday School workers, Gospellers, and young believers. Lord's Day, April 1, in Adamsdown Hall, 3.30, ministry of the Word; 6.30, Gospel address. Easter Monday, April 2, in Cory Hall; afternoon, 3; evening, 7. **Liverpool.** —

(Continued on page ii.)

## The Sequence of Events,

CONNECTED WITH THE COMING OF THE LORD.

WHEN the truth of the personal advent of the Lord Jesus, began to be recovered from amidst the heaps of tradition under which it had been obscured, by godly men who diligently searched the Word for light on this subject, about a hundred years ago, it was all but inevitable, that they should have divergent views regarding the order of events and their resulting effects. Some thought that the Second Advent would be one event, including the personal descent of the Lord from heaven, the raising of the dead in Christ, the change of the living, the rapture of the whole company of the redeemed to heaven, and their *immediate* return with Christ to earth, to establish His kingdom. Gradually, fuller light and greater detail on these events, broke forth from the Word to waiting souls, which showed, that there will be at least three successive stages in what we speak of as The Second Advent. These bear the Scriptural distinctions of (1) His Coming, (2) His Parousia, and (3) His Epiphany. These stages are clearly distinguished in the Word, but not always in the thoughts and language of the saints.

After the Lord comes to the air, to raise His sleeping saints, and change the living, calling them "together" around Himself, there will be a period—undefined in length—in which the Lord with His glorified saints will remain within the heavens, hid from the world. This period and condition is described by the Greek word "Parousia," which is in most places

where it occurs, rendered in our English Testament by the word "coming." But this word does not fully express all that the *parousia* conveys to us. "Coming" refers to the moment of the Lord's arrival in the air, to call His own unto Himself, but *parousia*—a word meaning "being with" or "His presence"—tells of His continued presence with His glorified saints, and embraces the whole period, from the moment of their rapture into the heavens, to His and their return from these heavens, in manifested glory, to the world. And this word *Parousia* is the word used by the Spirit in 1 Thess. ii. 19, 20; iii. 13; v. 23; 1 John ii. 28, where things *subsequent* to the moment of the resurrection of the dead in Christ and change of the living, are certainly in view. It is during this period of the Lord's *Parousia* in the heavens, His presence with His glorified saints, that the Judgment Seat of Christ (2 Cor. v. 9), with the manifestation, review of, and rewards for their service here, will take place, and probably also their presentation "as faultless in the presence of His glory" (Jude 24) in the hour of His exceeding joy. But while this day "of Christ"—as the same period is elsewhere designated (see Phil. i. 6, 10; ii. 16)—is fulfilling its course, *within* the heavens, events down on the earth have been rapidly advancing toward open defiance of God, and the final concentration of man's opposition and hostility towards Christ. Two forms of depravity, already existing in the days of the Apostles, will, during this period, reach their crisis, and at the advent of the Lord from the heavens, in which He has been

hid with His own, during this "parousia" period, will meet their speedy judgment. (1) Apostate religion, leavened, corrupted, and concentrated, until it is found in full development as in "Babylon, the Great," described in Revelation, chaps. xvii. and xviii., and (2) The manifestation of THE Antichrist, the Man of Sin, whose spirit and agents had long been secretly (1 John ii. 18, 19; 2 Thess. ii. 7) working, but quite unable to reach their full development in THE personal Antichrist, because of a Restrainer (2 Thess. ii. 6, 7), present in the world for a season. But this being removed, the full floodgates of evil burst open, and men who had hardened their hearts against God and His truth, having "pleasure in unrighteousness," are then given over to judicial blindness, by God (2 Thess. ii. 11, 12), and join in the common apostacy against all that is of God, to become confessed devotees of Antichrist, and of hell whose servant he is (Rev. xiii. 12-15). And all this combined and concentrated wickedness will have the great world-powers backing it up, and for a time at least co-operating with it. A great League of Nations will rise from those lands in which the Gospel had for long ages shone, and in which God's Name was first owned. And these confederate nations will accept the headship of, and own as their Kaiser and Leader, the Antichrist, who will in all probability at first patronise all religions, and bring into focus what the religious parts of the world are seeking after just now—a universal church, inclusive of all beliefs and of all classes and conditions of men. This will serve his purpose well. J.R.

## Sonship and its Privileges.

A MEDITATION. BY J. G. BELLETT, DUBLIN.

THE elect of God are not only justified, but they are made children.

This divine purpose touching them, began to disclose itself in earliest days. Under *the Patriarchs*, or in the times of the Book of Genesis, there were many notices of it. The barren wife becoming a mother, and keeping house; the free-woman's child casting out the bond-woman's; the servant set aside, and one out of the patriarch's loins made heir; the feast over the weaning of the child of promise; and Jacob, by a solemn ordinance, adopting the sons of Joseph into the family of Abraham: all these things bespeak this mystery. They let it be heard (though faintly, as with an infant's voice) that God would be a *Father* to His elect, and they not merely servants, but sons, in His house.

Thus it was under the Patriarchs, or in the times of Genesis. The purpose of God to have His own in the adoption of children was thus signified—not distinctly or doctrinally taught, but intimated in ways which suited these early infant days.

Under *the Law*, this mystery, I may say, is lost sight of. The elect are no longer at home, as in the Father's house, but they are at school, "under tutors and governors." differing nothing from servants (Gal. iv, 1-3). The spirit of bondage is received by them through Moses, in the covenant, of which he was the mediator, gendering to bondage. But God in His proper blessedness in Himself, as I may say, was not there. His demands in righteousness,

as Lawgiver, addressed themselves to man through Moses, but this was not a full revelation of God. Man in self-confidence, led the Lord thus to deal with him. By the law, God, if I may speak in such a way, had to take up man as His object, instead of making Himself man's object. For law was not a full revelation of God. It did not discover God in His full proper glory to the soul.

Law was a new thing; and it was a great change. Among other results, it operated after this manner, to hide away this mystery of son-placing, or relationship, which had, as we saw, begun to tell itself out in Genesis days, among the fathers. And thus it was under the law. The law put man in an independent attitude, instead of setting him in personal family relationship to God.

Under *the Ministry of Christ* a change again takes place. This relationship, of which we now speak, begins to be testified afresh; in its measure to be dispensed. "As many as received Him, to them gave He power to become *the sons of God*." In John's Gospel, this is written, and throughout that Gospel, the Lord is seen manifesting the Father. This may be perceived by the soul that is attentive. "He that seen Me, hath seen the Father," is again the Lord's word in that Gospel. His works and His words were the Father's expressions in Him, or through Him, of what the Father was. "The Father that dwelleth in Me, He doeth the works," says Jesus, of all that He Himself was doing and saying. And at the end, surveying His accomplished ministry, He again says, speaking to the Father, "I

have manifested Thy Name unto the men which Thou gavest Me, out of the world" (chap. xvii.).

This great, divine purpose, the manifestation of the Father, leading the elect into family relationship, is thus found very specially in John. In the course of that Gospel, the Lord is constantly hiding Himself, that the Father may be seen. He calls Himself advisedly, again and again, "the Son of Man;" and keeps Himself before us under titles that bespeak subordination, such as the "Sent" one, the "Given" one, the "Sealed" one, the "Sanctified" one, in order that *the Father* may be apprehended. He is careful ever to bear witness to the Father, to bring the Father before the thoughts and affections of His disciples. He would have us learn this happy secret, that the Father seeks to be known by us, and that His business, the business of the Son, is to fulfil this pleasure of the Father, by bringing us into that knowledge.

This relationship of sonship was told out in the Lord's personal ministry, and is very specially marked in John's Gospel. Now, in this present time, under *the Holy Ghost*, the sense of relationship to the Father, is made good to the soul, fully and perfectly given, in abiding life and certainty, to the heart of the saint. For the Spirit given to us is a Spirit of *adoption*. Not only are we sons, but we are made to *know* that we are so. "As many as are led by the Spirit of God, *they* are the sons of God." We are delivered from the *bondage* of the law, as well as from the *curse* of it. All St. Paul's Epistles, assume this, surely and fully.

## The Fellowship of Saints.

III.—IN THE ASSEMBLY OF GOD'S PEOPLE.  
BY THE EDITOR.

IT is clearly shown in the Word to be the will of God, that His people, who are on earth in this age of grace, and of the heavenly calling, should be found together, so as to mutually share in all that is included in what the Scriptures describe as "the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9), unto which fellowship they have been "called" by God "who is faithful," in supplying all that His people, who yield obedience unto Him and to His Word need, to enable them so to do. This fellowship of God's Son, "Jesus Christ our Lord," is clearly something beyond the communion of the individual soul with Christ, and with individual fellow-saints of God's family. Being found in an Epistle addressed to "the assembly of God at Corinth" (1 Cor. i. 3, R.V.), and applicable in its doctrine and practice, to "all who call on the Name of our Lord Jesus Christ, in every place, their *Lord* and ours" (ver. 2, R.V.), that is to any "church of God" or company of saved people, who in practice confess and own the Lordship and supreme authority of Christ in corporate assembling, as well as in individual life and testimony. It is this aspect of the fellowship of saints with which the Epistles to the Corinthians deal. All that is found in them, primarily applies to the *ecclesia* or assembly of God, where-soever found, whether in the first century, as expressed in "the church which was at Jerusalem," in Pentecostal youth and

freshness, when "all that believed were together," continuing "stedfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers" (Acts iii. 42-44), or in the scattered and broken conditions now prevailing, in our own day, in this twentieth century, in which it may be, that only literally "two or three" are found "being gathered together unto the Name of the Lord Jesus Christ" (Matt. xviii. 20), the greater number of those professing to own Christ's Name and Lordship, being found assembled under distinctive and sectarian names that divide, but cannot unite the true children of God. It is to a local company called out from the world, and brought together unto the Name of the Lord Jesus, as Head and Lord of His assembled people, that the designation, "Church of God" (1 Cor. i. 2; x. 32), applies, and not, as is popularly understood, to the entire "body of Christ"—the whole of the redeemed of the present dispensation. For the church in this aspect, in its completeness, never gathers together on this earth. The greater part of its number being in spirit, already with Christ in heaven, while their bodies lie under the sod, awaiting the hour of resurrection and reunion, at the coming of the Lord from heaven. It is well to be reminded, that the fellowship of saints in this assembly character, is not left to a choice by man's volition, or a pattern of man's devising of a voluntary character, but is to be according to the abiding pattern given in the Word. For no man or company of men, are at liberty to set aside the Divine charter of the Christian assembly, as given for all time, chiefly in

the First Epistle to the Corinthians and the First Epistle to Timothy—in the one to a congregation of believers for their corporate guidance, and in the other to the individual saint and servant of the Lord, for His personal guidance in service with fellow-saints in the house of God, which is the “church of the living God” (1 Tim. iii. 15). His own witness and His lightbearer among mankind in the world (Rev. i. 20). The individual godly walk and earnest service of the people of God, is of great importance, and should receive its full measure of godly care and cherishing by all, and the sharing together in that which grace has given to all who are one in Christ. These, as far as is possible, and consistent with obedience to the Lord, should be cherished by all true fearers of the Lord, who speak one to another of those “things concerning Himself” (Luke xxiv. 27), in which they have a common interest. But this does not exhaust all that is possible to those who have been brought out from the power of darkness and the world, and called unto this fellowship of God’s Son, Jesus Christ our Lord. There is also the assembly aspect of this fellowship, concerning which it is recorded of the early saints, saved and brought together in “the church which was at Jerusalem” (Acts viii. 1), that “they continued stedfastly in the apostles’ *teaching* and in *fellowship*, in the *breaking of bread* and in the *prayers*” (R.V.). All these characterised “the fellowship of God’s Son, Jesus Christ our Lord,” in the church’s earlier days. Of isolation or division, of broken bonds or sectarian independence, there was no sign.

## Christ Interprets the Father.

IV.—IN THE MIDST OF HIS OWN (John xiii-xvii).  
WM. HOSTE, B.A., LONDON.

OUR Lord’s farewell discourse must always hold a peculiar place in the hearts of His people. He was about “to depart out of the world unto the Father,” and that by the way of Golgotha. But, “having loved His own which were in the world, He loved them unto the end.” He was more occupied with their troubles, needs, and fears, than with His own sorrows. And even the great episode of His passion is hardly alluded to, except indirectly, as a passing interlude—“A little while ye shall not see Me (while He lay in the tomb), and again a little while and ye shall see me (during the subsequent forty days), because I go to the Father.” How does He provide for the needs of those He was leaving? He reveals to them the Father’s Name, and commits them to the Father’s care.

All last farewells are touching, and memorable. We are apt then to see things in their true relation. Hence we treasure parting words, and respect last wishes. How much more when great spiritual truths are involved, and it is the Lord who is saying farewell! The farewells of Scripture would form a profitable study. Those of Jacob, Moses, Paul, contain important teachings, but our Lord’s parting words of grace and truth transcend them all. Like Ezekiel’s river, healing and life-giving, they deepen as they flow, and become “waters to swim in, a river that could not be passed over” (Ezek. xlvi. 5). Jacob and Moses

spoke as men about to die, our Lord as one about to pass into the realms of life eternal. The thought of death is bridged; ascension alone is in view. He was going to God, "to the Father," to "Him that sent Him."

Chapter xiii. is introductory, and divides itself into three sections. (a) The washing of the bathed ones (ver. 1-17), (b) the elimination of the unbathed one (ver. 18-30), (c) the comfort of the cleansed ones (ver. 31, and on into chap. xiv.). Feet-washing at meal time, was a common Eastern custom. The disciples knew it must be done. But who was to do it? Some post of honour they would have filled, but such a menial service could bring no credit. Perhaps Peter hoped John would do it; Thomas, Philip. Why should not James the less? would say to himself the other James. "Simon Zelotes, thou hast much "zeal" for many things, why not for this?" But none moved, and then behold a sight to make angels wonder and saints blush for themselves, and then adore: the Lord of Glory stooping before twelve failing creatures of the dust, and washing their feet! At Calvary, we see the supreme act of obedience to the Father. Do we not see here, the lowliest act of ministry to man? By the literal act of washing, the Lord shows He really did care for the refreshment and comfort of His disciples, "leaving us an example" that we should follow His steps, as the Phebes, the Marys, and Gaius have done since (Rom. xvi. 2, 6; 3 John 5, 6). But had that been all, He would not have said to Peter, "What I do thou knowest not now, but thou shalt know

hereafter." Peter knew well the use of the literal washing, but he did not know the spiritual significance of the act.

Water has three principal meanings in the Word of God. When it *submerges* it signifies judgment, as in the flood, Red Sea, Jordan. Those "waves and billows" of Psalm xlii. 7, those "deep waters" of Psalm lxix. 1-2, overwhelming the Holy One, speak of the judgment of Calvary. Man cannot evade judgment. There is only one way to escape out of it, he must pass under it, linked with One who can descend into its deepest depths and emerge again. This in figure the ark (Heb. *tehvah*) did at the flood, and the ark (Heb. *ah-rohn*) of the covenant in the swellings of Jordan. There is resurrection for the believer, who is identified by faith with Christ in His death, of which identification baptism is a *figure*. But there will be no resurrection from the "baptism of fire," the holy wrath of God, which will overwhelm every sinner out of Christ. (2) When water is used *internally* it stands for the spiritual blessing of the Holy Spirit flowing from a crucified and risen Christ. "They drank of that spiritual Rock that followed them, and that Rock was Christ." We have the same thought in the gladdening river of Psalm xlv., bringing earthly blessings to the city of God, and in the pure river of life clear as crystal of Rev. xxi. bringing heavenly blessing to a universe of bliss. (3) But when water is applied *externally* it signifies cleansing, and that in two ways: either (a) as the purification from positive defilement through contact with death, e.g., "the water of purification" of Num.



xix., which has its parallel in the restoration to communion of 1 John i. 9; or (b) as the cleansing of the ways through the Word of God (see Exod. xxx. 18, the washing of the laver). This latter, I judge, is in view here.

The Lord was about to enter into the holiest of all. His desire was, that His disciples should have "part with Him" in this. As far as we know, they were not guilty at the moment of any special sin, but their ways must be brought under the power of the Word, and cleansed thereby (Psa. cxix. 9). They had already passed through the complete bathing of Lev. viii. 6, the initial act in the setting apart of the priests, corresponding to the once for all washing of regeneration, the fruit of faith in Christ. But they needed to be cleansed at the laver, which stood between the altar and the door of the tabernacle proper. "He that is bathed (*louesthai*) needeth not save to wash (*niptesthai*) his feet, but is clean every whit." The washing of regeneration needs no repetition; the washing of renewal needs constant repetition in the saved.

### No Night There.

"The Lord shall be unto thee an everlasting light" (Isa. lx. 19).

"The Lamb is the light thereof" (Rev. xxi. 23).

NO night in heaven!  
 No shadow ever falls  
 Upon its golden street  
 Or stains its jasper walls;  
 No watchman on its towers  
 The night hours lonely calls;  
 No plunderer of the dark  
 The startled ear appals;  
 'Tis endless festival  
 Within these princely halls.

## Vessels Fit for the Lord's Use.

WORDS SPOKEN AT A GOSPELLERS' CONFERENCE.

GOD could have saved sinners by a miracle, wholly by His own power, apart from man's help, and in spite of his hindrance. But this is not His way. He may employ an angel to acquaint His servant where a sinner seeking salvation is to be found (Acts viii. 26), but it is Philip, the evangelist, who is sent to "preach Jesus" to that sinner, and lead him to the Saviour (ver. 39). And in like manner an angel may tell where one who has and can impart the Gospel is to be found (Acts x. 3-6), but it is one who has himself been already "brought to" (John i. 42) the Saviour, and has confessed Him as Lord and Lifegiver (John vi. 68, 69), who is the chosen vessel to bring "words" to the sinner, whereby he "may be saved" (Acts xi. 14). It is by means of the words of the "preacher," as one "sent" from God, that the message of God comes to the sinner's soul (Rom. x. 14-17). He is a vessel to be used by God, and in order to be thus used he needs to be in a fit condition. First, he must be *clean*. God does not use unclean vessels in His service. "Clean" (John xv. 3) before God all who believe are, in virtue of the accepted sacrifice of Christ (Heb. x. 22). But clean from moral evil and from all that the Word condemns, clean in walk (Psa. cxix. 9) and conduct, by the continual application of God's Word (Eph. v. 26), to all details of life, they must also be. One must be purged from all evil, in order to be a vessel "sanctified, and meet for the Master's use" (2 Tim.

ii. 2). And it needs to be remembered, that there may be spiritual uncleanness before God, that the world's eye does not take notice of, but may applaud as "philanthropy." Then the vessel must be *empty*. God uses "empty vessels" (2 Kings iv. 3) to fill. Conceit of ability, pride of position, boastfulness of success all rob God of His glory, and unfit the servant for His use. The "fire" and the "water" are alike (Num. xxxi. 23, 24) needed to keep vessels free of what would unfit them for God's service. And he must also be a *chosen* vessel (Acts ix. 19). Men may appoint each other, but God chooses His own vessels. Chosen by God for His work, and fitted by Him to do it. This is what man cannot do. Nor can the worker fit himself for the Lord's service. It takes God to do this. This is being much lost sight of, in our time. Christian men will go and set themselves at the feet of some Gamaliel of the schools, to be fitted "for the ministry," and come out with all the honours and airs of a college training. And may be of no use at all to God, and quite unfit "for the Master's use." Godly men of days past, who renounced their worldly and scholastic honours, to be taught in "the school of God" for His work, became "able ministers" of the Word. Their ministry fed the flock, and built up "the churches of the saints." They were abundant then. But they are scarcer now. For God does not waste His gifts. And when He sees that carnal men want "high class" ministers, to tickle their ears and please their palate, He lets them "heap to themselves" as many as they choose, and are ready to pay for.

## A Revived Spiritual Condition.

A Spiritual Revival is needed. And it is from God it has to come. Reconstruction of machinery and methods are of no use whatever, where spiritual life is low, and spiritual power is lacking. The way of restoration lies in each individual getting to close quarters with God for heart-searching, self-judgment, *personal* restoration of soul, and renewal of power for service, with renunciation of everything that hinders its operation.

### Fallen Asleep.

**William Wilson**, Livingstone, formerly in Bells-hill, aged 49, killed by an explosion. Leaves widow with ten of a family, to mourn his loss. **Mrs. Thomas Mabon**, Chirnside, Berwickshire, after a brief illness. Many years in the assembly there. Now "at rest" with Christ. **John Findlater**, Aberdeen, suddenly called, January 16, aged 66. For over 30 years in St. Paul Street assembly, Aberdeen. He had a good testimony. **Mrs. Jane F. B. Milne**, Vancouver, B.C., saved in 1869 in Aberdeen, joined the assembly at 6 St. Paul Street in 1884, with her daughter in Cedar Cottage, till her homecall, December 26, 1922. **William Welsh**, Knox Co., Bicknall, Indiana, formerly in Auchinleck assembly, Ayrshire, January 7, aged 39. **Miss Annie Daw**, Ottery, St. Mary (aunt of Mrs. J. K. M'Ewen of Exeter), "in Christ" for 55 years, entered into rest, January 3. **Mrs. Russell**, Bells-hill, aged widow of John Russell, who served and witnessed for Lord so long and faithfully there, passed peacefully to be with the Lord, January 13. **Mrs. Sybil Watson**, Byfield, Mass., aged 86. Saved through the preaching of D. Ross and D. Munro, and in the Byfield assembly from its beginning, 44 years ago. **Joseph Barter**, Vancouver, B.C., formerly in Winnipeg, Man., October 1, aged 83. Saved in Ireland in 1864, for many years in Cork assembly. A valued helper "in the Lord." **Robert M'Cambridge**, Benoni, South Africa. The assembly there was begun in his house, some ten years ago. Born in Belfast, diligent in service, and given to hospitality. Now with the Lord.

## The Preacher and Bible Students' Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### The Work of Christ—Finished.

He said, "It is FINISHED," and bowed His head (John xix. 30).

"I have FINISHED the work which Thou gavest Me" (John xvii. 6).

"Having MADE peace by the blood of His Cross" (Col. i. 20).

"He offered ONE sacrifice for sins for ever" (Heb. x. 12).

"There is NO MORE offering for sin" (Heb. x. 18).

#### Thw Work of the Spirit—Unfinished.

CONVICING sinners of sin (John xxi. 8).

REGENERATING them that believe (John i. 12, 13).

SEALING those that are Christ's (Eph. i. 13).

TEACHING those who are saved (1 John ii. 27).

WITNESSING, who are the children of God (Rom. viii. 12).

LEADING the sons of God (Rom. viii. 14).

#### Faith's Exercises.

By faith the sinner is justified (Rom. v. 1).

Through faith he is also saved (Eph. ii. 8).

By faith in Christ he gets life (Rom. i. 17).

In faith he continues to live (Gal. ii. 20).

Through faith he is kept (1 Pet. i. 5).

### CONCISE STUDIES FOR BIBLE LOVERS.

#### Marks of True Discipleship.

Continuing in Christ's Word (John viii. 31).

Bearing the daily cross (Luke xiv. 27).

Loving one another (John xiii. 33).

Bearing fruit to God (John xv. 8).

#### The Christian's Calling.

Called out of Darkness (1 Pet. ii. 9).

Called into God's Light (1 Pet. ii. 9).

Called to Blessing (1 Pet. iii. 9).

Called to Holiness (1 Pet. i. 15).

Called to Glory (1 Pet. v. 10).

#### Solitary Witnesses for God.

NOAH, in a death-doomed world (2 Pet. ii. 5).

JOSEPH, in an ungodly house (Gen. xxxix. 2-9).

DAVID, in a Royal Palace (1 Sam. xvi. 14, 23).

DANIEL, in a Heathen Court (Dan. i. 8).

MORDECAI, in an Enemy's Sight (Esth. iii. 1-6).

## The Young Believer's Question Box.

### Godly Order in the Assembly of God's People.

Is it in the way of such godly order, as the Scriptures call for (1 Cor. xiv. 40), that believers in an assembly may of their own volition, bring in and

set in the place of fellowship, friends and acquaintances as they think fit, without consulting with or seeking the fellowship of elder brethren who watch over and seek to care for the flock and its wellbeing? This is constantly done in the place where I am, and it seems taken for granted by most, to be in due order.

In the dispensation that is past, it was written as being the will of God for His people's observance—"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are round about Him" (Psa. lxxxix. 7). And in this age of greater nearness to God, and of a higher order of worship and service among His gathered together people, with the Lord Himself in the midst (Matt. xviii. 20), there surely ought not to be less reverence now, when assembled saints are said to be "builded together for an habitation of God in the Spirit" (Eph. ii. 22), than in the day of a material temple and a worldly sanctuary. Yet, it is **greatly** to be feared, that with many, who are in the habit of assembling together as the Scripture directs, there is little of that "reverence and godly fear" (Heb. xii. 28) that the Word enjoins, and that the presence of the living Lord demands, and far too much claimed of what people call "liberty," as if the assembly of God were a "free and easy," in which all had equal "rights" to do what they like, and bring in whomsoever they will, at their own volition. And the trend of some recent teachings and claims to liberality, and catholicity, have gone far to loosen all claims to godly order, and of what is due to the Lord "in the midst," of His assembled worshippers. We believe that the Word of God claims that all who are brought into the assembly of God, should first be approved by those into whose hearts God has put an "earnest care" (2 Cor. viii. 16) for the welfare of His people and the order of His dwelling-place, and that the service for which God has fitted such should not be rudely wrested from them, nor discourteously denied to them by individuals who take upon themselves the unwarranted responsibility of acting independently of, and in many instances unscrupulously toward them. Social position and supposed authority springing from it, give no man any right to act independent of fellow-saints in such things, or to set aside the plain commandments of the Lord in respect of His assembly, in which He ALONE is Lord, or to disown those to whom He has given the fitness as "guides" (Heb. xiii. 7, marg.), to be followed, and their leading owned and obeyed.

## Answers to Correspondents.

W. P., SOUTH WALES.—“The League of Nations,” being a political organisation of representative men of the world, is not a sphere for the interest or energies of the children of God. They may well pray (1 Tim. ii. 1, 2), that the overruling hand of God may so guide its counsels, that the redeemed in all lands in which it functions, may be permitted to “lead a quiet and peaceable life, in all godliness” (ver. 2). But not to share or take sides in its decisions, which would be to become “unequally yoked” with unbelievers (2 Cor. vi. 14). And it is well to ever remember, that the last great League of Nations—which will sooner or later succeed that which now exists—will be the ten-kingdomed Roman Empire (Dan. ii. 32-43; vii. 24), in its last form, with all the power of hell at its disposal (Rev. xiii. 4), to war against God and His people, who will be on earth at that time.

A. M., LANDPORT.—No Divine legislation has been given in the Word, to Christians acting as municipal or civil rulers. And no commandment of the Lord for their creation or instalment in such offices. Therefore it is permissible to conclude that they are not expected to be found in such positions. Directions to parents, children, masters, servants, subjects are all explicitly given, but none to rulers. God's silence in this, is as significant as His commandments in other relations.

G. W., STIRLINGSHIRE.—No Christian should embark in business responsibilities without capital, or with what is borrowed from others. It is not in practice “providing things honest in the sight of the Lord and men” (2 Cor. viii. 21). Should he succeed, he only will be gainer, but if he fail, others will be the losers. It is a “gamble” at best, and wholly unworthy of a child of God.

## Topics of Present Interest to Believers.

### I.—Blotting Out God's Dispensational Distinctions.

“I have of late been deluged with pamphlets and argumentative brochures, whose object evidently is, to level down all the dispensational distinctions, which we have been taught for the past half-century, by able and well taught students of the Word of God, and to practically ignore these distinctions in such portions of Scripture as the Sermon on the Mount, the Seventy Weeks of Daniel, the Mount Olivet Discourse of our Lord. And we are asked to accept—that in place of such

dispensational distinctions and the privileges and practices flowing from them—that all are alike in standing, place, privilege, and testimony, whether saved under Christ's personal ministry, after His death and resurrection, or the coming and presence of the Comforter, and that ALL the New Testament Scriptures apply in all their detail to the present time, including miracles, gifts of healing, and much else which personally I have never seen, nor expect to see in this fag-end of the present age. So many are being led aside from the path by those ill-balanced and one-sided reasonings, that it seems to me those who have responsibility in the assemblies of God's people, should meet these teachings—not in argument, but by setting forth the peculiar character and calling of this present dispensation.

We notice a growing tendency to assail and ridicule dispensational distinctions, as taught by godly and reliable teachers and ministers of the Word for close upon a century, for which thousands have thanked the Lord, and, by light received through them, have read their Bibles and ordered their ways accordingly. We do not claim that these teachings are infallible—the men who gave them were ever ready to own they were only light-seekers. But many confess that what they have received from them, they are not prepared to give up, at the call of some who ridicule them, yet supply nothing in their stead, other than a mass of misconstrued Scripture, conspicuous only for its lawyer-like dogmatism in what it is made to assert, leaving out entirely what is needed to give it balance, according to the Bible principle, “It is written AGAIN” (Matt. iv. 7). We are not so greatly alarmed at the consequences if this strange admixture as you seem to be. No doubt it may plunge those who receive it and act upon it, into doubt and darkness, failing to distinguish “things that differ.” But it will very likely overreach itself—like others of its kind—in making claims that will be self-evident to all who are able to “prove the things that differ” (Phil. i. 10), that they are mistaken, and however sincere those who make these are, they are not safe guides to follow in their dictums at least, regarding the “dispensational” teachings of the Word of God. For while there are certain truths common to all dispensations, there are others, which believers failing to distinguish, are led into many bypaths, which mar their testimony as a heavenly people, and vitiate their walk in separation from the world, as it now is lying in the Evil One.

## "A Plea for Sisters."

### Remarks on a Recent Pamphlet.

An anonymous brochure, bearing the somewhat strange title of "A Plea for the Sisters of our Lord Jesus Christ," has been sent out broadcast among those supposed to be responsible for suppressing women's PUBLIC ministry in assemblies of believers, who gather in the Lord's Name, seeking to be guided in their church assemblings by what they find in the Word of God. There is nothing new in this pamphlet, only a repetition of antiquated phrases, and appeals to prejudice and ignorance, such as we have been accustomed to, for full fifty years. But the object of the pamphlet, is clearly to revive the well-threshed out fad, which comes up periodically to create a diversion, and, if possible, call into activity a smouldering grievance held by a few almost everywhere, that women do not get the same opportunity to preach and teach in the assemblies of the saints, as men. From personal and close observation, we are quite sure there are very few Christian women who either DESIRE or would SHARE in such PUBLIC activities as the writers of this pamphlet claim, but are rather ASHAMED of their sex being made to appear as if they hankered after them. And there are few Christian women of spiritual sense, who will appreciate the title of "female slaves," which the writers of this pamphlet give to Christian women. Thus most of the texts quoted in it, have actually no bearing whatever on the subject, but are wrested from their connections, and "twisted" to do duty in the interest of inciting women to public ministrations, that God forbids them to share. The "plea" consists in claiming "that in all respects," "Christ's sisters" should be equal to His "brothers," and that, as their is neither male nor female IN CHRIST, so neither should there be any such distinction in the churches of the saints. But this the Word of God distinctly and unequivocally denies. Else what do the words mean in 1 Tim. ii. 11, 12, R.V., "I permit not a woman to teach," but to be in "quietness," and "Let a woman LEARN in quietness, with all subjection." Of course, the authors dispose of this as only Paul's opinion, and in order to raise a prejudice against his view, they tell us that Paul "had naturally a strong Hebraic and Misogynist tendency" (whatever this may mean), and that this has prejudiced him against woman's ministry. This is a libel, and could never be made by any who believe in the inspiration of the Scrip-

tures. But when men have a case to support, they seem to depart from all respect, and know no shame. Paul most warmly recognises the service of godly women, both as "fellow-helpers in the Gospel" (Phil. iv. 3), and as servants of the church (Rom. xv. 1) and labourers in the Lord (Rom. xv. 12), but never and nowhere as public preachers and teachers, either in the church or in the world. All the other "pleas" utterly fail. Miriam, Deborah, Abigail, and Anna are all brought in as witnesses, that women are called to public ministry, but there is not a scrap of evidence in Scripture that either of these, or others, ever figured as public preachers or teachers. Not among "brethren in the early days," when sisters were encouraged to join in meetings for reading the Scriptures and prayer, can there be found sanction for "women's ministry," as the writers claim it. The "lady evangelists," who so advertise themselves in our time, had no place in the early churches. We are told in Eph. iv. 8, 11, 12, that the Lord in heaven gave gifts "unto MEN," but we hear nothing of "sisters of Christ" having any such gifts, or ever exercising them. "Philip, the evangelist" (Acts xx. 19), had four daughters who prophesied, but they were not "evangelists." Nor do we hear anything of them prophesying in public. Even, when the Lord had a message to His servant Paul when he was abiding under the same roof with these women, He did not send His message through them, but sent a male prophet named Agabus (ver. 12), from Judea, to deliver it to him, although these four, according to this pamphlet, as "the other half of Adam," were refused their rightful place, and so it is "the disciples of the Liberator" are in subjection. The vulgar phraseology employed to describe the defence of suppressed women's public ministry, as being similar to what American divines used to defend slavery in the States, and the jibe that hymns written by women are sung in the churches, but not even the writers dare "give them out" to be sung, is not of very great weight, and may readily be passed by to answer itself. The pamphlet as a whole is weak and futile. It will do little harm to any, save the few who become periodically hysterical over the suppression of "women's rights" to lead and rule in the assemblies sorely afflicted by them, and those periodic protests and cessations from fellowship, where women inoculated with this virus of "women's rights" in the church, are allowed to nurse their anger and display their tempers, to keep their hobby in evidence.

Easter Conferences, Friday, March 30, in Toxteth Tabernacle, 2.30 p.m. Sunday School Workers, Saturday, March 31, Crete Hall, 3 p.m.; in Y.M.C.A., Mount Pleasant, 6.30. **Birkenhead**, Monday, April 2, in Park Hall, Higher Tranmere, 10.45, brethren only. Public Conference in Brunswick Chapel, 2.30. Messrs. Dawson, Alexander. Churchill, Hogg, and Kyd expected. **Manchester**.—Easter Conferences in Haughton Memorial Hall, Ardwick, March 30-April 2. Circulars and details from W. S. Brookes, 61 Victoria Crescent, Eccles, Manchester. **Gateshead-on-Tyne**.—Easter Conference on Friday, March 30, in Peoples' Hall, Rye Hill, 2 and 6; Monday, April 2, 2.30 p.m. **Exeter**.—Half-yearly meetings, March 14. Circulars from G. W. Buck, 98 Old Tiverton Road, Exeter. **London**.—Annual Conference in Bloomsbury Chapel, Shaftesbury Avenue, W.C., March 2-3, 11 a.m., 3 and 6.30 p.m. both days. **Leeds**.—Conference on Easter Monday, April 2, in Dewsbury Road Congregational School, 3 till 8.30.

**REPORTS**.—E. Rankin from Belfast had meetings in **Penrith**, in Gospel Hall, and Sunday nights in Picture House. Goodly numbers came to hear the Word. George Winter is seeking to reach the villages and hamlets around **Penrith** with the Gospel. **Redditch**.—A new hall for the assembly has been built and opened here. All the labour in connection with it, has been done by Christians in fellowship, among themselves. J. McCullough had six weeks of meetings in **Bridgend**, South Wales. A number saved and added to the assembly there. T. Traynor has laboured in the needy district of **Romford**, with blessing. H. E. Waddilove continued in the district of Tring. Mr. Prescott baptised a number of converts at **Rush Green**, Essex, and continues in Gospel testimony. A. G. Gates has been pioneering in the West End of **London**, where such witness-bearing is infrequent. A. E. Hodgkinson has been visiting in the **Louth**, Lincs., district, where the people receive the printed message well. J. M. C. Dawson had meetings in **Southend**. F. Fogarty is encouraged in **Ferryhill** district, where there has been blessing.

**NOTES**.—Correspondence to **Wallsend-on-Tyne** assembly to James Rees, 30 Holme Avenue, Walker-ville-on-Tyne. **Kirkby Stephen**, Westmoreland.—Communications to the assembly here, now to E. Oliphant, Nateby, Kirkby Stephen.

## IRELAND.

**BELIEVERS' MEETINGS** during the month at **Aboghill**, where a goodly number came together,

and the Word was ministered by J. Stewart, Lyttle, Gould, and Hagan, profitably. **Magherafelt**.—Blessing has been given here, where Wright and Curran have been labouring. H. Baillie at **Cookstown**. S. Gilpin in **Waringstown**. George Hucklesby in Victoria Memorial Hall, **Belfast**. F. Hunter in **Ballyhackmore**. Dr. Matthews and Campbell in **Windsor Road**. D. Walker in King's Bridge Hall for six weeks, with fruit. Hutchison and Glancy in Matchett Street Hall, with conversions. J. Campbell and G. Gould, jun., had a reaping time at **Dunaghey**. J. Stewart in **Antrim**. McCracken and Lyttle at **Lisachrin**. S. Whitten at **Round Hill**. J. Poots in **Portadown**. R. Beattie at **Dunmullan**. R. Hawthorn at **Gorton**. H. Creighton in **Port Stewart**. Megaw at **Kielater**, good meetings with blessing. Bernard and Norris have been encouraged in **Londonderry**. In spite of prejudice, and in some parts opposition, our brethren in Ulster go on, holding forth the Word of Life, and God blesses their labours.

## CANADA.

Annual Easter Conference in Gospel Hall, Seymour Street, **Vancouver**, as usual. Circulars from C. G. McClean, 1141 Comex Street, Vancouver, B.C. The opening of the year was a busy time in Conferences, in many parts of the Dominion. And the Lord's people, many of whom are in isolated parts, travel long distances to enjoy the fellowship of saints, and hear the Word ministered. **Toronto**.—T. Black had meetings in Central Gospel Hall here. W. Pinches is having meetings in Brock Avenue Hall, and Alex. Livingstone in Pape Avenue Hall. F. G. Watson has gone for some months to the **Bahamas Islands**. **Tilsonburg**.—Conference here early in year was considered helpful, though numbers less than usual. Brethren Black, McGeachy, Ferguson, Lyon, and others, were the speakers. **Collingwood**.—J. McMullen had some interesting meetings here. **Grand Bend**.—A. Joyce gave help here, and hopes to reach out with meetings in a schoolhouse. **Hamilton**.—J. Pearson had good meetings in M'Neil Street Hall here. W. Baillie hoped to begin meetings in a schoolhouse near here. J. J. Rouse has been pioneering in **N. Saskatchewan**, where there is a wide and needy field for such work. H. Clifton has been at **Lethbridge** and **New Drayton**. W. H. Brennan is working in the **New Glasgow** district of N.S. R. B. Milnes has been encouraged in seeing fruit in **Pugwash Junction** and in **Truro**, N.S., where a number have been saved. **Victoria**, B.C.—Conference in early

year well attended. Ministry by Messrs. Ross, Rouse, Charles, and Sutherland.

**UNITED STATES.**

**NEW YEAR CONFERENCES** at **Boston, Mass. ; Philadelphia, Pa. ; Kansas City, Mo. ; Los Angeles, Cal. ; Steubenville, O. ; Monrovia, Cal.**, are all reported "good," alike in numbers, fresh and edifying ministry, resulting in a drawing closer of God's people. **Detroit.**—Believers' meetings at opening of year, were refreshing and profitable. Brethren Pinches, Govan, and Dr. Cameron gave help in the Word. T. D. W. Muir, who has been on tour among Pacific Coast assemblies, had meetings in **Los Angeles, Cal.**, for some weeks, with increasing interest, and in **Pomona, Cal.** He is now visiting **Texas** assemblies, on his way toward **Detroit. Portland, O.**—Conference here is over, and was a time of help in the things of God to all. The Word was ministered by Messrs. M'Clure, Hunter, Dickson, Ross, to the present need of God's people. **Bridgeport, Conn.**—B. Bradford and M'Ewen had a number of good and profitable meetings here. W. G. Arnold and S. Summers are evangelising in new hall at **Forest Grove, O. Buffalo, N.Y.**—Dr. E. A. Martin and S. Kellar and others have been preaching in Gospel Hall, 764 E. Delavan Avenue, and an assembly of saints gather in "the Name" on old Scriptural lines, such as they can ask God to own.

**OTHER LANDS.**

**FRANCE.**—Jos. E. Dutton finds open doors for the Gospel and the Word in various parts of France. **ESTHONIA.**—James Lees has been preaching in **Wormso**, among Swedish-speaking people, and the Lord gives cheer and blessing. Two Swedish brethren are with him, gifted and godly men, whose ministry in Scandinavian assemblies will be of great value. **NORWAY.**—A. Wangberg has been in the Far North, near the Arctic Circle, taking the Gospel to isolated fishermen and families never before visited. **JUGO-SLAVIA.**—There are many Protestants in this part, among whom a fairly clear Gospel testimony has been kept up for half-a-century. J. Siracky, a young Slovak Christian, seeks to spread the Word of Life among these. **INDIA.**—J. B. Gabriel, of **Malvalli**, a native worker for many years there, tells of cheer and blessing with the Word, and a good hearing to the message. **AUSTRALIA.**—J. F. Gray has been preaching in **Adelaide**, and hoped to go on to **Tasmania. NEW ZEALAND.**—M. Logg visited **Otekina** and **Kaitangata**, small assemblies, valuing help in the Word.

**EDITORIAL NOTES.**—The **Believer's Magazine** has found its access to many new circles of readers since the year began, and we tender our hearty thanks to all who have helped to introduce and commend it. We do not "boom" the Magazine, nor try to popularise it by introducing to its pages secular and semi-religious matter, to "catch" the crowd who have "itching ears" for every new thing, but seek to give what we believe God will bless to the separation and edification of His people, who have exercise of soul as to His will and His way for them.

**Booklets for Young Believers**, giving simple, practical help on the path, dealing with the Word of God, Baptism, Separation, Church Fellowship, and Truths young Christians need to know, are very much in demand at present. We have made up well assorted packets to meet all needs, which can be posted for present use at 1/4, 2/9, and 5/- to any address.

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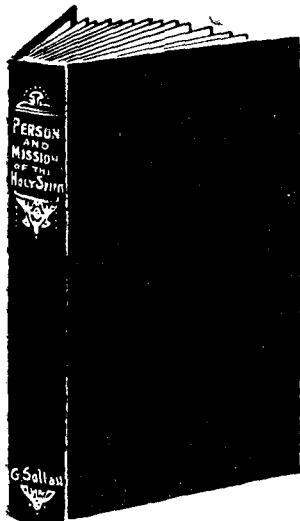
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For MINISTRY of the WORD & TIDINGS of the WORK of the LORD



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**SPECIAL PAPER: What Becomes of the many "Mission" Converts?**

A STANDARD VOLUME, ON A CONTESTED THEME.

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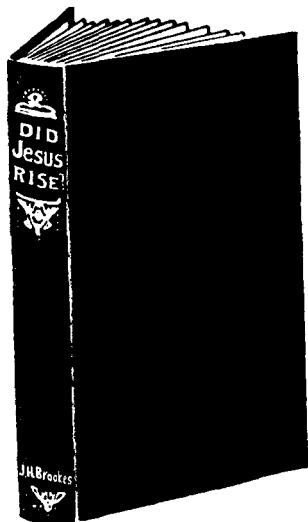
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# The Lord's Work and Workers.

No Charge for Insertion.

April, 1923.

Made up, March 27th

## SCOTLAND.

**ANNOUNCEMENTS.**—**Dufftown.**—Annual Conference, Wednesday, April 4. **Dundee.**—Annual meetings for Believers on April 9 in Wellgate Hall, hours as usual. **Paisley.**—Liberal Hall Conference, 14th April, at 3 p.m. **Motherwell.**—Annual Conference in Shields Road Hall, Flemington, April 7, at 3.30. **Troon.**—Young People's Conference in Bethany Hall, Saturday, April 21, 3.3. Subject for consideration, "Service for Christ." **Glasgow.**—Conference in Garngad Hall, Turner Street, Saturday, April 21, at 4.30. Half-yearly meetings of believers, City Hall, Monday and Tuesday, April 2 and 3. Hours as usual. **Dumbartonshire** Missionary Conference, Gospel Hall, **Clydebank**, April 7, at 3.30. Christian Conference in **Broxburn**, May 3, at 3 p.m.

**REPORTS.**—**Aberdeen.**—C. Hickman had two weeks' meetings here, well attended. He has gone north to **Buckie**, **Lossiemouth**, **Fraserburgh**, and **Peterhead**. William Hamilton, from Prestwick, had a fortnight's meetings in Hebron Hall. Wm. Hill is still in **Woodside** district, visiting and preaching the Word. Arthur Gilmour has been in **Inverurie**, giving addresses on "The Tabernacle." **Lerwick**, Shetland.—W. J. Miller had three weeks of meetings here, goodly numbers coming. He has gone to **Papa Stour**, a lone isle, where no Gospel effort has been made for many years. Messrs Wilson and Bond have been visiting from house to house with the Gospel in **Auchingill** district of Caithness, where need is great. J. Gilfillan had Gospel meetings in **Dunbar**, where the assembly is very small. Fair numbers came to hear the Word. He goes to **Frizington** and **Barrow** in April. Meetings for ministry of the Word were held in James Street Hall, **Ayr**, by John Campbell and W. Fereday. Six believers recently added to the assembly there. **Low Waters**, Lanarkshire.—Forbes Macleod had some four weeks in Gospel Hall here; interest good and a number profess to have been converted. William M'Kenzie has visited **Bonar Bridge** district. Glad to find those brought to the Lord last year, going on in the ways of the Lord. There is a ready ear to the Word here. William Duncan has visited and preached in isolated parts of **Fifeshire**, giving tracts and bringing the Gospel to the people. Charles Reid had meetings in **Sandwick**, Orkney,

where goodly numbers came through the storm to hear the Word. John M'Gaw has been in **Kintore** and **Inverurie** preaching. He goes to **Ballater** next. William Murray, of Glasgow, in his 84th year, has been able to give help in the Word at **Cambuslang** and Porch Hall, **Glasgow**. R. Kennedy visiting among the villages of **Kirkcudbrightshire**. Murdo M'Kenzie evangelising in school-houses and halls in **Sutherlandshire**—a needy county. A. Philips visited the islands of **Graemsay** and **Hoy** of the Orkney group. Peter F. Bruce in **Maud** district of Aberdeenshire, where there is need of the Gospel. **Edinburgh.**—A large and representative company from all parts of the Lothians and Fife, at **Gorgie** for Conference on March 24, to whom the Word was spoken by Messrs. Ritchie, Steen, and Steedman. E. Hughes, from Barrow, has been preaching in **Dalry**, Jos. Strain in **Whiteinch**, Andrew Borland at **Plann**, John Ritchie on Wednesdays, in Baltic Hall, **Glasgow**. Good muster at **Dumbarton** Missionary Conference, February 24. Seasonable words from Messrs. M'Leod, Grant, Thomson, Borland. Garnet E. Thomas had good meetings in **Cathcart**, with encouragement. W. R. Wallace is evangelising in **Creetown**, Wigtownshire. A. Gilmour has been in **Fraserburgh**, **Cairnhill**, and **Macduff**, later in **Inverurie**, and has seen fruit of the Gospel.

**NOTES.**—Correspondence for Shiloh Hall, **Shettleston**, now to Duncan Campbell, 1025 Shettleston Road, Glasgow. For Market Place Hall assembly, **Carluke**, to George M'Lelland, West Park, Douglas Street.

## ENGLAND.

**ANNOUNCEMENTS.**—**Cardiff.**—The Editor will (God willing) address Believers' meetings in Adams-down Hall, April 1, 3.30; (Gospel) 6.30; Cory Hall, April 2, at 3 and 7 p.m. **Birkenhead.**—April 2, Park Hall, High Tranmere, 10.45; Brunswick Chapel, 2.30. Messrs. Hogg, Dawson, Kyd, Alexander, expected. **Manchester.**—Houghton Memorial Hall, Ardwick, Apr. 2. **Leeds.**—Dewsbury Road Congregational Chapel, Apr. 2. **Ipswich.**—Easter meetings on April 2 in St. Laurence Hall, Stephen's Lane, 11, 2.30, 6.15. **Eastbourne.**—Old Town Mission Hall, April 2, at 2.30 and 6 p.m. **Cardiff.**—Annual Missionary Conference, April 11 and 12, in Cory

(Continued on page ii.)

## The "Epiphany" of the Lord.

AND WHAT IT WILL BRING TO MANKIND.

EVENTS on earth after the Lord's descent into the air, and the rapture of His people to the heavens, where He will remain for a season with them, hidden from the world, will be utilized by the powers of evil on the earth, headed and led by "the Antichrist," the "Man of Sin," of whose coming the Scriptures have informed us (2 Thess. ii. 8-10). And this great superman, whom the Gentiles will much "admire" and own as their Ruler, who will possess the whole authority and craft of the Devil (Rev. xiii. 2, 14) for purposes of deception, will ultimately demand that his subjects shall worship the Dragon, whose Vicegerent he is. He will also at last claim Divine honours, and seat himself in the rebuilt temple in Jerusalem, to be acknowledged as ruler and worshipped as god by the whole Roman world.

The climax of all this will be, that he will lead on the duped and deceived nations who own him as their king, and worship him as their god, to open "war with the Lamb" (Rev. xvii. 13, 14). The massed forces of Europe's chivalry will then be found gathered together on this hopeless conflict, led on by demons (Rev. xvi. 13-16), who deceive them by a false hope of victory. But the iniquity of men has at last reached its crisis, the cup of human confederacy in evil, has become full. The "raging" nations (Psa. ii. 2), with their leaders had taken counsel "against the Lord, and His Anointed," but His chosen King, already in the Divine Counsel

"set" by God upon His holy hill (ver. 6), will then assert His kingly rights, and break the long silence by speaking "in His wrath," and vexing these rebels in His "sore displeasure." And this God will do, by drawing aside the veil that has hid the glorified Christ and His people throughout the "Parousia" period, within these heavens, and in leading them forth together in manifested power and glory.

Then and thus, will the *Epiphany* of the Lord—the second stage of His coming again—become visible. As in a lightning flash (Matt. xxiv. 27), God bringing His Christ—His First-begotten—again into the world (Heb. i. 6), not in the lowly form of the Babe of Bethlehem, but clothed in majesty and power, as described in the vividly descriptive words of Rev. xix. 14-20. Thus it is that the hour of the concentrated opposition of the enemies of the Lord, becomes the hour of their complete and final defeat. For they perish in a moment, at the "*Epiphany*" or "forth-shining of Christ's *Parousia*," which event closes this second period, and introduces "the day of the Lord"—a very different period from what we know as "the acceptable year of the Lord," which is now running its course, to be followed by "the day of vengeance of our God" (Isa. lxi. 2, with Luke iv. 18, 19). This causes a wail from earth, to reach the very courts of heaven (Rev. i. 7; vi. 15-17).

The Antichrist—the ringleader in this last supreme attempt to seize the throne from God's appointed King, will be caught redhanded at the head of his army, and at the voice of the Lord (Joel ii. 10-11), and by the breath of His mouth (2 Thess.

ii. 8), brought to nought, and with his accomplice, the False Prophet, hurled alive into the lake of fire—its first occupants, who go thus without dying, or any mercy, to their final doom, while their deceived followers perish in a moment. Thus the scene is cleared by judgment, dire and direct from the hand of the Lord from heaven, for Christ's millennial kingdom to be set up and established.

This kingdom—so fully prophesied of in the Old Testament Scriptures (Psa. lxxii., xcix., cx. ; Isa. xxxii. ; Zech. xiv. 8-10)—will not be introduced by means of the world-wide spread of the Gospel, nor by the efforts of men in the amelioration of human woes, but by the direct act of the Lord in judgment (Dan. ii. 34, 35 ; vii. 26-27), upon His foes, in the hour of His personal return to earth with His saints in power and glory, as described in Rev. xix. 11-16. Then and thus “the kingdoms of this world”—once refused by the Lord from the hand of Satan (Matt. iv. 8, 9)—will become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever (Rev. xi. 15). And the enemies of the Lord, who have had their long and proud hour of seeming triumph, shall at last lick the dust at the feet of the victorious Lord, who comes in glory unto His own, and brings with Him those who had shared the lone hours of His rejection, into the glory of His kingdom.

“The rebel sword is sheathed!  
The spear is flung aside;  
The vanquished hosts disband,  
And scatter far and wide;  
Man's blood no longer stains  
The river's crystal tide,  
The sky no longer rings  
With shouts of human pride;  
'Tis universal peace,  
Won by the Lamb, who died.

J. R.

## The Sons of God :

THEIR PLACE, PRIVILEGES, AND MANIFESTATION.  
SECOND PAPER. J. G. BELLETT, DUBLIN.

THE early notices and references to this precious subject of sonship are truly blessed in their measure. The Gospels tell out its mystery in still great fulness. But the Epistles to the Romans, and Galatians clearly and fully teach it. It is no longer, as it was in patriarchal days, by indistinct notices, or as with an infant's voice, that the mystery of sonship, or relationship to God as a Father, is told. But the power of it is inlaid in the heart, where the Spirit of the Son cries, “Abba, Father.” The early pledges of this great mystery, which we noticed in the Book of Genesis, are all here made good. Nay, they are *exceeded*. We are now taught that we were *predestinated* to the adoption of children ; and that our adoption is of the highest order, “accepted in the Beloved,” made one with the Son. The barren woman made a joyful mother, may be said to be now realised in this, that we have received power to become the sons of God, being born “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Abraham's zeal to have children, and Sarah's joy over her child, are alike surpassed now. For the Father makes a feast to celebrate His own joy, and the joy of heaven with Him, over His redeemed and regenerated child. And Ephraim and Manasseh set, during patriarchal days, in the rights of the first-born, is now outdone, through exceeding riches of grace, in the elect being made heirs of God and “joint-heirs with Jesus Christ.”

It is therefore relationship which is *dispensed* in this present time, for the Spirit given is a Spirit of adoption. It is not pledged merely, nor published, nor sought for, but in the power of the given Spirit it is dispensed and established in the soul. "The Spirit itself beareth witness with our spirit, that we *are* the children of God."

And John in his Epistle would have us know, that the establishing of the elect, in the joy of this relationship, is the great end of the grace of God in this present age. The manifestation of the eternal life of Him who was with the Father, has been made, that we might have fellowship with the Father and the Son. The conclusion is, "now are we *the sons* of God." That is settled. The elect are set in this relationship of children, and they wait only for full likeness and conformity to the Son (Rom. viii. 29) *in glory*. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The purpose of the Father, the work of the Son, the indwelling witness of the Spirit, all unite in constituting us God's sons, or establishing our souls in the joy of their relationship (Eph. i. 5; John i. 12; Gal. iv. 6) to the Father.

We are *on* the work, but we are also *in* the person of the Son. And this relationship is both the title and the secret of "fulness of joy" (1 John i. 4).

There is no *personal* condition beyond this. The only thing that can be added to it is, the outward or circumstantial

state of glory. And the two regions lie very near each other. "If children, then heirs." The kingdom of the dear Son is next door, may I say, to "the inheritance of the saints in light" (Col. i. 12, 13).

What a grief it is to see this grace of adoption, in which we are set, either clouded or deserted! The Galatians had been beguiled, and bewitched. They were observing days, and months, and times, and years. This was contrary to their condition as children of the free-woman. For subjection to ordinances generates bondage, and keeps believers *as servants* in the house, and as Levites *outside the veil*. Therefore the apostle had to "travail in birth" again for them, till Christ was formed in them, till the Spirit of the *Son* filled them, to the exclusion of the spirit of bondage—as Isaac, in due time, was brought forth to fill the house of Abraham all alone.

Thus have we rapidly glanced at this precious mystery, as it is seen in Scripture, from beginning to end; under the *Patriarchs*, under *the Law*, under the ministry of *Christ*, and now in this present time in all fulness, by *the Holy Ghost*. It is the business of faith to receive and to enjoy that which has been made known, and to live in its happy atmosphere from day to day. The "manifestation of the Sons of God" (Rom. viii. 19), in the full glory of their heavenly character, awaits the hour of the manifestation of Christ, in the day when they shall appear with Him in Glory (1 John iii. 2; Col. iii. 4, R.V.).

The Spirit's power alone avails,  
To form the heirs of grace;  
Born in the image of the Son,  
A new, peculiar race.

## Seeing the Lord.

BY CHAS. H. JORDAN, LONDON.

THE first day of the week following the death and burial of the Lord Jesus Christ, was a day fraught with events ever to be remembered. His eleven disciples had recently passed through many sorrowful hours. Their Lord, in whom all their hopes were centred, had been cruelly put to death, and His body laid in a sepulchre. On going there in the morning of the next day—the first day of the week—to anoint His body with spices, they found the great stone, which had closed the entrance to the sepulchre, had been rolled away, and the body of their Lord was not there. But an angel was there, who told them that He had risen, and that they would see Him in Galilee. And so it came to pass, that when they were assembled in the evening, Jesus came and stood in their midst, and showed unto them His hands and His side. “Then were the disciples glad when they saw the Lord” (John xx. 20).

Oh, how glad they must have been to see Him again, and to know that death had no more dominion over Him (Rom. vi. 9), and that He was alive for evermore (Rev. i. 18). And with what delight they must have listened to His gracious comforting words, as He expounded unto them “in all the Scriptures the things concerning Himself.” Well therefore has it been written that they were “glad” when they saw Him.

How glad we were also who believe, when we saw Him, in a spiritual sense, as the risen Christ of God, the Saviour of

sinner, the “one Mediator between God and men, the Man Christ Jesus” (1 Tim. ii. 5).

But the gladness of the disciples was not the only result of their seeing the Lord, for we are told in Matt. xxviii. 17, that “when they saw Him, they worshipped Him.” They were not of those of whom it is written, that “seeing ye shall not see, and shall not perceive” (Matt. xiii. 16). Oh no! They had lived with their Lord. They knew Him. They loved Him. He was to them the One above all others. They had forsaken all to follow Him. They believed Him to be “the Christ, the Son of the living God” (Matt. xvi. 16). No wonder is it then, that “when they saw Him, they worshipped Him.”

Now, is there not something here for you and for me? What is He to us? Is He to you and to me, the one above all others? To what extent are we acquainted with Him? Do we know what it is to see Him? Not, of course, with our natural eyesight. But are there not occasions when we are granted the opportunity and privilege, in a spiritual sense, of seeing Him? And in this sense do we then see Him? If so, are we so impressed with the majesty of His person, and the sanctity of His presence, that we are constrained to bow before Him in deepest adoration of soul and to worship Him? Then, if that be the case, our experience will be precisely that of His disciples, who, when they saw Him, they worshipped Him.

Whenever we contemplate the subject of worship, we almost invariably associate

it with the occasion when we are gathered together in the Name, and are seated at the table, of our Lord. And rightly so. For it is there, and at such times, He has promised to be present. That He is then spiritually present, no true believer would question. He has promised to be, and He will never depart from His Word. Has He not also promised to manifest Himself to those who love Him (John xiv. 21)? Then, on such occasions, to what extent do we appreciate and acknowledge His presence? Are we so unworthy in love to Him, as to ever disregard it? Would it not be well to let such questions as these search our hearts? For although the Lord is ever faithful to His promise, and is present in the midst, are there not times when there is but little acknowledgment of it, and consequently the spiritual vision of Himself is obscured, and worship is hindered? It was when the disciples *saw Him*, that they worshipped Him.

The disciples having given to their Lord, out of loving hearts, the adoration it was His right to receive, and their privilege to give Him, and having experienced, while in His presence, the fulness of joy (Psa. xvi. 11), they, with that joy remaining in them (John xv. 11), returned to Jerusalem "with great joy."

Now, is it not true that on some occasions, when believers have been gathered at the Lord's table, and there has been a continuous expression of adoration and worship, that then the hearts of those present have been filled with satisfaction, and all have returned to their homes full of joy, knowing that the Lord had been honoured in their midst.

## The Fellowship of Saints.

IV.—IN "THE CHURCHES OF GOD."

BY THE EDITOR.

SOME thirty-three years ago, a meeting of elder brethren in Christ was convened, to consider the subject of "Receiving to the Fellowship of God's Assembly," as it is set forth in the Word of God. The subject was opened by the late Mr. Henry Dyer, with the following concise and Scriptural proposition. He said, "The *assembly* receives—not certain acting on its behalf; it receives to its *fellowship*—not to something less; and it receives on adequate *testimony* having been given and accepted, to the fitness of those desiring to share its privileges and responsibilities." This threefold proposition was subjected to a careful comparison with the principles and practices given in the Word of God for our guidance, in welcoming fellow-believers to the fellowship of "assemblies for the saints" (1 Cor. xiv. 33), among believers gathered unto the Name of the Lord *now*. For there has nobody yet shown from the Word of God, that the original pattern has been abrogated, or another, according to man's volition or the church's choice, put in its place.

Of the Pentecostal Church at Jerusalem, we are told, that "all that believed were together" (Acts ii. 44), and that the Lord added (to the Church) day by day those that were being "saved" (Acts ii. 48, R.V.). (The words, "*to the church*" in italics, are not accepted as in the original, by many, and the R.V. has "*together*" in their place.) And in Acts v. 14, R.V., we read, "But of *the rest* durst no man join himself to them—"

“and believers were the more added to the Lord.” So that, in this first assembly of believing men and women, there was as much of the power of God as kept the unconverted out from their midst, and of attractive spiritual magnetism, as drew true believers to their fellowship. And so in character it will always be, where the living Lord is the Centre of attraction “in the midst,” the Spirit in unhindered energy, leading the saved to the owning and confessing of Christ’s Lordship over them, and the Word allowed to form their thoughts and guide their steps in the way in which they are to act in the church (1 Cor. xii. 3). “Added to the *Lord*” is the word used, and surely it implies that His claims over His people are loyally recognised, as truly as His bringing of salvation to them. And the commission, as given in Matt. xxviii. 18-20, would surely teach us, that His authority over the redeemed and the teaching of them “all things whatsoever He has commanded,” are not to be neglected by those who “make disciples” by the preaching of the Gospel, as He has commanded. For, as has been often pointed out, while the commission, as given in Mark (chap. xvi. 15), tells of salvation brought to those who believe in Christ’s Name, in Matthew xxviii. 19-20, the same message brings disciples to the Lord, to own His authority, and to hear and yield obedience to “all things whatsoever He has commanded.” And where these are both included in the message delivered, there will be little difficulty found among those who believe on and confess Christ Jesus as the Lord (Rev. x. 9), in following

on in “the way of His commandments.”

In the early days of “the church which was at Jerusalem,” there was no detailed legislation given, so far as is recorded, as to how and when the saints were to come or to be found together. Their assemblings seem to have been more from spiritual instinct, to a common sharing in the “all things common” (Acts iv. 32) they possessed “in the Lord,” with the desire to speak together “of the wonderful works of God” (Acts ii. 11), which exercise seems to have been more of mutual converse and praise of what God had done, and given, than of set discourse, orderly worship, or preaching. But we are not to suppose that these conditions were always to thus remain. As time went on, the Lord gave more detailed instructions as to how His churches on earth were to be constituted, and ordered, and our obedience to these “commandments of the Lord” (1 Cor. xiv. 23), are to be the test of true spirituality, and their recognition the rule of right behaviour in “the church of the living God” (1 Tim. iii. 15), His house and habitation on earth.

Of the church in its heavenly and eternal aspect, against which the gates of hell can never prevail (Matt. xvi. 18), Christ Himself is the builder, and the work of man does not enter there. He builds only “living stones” (1 Pet. ii. 5) into the “spiritual house,” and not one of them can ever be displaced therefrom. And in the formation of the church as the body of Christ, He baptises only true members, saved by grace, “in one Spirit into one body” (1 Cor. xii. 13). The church in this its Divine, eternal, and



indestructible aspect, is all of God, all from Christ, and all of the Spirit. But the church is presented in other aspects in the Word, in which man's handiwork does appear, and in this there is place for failure. And so materials which are not of God may, and alas do, find a place. In this view, men are builders—"God's fellow-workers" (I Cor. iii. 9, R.V.)—it is true, but either from not working always in fellowship with God, or according to His pattern, they may bring in persons or doctrines to the house they build, which are not approved of God, and will not stand the test of His "fire," that puts to the proof here and hereafter, whatsoever is brought in and built into that which bears His Name. Hence the need for godly care in bringing into "the churches of the saints," persons who are to become either "helpers and labourers" (I Cor. xvi. 16), or "dividers" (Rom. xiv. 17) and "destroyers" (I Cor. iii. 17, R.V.) of the assemblies of God. Hence the need of spiritual discernment, and godly care, first among those who lead to and commend to the fellowship of assemblies. And the saints should act, neither allowing prejudice to hinder, nor favouritism to hasten the reception of any, but acting as before God, and in the searching light of His judgment (Rom. xiv. 10-12), in which all who now serve, shall have their work attested, and the verdict of heaven passed upon it, on a coming day of manifestation. Where there is godliness, and spiritual discernment, in dealing with those who seek fellowship in the assembly, the Lord wonderfully guides, and gives oneness of mind, so as to welcome those He is leading on.

## Not World Reformers.

**B**ELIEVERS are not left here to be world reformers, or to make crooked things straight, or wrong things right. When the Lord was here among men, He did not take the place of a world reformer, nor did He by word or act set things in the world as they ought to be. He testified of God to men. He brought salvation to men, and to those who heard His Word and confessed their faith in Him as their Saviour and Lord, He gave commandments how they were to live and act as His disciples (Matt. xvi. 24, 25), but not a word as to their activities in making the world different from what they found it, nor of making common cause with its people in works of reformation in it. Their business was to shine as lights in it (Phil. ii. 15), but never to become reformers of it. Not striving to evade the Cross, nor contending with the world to redress their wrongs, least of all becoming yoked in common cause with the unconverted to remedy its evils, but quietly, firmly, standing in the place where God has brought His people, and set them to witness for their absent Lord, who at the hour appointed by God, will come in power to subdue all things to Himself, and rule in equity. Then, but not till then, will things below be as God would have them. And when "the kingdom of God" so comes, it will not be by means of the puny efforts of men, but in "the power of God" (I Cor. iv. 10), as administered by the One into whose hands "all authority in heaven and on earth" (Matt. xxviii. 18) has been given. H. G.

## The Man Behind the Message.

IN recounting the Gospel's triumphs in the city of Thessalonica—of which the inspired record is found in Acts xvii.—the apostle reminds the Thessalonian converts in 1 Thess. i. 5 to ii. 9, of the message and the means used by God in their conversion. To the Gospel preached in the power of the Holy Ghost (ver. 5), he attributes their salvation. "The Gospel of God" (chap. ii. 5), simply and only, was the message, and it was made known, not "in word only," as a piece of logical reasoning, or a system of theological teaching, but as God's good news "concerning His Son" (Rom. i. 2), proclaimed and made known to them as the Gospel of their salvation (Eph. i. 13), to be believed, accepted, and its blessings enjoyed then and there. And he owns that it took the "power of the Holy Ghost" to make the message effectual in their conversion, nor from any lack in the Gospel itself, but because of what they were, blinded (2 Cor. iv. 4) and deceived (Tit. iii. 2) by Satan, hardened and insensible, from their long practice of sin (Rom. ii. 5). And then—although in one view he knew well that the preacher is not "anything" (1 Cor. iii. 7), in so far as being able to produce spiritual results is concerned—he reminds these Thessalonian believers of the credentials, the character, and the conduct of himself and his co-workers, who were the messengers of God to them with that Gospel of Divine grace and Almighty power. "Ye know what *manner of men we were among you*" (chap. i. 5), and "how *holily, justly,*

*and unblameably* we behaved ourselves among you" (chap. ii. 10). Here we learn what manner of men, were the bearers of this Divine message, and the instruments used by the Holy Ghost in the work of evangelisation. And here we find what the man who is behind the Gospel message is expected to be, if he is to commend it to the consciences (2 Cor. iv. 2) of those that hear it from his lips. The message is right, but if the preacher is wrong in spiritual or moral condition, the power will be lacking, that brings life to men's souls. Hence the need of having the right men to be the bearers of the Gospel message, who live in accord with, and so commend the message they bear.

This is a matter to which God would call the special attention and exercise of soul of all who preach and teach Jesus Christ, to their fellows. They are to be "men of God," right in heart, clean in life, and living exponents of the truths they preach. This is of much greater value in "the ministry," than all brilliancy of gift, and what the world speaks of as "ability." An "able minister" (2 Cor. iii. 6) in God's reckoning, is not one who can entertain or draw the crowd, but one who is so in touch with God, and has the message living in his soul in power, so that when he speaks it, it flows like the living and life-giving stream to others. And his life and ways commend what he speaks, because they are in conformity therewith. But if the one who declares the message, is in his habits of life a denier of its power, he can neither be a vessel fit for the Lord to use, nor yet a channel through whom the Spirit will convey the "living water."

## The Preacher and Bible Students' Column.

### NOTES AND OUTLINES OF GOSPEL SUBJECTS.

#### The Soul's Progress, in Psalm xxxii.

- Conviction of Sin (ver. 3)—Awakening.
- Confession of Sin (ver. 5)—Acknowledgment.
- Forgiveness in Grace (ver. 5)—Justification.
- Security from Judgment (ver. 6)—Freedom.
- Assurance of Safety (ver. 7)—Security.
- Guidance in the Path (ver. 8)—Instruction.
- Gladness and Joy (ver. 11)—Rejoicing.

#### Things Eternal and Enduring.

- The Sinner's Guilt before God (Mark iii. 29).
- The Surety's Work on the Cross (Heb. ix. 12).
- The Gospel's Message to All (Heb. v. 9).
- The Believer's Inheritance Secured (Heb. ix. 15).

#### Vital Facts of the Gospel.

- The Sinner's Ruin Owned (Job xl. 4).
- The Redeemer's Work Proclaimed (John i. 27).
- The Believer's Reception Confessed (John vi. 68, 69).
- The Saved One's Rapture, Expected (Rev. xxii. 12).

### CONCISE STUDIES FOR BIBLE LOVERS.

#### A Chain of Blessings.

Which all Believers may claim.

- Reconciliation, by Christ's Death (Rom. v. 10).
- Salvation, by Grace Alone (Eph. ii. 9).
- Preservation, in Christ's Life (Rom. v. 10).
- Deliverance, by Christ's Cross (Gal. i. 4).
- Translation, into Christ's Kingdom (Col. i. 13).
- Victory, from Christ's Triumph (2 Cor. ii. 14, R.V.).
- Glory, with Christ in Heaven (2 Tim. ii. 10).

#### "Ye are Christ's" (1 Cor. iii. 23).

- By the Father's Gift (John xvii. 6).
- Through the Son's Redemption (1 Cor. vi. 20).
- In the Spirit's Sealing (Eph. iv. 30).
- By Personal Surrender (Rom. xii. 1).

#### Christ, the Believer's Life.

- Christ is its Source (John i. 4).
- Christ is its Security (Col. iii. 4).
- Christ is its Sustenance (John vi. 51).
- Christ is its Object (Phil. i. 21).
- Christ is its Pattern (Phil. ii. 5).

## The Young Believer's Question Box.

### What Becomes of the many "Mission" Converts?

The question has been repeatedly asked among those recently added to the assembly of believers,

of which it is my privilege to form a part, as to what becomes of the large number of counted converts, who "profess" and are quickly advertised as having "come out for the Lord" during special "campaigns," usually conducted by popular preachers, who mostly use sensational methods to hasten professions of faith, and tabulate the number of those who have "professed" during these "special services," conducted by them. So many disappear very shortly, and are never heard of as manifesting any "live" interest in the things of God, or being known in the places where they live, as followers of Christ at all. It is difficult to give any candid reason for the mysterious disappearance of so many—even in our own immediate vicinity—who made such a profession, and were widely advertised as converts, who show no signs whatever of having the new life in them, which those here who seek to care for the lambs of the Lord's flock, feel is very stumbling to those who are manifestly saved, and seeking to follow on in the ways of the Lord. Any Biblical help will be much valued on this matter.

There is a marked distinction, which all who have even a small measure of spiritual discernment can readily discover, between that which is the work of the Spirit of God in conviction of sin and conversion to God, and all human imitations of it. And time eventually makes the distinction manifest to all. Man can do many things which outwardly appear like the work of God for a time, and may deceive those whose "senses have not been exercised to discern" (Heb. v. 14), between what is of God and its counterfeit. But the relentless test of time brings everything out in its true character at last. There seems to be a class of preachers "out" to get "professions," who have either little discernment or care, as to whether they are born of the Spirit of God or not. Their object is to leave a "record" result of the number who "profess." And this is achieved by various means, such as standing up, holding up hands, signing covenant cards, and other methods, which no man acquainted with the true work of the Spirit of God, will either practice or allow, in his service for the Lord. A true evangelist will preach the Word (2 Tim. iv. 2). break up the "fallow ground" (Jer. iv. 3), cast in the good seed (Mark iv. 26) of the Word, "harrow" it well in with believing prayer (Mark ix. 21), and expect definite results to be wrought by (Mark xvi. 26) the Lord. But he will never embark on the unholy work of forcing professions, or deceiving the Lord's people in counting converts who do not

exist, to keep up his reputation as a "successful" evangelist. This sort of "sham" is common enough in some quarters, but it is bad, and ought to be exposed. Whether from utter ignorance of what is God's work, or from lack of conscience in being exercised over sadly evanescent results, which must be apparant to the least spiritual, it is due to the Lord, as it is to those whose confidence is being lost in true evangelistic work, as happily continued on old Scriptural lines, with abiding—if not abundant fruit—as in years gone by, to give their testimony against these new-fangled methods of filling up the ranks of empty professors of what they do not possess, and in helping the devil to bring hurriedly into the assemblies of the Lord's people, those who will only become a drag and a deadweight to them, and no help or adornment in walk or testimony for God. Men serving the Lord in the preaching of His Gospel, do not need, and certainly ought not to adopt the tactics of those whose object is to get "converts"—with little concern as to *how*, or by what means, but go on faithfully declaring "the Word of the truth of the Gospel" (Col. i. 5), in full confidence that God will not fail to use His own appointed means and message, in bringing true conversions to light as the result of their ministry, and in leading on in His truth and way, those who are genuinely converted.

## Subjects of Vital and Practical Interest.

### II.—Believers' Baptism : Its Place, and its Neglect.

Is there not a danger of making more of these two ordinances, than the Holy Scriptures warrant? Some, make them essential to salvation, notably the "Campbellite" denomination, in the matter of baptism. For they do not allow that one is saved, or has received the Holy Spirit, until he has been immersed. Others, who do not go so far, insist, that one must be baptised before he can be enrolled as a full member of the Baptist Church, although some will admit one unbaptised to casually break bread with them. And, on the other hand, there are those who claim to be outside all denominational folds, who seem to make so little of Christian Baptism, that they will receive to their fellowship, one who has not been baptised as a believer at all, and so practically ignores baptism as it is taught in God's Word, or at anyrate leave it quite an open question for the individual, to settle for himself. But they never include it in public ministry. This

is very unsatisfactory, and many—like myself—would value a simple Scriptural statement as to its place and practice by assemblies of believers, seeking to go by the Word of God alone.

The confusion arising from extreme views and practices respecting baptism, is a matter of real anxiety to many who desire to be guided by the Word of God in all things. And this confusion is all the greater, owing to some who are sound in the faith on all vital and fundamental truths of the Word, being hopelessly divided over it. Some practically neglect the truth of Believer's Baptism altogether, and not only so, but both in oral and in printed ministry call it "the Baptist view." And those who practise and teach it, they speak of as "Baptists." This is not fair, as those who use such terms ought to know, and do know, from very definite teachings on the subject by those they impugn. For no assembly of Christians, gathering to the Name of the Lord, either make submission to baptism the door of admission to their fellowship, or refuse to receive a believer, who, from some physical cause or other weakness, finds it impossible (but makes no distinct refusal to bow to Scripture), has not yet been baptised. The place and measure of importance given to believer's baptism by immersion, is clearly set forth thus:— Its proper subjects are believers (Mark xvi. 16; Acts xviii. 12, 24), who receive the Spirit (Acts x. 47) on believing (Eph. i. 13), and only such. The time for baptism, is nominally at, or just after conversion (Acts xvi. 15-33), but in times like ours, in which a perversion of this Divine ordinance is the rule, alike in its subjects, mode, and meaning, there are very many Christians need instruction in the truth respecting it, before they can intelligently receive the ordinance, with the blessing God designs to make it to His people (see Rom. vi. 4, 5; Col. ii. 12; 1 Pet. iii. 24). No Scripturally gathered company of Christians would insist that one must be immersed before he can be received into the fellowship of saints, if there is any good reason for the delay, either in physical weakness, or through some obstruction thrust in the way by relatives, or if he is not clear as to its use and meaning. But no assembly, in which the Word is allowed to rule, can treat the ordinance with indifference, or put Christian baptism on the same level as "meats and drinks" and the observance of "days" (Rom. xiv. 3, 5), which are left to a Christian's personal conviction, whether he will use or refuse them. Yet, some will argue that this may be done with bap-

tism. If those professing faith in Christ, and manifesting spiritual life in their ways, are taught what the Word requires, as they should be, and have their conscience exercised as to what is due to the Lord by His own, there will be little to complain of in their lack of exercise as to being "buried with Christ in baptism" (Rom. vi. 4). But if any, in a spirit of opposition, or insubjection to the Word of God to bow to the Lord's demand, refuse to hear or heed the very plain commandment of the Lord, it may well raise the question as to the reality of their conversion. For the heart that is constrained by love, to "keep the words" of the Lord Jesus (John xiv. 23, 24), will not disobediently refuse the Word that He so intimately connects with the faith that brings to them their salvation (Mark xvi. 16), and that expresses and confesses their discipleship (Matt. xxviii. 18) to Jesus Christ as their Lord.

### The Christian's Observatory and Outlook.

**Evangelistic Work** in years gone by—as in the days of "The Acts" (chap. xiii. 1-4)—was carried on by evangelists going forth from the bosom of assemblies in which they locally were, with their hearty fellowship (ver. 3) and commendation (Acts xviii. 27), to serve the Lord in "regions beyond" (2 Cor. x. 16), and in "lands afar" (Phil. iv. 15), with the godly fellowship of the assemblies from which they went forth. And when their service in such fields had been accomplished, they returned to rehearse to those who had been their fellow-helpers while far away, "all that God had done with them" (Acts xiv. 27) in their service while absent. This we believe to be the pattern according to which such service should be rendered still, for we have no record of God having abrogated or altered His way. But, while some seek to make it their aim to conform to the Divine pattern, there are other ways being stealthily brought in, and, as has been proved, not to the benefit of those who accept or allow it, these become the fashionable and accepted way of doing what is still spoken of as "the Lord's work." The dislocation of Gospel work from the assembly, to pass into individual hands, or under the management and control of a committee, or board—usually of self-appointed men—who arrange for and engage preachers "after their own heart," who will "fulfil all their will," apart from the fellowship and often without the knowledge of those guiding in the assembly, is not infrequent, and the result is, in many well known

cases, that men are brought as preachers, whose ways are not such as can be commended, nor their methods such as those who seek to go by God's Word can have fellowship with, or share. This is a matter that needs looking into, and if need be, "correction," by the Word of God being brought to bear upon it (2 Tim. iii. 16). Wherever the principle and practice of patronage, or clerical rule is allowed to operate, in "the churches of the saints" (1 Cor. xiv. 23), and the ways of the religious world allowed to supplant the legislation of the Word of God, there the seed of declension is sown, and thus the bonds of godly fellowship become strained, and ultimately burst up or are broken. God's way is right and therefore best, and where it is humbly, yet firmly, practised, there, abiding and true increase is found.

**No Hiring.**—Arranging, after the manner of Rom. xv. 24, and the fellowship of co-workers according to the spirit and pattern of 1 Cor. xiii. 12, are quite consistent with "if the Lord will" (Jas. iv. 15), and the acknowledged guidance of the Spirit in service (Acts xvi. 6, 7). But hiring preachers for a specified time, or bargaining with them for certain remuneration for their work, whether openly or tacitly, is not according to God, nor ought it to be patronised by any who fear God and honour His Word, in doing His will. Those who go in for this line of things, eventually land in one of the nets of clerisy, toward which some seem to have a leaning now, and are quite ready to go, whenever they find a favourable opening.

**True Men.**—There is no need to bring in semi-clerics, nor men who hire themselves as the servants of the rich, who are ready to enlist them to serve under their banner. For there still are, as there ever have been, true men, serving the Lord in the ways of His Word, who are ready to give their help in the preaching of God's Gospel, and in the ministry of His Word, on old Scriptural lines; men who have proved themselves to be good stewards and true soulwinners, the fruits of whose ministry are found all over, who do not merely get souls "into the kingdom," and then leave them to find their way to heaven as best they can, but who seek to bring the fruits of their labour to God's assembly of His saints, to be cared for, shepherded, and led on in the truth, as God would have them (1 Tim. ii. 4). Such are worthy of the confidence and godly fellowship of all who love the Gospel, who honour the truth, and who desire to be fellow-helpers with it (2 John 8).

Hall. **Swansea**.—Believers' meetings, Central Hall, April 25-26. **Winchester**.—April 2, Congregational Chapel. **Gateshead**.—People's Hall, April 2, 11 and 6. **Ilfracombe**.—Kandan House, April 2. Messrs. Short, Vine, and Hall expected. **Kirby-in-Furness**.—April 2. **Scilly Banks**, near Whitehaven. —Easter meetings, April 2. **London**.—Meetings in connection with Counties' Evangelistic Work in Bloomsbury Chapel, Saturday, April 14, at 3 and 6.30 p.m. Messrs. J. B. Watson and J. Stephen will minister the Word. H. E. Waddilove will speak in College Hall, Peckham Road, **Peckham**, S.E., April 1-5. **Birmingham**.—Missy. Conference in Town Hall, April 21 and 23. Circulars from Mr. E. H. Whitehouse, 14 Haughton Road, Handsworth.

**REPORTS**.—**Penrith**.—E. Rankin and George Ainsworth have been preaching here, with blessing. A number profess to have been saved, and follow on. F. Macleod had meetings in **Halifax**, with good results. R. Scammell had two weeks' fruitful meetings in **Havant**. C. Wyncoll in **Burnham Market**, with encouragement. John M'Alpine had meetings in **Penarth** and **Ammonford**, South Wales. F. Ramsay saw the hand of the Lord in salvation at **Wath-on-Dearne**. J. A. Moore lectured on "The Tabernacle" in **Houghton-le-Spring**. J. Hodson had meetings in Warwick Street Hall, **Manchester**. E. Fogarty had meetings in **Darlington**, with blessing. F. M. Zentler from Belgian Congo is at present in **Liverpool**. His address is 31 Peel Street. **Exeter**.—Half-yearly meetings here were profitable. Ministry was by Messrs. Hodson, Rouse, Dunning, Taylor, Wiseman, and Newbury, with no pre-arrangement of speakers, as is now so popular. **Nuneaton**.—Believers now assemble in the Lord's Name in Upper Room, Market Place. J. M. Bernard has been preaching in Heath Hall, **Cardiff**. T. Lyons in **Tyroes** Gospel Hall. Believers in **Blyth**, North, having lost their Hall through fire, now meet in Gospel Hall, Waterloo Road. W. H. Clare had meetings in **Coventry**. E. Feasey had meetings in **Southall**, in March. **Tunbridge Wells**.—A. Widdison is having meetings here.

## IRELAND.

**BELIEVERS' MEETINGS** have been held in several centres of late, at which goodly numbers of Christians from districts around assembled. And the Word was fresh and to the need. **Ballymena**.—Meetings were extra large, and the ministry was by Messrs. Hunter, Matthews, Moneypenny, M'Cracken, and others. Fruitful meetings are reported from various parts of the North, and it is evident that

the Lord is moving in many localities. Creighton and M'Elheran had blessing in **Ballycastle** district. Hawthorn and Rodgers at **Carriek**, with blessing. Baillie and M'Knight at **Cookstown**, with manifest fruit. M'Cracken and Lyrtle at **Larne**, meetings large. Goold, sen. and jun., at **Comber**. Diack at **Portadown**, where God saved; expected to go to **Aughavey**. Hutchison and Glancy saw fruit at Matchett Street, **Belfast**, with a number added to the assembly there. Stewart, Hagan and Macgowan in **Ballyeaston** in Orange Hall, meetings good. Wright and Curran at **Mahgerafelt**, with blessing. Whitton near **Culnady**. Beaton and Alexander at **Fintona**, with interest. Moneypenny at **Ahavey**. T. Hunter is having large meetings in Mourne Street Hall, **Belfast**, on "The Feasts of the Lord." S. Gilpin at **Warrington**, with good meetings.

## CANADA.

**Robert M'Clintock**, evangelist, of Toronto, passed to be with Christ, February 26, after a brief illness, aged 57. Born in the North of Ireland, came to Canada 42 years ago, was converted 36 years ago. For many years a valued helper in Toronto assemblies, and for some 21 years labouring wholly in the Gospel. Steadfast in the faith, and firm in his stand in "the old paths" of the Word. Memorial record in next month's "Christian Worker." Work in the following places gives encouragement:—In **Deseronto**, Silvester and Pearson have good times, God blessing; Goodfellow and Fuller had cheer, and saw the Lord working at **Merlin**; M'Geachie and Govan have good hearing at **Glen Rae**; William Beveridge had well attended meetings at M'Nab Street Hall, **Hamilton**; at **St. Catherine's** and in Tilsonburgh, R. M'Crory preached in several halls in Toronto; R. Telfer and J. Pearson in **Montreal**; Bruce and Widdifield had some good meetings in **Falding**; Albert Joyce is having interesting meetings in **Klondike**.

## UNITED STATES.

**Los Angeles**, Cal.—T. D. W. Muir has continued preaching here in Gospel Hall. Meetings well attended, and the Lord gives blessing. He expected to go on to **Long Beach**, Cal. John Dickson at **Barrington**, R.I. W. J. M'Clure has been at **Everett**, Wash. W. H. Hunter, in **Vancouver**, B.C. **Tacoma**.—Summers and Willoughby visited from house to house here for three weeks. James Marshall had meetings in **New Bedford**, Mass. John Blair—who has not been well—is in **Atlantic City**. Dempsey and Oliver have visited **Houston**, Tex. **Richmond**

Conference is on March 31—April 2. **Boston.**—R. Telfer and J. Pearson had meetings here for a week, and in **Lowell.** Bradford and M'Ewen in **New York.** C. Kellar and Winemiller were encouraged by a good hearing in the Word in **Steuenville, O.** S. M'Ewen gave help in **Matoaca, Va.,** and **Kenilworth.**

**Fallen Asleep.**

**Mrs. Jas. Robertson,** Dundee, formerly in Bervie, Kincardineshire, and well known in that district as a faithful witness, some fifty years ago. Was in Dundee for thirty-two years, and has for four last years been near Cupar. She passed in to be with the Lord on 18th February in her 87th year. "Now at rest." **Mrs. Richard Duncan,** Tillicoultry, aged 57. Brought to Christ at tent meetings over 40 years ago, "followed fully" all the way. **John P. Sinclair,** Glasgow, aged 82, in assemblies at Nelson Street, Marble Hall, and Partick, an earnest worker for over 50 years. **George Sutherland,** a valued helper in Shawlands assembly, Glasgow, a true disciple who loved the Lord. **John Williamson,** pilot, at Gourrock, for long associated with Parkholm Hall assembly, Glasgow. **John Houston,** Glasgow, in fellowship in later years in Marble Hall, formerly in Irvine, an earnest witness there. **Robert Bryson,** Strathaven, saved in 1870, in the assembly for 48 years. A faithful witness and steady walker. **Andrew McCulloch,** Glenburn, Prestwick, aged 58. One of the first few who began to meet in the Lord's name at Annbank, some 40 years ago. He looked after Bute Hall in Prestwick, serving the assembly there, for a number of years. **Geo. Speight,** Castleford, Yorks, aged 68, a helper in Cutsyke assembly. **Mrs. John Morrison,** Aberdeen, February 23. Converted in 1875, added to the St. Paul Street assembly in 1876. A faithful witness of the Lord and His truth all the years. **John M'Leod,** Crosshill, Ayrshire, aged 70, saved 45 years. Formerly in Coatbridge. "A faithful man." **Lizzie Gillespie,** over thirty years in Ardstraw assembly, Co. Tyrone. She loved the Lord and His Word. **John Wilson,** Kearney, N.J., aged 67, one of the first to gather "in the Name" in Kilbirnie thirty years ago. An earnest soulwinner. Sang "My Jesus, I love Thee," with latest breath. **Mrs. W. L. Macgregor,** Barrow-in-Furness, late of Springburn, Glasgow, March 26, was called to be with Christ. She was a daughter of the late William Paterson, of Cathcart Road Hall, and sister of the late Mrs. J. M. Davidson, of Giffnock.

**EDITOR'S NOTES.**—A Revival of the daily personal use of the Bible, and in the home, as in years gone by, is being experienced among the villages on the North-east Coast, where a number have lately been converted, and are manifesting that they have the life of God in them, by using and making much of the Bible. It is carried by the men in their pockets, it lies on the table in the kitchen, and when a few foregather, it is picked up and read. This is a good evidence of soul hunger, and that "husks," in the form of novels and semi-religious love stories, do not feed the living soul, nor indeed are wanted by it. A complete "clean out" of all the old stock of fiction, or a public bonfire of it, like that of Acts xix. 19, is the best testimony that can be given, to the reality of one's conversion.

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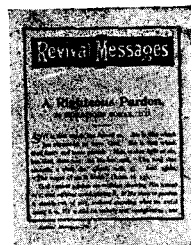
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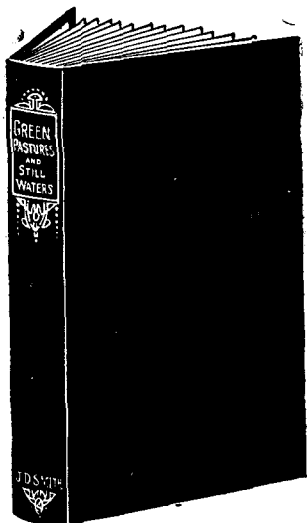
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May, 1923.

Made up, April 27/23

## SCOTLAND.

**ANNOUNCEMENTS.**—**Dunfermline.**—Conference in St. Margaret's Hall, May 5. **Glasgow.**—Conference in Mordaunt Hall, Bridgeton, May 5, at 3.30. Annual Christian Conference in Coltness Iron Works Hall, **Newmains**, on May 5. **Lanark.**—Annual Conference on Saturday, May 12, at 3.30. E. W. Greenlaw, P. Hynd, P. Beard expected. **Glasgow.**—Sunday School Workers' District Visiting Meeting in Millar Street Hall, Clydebank, May 19, at 5.30. Dr. J. Muir Kelly and James Stewart will speak. Conference in Masonic Hall, **Broxburn**, May 26, at 3 p.m. R. Scott, J. Gilmour Wilson, W. A. Thomson, J. Feely will (D.V.) minister the Word.

**TENT WORK** for the coming season is now being arranged. William M'Kenzie and David Walker hoped to pitch at **Helmsdale**, Sutherland, end of this month. Ayrshire tent will (D.V.) be pitched by Joseph Strain at **Beith**. Opening Conference on Saturday, May 19. Arthur Gilmour hopes to use a wooden tent at **Bowhill**, Fife, beginning middle of May. A tent will be pitched on June 2 in **Possilpark** district of Glasgow, and wrought there (D.V.) by G. Forbes Macleod. The Mid-Scotland tent will (D.V.) be taken up by H. Steedman and pitched about middle of May in the needy town of **Denny**, where there is no assembly. A wooden-sided tent, holding about 100, can be had on loan for coming season. Presently stored in Aberdeen. Apply to George G. Taylor, 86 Irvine Place, Aberdeen. **Lanarkshire Tents.**—The small tent is to be worked by Mr. Joseph Adam. It will be pitched at **Caldercruix**, and opened with a Conference on Saturday, 19th May, at 3.30. Speakers—Mr. John Feely, Newmains; Mr. George Tannahill, New Stevenston; Mr. Joseph Adam, Motherwell. Large tent to be worked by Mr. J. Gilmour Wilson, and is to start at **Burnbank** with a Conference on Saturday afternoon, 26th May, at 3.30 p.m. Speakers—Mr. George Westwater, Lanark; Mr. Robert Chapman, Larkhall; Mr. J. Gilmour Wilson, Larbert.

**REPORTS.**—W. J. Miller has been visiting the needy, lonely isle of **Papa Stour**, where no Gospel meetings have been held for over 30 years. Had a most encouraging time, and several professed faith in Christ. Murdo M'Kenzie and Mr. Grant from Hamilton are holding meetings at **Golspie**, with

good attendances. William M'Kenzie has been visiting needy districts in **Sutherland** and **Caitness. Shetland Isles.**—A. Philip has visited neglected places in **Sutherland**. **Lewis.**—J. M. Nicholson, who labours continuously in this island, is cheered by a spirit of hearing among the people, some cases of soul anxiety and a few conversions. Wilson and Bond had meetings in **Freeswick**, near John o' Groats, where there is a good hearing given to the Word. They purpose working a Gospel car in **West Sutherland**, going from house to house with the Gospel, starting from **Dingwall**. Arthur Gilmour had meetings in **Carluke**, **Lanark**, and **Lesmahagow** districts. A few believers now gather in the Lord's Name in Y.M.C.A. Hall, **Kincardine**. Correspondence to T. Bingham, Post Office. John M'Gaw has been in **Deeside** districts. J. K. M'Ewen is on his way to visit the **Orkney Isles**. W. Duncan has been visiting along the Ochil Hills and in the villages of **West Fife**. H. Steedman had large meetings during April in Gospel Hall, **Laurieston**, Falkirk. Sinners saved, saints refreshed. Thomas Richardson of Grangemouth had Gospel meetings in **Helensburgh** during February, and in **Bogston** in March. Good interest and fruit. A large and hearty Conference of Young Believer's was held a **Troon** on April 21, and proved to be a time of real help and encouragement.

**NOTES.**—Believers formerly meeting at 40 Bath Street, **Portobello**, have now removed to Ebenezer Hall, 20 Bath Street. Correspondence to N. S. Jarvie, 9 James Street, Portobello. Communications to **Burnfoot** assembly now to James Houston, Riggsfoot Row, New Cumnock.

## ENGLAND.

**ANNOUNCEMENTS.**—**Portsmouth.**—Missionary Conferences in Rudmore Hall, May 2; **Bristol**, May 12-17. **Bath.**—Believers' meetings, July 2-6.

**REPORTS.**—J. Charlton Steen gave two weeks of addresses on "The Tabernacle" in Adamsdown Gospel Hall, **Cardiff**, April 15-26, to goodly and interested companies. He commenced a series of addresses on "The Church," in Ebenezer Hall, April 29. **Liverpool.**—Large gatherings on Good Friday, with searching and seasonable ministry of the Word by Messrs. Hogg, Dawson, Kyd, Alex-

(Continued on page 11.)

## The Lamb on the Throne

HEAVEN'S ENTHRONEMENT OF THE  
EARTH REJECTED CHRIST.

AT the close of chapter iii. of the Book of the Revelation, the scene changes from earth to heaven. There is nothing more to be seen of "stars" or "lampstands," shedding forth their lights upon an earthly scene. In the opening words of chapter iv., John—evidently as representative of the heavenly saints—hears a voice calling him up hither, no longer to hear of witnessing or failing "churches," under reproof or exhortation as to their condition here, but to "Behold" an open door in heaven—and to hear a voice from thence calling him "to come up hither," to be shown "the things which must come to pass after these"—that is, after the present out-taking and earthly testimony of the churches on earth has been accomplished. This is symbolic. It is God teaching us by sign and utterance of the rapture of the heavenly saints from earth to heaven, at the coming of the Lord to the air, as described in 1 Thess. iv. 17:19 and 1 Cor. xv. 51-52. And at this point, the third section of the Book of Revelation begins, distinguished in its opening chapter, also as in chapter iv. 4, R.V., as "the things *after these*." The "things which are," as described in chaps. ii., iii.—the church in its history throughout the present dispensation, having come to their close, we now enter on a view of the saints as glorified in heaven, the first of those scenes which occupy the period spoken of as "the things which shall be hereafter"—or which will come to pass "after these."

And the first sight that meets the gaze of these raised and glorified saints, as symbolised in the raptured Apostle John, is "a throne set in heaven, and One sitting upon the throne." For there is absolute sovereignty there. The will of God is done there perfectly. The glorified saints are here represented symbolically first, as twenty-four elders—a symbolic number representing the complete circle of the orders of the priesthood in kingdom days (1 Chron. xxiv. 4, 18). These may represent the saints of former dispensations (see Heb. xi. 2)—or as some think, the saints of this dispensation also, crowned with Victor's crowns and seated on thrones, clothed in white; for they have finished their warfare and are here seen at rest, calmly seated in the presence of God. The mutterings of "thunders" and "voices," and the flashings of lightnings from "out of" the central throne, do not disturb them, for they know that their judgment is past (John v. 24), and for them there is "no condemnation" (Rom. viii. 1). But the judgments of God are soon to be let loose upon "the earth," and by their means, men who have rejected grace will learn "righteousness" (Isa. xxv. 9). And the next view the Seer is called to look upon in this heavenly circle is, that of "four living creatures"—not beasts as A.V.—but beings, instinct with divine and spiritual life, and intelligence, which remind us of the cherubim as described in Ezek. i—here symbolic of the glorified saints of the redeemed of this age associated with Christ in His glory, as the future rulers and administrators of His Kingdom, which is soon to be

inaugurated. For as Heb. ii. 7 tells us, the "inhabited earth" of the future, is not to be under the government of angels, but of redeemed and glorified men, in association with Christ.

In chap. v., where the Throne-sitter—the Eternal God—here symbolically shown in His Majesty and Might (Heb. viii. 1 ; xii. 2) is seen to have a Book or Roll lightly lying on His right hand, fully sealed. And an angel's loud voice is heard challenging all creation in the words, "Who is *worthy* to open the Book and to loose the seals thereof?" For He to whom the forfeited dignity goes, lost by Adam in his fall (Gen. i. 26, 27, with Rom. viii. 20-22), must be "worthy" to sustain the honours thus conferred upon Him. But to this call there is no answer. No created being answers the Angel's loud challenge. Nor is there one found who is able to "open the book," or even to "look" thereon. And so John weeps. Yes, even in that scene of unutterable glory he weeps "much," for the silent universe tells of the insufficiency of man to fulfil the demands of a Righteous and a Perfect God. Then one of the elders—those glorified saints, who stand in the Divine counsel and know fully the resources of God—bids John dry his tears. For as of old, the Divine mercy provided a lamb for Himself (Gen. xxii. 8) as a sacrifice, and later a king to rule His kingdom (1 Sam. xvi. 1), so now He has One worthy of the high and holy office of claiming these title deeds of the earth, delivering the inheritance from the power of its usurpers, and administering God's rule in His kingdom, according to His will.

## The Fellowship of Saints.

V.—ITS VARIOUS ASPECTS AND DESIGNATIONS.  
BY THE EDITOR.

THE varied words and designations used by the Spirit in the Word, to describe the disciples of the Lord collectively, are full of instruction, and ought to be observed by all who seek to be guided by the teaching of the Scriptures on all such matters. In "the Acts," the word first employed to describe the Pentecostal company of believers, who were gathered unto and were called by the Lord's Name among men, was what we find in Acts ii. 42, where it is recorded, "They continued steadfastly in the apostles' doctrine (teaching) and in (the) fellowship, and in (the) breaking of bread and (the) prayers" (R.V.). The *Fellowship*, or *Partnership*, of saints is suggestive of the spiritual co-partnery into which they had been brought by God, of which the apostolic teaching, to which they had listened, had led them, which they expressed in their united breaking of bread when they were "gathered together" (Acts xxi. 7), while in their united prayers they laid hold on God, for all that they required to sustain the whole. And it was to this *Fellowship*—this *koinonia*—a word bearing the meaning of "having and holding in common"—all that they had been called to by a faithful God (1 Cor. i. 9), whose call brought them there, "unto the fellowship of (or belonging to) His Son, Jesus Christ our Lord," to own His Lordship, and to submit loyally to His authority, where it is to be supreme. And this "Fellowship" was not a casual thing, but

something in the texture of their spiritual life, and conduct in which they "continued steadfastly."

"THE CHURCH which was in Jerusalem" (Acts viii. 2), is another designation of the same community, which word is derived from *ekklesia*, a Greek word which signifies a people first "called out" from the world, a people "taken out" for God's Name (Acts xv. 14), and then gathered together unto the Lord Jesus Christ (Matt. xviii. 20) owning Him as Head and Lord in that place to which God had appointed Him (Matt. xxviii. 18; Eph. i. 22) whose presence and power was to be in the church (1 Cor. v. 5), wheresoever it was so gathered together in His Name. The church thus may be viewed (1) as a whole (Eph. iii. 10), as the vessel through which the Divine wisdom is manifested to heavenly intelligences, who learn through it all they can know of redemption, who themselves, although not the subjects of it, are loyal subjects of the exalted Lord, to whom they have been become "subject" in His present Lordship in the heavens (1 Pet. iii. 22). (2) A smaller number, even if only "two or three," who have been gathered unto the Name of the Lord Jesus (Matt. xviii. 20), owning Him as their Head and Bond of union, is also designated "the church" (ver. 18), and is to be owned as sphere of Divine rule and godly order, worthy of that Name which it bears, and is set in the world to own and honour. It is to the church in this aspect, as designated "the church of God" (1 Cor. i. 2; 1 Tim. iii. 15), His House and Witness in the world, that one who has been converted, and is

exercised as to his companions and associations, "assays to join himself" (Acts ix. 26), to which and upon adequate testimony being given respecting his faith and his practice (ver. 27), he is received or welcomed in to the fellowship of the assembly of saints in that place, and is with them "coming in and going out" (ver. 28), not casually, but constantly as a co-partner, to be helped by them and to be a helper of them, according to the measure of the gift and grace he possesses.

"THE WAY" (Acts xxiv. 14; xviii. 26; xix. 8, 23; xxii. 4) is a Scriptural designation which seems to have fallen into disuse to a large extent in our time, but is not unimportant, and surely it ought not to be neglected. "The Way," as one Bible Dictionary has it, is a designation that refers to "a certain mode of life and conduct," while another gives it as "the true faith with a corresponding life and practice," and a third says it connotes a "definite and progressive direction of the inner and outer life of men"—of redeemed and regenerate men of course. For no unconverted man has either faith or practice answering to "the way," and consequently ought not to be numbered in the fellowship of the saints.

When this is seen, and the practices that flow from it in action, are acknowledged as being "the way of the Lord" (Acts xviii. 26), there will be little trouble found in the "receiving" of one whom the Lord is leading by His truth to seek the fellowship of saints in a scripturally gathered assembly of His people. For it will be a joy to welcome one whom the Lord has already received (Rom. xiv. 1, 3;

xv. 7), and whose welcoming into the assembly of the saints, which he desires, being itself an expression of fellowship, in which all either actively and heartily share, ought to be the hearty and united action of the whole assembly into whose partnership he comes, and never a cold formality, or the mere adding of a member of a "congregation," to subscribe to its creed, further its interests, and bear his share of its expenses, as is too often about all the fellowship the popular churches know, or even care to have. "The apostles' teaching" would be the only source of information to guide the early churches, for they had no New Testament in its completeness then, as we have now, to which we turn for guidance in all that concerns our collective as well as our individual life, and these "the words which were *spoken* before of the apostles of our Lord Jesus Christ" (Jude 17), are still preserved to us in their Epistles, to guide us in our path right on to the very end of the present dispensation, and to be our counsellors under all conditions, while we remain in the place of testimony for God until the Lord comes. No part of the Sacred Word has become obsolete, nor are we at liberty to add to it or take from it at our own will, or to please others. The closer that saints are to Christ, and to each other around Him, the further will they be from all that is opposed to Him.

Called into fellowship with Thee,  
 Who art our Lord Divine,  
 To walk and share the company  
 Of those now thine and mine;  
 To walk in sweet companionship,  
 Abiding in Thy love,  
 Until we share the fuller bliss  
 Of fellowship above.

## The Power of Darkness.

BY CHAS. H. JORDAN, LONDON.

"But this is your hour and the power of darkness" (Luke xxii. 53).

OUR Lord Jesus Christ had gone forth with His disciples across the brook Kidron, towards the mount of Olives, and into the garden of Gethsemane, where he had passed through a time of extreme agony of soul, "knowing all things that should come upon Him" (John xviii. 4). And there and then came Judas, accompanied by a multitude with swords and staves, and betrayed Him with a kiss. Whereupon our Lord said to Him, "Judas, betrayest thou the Son of Man with a kiss?" And turning to the chief priests, and the captains of the temple, and the elders, who had come against Him, He remonstrated with them, and uttered these momentous words—"But this is your hour, and the power of darkness." What an hour for them! and what an hour for Him! How He had anticipated it is seen by His words recorded in Matt. xxvi. 45—"The hour is at hand, and the Son of Man is betrayed into the hands of sinners." The hour which was to see the blessed Son of God delivered into the hands of His enemies! How appropriately those words in Psalm lxxi. 4 seem to describe the anguish of His soul—"Deliver Me, O My God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man." But there was no deliverance for Him, and this He knew full well as we see by His words in John xii. 27—"Now is My soul troubled. and what shall I say? Father, save Me from this hour, but for this cause

came I unto this hour." And so the Son of God is "delivered into the hands of men" (Luke ix. 44). The Creator is to be put to death by His creatures! And He names this hour as their hour. An hour in which the prince of this world was to be allowed to put forth all his power against the Prince of Life, and by blinding their minds, the minds of them who believed not, to use them in accomplishing his fell purpose. It seems almost incredible that a people upon whom Jehovah had bestowed such marvellous love, and whom He had brought "out of darkness and the shadow of death" (Psa. cvii. 14), should have been led to commit such an awful crime as to crucify the Lord of glory (1 Cor. ii. 8). But they had forsaken Jehovah, and He had also forsaken them (2 Chron. xxiv. 20), and they had "cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isa. v. 24).

Yet "where sin abounded, grace did much more abound" (Rom. v. 20). For was it not in that hour, that grace shone forth in all the fullness of its splendour, and the light shone out of the darkness, causing the power of darkness to reveal itself the more definitely in all its dire reality! What that "power of darkness" meant to the Eternal Son of God, we may never fully know; but when about to experience it, we are told that "He began to be sore amazed" (Mark xiv. 33), and thus it is given us to understand to some extent the horror with which He beheld it. He suffered its full effects, and endured it all as part of that stupendous sacrifice for sin ordained "by

the determinate counsel and foreknowledge of God" (Acts ii. 23).

With such meditative thoughts as these, the believer may possibly the more fully appreciate and enter into the spirit of the lovely ascription of praise for the marvellous blessings recorded in Col. i. 12-13, namely, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." What a merciful deliverance, and what a wonderful translation for the believer! A deliverance, in its spiritual aspect, already effected, and a translation already accomplished.

Although delivered from its power, the darkness still confronts the believer while in the world, and there is need to avoid walking in it. To succeed in this, it is necessary to obey the apostle's exhortation in Eph. vi. 10-18, where there are given certain aspects of this darkness, against which the believer has to wrestle. To withstand which it is indispensable to put on the whole armour of God, the various parts of which are there enumerated, and their spiritual character beautifully set forth.

The kingdom into which the believer has in wondrous grace been translated, is an everlasting kingdom (Psa. cxlv. 13; Dan. vii. 27; and Luke i. 33). It cannot be moved (Heb. xii. 28). It is "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11). And His saints shall yet make known its "glorious majesty" (Psa. cxlv. 12).

## The Sufferings of Christ;

AND THE "GLORIES" THAT FOLLOW.

THE words "sufferings" and "glories" (R.V.), tell of what should occupy the hearts and thoughts of the Lord's people at all times, and especially when gathered together unto His Name to "show forth" His death in the breaking of bread on the first day of the week (Acts xx. 7). There, the Holy Spirit is present, especially to guide the saints in this. And when He is allowed, will always do so. No ministry on general subjects, unrelated to these, should occupy the thoughts of the assembled saints. For all such themes, however true, tend to hinder the upflow of spiritual worship, before the observance of the Lord's Supper. We have heard addresses, which caused us to say, as Mary did at the sepulchre on that early Lord's Day morning, "They have taken away the Lord, and I know not where they have laid Him" (John xx. 2), whereas, the reading of a Scripture bearing on the Cross and its meaning, has brought us anew to Gethsemane and Calvary, to behold the suffering Christ as it were afresh.

The order of these words is of the Spirit's giving. And so "the sufferings of Christ" will be prominent in the thoughts of the assembled worshippers, before the bread is broken, for as the Spirit tells us, in the keeping of this feast, "Ye proclaim the Lord's DEATH till He come" (I Cor. xi. 26). And it surely helps us toward this, when we bring to mind the Lord's other sufferings, before the Cross, which may be summarised thus:—

1. Christ's sufferings as Jehovah's Servant.
2. Christ's sufferings in sympathy with others.
3. Christ's sufferings in anticipation of the Cross.
4. Christ's sufferings at the hand of God, as the sacrifice.

None ever did the will of God so fully and perfectly as Christ, and none ever so suffered in doing that will as He did. From the day that He entered on His public ministry at Nazareth, when they sought to cast Him from the hill, until they nailed Him to the Cross, He was a sufferer in doing the will of the Father.

None ever entered so fully into the sorrows of others, or suffered so keenly in sympathy with them as He did. For His tender heart was never dulled by sin, as ours have been, so that His sufferings, in sympathy with those in sorrow, were very real, as when He stood at the grave of Lazarus, and looked on the sorrow of the bereaved sisters, of which the record is, "Jesus wept" (John xi. 35). And the Jews beholding said, "Behold, how He loved him."

His sufferings in anticipation of the Cross, when in Gethsemane, are to us as a fathomless depth, for we can never fully enter into what He there passed through, when the shadow of the Cross lay, as it were, across His path. The words, "sore amazed," "very heavy," "exceeding sorrowful even unto death," the thrice repeated prayer, and the blood-like sweat falling to the ground, all tell that these anticipative sufferings are beyond our finite comprehension. It was not that He shrank from death, but even here His



wondrous perfection is seen in the words, "O My Father, if it be possible, let this cup pass from Me. Nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39), His sufferings for sin were His *alone*. These must be borne by Himself alone. He stood there alone, and of the people there was none with Him. His disciples all forsook Him and fled. And it was then that the cry was heard from His lips, "My God, My God, why hast THOU forsaken Me?" (Matt. xxvii. 46). It is these sufferings especially in which we "Remember Him," and commemorate His death when we keep the feast. And surely the greatest wonder is, that we can do so oft with so little exercise of heart and so few tears. For we see in these sufferings of His, in consequence of our sins, which He was then bearing, the depths into which on our account He had to sink, and the loneliness of His soul, in that hour when He was expiating our guilt before God, and what would have been our portion for ever, had He not stood in our place and become our Sacrifice and Surety.

### A True Witness.

THOU must be true thyself,  
 If thou the truth would'st teach;  
 Thy soul must overflow, if thou  
 Another's soul would'st reach!  
 It needs the overflow of heart  
 To give the lips full speech.

Think truly, and thy thoughts  
 Shall the world's famine feed;  
 Speak truly, and each word of thine  
 Shall be a fruitful seed;  
 Live truly, and thy life shall be  
 A great and noble creed.

HORATIUS BONAR.

## "Mingled Garments."

AND WHAT THE WORLD THINKS OF THEM.

A RECENT paper which appeared in the *February* issue of *The Believer's Magazine* (page 16), has awakened inquiry among us as to what things are 'lovely' and of 'good report' (Phil. iv. 8), fit for Christians to 'wear' or practice, who profess to 'have died with Christ to the world' (Col. ii. 20), and are no longer of it. Some think that Christians may engage in and share such pursuits as golf, tennis, bowls, and such like, in company with the unconverted, in public places, and still maintain their testimony as a people separate from the world. Others declare this to be impossible, and that to appear in promiscuous company, on tennis courts, on bowling greens, and at football games, even as spectators, vitiates Christian testimony, and stumbles those who expect from those who confess themselves to be disciples of the Lord, something quite different from this. Personally I have no difficulty. But others—some of them taking an active part in the service of the Lord—wear these 'mingled garments,' and defend the habit. This causes much exercise of heart to others. And the question arises, how is it to be met and dealt with in a Scriptural and a godly way?"

The claim for "liberty" to engage in games and the like, with and among those who make no claim to be children of God, was something unheard of among believers professedly separated from the world by the Cross of Christ, in earlier years. But things have changed within the past

decade, so that now it is not at all uncommon to see men and women, who claim to be followers of the rejected Lord, openly and publicly playing bowls, croquet, golf, and other such games, alongside those who make no profession of being born of God. And of recent years, a feeble attempt has been made to defend these practices by some who stand before God's people to lead and teach them. We do not know any who practice or defend this line of things, who excel in spiritual power as Gospel preachers, or whose ministry among the saints has the quality of uplifting them in spiritual condition, or in leading them on in the ways of the Lord. They may say true things in their doctrine, but what good is there in them, if they are contradicted by the *habit* of their daily lives. To play bowls or golf with the ungodly on Saturday, is a poor preparation for a spiritual frame of mind on the Lord's Day. And any who have consciences exercised before God will surely feel it to be so, and give it up. The presence of one such at the table of the Lord on the Lord's Day, and his presence at the "club" or "lodge" of a worldly Society on the Monday, can never commend God's Christianity to a worldly man. For, while he may contend for that line of things as his "right," he will neither get respect nor be won by one wearing such a "mingled garment," worn by a child of God. It is for the Christian to pass through the world wearing the "garments of glory and of beauty" provided for him by God, and to keep them clean and white, "unspotted from the world" (Jas. i. 27).

W. R. B.

## A Clean Cut, and a Right Start

A CONFERENCE WORD, IN DUE SEASON.

JOHN SMITH, CLEVELAND.

A NUMBER here, profess to have been lately converted to God. Thanks be unto God, for every one born into His family, really and truly saved. And God our Father expects to see His children grow (1 Pet. ii. 2), and make progress on the heavenly road. But this is not always so. Of course, there are numbers who "profess" to be converted, and may for a time look like it, who make no progress at all, but rather lose what they once seemed to have (Luke viii. 18). These are professors who do not possess Christ. Some of them had an "experience" of some sort, and others a "text" on which they depended for their salvation. But none of them had Christ, nor were they "born again," else the life of God would be in them still, and manifest itself in some way so as to be seen. Then there are those who, while they have life in them, have no liberty. They are like Lazarus alive, with his grave-clothes on. They make no progress, gain no light, have no liberty. They remain "bound hand and foot," and are found in the vicinity of the grave, not far from the dead. Some of them are in "congregations of the dead," in which there may not be a "born again" child of God, preached to by a dead minister, and presided over by dead office-bearers. How can any expect to "grow in grace," and make progress in Divine things, under such conditions as that? God wants His children to make a "clean cut" from the

world and from all their old ungodly associations, companionships, and friendships. Christ gave Himself for our sins—not only to save us from them, and from their doom in hell, but to “deliver us from this present evil world” (Gal. i. 4), here and now, to bring us right out, clean and clear, as His redeemed people of Israel were brought out from Egypt, and the Red Sea rolled back to keep them out of it for all time, to be “a special people unto God” (Deut. vii. 7), separate from the world, a people for God’s own *possession* (1 Pet. ii. 9, R.V.), to be wholly governed and guided by Himself and His Word. A clean cut from all old connections, companionships, social, political and religious, and a clear and Scriptural start on the road to heaven, in “the paths of righteousness,” along which the Lord Himself leads (Psa. xxiii. 3), is the only way of real progress on the heavenly road. And then to go straight forward, turning neither to the right nor the left (Josh. i. 7), but “going by the Book” (ver. 8) all the days and all the way, “following fully,” like Caleb (Num. xiv. 24) of old, who would not and did not turn aside, not even when the majority were against them, and threatened to stone him if he went on with God. But God stood by him, and when all the disobedient ones had died, he “lived still” (Josh. xiv. 10), and stood in Canaan praising God there. So you see it “pays” to make a clean cut with the world, and a clear and right start for God, and then go on with Him to the end. It is the only life worth living here on earth, to have the testimony you are pleasing Him.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### The Suffering Saviour.

Isaiah, chapter liii.

- His Sinlessness (ver. 2).
- His Sufferings in Life (ver. 3).
- His Sorrows and Griefs (ver. 4).
- His Smiting by Men (ver. 4).
- His Stripes for us (ver. 5).
- His Sinbearing (ver. 6).
- His Submission (ver. 7).
- His Substitution (ver. 10).
- His Satisfaction (ver. 11).

#### The Gaderene Demoniac.

Luke viii. 26-40.

- Demons in Possession (ver. 27).
- Dwelling among the Dead (ver. 29).
- Delivered BY Christ (ver. 33).
- Discipleship TO Christ (ver. 35).
- Desire to be WITH Christ (ver. 38).
- Declaration FOR Christ (ver. 39).

#### All Things New.

- A New Birth, Demanded (John iii. 3).
- A New Creation, Required (Gal. v. 15).
- A New Life, Imparted (1 John v. 13).
- A New Song, Begun (Psa. xl. 3).
- A New Walk, Manifested (Eph. iv. 17).

### CONCISE SUBJECTS FOR MEDITATION.

#### “Hitherto.”

- God hath FORGIVEN us (Num. xiv. 9, marg.).
- He hath BLESSED us (Josh. xvii. 14).
- He hath HELPED us (1 Sam. vii. 12).
- He hath BROUGHT us (2 Sam. vii. 18).

#### Christ's Work for Us in Four Stages.

Romans viii. 34.

- He died for us.
- He is Risen.
- At God's Right Hand.
- He makes Intercession.

#### The Crowned Christ.

- Crowned with Thorns (John xix. 2)—Derision.
- Crowned with a Victor's Crown (Heb. ii. 9)—Honour.
- Crowned with many Diadems (Rev. xix. 12)—Glories.

## The Young Believer's Question Box.

### Increasing Desecrations of the Lord's Day.

It is becoming increasingly prevalent to have concerts and other entertainments—ostensibly for charitable purposes—on the evening of the Lord's Day. Sometimes these are of a semi-religious character, but in most cases, consist of worldly songs, secular subjects, and entertainments to please and draw the ungodly. Professing Christians are to the front in some of these, and professedly evangelical preachers patronise and encourage them, with the result that crowds of all classes attend them, and young people in particular, are being led away in thousands from where they formerly heard the Gospel, and their need of God's salvation. Is it not high time, that a decided and clear-ring testimony were given unitedly and publicly on this prevalent evil, and assemblies of believers make a definite pronouncement as to their relation to such desecrations of the Lord's Day?

We believe that it is due to the Lord, and to the honour of the day He has dignified with His Name—"the Lord's Day" (Rev. i. 10)—that a clear and definite testimony should be given as to our attitude as assemblies of His people, in relation to the way in which many professing Christians dishonour the Lord's Day, by engaging in frivolities, and thus assisting worldlings to forget God, and turn away from the Gospel, which they need to hear in all simplicity and power. And while concerts and cinemas are the greatest offenders in this respect, those preachers who discourse on political and other secular subjects to their congregations, are verily guilty of encouraging their hearers in their open desecration of the Day set apart by the Lord for His worship and service, and thereby giving a lead to open godlessness and defiance of all respect for sacred things. This is no time for muffled or hesitating testimony on matters that involve the honour of Christ, and the reverence due to the "Day" He claims as His own, and in which thousands are decoyed from the hearing of the Gospel by these impudent and barefaced desecrations now so common, and likely to become precursors of "the Continental Sunday," with its races, theatres, and games, which have well-nigh blotted out the thought of God and Eternity from the minds of a pleasure-loving people. We believe it to be due to the Lord, that a definite and clear "no fellowship" testimony to these godless invasions—including bands, concerts, and the public

opening of places of entertainment—on the Lord's Day by all assemblies of God's people, and that any professing to "belong to Christ" (Mark ix. 41), frequenting such places, or taking any part in furthering them, should be "rebuked sharply" (Tit. i. 13), and if they persist in their stubborn and godless way, disciplined according to the Word of God, as a warning to others. To stand silently by, and see the Lord dishonoured by any who profess His Name, is neither grace or forbearance, but indifference, and betokens a laxity of conscience, concerning which its owner needs to be put to shame, no matter who or what he appears to be.

### Answers to Correspondents.

J. M., SOUTH WALES.—If one taking oversight in an assembly, proves himself to be incapable of conducting his business affairs in an upright and unblameable way, it surely ought to be the responsibility of others associated with him, in such work, to graciously but decidedly ask him to cease for the time attempting to fill such a place, or do such work, until confidence is restored and his testimony re-established before the world.

G. D., EDINBURGH.—If one seeking fellowship in an assembly of saints has a clear testimony as to his conversion, with a corresponding life testimony as a believer, although untaught in much that concerns assembly life and responsibility, but is willing to learn and do as he learns the truth, he surely ought to be "received," and take his place happily to be "helped" (Acts xviii. 27) by his brethren.

J. M., DEVIZES.—The expression used in the Scripture to designate local assemblies, such as "churches of God" (1 Thess. ii. 14), "churches of the saints" (1 Cor. xi. 16), and "churches of Christ" (Rom. xvi. 16), do not distinguish varying churches of different constitutions like the popular denominations, but simply describe like companies from different aspects. There is to be individuality but no independency, and certainly nothing of that "congregationalism" which boasts of having no responsibility, save in the local company in which one happens to be. Col. iv. 16, Rev. ii. 23, and other Scriptures surely show that there is to be godly intercourse and interdependence, between assemblies of believers.

W. R., BRISTOL.—While it would be utterly apart from Scripture pattern and principle, for a preacher to permanently locate himself as a

"minister" in any single assembly, restricting his ministry thereto, or hinder that of others fitted to help, one or more may, if the Lord so guide and order it, "assemble themselves WITH the church" in that place, for "a whole year" (Acts xi. 26), or longer or less period, as God appoints, preaching and teaching the Word (Acts xiv. 27). And such continued ministry, providing it has the seal of God in blessing, would be infinitely more edifying and have better results, than the hurried visits and hasty itinerancies we are so accustomed to hear of, with unproductive results in abiding increase and upbuilding.

### The Christian's Observatory and Outlook.

**True Revival**—the operation of the Spirit of God—is easily known by its fruits and abiding results. Where there has been a true work of conviction of sin, followed by genuine conversion to God, with such testimony for the Lord as leaves no doubt as to the reality of the work, there will be not only increase in the assembly of the saints, in whose midst the work has been, but a revived spiritual condition manifest in a deeper flow of united worship, a growth in interest in the things of God, a warmer temperature in the fellowship of saints, with increase in brotherly love, and intensified interest in the spread of the Gospel, by that revived and refreshed assembly. But, if the spiritual atmosphere remains cold and dull, the wheels of service drag heavily, and the tone of worship remains low, there is every evidence that the "revival" has only been on the surface—a "got up" affair of man's creation—and that its effect will be evanescent and presently invisible.

**Godly Leaders.**—An assembly of Christians is generally found to be what its leaders make it. If they be men of spiritual minds, well instructed in the Word, living in submission to it, and having their lives ordered by its authority, there will be found a godly and well ordered company, whose testimony for God will have attraction to the spiritual, and the power to lead others, seeking the ways of the Lord, to fellowship with them. But if those who lead by example, as well as by teaching, are worldly, mixed up with the pastimes and frivolities of the unconverted, and indulging in their pursuits and pleasures, there will be little found among them to exercise those who are in the world's religion, or lead them out from it; but much to stumble seeking souls, who are seeking

something better than they find in their churches and denominational associations.

**A Praying People.**—There are companies of the Lord's people among whom there is little gift, and yet they increase and grow in grace, the Lord continuously adding to their numbers. They are a praying and a godly people. And the secret of their freshness and fruitfulness, is found in their personally dealing with God, and bringing everything connected with their assembly life to Him and to His Word. And thus it is, that as the grass keeps green around the hidden wells mouth, and the grapes grow large and lucid where the vine-roots draw sap from the river, along which they are planted, those saints of God, who deal continuously with Him, and draw constantly from His fulness, are "full of sap," and their branches "run over the wall" (Gen. xlix. 22), yielding refreshment and blessing to those who live on its other side.

### Mems. on Subjects of Present Interest.

**Conferences.**—"Thousands of Christians come long distances, desiring to get fresh and practical ministry of the Word to help them in their assembly life and testimony where they live, as well as in personal soul uplift and exhortation. But the former is rarely mentioned now, in larger gatherings. Why not? Is it because those that minister, have nothing to say on these subjects? Or are they afraid to show their differences in public? Certainly, it is not of God to be 'in silence' on a line of things, believers own their need of help in."

**Young Believers,** in a godly and spiritually healthy assembly, naturally come forward to help in Gospel service as they "grow in grace," and develop gift, with ability to use it. But it should always be according to their "measure," and not beyond it. If some are urged to "fill the platform," or take up service beyond the measure of their ability and spirituality, they become "heady" and highminded, resenting restraint, and usually "riding for a fall." It needs wisdom to lead on those who are "reaching forth" as helpers, with care not to encourage them to exceed their ability, as is too often done, to their own and the assembly's loss.

**Open-Air Work** is unquestionably one of the best ways of reaching thousands who never hear the Gospel. But everybody is not fitted to preach Christ and hold an audience on the street. Let those who are, have the opportunity, whilst the rest rally round, given their prayerful fellowship.

ander, and others. **Birkenhead**.—Easter Monday meetings were well attended, and are reported as "rich and refreshing" **Manchester**.—Annual meetings at Easter here proved a time of help in the Word and Way of the Lord to the many who attended them. **Cardiff**.—John Ritchie gave six addresses to Christians in Cory and Adamsdown Halls, to very large companies, on March 30-31, April 1-2, to which brethren and sisters from many parts of South Wales came to hear the Word. E. Rankin, after closing in **Penrith**, went to **Mealsgare**, where there is an interest in the Gospel. George Winter, of Penrith, has pioneered in **Greystone** and **Winkhill** districts of Cumberland, and now in **Penruddock**. Messrs. Rouse and Foley had an encouraging and fruitful effort in **Yeovil**. **Chichester**.—Good meetings for ministry of the Word have been held here by C. F. Hogg, James Stephen and others. **Winchester**.—R. Scammell and G. Titcombe had large and fruitful meetings in the Pavilion Hall here, and in the Soldiers' Home Hall. Good work is being done in the Gospel in **Warsash**, Hants, where a goodly company are found to hear the Gospel. John Ritchie from Kilmarnock gave addresses in the Gospel and to young believers in Drummond Hall, **Boscombe**, and in Central Hall, **Pokesdown**, Hants. Stirring reports of the year's counties' evangelistic work were given in Bloomsbury Chapel, **London**, on April 15, by workers in tents and Bible carriages in Kent, Surrey, Sussex, Essex, Beds., Bucks., Hants., to a large audience. J. W. Wiles of Serbia has visited parts of Hants. and Cambs. **Tyfield**, Essex.—Easter Conference here was a happy and helpful time, the Word ministered being seasonable and of cheer to all. Prayer is desired for Gospel work in the locality and in **Kempton**, Beds., J. K. M'Ewen has visited, **Manselton**, **Treboeth**, and **Ynysybwll**, South Wales. **Bristol**.—R. G. Scammell had encouraging meetings and saw fruit of the Gospel in Totterdown Gospel Hall, and R. A. Foster in Charlton Hall. It is expected to pitch a tent in Ashton Park some part of the summer. W. D. Dunning had cheer in seeing blessing with the Gospel in **Gunnislake** and **Hampt**, Cornwall. W. E. Taylor has been evangelising in **Umberleigh** and **Budleigh Salterton**, Devon. **Plymouth**.—Good Friday annual meetings in Raleigh Street Hall here were the largest for long. Ministry to profit by Messrs. Rendle, Rodatham, M'Ewen, Fitzgerald. **Devonport**.—Large company on March 31 from many parts, to whom the same speakers gave words in season. **Blackwood**, Mon.—Ministry

by Messrs. Chesterman, M'Cullough, Stevenson, M'Ewen. **Abertillery**, Mon.—Good muster, to whom the Word was spoken by Messrs. Begbie, Barnes, Salter, M'Ewen. **Ipswich**.—Easter Monday Conference in St. Laurence Hall was large, and a time of blessing. The Word was suitably ministered by Messrs. Broadbent, Churchill, Lawes, Wyncoll, Farie, Hopkins. One of the best Conferences yet held here. **Madeley**, Staffs.—Easter meetings were most profitable. W. G. Sanders, Dee and W. H. Lockitt ministered. W. G. Sanders followed with special meetings. Much blessing. John Gilfillan had well attended meetings at **Frizington**, also at Anchor Road Hall, **Barrow-in-Furness**, with much blessing. He hopes to commence with the Manchester tent on 2nd June. J. Rendle has visited **Tredegar**, **Bargoed**, **Tondu**, and **Morrison**, many souls being saved. Conference at **Leigh** at Easter was well attended. Helpful ministry by J. Hixon Irving, S. Johnson, J. Abbott, and others. **Rotherham**.—Goodly number at Easter Monday Conference. Practical ministry by Messrs. M'Ghie, Ramsay, Marshall, and others.

**NOTES**.—**Tonypandy**.—Assembly now removed to Gospel Hall, Gilmour Street. Correspondence to E. Keel, 4 Institute Place, Llwynypia. **Scarborough**.—Believers here have removed from Y.M.C.A. to Roscoe Rooms, Roscoe Street. Correspondence to J. Johnson, 67 Victoria Road. An assembly has been formed in **Swinton**, Manchester. Communications to J. Abbot, Rake Lane, Clifton, Manchester.

## IRELAND.

J. M. Bernard and Norris are having a special Gospel effort in Ormeau Road Hall, **Belfast**. Duncan Montgomery, from Ayrshire, is having Gospel meetings in Adam Street Hall. Some have professed faith in Christ. John M'Alpine has been ministering in Merrion Hall, **Dublin**, during April.

## CANADA.

**EASTER CONFERENCES** were large, and the Word was spoken in freshness and power to the many from a wide area assembled. Believers from lonely places come long distances to these gatherings to have fellowship with their brethren, and to receive help in the things of God. **Toronto**.—The annual Conference held here at Easter was very large, in spite of the fact that there was much sickness everywhere. Searching and helpful ministry was given by Brethren Dr. Martin, Oliver, M'Geachy, Douglas, Keller, Duncan, Pearson, M'Croxy, Sil-

vester, and Williams. **Hamilton, Ont.**—R. M'Crory gave ministry on "Foundation Truths of the Word" to interested companies in M'Nab Street Hall here. James Goodfellow had encouraging meetings in **Merlin, Ont.** F. G. Watson, of Toronto, is on a visit to **Abaca, Bahamas.** T. Touzeau has been much encouraged in meetings at **Tilsonburg, Ont.** William Ferguson at **Midland** and **Lansing.** James M'Millan in **Collingwood.** A. Livingstone in **Stratford** and **Strongville.** J. Ferguson in East End Hall, **Hamilton.** R. Gratas in **Port Arthur, Ont.** **Toronto.**—J. Marshall is having meetings in the Central Gospel Hall here. W. Beveridge is having meetings in Broadview Avenue Hall, and J. Silvester and J. Pearson are holding special meetings in East Toronto Gospel Hall. **Brantford.**—R. Telfer hopes to begin meetings here soon. **London.**—W. P. Douglas hopes to begin meetings here. **Grand Bend.**—A. Joyce is still labouring in this needy district, where there is a good response to the Gospel. **Tillsonburg.**—W. Beveridge had meetings here and at **S. Middleton,** and saw some fruit. **Deseronto.**—Bre. Silvester and Pearson saw the hand of the Lord in the meetings here. **Winnipeg.**—The annual Conference will (D.V.) be held in Scott Memorial Hall, Princess Street, on June 8, 9, 10.

## UNITED STATES.

**CONFERENCES** were held at Easter in **Richmond, Va.,** and in **South Manchester, Conn.,** where goodly companies gathered from near and far for Christian fellowship, and to hear God's Word, ministered by well known brethren. **Los Angeles, Cal.**—Mr. T. D. W. Muir had over three weeks of meetings in Gospel Hall here, with much interest and a ready hearing. He is now in **Long Beach, Cal.,** for meetings. D. R. Charles visited **Oakland** and **San Francisco, Cal.,** and is now in **Atlantic, Ia.** W. J. M'Clure and W. H. Hunter have been in **Everett, Wash.,** preaching the Word. The small assembly at **Brilliant, N. Mex.,** has been visited by J. Erskine, whose help has been valued. James Lyon had good meetings in **Cleveland, O.,** and later in **E. Pittsburgh, Pa.** William Pinches had three weeks in Central Gospel Hall, **Detroit, Mich.,** and later in East End. Ben Bradford and H. M'Ewen have had meetings in 125th Street Hall, **New York,** and in **Midland Park, N. J.** H. Dempsey had good and fruitful meetings in **Houston, Tex.,** and went on to **Chicago, Ill.** The assembly in **Denver, Col.,** now meet in Room, 1548 California Street. Correspondence to F. E. Ken-

nedy, 3409 Zuni Street. Summers and Willoughby had some weeks' Gospel pioneering in **Tacoma, Wash.** Telfer and Pearson had meetings in **Boston** and **Pawtucket, Mass.** J. Marshall in **New Bedford, Mass.** Conference of Christians will be held May 11, 12, 13, in Oddfellows' Hall, **Saginaw, Mich.**

## Fallen Asleep.

**Benjamin Park,** Motherwell, passed to be "with Christ" on March 19, in his 72nd year. "In Christ" for 46 years. In Carluke assembly for many years. **Mrs. Moses Lonsdale,** Coatbridge, on April 3, aged 52. "A succourer of many," now at rest with Christ. **Walter Little,** Seattle, Wash., aged 62. A godly and consistent Christian. **Mrs. Maria Watson,** Vancouver, B.C., aged 77. For eleven years in the assembly in Seymour Street, formerly in Dublin. **Dr. M. F. Sayles,** Oakland, Cal., aged 86. Saved in Valpariso, Ind. Brought out to the Name of the Lord in 1879 through the ministry of Donald Ross, continuing stedfastly in the way of the Lord to the end. **T. Edge,** Lowell, Mass., for 21 years in the assembly there. In early years in Bradford, Yorks. On February 17 at Dumbarton, **James Cormack,** 83 years of age. Over 50 years in assembly. Gifted in ministry and wise in counsel. On January 29, aged 75 years, **Mrs. E. J. Topple,** for 40 years in fellowship at Clumber Hall, Nottingham. A consistent Christian. **Miss May Rainey,** of Bridgeport, Conn., U.S.A., departed to be with Christ April 3. She suffered much, but her end was peace. Bre. P. Mauro, Sam. M'Ewen, and Charles Keller spoke solemn and searching words at the funeral. On 6th April, **Thomas Fleming,** Belfast, connected with the Knockbracken and Mourne Street assemblies for many years. The words spoken at the grave by F. Hunter describe our departed brother, "He was a faithful man, and feared God above many." On April 7, at Castleford, Yorks, aged 22 years, **Mary Ann Hurst** (nee Davis). A valued helper in the Gospel. **Hugh Campbell,** Petersburg, Virginia, U.S.A., on March 23, after eleven years of patient suffering. Converted over 30 years ago, he was a devoted Gospel preacher and a true shepherd to the saints. **Henry Tayler,** Demerara. Served the Lord for over forty years among the aboriginal Indians on the Berbice River, where precious fruit that manifests God's grace in Him is found.

Acknowledgements of Sums Received during April for the Lord's Work will appear in June issue.

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# The Lord's Work and Workers.

No Charge for Insertion.

June, 1923.

Made up, May 23rd

## SCOTLAND.

**ANNOUNCEMENTS.—Craigellachie.**—The Annual Conference of Christians will (God willing) be held here on July 17 and 18, each day at 10.30. Communication to Mr. Robert Dunbar, Popine, Craigellachie, N.B. A Conference will (D.V.) be held in wooden tent, **Bowhill**, Fife, on June 4, at 3 p.m. **Lochore.**—A Conference will (D.V.) be held in Bethany Hall, **Lochore**, on Saturday, June 2, 3.15 till 7.45. **New Cumnock.**—Conference in Ebenezer Hall, Craigbank, Saturday, June 2, 4 till 8 p.m. **Wick.**—For the information of fishermen—brethren in Christ, and visitors to this district, we are asked to announce that there will be meetings on Lord's Days, for the breaking of bread and worship, from June 10 onward, in Lower Breadalbane Hall, Breadalbane Terrace, here. **Lesmahagow.**—Annual Camp Meetings here in M'Kirby Park, open air, on Sunday, 1st July, 3 till 6.

**TENTS** are now at work in the following districts, and others are expected to be operated during the summer, in needy places. Remembrance in fervent, believing prayer from those who are in fellowship with God in His work, and the way of His Word, is earnestly desired for these efforts, that there may be deep conviction of sin wrought by the Spirit of God, and sound, abiding conversions. **Helmsdale**, Sutherlandshire.—Wm. Mackenzie and David Walker have begun work in the tent here. It is filled on Lord's Days, with fair attendance on week nights, with growing interest among those attending. The ministry here of the late Donald **Munro**, in the years long gone by, is remembered by some who benefited by it. **Abriehan.**—Murdo M'Kenzie and Ewan are here with tent. They get a goodly number to hear the Word. Peter Bruce has tent in **Lunsden** village, one of the hardest and neediest places in Aberdeenshire. The people are coming out well. J. Wilson and Baird are pioneering in various parts of **Sutherland** with the Ebenezer Gospel car, seeking to reach unevangelised places with the Gospel. A. Gilmour and S. Davidson have wooden tent at **Bowhill**, Fife. Ayrshire tent has been pitched in **Ardrossan**, and is being wrought by Joseph Strain. **Glasgow.**—Tent wrought by Glasgow assemblies will be pitched in Killean Street, **Possilpark**, opened by a Conference on June 2.

Meetings to be continued by Forbes Macleod. H. Steedman hopes to take up Mid-Scotland work about end of month in **Denny**. James Calderhead will (D.V.) operate Wigtownshire tent in **Whithorn**. Others will follow (D.V.) next month.

**REPORTS.**—Arthur E. Hodgkinson has visited assemblies in parts of **Wigtownshire** and **Kirkcudbrightshire**, and is now in Bradford district of Yorkshire. W. R. Wallace has been pioneering in **Blackcraig** and other parts of Kirkcudbrightshire. John M'Gaw continues visitation with the Gospel and preaching, in **Upper Deeside**, Aberdeenshire. All correspondence to **Girvan** assembly now to William Geates, 2 Ailsa Place there. **Broxburn.**—H. Steedman had Tuesday evening meetings for Christians, giving addresses on Church Truths during April and May. Well attended, with blessing on the Word. M. M'Kenzie continued giving help in the Word to young believers in **Brora** and **Embo**, where the work goes on. W. J. Miller had much encouragement in meetings in **Pape**, Stour, one of the outer Shetland Isles. He now proposes to visit **Flotta**, a far out isle, seldom reached with God's Gospel. D. Morrison had a spell of meetings in **Forfar**, where some were saved and added to the assembly here. John Miller had meetings in various places on the **Morayshire** coast. James Calderhead visited **Buckie** and the adjacent places.

**TRACT BANDS** are actively engaged in village and door to door evangelisation of hundreds of needy and neglected villages, hamlets, and mining rows in the Midlands and South of Scotland, with much encouragement. And, where followed up with steady, open-air, and kitchen meetings, good solid work is being done, little heard of in glowing reports, but well recorded in heaven. We believe God is owning this service abundantly, and shall rejoice to see or hear of hundreds of young men sharing in it.

## ENGLAND.

**ANNOUNCEMENTS.—Barnstaple.**—Meetings for Believers, in Meeting Room, off Bear Street, June 12. **Upminster**, Essex.—In Old Chapel, June 30. **Harrow.**—Belmont Hall, Pinner Road, June 23. Conference of Christians in Town Hall, **Ryde**, Isle or Wight, August 6. An assembly of believers now

(Continued on page ii.)

## Heaven's Worthy One:

ACCLAIMED AND WORSHIPPED.

**A**MID those scenes of surpassing glory, within the heavens, the Seer is next called to "Behold" (ver. 5) this worthy One, who now comes into view. He is distinguished here by the elder, as "The Lion of the tribe of Judah," and the place He is said to occupy is "the midst of the throne," surrounded by the enthroned elders and the "living ones." But when John turns his eyes in the direction whence this mighty One, this "Lion of Judah's tribe" cometh, he beholds a Lamb—the actual word is "a little, or young Lamb"—not the symbol of majesty, but of meekness, not of kingly power, but of submission (Isa. liii. 7). For here He is seen as "having been slain"—with the memorials of Calvary still, as it were, fresh before God—as one "newly slain" (Heb. x. 20, Newberry). For it is on the ground of His Sacrifice, once offered and for ever accepted by His God, sealed in His resurrection and glorification, that He is to fill the throne and to reign. "He came," came from His place of glorification in "the midst of the throne," and in His act of *taking* the Book from the Throne-sitter, He acknowledges that God is the *Source* of all authority, that He alone can delegate that authority, and that He receives it directly from His hand (Dan. vii. 13, 14). For He would not and did not receive this power from "the god of this world" (Matt. iv. 9), when He was offered it by him, nor from the fickle multitude of mankind when they wanted Him in His earthly days, to become "their

king by force" (John vi. 15). And the action here of the Throne-sitter in letting the Book pass from His hand, into that of the Lamb, surely shows, that not only "all authority" (Matt. xxxiii. 18) passes to Christ, but that all confidence as to His ability to use it aright, is in the heart of His God toward Him. And what is this seven-sealed Book, but that of the Divine Counsels respecting the earth, and the opening of its seals, but the taking possession of it by judgment, its deliverance from the usurping powers of man and of Satan, to become the Kingdom of God and of His Christ (Rev. xi. 15). For while it is by the *blood* of Christ that the title to earth as His inheritance is secured, it will be by the *power* of Christ that it is to be possessed, in order to be ruled by Him. And the acknowledgment of His title as "the Lamb upon the throne," assures us, that His rule will be beneficent as well as righteous. Need we wonder that as the title deeds to the inheritance thus pass from the hand of God into the hand of the Lamb, then the heavenly host—first the glorified saints, then the whole creation to its utmost bounds, fall down in worship before the Lamb on the throne.

And it is worthy of note, that while the worthiness of the Lamb is universally acknowledged, and all extol Him, the song of the redeemed is more direct and personal than that of others. For while others *say*, "Worthy is the Lamb," and so speak *of* Him, these and they *only* are said to sing to Him, "Thou art worthy."

In the history of the world's conquests and conquerors, it is the strong who were

able to overcome the weak, and seize the reins of government, that came to their "thrones and dominions." Such were those described in Daniel's visions of the great Gentile empires, as described in chapters ii. and vii. of his prophecy. Power symbolised in great beasts of the forest and the field, wild and terrible, devouring and treading down those weaker than themselves, seizing their crowns and thrones by force, and climbing into power over their conquered foes. But the sight presented to John and to us in this sublime and unique heavenly scene, is altogether different. It is God's own presentation of the character of rule, approved, as it has been ordained, by Him, in a kingdom that is wholly of His creation, as it is according to His eternal purpose. "The Lamb," who in His earthly life and course, was unblemished and without spot (1 Pet. i. 19), who always and everywhere submitted to and delighted in the will of His God, becoming obedient unto death, "even the death of the Cross" (Phil. ii. 8), with all its ignominy and uttermost shame, is now "exalted, extolled, and very high" (Isa. lii. 13), as God had said, in full view of Calvary and its sorrows He would be. And He who went down to the lowest place, and had to say, "I am a worm and no man, despised of the people" (Psa. xxii. 6), has now been exalted above the heavens, "far above all principality and power," and might. There, amid adoring hosts, is now to be enacted in glorious splendour, what we sing of, in the words,

"Bring forth the royal diadem,  
And crown Him Lord of all." J. R.

## God Entering His Temples.

A MEDITATION ON SCRIPTURE.

J. G. BELLETT, DUBLIN.

IN the progress of Scripture, we see the blessed God adopting and entering the house, which the faith and service of His saints raise for Him, in a very striking way indeed. It is heartily He does this; or, in His own language, "assuredly with His whole heart and His whole soul" (Jer. xxxii. 41).

We begin to mark this in the wilderness, in the day of Exod. xl. The camp of Israel, in the obedience of faith, had fashioned and furnished the tabernacle. Moses had sealed their work, that all had been done according to God. As we read, "Moses did look upon all the work and behold they had done it, *as the Lord had commanded*; even so had they done it: and Moses blessed them." And then, the glory filled this curtained house so fully, that none other for a time, not even Moses himself, could find place in it.

The same is seen when the house of hewn stone and cedar was raised in the times of the kingdom by Solomon, in the day of 2 Chron. v. The glory enters this house of stone, as once it had entered the tent of curtains. It was now with Israel *in the land*, as once it had been with Israel *in the wilderness*. There was no expression of reluctance or indisposedness, altogether the contrary. The God of heaven, whose dominions are only measured by the creation in its limitless length and breadth, enters His house among the children of men, in the midst of the earth's ruins, in a style which speaks this

language, "Here will I dwell, for I have desired it, having a delight therein."

It is edifying to see this willing and ready, as well as gracious intimacy with men, on the part of the blessed God. But we have other witnesses of the same Divine good pleasure, in the New Testament Scriptures.

When the fulness of the time arrives for God to be manifested in the flesh, and the Son takes manhood, entering the temple of the body (John ii. 21), which had been prepared for Him (Heb. x. 5), with what fervour the event is witnessed. It is celebrated with abounding joy, among the angelic host in heaven (Luke ii. 9, 13), and by vessels filled of the Spirit on earth. The fields of Bethlehem witness it. Elizabeth, Zechariah, Mary, the shepherds in the field, aged Simeon and Anna in the temple at Jerusalem, all share in it, all uniting to share the joy of the great event. And surely, if ever the blessed God entered any of His temples with desire and delight, it was then.

And the same delight is told out in still further numbers, as the story of the New Testament proceeds. For when the day of Pentecost had fully come, and a temple had been built for God of living stones (1 Pet. ii. 5), to become a "habitation of God in the Spirit" (Eph. ii. 22). Then, as we see in Acts ii., the glory again enters—and in its ancient style; for this style is (like the Lord of glory Himself), "the same yesterday, to-day, and for ever."

The Holy Ghost enters the assembly of the saints, the living New Testament Temple, as with "a sound from heaven, as

of a rushing mighty wind," while cloven tongues, like as of fire, sit upon each of them. This was the cloud covering the tent, and the glory filling the Tabernacle, in Exod. xl., and this was surely witnessing with what a full heart the Lord God was again occupying Himself of the place, which faith had prepared for Him, according to His Word.

This surely is so. The delight and heartiness with which this was done, is as simply impressed on the inspired page, as the deed itself.

And yet again, it is in Rev. xxi. "The tabernacle of God" is to be with men, and God is about to dwell with them—not simply to *visit* them now and again, as in patriarchal days, as at the tent of Abraham, at Mamre, or to shut the door of the ark upon Noah; nor simply to *pitch His tent* among them, as in the days of the wilderness: but to DWELL with them, to take up His abode with them, and to have His home there among His redeemed. And mark again, that this is done, as the like had ever been done, in full earnestness and desire of His heart. And a great voice from heaven exultingly announces the fact, and tells out the large and precious fruit that is to follow.

This is one very happy sight to have of the house of God, one very sweet chapter to read in the story of that house—the *manner of the Lord's adoption of it, and His entrance into it*. It is indeed a great sight to see, for God's house bespeaks Himself. It is the witness of what He is, for He there records His Name (see Deut. xii., xiv.), and there sanctions the House with His presence.

## Christ Interprets the Father.

IV.—AMONG HIS DISCIPLES (John xiii-xvii).

PART II. WM. HOSTE, B.A., LONDON.

IN chapter xiii., verse 13 is really more emphatic than it is as given in our version—"Ye call Me **THE** Teacher (*Ho Didaskesles*) and **THE** Lord." Both these titles Christ accepted, for He it was who had the wisdom to teach the truth, and the authority to command obedience to it. In v. 14, He reverses the order of these titles, as though to emphasise a fact very easily forgotten, namely, that the only way really to learn, is to obey—"A good understanding have all they that *do* His commandments" (Psa. cxi. 10). Let the saints then follow His example, and so wash one another's feet. It has been said, "If we want to correct fellow-believers, we must *not* wash their feet in boiling water." That is true. But I doubt if "feet washing" means correction, so much as a ministry of refreshment and edification. If we walked more in the Spirit, we should miss fewer opportunities in visits, at meals, in journeyings, in the interval at conferences, for "edifying one another in love." At a large Conference lately, a local brother took my arm during an interval, and asked me to go a short walk. No address I heard helped me more than that short spell of Christian converse. The exchange of thought and Christian experience, was truly refreshing, and when I think of the Conference, that brother's face comes always first before me. This is better than unprofitable talks on divisions of the past, or dissensions in the present, which bulk

so largely, and not always necessarily, in our conversational programme, leaving the heart empty and sad.

But the disciples needed something more than the laver, they needed to be purged as a priestly company, from one who was *with* them, but not *of* them, who could not "show his register" (Ezra i. 62), who had, in fact, never been "bathed" in the waters of "regeneration," according to the priestly order of Leviticus viii. 6. Such an one must as polluted be put from priesthood. Judas' feet had been washed with the others, but the symbolic meaning was lacking in his case. "Ye are clean, *but not all*," said the Lord, for He knew who should betray Him." Judas could have no part *with* Him, because He had no part *in* Him. Later, the Lord makes the same exception, "If ye know these things, happy are ye if ye *do* them." "I speak not of you *all*" (verse 18). This may recall His earlier words, "Have not I chosen you twelve, and one *of you* is a devil?" "for Jesus knew from the beginning who they were that believed not, and who should betray Him" (John vi. 70, 64). Let us never call the unsaved "clean," or expect the dead to do these things.

This last verse may serve among many similar passages to make it clear, that when the Lord "emptied Himself" (Phil. ii. 7, R.V.), it was not of His Divine attributes, but of their independent use. "He emptied Himself," as Dr. Lightfoot puts it, "of the insignia of His Majesty." but not of what He personally was. In becoming the bond-servant of the Father,

He did not know less as a Divine Person than before. He remembered a past eternity (John xvii. 5), and even His human consciousness went back to His birth (Psa. xxii. 9, 10). He knew all things (John xvi. 30). "He knew what was in man, the prerogative of Deity" (Jer. xvii. 9, 10). He knew the Father, as the Father knew Him (John x. 15). This embraces all knowledge,\* so that we are not surprised that "He knew from the beginning who should betray Him." But He did not use this knowledge to expose Judas before the Father's time. But when that time arrived, He revealed unerringly—yet how painfully to His tender heart—the solemn truth to the unsuspecting disciples in a crescendo of unmistakable clearness. "He that eateth bread with Me, hath lifted up his heel *against* Me" (v. 12). "One of you shall betray Me" (v. 21). "He it is to whom I shall give a sop, when I have dipped it" (v. 26). And then directly to the traitor himself, "Thou thou doest, do quickly" (v. 27). He could not fully teach the disciples of the Father, in the presence of the traitor. The Lord was under constraint till Judas had "gone out" into the night. But now He can speak freely, and uses to them for the first time in His ministry, the endearing name, "Little children." He looks beyond the shame of the Cross, to His own and His people's glorification, and to the glory that will accrue to God thereby, and to a further glory which He would receive. "God shall *also* glorify Him in

Himself," and that straightway. We see here how intimately the glory of the Father was bound up in the work of Christ† and the glory of Christ. They could not follow Him then, they would later. A parting command He enjoins on them, that they love one another, even as He had loved them, and that not for His sake alone, but for the sake of their testimony, "that the world might know they were His disciples."

† Instead of Mark xiii. 32 being isolated from its context, and thus made the predominant text for belittling the Person of the Lord, as has been too often the case, it must itself be qualified by other positive statements. Probably the true explanation lies in the special character of the Gospel, in which the Lord is presented especially, as the Servant of Jehovah. There are cogent authorities for not inserting the phrase in Matt. xxiv. 31, as the Revisers have typically done.

### Knowing Christ.

I.—Acts ix. 5.

FROM amidst the dazzling glory,  
Brighter than the day,  
Hear the words of Saul of Tarsus  
Stricken on the way!  
"Who art Thou Lord?" was his question,  
And the answer came—  
"I am Jesus;" and his spirit  
Bowed to that blest Name.

II.—Phil. iii. 10.

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

III.—2 Tim. i. 12.

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

\* Whatever then Mark xiii. 32, "neither the Son," means, it must be taken, not as an isolated passage, but in conjunction with the above passages and many others, in which the omniscience of the Lord, is set forth.

## The Book of God.

A DIVINE REVELATION AND A PERFECT GUIDE.

WE believe that the Bible, as written in the original Hebrew and Greek languages, is the very Word of the only wise and the only true God, with whom one day is as a thousand years, and a thousand years as one day, who saw the end from the beginning, and not only the end, but every stage of the way. We therefore hold it to be nothing short of positive blasphemy to assert that we have arrived at a stage of our career, in which the Bible is not sufficient, or that we are compelled to travel outside its covers to find ample guidance and instruction for the present moment, and for every moment of our earthly pilgrimage. The Bible is a perfect chart in which every exigency of the Christian mariner has been anticipated. Every rock, every sandbank, every shoal, every strand, every island, has been carefully noted down. All the need of the Church of God, its members, and its ministers, has been most fully provided for. How could it be otherwise, if we admit the Bible to be the Word of God? Could the mind of God have devised, or His finger sketched an imperfect chart? Impossible. We must either deny the Divinity or admit the sufficiency of THE BOOK. We are absolutely shut up to this alternative. There is not so much as a single point between those two positions. If the Book is incomplete, it cannot be of God; if it be of God, it *must* be perfect. But if we are compelled to betake ourselves to other sources for guidance and instruction,

as to the path of the Church of God, its members or its ministers, then is the Bible incomplete, and not from God.

What then are we to do? Whither can we betake ourselves? If the Bible be not a Divine and therefore all-sufficient guide book, what remains? Some will tell us to have recourse to *tradition*. Alas! what a miserable guide! No sooner have we launched out into the wide field of tradition, than our ears are assailed by ten thousand strange and conflicting sounds. We meet, it may be, with a tradition which seems very authentic, very venerable, well worthy of respect and confidence, and we commit ourselves to its guidance. But, directly we have done so, another tradition crosses our path, putting forth quite as strong claims on our confidence, and leading us in quite in an opposite direction. Thus it is with tradition. The mind is bewildered, and one is reminded of the assembly at Ephesus, concerning which we read that, "Some cried one thing, and some another; for the assembly was confused." The fact is, we want a perfect standard, and this can only be found in a Divine revelation, which, as we believe, is to be found within the covers of our most precious Bible. What a boon! What a treasure! How we should bless God for it! How we should praise His Name for His mercy, in that He hath not left His Church dependent upon the *ignis fatuus* of human tradition, but upon the steady light of Divine revelation! We do not want tradition to assist Revelation, but we use Revelation as the test of tradition. And what it does not sanction, we reject.



## A Good Minister.

HIS DEALINGS WITH THE BOOK AND THE SOUL.

I N the formation of the character of a successful minister of the Word of God, two ingredients are essentially necessary. First, an accurate acquaintance with the Bible ; and, next, a due sense of the value of the soul and of its necessities. The combination of these two qualities is of the utmost importance in the case of every one who is called to minister in the Word and doctrine. To possess only one of them, will leave a man a thoroughly one-sided minister. I may be deeply read in Scripture ; I may have a profound acquaintance with the contents of the Book, and a most exquisite sense of its moral glories ; but if I forget the soul, and its deep and manifold necessities, my ministry will be lamentably defective. It will lack point, pungency, and power. It will not meet the cravings of the heart, or tell upon the conscience. It will be a ministry *from* the Book, but not *to* the soul. True and beautiful, no doubt, but deficient in usefulness and practical power.

On the other hand, I may have the soul and its need distinctly before me. I may long to be useful. It may be my heart's desire to minister to the heart and the conscience of my hearer, or my reader. But if I am not acquainted with my Bible ; if I am not a well-taught scribe, I shall have no material wherewith to be useful. I shall have nothing to give the soul—nothing to reach the heart—nothing to act on the conscience. My ministry will prove barren and tiresome. Instead of teaching souls, I shall tease them, and

instead of edifying I shall irritate them. My exhortation, instead of urging souls on along the upward path of discipleship, will from a lack of basis, have the effect of discouraging them.

These things are worthy of some consideration. You may sometimes listen to a person, ministering the Word, who possesses a great deal of the first of the above-named qualities, and very little of the second. It is evident he has the Book and its moral glories before his spiritual vision. He is occupied, yea, engrossed with them—so engrossed indeed as, at times, almost to forget that he has souls before him. There is no pointed and powerful appeal to the heart, no fervent grappling with the conscience, no practical application of the contents of the Book to the souls of the hearers. It is very beautiful, but not so useful as it might be. The minister is deficient in the second quality. He is more a minister *of the Book* than a minister *to the soul*.

Then, again, you will find some who, in their ministry, seem to be wholly occupied with the soul. They appeal, they exhort, they urge. But from lack of acquaintance and regular occupation with Scripture, souls are absolutely exhausted and worn out, under their ministry. True, they ostensibly make the Book the basis of their ministry, but their use of it is so unskilful, their handling of it so awkward, their application of it so palpably unintelligent, that their ministry proves as uninteresting as it is unprofitable.

Now, if we were asked which of the two characters of ministry we should prefer ? Without hesitation, we should

say, the first. If the moral glories of the Book are unfolded, there is something to interest and affect the heart. And if one is at all earnest and conscientious, he may get on. Whereas, in the second case, there is nothing but tiresome appeal and scolding exhortation.

But, we need hardly say, we long to see an accurate acquaintance with the Bible, and a due sense of the value of the soul combined, and healthfully adjusted in every one who stands up to minister God's Word to souls. The didactic will not do without the hortatory, or the hortatory without the didactic. Hence, therefore, let every minister study the Book and its glories, and think of the soul and its needs. Yes; let each one remember the link between THE BOOK and THE SOUL.

### God's Revelation v. Man's Reasoning.

OLD truths are gone, so speaks the age;  
The era of the Book is past.  
Go forward, spite of saint or sage,  
Man's freedom has come home at last.

The Christ of God is now no more,  
Another Christ now sits supreme;  
The Cross is only ancient lore,  
The Risen morn a mystic dream.

The "age of progress" fears no God,  
No righteous law, no judgment throne.  
Man bounds along his new made road,  
And counts the universe his own.

Old truths, which once men's souls controlled,  
Still urge their claims, but all in vain;  
Old errors into vigour start,  
And fables come to life again.

Man spurns the light that would have led  
Him back to God, to peace and heaven;  
He casts God's gift of life away,  
His pride despises sins forgiven.

## Fruitful Evangelistic Efforts.

[T] is not always where the most elaborate "arrangements" are made, or the "best" preachers, according to man's judgment secured, to take the "Services," that abiding fruit is usually gathered. In most cases, where the Lord's work is carried on according to man's way of things, it is sadly the reverse. But where there is a sense of the need of God felt among His people, and a laying hold together on Him, for His Divine power to go forth with the Gospel preached in all simplicity and plainness, there is never any lack of genuine "results," which remain in those, whose lives are the best evidence that their conversion is the work of the Spirit of God. The spiritual state of the preacher, his clean and filled condition, has more to do with true conversions, than brilliancy of gift, or great persuasiveness of speech. "A vessel meet for the Master's use," a clean and ready "ram's horn" through which God can speak, is of more use to Him than a man of many talents, unsanctified by grace, or puffed up with self-importance. Where the preacher is right with God, and the Lord's people "striving together" with one heart and soul in the work of the Gospel, there must be results, and there will be abiding fruit. God is never behind in doing His own work, when His people leave room for Him to do it at His own time and in His own way, by the instruments He chooses. But when plans and "arrangements," and human devices shut out God, there will surely be barrenness.

## The Preacher and Bible Students' Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### Peace with God.

PROCURED by Christ's Vicarious Death (Isa. liii. 4).  
 PROCLAIMED in God's Good Tidings (Rom. x. 15).  
 POSSESSED by the Sinner's Faith (Rom. v. 1).  
 ASSURED by the Word of God (Rom. xv. 13).  
 ENSURED in Christ Risen (Eph. i. 14).

#### Personal Appropriation of Christ.

Receiving Him as God's Free Gift (John i. 12).  
 Renouncing all Human Merit (Phil. iii. 8).  
 Relying upon Him as Saviour (2 Tim. i. 12).  
 Rejoicing in Him as Lord (Phil. iv. 4).

#### The Salvation of God.

God's Grace brings it (Titus ii. 11).  
 It is Declared in the Gospel (Eph. i. 13).  
 Has been sent unto the Gentiles (Acts xxviii. 28).  
 Its Day is Now (2 Cor. vi. 2).  
 It is Assured to all Believers (Acts xvi. 31).

### CONCISE STUDIES FOR YOUNG BELIEVERS.

#### The Holy Spirit's Relations to Believers.

He is God's seal UPON them (Eph. i. 13).  
 He is Heaven's Earnest IN them (Eph. i. 13).  
 He is a Witness to them (Rom. viii. 16).  
 He is the Leader of them (Rom. viii. 14).  
 He is an Intercessor WITH them (Rom. viii. 26).

#### The Believer's Victories.

Victory over indwelling Sin (Rom. vi. 15).  
 Victory over Satan (1 John ii. 14).  
 Victory over the World (1 John v. 4).  
 Victory over Death (1 Cor. xv. 55-57).

#### Three Appearings of Jesus Christ.

He appeared to put away sin (Heb. ix. 26).  
 He appears now before God (Heb. ix. 24).  
 He shall appear unto Salvation (Heb. ix. 28).  
 The FIRST was for Atonement, as Sacrifice.  
 The SECOND in Resurrection, as Representative.  
 The THIRD in Glory, as our Hope.

### The Young Believer's Question Box.

#### Divers and Strange Doctrines.

As a young believer, I am perplexed by some strange doctrines I had lately introduced to me, by one who takes the place of a public minister of the Word, and appears on large Conference platforms, evidently with the approval of those who convene

them. He has access to assemblies as a teacher in this locality, whenever he wishes. He has taught—(1) That one has to be born again in order to believe the Gospel; (2) That all who believe may not have eternal life in present possession; (3) That one may be born of God, yet not have the seal of the Spirit; (4) That children baptised on the ground of being in a household, where the parents' faith brings them into some sort of relation to God, differ from an unbeliever's family, and do not need to be "converted," as others; (5) That should such become Christians, they do not require to be "baptised again," as their first baptism—even if before their new birth, "holds good." All this was new to me, and I can find no Scripture authority for receiving it. Help and counsel will be much valued respecting these, and other such teachings.

We have heard all the theories you name, as having been introduced to you by this would-be minister of the Word, but we do not accept either of them as being the teaching of God's Word. They are old errors, dished up anew, most of them directly opposed to the fundamentals of the faith, and all of them disastrous to all who receive them. If those who invite or allow men, who hold and teach such doctrines—and all who hold do teach them, generally clandestinely—to occupy their Conference platforms, or teach in assemblies in which they have responsibility—they betray the trust committed to them, and ought to be Scripturally censured, and if persisted, deposed from office, as wholly unfit to guard the house of God against such leaven, and all who bring it. To silently acquiesce in such teachings, is unworthy of any who love the Lord and hold fast His Word. And there should be no mincing of the exposure of errors, such as you name, which are a direct denial of the foundations of the faith, upon which our all depends. The most of the class who deal in these "fables" are smooth-tongued sophists, who wriggle like a serpent when they are brought "to book" for their Jesuitical doings. But they must be gripped firmly and dealt with fearlessly, let who will be offended. And if the Lord is owned and honoured in the way in which this is done, He will in time justify His faithful witnesses, and, it may be, unearth conspiracy, where it was never thought of. And thus cleanse His people from that which has hindered His work in their midst for long. Is it any wonder that there is a dearth of spiritual power and real blessing, when such erroneous doctrines are being spread, and allowed to pass unchallenged?

## Answers to Correspondents.

A. R., RENFREWSHIRE.—No unproved adventurer, no matter what his reported abilities, should be accepted as a preacher or teacher, apart from knowledge of his course, and the commendation of those among whom he has been (Acts xviii. 27).

W. M'K., ABERDEEN.—Those who are converted through Gospel efforts of an assembly, should be encouraged to attend the Bible Readings or other gatherings, where they may be helped. And it should surely be the aim of those who guide these, to make them such as will "draw them by their teeth," and not starve them to where they may get more reasonable and convenient food (Prov. xxx. 8).

J. R., GLASGOW.—The popular practice of having a "service of song" before the preaching of the Gospel, is not to be commended. A period of real supplicatory prayer for the preacher, and the power of God to go forth with the Word, is more in season.

G. W., FIFE.—The collections of an assembly (1 Cor. xvi. 1), and the purposes to which they are devoted, should be made plain to the whole assembly, so that they may give intelligently, and know exactly for what they are giving. And it would tend to true liberality, as well as to silence questionings, if it were regularly pointed out to the donors, what is actual debt as incurred by ALL in the assembly, for rent, light, heat, and such like, and what is liberality and true giving to the Lord, for His servants, His work, and those of His poor who are committed to His people's ear. There seems to be considerable ignorance with many as to this distinction. Whereas, there is all the difference between paying what we owe, and what we give as thankofferings to the Lord.

## The Christian's Observatory and Outlook.

Increase in numbers in an assembly, does not always connote accessions of spiritual power or growth in godly testimony. When "the Lord adds to the church" (Acts ii. 47), there is increased spirituality, which all are made to feel. But when the numbers grow through the activities of man, they are sure to prove artificial, and the results loss, rather than gain. When true men came to David in the time of his exile in the cave of Adullam, saying, "Thine are we, and on thy side" (1 Chron. xii. 18), they became real helpers of the king, and he made of them captains (ver. 21). But others

came who had less decision, "who helped them not." Their being there was more from policy than personal attachment to David. This came out later, in action. It always does, and "cannot be hid."

**Results** of great amalgamations of mixed religions, to produce what the world regards as "success," are an attraction to some, who do not discern between the work of the Spirit of God and man's imitations of it. And many who are guided by outward show, and newspaper reports of what goes by the name of Revival, are carried away into associations from which they never become wholly recovered. There is much of this at the present time. Let those who have tasted of the fruits of the land of Canaan, beware, lest they, through frequent incursions among Gentiles, and inter-relations with them, be carried away finally to Babylon (Psa. cxxxvii.).

**Steady Growth.**—The loveliest sight on this earth is, a spiritually healthy company of God's people, walking in the truth, humbly yet firmly, of one accord, of one mind, acting unitedly, pulling together, holding fast all they know of God's truth, holding forth with outstretched ready hand the Word of Life, and seeing the steady growth in grace and godliness of those added to their number. The seed of such a work of God is "in itself" (Gen. i. 11), and its growth and development sure and steady. There are no leaps and bounds, but as "a tree planted by the rivers of water" (Psa. i. 3; Jer. xvii. 8), steady growth and abiding fruit, which testify to its health and beauty, better than any number of "flash" advertisements can.

## Points on Practice in Assembly Life.

**Reception.**—Where visitors from other places are being received to the fellowship of any assembly, both their names and the assemblies they come from, should be given with the announcement. By withholding these, sectarians of all creeds, and holding many serious errors, are sometimes slipped in surreptitiously by those who are quite unexercised as to such procedure, and who boast that they "receive all believers." Yes, and with all that they "believe," which is not infrequently quite opposed, alike in doctrine and in practice, to the Word of God. Surely God's assembly is worthy of more honour and godly care than this!

**Intimations.**—Those who give out notices, at the close of the morning meeting, should do so in a clear and distinct tone, and also have the fellowship of all the "guides" in doing it.

# Reminiscences of Alexander Stewart, of Glasgow and Prestwick.

## WITH RECOLLECTIONS OF HIS LIFE, AND SERVICE FOR THE LORD.

On the morning of April 27, 1923, ALEXANDER STEWART, in his 80th year, passed from his residence in Prestwick, on the Ayrshire coast, to be "at home with the Lord" in heaven (2 Cor. v. 8, R.V.). For sixty years, he had been a well known figure in evangelical circles in the city of Glasgow, where his business as a solicitor was. For over half-a-century he was an able and esteemed minister of the Gospel and of the Word of God, for which service he was eminently gifted, and in which he delighted to share. When a young man in his "teens," he was definitely converted to God, and took a decided stand for the Lord Jesus in his native city, launching forth in earnest evangelistic work in the Cowcaddens district, then as now, a densely populated and spiritually needy field. And in those early years, when there were fewer public halls available for the simple preaching of the Gospel, those who had a heart for such service, had to betake themselves, as their Lord and Master had done before, to the streets and lanes of the city, to reach those who needed their message. Most "the common people," as of old, heard it gladly, and many were then definitely and decidedly "turned to the Lord." The question then arose, what was to be done with these young disciples, and how and where they were to be cared for, and led on in the ways of the Lord. About this time, and previously, a number of Christians who, from various sources, had been receiving help in the truth of God, were having the bonds, that had hitherto held them in denominational connections, slackened, and were being led to turn to the sacred Scriptures for light and guidance in the way in which God would have His people assemble for united worship, mutual edification, and godly service, on the lines of His Word, apart from clerical control, and sectarian distinctions such as were practised in the popular churches of that time. A widespread operation of the Spirit of God, in leading on believers who had for long been earnestly seeking after "the old paths" respecting these things, had been experienced in and around the city during these years, and here and there, simple, Scripturally gathered assemblies of God's people had sprung up, seeking humbly yet firmly, to walk in the ways of the Lord, as they were learning them, and ready to follow increasing light as it came to them through their growing acquaintance with the Word. Mr. Stewart cast in his lot with one such company of these. And at the close of a happy and fruitful season of tent work, this company had so increased in numbers, as to have

to move to a large hall, which became known as "Hope Hall," situated at the corner of Renfield and Renfrew Streets, where for several years Mr. Stewart, Mr. J. R. Caldwell and others, ministered the Word on Lord's Day afternoons, preaching the Gospel at nights, with much blessing to souls. The half-yearly Fast Days, were then utilised for Conferences and Meetings for ministry of the Word, attended by large numbers of believers from all parts of the city, and from the counties around. These are still remembered as seasons of rich refreshing and spiritual uplift to the children of God. It was on successive occasions, in these gatherings, that Mr. Stewart gave some of his most memorable addresses, notably on the Books of Ezra, Nehemiah, Esther, and Daniel, in which were truths in season for the time, very helpful to many when orally given, and later when published, so reaching a much wider circle of God's people. It was at the close of one of these memorable gatherings, that a city gentleman, who was present, and evidently deeply interested in the line of teaching to which he had listened, asked Mr. Stewart, "And what is your mode of procedure in all this work, may I ask?" To which the reply was made, "Exceedingly simple, indeed. We get the people into this hall, and preach the Gospel to them in simplicity and counting upon God to use it unto salvation. Then, when some believe it and are saved, we teach them what God wants them to be, and to do as His people, and as disciples of the Lord, to hear and heed 'all things whatsoever He has commanded' (Matt. xxviii. 19, 20). And when any desire to be baptised as disciples, according to His Word, we bring them here (pointing to the baptistry at the top of the hall), and immerse them in His Name. And then they pass with us into the next room, where we meet as an assembly of believers, to show forth the Lord's death in the breaking of bread on the first day of every week." And on these lines the assembly grew, first in Hope Hall, later in Clarendon and Union Halls, and Mr. Stewart gave of his best for its benefit and blessing. He was much taken out for Conference ministry, and was frequently in London, Dublin, Yeovil, Bath, and other centres, as well as in local parts in Scotland. His last years were spent in Prestwick, where he resided. Active while able, until in his latest years, frailty and feebleness prevented the earlier measure of ministry. But his heart was in the work, and he continued in the valuable ministry of visitation and intercession, up to very near the end of his cause.

gather in the Lord's Name in Barry Garden Suburb Institute, **Barry Town**, Glam.

**REPORTS.**—D. M. K. Miller had some fifteen months' evangelising in **Seaham Harbour** district. He hopes to begin early in June with the Gospel Car at **Murton Colliery**. There are over 20 in the recently formed assembly at **Seaham**. Correspondence should be sent to Wm. Galilee, 1 North Terrace, Seaham Harbour. **Leigh**, Lanc.—There is continued blessing with the Word here, especially among young people. **Crewekerne**, Som.—Fruit of the Gospel has been gathered in a Young Men's Bible Class here, and several are exercised into following the Lord in the ways of His Word. **Cinderford**.—God has given blessing here with the Gospel. E. Wildish had good and fruitful meetings. There is a small assembly here now. E. Fogarty has commenced tent work in **West Rainton**. E. Rankin saw the hand of the Lord with the Gospel at **Mealsgate**, Cum., where a number profess to have been saved. J. Gilfillan, after having meetings in **Barrow**, begins in one of the **Manchester** tents this month. A. E. Hodgkinson may also take up tent work in some of the **Yorkshire** cillages. R. Lauriston gave a series of addresses on "The Feasts of the Lord" in **Houghton-le-Spring**. David Ward had meetings in **King's Somborne**. J. C. Steen gave ministry to saved and unsaved in **Llandaff** and **Bournemouth**. A. Widdison visited **Tunbridge Wells** and had fruitful meetings, and J. Hodson at **Exmouth**. G. T. Veitch at **Bury St. Edmunds**, and in other places in Suffolk. A new hall has been opened at **Prescot**, with stirring ministry. W. D. Dunning hopes to take up tent work among **Cornish** villages, where there is a wide field and great need of the Gospel. J. W. Linton continued with interest and blessing in **Shotton** district of Durham. W. H. Sanders had evangelistic meetings in **Madeley**, with blessing.

## IRELAND.

**Belfast**.—Frank Hunter has been visiting various assemblies in and around this city ministering the Word. Bernard and Norris had encouraging meetings in Ormeau Road Hall, where the Lord gave blessing. Gospellers are working in tents, schools, halls, and barns in the following districts:—**Creighton** and M'Elheran at **Ballintroy**, near Ballycastle, with encouraging meetings. Poots and Diack at **Aughavey**. Stevenson and Goold at **The Loop** and **Aughrin**. Campbell and Goold, jun., expect to begin in tent, near **Ballylesson**. Beattie

and Rodgers at **Fintona**, with fair meetings. Stewart, near **Ahoghill**, when God gives blessing. Hutchison and Alexander at **Lossett**, where fruit has been gathered; now in **Augher**. Stewart and M'Kelvie at **Seelly**, N.S., where the people come out well. Other tents will be in action (God willing) in another month. Tract Band workers from Belfast and the north visiting outlying places where there is need of the Gospel. J. Stewart's address is now 3 Kentullagh Terrace, Ballymena. Believers meet in the Lord's Name in Gospel Hall, **Portrush**, on Lord's Days at 11.30. Visitors are requested to bring letters of commendation, for godly order.

## CANADA.

Conference in **Sarnia**, Ont., in Gospel Hall, June 8-9; in City Hall, June 9-10. **Glen Rae**, Ont.—M'Geachy and Govan had meetings here, with encouragement, followed by four weeks in **Sarnia**. J. Goodfellow and Fuller saw some fruit in the district of **Merlin**, Ont. **Owen Sound**, Ont.—Gillespie and Nugent had fruitful meetings here, in which both old and young professed conversions. A. Joyce continued meetings at **Grand Bend**, and saw a few more gathered in at **Huntsville**. Steen and Widdifield have meetings here, with growing interest. **Moncton**, N.B.—Isaac M'Mullen is giving help in ministry of the Word, here. **Langley Prairie**, B.C.—Chas. Summers has been working in this district. **Toronto**, Ont.—F. G. Watson in East Toronto Hall, with blessing. J. M'Cartney helping in various assemblies in and around this city. W. P. Douglas is having meetings in **London**. R. Telfer in **Peterboro**. W. Baillie in **Lang**. D. H. Oliver in **Hamilton** and **St. Catherines**. J. Gilchrist had two weeks in **Brantford**, and A. Goodwin had encouraging meetings at **Stayner**. A. Goodwin and I. M'Mullen had meetings in **Sydney**, C.B., with blessing. R. Milnes visited **Bryant's Corner**, and is now in **Moncton**, N.B. C. Summers is expected in **Carbon**, Alta., for meetings. George Duncan visited **Galt**, **Clyde**, and **Kitchener**.

## UNITED STATES.

Hugh Campbell, whose homecall we noted last month, will be much missed in **Petersburg**, Va., and in the district. Born in Ireland in 1857, born again in Westerley, R.I., in 1891, he moved to **Petersburg** in 1902, and since its beginning was a true pastor in the assembly there. T. Dempsey had encouragement in meetings at **Akron**, O. T. B.

Mellin has been pioneering with the Gospel in **Boyer City**, Mich., where meetings have been held in a schoolhouse. **Detroit**, Mich.—T. D. W. Muir reached home after a prolonged tour on the Pacific Coast, and visits to **Houston**, Tex., **Kansas City**, and **Chicago**, with meetings in each place. H. Thorpe and J. Rankin visited **Washington**, D.C., on their way to **Sardis**, Miss. S. M'Ewen had some meetings in **Kenilworth**, Va., with blessing. Five were added to the assembly at **Petersburg**. J. Conaway is giving help at **Newport News**, Va. B. Bradford and H. M'Ewen had meetings in **Petersburg**, after Richmond Conference. C. W. Ross has been helping in **Kansas City**. His wife, who has been ill and in hospital, is recovering slowly. **Flint**, Mich.—Gowan and M'Geachy had encouraging meetings here. James Waugh in **Bay City**, Mich., and **Saginaw**. Bre. Dickson and Rouse made visits to **Minneapolis**, Min., with blessing. W. Foster had meetings in **Lonacoming**, Ind. W. Ferguson was six weeks in **Jackson**, Mich. James Waugh is having meetings in **Chicago**, Ill. T. C. Bruce had meetings at **Oklahoma**.

**OTHER LANDS.**

**NEW ZEALAND.**—Frank May had meetings at **Wanganui**, and went on to **Felding**. John Stout (formerly in Shetland Isles) has been preaching in **Gisborn** and at **Kaiti**, a country district. T. H. Salmon is visiting in the far north beyond **Auckland**, seeking to reach lonely settlers there with the Gospel. **NORWAY.**—A. M'Kinnon has been pioneering with the Gospel in country places, where schools and others public buildings have been opened for the Word of Life. **ESTHONIA.**—James Lees, with his Swedish helpers, continues to find open doors for the Gospel in this interesting land, where the people are awakening to the importance of eternal things, and come in large numbers to hear it. for hours at a time. Let the workers be upheld in fervent, believing prayer. Reports of "thousands" of professed conversions that appear in the pan-sectarian papers, should be received with due caution.

**Fallen Asleep.**

**John Miller**, Crossford, Dunfermline, April 26, aged 68. Converted in Barrow-in-Furness, later in Jarrow and Clydeside. "A faithful man who feared God." **Alex. Nelson**, Pawturkct, R.I., March 24. Saved 43 years ago in Cookstown, Ireland. In Pawtucket for 15 years. **Mrs. Flockhart**,

wife of Alex. Flockhart, Cockenzie, May 5, aged 31, in the assembly there since her conversion. Leaves husband with six young children. She bore a bright testimony to her faith in Christ. **John Connell**, Glasgow, May 2, aged 60. Bore a good testimony for 40 years. Was in assemblies in Buchanan Court, Eglinton, and Wellcroft Halls. **Thomas Fleming**, Belfast. For a number of years in Mourne Street assembly. "An earnest worker and a good walker." **John Cowie**, Cowie, formerly in Greengairs, aged 71, for 35 years "in Christ." **Alexander Stewart**, of Glasgow and Prestwick, on April 27, in his 80th year. Memorial article on page 66 of this issue, and Reminiscences, with photo., in this month's **Christian Worker**. **Charles Storrie**, Kirkby Stephen, formerly of Newcastle, for many years in Arthur's Hill assembly there. **Robert Macdonald**, Strathroy, Canada. In Christ 45 years. An earnest Gospeller, used to lead a number to Christ. **Mrs. James Sinclair**, Vancouver, B.C., aged 69. Born in Ireland, lived in Orillia district of Ontario, and in the assembly there for a number of years. **James Dow**, Timaru, N.Z., aged 84. Saved in Scotland, when a lad of 12, in the Timaru assembly for about 30 years. **Peter S. Martin**, Irvine, on May 13, of acute pneumonia, aged 39, a helper in Irvine assembly. Leaves widow and four young children. **Mrs. Murray** (wife of William Murray, evangelist), Glasgow, May 21, at 14 Earn Street, Riddrie, formerly of 137 Garthland Drive, in her 77th year. Much sympathy will be extended to the sorrowing husband, now in his 84th year.

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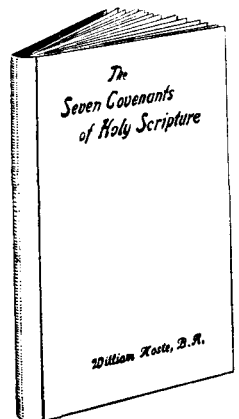
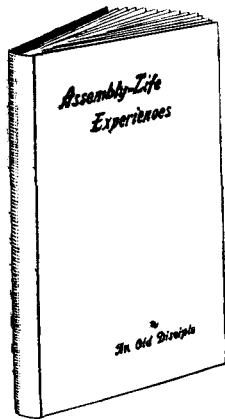
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July, 1923.

Made up, June 23rd.

## SCOTLAND.

**ANNOUNCEMENTS.**—**Craigellachie.**—Conference held for many years, will be held on July 17 and 18 at 10.30 each day. Communications to R. Dunbar, Craigellachie, N.B. **Dingwall.**—All day Conference here, July 21, in Gospel Hall. **Lesmahagow.**—Annual Camp Meetings in M'Kirby Park, Lord's Day, July 1, 3 till 6 p.m. **Glasgow.**—Annual Conference in Townhead Hall, Rottenrow, on Saturday, September 1, at 4.

**TENT WORK** has been begun in the following places:—William Hill and John Carrick have pitched in **Campbeltown**, Kintyre, where there is a large field for pioneer work. William M'Kenzie and David Walker have tent in **Helmsdale**, where the people are coming out well to hear the Word, although prejudice in these parts is strong. Murdo M'Kenzie, and a brother named Grant, from Hamilton, are encouraged in work in districts of **Golspie**, **Embo**, and **Brora**, where a good work has been in progress through the Spring months. Wilson and Bond are working the villages of **Sutherlandshire** with a new Bible carriage. Walter Anderson with the help of A. E. Roberts, from Clydebank, works in **Caithness-shire**, where there are many places needing to be evangelised, from house to house. Malcolm Macdonald has Bible carriage among villages in **Fife**. James Calderhead and G. Hamilton have a tent in **Isle of Whithorn**, Wigtownshire. Joseph Strain has the Ayrshire tent in **Ardrossan**, with encouragement. Arthur Gilmour and S. Davidson are working a tent in **Bowhill**, Fife. Some fruit has appeared. David Morrison is pioneering in isolated parts of the county of **Inverness**. Alex. Philip has been pioneering in the island of **Stronsay**, Orkney. J. Gilmour Wilson has the larger Lanarkshire tent in **Burnbank**. Joseph Adam has the smaller tent at **Caldercrux**. T. Richardson has the Dumbartonshire tent at **Water-side**, near Kirkintilloch. A. Ewen is pioneering in needy places in **Perthshire**. William Duncan is visiting among the villages of **Clackmannan** and **Stirlingshire**. Horatio Wallis is busy among the fisher folk and visitors in **Lerwick**, Shetland. W. J. Miller is we expect now at work in the lone Isle of **Foula**, Shetland, where there is a virgin field, without a resident preacher.

**OPEN-AIR WORK** is being carried on in the city of **Aberdeen** as usual, and tract distributors go out to country places. John M'Gaw continues house to house visitation on Deeside, in and around **Ballater**. George Bond and John Wilson had meetings in a hall in **Auchtermead**, Ross-shire, and hoped to reach other evangelised parts with the "Ebenezer" Gospel car. H. Steadman has begun tent work in **Denny**, with Mid-Scotland tent, where there is a wide field of fallow ground, needing to be broken up. W. R. Wallace has been working in the **Leswalt** district of Wigtownshire. M'Nab and Kennedy are visiting the district north of **Dumfries**, with the Caledonian Bible carriage. William Hamilton is visiting from house to house with the Gospel in **Thornhill** district of Dumfriesshire. D. Morrison and A. E. Roberts are beginning Gospel efforts in **Ainess**, near Invergordon, a needy district.

**REPORTS.**—**Broxburn.**—Conference here was good. Hall full. Ministry by Messrs. Scott, Thomson, Feely, and Wilson. Geo. L. Shivas, from Canada, has been visiting in Aberdeenshire and the North.

## ENGLAND.

**ANNOUNCEMENTS.**—Christian Conference in Town Hall, **Ryde**, Isle of Wight, August 6. **Bath.**—Annual Meetings for believers in Widcombe Chapel, July 2-6. Correspondence to W. W. Griffiths, 35 Milton Avenue. **Southampton.**—Conference here August 6, as usual. **Sunderland.**—Conference in Bishop-wearmouth Church Hall, Low Row, on 6th August, at 10.30, 2.30, 6.30. Correspondence to R. Miller, 22 Park Terrace, Southwick, Sunderland. Lancashire Missionary Conference at **Bolton**, 15th September.

**GOSPEL TENTS AND CARRIAGES** are at work in many needy places. R. A. Foster in tent at **Wallasey**, an encouraging start. A. Widdison at **Clacton-on-Sea**. B. E. Mudditt at **Leyton**. George W. Ainsworth and F. Ramsay expect to begin tent work in River Head, **Driffild**, end of June. A large and needy field. John Gilfillan is working in tent at **Collyhurst**, Manchester. Had a good start. E. Fogarty continues in tent at **West Rain-ton**. There has been a season of united prayer for awakening and conviction of sin, to come among

(Continued on page ii.)

## The Reigning King.

WITH THE CHARACTER AND SCOPE OF CHRIST'S KINGDOM.

THE widely accepted theory, that the present preaching of the Gospel, with the advance of civilisation, is to convert the world, and bring the nations of the earth to own the kingly rule of the Nazarene, and thus see His kingdom "stretch from shore to shore"—is a daydream which has no existence in fact, and never will have in accomplishment by any such means. The Gospel, when it is preached by Spirit-filled men, in the power of the Holy Ghost, will always prove itself to be God's chosen instrument in taking a people *out of* the world for His Name (Acts xv. 14)—a people who, from the hour of their conversion, are no longer "of the world" (John xvii. 16), but Christ's witnesses *in* it (Acts i. 8)—a people for his own possession (Tit. ii. 14, R.V.), guided by His Word and owning His Lordship in all departments of their lives, until the hour in which He shall call them one by one, or all together, to their heavenly home. But the world will go from bad to worse, until, in open and declared apostacy from God, and in defiance of His Christ, it will be brought to a sudden halt at the open appearing of the Son of Man in the clouds of heaven, as Judge of mankind and Administrator of God's long-delayed judgment upon human guilt. And this is to be the great crisis of human history, the close of God's time of long-suffering toward men, and the beginning of the hour of His judgment, in which God will, by the hand of the Man

"whom He has ordained" to (Acts xvii. 31) be Judge of living and dead, and to whom He has committed all judgment (John v. 27-30) to administer His judgment in strict righteousness, with which no mercy will mingle.

It will be thus and then, that the kingly rule of the Lord Jesus Christ will begin. This phase of His kingdom was the theme of Old Testament Prophecy and Psalm, and is much dwelt on in such Scriptures as Isa. xii. 16; xxxii. 1-20; xxxv. 1-10; xl. 1-14; Psa. lxxii. 1-19; and that group of Psas. xciii.-c.; cxlv.-cl., of which "the Lord Reigneth" is the keynote; and "Praise ye the Lord" the grand refrain.

The New Testament opens (Matt. i. 23-25) with the announcement and birth of The King (Luke i. 32-33), and records the visit of Gentile kings from the distant East inquiring, and when they had found Him, worshipping the new born "King of the Jews" (Matt. ii. 1-11). But Israel was blind and obdurate, and although the heaven-sent Ruler fulfilled in His person and lowly form, all that their prophets had uttered concerning Him, the people He had come to bless and rule over, rejected Him and cast Him out as a malefactor. But God raised Him from the dead, and will, at His own time and in His own way, "set His King" on His holy hill of Zion (Psa. ii. 6). And no power of man can hinder it. The events that follow the Lord's descent from heaven accompanied by His saints, as described in Rev. xix. 11-21, will be, first the gathering out of His kingdom of all offenders and opponents of His rule (Matt.

xiii. 41), the discriminating judgment of the living nations as described in Matt. xxv. 31-36, the subduing by the "rod" of His power all forms of rebellion, causing all foes to quake before Him.

But it need not be supposed that all mankind will then have been "born again," and so enter "the kingdom of God" (John iii. 3). Many who are not truly converted, will yield a "feigned obedience" to Him. For while the kingdom is to be "set up" by an act of judgment (Dan. ii. 44; vii. 14), and the glorified Lord receives and takes unto Him His great power to reign (Rev. xi. 17), there will still be rebels to deal with, and "angry nations" (Rev. xi. 18) to subjugate to the righteous sceptre of the reigning King. See references to this condition in Psa. xviii. 44; lxvi. 3; lxxi. 15—where the margin gives "lie, or yield feigned obedience." For although the King will "reign in righteousness" (Psa. lxxii. 1), and over a converted Israel, then in their land (Rom. xi. 26), it will be "in the midst of His enemies" (Psa. cx. 2), whose open rebellion will be forced under the surface by "the rod of iron" (Psa. ii. 8, 9), which will brook no outbursts of insubjection, but inflict speedy vengeance on every outbreak of it. Fear will keep the lawless in order, as our prisons do with criminals now; but coercion is to be distinguished from subjection, which none but regenerate men can truly render, then, or now, to Christ.

In the *heavenly* department of the kingdom, the glorified saints will reign with Christ throughout the thousand years of millennial bliss (Rev. xx. 4), and share

His throne (Rev. iii. 21) as in earthly days, they shared His shame and Cross (2 Tim. ii. 12; Rom. viii. 17-18).

In its *earthly* sphere, the reign of Christ will be over the house of Israel, again united with Judah, sifted (Amos ix. 9), cleansed, converted, and back in their land, one nation, under a new covenant (Heb. viii. 8-10). The locality of the millennial kingdom is the Earth (Psa. viii. 1-8), its centre or metropolis is Jerusalem (Isa. lii. 2-10; Zech. xiv. 11-21), rebuilt (Jer. xxxi. 38-40). It will then in reality be "the City of the Great King" (Matt. v. 36), "for there the Lord will have His throne, and there He will "reign before His ancients gloriously" (Isa. xxiv. 23). And in the very scenes in which the deepest sorrows of the Lord were known—Gethsemane and Calvary—the glory shall shine forth, and His reign shall be beneficent and glorious. A lineal descendant of David's house—named "the Prince" (Ezek. xlv. 22), may occupy the actual throne of the Lord in Jerusalem, as the representative of the King. He is not Christ personally, as is clearly seen in the fact, that he will offer sacrifice for himself. The twelve tribes will be arranged in God's own order, occupying territory of over 1000 square miles. All wars will cease (Micha iv. 3; Isa. ii. 4), so there will be no need for armies or fleets to guard the coasts. The curse (Gen. iii. 17-19) removed; the earth will yield its increase (Amos ix. 13). The animal creation will own the rule of their Great Creator, and live at peace (Isa. xi. 6). Idolatry will be abolished all over the world, and the "one Lord" will rule

over all (Zech. xiv. 6). Then, but not till then—will the groan of creation cease (Rom. viii. 21-23), and under the sceptre of earth's rightful King, God will receive His due, and redeemed man his full mead of blessing, which, never since Adam's fall, has been known on this earth.

Yet "the kingdom," blessed as it will be, is not a perfect state. Satan, although no longer at large, goading on men in open rebellion against God, but bound in the abyss for a thousand years (Rev. xx. 2), is still alive. And immediately he is "loosed for a season," and allowed to use his liberty in bringing unregenerate man to his *last test* in human life, his own will rally round him from the four quarters of the earth, and resume their opposition toward God and His Christ, inciting them to a final revolt, which God will speedily quench by "fire from heaven" (Rev. xx. 9), devouring the rebels.

### The Pleasant Land.

UNDER THE RULE OF CHRIST ITS KING.

O PLEASANT Land!  
 Land of the mighty too:  
 No cloud remains to dim  
 The sky of stainless blue;  
 No lion shall be there,  
 Nor beasts of prey pass through;  
 Thy fields and vales and streams  
 How excellent to view!  
 Upon thy thousand hills  
 Glistens the holy dew.

The Christ of God enthroned,  
 In righteousness He sways  
 Over a peaceful world,  
 Where now they sing His praise;  
 His glory fills the heavens,  
 His Word the earth obeys.

## The Glories of Christ.

W. J. McCLURE, CALIFORNIA.

THE Revised Version of 1 Pet. <sup>v. 11</sup> gives the word "glories" that should follow "the sufferings of Christ." For there are many and varied glories, given Him by the Father on an ascending scale, beginning from the Cross itself.

*First*, there was the witness borne to Him by the dying robber at His side on Calvary, and of the centurion who had charge of the crucifixion. One confessing Him as "Lord" and "King," the other, that He is Son of God (Mark xv. 39), for which claim He was reckoned worthy of death by the Jewish rulers (Luke xxii. 71).

*Second*.—Resurrection at the hand of God. "Declared to be the Son of God, with power" (Rom. i. 4), was God's vindication of His Son by His personal resurrection from *among* the dead, with the sleeping saints who rose "after His resurrection" (Matt. xxvii. 53), as a first-fruit, a pledge of the resurrection of all who are Christ's, yet to come (1 Cor. xv. 23).

*Third*.—His exaltation to the right-hand of God, as Peter testified. There fore, being by the right hand of God hand of God, as Peter testified. "Therefore being by the right hand of God exalted" (Acts ii. 33), in return for the same and ignominy of the Cross, "*Wherefore* God also hath highly exalted Him, and given Him a Name which is above every name" (Phil. ii. 9). So the once dishonoured and earth-rejected Christ has now the highest place in heaven, and unto

Him thus and there, "every knee shall bow."

*Fourth.*—Giver of the Spirit. "Having received of the Father, the gift of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 33).

*Fifth.*—Head of and *to* the Church. "He is the Head of the body the church" (Col. i. 18). "Set Him at His own right hand . . . and gave Him to be the Head over all things *to* the church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 20-23).

*Sixth.*—"God hath made Him both *Lord* and *Christ*, this Jesus whom ye crucified" (Acts ii. 36, R.V.). And as such He is to be owned and obeyed now, by His people individually and collectively, as the Word commands, "Sanctify in your *hearts*, Christ as *Lord*" (1 Pet. iii. 15, R.V.). "Whatsoever ye do, in word or in deed, do all in the Name of the Lord Jesus" (Col. iii. 17). And what cannot be done in His Name and under His Lordship, ought not to be done at all. Collectively, in the church, the Lordship of Christ is to be loyally owned, and His Word is to be the rule in all things there. This is the true test of spirituality (1 Cor. xiv. 37), and "the commandments of the Lord" the only authority in God's church and His house (1 Tim. iii. 15; Heb. iii. 6). Every company of His people gathered unto His Name (Matt. xviii. 20), owning His Lordship, and controlled by His Word, are in fellowship with God in the honour He has put upon Christ as now glorified in heaven, as Head *of* and *to* the church, and are to heavenly hosts an object lesson of the time when all shall

own and honour Christ as Lord (Eph. iii. 10; Phil. i. 10).

*Seventh.*—At His coming *for* and *with* His own in glory. What a day of honour and glory for the Lord Jesus that will be! His church at last complete, and resplendent in His image—the church glorious, without a spot or wrinkle or any such thing (Eph. v. 27). In that day, He will be "glorified in His saints," and admired *in* all them "that believe" (1 Thess. i. 10). This will be the day of "the gladness of His heart" (Song iii. 11), and of that "exceeding joy" (Jude 24), in which He will present His people faultless in the presence of His glory." Then shall He see of the travail of His soul, and be satisfied (Isa. liii. 11), and they shall be satisfied too when they awake with His likeness (Psa. xvii. 15).

*Eighth.*—As Israel's Messiah He will be owned at last by the nation He came to save and to bless, but who in unbelief rejected Him then, and still says, "We will not have this Man to reign over us" (Luke xix. 14). Who can tell what the joy of His heart will be, when that people, for whom He prayed—"Father, forgive them, for they know now what they do" will have turned unto Him in repentance and deepest contrition, looking upon Him whom they pierced, confessing, "Thou art the Son of God, Thou art the King of Israel" (John i. 49). Then shall the picture, presented in the Song of Solomon (chap. iii. 11), be fulfilled, "Go forth, O ye daughters of Sion, and behold King Solomon with the crown wherewith his mother crowned Him in the day of His espousals, in the day of the gladness of

His heart." And behold a greater than Solomon is here.

The King and the kingdom.—Psalm xxii. gives both the sufferings of Christ, and the glories that are to follow. Here we read, "The kingdom is the Lord's, and He is the Governor among the nations." There shall be one Lord in that day, and His Name one (Zech. xiv. 9), and "the government shall be upon His shoulder," and "He shall bear the glory" in heaven above and on the earth beneath. The church in heaven first, Israel on earth next, bowing to His sceptre. Then *all* nations shall own His claim. The Glories of Christ in the Heavens above, and in the earth beneath, will be God's answer to the Cross and the shame men gave Him here.

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### "Jesus in the Midst."

#### John xix. 18.

Three crosses stood !  
A mocking crowd, who taunt and jeer,  
A few whom grace had taught to fear,  
The priests and rulers filled with pride,  
A dying thief on either side,  
And Jesus in the midst.

#### Matthew xviii. 20.

A feeble few !  
But owning only Christ as Lord,  
And cleaving firmly to His Word,  
In simple faith the promise claim,  
That those who gather to His Name  
Have Jesus in the midst.

#### Revelation v. 6.

A heavenly scene !  
Unnumbered hosts around the throne  
Own He is worthy, He alone,  
The centre of that heavenly throng,  
The object of the ransomed's song,  
Is Jesus in the midst.

## The Rock-Fast Foundation,

A BIBLE EXPOSITION, GIVEN AT BERESFORD.

BY WILLIAM LINCOLN.

THREE chapters in the Gospel by Matthew, especially treat of the gathering together of God's saints, and of the Divine Centre to which God, by His Spirit, gathers them.

Chapter xvi. is the Lord's own testimony, in the case of an individual soul taught of the Father, and confessing Him as "the Christ, the Son of the Living God." To this He at once makes answer, "And I say also unto thee, that thou art Peter, and upon this rock I will build My church." The confession of this heaven-instructed one, is in two parts : First, as to Christ's Messiahship ; second, as to the Rock of His Divine Sonship, on which the church was to be built. The Divine Son of God was the "*Petra*"—Rock ; so Peter hath become "*petros*"—a stone, with this difference, that Peter's name was given, but Christ's had only to be revealed. He is the Living Rock, the source of Divine Life. On this, Peter gives an inspired commentary, in his First Epistle, chap. ii. 3-6. There can be no doubt but his reference here is to Matthew xvi., for the very word is there used again and again, which, as the Lord declared, the Father taught him. Christ is presented as the "Living Stone," and all who have directly to do with Him, are made "living stones" also. And upon Him are they built. True, the word "church," does not appear—this being Paul's theme rather than Peter's—but

the fundamental truths that constitute the church are here distinctly stated.

“Coming” to Christ, we are made alive to God, and become partakers of His own nature. Nor is this all. Coming to Christ, we “ARE built up.” In other words, He is our Saviour and our Rock, Himself alone. Let those who will, add to this, at their peril, and to the dishonour of the Son of God. Although this Rock is rejected by foolish builders, either wholly or by adding something of their own to it, yet, in God’s account, His alone is the gathering and uniting Name. From north, south, east, and west, all who are on this foundation, are one with Him.

In chapter xvii., a glimpse of the Lord in His heavenly majesty is vouchsafed to the three favoured disciples, with two heavenly visitants, who in their day upon earth, had been the greatest of God’s living witnesses. In this scene, Peter proposes to make three tabernacles, conjoining Moses and Elias with Christ. But ere the words had well been spoken, God sharply replied, and with such a vehemence as suggests that He was touched to the quick, by this proposal to put these celebrities alongside of His Divine Son. “THIS is My beloved Son, hear ye Him.” And not in word alone, but by significant and didactic action, did God reply to Peter’s sentiment, by withdrawing Moses and Elias from the scene, and leaving Jesus alone. “They saw no man save JESUS ONLY” (Matt. xvii. 18). Apart from the prophetic aspect of this transfiguration scene, there need be little doubt as to what the instruction the Holy Ghost would convey to us through it. This is,

that the Person of the Lord Jesus, is the one CENTRE to whom the saints are to gather, and around whom they are to be grouped. For on one side of this remarkable chapter we learn the value of the individual who comes to Him for life, and on the other, the church is seen as gathering unto His Name as the way of corporate blessing.

In chapter xviii., the Christian assembly, thus gathered, a company of God’s saints in the Name of the Lord Jesus, is especially in view—the assembly in the place of responsibility acting in discipline (ver. 18), and in the holy privilege of united prayer (ver. 19). And then follows by way of explanation, that wondrous statement disparaged by some, but which probably has never yet had its full emphasis accorded to it. “For where two or three are gathered together in My Name, there am I in the midst of them.” “Gathered in—or unto—My Name” imports “gathered unto My presence, or unto Me” (see 2 Chron. xx. 9). And to those who are found thus gathered, He pledges His Word, that He is present in His own proper place “in the midst.” And it is to those who are thus gathered and grouped to those who are thus gathered and grouped together around Himself, that He applies the word, “the church” or assembly (verse 17), and assigns the fact of His presence there as the warrant for the acts enjoined therein.

Here, the true principle of a church is distinctly enunciated by the Lord. Christ loves to be in “the midst” of His people. His people love to have His presence. Hence, drawn by desires after Him, they



assemble unto His Name, and there claim the fulfilment of that promise of His. They have not merely "*met*" together, as if it were an accidental thing; no, they have been attracted—been *gathered*—by the Holy Spirit of God, who has wrought upon their hearts to this end. Thus have they been brought to Him and to each other; thus, too, are they taught to cling closer to Him and to those who are His, and the closer they are to Him, the nearer they will be to each other. True union among the disciples of the Lord, must ever begin with Christ Himself, who is the true, the one uniting bond. And the union thus formed, is maintained and manifested by fully and heartily owning His supreme authority and that of His Word, in all things. Where that Word is fully acknowledged as the only rule, and He Himself is alone exalted and clung to as in the midst, *there* are His own most perfectly and intimately united. And to be so *quite* knit together, all that hinders such godly union or would cause division, all that is found to be contrary to His Word, must be put away. For the true union of believers in Christ is not that union in death as in the Church of Rome, where thought and exercise of soul are suppressed, where conscience is kept undisturbed in its hollow peace, and where outward uniformity is to be accepted in lieu of spiritual relationship, intelligent love, and hearty adhesion. Thus, the further we are from sin, the further "out" from all that God's Holy Word condemns and would separate His people from, the closer does the Spirit draw them to Christ.

## Simple Hints on Bible Reading.

CHRIST is the key to the Bible. The written Word reveals the Living Word. Christ and the Scriptures are inseparable. The Word, from first to last, is full of Christ. Patriarchs, psalmists, prophets, tell of His coming in grace and in glory. Types and shadows, persons and things, tell of His peerless Person and His perfect work. The Gospels trace His path from the manger to the Cross, and back again to heaven. The Epistles unfold His glories in resurrection, His people's association with Him, and the glory to come. The Bible is full of Christ. Christ is its Alpha and Omega. Read it to find Christ, not to learn doctrine, or to get information, merely. Read it for yourself, for your own soul's need. Not so much, that you may speak of what you read to others, as to nourish your own spiritual life, cleanse your ways, enlighten your path. Read the Word of God slowly, carefully, reverently; not as a newspaper or a play bill, but as one listening to the voice of the Eternal God. Compare Scripture with Scripture. Do not come to the Bible to get your ideas confirmed, or wrest the Word to support them. Come with an open mind, ready to be taught; willing to unlearn the false, to learn the true. Count on the teaching of the Holy Spirit: He has come, He abides *in* you, to guide you into all the truth. He inspired the Word. He is able to interpret it. He will, if you allow Him. And having found the words of God, *eat* them; having learned His will, *do* it.

## Fresh and Fit for Work.

A WORD GIVEN AT A WORKERS' MEETING.

WE all know what it is to go forth in the morning fresh for the day's work, and what a difference it makes, when it is otherwise. If you have spent a sleepless night, or suffered pain, or from some cause failed to get that repose and refreshment so necessary to the body and mind, to provide vigour and freshness for the next day's toil, you feel at once the lack of it. And things drag along slowly and heartlessly, all day. There is a striking similarity to this in the Christian life. There may be freshness, or there may be languor of the soul and spirit, as well as of body and mind. And the difference is nowhere more felt than in the service of the Lord. There is a word in Job xxix. 19-20, R.V., that may help us to see the secret of freshness and fruitfulness in so serving the Lord. Job says—"My root is spread out to the waters, and the dew lieth all night upon my branch. My glory is fresh in me, and my bow is renewed in my hand." Roots drawing up refreshment from the river, dew falling on the branch, give freshness of glory and renewed strength. Roots spread out to the waters, speak of hidden freshness flowing into the depths of the spiritual life, from habitual abiding communion with God. Passing droughts may affect and parch the leaf, but so long as the roots are spread out to the river, there will be no lack of moisture, no vital decay in strength or fruitfulness. Such is the value of genuine fellowship with God and His Christ. As the soul abides in the secret

of communion, the inflow of Divine life and love keeps the soul fresh and green. There will be no lack of fruit there. The branch, spread out to receive the dew, may well point to the appreciation of the outward means of refreshing and reviving appointed by God, such as the ministry of the Word, the fellowship of saints, the gatherings for prayer and personal meditation on the Word. Secret fellowship with God, will never lead us to ignore these, but rather to make full use of them. And see the result—"My glory is fresh in me, and my bow is renewed in my hand." The evergreen leaf of a Christlike life, the freshness and vigour of devoted service, and the renewed bow ready in the hand to shoot forth the King's arrows, bringing sinners to His feet, are all the results of deep, abiding communion of heart and soul with the living Christ, the source of all power and grace, the fountain from which the streams of life and refreshing flow. Whatever would rob us of this, let us reckon as a foe. We may be assured, that whoever or whatever draws the heart from Christ, and causes the inflow of freshness to cease—no matter how religious or pleasing the garb it may assume—is a sworn enemy of the soul, and the emissary of Satan sent to wither up, and steal the freshness and sap from our spiritual life and service for God. And when these are once lost, they may never be restored to their early fulness and freshness, as alas! there are too many witnesses of all around us. To keep fresh for God and fit for service, it must be our habit to be true to Him, and allow nothing to come in to deprive us of soul health.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### Full Salvation,

Described in Deut. xxxii. 10.

Found—Luke xv. 4, with Luke xix. 10.

Led—Psa. lxxviii. 53, with Psa. cvii. 7.

Instructed—Titus ii. 12; Psa. xxxii. 8.

Kept—2 Tim. i. 12, with 1 Peter ii. 5.

#### Genuine Conversion

(Acts xxvi. 18).

Eyes Opened—Conviction (Gen. iii. 7).

Turned—Conversion (1 Thess. i. 9).

Forgiveness—Discharge (Heb. x. 17).

Inheritance—Possession (Eph. ii. 3).

#### Christ All-Sufficient

(Isaiah xxxii. 2).

A Hiding Place from Judgment (John v. 24).

A Covert from Wrath (Rom. v. 9).

Rivers of Water for Refreshment (Isa. lv. 1).

Shadow of Great Rock for Protection (Psa. xxxi. 2).

### CONCISE STUDIES FOR YOUNG BELIEVERS.

#### “Brought Out” and “Brought In.”

Brought UP from the Pit (Psa. xl. 2).

Brought OUT from Bondage (Deut. v. 15).

Brought UNTO God (Exod. xix. 4).

Brought INTO Communion (Song ii. 4).

#### Abundant Grace.

Christ on Earth brought it (John i. 14, 17).

Christ in Heaven bestows it (Heb. iv. 16).

Christ at His Coming perfects it (1 Pet. i. 13).

#### Three Appearings

(Hebrews ix. 26-28).

He once Appeared, as Sacrifice—Past.

He now Appears, as Representative—Present.

He shall Appear, as Hope—Future.

## The Young Believer's Question Box.

### Leading of the Spirit, among Gathered Saints.

I am perplexed to know exactly how the leading of the Spirit may be known in my own experience, and discerned in the exercise of others in the assembly, as gathered in the Lord's Name, say on the Lord's Day morning around the Lord's table,

for the remembrance of the Lord's death, and for worship. Is there a special guidance of the Spirit on this occasion? And, if so, how is one to assure himself that he is in the current of that leading?

There is undoubtedly a collective leading of the assembly in its exercises when assembled as gathered together unto the Name of the Lord Jesus—a leading which, if rightly understood, will prevent all pre-arrangements (so-called) as to who will take part, how, and when. For how can there be pre-arrangements as to what shall be spoken, what hymns shall be sung, what thanksgivings offered, until we have been “gathered together” (see Acts xx. 7, R.V.), as an assembly in assembly capacity, under the Headship of Christ and the guidance and administration of the Spirit (1 Cor. xii. 7), who divideth to “each man severally as He will,” for the edification of all. A due apprehension of this will effectually prevent any from pre-arranging what they intend to say, and equally the determination not to take any audible part at all. And it will wholly exclude, as being opposed to this in principle and in practice, the inviting of “a ministering brother,” to inflict his prepared address on a people who are there to wait upon God, and to prove the actuality of the present Spirit in their midst to lead out those hearts in which He is working and guiding to express the assembly's worship, and to give out the suited and seasonable word to enrich and enhance the swell of true worship Godward, from the whole assembly. This is a subject needing to be ventilated and plainly taught from the Word, to lead forth the worship of the assembled saints, and to curb the clerical element, too often on foot, to fill up time with borrowed and unsavoury talk, which neither raises the tone of worship, nor refreshes the souls who have to hear it. A Spirit-led company of saints, is at no time there to hear some “ministering brother” deliver his “sermonette,” prepared and practised in delivery beforehand, nor are they disappointed because “the minister” did not “fire off” his eloquence, as some had come to expect he would. God will have reality, and where reality is not, but a get up to fill time and display talent, the real condition will become manifest. And the “dry rot,” through time, will bring it to a collapse at length. It takes God to carry on His own assembly, and if He be not given His rightful place, all men's attempts to keep it going, and to hold it together, will fail. And, as is well known, they have failed, where they have had their day.

## Answers to Correspondents.

A. G., Co. DUBLIN.—Under the conditions you describe, of having a "stranger" to "take all the meetings"—very often in the greater part of the assembly's gathering around the Lord's table, it is little wonder "local gift" is not developed among such a company, or that when "THE ministering brother" dies or goes to other fields, they have to "engage" another to keep the wheels going. If "God's arrangements," and the guidance of His Word, had been adhered to, things would have been different, as they happily are, where the principles of Scripture, and not the opinions of men, are allowed to guide.

G. R., DUNDEE.—Wholesome, all-round ministry of the Word, in the grace and power of the Spirit, is God's provision for the upbuilding and increase of His assembly, wherever found. But where this is wanting, decay and decline, which even a big show of "work" and apparent results cannot prevent or stay, as many "declining" churches make sadly manifest, is *bound* to ensue at length. God's work has to be done in God's way, with the instruments He has provided, before we can count upon that "increase" which God alone can give (1 Cor. iii. 7).

W. L., AYRSHIRE.—Happy, indeed, it is to hear of fresh life and youthful energies being brought into the assembly. But this means increased godly care, especially in shepherding and leading on in "the paths of righteousness" and "the way of truth," those whom the Lord has "added," and the assembly has "received" to its fellowship. Too often young believers are hastily brought in, then allowed to "rove" as they list, forming associations from which they derive no spiritual help, but the reverse. The chief need of our day, is "nursing mothers" (1 Thess. ii. 7, 8, R.V.), who will "feed" wisely, "train up" faithfully, and guide wisely young ones brought into the assembly. And this is most effectually done by those continuously "among" them, as a mother is in the bosom of her famil.—as contrasted with a pundit lecturing his pupils from the desk, at long range. Good nursing and wholesome feeding are the best recipes to give healthy children, spiritual as well as temporal.

## The Christian's Observatory and Outlook.

**Detached Preachers**, who boast that they are in fellowship with no assembly in particular, and are

responsible to nobody for what they bring in, or where they go, are not the men whose ministry is likely to build up an assembly of "stone made ready before it was brought thither" (1 Kings vi. 7), after the "Master builder's" pattern, as given in the Book of God (1 Cor. iii. 10). The popular form of church building among preachers who go "anywhere" is, to get in all that they can persuade to "profess," then go off to other fields, announcing the number of "converts" under their preaching, leaving others to "fitly frame together" the heterogenous mass, who have been quickly "received," and as quickly disappear, to be seen no more until the next "Revival" (?) is announced. This is not God's way of increase, nor should it be ours, if we are working on His lines, and building according to His pattern. It is the responsibility of all "churches of the saints" (1 Cor. xiv. 33), to see to it that they are not helping on this work of the adversary in filling up the walls with sham materials, to mar the testimony if may have cost years to raise for God and for His truth in that place.

**Evangelists**, giving all their time and energies to the spread of God's Gospel, especially in unevangelised places, where the "foundation" has to be laid (1 Cor. iii. 10), and those converted through their ministry, gathered to the Name of the Lord as an assembly (Acts xix. 8), formed on Scriptural lines, outside all sects, and taught "the way of God" (Acts xviii. 25), ought to be men whose path is marked by a definite and clear testimony to the truth of separation to God, in practice as well as in teaching, otherwise they will leave a structure that will neither be a power for God, nor a blessing to men. A clean and clear start is essential, to a strong and healthy assembly. And the building will take its clue from the character and the type of the first builders. This we can see all around us.

**No Hiring of Preachers.**—Giving to the Lord for His work, either by individual Christians or by assemblies of believers, has the sanction and seal of the Lord and the Word, but neither give the slightest favour to "bargaining" or "hiring" in the service of the Lord, or giving and receiving so much pay, for so much preaching. All this system is abhorrent to God, although held in honour in all the denominations of Christendom, and it is to be feared is finding more acceptance in practice, among some who have "come out" from all the Babylonish practices of the world's popular church and mission systems. When preachers "engage" themselves for stated periods, to preach under the

patronage of wealthy men, or to serve well-to-do churches, whether the actual engagement be signed or only implied, it is clearly a case of "hired" preachers serving the men who employ them, and if, as is not at all an infrequent occurrence, the patrons drift from godly and Scriptural ways, into sectarian means and methods, those who serve them follow suit, and, as is apparent to all who have not lost their spiritual discernment, are drifting slowly but surely into the role of small sectarian parsons, who in process of time will adopt the title of "pastor," and, if they secure a following, with a decent stipend, "The Reverend" will soon follow. Look about, and you will see them on various stages of the road, some starting, others full-fledged. And the moral is—Beware of the early stages on this road. There may be money in it. But this is not the pole star of a true servant of God, surely!

"Make THOU God's service thy delight,  
Thy wants shall be His care."

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## Principles and Practice in Assembly Life.

**Not Felt.**—There are meetings, as there are men, who never really experienced the presence and power of God in their midst, and with such the loss is not felt. But there are others, who, in earlier and better days, HAD the Lord dwelling among them, and working mightily in their midst. These FEEL the lack, and are deeply exercised over it, and long to see "the ancient power" again put forth, alike for salvation and edification. The way back to God, is always open, for humiliation, heart-searching, and cleansing from all that has robbed them of God's power. It must be deep, and true, and real, with definite and decided action in separating from the life, all that grieves the Spirit of God who indwells the individual and the church, and in severance from all that is forbidden to the child of God, and the assembly of the saints, no matter who is offended, or what may be threatened in acting for God. What does not cost anything, is worth as little. But it always *pays* in the long run, to act uprightly FOR and BEFORE God.

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## Fallen Asleep.

**Mrs. Robert Young**, Kilmarnock, for over 30 years in the assembly there, formerly in Newmilns. **Mrs. William Salter**, of 27 Belvidere Street, Aberdeen,

June 4, laid to rest in Nellfield Cemetery, June 6. Saved in early years in Rhymie, baptized and added to the Assembly there. For long in St. Paul Street Hall, Aberdeen. Known to many of God's people. Her loving service and hospitality has extended to them, for many years. Now at rest. **Michael Muir Robertson**, Galston, June 9, in his 75th year. Saved in 1874, one of the oldest brethren in the assembly at Galston. He loved the Lord, His Word, and His ways. **Mrs. James Murray**, widow of James Murray, late of Wellcroft Hall assembly, Glasgow, fell asleep at Largs on June 12, after a period of weakness. Her husband predeceased her on November 23, 1919, aged 84. **Alexander Ross**, Persley Den, Crandholm, Woodside, Aberdeen. Converted in early years. For nearly fifty years a chief helper and guide in the Woodside assembly, and widely known and respected throughout the North of Scotland. He was a Director of Grandholm Mills, in which he served from boyhood. He took an active interest in Gospel work, and will be much missed in Aberdeen and district. Leaves his widow and son, to mourn his loss. **Jacob Stressenger**, Boston, Mass., U.S.A., May 7, in his 71st year. Saved in 1877, added to the Boston assembly in 1878, he was a real helper, a wise counsellor, and a devoted worker, continuing stedfastly in the ways of the Lord all the years. While attending a meeting of those seeking to care for the assembly, he was seized with hemorrhage of the brain and passed peacefully to be with the Lord five days later. A man who will be much missed. **Mrs. John Wilson**, Dreghorn, May 2, formerly of Springside, aged 47. Her last words were, "Thy will be done." **Adam Mackay**, Dulith, Minn., May 20, aged 68. Saved in Canada while young. A quiet, straight-walking Christian, a true help in the assembly. **James Collings**, Wandsworth, London, April 12, for 30 years in Manresa Hall assembly, in which he bore a good testimony. **Mrs. Peat**, Glasgow, May 21, aged 86, for many years in Round Toll Hall assembly. **Mrs. Campbell**, Riddrie, Glasgow, June 1, aged 81. For long in Young Street and Tylefield Hall and Porch Hall assemblies. **Robert M'Donald**, Strathray, Ont., aged 65. Used of God in Gospel work in his early years. **Mrs. D. W. Kennedy**, Port Philip, U.S. She had a heart for God and His people. **Mrs. Hiram Rawlings**, Forest, Ont., aged 95. **Mrs. E. Davis**, familiarly known as "Auntie," passed to be with Christ at Oakland, Cal., aged 96, over 60 years "in Christ."

the people, with a spirit of expectation, that God is about to bless.

**REPORTS.**—**London.**—J. B. Watson has preached in Clapton Hall on the Sundays to goodly companies, and is followed by J. C. M. Dawson. **Manchester.**—J. Glancy, from Belfast, had meetings in Hebron Hall. Forbes Macleod had fruitful meetings in **Shelf**, Yorks, and since in **Ipswich**. W. E. Taylor gave lectures on "The Tabernacle" in **Exeter**. R. Gilder had meetings in **Bow** and **Exminster**. H. E. Waddilove had meetings in College Hall, **Peckham**, S.E. **Tring**, Herts.—A helpful conference held here on May 29, with stirring and practical ministry by Messrs. Jones, Radwell, Adams, and Waddilove. **London** village workers have visited the country around **Bricket Wood**, N.W.; **Epping Green**, E.; **Potter's Bar**, N.W.; **Colnbrook**, **Iver**, **Chalfort**, and **Ongar**, E.; **Westeham**, S.E.; **Betchworth**, S.W., giving tracts and preaching the Gospel. An excellent work, worthy of the hearty fellowship of all. Local helpers from **Basingstoke** and **Reading** have been giving help in the Gospel at **Bamber Heath**, where there are good meetings on Lord's Days.

**TENT WORK** is in progress now in various parts of **Kent**, **Essex**, **Herts**, and **Suffolk**. Thos. Traynor saw fruit in **Bromley**, Kent, and in **Ware**, Herts. A. E. Gates has been at **Ilford** and other places, F. G. Rose at **Newmarket**, **Stevenage**, and **Haverhill**, where God has blessed the Word. W. Stolton had encouragement, with blessing, at **Hythe** and **Stelling**, and fruit from the Word preached. Thomas Cauker had meetings in Longcroft Room, **Egremont**.

**NOTES.**—Our esteemed contributor, Mr. Charles H. Jordan, of 335 Brownhill Road, Hither Green, London, S.E., has gone to **Italy**, where in former visits he became deeply interested in the work in various parts of that country. He expects meantime to reside with Mr. and Mrs. Harding, **Pesaro**, and hopes, as the Lord may give the Word, to send his papers as formerly for insertion in "The Believer's Magazine." We wish our brother Godspeed in his service for the Lord among the Italian believers. Mr. P. MacCullam, of Barrow-in-Furness, expects to be in **Rio de Janeiro** on business for about 12 months or longer. Communications for the assembly in Trinity Hall, during his absence, may be sent to Mr. C. Mac-Callum, 152 Abbey Road, Barrow-in-Furness.

### IRELAND.

**Bangor**, Co. Down.—Annual meetings of be-

lievers in Central Hall on July 13, at 12 noon. **Coleraine.**—Annual Conference of Christians here in Orange Hall, July 19, at 11 a.m. **Omagh.**—Believers' meetings here on May 23 were large, and the Word in season for the help of many. The speakers were Dr. Matthews, J. Money Penny, F. Hunter, J. Megaw, and others. The two previous days were profitably spent in united Bible study. **Lossett.**—Meetings here on June 6 were well attended, and the Word ministered by Messrs. Wright, Rodgers, Campbell, Hawthorne, Creighton was in season. **Killycurragh.**—Believers' meetings here on May 24 were good, and the message given by Gould, Poots, Stewart, Glancy, Megaw, and Hawthorne, to the need. **Aughavey.**—On May 30, meetings were large and helpful. Speakers were Dr. Matthews, J. Money Penny, J. Megaw, W. Stevenson, F. Hunter. **Magherafelt.**—Large company on June 5. The Word was spoken by W. Stevenson, G. Hunter, T. Lyttle, J. M'Knight. **Mullerton**, June 6.—Wholesome ministry by Dr. Matthews, F. Hunter, M'Cracken, Megaw, and Stevenson. **Growell.**—The largest gathering yet held here. Separation truths were enforced by H. B. Thompson, F. Hunter, R. M'Clay, Stevenson, and Hutcheson. Evangelists are at work in many parts, in tents, barns, and halls. Gould and Poots have tent in Donegal Road district of **Belfast**. Whitten and Gilpin in a tent in Boyle Street. Matthews and Hutchison at **Bessbrook**. Stewart and M'Kelvie near **Cookstown**. Curran at **Granshaw**, with interest. Creighton at **Bushmills**. Lyttle, at **Larne**.

### CANADA.

Tent work is in progress in various parts of the Dominion, where there is need for Gospel pioneering. And there is an interest in the Word manifest in some places. But a genuine awakening of the Spirit of God is needed everywhere, to shake the "dry bone" conditions prevalent everywhere, with "deep ploughing" to get at the "roots of the matter" in sinners at ease in their "Zions" of lifeless profession. **Toronto.**—Silvester and Watson are having good meetings in East Toronto Hall, with some tokens of blessing. J. M'Cartney is giving help in various assemblies around this city. W. P. Douglas is having encouraging meetings in **London**. **Peterboro.**—R. Telfer had two weeks' well attended meetings. W. Baillie has been evangelising in **Lang**. D. H. Oliver had meetings among believers here, and in **St. Catherines**. J. Gilchrist had good

meetings here and in **Grimsby**. J. Pearson has been giving help in **Deseronto**. William Pinches had encouraging meetings here, also in **Stayner** and **Sunnidale**. A. Joyce is working in **Grand Bend** district. A. Goodwin and J. M'Mullen had two months at **Sydney**, C.B., with blessing. R. Milnes and I. M'Mullen visited **Bryant's Corner**, and had encouraging meetings. R. J. Dickson had meetings in **Vancouver**, B.C., and **New Westminster**, and expects to go to **Everett** and **Seattle**. George L. Shivass, of Orillia, is on a visit to Scotland.

**UNITED STATES.**

**CONFERENCES** have been held in **Pawtucket**, R.I., and **Saginaw**, Mich., during June, with stirring and edifying ministry to those assembled from surrounding and long distances. **Cleveland**, O.—John Ferguson had a few meetings in West End Hall here. James Waugh has visited **Flint**, Mich., and George Duncan had some meetings in **Bay City**, **Lansing**, and **Sault Ste. Marie**, Mich. James Lyon has been in **Standish**. T. D. W. Muir, after a prolonged visit to the **Pacific Coast**, has returned to **Detroit**, Mich., where he is busy at work. Young men from Central Hall Assembly, **Detroit**, are pioneering with the Gospel at **Mount Clemens**, Mich. A number of believers, who have been exercised in the Word and ways of the Lord, since being saved during meetings held here by R. M'Donald, were baptised recently. S. M'Ewen had a series of fruitful meetings in **Stratford**. T. Dempsey had meetings at **Bryn Mawr**, Pa. D. H. Oliver had meetings at **Astoria**, N.Y., where a few have lately been saved and baptised. H. Thorpe and J. Rankin had some meetings at **Sardis**, Miss., with blessing. L. Sheldrake gave lectures on a chart in Gospel Hall, **Cheboygan**, Mich. W. J. M'Clure, who has been unwell, at **Oakland**, Cal., for some time, is somewhat better, but will require to "slack off" in service for a time. Prayer will be valued.

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**EDITORIAL NOTES.**—June has been a busy month in evangelistic work. A number of tents are at work. Others will be early in July. It is too early to record results. But where the Word is preached in the Holy Ghost, there are such. And we do not remember any year in which the good work of visitation from door to door, and from village to village, had so much attention as they have this summer. To God be the praise. Assemblies are taking up tract distribution in the parts around, which are in dire need of the Gospel, less

of which reaches them than in the past. For it is not to be expected that men, who have not and know not God's Gospel, will have much to say about it, to their "congregations."

**Religious Entertainment** is the common rage in the popular "churches." "Wireless" sermons, musical evenings, and "listening in;" semi-theatricals, and tomfoolery abound. And some who once knew better, have so "mingled among the nations" (Psa. cvi. 25), and learned their ways, that in quarters where there is still a "smattering" of Gospel, it has to be preceded by a "song testimony" by some lady soloist or advertised "choir," and accompanied by an organ or piano, or brass band. Commend us to the old-fashioned Gospel meeting, with a man who has a message from God, and who gives it out in full confidence that He will use it. It needs no "attractions" to give it relish. A full Gospel in the Holy Ghost, is the world's need.

**An Early Notice** of our Text Calendars for 1924 appears in this number. It seems early to be calling attention to these, but our many friends in New Zealand, Australia, West Indies, and South Africa, who use them increasingly every year, need to know thus early what they are to be, so as to make their selections and place their orders now, to ensure delivery before the year-end. Kindly look through the list, see the patterns, and pick out requirements for personal use, and as gifts to friends. They are all attractive in design, Scriptural in matter, and at lower prices than in former years.

**Sums Received for the Lord's Work and Workers,**

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J. L., Rutherglen ..	£1 0 0	Guelph, Ont. ..	£1 1 0
*Haggs ..	7 0 0	*Akron, O. ..	8 0 0
Newmilns ..	1 0 0		
Bradford ..	1 0 0	Total to June 20..	£19 1 0

**For Christians in Need and Distress,**

In Russia, Armenia, and other Lands.

Newmilns ..	£1 0 0	Oil City, Mich. ..	£4 0 0
Haddonfield, N.J. ..	2 7 0		
Isolated One ..	1 0 6	Total to June 20..	£8 7 6

**For Widows and Orphans of Departed Evangelists,**

And others, who served in the Gospel in their Lifetime.

Newmilns ..	£1 0 0
Nottingham ..	1 0 0
Total to June 20 ..	£2 0 0

**For Gospel Tracts, Booklets, and Magazines,**

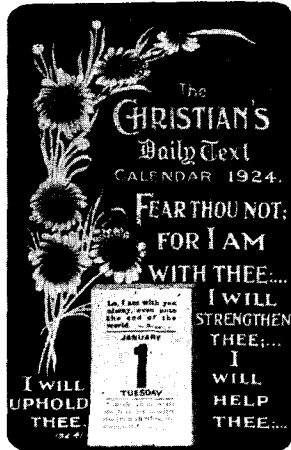
For House to House Distributions among the Islands.

Standard-bearer ..	£0 7 6	A Little One ..	£0 1 6
A Lone Worker ..	0 1 6	Tract Distributor ..	0 2 0
John iii. 16 ..	0 2 0		
A Widow's Mite ..	0 2 6	Total to June 20..	£0 17 0

\*Assembly gifts.

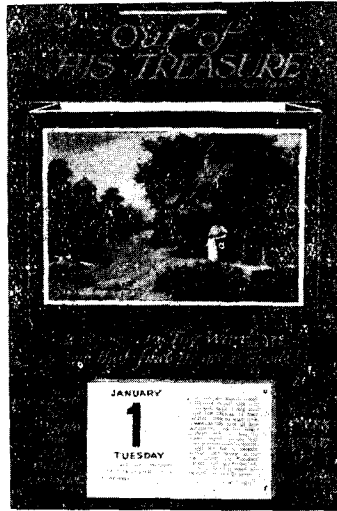
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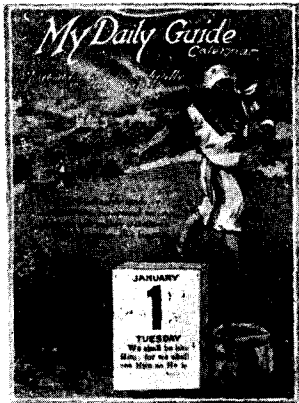
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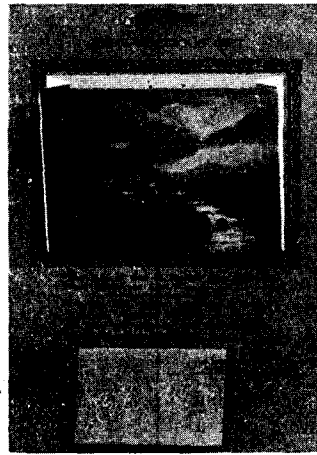
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*For MINISTRY of the WORD & THINGS of the WORK of the LORD*

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SPECIAL PAPER.—The Recognition of Clerical Caste and Position.

**To be Ready this Month. "Light in the Home" Calendar for 1924.**

1924

## Light in the Home Calendar



GOD so Loved the World that He Gave His Only Begotten SON

The SON of GOD, who Loved ME, and Gave Himself for ME

I Will Not Leave You Comfortless

THEIR DAILY COMFORT

FEEL: Christ hath loved us, we love Him

1924

Thy Comforts Delight My Soul

Our last season's issue of this new style of Gospel Calendar was much admired and warmly welcomed in thousands of homes in all parts of the World. The 1924 Calendar is printed on a thicker white Art Board, 10" x 12½", corded to hang, and has a clear type monthly tear-off pad, containing a Daily Gospel Text. The centre picture, printed in full colours, has a homely charm which will appeal to the hearts of all. It is entitled—

**"THEIR DAILY COMFORT,"**

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**Curiosities of the Bible.**—A Book compiled by a Sunday School Superintendent, for the use of Workers amongst the young. It contains much useful information, 3/- post free.

# The Lord's Work and Workers.

No Charge for Insertion.

August, 1923.

Made up, July 20th

## SCOTLAND.

**ANNOUNCEMENTS.**—**Glasgow.**—Annual Conference in Townhead Gospel Hall, 45 Rotten Row, on Saturday, September 1, at 4. Sunday School Workers' Conference in Ebenezer Hall, **Cambuslang**, on Saturday, August 18. John M'Alpine will introduce the subject. **Glasgow.**—Half-yearly Meetings in City Hall, Sept. 24, and 25. **Paisley.**—Conference in Cumberland Hall, Sept. 29. **Inverurie.**—Annual Conference, August 8, at 10 a.m.

**TENTS** are being wrought in the following places:—Charles Reid continues at **Auchengill**, near Wick, where he was last season. Weather has been cold up there. Murdo M'Kenzie continues at **Brora**, helping those there who have lately been converted there. John M'Gaw is visiting in various parts of **Morayshire** and these northern parts. A. Cumming is working among needy and unevangelised parts of the **Shetland Isles**, and has been encouraged at **Channerwick**, where a good hearing is given to the Gospel. Horatio Wallis has been visiting in **Sandwick** district of Shetland. Large numbers of fishermen are in **Lerwick** at this season, and hear the Word. Mr. Wallis and his sister are on a visit at present to the North of England. David Morison and A. E. Roberts have been preaching in **Halkirk** district, and are now in **Alness**. P. R. Bruce is preaching in the village of **Pitmedden**, Uduy, Aberdeenshire, with some encouragement. Alex. Philip found an interested people on the island of **Graemsay**, Orkney, and is now at **Stronsay** preaching the Word. William M'Kenzie and David Walker have continued in **Helmsdale**, where their tent was wrecked by a storm. Meetings were continued with blessing in Drill Hall, and are now resumed in the tent. Several saved and exercised about baptism. Henry Steedman continued in **Denny** with Mid-Scotland tent. A number have believed the glad tidings. I. J. Ewan has had encouraging times in his tent at **Aberfeldy**, Perthshire. Joseph Strain is now in **Beith** with the Ayrshire tent. A large tent will be pitched in Crosshill, **Glasgow**, August 4. R. Scammell and John M'Alpine will preach. James Calderhead and G. Hamilton, have encouragement in their tent work at **Whithorn**, Wigtownshire.

**OPEN-AIR WORKERS**, favoured with good weather, have had large audiences. At **Troon**,

**Prestwick**, and **Ayr** very many have heard the Gospel by the seaside. W. R. Wallace is visiting from door to door in **Kirkcudbrightshire**, a very needy and hard county. William Duncan is labouring in **Saline** and **Steeland** mining districts in the West of Fife. W. J. Miller had fully two weeks' meetings in the lonely island of **Foula**, Shetland, visiting every house with tracts. D. M'Nab and R. Kennedy tell of a good hearing for the Gospel preached from their Bible carriage in **Dumfriesshire**. John Roberts plods on in **Fifeshire**, and will commence meetings in a tent at **East Wemyss**.

**NOTES.**—Communications for **Kelty** assembly should be addressed to D. Marrs, 7 Rosewell Terrace, Kelty, Fife. A few Believers now assemble in the Lord's Name at **Whinneyfold**, in fellowship with the assembly at **Port Errol**. Communications to Alex. Hay, Fish Merchant, Whinneyfold, Aberdeenshire

## ENGLAND.

**ANNOUNCEMENTS.**—**Derby.**—Text Carriers' Annual Conference, August 4-6. **Sunderland.**—Annual meetings in Church Hall, Low Row, August 6. **Ryde.**—Town Hall, August 6, at 3 and 6.15. **Tyldesley**, Lanc.—Bank Holiday open-air rally at 3 and 6 o'clock, to be followed by meeting in Gospel Hall, **Leigh**, at 7. Combined open-air effort at **Warrington** on August 11, at 3 and 6. Help valued. Conference at Gospel Hall, Bisert Road, **Luton**, on August 6. Messrs. A. M. Kyd, J. M. Shaw, and others expected to minister the Word. **Exeter.**—Half-yearly meetings in New Civic Hall, September 11 and 12. Circulars from G. W. Buck, 98 Old Tiverton Road, Exeter. **Cardiff.**—Annual Believers' Meetings in Cory Hall, September 26 and 27. **Yeovil.**—Conference, September 4-7. **Uckfield.**—Annual Meeting, August 6. **Bolton**, Lanc.—Missionary Conference, September 15 and 16. **Luton.**—Gospel Hall, Conference, August 6, 2.30 and 6.30.

**TENT WORK** is now in full swing in various parts. John Gilfillan is still in the **Collyhurst** district of Manchester, where a good many have professed faith in Christ. E. Rankin and G. Winter have had good times in the tent at **Cockermouth**. W. D. Dunning and T. Fitzgerald are preaching in a tent at **Collington**, Cornwall. R. Foster has

(Continued on page ii.)

## A Threefold Glory of Christ.

MUSINGS ON SCRIPTURE THEMES.

J. G. BELLETT, DUBLIN.

FROM Psalm viii. we learn of three conditions attaching to "the Son of Man" in His wondrous, blessed history—*Humiliation, Coronation, and Dominion*. These conditions are commented upon in Heb. ii., and each of them given a deep and extended sense.

The *Humiliation* of "the Son of Man," is declared to be for "the suffering of death;" so that, in the grace of God, sinners might be reconciled, and the creation itself brought back to God as a ransomed, redeemed thing. The *Coronation* of this same "Son of man," is what the apostle says we *now* see. His *Dominion* over "the works of God's hands," is what, he further tells, we *shall* see.

This commentary in the New Testament sets off the Word of the Old Testament, in fresh and bright and marvellous fulness. The intimations of the Old were faint indeed, giving us only these three conditions themselves, in their simple nakedness. The Divine purpose in these conditions, are fully disclosed in the New Testament Scriptures.

This same Psalm is taken up also in 1 Cor. xv. 25-27. The Psalm had told us, that all things were to be put under the feet of "the Son of Man," such "as the beasts of the field, the fowl of the air, and whatsoever passes through the paths of the sea" (Psa. viii. 6-8). But 1 Cor. xv. 26 tells us, that among the "all things" thus to be put in subjection to Him, is "death" itself, as well as "all

rule, and all authority and power." And there is a great beauty and fitness in introducing "death" among the "all things" which are to be put in subjection to the Son of Man, because the whole chapter is upon resurrection. And resurrection was the Lord's victory over death, a victory which He achieved when He rose Himself, and which He will yet share with His saints, in the day of *their* resurrection.

And, further, this same chapter, 1 Cor. xv., also tells us that this state of universal Lordship in the hand of Christ, will be given up in due season, and that God will be then "all in all." This was another of the "new things." Of this mystery, this secret in the storehouse of Divine counsels, we knew nothing, till apostles had taken up, in their day, the wondrous tale which prophets had begun to tell us before.

Thus, without annulling a single jot or tittle of the Word, we get a rich influx of light. Apostles, "like scribes instructed in the kingdom of heaven," bring in the "new things" to shine with the "old" (Matt. xiii. 52). They fill out what had been left as only sketched in outline.

But I will make one further enquiry, upon the ground of these two Scriptures, Psa. viii. and 1 Cor. xv. The prophet in the Psalm tells us, that while the Son of Man exercises His dominion on the earth, the Lord Himself has set His glory *above* the heavens. I ask, on the authority of what the apostle in the Epistle tells us, will not the risen saints, who are to be translated and glorified with Christ and like Christ, form part of that glory which is thus set "*above* the heavens," when it is

displayed in the day of the power of the Son of Man? I only, however, ask this.

But to pass on to one further passage.

In Psalm cx., we see the Lord seated on high, at the right hand of Jehovah, under promise that His enemies shall be "made His footstool." The New Testament abundantly confirms this, not disturbing it in the least (see Matt. xxii. ; Acts ii. ; Heb. x.).

But, besides, it greatly enlarges our view of this same ascended Lord. It tells us, that He is there, in the ascended place, as One that is *resting* after the toils of a life of faith (Heb. xii. 2).

It tells us, that He is there, as the Son having *returned* to the Father (John xiv. 28).

It tells us, that He is there, as in a Sanctuary, the High Priest of our profession, ever living *to make intercession* for us (Rom. viii. 34).

It tells us, that He is there, as Conqueror, having *triumphed* over him that had the power of death, and having led captivity captive (Heb. ii. 14 ; Col., ii. 15).

It tells us, that He is there, as our Forerunner, as One who is *preparing mansions* for us there, in the Father's house (John xiv. 2).

Glorious enlargement of the mind this is, as we by faith look up to the place of the ascended Lord Jesus! Faith apprehends and realises these things. We may have to say—Faith is but a feeble thing in our souls. Let us own this, and be humbled. But still, let us say, Faith *realises* truths as well as *apprehends* them. As we read of the patriarchs, "These all died in faith, not having received the

promises, but having seen them afar off, and were persuaded of them, and *embraced* them."

I allude to this in the midst of these thoughts on those Scriptures, that our souls may be kept lowly, in the sense of the blessed way in which *faith* deals with these great things. It *embraces* them, as well as *apprehends* them.

And truly the things of Scripture are great things. For to return for another moment to what we are meditating on, *in the conditions of our ascended Lord*, we may suggest this further; That whether the words, "*till* I make Thine enemies Thy footstool," imply *destruction* or *submission*, whether they intend that the Lord's enemies shall perish in the brightness of the day of His coming, or be brought into *willing* subjection in the blessedness of the day of His glory, whichever of those things they may purpose to convey to us, or if they would convey both, still, the risen, glorified saints are to be there and then "with Him." For Scripture teaches us, that they are to be with Him, both in the act of judgment or of destruction (Rev. xi. 27 ; xix. 14), and also in the place of government, when the millennial earth is to own His Sceptre and Lordship (Matt. xix. 28, &c.).

Here, again, is enlargement. His saints are to be with the Lord, in that day whether of His judgments or His dominion. And for such ends they have surely passed through the moment contemplated in 1 Cor. xv. 51 and in 1 Thess. iv. 17. They have surely risen and met Him in "the air." So we are to be "Waiting for the Son from heaven."

## Gathering unto Christ.

THE CENTRE AND BOND OF UNION.

A BIBLE EXPOSITION, GIVEN AT BERESFORD.

By WILLIAM LINCOLN.

THE Spirit using the Word, always gathers believers unto Christ. This ever characterises His work. Thus gathered unto Him, they are duly constituted a church of His. This is what the word *ecclesia*, of the original Greek, implies, "a people called out." And as love to Christ attracts to Him, and the Spirit working by means of the Word gathers His own around Him, so do they become a corporate testimony for God, *in* the world, yet not *of* it. The line that severs them from the world that crucified their Lord, and from Babylon—or the world's church—which denies Christ's Lordship and ignores His Word, must be distinctly drawn, otherwise of true fellowship and unity, there can be really none.

It is not absolutely necessary that those gifted to minister the Word should be found in each particular church or assembly of God's people, for Christ Himself, not His ministers, is the Centre and rallying point of the saints. Though yet in love, He raises up in the midst of His gathered people those who, as under-shepherds, feed and tend the flock, not for "base gain," nor as lords over God's heritage, but constrained by love to Him who gave His life's blood for that flock. It is well to remember this, because in the world's big church systems nothing is done, nothing can be done, save by one of the clerical or sacerdotal caste, who have,

some in less, some in greater degree, perverted the functions of Christ's ministers into a sort of priesthood, outside of which none may publicly preach or even pray, save as under their direction. Yea, to such a degree is this perversion of the "ministerial office" persisted in, that in certain circles the dogma is gravely maintained, of "no church without a bishop." But all this is man's counterfeit of being gathered unto the Name of the Lord Jesus, and of His presence in the midst of His people, rendering such a gathering a true church. Differences of judgment on many minor points may be found in such a company, which, while they are consistent with true love to Christ and the acknowledgment of His Lordship, and loyalty to His Word, may be borne with (Rom. xv. 1). Thus, and by godly order, the character of the place where He has placed His Name, and where His divine presence is, is maintained. In all this, is no schism, nothing inconsistent with divine unity. Nay, more; when He is seen walking "in the midst" of His churches (Rev. i.-iii.), where such godly care had evidently been sadly neglected, where He finds much in the doctrines and practices of some of these churches, which is far from being according to His mind, and calls upon such churches to purge themselves of that which was defiling them, yet He never once hints or gives injunction that His own are to separate therefrom. Quite the reverse. And why? Because at the core, these churches were sound, they were gathered unto His Name, they owned His Word, they were His. And let it ever be remembered, that

to separate from a church where Christ and His Word are held in honour, is always regarded by Him as schism. But, on the other hand, separation from a professing body which has united itself wholly with the world, and departed from Christ, His truth disowned and dishonoured after such a manner, that Christ is denied His place "in the midst," and His Word its authority there, separation is a sacred duty. And such a separation is but separation from the world itself, for a motley combine of religious worldlings has no claim at all to be God's assembly. So real, so pleasing to Him is a true grouping of His saints around Himself, so sufficient is His presence to the twos and threes thus gathered, that the Lord Himself, in Matt. xviii. 17, gives to this company the name of "THE church"—the definite article glancing back to His first use of the word "church" in chap. xvi. 18. No elaborate organisation is required to supplement, and no other name is to be added to Christ's Name as the gathering centre. That we surely must "come out" from all fellowship with the spiritually dead, and from all contrary to the Word and Way of the Lord, according as the light of His presence makes it plain (2 Cor. vi. 17; Eph. v. 14) is clear. For as His love has drawn others who are His, besides ourselves, unto Him, so would His light purge us as well as others from all iniquity. Hence we are to persist in keeping ourselves apart from all that His Word has separated us from, as surely as in gathering unto Him with all whom His Spirit, through that Word, has drawn unto Him. Thus the assembly, in its attitude of

witness for the truth before the world, appears in these two different aspects. It is "the pillar and ground of the truth," consequently it can have no complicity with evil. It is a nursery and hospital into which God's weak and even stumbling children are to be welcomed (Rom. xiv. 1), and in which they are to be tenderly nursed and cared for (1 Thess. v. 14).

Therefore, let the disciples of Christ see to this cardinal point: that the Living Person of their Lord is their sole Centre around whom in faith they gather. Let them honour His Name alone, as their only ground of gathering and their only bond of union. Let them beware of putting any servant of His, however gifted, in the place that belongs to and is claimed by the Lord Himself alone. Let them hold fast with great firmness that the Name of "Jesus Only," whom God hath made both Lord and Christ, is all-sufficient, is the one essential for the two or three who obediently, holily (ver. 18), joyfully (ver. 19), assemble thus together. This is the right, the only Scriptural ground of the assembly of God. This is that, which the Lord Himself ordained to be the rallying point and centre for His people, all through the present age. No change, no supplement of any sort whatever added to His Name has, nor can have His sanction, or His approval. His Name alone, is all sufficient. Aught added to this is as dangerous, if not as fatal to the assembly, as it is to the individual. Here alone is our safety. And here also is our strength.

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

## The Perfections of God's Word

NOTES OF A HOUSEHOLD BIBLE READING.

BY THOMAS NEWBERRY.

IN days when "divers and strange doctrines" are being disseminated, and lightly received by the unwary, it is reassuring and refreshing to the soul, to recall the testimony of one who, throughout a long life, was conversant with the Holy Scriptures in their original tongues, and who translated them into the English language, as is found in *The Newberry Bible*, with its signs and marginal readings, as now so generally and profitably used by thousands of reverent students and lovers of the pure Word of God.

After reading 2 Timothy chap. iii. 14-17, Mr. Newberry said:—"The object of the Sacred Word is, the glory of the Person of the Lord Jesus Christ. The Scriptures are 'sacred' Scriptures, are 'God-breathed' (2 Tim. iii. 16), written by the inspiration of God, only to be read aright in God's own light, only to be realised by the teaching of God's Spirit, the communication of the mind of God, the heart of the Father, in the Person of the Son, by the teaching of the Spirit who 'searcheth all things; yea, the deep things of God.'" When unregenerate men, who "have not the Spirit," attempt to expound and to teach these "sacred Scriptures," in the darkness of their own natural minds, they cannot but err and "wrest" these Scriptures "unto their own destruction," and to mislead those who hear their teachings. For it is only those who have an unction from the Holy

One, to "know the things" that are of the Spirit, and can be discerned by those who are under His guidance, who can read them aright, and so learn the mind of God in them. And in this the teaching of the Spirit is essential. The words and works of man may be understood and fathomed by the natural man, but the things of God can never be learned so as to be understood and obeyed, by the mere human intellect, but only by the teaching of the Spirit of God, whose work is to "guide" the reverent reader "into all the truth" (John xvi. 13), and so that he who so learns it, may not only have the truth abiding in him, but that he shall abide in Him, to whom it always leads (1 John ii. 27). The Book of God is so simple in its sayings, that the unlettered man, who receives it as the very Word of "God who cannot lie," may rest on its statements as on the Rock of Ages, which never can be moved. As one lately said to me. "I have no more doubt as to the inspiration and reliability of the Holy Scriptures, than I have of my own existence." But while the simple mind may rest assured on the Word for the certainty and assurance of salvation, and not be disturbed by the many unbelieving speculations and reasonings of men who would deprive him of the comfort of these, there are depths in that Word before which those who are most familiar with it, can only exclaim, "O the depths of the riches, both of the wisdom and knowledge of God, how unsearchable!" It was of these very sacred Scriptures, that the Lord Jesus said, "It is easier for heaven and earth to pass, than for one

tittle of the law to fail" (Luke xvii. 7), and that not "one jot or tittle shall pass" without being fulfilled (Matt. v. 18). These "jots and tittles," what are they? In English, we should call them the dots to the "i's" and the crosses to the "t's." For the "jot," in the Hebrew alphabet, is the smallest letter, and the "tittle" is the most minute variation between two letters otherwise similar, to distinguish them. And sooner can there be a revolution of the planets, than for one of the letters that compose God's Word to be altered or confounded with another. Such are the details of God's all perfect and unerring Word! How this should teach us to read the Sacred Word accurately, study it reverently, receive it as Divinely given (1 Thess. ii. 13), and obey it implicitly, in "all things" (Matt. xxviii. 19).

### The Precious Book of God.

"The statutes of the Lord are right, rejoicing the heart" (Psa. xix. 8).

THE Spirit breathes upon the Word,  
And brings its truth to sight,  
Precepts and promises of God  
Give food, and strength, and light.

A glory gilds the sacred page,  
Majestic like the sun,  
It gives a light to every age,  
It gives, but borrows none.

The God who gave it, still supplies  
Its gracious heat and light,  
And walking in its glorious beams,  
The path is warm and bright.

To God be everlasting praise  
For such a bright display,  
As makes a world of darkness shine  
With beams of heavenly day.

## A Right Condition for Service.

A CONFERENCE ADDRESS BY JOHN SMITH,  
CLEVELAND, U.S.A.

THE prophet's word of olden time, "Be ye clean, that bear the vessels of the Lord" (Isa. lii. 11), is applicable still to all who are engaged in the "honourable and glorious" (Psa. cxi. 3) service of the Lord Jesus Christ. Those who serve God in the ministry of His Gospel, or in caring for His people, and guiding His assemblies, are to be clean and godly, spiritually and morally right with God and before men, otherwise they are disqualified to fill any place in the ranks of God's service in the church or in the kingdom of God. Natural ability—as men call it—is not enough. Nor is social position in the world any qualification for the service of the Lord. The greatest blessing one can be to others, or in the assembly in which he is, is first, to be right with God Himself. The word to those who guide and oversee in the churches of God is, "Take heed unto *yourselves* and to all the flock, in which the Holy Ghost hath made you overseers" (Acts xx. 32). To be made an overseer in the church of God, is as truly the work of the Holy Spirit, as is the regeneration of a sinner. Man can do neither. And unless the Holy Ghost makes one a minister, a preacher, a teacher, a pastor, or an overseer, he is not one at all. Some men imagine that because they can "run a business" successfully, they can guide and rule in the assembly of God. But this they cannot do. And all attempts to do it, will end in ignominious failure. Not even a converted man, with



the life of God in him, is qualified for service in the work of the church of God, unless he is maintained in a spiritual condition, and his life and ways are kept clean by continuous application to them of the cleansing water of the Word of God (Psa. cxix. 9; Eph. v. 26). One can run a business, make money, gain the reputation of being a "good business man," and still be wholly unfit and entirely disqualified for public service for the Lord, and among His people. Such men are not only to be ensamples and guides, but they are to be protectors of the flock. When David kept his sheep in the desert, a lion and a bear made an attack on one of his father's lambs. But David, like a true shepherd, came to the rescue, and delivered the weak one from the strong. Such is the work of a true shepherd among the people of God. He is not a "boss," exercising authority and demanding subjection, but a "shield," standing between the enemy and the defenceless sheep. An aged widow said of her deceased husband, "I do not know how I'll do without Thomas, for he would not let the wind blow upon me." He was her protector and shield. There are winds of evil doctrine, blasts of them at times; persecution and perils of all kinds to meet in our time, and it takes men of God, well taught in the truth, spiritual and morally clean, to serve the Lord acceptably, and with blessing in the Gospel and among the people of God. If one has not the qualifications God demands of those who stand before His people as "ensamples to the flock," it would be better for him to occupy his

energies breaking stones on the road, or tilling the fields, than posing as "a minister of God" or an overseer in the church, while his testimony is a dead-weight, his activities a hindrance, and his presence a stumbling-block to all who know his ways. The Lord make us honest and real in what we profess to be and to do. It is no use trying to put on appearances—it will all come out in its true colours at the judgment seat of Christ. God will have reality in those who serve Him here, either in the church or in the world. And when there is vital godliness, although there may be little of what people call "ability," that man is in his measure an "able minister" of Jesus Christ, whose service will have God's seal upon it, and be a real blessing to others. But all "sham" and "show" without reality, in which God is not, must end in chaff and in "loss" for eternity (1 Cor. iii. 15), in the day when all is revealed and God's verdict is passed upon it.

### The Gathering and Uniting Name.

"UNTO HIM, shall the gathering of the people be" (Gen. xlix. 10).

"Gather My saints together unto Me" (Psa. 1. 5).

(CHRIST is the Centre of worship in heaven,  
Christ, the rejected One here among men;

None other Name is by God to us given,

Sound it believer, again and again.

Christ, as the Saviour, by God is appointed,

No other Ransom avails for the soul;

Christ in the glory, as Lord and Anointed,

To gather His own, and as Head to control.

His the one Name, to attract and to gather.

Others divide, where the saints should be one;

Grouped around Christ, there to worship the Father,

Owning, confessing the one Name alone.

## Needs of the Regions Beyond.

MUCH attention is being given in our time to the evangelisation of the heathen. The people of God in these highly-favoured lands are being stirred in their hearts, by the condition of the perishing millions who have never heard the saving Name of Jesus. Some, constrained by the love of Christ, are giving themselves to His service among these nations, and He is sending them forth for His Name, to spread abroad the Gospel's joyful sound, or to lay down their lives according to His own example, for its sake. Blessed and honoured are they, who have been called to th's mighty *work*. And happy too, are those who, while tarrying at home, are yet labouring with them in prayer, and in sending forth of their bounty to sustain them in the lands whither they have gone forth. We would not lift our pen to write one word that would detract from the immense importance of such a God-like work. We rather pray from our heart's depth—"Lord increase it an hundredfold." But at the same time, we are impressed with the solemn fact, that there are "regions beyond," almost as destitute of God's Gospel, lying within easy reach of our own doors, which have an equal, if not a primary claim upon us, and which are *not* evangelised as they ought to be. There is a certain satisfaction afforded to the flesh, in giving a few shillings for "the evangelisation of the heathen," and in seeing our name, or that of the town in which we reside, or the assembly of saints of which we form a part, taken notice of

in the missionary journals, and praised for "liberality" and "evangelistic zeal." But what of the people in the next parish, who are sitting under the ministry of an unconverted Ritualist, Rationalist, or Legalist minister? They have never been reached with the Gospel of God. Surely we have a responsibility toward them! The Word of the Lord to His disciples was "beginning at Jerusalem" (Luke xxiv. 47). Then they might stretch forth to Judea, Samaria, and "the uttermost parts of the earth" (Acts i. 8). But they were not to *neglect* Jerusalem. Let us see that we do not neglect "the regions beyond," in the next street of our town, the next hamlet or village, or the next parish just "beyond" us.

If these "regions beyond" are to be evangelised, and have the Gospel message carried to them, then *all* the Lord's people must "do their bit" in the work. Young men can visit the houses of the people. Young women can give booklets and tracts to the dwellers, and speak a word in season to them. Christian men can unite in telling out the Gospel in the villages. And all may and can show fellowship in spreading the Gospel in real service, earnestly and constantly. Too many are quite content to drop a coin in the "missionary box," and think this fulfils their responsibility. Others send a donation to pay the evangelist or preacher who is officially sent out to "unreached places." But if the field is to be occupied for God, and the Gospel taken to those who most need it, *all* will have to go on the job, and to pull earnestly and ardently altogether in the work of evangelisation.

## The Preacher and Bible Students' Column.

### NOTES AND OUTLINES OF EVANGELISTIC SUBJECTS.

#### God's Great Salvation.

SALVATION Proclaimed (Eph. i. 13)—In the Gospel.  
SALVATION in Possession (Acts xvi. 31)—By the Believer.

SALVATION in Progress (Heb. vii. 25)—From the Throne.

SALVATION in Prospect (Rom. xiii. 11)—At Christ's Coming.

#### Four Vital Gospel Truths.

REDEMPTION by Christ's Blood (1 Pet. i. 19).

RECONCILIATION by Christ's Death (Rom. v. 10).

REGENERATION, the work of the Spirit (John iii. 3).

RESTITUTION, made by the Saved (Luke xix. 9).

#### Christ and the Sinner.

He came to save sinners (1 Tim. i. 15).

He died for sinners (Rom. v. 8).

He calls sinners (Matt. ix. 13).

He receiveth sinners (Luke xv. 2).

### CONCISE SUBJECTS FOR BIBLE STUDY.

#### The Daily Use of God's Word.

God's Words Found and Fed on (Jer. xv. 16).

God's Words used in the Home (Deut. vi. 6-9).

God's Words as the Daily Guide (Psa. cxix. 105).

God's Words applied to the Ways (Psa. cxix. 9-10).

#### The Spirit's Ministry in Believers.

He is a Seal of their Salvation (Eph. i. 13).

He is their Teacher in the things of God (1 John ii. 27).

He is their Guide into all the Truth (John xvi. 13).

He reveals the truth to the saints (1 Cor. ii. 10).

#### The Christian as a Witness.

Christ was the Faithful Witness (Rev. i. 5).

The Christian a co-witness with the Spirit (John xv. 27).

Witnesses for Christ among all men (Acts i. 8).

The Power for true witnessing (Acts ix. 15).

### The Young Believer's Question Box.

#### Recognition of Clerical and Sacredotal Titles.

In my younger years, when brought out from "The Church of England," to gather simply in the Lord's Name, I was taught from the Word, to give

no man clerical or sacredotal titles (Matt. xxiii. 7, 8), or such appellations as distinguish a clerical caste from the body of believers, such as "Reverend"—a word only once mentioned in Scripture, and applied to God only (Psa. cxi. 9). But I see such appellations now are becoming quite common, with other ecclesiastical phraseology to which the Word of God gives no place—not only in ordinary parlance, but in professedly Christian magazines, which are supposed to take the Bible alone as their guide book, in this as in all else. It seems to me quiet inconsistent with the repudiation of a "clerical" ministry, and a renunciation of a sacredotal caste in the church, to call any man "Reverend," to style the higher ecclesiastics "Lord Bishop," and to acknowledge, by fulsome and flattering titles, men who in many cases are the greatest opposers of God's truth on earth, when unsaved, and, when Christians, the chief hinderers to true believers seeing and taking the place the Lord gives them, as His priests and worshippers. Surely a clear and decided testimony ought to be given against "clerisy," alike in its assumptions, its distinctive dress, and all else that ministers to man's pride, and keeps God's people in bondage to Sacredotalism and worldly religion. Why should any, who have been led "outside the camp" of worldly religion and its ways, either speak approvingly of, or fraternise with, those who "lord over" God's heritage, or sit at the feet of men as teachers who, however "evangelic" in their doctrine, are in practice daily denying, by their position as clerics, the common priesthood and privileges of all true believers, and keeping in perpetual silence many tongues, fitted of God to minister His Word for the blessing of thousands, simply because they have not been humanly set apart to the ministry as a life "profession."

We do not acknowledge the claim of any select "caste" to "the ministry," as if God had limited His call to a certain circle, who have been "ordained" by the hands of a hierarchy or "presbytery" laid on them horizontally, or chosen by the hands of the people held up perpendicularly, to vote them into "the ministry." We believe that God alone can make and can provide "ministers," and that He does so apart from man's intervention or the church's interference, one way or another, and that it is ours to receive and make room for whoever He provides. And true "ministers of God" (1 Thess. iii. 2), need neither a distinctive dress to mark them out among men, nor a "diploma"

to give authority to their ministry. Their work, and God's seal upon it, marks them out. And all who have spiritual discernment know and recognise them (1 Thess. v. 12), for "their works' sake" (ver. 13). A clear-ring testimony to the truth on such subjects, as they are presented fully in God's Word, is the only means to prevent recognition of, or "playing with" clerical pretensions, whether they appear in the form of "millinery"—as the late Charles H. Spurgeon called it—or in adopting or claiming titles that belong to God only. "Holy" and "Reverend" in His Name. Of these, the priest of Rome claims the former, and the Protestant pastor—humble man—the latter, as his due.

### Answers to Correspondents.

A. J., CHESHIRE.—If the leaders of an assembly are not of one mind, do not bring the matter you are in doubt about before the assembly, while you are divided in your judgment. Rather wait for further light, and wait upon God to give oneness of mind (Phil. ii. 2; iii. 15). Untempered zeal in action, while those leading do not act together, leads to disruption and division.

G S, SOUTH WALES.—Nothing can be gained by forcing the pace in any matter that concerns the welfare of God's people, in their assembly relations. If some are slow to act, it may be from lack of clear understanding of what the will of the Lord is in the matter. Let the Word of God be clearly brought to bear on the thing in question, and time given for that Word to work conviction and "give light" (Psa. cxix. 130), so as to act intelligently before the Lord.

W. L., PERTSHIRE.—While there is no independency among assemblies of God, and certainly no countenance given to "Congregationalism," in the Scriptures, as if each assembly were a unit, acting alone, without the least concern for others, there is no "federation" or "affiliation" making one assembly liable for the deeds of others. The Lord addresses each assembly on its individual responsibility (see Rev. ii.-iii.), not charging the failures of one church to the others (chap. ii. 24), yet telling all the seven of the state of each, in the Book, of which each received a copy, so informing them not only of His judgment of their individual state, but also of all the rest, for their practical use in self-judgment (ver. 23).

J. M., DUBLIN.—In all matters in which an assembly is called upon to act, whether in reception,

expulsion, or restoration, while those taking the oversight may investigate and bring facts or evidence together to present to the assembly, they never are to act FOR the whole, but always in full association with them. Attention to this—which is a fundamental principle (Matt. xviii. 17; 1 Cor. v. 4) of Scripture—would prevent many a misunderstanding.

W. J. M., LOTHIAN.—If one has marred his testimony by behaviour unbecoming a Christian, and thereby lost respect in the world, he ought surely to be asked by those who are caring for the church, to cease public testimony in preaching and teaching, until confidence has been restored and all reproach removed, otherwise he will be a burden rather than a helper in the work of the Lord. And should this counsel be rejected, he may require to be "silenced" for the time, in order to produce repentance and restoration.

### The Christian's Observatory and Outlook.

Fifty Years Ago, godly men, in whose consciences the Word of God had formed convictions as to what is due to the living Lord in His honourable service, gave up their positions as beneficed clergymen, and their worldly titles as ecclesiastics, divesting themselves of all claims to be regarded as "ministers of God," from degrees received from college or theological hall, and set themselves down before the Book of God to re-read it with "opened eyes" (Luke xxiv. 31), under the teaching of the Holy Ghost (John xvi. 13). And there are still found on earth, some who know what sort of teachers and preachers the Lord made them, and what they were enabled to do for His Name, and teach to His people. But a change has come, and it has become fashionable with some, to return to the making of ministers by human means, and then to send them out as missionaries and preachers, after having gone through a longer or shorter "course," being thus "qualified" (?) as official preachers. We may say at once, that we regard this as a retrograde step, and one of the incipient stages of a return to clerisy, in principle and practice. And we refuse to give any recognition or countenance to this system, in any of its stages. And would earnestly advise fellow-saints everywhere to stand firmly against it for the truth's sake, using the weapons God has put into their hands to defend His Word and way, against an impudent perversion of Divinely-given ministry, for the introduction of a man-made counterfeit of that which is of the Lord alone.

**The Lord's Call** of olden time was, "Come ye after Me, and I will make you to become fishers of men" (Mark i. 17), and no ancient or modern deviation from His way has ever proved better, or as good. We know those who have been "with Him," in training (Mark iii. 14), whom "He sent forth to preach" (Mark iii. 14), and "to have power." And we know some, too, who have been in training schools and other "up to date" manufactories of missionaries and ministers. And there is a difference—a marked difference—between those taught in "the school of God," and those made to become "fishers of men" and true spiritual helpers of the people of God, and those who come out "full-fledged preachers," bearing great and grand names and distinctions not calculated to make them think less of themselves and more of others, or to excel in that "lowliness and meekness" (Eph. iv. 2), which is so essential to all harmony and peace among the people of God. If there were fewer "managers" and "directors," and more genuine workers, who do the work rather than tell others how to do it, we might then expect to find more of God in His work.

**True Ministers of God**, who have been called to and fitted for their service, looking direct to the living Lord for guidance in it, and all needful supplies for its exercise, are apt to be neglected and left out of count by those who recognise and support those adventurers who appear on the scene, and for brief periods flash across the horizon, creating a sensation and apparent success. But whatever is from God and of God, though it may be for a season cast into the shade, will, just because God is with it, and putting His seal upon it, endure, and in due time have its right place, as surely as Joseph and David had theirs, when the Lord made room for them in the spheres unto which He had called them, without any attempt by them to overturn the false, or to seize the places they well knew God had fitted them to fill, and could therefore afford to "bide His time," which He never fails to see to.

### Glances at Busy Fields of Labour.

**Gospellers** are having fruitful times in sounding forth the good news by the seashore, among the villages, and in long neglected places. And we hear of splendid work going on in a quiet way with much real blessing. There is plenty of room for more of this, on simple, godly lines, and in parts where there is no overcrowding.

**Tent Work** has lost its novelty, and is no longer the attraction it was in earlier years. And the **Revivalism**—as distinguished from genuine work for God, on old, simple, and solid lines, that has been of late introduced into it by a class of preachers whose chief end seems to be to get a number to profess and be advertised as their converts—has done a vast deal to hinder true Gospel work, and to discourage it. But there is still room for the old Gospel, in fresh Holy Ghost power, and where there are clean and godly men, whose aim is to please God, and to work on His lines, there will still be a people found to listen to the Word, and genuine results from the preaching of it.

### Principle and Practice in Assembly Life.

**God's Word** gives for all time, the Divine principles upon which an assembly of His people, large or small, is to be constituted and governed. And the practices of the early churches, as recorded in the Acts and the Epistles, remain as our pattern to be followed (1 Thess. ii. 12), without abbreviation or addition (1 Tim. iii. 15), as there preserved to us, to be observed all the days of our sojourn here. Divine principles need Divine power, to give them effect in practice. And where spiritual condition fails, so will apostolic practice, very soon. Surely this is the chief cause of manifest departure from God's way, to-day. Then the world's way of things creeps in, and degeneracy proceeds apace.

**"In Every Church."**—Writing of the ministry and example of Timothy, his "beloved son," who was "faithful in the Lord," he tells the Corinthians that, when Timothy arrived among them, he would "bring them into remembrance of his ways in Christ," as he taught them "everywhere, in every church" (1 Cor. iv. 17). Such was the character of Paul's ministry. He taught the same truths and pursued the same paths, "everywhere, in every church." Some modern preachers and teachers have a different line of things, which they can adapt to whatever is pleasing or popular, where they are: Here, they are strict and professedly "decided" for the way of God's truth. In the next, "loose" and "open" in their practice, coquetting with all kinds of religions, and fraternising with all denominations. And in other places, where they know this would not "take," they adopt the role of the astringent, and talk loudly about "separation" and "faithfulness."

preached to good audiences in the large tent at **Seacombe**. S. Glen continued in **Maldon**, Essex. A. Widdington at **Clacton-on-Sea**. G. T. Veitch at **Waterbury**, with Gospel car, and in tent. W. D. Dunning at **Collington**, Cornwall. **Birmingham**.—T. Rea is expected for tent meetings in August. D. M. Miller at **Muirton Colliery**. W. Gee at **Biggleswade**, Beds. A. Gates at **Emsworth**. F. G. Rose at **Little Downham**.

**REPORTS**.—E. Fogarty gave addresses on "The Tabernacle" in Assembly Room, **Darlington**, and later William Macfarlane of Exeter held five weeks of meetings, when souls were saved. J. C. Steen gave addresses to Christians in **Hornchurch**. T. E. Jones had meetings at **Barcombe**, Sussex. T. W. Hickley in **Woking**. C. Wyncoll at **East Bagholt**. J. McCulloch at **Rainham**. R. Hadaway at **Monk, Sherborne**. H. E. Waddilove at **Buntingford**-Herts. F. Ramsay with tent in a needy part of **Yorkshire**. Blessing has been given with the Word at **Nuneaton**, where a number of young believers were recently baptised. R. Foster had a season of good and helpful meetings in new hall here.

**NOTES**.—The assembly in **Scarborough** now in Roscoe Rooms. Correspondence to G. H. Johnson, 67 Victoria Rooms. An assembly of believers now at **Seaham Harbour**. Correspondence to W. Galilee, 1 North Terrace.

## IRELAND.

**Belfast**.—Tent meetings are being continued by S. Whitten and S. Gilpin in Halliday's Road district. Goold and Poots commenced on 15th July in tent pitched in Coshmore Street. A large and helpful Conference was held at **Coleraine**, July 19. The annual meeting of believers was held in Central Hall, **Bangor**, on July 13. The largest meeting yet. Hall crowded, and many outside. The Word was ministered by W. J. McClure, T. Johnston, J. Spence, J. Glancy, W. Stevenson, J. Bernard, and others. The annual meeting of believers was held at **Ballyhay** on July 12. The meeting was large and good. Short addresses were given by R. Hawthorne, T. Rea, R. McClay, J. Poots, H. Bailie, S. Watt, J. Whitten, and others.

## CANADA.

**Toronto**.—F. G. Watson expects to pitch his tent in a new section of this city. **Victoria Road**.—The Conference here was a really helpful time. All-round ministry was given by Brethren Pearson, Silvester, Beattie, Williams, Baillie, and Bruce.

**Kenora**.—Bre. Greer and Summers had some helpful meetings here in June. **Winnipeg, Man.**—The Conference held here in June was large and good. The ministry was of the killing and making alive kind. Bre. Dickson, Greer, Summers, Hamilton, Chadner, Gratias, and Telfer took part. **Roseisle, Man.**—A helpful Conference was held here in June. Wholesome ministry was given by Bre. Dickson, Greer, Summers, Hamilton, Fish, and Telfer. **Edmonton, Alberta.**—There was a really helpful Conference held here in June. Many of God's people, scattered over the prairies, came together, and ministry for every department of life was given by Bre. Willoughby, Gratias, Chawner, Cummings, and Telfer. T. D. W. Muir spent two weeks in **Hamilton, Ont.**, ministering in M'Nab Street Hall. A. Livingstone has moved from Chicago to 24 Garnock Avenue, **Toronto**.

## UNITED STATES.

Well attended Conferences have been held during July in **West Duluth, Waterloo, Ia.**, and **Akron, Byfield, and Pawtucket**. T. D. W. Muir, with John Govan, hope to pitch a new tent in **Detroit** this month, in conjunction with Central Gospel Hall. J. Conaway had three weeks' well attended meetings at **Bay City**. Some saved. **Kansas City**.—C. W. Ross, who has been unwell, is improving in health. W. J. McClure and A. Foster, sailed from Boston on a visit to Ireland. **Cleveland**.—John Ferguson is holding nightly meetings in the West Side Gospel Hall, using a chart. J. Blair visited **Barrington, R.I.**, and **Boston**. Charles Keller had some meetings at **Lowell, Mass.** Dr. E. A. Martin and James Martin purpose working a tent at **Rochester and Buffalo** this season. **Bass Lake, Ind.**—On Sunday, June 3, eighteen who had recently been converted to God, were baptised in Bass Lake. About 400 stood looking on, and listened to words of warning and invitation given by brethren present. It was a solemn and refreshing occasion! What a field there is in the U.S.A. for the Gospel! Many hundreds of districts have never been touched by God's message. Should there not be a revival of pioneer Gospel work? Years ago it was the rule—now alas, it is the exception—for brethren to go forth into such districts for God, trusting in Him alone for all supplies, stick to the work until something was accomplished in the way of souls saved, saints delivered, and an assembly begun—when they went on to some other place to repeat the work. Young preachers going here and there for a

week or so, among established assemblies, neither learn themselves to trust God, nor do they leave many marks of blessing behind them. Oh! for a revival of true Gospel zeal and power.

**OTHER LANDS.**

**FRANCE.**—Workers here have a little encouragement, but utter indifference reigns supreme, among the French people. M. H. Contesse has had some cheer in the **Nice** district, where little evangelistic work has yet been done. **FAROE ISLES.**—In several of the smaller islands there has been interest in the Gospel, and increase in the assemblies. **PORTUGAL.**—Visitors to **Lisbon** tell of a good hearing to the Gospel, and open doors and ears for the Word of God. Mr. C. H. Jordan, of London, who has gone to reside and to serve the Lord in **ITALY**, as he is able, is now located at Via dei Cordotti No. 1, Pesaro (Marche), Italy. **DENMARK.**—D. C. Campbell, of Copenhagen, tells of interest in and blessing with the Gospel of late. At **Elim** several have been converted. **NATAL.**—Mr. G. T. Pugh tells of interest and blessing at **Elim**, Natal. Several native converts have been lately baptised. **TRINIDAD.**—Blessing has been given here, and several baptisms of believers have lately taken place. **BRITISH GUIANA.**—Work among East Indians gives cheer. Always difficult to reach, they increase in numbers, but of late there has been a revived interest at **New Amsterdam** and at **Weironny Creek**, where Alfred Gardener opened up a work, many years ago, among Arawak Indians. There is a good hearing to the Gospel at **Ebony Point**, where the late Mr. Taylor so long laboured. There is increase, and his son, who now labours there, is exercised about beginning a new assembly there, for those who at present have seven miles to come by boat to the assembly here. **ARGENTINA.**—George Langram, of Cordoba, tells of good interest in and around **Bueones Aires**, where he has been labouring in the Gospel for two months. **ZULULAND.**—J. F. McKenzie tells of interesting work at **Izingolweni**, where the Gospel is spread by preaching and visitation among kraals.

**Fallen Asleep.**

**John B. Kilpatrick**, Larkhall, called home June 24, aged 67 years. Was a Gospel worker at P'ann, Airdrie, and Hamilton. On June 30, at Weston-Super-Mare, **William Lear**, formerly of Cardiff, well known throughout the assemblies in Wales.

On May 12, at New York, **John Smith**, aged 56 years. Was in fellowship at Maryhill, Glasgow, for four years, and for the past 18 years with the Bronx assembly, N.Y. **David Smith**, Ayr, formerly in Kilmarnock, on July 5, aged 60. He had been for many years engaged in the preaching of the Gospel and the Word in many parts. **John Frew**, Glasgow, formerly in Strathaven, latterly in Albert Hall assembly, Shawlands. **J. R. Campbell**, son of Colin and Mrs. Campbell, Argyle Lodge, Rothesay. Converted in early years. For 19 years in delicate health. He "walked with God," and lived a godly Christian life. Passed to be with Christ, aged 38 years. **Dr. John Murray**, Folkestone, brother of William Murray, evangelist, Glasgow, June 22, aged 72. In younger years active in Gospel work in many parts of British Isles, and during his years of practice, ministered much of the Word. **William Hunter**, New York, June 4, aged 63, for many years in the assembly at 125th Street, New York. **Mrs. David Carruth** Bronx, N.Y., on June 5, aged 54. Spent early years in Quilly, Co. Derry. Came to New York in 1887, and continued stedfastly in the way of the Lord all the years. Given to hospitality and entertained many of the Lord's servants. **David A. Carruth**, only son of the above, on June 25, aged 18, from blood poisoning, following a motor collision, three days before his mother's death. Saved in early years, and in fellowship in the **Bronx** assembly for a number of years.

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## SCOTLAND.

**ANNOUNCEMENTS.**—**Glasgow.**—Conference on Saturday, September 1, in Townhead Gospel Hall, 45 Rottenrow, near Cathedral, 4 till 8 p.m. Speakers expected—John Ritchie, J. G. Wilson, Charles Stokes. **Loanhead,** Midlothian.—Conference in Masonic Hall, September 8, at 3 p.m. Dr. Jones, J. C. M. Dawson, John Feely expected. **Paisley.**—Conference in Cumberland Hall, September 29, at 4. **Cockenzie.**—Annual Conference in Viewforth Gospel Hall, Saturday, September 13, at 3 p.m. George Murray, P. Hynd, T. Sinclair expected. **Kilmarnock.**—Missionary Conference in Wellington Hall, September 22, at 3 p.m. Messrs. Goodman, Angus, Harris, Johnstone expected. **Annbank,** near Ayr.—Annual Conference in New Gospel Hall, Saturday, September 18, at 3. Messrs. Grant, Smith, Hynd, Leggatt, Thomas, expected. **Ayr.**—Conference in connection with Gospel Hall, James Street, on Saturday, October 13, at 3 p.m. Particulars next month. **Glasgow.**—Half-yearly meetings in City Hall, September 24-25. Half-yearly Conference of S.S. Teachers on September 15, in Christian Institute, at 4. Messrs Greenlaw, Bayne, Stokes will speak. **Hamilton.**—Annual Conference in connection with Gospel Hall, in Town Hall, September 15th, at 4 p.m. Messrs. Grant, Payne, Alexander, Calderhead, expected.

**REPORTS.**—William M'Kenzie and D. Walker have moved tent to a new district of **Helmsdale,** and have good meetings there. D. Morrison and Roberts had tent in **Alness** a month, now in a new place five miles off, where a good start has been made. Murdo M'Kenzie is still in **Brora,** helping the converts there. Eight believers were recently baptised here by William M'Kenzie. Charles Reid and Walter Anderson continue in **Wick** and its locality. Fishermen from Lewis and elsewhere there. Many hear the Word, and there are a number of cases of interest. A. Gilmour and S. Davidson go on in **Cardenden** district of Fife, where the Lord has blessed. Seven believers were recently baptised in the river. P. R. Bruce has tent in **Strichen** district of Aberdeenshire, where there is a large and needy field. Some interest. Henry Steedman has continued in **Plean,** near Stirling, where there is a population of some 2000, with good meetings and some fruit. A much advertised "revival" in this

place some ten years ago, has left a hard soil, with numerous lifeless professors. William Duncan continues visiting in the districts of **Letans, Steeland** and **Saline** in Fifeshire, with a good hearing to the Gospel, and there are cases of blessing. M. H. Grant, from Hamilton, is preaching and visiting in **Embo,** Sutherlandshire, where an assembly has been formed. A house was secured for meetings, for which our brother procured wood and made seats. About 20 are in fellowship. A. Philip visited **Stronsay,** Orkney, and preached the Word at **Kirkwall** Fair. He hopes to go to **Stromness.** James Calderhead and helpers are encouraged in **Isle of Whithorn,** where a number profess to have received Christ. M'Nab and Kennedy have been in **Annsfield** and **Dalswinton** districts of Dumfriesshire, visiting farms and hamlets with the Gospel. William Hamilton in **Gatehouse** district of Kirkcudbrightshire, where there is ample scope for plodding work. W. J. Miller has been visiting outlying islands and needy hamlets of **Shetland.** I. Ewen had tent in **Aberfeldy,** Perthshire. Jos. Strain, has Ayrshire Tent at **Stewarton.**

**NOTES.**—Conferences at **Craigellachie** and **Inverurie** were well attended. Ministry by Messrs. H. B. Thompson, Grant, Gray, M'Callum, Bruce, M'Gaw, and others. Tent meetings have been conducted during August by J. M'Alpine and R. Scammell in **Crosshill** district of Glasgow. A large tent for Gospel meetings is being pitched in **Aberdeen,** to be wrought by F. Elliot, in September. An assembly of believers has been formed at **Whinneyfold,** near Port Errol, Aberdeenshire.

## ENGLAND.

**ANNOUNCEMENTS.**—**Exeter.**—Half-yearly meetings in New Civic Hall, September 11-12. Circulars from G. W. Buck, 98 Old Tiverton Road, Exeter. **Yeovil.**—Annual Conference, September 4-7. Correspondence to W. Higgins, 17 Colmer Street, Yeovil, Som. **Plymouth.**—Wolseley Hall, Ford, Sept. 5. **Bournemouth.**—Drummond Hall, Roscombe. **Portsmouth.**—Rudmore Hall, September 18-19. **Cardiff.**—Cory Hall, September 26-27. **Leicester.**—September 29-October 1. **London.**—Central Hall, Westminster, October 25-26. Correspondence to Mr. J. W. Jordan, 6 Lansdowne Place, Greenwich, S.E.10. **Lanfairfechan.**—Conference here, September

1-8. Particulars from H. G. Hall, Plasi Meni, Lanfairfechan, N.W. **Bolton**, Lanc.—Missionary Conference in Hebron Hall, September 15-17. Correspondence to W. Meeling, 23 Longfellow Avenue, Bolton. **Carlisle**.—Young People's Conference in Hebron Hall, September 8, at 2.30. Dr. Bishop, Wylam; A. Dalrymple, Glasgow; Wm. Whitelaw, Irvine.

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(Continued on page v.)

## The Lord Jesus as Guest :

MUSINGS ON SCRIPTURE SUBJECTS.

BY J. G. BELLETT, DUBLIN.

IN the course of the Lord's public ministry here, we see Him in varied positions, and in social circles vastly different, yet bearing Himself in perfect character in each. I may refer to Him in Luke xi., in the house of a Pharisee, who had asked Him to dine. There seems to have been the air of courtesy in the invitation, yet it covered an evil purpose, as comes out in the sequel. For before the Lord had been long there, the host reveals himself as the Pharisee, and marvels that his Guest had not "washed before dinner." This causes the Lord to speak, and to judge of the whole scene around Him. And the apparent courtesy He had received at the hand of this Pharisee, will not keep Him silent, or hinder Him from weighing his secret thoughts, in the balance of God's sanctuary. He exposes and rebukes the action in its full moral character, as He knew and weighed it, as the One having perfect knowledge. And the Word of truth from His lips, brings out that which verses 53-54 tells us lay beneath the apparent courtesies of life, as they existed in that house. The light that shone out from Him, exposes the plot, and brings the hidden motives into light. Very different was the Lord's way in the house of another Pharisee, where He, in like manner, had been invited to dine (Luke vii. 36). For here, there seems to have been no covered purpose in the invitation. But the man has to be searched out and

exposed to himself, and the sinner whom he had accused for entering his house unbidden, justified before them all. Christ leaves that house, as a guest should leave it. He dined with both, yet He fully distinguishes between them, in the motives that moved them in having Him there. The Lord judged not by outward appearances, but as One who could read the heart. In thus appearing as a Guest in houses of the Pharisees, He does not adopt or sanction all that He sees or hears there; very far from it. But being invited in the character which He had acquired and sustained without, He is there to act in that character. He is there as the Light, and whatever is found there, He judges it according to God, and manifests it. And we see the Lord in other scenes and at other tables, when, as occasion requires, He will act as a reprover, or disclose Himself in the grace of a Saviour. Zaccheus, the publican of Jericho, had been, as men speak, but "a sinner" (Luke xix. 7), a child of nature, whose springs and activities of life are corrupt alike in all. But at the moment in which He first appears, He is under the drawings of "the Father" (John vi. 44), and his soul is now reaching forth unto Christ. He wanted to see Him, and this desire being commanding, he had pressed his way through the crowd and climbed up into a sycamore tree, if he might see Jesus as He passed that way. And the Lord knew well that he was there. And, looking up to the place where he was, at once invited Himself into his house as his guest—the uninvited, yea, self-invited guest of that publican of Jericho. The

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earliest strivings of life in a sinner—being drawn by the Father to the Son—were there, and the Lord significantly anticipates who was in that house, even one to welcome Him there. So He enters, and enters that house of Zaccheus, in full, consistent, and responsive character, there to strengthen the new life that had been begotten there, causing it to break out in some of its precious virtue, and yield some of its own good fruit. “Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return him fourfold.”

On the road to Emmaus (Luke ix. 13-15) *desire* had been again quickened, but under different conditions. It was not there the desire of a freshly drawn and converted sinner, but of two restored saints. And these disciples had become unbelieving. They were returning home under a sense, that the Lord had disappointed them. He rebuked them for this shortly after he had joined them on the road, and had so ordered His words as to rekindle their hearts (ver. 32). So when their walk together ended at the gate of their dwelling, “He made as though He would have gone further.” He would not invite Himself, as He had done in Jericho. They were not in the moral state that suggested this, as Zaccheus had been. But when *they* invite Him, saying, “Abide with us,” He “went in to tarry with them.” He goes in to kindle further the desire that they had expressed, and to gratify it to the full. And so He does, and they are constrained by their joy, to return to the city that night, late though

it was, to communicate what they had received from Him to their fellows. How full of varied loveliness all these scenes are! What exquisite beauties are revealed in these outshinings of the Lord’s moral glories, as He is seen as Guest in the house of Pharisees, as Guest in the house of publicans, as the Guest in the house of disciples, the invited and uninvited Guest, in the Person of the Lord Jesus, seated there in His place, in all perfection of beauty. I might instance Him at other tables, and in other scenes. But I will now only look at one more.

At Bethany He is seen adopting a *family* scene. And surely, had He disallowed the idea of a Christian family, He would not have been at Bethany as we see He was. And yet, when we see Him there, it is only some fresh phase of moral beauty that we trace in Him there. He is a Friend of the family, finding, as we find to this day among ourselves, a home in the midst of them. “Now Jesus loved Martha, and her sister and Lazarus,” are words which bespeak this. His love to them was not only that of a Saviour or a Shepherd, though we know well He was each of these to all of them. His love was the love of a *family* friend. But though an intimate friend who might, whenever He pleased, find a welcome there, yet He did not interfere with the arrangements of the house. Martha was the housekeeper, the busy one of the family, useful and important in her place, and the Lord leaves her where He finds her. It was not for Him as a guest, to alter or settle such matters. Lazarus may sit by the side of the guests, at the

family table. Mary may be abstracted in her own kingdom, or into the kingdom of God within her, and Martha be busy and serving. Be it so. The Lord leaves all just as He finds it. He, who would not enter the house of another unbidden, when He entered the house of these sisters and their brother, will not meddle with its order and arrangement. Surely in full moral comeliness is this! But if one of the family, instead of carrying herself in her family place, step out of it, to be a *teacher* in His presence, He must and will then assume His higher character, and set things right *divinely*, though He would not interfere with them *domestically*. What various and exquisite beauties do these family and guest scenes display! How perfect and harmonious they all are, and how full of the outshinings of His glory, who, when He stood here among men, was "the Man Christ Jesus," yet withal "the Mighty God," co-equal and co-eternal with the Father. What moral glories shine in each other's company in perfect combination and harmony.

### We Beheld His Glory.

"The Word became flesh and tabernacled among us, and we beheld His glory" (John i. 14, R.V.).

TRACKED by Evangelists when here,

Is He who is ascended THERE,  
And faith still knows Him as the same,  
And reads with confidence His Name.

"Master, where dwellest Thou?" they say,  
And gladly bidden, there they stay;  
There, in that new, yet holy ground,  
A dwelling place their spirits found.

Thus, 'mid our ruins here it shone,  
'Mid its own glories now 'tis known;  
And we shall bear it BRIGHTEST there,  
Since we have learnt it DEARLY here.

## A Living Christ, or Dead Forms

NOTES OF A BIBLE READING, IN A FARM HOUSE.  
BY THE EDITOR.

THE Epistle to the Hebrews, is that portion of the Sacred Word, in which God opens the heavens, and reveals to us a Glorified Man there. The physical heavens we see above us with the natural eye. But these are only the superficial heavens. This Epistle introduces us to the inner heavens, into which the Lord, as the risen and ascended Man, has entered, and where He has "sat down," having accomplished redemption and purged His people's sins. When He was here on earth, we are told how the heavens were opened above His head, to get a sight of Him. There was then an Object in this world worthy of heaven's attention. Now He has gone, gone to occupy the highest place within these heavens, and the heavens are now opened, so that faith may look at Christ, as and where He is, as glorified Man up there. These heavens are His present home. And toward the close of the Book, we find that these same heavens, in which the Glorified Man has been received and accepted, are to become the home and dwelling of the glorified church. It is now the business of the Spirit to lead the saints into these heavens, and there to show them the Lord Jesus glorified as Man, with the varied offices He bears. He is shown there in "the excellent glory," as the *Representative* and *Forerunner* of His people, seated far above the angelic host, who have been subjected unto Him (1 Pet. iii. 22). Our Representative is seated there in the

highest place, consulting His people's best interest there, continually appearing before the face of God for them, and is preparing a place there for them (John xiv. 2). He has already "purged our sins." He could not be there, if He had not. For these sins of ours He bore, and completely took away. He is there now, as the *Apostle* if our confession, making this known to us. For God is now speaking to us "in His Son." In the days of His humiliation here, He spoke to men for God. His words, were the Father's words, given to Him to utter on earth. Now God is speaking to us "in Him." Our business is to listen to that voice, and to give earnest heed to what it says. He was God's "faithful witness" among men, when He was here (Rev. i. 5). He is there now as our *Apostle*, preaching salvation, and as our *Great High Priest*, sympathising with and succouring His people, as they pass through the wilderness, from the Cross to the glory. Redemption is secured. Egypt and its things are left behind; the glories of Canaan are before. And there are enemies to be met, who seek to impede our passage thither. We are to give no place, no hearing to these, but bring them under the searching and sharp reach of God's two-edged sword, making no provision at all for sins and vanities that beset us, but dealing with them honestly and mercilessly before God. We have the ministry of our *Great High Priest* in sympathy and succour, and the throne of grace to revert to in our hour of need, there to receive abundant mercy and needed grace to strengthen and support, in every time of need. Such are

our God's rich provisions for His people in the wilderness. The Egypt world is far behind them, with the goodly land, the rest of God, before. O how rich we are! How well provided for! The wonder is, that we should ever fail, or be tempted to go "down to Egypt for help," when for us the succour, the sympathy, and the supplies are so abundant, and so well within our reach, and always available.

In the Epistle to the Hebrews, two kinds of hearts are mentioned. "A true heart" (chap. x. 22) of faith, which ever "draws near to God," and "an evil heart of unbelief," the character of which is, that it "departs from the living God" (chap. iv. 12), and turns to some creature or empty form, for what the living Lord alone can supply. When the heart, in which unbelief is operating, turns away from "the living God" (chap. iv. 12), nothing is too foolish for one who professes to have a God who cares, and a Christ who supplies all need, to turn to. Israel, at a time when they had departed from God, showed their confidence was in an ark—a dead form, which they hailed as their deliverer in a day of battle—not a living God, who led them on to victory in better days (1 Sam. iv. 5). Now that they are departed in heart from Him, and His ark is in evil hands (ver. 4), they "shout with a great shout," as if that ark was to bring deliverance. But it did not, nor could. For it was the God of that ark who had aforesaid given them the victory, and not the empty form, from which the power had gone. Alas, for those whose confidence is in forms, from which the power has departed, and whose trust is in



what these once did, in times when they were right with God, and God dwelling and walking among them. Even true Christians, who once honoured God and proved His power, when they get away from Him, will trust in a dead form to give them help and victory over their foes. But it is a futile hope. A Christian away in heart and life from God, becomes a mere plaything to the enemy, when he meets him in battle, as were the people of Israel in that day when they went to war "with a great shout" against the Philistines, thinking the ark would give them victory. But that ark was then in godless keeping, for the priests, the sons of Eli, were men of Belial, and were living godless lives. And so they were discomfited, and the very ark, in which they trusted, taken from them in the fight. No form of truth, no doctrine however Scriptural, no form from which the power of God is gone, no matter what it did in other and better days, will save from disaster, if the heart is away from a living Christ, or an assembly of His people out of touch with Him who is Head and Source of all supply to His people. While we cleave to Him, and walk holily with Him, in His truth, that truth is a shield and buckler to us. But when the heart gets away from God, and only a form of truth—no matter what it be—remains, there will be disaster sooner or later, and shameful defeat.

### The True Power for Victory.

**F**EAR no foemen, be their numbers  
 Like the locusts in their flight;  
 He who leads us, is the Captain  
 Who has never lost a fight.

## The Cleansing of the Leper :

NOTES ON LEVITICUS, CHAPTERS xiii.-xiv.  
 BY HENRY SPENCE, TRINIDAD, WEST INDIES.

**F**ROM these chapters some striking lessons may be learned, for the comfort and encouragement of those of God's beloved people who, in these days of much easy profession, and slipshod reception of professors into the assemblies of God, seek to stand seeking the "old paths" (Jer. vi. 16).

In chapter xiii. we have the type of a sinner, contaminated and condemned. In chapter xiv., he is seen cleansed and in communion.

Here, we are not at the mercy of man's teaching, for the first verse says, "The Lord spake unto Moses and Aaron." Not to Moses alone, nor Aaron alone; but Moses and Aaron. Why? Moses was a type of the law. And "the law" knows no mercy. Aaron was the priest. The priest must be able "to show compassion on them who are out of the way."

"When a man shall have a rising *in his flesh*" (that's the beginning of the thing); or a scab, that is the disease "broken out," and partly healed; "bring him"—not to the law giver, but "to the priest." Is not this like sin. Beginning with a rising in the flesh. A "rising" of children against parental and other authority, so marked a feature of our time. So the cry is wrung from many a parent's heart—What shall I do with this boy? "Bring him to *the Priest.*" Aaron is a type of Christ, and the priests, his sons, of believers. If there is such a rising, bring him to the Lord Jesus.

We read of scabs and scars in the Scriptures. The scars hurt no one, but the scabs are infectious. There are many sin-scabbed to-day; their hurt has been healed slightly. And some are positively inflamed, and get into violent tempers when their evils are pointed out. "Bring them all to *the Priest*."

What will he do? First of all he is to "look at the plague," *not at the man*. If we always did this, and took sin and its judgment into account, as the Lord sees them, not, as is too oft done, so much of looking at *the person*, reasoning "He's a nice man," etc., we should have less trouble. Or, on the other hand, look at the plague, not at the man as a vile outcast of society, then we should reach more of the vilest and lowest of men.

Look at the evil first, then look at the man. Give heed to the word. "He shall be shut up seven days." If the plague is stayed. Well. But do not hurry things. "Shut him up seven days more." Sometimes the scab will spread, as in the case of Simon (Acts viii.). If the man be "fully covered with leprosy" (Lev. xiii. 13), (curiously, as men would say); he is pronounced "clean." Surely there is some correspondence to be found with this in Isa. i. 6; Psa. xxxii. 5 and Psa. li. 5. When a sinner realises he is altogether unclean, it will not be long before he is pronounced altogether "clean" (John xv. 31), confessing "I am vile" (Job xl. 4) as a rule. If the leper discovers his uncleanness in part, if *he be not fully manifested* as unclean, he must take his place outside the camp. Not only the man, but his garments are unclean.

Leprosy in the garment has been responsible for more destruction and backsliding than one can imagine. "The cares of this life, and the deceitfulness of riches." The two extremes. Too poor to go to the assembly. Too well dressed to associate with the "ordinary folk" who go there. Here is leprosy in the garment.

When the blood has been applied, and the man and his belongings cleansed, must he now be hurried into the camp? No! He can now do something for himself. Chapter xiv. begins with "The Lord said unto Moses"—not now *Aaron and Moses*, but *Moses* alone. The Word must now act, and the man does something for himself. He is to "wash his clothes, and shave off all his hair." Off must go the superfluities, the nonsensical trappings of the world. "*After that*," he shall come into the camp. But even then, he must tarry abroad out of his tent. Out in the light, where all can be seen, and where every one can look on him. Then, on the eighth day—corresponding to the first day of the week, the resurrection day—right up to the door of the tabernacle. For cleansing, blood is commanded. Then he is to come anointed. Ear, hand, and foot. Ear first. God wants the ear first. If there is any oil remaining (thank God, there is always some remaining) it says, "*The oil*." Of the rest of the oil. "The remnant of the oil" for the head. The head last.

Surely these Scriptures, written for our learning and admonition, teach us the plain path for to-day in relation to salvation, restoration, and reception, among God's beloved people.

## Christ Interprets the Father.

AMONG HIS DISCIPLES (JOHN CHAPTER xiv).  
By WM. HOSTE, B.A., LONDON.

OUR Lord, as we have seen, was about to introduce His disciples in spirit within the veil. His sacerdotal prayer would initiate them into that high priestly intercession, which He was so soon to undertake on their behalf. This would entail His leaving them, for, on the earthly plane, He could not be a priest, being outside that family which, by God's appointment, had the monopoly of priestly service on the earth. He must enter by His own blood into the heavenly temple, not made with hands, and there, in the presence of the Father, become a Priest of another order than the earthly, that of Melchizedek, Priest of the Most High God, King of righteousness, and King of peace. In view, then, of their priestly worship, the disciples needed preparation; in view of His departure, consolation. He loved them so much He could not bear that they should be troubled. "Let not your heart be troubled." Later on, while repeating the same exhortation, he adds, "neither let it be afraid." They were neither to sorrow for the present, nor fear for the future. Nor were these words of comfort addressed only to some élite of disciples, some favoured inner circle, who by their special faithfulness had merited this reward. No, but to a feeble company, slow to understand, and slower to believe; a self-confident Peter; a doubting Thomas, sons of Boanerges, who had drunk but little into the spirit of their Master; eleven men in fine, who were about to

forsake Him in His darkest hour. But at the core their hearts beat true: they were "His own." He loved them, and in their measure they loved Him. And so He would comfort their hearts, and for this bequeathed them His peace. "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you." Why "not as the world?" The world offers "peace, peace, when there is no peace," reiterates peace! but gives no solid or sufficient grounds for it. As the dying infidel bitterly replied, when his friends urged him to hold on, "I have nothing to hold on to." But the peace, Christ gives, is based on facts. His blood, His life, His promises, His faithfulness, His consolations are not mere words; they rest on solid grounds. The first is, that, though no longer visible, *He would be as real as ever*. "Ye believe in God, believe also in Me." God, unseen, was the Object of their faith, so was He now to be. Though lost to sight, He would be present to faith. Seeing is believing to the world: to the Christian "faith is the evidence of things not seen." Another fact to comfort them was, *He would be as busy about them, as He had ever been*. As hitherto He had cared and provided for them, so He would not now forget them. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." and what could eleven homeless men need more than that? Not even those wonderful \*"mansions in the skies," already existing, would suffice; a special "place" must be

\* Greek, *monai*, abiding places; compare in Scotch, *manse*.

prepared. There will be different circles of the elect in heaven, but only one centre, Christ; many mansions for the redeemed of past and future dispensations, but only one "place" for the church. Each member will have his allotted sphere, but all will be together in that one place. Not only so, but the separation would not be long. *He would soon return.* "And if I go and prepare a place for you, I will come again and receive you unto myself." The word is literally "I am coming." As a mother, busy in the kitchen, for her weeping child in the nursery, might calm it by calling, "I'm coming! I'm coming!" so the Lord is ever on the point of coming to summon His saints to meet Him in the air, that where He is, there they may be also. It is not "adieu," but "au revoir." Again, while awaiting their entrance into the Father's house, *He would introduce them into the Father's presence.* Where He was going literally, He would bring them spiritually. "I am the Way"—the only Way into the Father's presence, "no man cometh unto the Father but by Me." "I am the Truth"—the only revelation of the Father. "He that hath seen Me, hath seen the Father." "I am the Life," the only life suitable to the Father's presence. "Because I live, ye shall live also." Correspondence is a great resource in separation. The believer is in correspondence with the Father, and with His absent Saviour. " whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." If ye shall ask \*ME anything in My Name I

will do it." The Lord undertakes to see to it that every communication is answered, whether addressed to Him or the Father. What a resource is this opened to faith! We are brought into intimate touch with the Unseen. Moreover, the Lord promises them *Another Comforter.* "I will pray the Father, and He will send you another Comforter," who would never leave them—as He must, but who would abide with them for ever. Thus would they be taught more deeply what they had already learned, and be initiated into fresh truths concerning their absent Lord. Indeed, in that Spirit He would Himself come, and not leave them orphans, and in that day they would know that He was in the Father and the Father in Him, and He in them. One more comfort was theirs. "Ye have heard how I said unto you, I go away and come again unto you. If ye loved Me ye would rejoice because I said I go unto the Father, for My Father is greater than I." His atoning work accomplished, He would enter into His rest and reward. The Man of Sorrows would be anointed with the oil of joy above His fellows. It would comfort their hearts to know, that for Him at least, was "passed the dark and dreary night."

### The Exalted Lord.

Saviour, hail! enthroned in glory,  
Where for us Thou dost abide;  
All the heavenly hosts adore Thee,  
Seated at the Father's side.  
Thou, before His face appearing,  
On Thy breast our names dost bear;  
Ever for us interceding,  
Till in glory we appear.

\*The R.V. inserts "me" on the authority of the two oldest MSS, and this avoids what otherwise might seem a repetition in these two verses.

†In French, "adieu" is rarely used for saying "good-bye," for this has the sense of a definite separation, but *au revoir*, which looks forward to meeting again, and that soon.

## The Preacher and Bible Students' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### The Power of Christ, as Deliverer.

As displayed in Mark, chap. v. 1-43.

Demons Dismissed (vers. 1-20)—Satan's Power Broken.

Disease Dispelled (vers. 25-34)—Sin's Results Undone.

Death Defeated (vers. 22-43)—Its Power, Disannulled.

1. Witnessed through the Gospel now (Rom. i. 16).

2. Christ as Healer and Restorer (Psa. ciii. 3).

3. Christ as Victor and Conqueror (Heb. ii. 14, 15).

#### Peace Procured, Proclaimed, Possessed.

Peace Procured at the Cross (Col. i. 20).

Peace Proclaimed in the Gospel (Acts x. 34).

Peace Possessed by the Believer (Rom. v. 1).

#### Sin's Dark History and End.

Its Origin, Propagation, and Penalty (Rom. v. 12 ; Jas. i. 15).

Its Pleasures, Perils, and Progress (Heb. xi. 25 ; Hos. xii. 2).

Its Propitiation, Pardon, and Punishment (1 John ii. 2 ; ii. 12 ; 2 Pet. ii. 9).

### CONCISE SUBJECTS FOR BIBLE STUDY.

#### Christ on Earth.

##### His Person, His Character, His Work.

The Incarnate Son of God (John i. 14).

The Declarer of the Father (John i. 16).

The Lamb of God (John i. 29).

##### Christ on the Cross.

The Spotless One (1 Pet. i. 19).

The Obedient Servant (Phil. ii. 8).

The Great Sinbearer (Isa. liii. 6).

The Last Sacrifice (Heb. x. 16, 26).

##### Christ in Heaven.

The Seated Sin-Purger (Heb. i. 3).

The First-Born from the Dead (Col. i. 18).

Our Great High Priest (Heb. iv. 14).

An Advocate unto the Father (1 John i. 2).

Our Forerunner there (Heb. vi. 20).

## The Young Believer's Question Box.

Preparation for Missionary Service, on Popular, Interdenominational Lines.

I am a young believer, a little more than twelve months "in Christ," and for some ten months in

the assembly gathered to the Name of the Lord here. I have sought, according to my little measure of ability, to share with others in the spread of the Gospel, in the town and district around. And I have had much happy fellowship with other brethren in this work. About a month ago, a Christian gentleman, an active member in one of the denominations in the town, waited upon me, and said he had been EXERCISED for a while, about some of the young men of the town, being sent out to the mission field, and inquired whether I had any desire in this direction, and stating that he and some other Christian workers in the place would be pleased to do what they could to further such a desire, by assisting a few such, to get the necessary preparation for such a life work, in one of the Bible Training Institutes or Colleges, it of course being understood, that we would be willing to work in harmony with all interdenominational churches, sound on the fundamentals of the Gospel. I am not at all attracted by his proposal, although I believe he is quite sincere in making it. But I could not give up what of God's truth I have learned and enjoyed in practice, by consenting to enter on a course of training, where all denominations are to be acknowledged and fellowshipped with. Any help from the Word of God on this matter, will be valued by me, and I believe welcomed by others, who are exercised in this same matter.

We have frequently expressed in these pages, our definite conviction, that when the Lord calls one of His own, to give himself to His service, either among the people of these lands, or to go forth with the Gospel to regions beyond, He trains, fits, and furnishes His servant in His own school, and sends him forth in the full conviction, that he is no man's servant, but the "servant of Christ" (Gal. i. 10) alone. And thus he stands in the full acknowledgment of the living Lord, as his Director in his service, as well as the Supplier of his every need. As was beautifully expressed by one some three centuries ago who, when questioned regarding his authority for preaching the Gospel, and his "ordination" to it, replied—

"Christ, the Son of God, hath sent me

Through the midnight lands ;

Mine the MIGHTY ORDINATION

Of the piercéd hands."

And there is no other authority available, to send forth or spiritually equip one for the service of the Lord. No doubt, if one having the conviction that

he is called to preach Christ's Gospel, is in happy fellowship with an assembly of believers, whose sympathies and fellowship he has in his going forth, they will express that fellowship in some such manner as the church at Antioch (Acts xiii. 1-4) did with two servants of Christ, who were going from their midst to evangelise. But this was not their "ordination," for they had been "ministering to the Lord" long before this outgoing. And they had neither been "training" under the patronage of "denominations," nor sitting at the feet of "apostles" to have their "theology" imparted unto them (Gal. i. 12). And what was sufficient to fit them for the ministry, unto which the Holy Spirit had separated and sent them (Acts xiii. 4), is just as sufficient for you to-day. We have known some who went to Colleges and Training Schools to get furnished for service as missionaries, but we have no recollection of any who were either scripturally helped, or whose spiritual condition was profited thereby. In a number of well known cases, they were utterly spoiled spiritually, and came out with an inordinate conceit of their own ability, and a corresponding disparagement of others, who had gone forth at the Lord's call, without passing through the same process. No, we do not advise you, nor anyone else, to go to *man* to get what the Lord Himself alone can give, and what not even the best of men can impart; nor do we for one moment consider such "training" a necessity for the service of the Lord. Indeed, we consider it would be a complete departure from "the right way of the Lord," into which the Word you say has already led you, to go back into association with "denominationalism," which is only a milder term for "sectarianism," with all its evils, or to recognise "interdenominationalism" at all, in any of its forms, as a necessity in order to fellowship in "the work of the Lord." We know some hundreds of earnest, godly, and withal successful missionaries, on whose long years of service the Lord has set His seal, who neither went forth under the patronage of a College, nor as the servants of any set of men, or of a society, or mission, but who get their orders direct from the Lord Himself, and who look to Him to supply them with all that they need, alike to prepare them for, and to support them in the service He has called them to. And we believe this to be "the thing that the Lord has commanded," and that all else is away from the pattern given in the Word, unto which it is our wisdom to give heed, and humbly but firmly to follow.

## Answers to Correspondents.

J. W. M., GLASGOW.—If one is not walking "in truth" (2 John 4) before men, but openly disregarding it in practice, he is not in a fit condition to assume leadership or oversight in the assembly of God. And those who are "set" (1 Cor. xii. 28) there by God, to serve and guide His people, ought to feel it to be their responsibility to wait upon and tell him so. Oversight in the assembly, need not include ability to publicly minister the Word, but it surely ought to connote reverent obedience to it, in life and in walk. And where this is lacking, the chief qualification for oversight is wanting. "Social position" in the world counts for nothing in spiritual work, and should in no case be regarded as fitting one to either shepherd or guide the flock of God.

S. B., GALLOWAY.—Where there are few to give help in the preaching of the Gospel in a public capacity in any place, the need should be made known to neighbouring assemblies, and a warm welcome given to any who are fitted to share in such service, and approved by their brethren where they are best known. This is done in many places with real blessing. And it is wholly different, alike in principle and in practice, from encouraging would be preachers from coming to "take the meetings" where they are not wanted, and are such as would receive no commendation from those who know them and their ways where they live. Many a promising Gospel work has been spoiled, and the people driven away, by adventurers of this type being allowed to occupy the platform.

T. M., CUMBERLAND.—A few men, "wise in counsel" and "godly in life," are a great blessing to any assembly. And it is due to the Lord, who raises such among us, that they be "known" and held in "esteem" (1 Thess. v. 12), their work well recognised, and ample scope given them to do it, without molestation or unlovely criticism. There is too much of the democratic spirit so prevalent in the "clubs," where "Jack is as good as his master," to ensure godly service and spiritual comradeship among those "working the work of the Lord" (1 Cor. xvi. 10). For of all things that afflict assemblies of God's people, "Socialism" is the very worst enemy of godly fellowship and true service. Yet there are plenty who aspire to leadership among their brethren, who are badly inoculated with it.

W. G., BELFAST.—God's truth, wisely ministered, in grace and in season, is His own instrument to

keep the feet of His saints in the way. But where there is little or no practical ministry of the Word, dealing with the every day things of assembly life, there is sure, sooner or later, to be trouble. For man's ingenuity, with all its claims, can no more keep an assembly right with God spiritually, than it can keep an individual right morally. The Word is given not alone to furnish and fit those who are right, but also to reprove, correct, and restore those who go wrong (2 Tim. iii. 16, 17). Hence the need of an "all round" ministry all the time, to meet all conditions.

### Points of Practice, in Assembly Matters.

**Gospel Efforts** to reach those who do not usually go to where the Gospel is preached in fulness and clearness, are best in character and most permanent results, where all in the assembly co-operate in sharing them. And experience, over a fairly wide and varied field, has confirmed the fact, that it is the ordinary, stated, and continuous Gospel effort that produces the most permanent fruit, and brings in solid material into the assembly, and not the now popular "campaign" that lasts for a week or two, and usually dies out when the "special" preacher goes, leaving very little behind it to tell it was the work of the Spirit of God.

**Pastoral Work.**—The general complaint is, that pastoral care is greatly lacking in most assemblies of our time. This is no doubt true, and this lack should exercise the hearts of all who have responsibility, especially those of age and experience. The present claims of family and business are probably greater than in former years, and there are fewer men of leisure to share in visitation, such as most assemblies need. And the "hired" pastor is neither in general a real shepherd, nor a true helper of souls. We believe much could be gained, if those who have some pastoral ability, were working in fellowship and in harmony, and so overtaking a stated number of visits each week. And if all in the assembly gave what information they have of individual cases of sickness, cold-heartedness, and many conditions of other kinds causing absence, it would lighten the burden that usually falls on the few who do such work, and would greatly add to the efficiency of their visitations.

**Young Believers** brought into an assembly, and older ones who have been led out of their worldly churches, to gather simply in the Lord's Name, need, and should receive definite and full teaching

from the Word to establish them in the truths that govern and guide in assembly life and testimony, which truths are our only authority for being where we are, and for meeting as we do, and not as the principal sects and denominations of Christendom. One thing is sure, if those being added to assemblies do not learn these things now, they are not likely to do so in later life. And why should those who profess to own and obey them, shun to make them fully known to others?

**Holidays** give fine opportunity to spread the Gospel, to visit small assemblies of God's people, and cheer on lonely workers who seldom see a stranger's face. Two and two—who make "true yoke-fellows"—are welcome visitors in most places, and when right with God, become channels of blessing wherever they go.

**Bible Readings** of the old, happy, helpful character, by means of which so many have been edified and led on in the Truth, are held once a week in over 1000 places, using our Card of Weekly Subjects, with the aid of Notes provided for each week of the year, in **The Christian Worker**, as issued for each month of 1924. See these, and get fellow-believers to take them up in your Weekly Scripture Readings. A Specimen Free, for asking.

### Glances Across the Harvest Fields.

**Tent Work**, which on old, solid, and Scriptural lines, carried on by God-sent men, who count on the Holy Spirit to use the Gospel proclaimed, without accompaniment or embellishment, in its native warmth and simplicity, is being continued in many places this month. See what you can do to help it on, by your presence, your prayers, and your active co-operation with the workers.

**Visitation.**—Preachers of half-a-century ago, made house to house visitation a chief portion of their evangelistic work. And by this means many were led into the light and peace of God's salvation. We notice there is less of this in our time. A large number of evangelists never visit, or seek out the people at all, during the day time, and of course they do not get the people who most need it to preach to, either in tent or hall, in the evenings. It is hard to see how an able-bodied man can reckon an hour's preaching in the evening, to a mere handful of people, to be a full day's work for the Lord whom he professes to serve. And we are confident it is a poor testimony to fellow-saints, most of whom need to do much more work each day, to earn their daily bread.

## Letters to the Editor.

**I. An Appreciation.**—"We have been greatly delighted, and I believe spiritually edified here, through reading the Expositions of Scripture Subjects by the late J. G. Bellett, of Dublin, which have been appearing in the past and present year's issues of 'The Believer's Magazine.' Many of the friends here regard them as the best ministry of Christ they have read for long, and of a kind not often found, either orally or written, in our time. These papers are truly of 'the old corn of the land,' and just what the Lord's people especially need in these days. I hope there may be a continuation of them, in the issues to come, if the Lord will." [We are pleased to say, that there are still a number of fresh and soul-feeding Meditations and Musings on devotional and Christ-exalting themes, from the oral and written ministry of the late Mr. Bellett, sent to us by aged saints and fellow-believers, some of whom knew him personally, and shared his ministry in Dublin and elsewhere, over sixty years ago. We are very much at one with our correspondent in his estimate of the value of such teaching, and in his desire to see it finding its way to the Lord's people in all parts. The papers are indeed a "word in season" for the times in which our lot is cast. It will be a real service to the Lord, and to those who seek to walk in "the old paths" of the Word, to introduce, make known, and commend these spiritually refreshing papers.—ED ]

**II. Practical Teachings on Assembly Life.**—"In my early Christian life, I was privileged to be in an assembly of the Lord's people, in which there was regular and definite ministry of the Word of God, regarding our corporate and assembly privileges and responsibilities, not in the 'scrapy' and non-edifying forms in which it is too often presented now, but in full, explicit, and definite ministry of the Scriptures, giving us something to take with us, to exercise our souls and control our actions. And the result was manifest in godly and orderly assembly practice, which became a real testimony for God, and exercised hundreds of fellow-believers who came under its power, in the ways of the Lord. Instead of driving Christians in the denominations away, it attracted them in such numbers that our hall could not hold all who desired to come to the Lord's Day afternoon and Thursday evening meetings for ministry of the Word. I have not seen so many Christians brought out from the worldly churches, and separated from

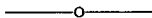
worldly ways anywhere, since. There was power with the Word ministered in great plainness then, and the fellowship of saints was very sweet and very real. The line between us and the world was very clear, and separation was not only from sects and systems of man's religion, but from the whole paraphernalia of fashionable worldliness in dress and style, which is eating the vitals out of many assemblies of those professedly gathered to Christ now. A wholesome, practical ministry of all God's truth, in the grace and unction of the Holy Ghost, alone keeps SOULS and ASSEMBLIES right, and it is vain to hope for spirituality where this is not given or desired, or wanted. Let God's people awake to the fact, and see that they do not shirk their responsibility in seeing to its being given, in places where God has set them to "watch for souls," as they who much give account to their Lord in a coming day."

## Fallen Asleep.

**William Millerchan,** Waterloo, Liverpool, 10th August, aged 71. He came to Liverpool from Germany, where he spent his youth, in 1877, with the intention of passing on to America, but was guided in his choice to remain in Liverpool, and this he did, and settled in business shortly after. In his religion he was a Lutheran, and for a time attended the local denomination of that persuasion. But he was without Christ. Under the preaching of Richard Handley in Romeo Street, he was awakened to see his need of a Saviour, accepted Christ, and was brightly converted to God. Active Gospel work, with wholesome ministry of the Word of God, brought him out from Lutheranism, and led him into fellowship with a few believers, who assembled simply in the Name of the Lord Jesus, shortly after. And in this path he continued steadfastly to the end. In Mr. Millerchan's home in Stanley Road, Bootle, many of the Lord's people and servants found a resting place, and in this hospitality he was ably and lovingly supported by his wife and daughter, for many years. He was not in the general use of the term, a preacher, but in personal testimony, and in dealing with individuals, he was very much used in leading souls to Christ, many of whom live to hallow his memory. An active and diligent tract distributor, he reached many, both in Liverpool and its vicinity, and in Germany, which he visited on several occasions. Until some 17 months ago, he was vigorous and



active, and maintained a continuous interest in the work of the Lord. Then a malady, causing much pain, and reducing his strength, seized him, and after much suffering, patiently borne, he passed in to be with the Lord on the evening of August 10. His body was laid to rest by a loving company of friends and fellow-saints, who had known and esteemed him, and while the "gain" (Phil. i. 23) has been his, the Lord's people and work in Liverpool miss and mourn the long-loved form and service of William Millerchan. **Thomas M. Harris**, at Atherley, Orillia, Ont., July 11, in his 66th year. Saved when 27, gathered to the Name shortly after, and walked worthily all his course. **Hugh Cameron**, Doune, Perthshire, July 20, late of Strathaven and Larkhall. Will be greatly missed in the assembly. **Mrs. Weir**, Wishaw, wife of James Weir, herbalist, was suddenly called August 8, to be with Christ. Given to hospitality, and the care of many servants of Christ. **Graeme E. Mearns**, Newcastle-on-Tyne, on August 12, aged 72. For many years in Arthur's Hill assembly. In his early years in Old Rayne, Aberdeenshire. **William Reid**, Cambuslang, July 23, for a number of years in the assembly there.



**EDITORIAL NOTES.**—Busy times are reported in house to house visitation, open-air preaching, and tract band work, carried on for many seasons with rich blessing and permanent results in conversions. No happier or more wholesome work can engage the younger men in assemblies than this. But it needs a right spiritual condition on the part of the active worker, to have God's seal upon it. For the Lord's work must be carried on in the Lord's way and according to His pattern, to have His furthering blessing upon it.

**The Word of God** in the Home, where all the household and all "who come in" (Luke xi. 34), may see, read, and benefit by it, may be displayed in over 180,000 homes, all the days of 1924, by means of our **Text Calendars**, bearing a distinct and direct Gospel Message for each day of the year, in chaste, acceptable forms, in attractive designs. A good investment, surely, for a Christian home!

**Bible Lovers**, who search and meditate on the Sacred Word for their own spiritual upbuilding, will find it of real profit to take up, as a personal study, all the weeks of 1924, the Weekly Subjects of the Bible Student's Class, given on neat Folding Card, with the 52 Weeks' Subjects, on "The Chris-

tian Life in many Aspects," with the suggestive Biblical Notes given each month in **The Christian Worker**. And in Bible Classes, Young Believers' Meetings, and Assembly Scripture Readings, these subjects are used with much spiritual profit. Specimen Card, with copy of Notes, cheerfully posted FREE to any who desire to use them, and introduce them to others.

**Thousands**, who have a heart for the spread of the Gospel, find a fine sphere for their energies in taking the monthly message from door to door, in the localities where they live. And in most cases their visits and their tracts are welcomed. Where crowds of pleasure-seekers gather, there is the unique opportunity during the summer, for ardent young workers to go forth sowing the seed of the Word. Elder brethren should encourage them in this, and give a lead in it where possible.

**Individual Service** is being revived in many parts where it has been for long neglected. House to house visitation with the Gospel, open-air preaching by men whose hearts "the Lord has touched," with a fresh sense of responsibility to "do their bit," whether others neglect theirs or not, tract distributing by road and rail, everywhere sowing the seed wherever souls needing the Gospel are found. And although little may be said about it, they are having the seal of God on their service, and are truly happy in it. May this abound, and increase everywhere.

**Light and Shallow Work.**—We know something of the character of the "wholesale professions" made in the homelands, under the shallow and sentimental preaching and "singing" of some up-to-date evangelists, and how quickly these converts vanish from view, immediately the excitement is past. And in lands where supreme ignorance of sin and its guilt before God, and what is the Divine remedy unto men's salvation are little known, how much easier it is to produce rootless professors.

**Booklets for Young Believers**, for distribution in tent work, giving plain and decided teaching to those newly saved, have been our chief product for 42 years, to meet all requirements. An Assorted Packet of these beside you, come in handy to give, to confirm in the faith, lead out from the world, on in the Lord's way, and into the assemblies of His people. Assorted Packets of many kinds—24 for 1/3, 50 for 2/6, 100 for 4/6, post paid.

**New Illustrated List** of Year-end Publications is now ready. Posted FREE, to any address.

Manchester district, with good meetings and some fruit. Dr. Martin and J. Marshall had tent meetings here, and expected to go to **Buffalo** later. **Midland, Mich.**—R. A. Barr had good meetings in tent, with conversions and baptisms. **Detroit, Mich.**—A tent is in the west side of this city, wrought by John Govan, T. D. W. Muir, and others. L. Sheldrake and W. T. Mehl had a tent in **East Jordan, Mich.** They visited all the houses "excavating" among the people, about the only way to reach them. Dempsey and Ruddick had a tent in **Los Angeles, Cal.**, with a good hearing to the Word and some fruit. W. J. McClure had two helpful meetings in Willard Street, **Boston, Mass.**, before sailing for Ireland. He and Mr. Foster expect to return to U.S.A., sailing from Liverpool, September 15.

### OTHER LANDS.

**FRANCE.**—Blessing with the Gospel continues at **Nice**, where four young Christians have of late been baptised and added to the assembly. At the markets in **Lyons, Nimes, Etienne**, W. Taylor had the privilege of preaching Christ to large crowds, who gladly listened to the Word, all new and strange to them. **FINLAND.**—James Lees and helpers spent some weeks in this interesting country, preaching to and visiting among refugees. They had large and interesting gatherings in **Helsingfors**, where Russians, Swedes, and Finns hear the Word. Some in former years who were among the Czar's entourage, sat side by side with humble peasants, listening to the Word. Their common distress has brought them to a humbler mind. **FAROE ISLES.**—There is still encouragement in the work here. A young believer from the isle of **Ostero**, was lately baptised, and there are some interesting cases in **Thorshavn**. **ARGENTINA.**—Blessing has been given at **Santiago**, where several young people, who attended Bible Classes, were recently converted, and now confess the Lord among their fellows. Mr. Maitland, of **Angola**, is returning to his sphere of labour in **Mboma**, and Mr. and Mrs. H. L. Gammen expect to follow shortly. **NEW ZEALAND.**—F. A. Glover, from Bristol, had meetings for old and young in **Auckland**, with fruit in conversions. Frank May visited and had meetings in **Wanganui** and **Felding**, especially for Christians. John Stout, formerly in Shetland, had good meetings at **Gisborne**. **AUSTRALIA.**—**Brisbane.**—Hearty and happy meetings were held here at and after Easter time, when the Lord gave refreshing and helpful ministry through brethren J. Hynd, D. M'Kenzie, P. M'Naughton, and others.

### The Season's Publications.

**Text Calendars for 1924**—which must now be ready for early despatch to Foreign and Colonial places early, so that friends in distant lands may choose and place their orders now, and not be disappointed later—are well forward, and will all be ready *this month*. Our list, which continually grows, and has new issues added, consists this season of the following:—"Light in the Home" Calendar (2d), sold out last year before Christmas, a general favourite. "Daily Bread" Calendar (1½d). **The Household Almanac**, in colours (1d). In Daily Tear-off Calendars:—"Good Tidings" (1/-) and "My Daily Guide" (1/-), in clarming coloured designs. "Christian's Daily Text Calendar" (1/6) and "Believer's Daily Thought Calendar" (1/6). "Out of His Treasure" (1/6)—a new Wall Calendar, with pocket, in lovely landscape design, with select daily Scriptures and short, seasonable message for each morning of year. Twelve Gospel Floral Calendars, for old and young, all the old favourites in entirely new designs (2d and 3d).

**Palestine Flower Cards**, mounted with Real Flowers, gathered, pressed, so as to keep their natural colours, with Photos., Texts, Verses, and Greeting for year-ends. Very acceptable to friends as remembrancers. 4d each. 3 different 1/, 12 all different, in envelopes, 3/9 post paid. Order now, to have early delivery. Full List Free.

**Our Six Monthlies** will (God willing) be continyed in 1924 as at present, with fresh and seasonable matter from many pens. Colonial and Foreign orders and changes should reach us early.

### Sums Received for the Lord's Work and Workers, Serving in Distant Lands, and Needy Parts at Home.

E.C.S., Plumbridge	£0 4 6	J. L., Rutherglen	£1 0 0
God's Portion—For		Enniskillen	.. 5 0 0
India	.. 3 0 0		
Thankoffering	.. 0 5 0	Total to Aug. 20..	£9 9 6

### Fund for Christians in Need and Distress,

In Russia, Palestine, and in Home Lands.

T. S., Co. Tyrone	.. £1 0 0	Bradford	.. £1 0 0
J. W. F., Ontario	.. 1 1 0	Newmilns	.. 1 0 0
An Isolated One	.. 1 1 0		
Guelph, Ont.	.. 1 0 0	Total to Aug. 20..	£6 2 0

### Widows and Orphans of Departed Labourers,

Who Served in the Gospel when here.

J. N., Glasgow	.. £1 0 0	A Widow's Mite	.. £0 2 6
Newmilns	.. 1 0 0		
In Remembrance	.. 0 5 0	Total to Aug. 20..	£2 7 6

### Free Distribution of Gospel Books and Tracts,

In the Highlands and Islands of Scotland.

A Labourer	.. £0 10 0	Island Children	.. £0 3 0
Gaelic-speaking	.. 0 7 6		
Islanders	.. 0 7 6	Total to Aug. 20..	£1 3 0
Fisherman on Coast	0 2 6		

**Govanhill** district of Glasgow by J. M'Alpine and R. Scammell for five weeks, with blessing to souls. A. Philip continues in **Kirkwall** and **Stromness**, Orkney, where a good hearing is given. Jos. Strain had Ayrshire tent at **Stewarton** for a time, and goes for meetings in **Dalmellington**. The assembly in **Rothsay** has entered a new hall, convenient for their meetings, to seat some 300. This should be a good centre for work, and with good accommodation for the many summer visitors who go there. Fellowship in this fresh responsibility will be valued, and sums sent for it, acknowledged by Mr. Colin Campbell, Argyle Lodge, Rothsay. Jas. Elliott, from Whiteinch, has been preaching in **Cambusnethan** district, with blessing. A number profess to be saved, and follow on.

**NOTES.**—William Hamilton expects to begin a special Gospel effort in **New Cumnock** on October 7. Correspondence to **Douglas** assembly to John Watson, 18 Welldale Crescent, Douglas, Lanark. For **Rutherglen** assembly to William Mackie, 21 Dunard Road, Rutherglen. **Kilsyth.**—Believers meet in Working Men's Club Hall, Lord's Days, at 11.30. Correspondence to Thomas Bell, 68 Newton Street, Kilsyth.

## ENGLAND.

**ANNOUNCEMENTS.**—**Leicester.**—Conference on September 29-October 1. Particulars from F. Keetley, 26 Dale Street. **London.**—Central Hall, Westminster, October 25-26. Circulars from J. W. Jordan, 6 Lansdowne Place, Greenwich, S.E. **Manchester.**—Hope Hall, Brunswick Street, Ardwick, Green, the oldest of the Manchester assemblies, is to be reopened, after alterations, on 13th October, with a Conference of S.S. workers, at 3.30 p.m. Messrs. Roberts, Cartwright, A. F. Jack taking part in ministry. John Gilfillan, from Scotland, expects to be at College Hall, Queen's Road, Peckham, **London**, on October 7, 8, and 11, meetings for believers. **Birmingham.**—Believers' meetings, October 13-15. Correspondence to E. H. Whitehouse, 14 Houghton Road, **Handsworth**, London.—Half-yearly Conference of S.S. workers in City Temple, Holborn, October 27. **Ipswich.**—Annual Conference in Gospel Hall, Kemball Street, October 6, 3.30 till 7.30.

**The Young Watchman**, for 42 years the Favourite Pictorial Magazine for Sunday Schools and Boys and Girls at home. One Halfpenny monthly. With Local Title and List of Services, 5/- per 100. Bible Searching Prizes, &c.

**TENTS AND GOSPEL CARRIAGES.**—Meetings in most districts have now closed under canvas, and Gospel efforts are renewed in halls and wooden tents. E. Rankin and George Winter had a good time in **Cockermouth**, with a number of conversions. F. Macleod and D. Montgomery continued in **Bingley** and **Bradford** districts of Yorkshire in tents, with blessing. F. G. Rose continued with Cambridge tent in several villages, with encouragement. C. Wycoll at **Hadleigh** and **Elmsett**. W. Gee at **Clifton**, Beds. H. Dawe had tent at **Morchard** and **Copplestone**, with interest. J. Hodson in **Trowbridge**. A. C. Gayes at **Pinchean**. H. A. Waddilove at **Buntingford**. S. Glen at **Cold Norton**, where a good hearing is given to the Gospel. W. Stolton at **Hastingleigh**, Kent. James M'Culloch in **Dagenhaw** district, meetings good. David Ward preached in large tent at **Bristol** in September. John M'Alpine is there now in tent.

**REPORTS.**—**Exeter.**—Half-yearly meetings here were well attended. Ministry of the Word (without prearrangement) by Dr. Newberry, Anderson, Renwick, Mogridge, Phare, and others. Annual Conference of **Wearside** assemblies was large, and ministry in season by Messrs. Buchanan, Scott, Gill, and Wilson. **Houghton-le-Spring**, Co. Durham. —E. P. Brownley from India and T. C. Wright from Tibet gave accounts of work in these countries, on recent Tuesdays here. Conference usually held in **Haydock** is postponed meantime. Correspondence to the assembly there to C. Storey, 319 Clipsley Lane, **Haydock**, Lanc. J. W. Linton is with Gospel caravan at **Haswell**, near Sunderland. Alex. Luke, of Monkseaton, Northd., expects to remove to **Keswick**, Cumb.; his address in next issue. Tract Band visitors have had a busy and very cheering month among villages of **Surrey**, **Kent**, **Essex**, and **Sussex**, visiting the homes of the people, and testifying in the open-air, with a good hearing to the Gospel, all over. Indoor efforts "following up," where interest has been aroused, are being begun in various places, in cottages, barns, and halls, where available. Such continued efforts by godly workers, who keep the Gospel to the front, are far more likely to reap permanent fruit, than the more fashionable lines pursued by some, who enter a village, sing a few hymns, call for instant decisions,

**Little Ones' Treasury.** 37th year. Purely Gospel. Fully Pictorial. Bible Stories in Prose and Verse. Used in Sunday Schools and Children's Services everywhere. Localised to order. One Halfpenny.

get a number to hold up hands that they "give their hearts to Christ," sign "decision cards," are registered as converts, and on they pass to the next village. Deep ploughing, distinct Gospel preaching, the Word of God used, and the results left to God, bring timely fruit; the other way DOES NOT, as time abundantly tells, and hordes of lifeless professions prove.

### IRELAND.

**TENT WORK**—which has been vigorously carried on in many parts during the summer—is now nearing its close for the season, and workers will be turning to halls and barns, for winter operations in the Gospel.

**LABOURERS** have been working in the following districts:—Dr. Matthews and Hogg at **Closkett**, well attended meetings with some blessing. Creighton and Kane at **Bushmills**, people come out fairly well. Hawthorne and Beattie at **Donemara**, with encouraging meetings. Baillie at **Moneyrea**, Megaw and Lytle near **Ardrastraw**, with fair meetings. Campbell and Goold at **Suffolk**, people coming to hear the Word. Goold and Poots in Templemore Street, **Belfast**, good meetings. Hutcheson and M'Mullen near **Banbridge**, with blessing to souls. Greer at **Edenderry**, where God saved a few. Curran at **Donacloney**, good meetings. Whitten and Gilpin closed in Boyle Street, **Belfast**, where a few were saved. Stevenson and M'Cullough at **Newton-Butler**, where a nice work was done. Stewart and M'Kelvie near **Muckmore**, with encouraging meetings. Rodgers and Alexander near **Omagh**, where a good hearing is given to the Word. Diack and Glancy closed at **Ballyclare**, where a few were saved. J. M. Bernard at **Larne**. M'Elheran and Bewster near **Ballycastle**, where the people come out well to hear the Gospel. Young men from various parts have been itinerating with the Gospel in many country places, with interest and blessing. James Petrie had tent in **Mayo** racecourse with interesting meetings. F. Hunter has visited and preached in various parts, in which he laboured before going to New Zealand, to which he hopes shortly to return. **Fintona**.—Believers' meetings were not so

large as sometimes. But there was "grip" and help from God with the Word ministered by Rodgers, Stevenson, Hunter, M'Cullough, Megaw, and others.

### CANADA.

Large ship loads of emigrants are pouring into all parts of the Dominion. Those who are right with God, and well established in His Word, will find scope for their energies and gifts; but those who come out to make "dollars" and "go in" with the all-sectarian movements of the country, will prove only a snare and a stumbling stone to those around them, as time has proved others like them to be. Better for all such, to stay at home.

**TENT WORK** has been actively carried on for three months, but is now near its close for another season. The following brief notes may help toward prayer and thanksgiving for this service:—**Toronto**.—F. G. Watson, with local help, has been preaching here, with tokens of blessing. **Stayner**.—J. M'Cartney was here for a week's meetings. He also visited **Strongville**. Silvester and Pearson were at **Port Hope** with tent. An assembly has been begun here. They hope shortly to have a hall. **Steusville**,—W. Pinches had encouraging meetings here. **London**.—M'Crory and Dobbin had tent here. Found the people hard to reach with the Gospel. **Exeter**.—Wilkie and Joyce have tent in this new field. Meetings encouraging. **Chiselhurst**.—J. Goodfellow and Fuller had tent meetings here. And an assembly on simple Scriptural lines, has been begun. **Crieff**.—W. Baillie had cheer in tent work here, with conversions. **Charlton**.—Bruce and Widdifield have good meetings in this place. A small assembly has been begun, which they hope to see increased. **St. Thomas**.—W. P. Douglas had some helpful meetings here, also at **Tilsonburg**. Walker and Shivas are having tent meetings in **Montreal**. Gillespie and Nugent had tent meetings here with some fruit. **Thessalon**.—Beattie and Harris are preaching in a tent here. Brennan and Milnes continued in tent at **Truro**, and later at **Managanese Mines**. A. Goodwin had meetings in **St. Ann's**, Cape Breton, where pioneer work, pre-

*(Continued on page iv.)*

The **Believer's Magazine**, for Ministry of the Word and Tidings of the work of the Lord. Monthly Twopence. "All God's Truth, for all God's People." From many hands in many lands. Clear-ring, practical papers for daily use in life. Bible Questions answered. Reports.

The **Christian Worker**, issued monthly for 37 years, gives plain and pithy Notes for Teachers on the Sunday School Lessons for each Sunday of year. Outlines of Bible Subjects used for Assembly Scripture Readings on soul-feeding truths. One Penny Monthly.

## Meditation, on the Word.

NOTES OF A BIBLE READING.

BY W. H. BENNET.

“THE slothful man roasteth not that which he took in hunting” (Prov. xii. 27), and thus loses the benefit of the energy expended in the excitement of the chase. On the other hand, “the precious substance of men is to the diligent” (R.V.), who both obtains it by toil, and then makes use of it. This proverb is an illustration of spiritual things. When some *special* effort is being made, or some *unusual* meetings are being held, many children of God seem all alive and full of joy and praise. But how often it happens, that when the excitement is past, the *ordinary* meetings give little evidence of their having received true reviving and profit. It is even possible to be very diligent in searching out the meaning of Scripture, so as to gain much knowledge of its varied teachings, and yet fail to get nourishment from it, through lack of *meditation* on what has been discovered.

God required the King of Israel not only to write for himself a copy of the law, but to read therein *all the days of his life*. It was not sufficient for him to *know* it; he needed by constant meditation to have it in his heart, that he might “learn to fear the Lord his God,” and might do His will (Deut. xvii. 18-20). The happy result of obedience to this command is seen in the case of David, and the sad consequences of disregarding it are equally manifest in the latter part of the reign of Solomon. The Lord said to Joshua,

“This book of the law shall not depart out of thy mouth; but thou shalt *meditate* therein *day and night*, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” Joshua proved the blessedness of fulfilling the conditions of prosperity thus laid down, for “Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua” (Josh. xxiv. 31).

In the description in Psalm i. of the man of God—the true portrait of the Perfect Man—it is said that “his *delight* is in the law of the Lord; and in His law doth he *meditate day and night*.” Meditation is like the action of clean animals in chewing the cud (Lev. xi.). They first gather up their food and then lie down and ruminate. Or we may compare it to digesting what is eaten. As food hastily taken and not digested, fails to nourish, so spiritual food will not minister strength, unless it be appropriated by prayerful meditation.

*Studying* the Scriptures, as we have said, is not necessarily *feeding* upon them; all depends upon the spirit in which such study is carried on. The natural man may study the Bible, and form a system of what he calls *theology*, but he simply puts it upon a level with other sciences, and “the things of the Spirit of God” he knows not (1 Cor. ii. 14). Mere love of knowledge may lead to study; but only love of God’s Word as such, can lead to meditation: “O how *love* I Thy law! It is my meditation all the day;” “Mine eyes prevent [*i.e.*,

*forestall*] the night watches, that I might meditate in Thy Word" (Psa. cxix. 97, 148). And such meditation leads to understanding and obedience: "I have more understanding than all my teachers, for Thy testimonies are my meditation" (v. 99); "I will meditate in Thy precepts, and have respect unto Thy ways" (v. 15). It also brings comfort in all circumstances. If princes sat and spoke against the psalmist (v. 23), or the proud dealt perversely with him (v. 78), he simply turned to God's statutes and precepts and meditated therein. So the Psalmist writes again, "My meditation of Him shall be sweet; I shall be glad in the Lord" (Psa. civ. 34). What a theme for the soul's meditation, is "the Blessed God"—God as revealed in His Word, and His works—God as manifested to us in Christ!

The exhortation of Paul to Timothy as a servant of Christ suggests, that if meditation is good and needful for *all* children of God, it is especially so for those who are called to preach His Gospel, minister His Word, and care for His people: "Meditate on these things, give thyself wholly to them, that thy *profiting* may appear to all" (1 Tim. iv. 15). Whether we render "Meditate carefully," or "Be diligent in," makes little difference. The training of his own spirit, by the diligent use of the Scriptures, was the great point: "Take heed unto *thyself* and unto the doctrine." The very exercise of any ministry God entrusts to us, will soon enfeeble us, and destroy the spirit in which alone acceptable ministry can be rendered, unless it be sustained by

habitual communion with God, in meditation and prayer.

### The Christ of God.

BLESSED the Saviour, whom we know,  
In love's unwearied paths below,  
Traced by evangelists when here,  
Is He who is ascended there;  
And faith still knows Him as the same,  
And reads with confidence His Name.

God's glory shone in that blest Face  
In power, dignity, and grace;  
Here, 'midst our ruins once it shone,  
Now in its splendour it is known.  
But we can bear its BRIGHTNESS there,  
Since we have learnt its DEARLY here.

Time works no changes Lord, in Thee,  
The same, from first to last, we see.  
In life and resurrection Thou,  
The same, blest Lord, both then and now.  
In sweetest, gentlest forms of grace,  
Amid thine own didst take Thy place.

Thus memory knows Thee, through the Word,  
In all Thy ways and doings, Lord;  
And memory no fiction weaves,  
But turns to truthful, living leaves,  
The footprints of a real past  
Which shine and hold for ever fast.

God's glory in Thy face portrayed,  
Bright, living likeness without shade,  
Of Him, who travelled here before,  
They tell us we need ask no more,  
But stand, with welcome soon to be  
At home, for ever Lord, with Thee!

Lord, I desire to trace thee more  
Than ere mine eye has done before,  
Each passage of Thy life to be  
A link between my soul and Thee;  
God's glory in Thy face portrayed,  
Bright living likeness without shade.

Eye hath not seen, nor ear heard,  
What Thou in glory hast prepared,  
For Him who loves and waits for Thee,  
In Thine own world with Thee to be.  
With Thee who wast a stranger here,  
Thou we as yet be strangers there.

## The Lord's Way in Grace.

MUSINGS ON THE WORD. BY J. G. BELLETT.

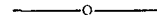
IN the records given in the Gospels of the Lord's ministry and miracles, we find Him in the midst of disease and of death itself, meeting and dealing with them in the overflowing power of the life that was in Him. For "in Him was life" (John i. 4), always in such fulness and exuberance as enabled Him to go forth meeting all the ravages sin had wrought, in the full power of conquest, in all stages. He meets death on the bed, on the bier, and in the sepulchre. There was ever flowing from Him such exuberance of life, that He could meet and victoriously deal with all kinds of disease, and even death itself, remaining always Himself unspotted, undefiled, and apart, as none other ever was, or could be. He touched the leper, and He touched the bier, yet remained Himself undefiled. Virtue went out from Him (Mark v. 30), but no contamination reached unto Him. The life that was in Him, in overflowing, victorious power, did its work in the full presence and power of death. Disease and death gave place to life and health at His Word. Life, in all its original fulness and authority, were in Him, and in its outflow it quickens and bears upon its subject, at His touch, or His Word. This is seen in such instances as are recorded in Matt. viii. 3; Mark v. 30; and Luke vii. 14. And in this latter scene, at the gate of Nain, I would especially mark here the grace with which the life that was in the Son of God displays itself, and does its work. It flows out to quicken

and to heal perfectly. It goes forth to *impart*, but never to enrich itself. Here there were two miracles of grace effected—one in the raising of the body of the dead son, and one in the healing of the heart of the widowed mother. And each of those healings, was perfect in its generation. When the young man revived, we read, "he sat up and began to speak," giving witness to the fulness of life that was in him—life performing its proper offices. And the mother not only saw her son in life again, but she received him back to herself. For we read, "Jesus delivered him to his mother." This was perfect grace combined with victorious power. She lost nothing. The Lord did not claim the son for Himself, as a return for the life He had imparted. That would have been a just claim. But this is not the Lord's way. The grace that was in Him, and ever flowing from Him, as I may say, acts in the greatness of its own nature, and being rich in itself, it flows out only to impart of its fulness, without demanding any return. And this will be found always the case, where this grace of the Lord is seen in action. He never claims the person or the services of those He heals and saves, in return for the benefits imparted by Him. This is much to be observed surely. His word is, "go thy way," "go in peace," "go unto thine house," or words of like spirit. But He never claims the healed one, nor makes the deliverance He confers, His title to the service the saved one is to render to Him. How can we sufficiently admire this grace and way of the Lord Jesus!

He would not allow Legion, the

delivered and restored Gadarene, to be "with Him" (Mark v. 18), though he desired and sought it, but told him to "go back to his friends," and "tell" or "show" (Luke viii. 39) what "great things God had done." And the young daughter of Jairus, whom He raised from the dead, He left in the bosom of her family. And here, this widow's son is restored to his mother. The Lord claims nothing on the ground of the healings or recoveries He works. He does not save the sinner, in order to claim his service, otherwise "grace" would be "no more grace." Grace, in its rich and bounteous fulness, as displayed in the Gospel, is not of this sort. It will not dishonour its character in making such arbitrary claims to enrich itself, or compel returns, for its work or outlay. And this is not casual: it is advised, and of the character of the free grace of God. There is something surely very blessed in this undeviating way of the Lord. He found then, and finds now, ready servants among men, ready to do His will and perform His work, but they are the fruit of His call, and of the energy of His Spirit in them, the fruit too of affections kindled in hearts constrained by His love. He loved, and saved, and called unto Himself, looking for nothing again, not in a single instance claiming as a right, the services of those He delivered. Grace, as it was displayed in Him, would have been wanting in its finest expressions, had He made such claims. But in the Lord, and in all His ways, that grace shines in the full glory that belongs to it, not to *enrich* itself, but to *impart* to others. And the first work

of faith is, to take our place as receivers of such grace. We should charge our hearts to know this secret, and enjoy it. Instead of painfully inquiring of ourselves in a legal manner, whether we are making suited returns to the life-giving and healing virtues of the Son of God, we should first charge our hearts to receive the exceeding riches of His grace, and to believe it is in the overflowings of the life that is in Christ, that He has visited and blessed us, finding His delight and glory in His own workmanship, which He has wrought for and in us.



### Leaning on the Beloved.

"Who is this, that cometh up from the wilderness, leaning on her Beloved?" (Song chap. viii. 5).

LEANING on her Beloved, who is this?  
 One whose life is linked with His,  
 Unto whom His will is sweet,  
 Who loves through grace, Himself to meet

She sees Him as the One so fair,  
 That none can ere with Him compare;  
 She sees in Him such grace Divine,  
 Her heart's glad cry is, "He is mine!"

Leaning—just leaning, for she knows  
 He'll guard her every step she goes,  
 Himself, has all her thoughts controlled,  
 In His firm clasp, her hand He'll hold.

Leaning—yes, leaning, all her weight,  
 For His, He all her burdens makes,  
 Himself the portion of her soul.  
 His own with confidence she takes.

Until the midnight shadows flee,  
 Just "leaning," ever Lord, on Thee;  
 On Thy strong arm to find my rest,  
 And in Thy love be fully blest.

R. J. D.



## Christ, the Perfect Man :

THE EXCELLENCY OF HIS CHARACTER AND WAYS.

THE Lord Jesus, when here on the earth, was the only perfect Man this world has ever seen. He was all and always perfect, under the eye of God and before men—perfect in thought, perfect in word, and perfect in action. In Him every moral quality met, and this in perfect proportion and manifestation. No single feature predominated. In “the Man Christ Jesus” there were perfectly blended a majesty which overawed, and a gentleness which gave perfect ease in His presence. The Scribes and Pharisees met His withering rebukes, while the poor Samaritan, and “the woman that was a sinner,” found themselves unaccountably yet irresistably attracted to Him. No one feature in His character displaced another, for all was in fair and comely proportion. He could say in reference of the five thousand hungry people that followed Him in the barren desert, “Give ye them to eat,” and when they were filled, He commanded, “Gather up the fragments that remain, that nothing be lost.” The benevolence and the economy are seen to be equally perfect, and neither interferes with the other. Each shines in its own proper sphere. He could not send away a hungry people unfed, nor could He suffer a fragment of God’s creatures to be wasted. He would bountifully meet the need of men with a full and liberal hand, and when that was done, He would see to every atom of that which was not required, so that nothing provided by God for human need,

should be lost. The selfsame hand that was widely opened to every form of human need, was firmly closed against all prodigality and waste. There was nothing niggardly in His measure of supply, nor was there any extravagance in the manner of His providing for man’s need. In this, as in all else, in which the Lord Jesus appears, He is ever absolutely perfect in His character and ways. And what a lesson there is in all this to us! How frequently with us, does benevolence resolve itself into unwarrantable waste, while, on the other hand, how often is our economy marred by the exhibition of a niggardly or miserly spirit. At times our selfish hearts refuse to open themselves to supply the needs that present themselves, while at other times we squander, through a wanton extravagance, that which might meet the need of many a fellow-creature. But there were none of these inequalities in our blessed Lord. He was perfect in all He did and gave, and equally so in what He refused to sanction. How blessed and refreshing to the soul it is, to be so occupied with Him, in all the perfections of His character and ways, as these were manifested throughout His earthly course. C. H. M.

Creation’s light was sweet indeed,  
But soon it changed to gloom,  
When sin obtained a footing there,  
And man received his doom.

The light that from the Saviour shone  
Was perfect in its beam,  
And gave to all on whom it fell  
A glorious heavenly gleam.

’Tis this that gladdens holy heaven:  
No other light is there;  
The glory of the Lamb alone  
Illumes the city fair.

## A Genuine Missionary Meeting

WHEN Adoniram Judson revisited his native land, in broken health, after an absence of thirty years service to the Lord in Burmah, he was announced to address a large meeting in a provincial town, and a great assembly came together to hear him. They expected to hear some wonderful experiences in the land where he had laboured, and of the peoples he had met. All eyes were fixed on the speaker, and every ear attent to hear his words. Judson spoke very simply for fifteen minutes with much pathos and spiritual power of "the Precious Saviour," of what He was, of what He had done, and of what His people owe Him. He sat down, "visibly affected." On the way home, a personal friend of the devoted missionary said, "I fear the people were disappointed. They wonder you did not speak of something else." "What did they want?" asked Judson. "I presented to them, to the best of my ability, the most interesting subject in the world." "But they wanted to hear your story," said his friend. "Well, I gave them my story, the most interesting one I can tell," said the missionary. "But they have heard it before. And they expected something new from a man who has been thirty years in a foreign land," said the friend. "Then I am glad they will have to say, that a man from the Antipodes had nothing better to tell them than the wondrous story of the love of Christ. My business is to preach Christ. And when I am able to speak at all, I dare not trifle with my commission. When I looked

upon those people, and remembered where I might next meet them, how could I furnish food to vain curiosity, and tickle their fancy with amusing stories, however decently strung together on a thread of Scripture. Then, how could I hereafter meet the Lord's charge—"I gave you one opportunity to tell this people of ME; you spent it in describing your own adventures" and "doings." "

Let all who preach and teach Jesus Christ remember this incident, and especially those who on their return to the homelands, where "itching ears" want them to describe their "experiences" and "feats of exploration" in the lands they have traversed. It is always and everywhere, for true servants of the Lord to exalt their Master, and to "magnify the Lord" rather than themselves, or their doings. This will be for spiritual blessing, and that enlargement of heart so needed among God's people for true "fellowship in the Gospel" (Phil i. 5) at home or abroad. "Missionary meetings," like much else, are apt to degenerate in character to the magnification of the missionary, or the work he is engaged in, with the tendency to please, rather than to profit, by solemn and searching facts of the need, the danger, and the doom of sinners, who need awakening rather than entertainment, and of fellow-saints who need the burden of their responsibility laid on their consciences, rather than to be amused and entertained with tales and stories and wonders of exploration and the like. And the tendency of the time is undoubtedly toward the latter, as many too well know.

## An Open Door for Service.

A DOOR opened for the Lord and His Word, is indeed to be sought after and valued by all who seek to serve Him, whether in the spread of His Gospel to the great needy world, or in the ministry of the Word of Truth for the help and edification of those that believe. A "great and effectual door" (1 Cor. xvi. 9) for such service, is surely not to be slighted, or accounted of little value, because of the labour entailed, or the "adversaries" (1 Cor. xvi. 10) aroused to oppose it being entered and used for God. But one thing is always characteristic of God's openings for His service: that is, there will be liberty for God's servant to "preach the preaching" (Jonah iii. 2), that God bids His servant give to that people in that place, at that time. There must be no restriction to any part of God's Word being spoken, and no compact, expressed or implied, that certain subjects must not be mentioned, lest they give offence, or disturb existing conditions in that circle. The Lord's servant, wherever he goes, is to go as the Lord's "freeman," with full liberty to speak whatever His heavenly Master may give him. To be tied down to give less than this, is to become the "bond-servant of men" (Gal. vii. 23; i. 10), and surrender his liberty as the "servant of Christ." Many a once-powerful preacher has lost his unction, and become barren as "the heath in the desert" (Jer. xvii. 6), by pandering to men, and by compromising God's truth, to make himself and his message popular and pleas-

ing to the crowd, or to those who employ him, or act as his patrons. This is not of God, nor can the one who does it expect the abiding blessing of God with it. It is simply man-pleasing. A door that is opened of the Lord, "no man can shut" (Rev. iii. 8), and any door that is closed, because of the whole truth of God being spoken, cannot be a door that the Lord has opened. In times of unfaithfulness and compromise in the things of God, this is surely to be considered by the servants of Christ. For be it ever remembered, that in the day of Christ's judgment seat (2 Cor. v. 10), it will not be the quantity but the *quality* of the work done, that will be reckoned, and the award will not be to apparent success, but to "faithfulness" (Matt. xxv. 23). This is a fact much obscured in our time, when man's estimate and applause is much sought after, and what pleases the Lord, and is according to His Word, is little thought of or taken into account, by many who are out for "success," and to receive the plaudits of the fickle tastes of men. The Lord's "open door" will always be characterised by the Lord's free servant, being in a position and spiritual condition to give out whatever message the Spirit of God gives him to speak to that people at that time, and he will ever study to give that message in the grace and liberty of the Spirit, without fearing any man's frown, or seeking to gain any man's approval, least of all to secure any man or people's patronage or reward. These are matters that call for honest consideration and decision in a day like ours, where true testimony for God is not prevalent.

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upon those people, and remembered where I might next meet them, how could I furnish food to vain curiosity, and tickle their fancy with amusing stories, however decently strung together on a thread of Scripture. Then, how could I hereafter meet the Lord's charge—'I gave you one opportunity to tell this people of ME; you spent it in describing your own adventures' and 'doings.' "

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## Training for the Ministry.

WHEN the Lord called His first disciples, He had them "with Him" (Mark iii. 13, 14) before He "sent them forth to preach." Paul, who had been at Gamaliel's College in Jerusalem (Acts xxii. 3), and gained honours there (Gal. i. 14), after his conversion was sent "into Arabia" (Gal. i. 17), there to be alone with the Lord, to learn of Him, before he began his life work as "an ambassador" (Eph. vi. 20). We do not believe that the Lord calls all His servants to the same ministry, or that He requires that they should pass through like experiences or preparations, before they go forth at His bidding to be His witnesses and workmen in the world. But it seems to be a "law of the Kingdom," that all who are to be used by Him as evangelists and soul-winners, or as preachers and teachers of His Word, at home or abroad, should have graduated in His school, being "initiated" (Phil. iv. 12) to know their own emptiness and His fulness, enduring hardness and bearing opposition, qualifying for further and deeper trials of faith, when they may be without the fellowship of a saint to cheer or help them. It is this sort of training that is of real value to those who serve the Lord in His Gospel and His Word in these days. To go to a College or Training Institution, and there spend the best of one's years, acquiring knowledge that will be of no benefit spiritually—whatever hindrance—in real missionary and Gospel work, is not to be commended. Nor is it without great spiritual danger, seeing so many of those at whose feet

they may have to sit, are practically unbelievers. What the gaining of an "M.A." or "B.A." can add to the spiritual fitness or efficiency of a disciple and messenger of the lowly Nazarene, we have never been able to discover. But we have often thought that if half the time and money spent in acquiring these and such like distinctions had been spent in gaining acquaintance with the condition of sinners sunk in ruin and misery, and in being in the midst of a true work of the Spirit of God, where conversions of the right sort were taking place, there would be less to complain of in the lack of soul-winning evangelists and missionaries, and of such as need the "fire" of real Revival in their service for the Lord.

The demand of the time is for "an educated ministry," which in the world's understanding of this phrase, means an "up to date" preacher, who can draw the crowd, fill the pews, and bring "to the church" which has called him to be "their minister," plenty of money to carry out their "schemes" and adorn "their place of worship," with little—in most cases—or no consideration, whether he be a spiritual man, or even a born again person at all, or whether he has been in "the school of God," having learned the things he teaches to others from God's Book for himself, or whether he is of any use to God as a real soulwinner among the lost, or to speak the truth for the upbuilding of the saved in spiritual freshness and unction, for the uplift of their souls, or to lead them on in God's ways. This is what the Scripture calls "a good minister of Christ" (I Tim. iv. 6).

## The Preacher and Bible Lovers' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### Three Definite Spiritual Experiences.

- CONVERSION to God, the Sinner's First Need (1 Thess. i. 9).  
 CONFESSON of Christ, the Convert's First Testimony (Matt. x. 32).  
 CONSECRATION to Christ, the Believer's Separation and Devotion (2 Cor. viii. 5).

#### What Christ Does,

For All who in Him Believe.

- He SAVES them (Matt. i. 21; 1 Tim. i. 15; 2 Tim. i. 9).  
 He SEPARATES them (Lev. xx. 26; John xvii. 16; Gal. i. 4).  
 He SATISFIES them (Psa. cvii. 9; Isa. lviii. 11; Psa. xvii. 15).  
 1. This FIRST is the result of Believing (Acts xvi. 1).  
 2. The SECOND is by Christ's Call and Cross (2 Cor. vi. 1).  
 3. The THIRD is by Seeing and Feeding on Christ Himself (Psa. xxxvi. 8).

#### Four Views of Jesus Christ.

- A Spotless Lamb (1 Pet. i. 19)—In His Life.  
 A Sacrifice to God (Eph. v. 2)—In His Death.  
 A Sympathising High Priest (Heb. iv. 15)—In Resurrection.  
 A Saviour in Power (Phil. iii. 20)—In Coming Glory.

### CONCISE SUBJECTS FOR BIBLE STUDY.

#### Especially Helpful to Young Believers.

#### The Christian's Standing and Service.

- He is accepted before God in Christ (Eph. i. 6).  
 He is to be acceptable (or well pleasing) to God in service (2 Cor. v. 8).  
 The former is his STANDING, all of grace, and inalienable.  
 The latter is his STATE, and may change, or be lost.

#### Christ is All.

- "Found" in Him (Phil. iii. 9)—The Christian's Position.  
 His Righteousness (Phil. iii. 9)—The Christian's Possession.  
 "That I may know Him" (Phil. iii. 10)—The Christian's Desire.  
 "That I may attain" (Phil. iii. 11)—The Christian's Aim.  
 "I follow after" (Phil. iii. 12)—Christian Progress.

## The People of God

Described in Deut. xxxiii. 3.

OBJECTS of His Love.

SUBJECTS of His Care.

SCHOLARS in His School.

LEARNERS of His Truth.

These are all for YOU. Do you use them?

#### Four Stages in Christian Progress.

Hosea xiv. 7.

"RETURN," as at conversion, or restoration.

"REVIVE," by receiving of Christ's fullness.

"GROW," by abiding in Christ.

"SCENT," the power of such a life upon others.

## The Young Believer's Question Box.

#### Centralising Funds for Gospel Work.

A young evangelist, who has been giving himself wholly to the work of evangelising unreached and neglected parts with the Gospel, writes, seeking Scriptural counsel in a matter that is exercising him and others in the part of the country in which he labours. The same conditions are likely to develop in other places, and are of such a character as may lead to grave results. They are briefly as follows:—A movement has been on foot for some months to centralise funds, for the carrying on of Gospel work among needy and neglected parts of the country, in a way that many who, while in hearty sympathy with such evangelistic efforts, do not see it to be according to God, or the principles of the Word, to have part in the methods proposed, which are (1) To form a central fund, to which all assemblies in the county or district, shall be invited to subscribe, inviting evangelists to engage in evangelistic work under their auspices, and practically under their control—although this is meanwhile not stated in definite terms. But from experience it is well enough known, that whoever holds the FINANCES of any organisation, does practically control its operations. And this young preacher is not clear before the Lord about taking up service under such conditions. He has hitherto been serving the Lord as guided only by the Lord Himself alone, and has been looking to Him for the supply of his need in temporal things, as well as for direction in his Gospel service. And he asks whether a servant of the Lord can engage himself to serve under a COMMITTEE, or other controlling body, without surrendering his liberty as the free servant of the Lord.

We fully recognise, that the individual servant of Christ must decide a matter of this kind as before the Lord, for himself, and that no one else can or ought to attempt to do so. But there are clear, guiding principles set forth in the Word of God, that ought to govern in all such matters, and we venture to refer our brother, and others who may be exercised in this matter, to some of these, as generally accepted among Christians and assemblies, who desire to "go by the Book" in this as in all else belonging to the service of the Lord, and not to be drawn aside into NEW paths, such as are followed by the world's religion, and those who pursue their service along such lines as are approved of by interdenominational and all-sectarian Mission Societies, however popular or successful in the reckoning of men, these may be.

If we are to be guided by what is recorded in "The Acts" and Epistles, as the practice of early times in evangelistic work, we see nothing of centralising funds for the carrying on of such work. What we find there is, that individual or fellow-workers in the Gospel, went forth at the call of the living Lord, and guided by the Spirit, alike in the call to their work (Acts xiii. 2, 4), and in the sphere of it (Acts xvi. 6, 7). And where such a call was made manifest and recognised by that assembly from which they went forth (Acts xii. 3), the assembly manifested its fellowship with them in their service. In regard to fellowship in the prosecution of it, the Philippian church at least, showed fellowship "once and again" (Phil. iv. 16), with Paul in his service, and their fellowship was to him, and to God, as "an odour of a sweet smell," a sacrifice acceptable, well pleasing to God (Phil. iv. 18). But there was neither engaging, bargaining, hiring, or giving so much reward for so much labour. This latter is the way of the world's religion, and however far from this the system of engaging and service to, or under the control of an organisation, may be to begin with, there is abundance of evidence all over, that to this it gravitates, and that, as in the great Missionary Societies, the workers are not only supported, but CONTROLLED, and have again and again been dismissed, or ruled off the list, and their supplies cut off, because of some supposed or actual failure to conform to their rule, in the mode of their service, or in the sphere of it. We know of missionaries having been practically dismissed, or their supplies cut off, because they could not obey orders from those who had the control of the funds for their support, to go here or

there, or take up work in spheres to which they had no consciousness of the Spirit's guidance. The servant of the Lord, in order to move and serve as he is guided, must retain his freedom to go where and do whatsoever His Owner and Master—"whose I am and whom I serve" (Acts xxvii. 24)—may appoint. And neither a church nor a group of churches, in a country or district, has any right to order him about, as if he were *their* servant, or to enage or control him in **any** service he may be occupied in for the Name of the Lord, whom he serves. And the evangelist or missionary, who engages himself to serve under the auspices of any sort of organisation, or to look to them for his support, directly, or indirectly, ceases—as it seems to us—to be the free and unfettered servant of the Lord Jesus Christ.

### Answers to Correspondents.

YOUNG BELIEVER.—Do not dispute or argue with confessed unbelievers, who do not accept the Bible as the inspired Word of God. There is no room for questions as to this. It is settled for ever, and no reasonings of sceptics can disturb its reliability in the heart and mind of one who fears God and honours His Word. The only way to be of any help to one of the mind you describe, is to USE the Word, giving it full and decisive weight<sup>1</sup> in using ITSELF ALONE, without arguments about, or deductions from it, leaving God and His Word to supply the only evidences that are of any value in his conscience. A true soldier does not stoop to reason about the sharpness of his sword. He uses it, and leaves its edge to do its work effectively, which God's Word never fails to do.

J. H., CO. DURHAM.—Great preparations and organisations for spiritual work, do not connote faith in God to accomplish what He has promised, rather the opposite. When men undertake to do, what can only be done effectually by God Himself, there is little real ultimate result in permanent work, for along with a great "flourish of trumpets," as to results, a corresponding lack of abiding, real fruit, bearing the mark of being the work of the Spirit, is found. God's people, having spiritual discernment, are coming to see this more and more, and to "stand in doubt" of these "show of hands" type of converts, who are so easily found, and so quickly disappear. Nothing, save what is FROM GOD and OF GOD, stands the tear and wear of time.



W. S., BELFAST.—We do not consider ourselves qualified to deal with such a case as you describe, or to give Scriptural counsel regarding it. Such matters are within the responsibility of those called to and fitted for godly care and shepherd work in the assembly where the parties are, especially involved. And our firm conviction is, that neither evangelists, or others unacquainted with the persons and actions you describe, should intermeddle with local assembly affairs, or pronounce any judgment concerning them. Nearly all the troubles that give rise to discord and division, arise from the intermeddling of strangers in these, who do not intimately know the conditions that exist where such difficulties arise, and are generally misled by hearing one-sided or partial stories, from partisans of the one side or the other.

T. H. S., YORKSHIRE.—When there are signs of barrenness, and lack of genuine blessing, such as used to be seen from the preaching of the Gospel in times gone by, it is not a revision of "methods" that are chiefly needed, but a real restoration of soul, and a Revival of spiritual freshness in the preachers themselves. It is only a "repainting" of the surface, to spend time, and hours of consultation in "cleansing the cup and platter," while the inner life is out of spiritual condition for God to use in His service.

### The Christian's Observatory and Outlook.

**Conferences**—as meetings for ministry of God's Word are now generally named—do not generally bear the character of what they were forty and fifty years ago, in the British Isles at least. When Christians went long distances to share in the fellowship of saints, and to hear the ministry of God's Word at that time, it was not to hear any particular speaker—for it was not common then to announce the speakers' names—but they went to hear God speak, through whomsoever He might use to give His message—the Word then and there especially needed for that people, at that time. And generally they came home telling how the very message in season came to their hearts and consciences, searching, humbling, and restoring their souls to God, and sending them home humbler but holier men and women, to resume the "daily path," with a fresh realisation of God and His Christ, and a lower estimate of their own attainments and virtues. And if ever these, and the

ministry that produces them in the people of God, were needed, it is to-day. But there is little of that kind of ministry common at such gatherings. The desire to give something to PLEASE, rather than to PROFIT, on the part of many platform speakers, seems to predominate, and the desire to be "tickled" with fine theories, among hearers, it is to be feared has a larger place in their desires, than to be SET RIGHT WITH GOD, and restored to the paths of His Word from which they have, it may be unconsciously, departed. With the result, there is less real blessing to souls at such gatherings, than there might and ought to be. For it is not always what we LIKE that we most NEED, and that God would assuredly give, if we laid ourselves honestly open to all His Word, given as He would send it, if we gave Him opportunity, and did not pick and choose those who will speak what we LIKE, and are only prepared to receive, through those WE choose to give it. But God's way is not to pander to our wishes, but to give us what we NEED, as He fully knows it.

**A Fruitful Convention.**—At a large gathering of Christians, held some time ago in a Colonial city, it was reported that there was "manifest fruit" of the ministry, visible, before the meetings closed. "What was this?" one asked. "O," said a brother in Christ, who lived in the place, "We see a wonderful change among us since then, in several ways. One is,—there had been a number of strained relations among fellow-believers adjusted, mutual confessions made about things no one thought of as hindering blessing, and failures owned in keeping up differences that never should have been allowed to exist, or increase. And not the least, is a spirit of lowliness, each esteeming others more fitted to minister and serve, than themselves, whereas it was often a rush who would get to the platform, before. Yes, that was 'fruit' of the Word honestly, graciously, and practically spoken to us on that occasion. And we want more of the same kind of ministry, that will ACT and be manifest in such visible and practical results.

**The Prophet's Message** in ancient times, to the people of God, was not a repetition of truths everybody among them "most surely believed," but a recall of the conscience to things they had "let slip," or were holding in theory only, having lost their power in practice. What answers to "prophecy" in our time, is not foretelling or even reciting "prophetic" events of the future, but recalling the people of God to the practice of many

things apt to be forgotten or held lightly. And while we do not look for "prophets" to be raised up to speak things *outside* the Word of God, as new revelations, we should look for and expect God to give searching and seasonable ministry for the edification, exhortation, and comfort of the Lord's people, on all that they need to keep them right with God individually and collectively in all their relations, as the Lord's redeemed, and to have room and opportunity for such ministry, in our midst.

### —o— Fallen Asleep.

**William Scott**, Paisley, on August 3, at his residence in Croft Street. Converted in early years, he began to testify for Christ when a lad. His father, who was in the assembly in the early "seventies," had a baking business in Paisley, and William entered the business. But on account of weak health, he had to give up this form of employment. In his early Christian life, he gathered with a few fellow-believers in the house of Mr. George Ross, about 1870, to remember the Lord in the breaking of bread, and later in Railway Hall and Cumberland Hall. Although never robust in health, he took an active part in the Lord's work, both in the spread of the Gospel and in helping his fellow-believers, and was especially helpful in visiting absent and sick ones in the assembly. On the eve of his departure on a visit to America, a number of the Lord's people met with him and his wife in a social gathering, at which he gave an interesting review of the assembly's history in Paisley for over half a century, and was presented with tokens of goodwill and esteem. He remained in America for about a year, but not benefiting in his health by the change, he and his wife, returned to Paisley, where in enfeebled health he spent the eventide of his life, passing to be with the Lord whom he loved, during the Paisley holiday time, in August, and was laid by his brethren in Woodside Cemetery, to await the resurrection morning. He will be missed in the town in which his life was spent, and many will sorrow that they will hear his voice no more, giving messages of loving entreaty and solemn warning to his fellows, on the streets of Paisley, where he delighted, when able, to sound the Gospel trumpet to his fellow-townsmen. **Robert Gibson**, Cadzow Lodge, Hamilton, on August 29th, in his 66th year. Born in Hamilton; converted in early life; baptised as a believer when

18, began business when 21, in Grangemouth, and after the death of his father returned to Hamilton, taking over his late father's business, and for many years was in fellowship in the assembly in Baillie's Causeway Gospel Hall, in which he was an active helper in the work, taking a real interest in its welfare, and giving of his help as strength permitted. His wife, a daughter of the late Mr. James Gilchrist, for many years in Chapelton, one of the early pioneers in Gospel work in Lanarkshire, and a sister of Miss Jeanie Gilchrist, who gave her life in the work of the Lord in Central Africa, predeceased her husband some years ago. A Memorial Service was held in Gospel Hall, Baillie's Causeway, on Lord's Day, September 2, in which local and elder brethren from neighbouring assemblies shared, giving thanks to God for the service of our departed brother, and commending his family to the Lord in their bereavement. Hamilton has lost many of its most active assembly helpers during recent years, by sudden home-calls, and they miss the familiar voices and words of spiritual help of those who have now entered on their rest with Christ. **John Wilson**, Dufftown, passed suddenly to be with Christ on August 13. He was for many years an active helper in the assembly there, and will be greatly missed. **Mrs. Innes**, South Shields, for many years in the assembly there. **James Hamilton**, Grove Hill, Dromore, Co. Down, August 5, aged 88. Saved in the 1859 revival as a lad of 13, widely known in the North of Ireland, the oldest believer in the assembly here. Loyal to the Word of God. **Mrs. John Milner** at Nottingham, late of Brighton, over 40 years in Manchester assemblies. **Daniel Kennedy**, Pugwash, M.S., Canada, aged 81. A real helper of the Lord's people. **Mrs. Tinley**, Galt, Ont., aged 84. Saved in Scotland in her youth.

### —o— Redeeming the Time.

Come labour on !

Claim the high calling angels cannot share,  
To young and old the Gospel gladness bear :  
Redeem the time, its hours too swiftly fly,  
The night draws nigh.

Come labour on !

The labourers are few, the field is wide,  
New stations must be filled and blanks supplied ;  
From voices distant far, or near at home,  
The call is " Come ! "

ceded by tract distribution, prepared the soil for the seed.

**CONFERENCES** are being held (D.V.) at **Sault Ste Marie, Midland, Galt, and Sidney Mines, N.S.**, early in September, to which many are looking forward with expectation of reviving and refreshing. W. Pinches at **Ridgway, Brantford**.—Lyon and Gilchrist continued with tent here, with encouragement.

## UNITED STATES.

W. J. M'Clure and A. Foster, of Los Angeles, sailed from Liverpool for **Boston**, on September 15, hoping to reach **Detroit** in time for Conference there, September 22-23. Annual Conference in **Summit, N.J.**, was held September 1-2. Goodly numbers and helpful ministry of the truth in season. D. M'Geachy had meetings in **Duluth, Minn.**, where believers enjoyed the ministry. **Big Rapids, Mich.**—Sheldrake and Mehl had tent here, seeking to reach the people with God's glad tidings. **Midland, Mich.**—R. A. Barr has been encouraged by the interest manifest, to continue to the end of the season here. **Detroit, Mich.**—Tent work has been continued throughout the season here, with tokens of blessing. W. H. Ferguson and James Kay have wrought the Gospel carriage in needy parts of this State, where there is yet much land to be possessed. John Ferguson has been visiting in the East, and is now back in **Detroit**. T. D. W. Muir has also been giving help in and around **Detroit, Mich.** James Erskine has visited **Des Moines** and surroundings, giving help in the Word. T. C. Bush, of Waxachie, and George Wilson have been seeking to reach visitors and health-seekers with the Gospel, preached in the open-air at **Colorado Springs, Colo.** J. J. Rouse of B.C. has been preaching in a tent at **Oakland, Cal.**, and at **Alameda, Cal.** **Los Angeles, Cal.**—Brethren Ruddick and Dempsey have been evangelising in a tent here, with some cheer. Oliver Smith and Charles Hoehler had meetings at **Stout, Ia.**, where an assembly of 25 now gather in "the Name." A. B. Rodgers spent some time seeking to reach the Winnepage Indians, near **Omaha, Neb.**, a needy people. W. Beveridge and D. Morrison had a tent at **Westernport**, then at **Keyser, Va.**, with help from God. B. Bradford and

M'Ewen had tent in **Washington, D.C.**, and in **Maryland Park**, a village near. D. H. Oliver and J. Blair had meetings in **Pittsburgh, Pa.**, with cheer to Christians. Dr. E. A. Martin and James Marshall have moved their tent to **Buffalo, N.Y.** Kellar Brothers are having good times in tent in **Lewis-town, Pa.** Robert Telfer, of Toronto, had a week-end at **Seattle, Wash.** He also visited **Everett**. Armstrong and Winemiller, had good tent meetings in **Scottdale, Pa.**

## OTHER LANDS.

**EUROPE.**—Jos. E. Dutton and others have been evangelising in **Paris**. The assembly there is now at 54 Rue de Bourgogne VII. **Belgium.**—In parts of **Brussels**, where there is liberty to preach in the open-air, goodly numbers gather and listen to the Word spoken. And there is need for it, for the people generally are as ignorant of it as "the heathen." And pleasure is as plentiful as before the war. **Switzerland.**—S. Squire and others have been Gospelising in a tent in the **Bernese Jura**. Jas. Lees, with helpers, has been busy, chiefly among Swedish-speaking people in **Reval** and other parts in **Esthonia**. They were lately in the **Petrograd** region of **Russia**, where there is much need for God's Gospel. And a willing ear in some, to hear it. **Denmark.**—There has been blessing with the Word in **Copenhagen**, a few profess to be saved, and have owned the Lord in being baptised. **British Guiana.**—Blessing with the Word continues in **Georgetown**, where a steady work has gone on for many years, well cared for. Five believers were recently baptised and added to the assembly there. **Argentina.**—James Clifford tells of conversions and baptisms at **Tucuman**, among which are several Syrians, who first heard the Gospel in their own country. **New Zealand.**—John Stout, formerly of Shetland, had meetings at **Eltham**, which were a cheer to the Lord's people there. Fred Glover, of Bristol, has been in **Auckland**, having meetings for old and young with blessing. M. Logg visited **Gore** and **Lumsden**, giving help through the Word, to believers there. J. C. Heal, had meetings at **Upper Hutt**.

**The Children's Almanac for 1924** now ready. Daily Gospel Texts to find and fill. 50 Prizes. Open to all. Pictorial Narratives for Young Folks. 1/- per dozen, 7/6 per 100. Local titles added.

**Household Text Almanac** in Cardinal Red and Olive Green. Splendid Centrepiece in colours, "The Prodigal's Welcome." Daily Gospel Texts. One Penny. 12 1/3, 25 2/6, 50 4/6 post paid. With any Title and Services at top—50 10/, 100 15/, 200 28/- net.

### Busy Gospel Workers in Many Fields.

**Tract Distribution.**—A WORKER in the suburbs of London writes:—"Three of us go out visiting and tract distributing every Saturday. We are well received, and it surprises us to see how eagerly the people receive the printed messages, and often stand still on the road reading them, ere they move along. Pure, plain, and pointed Gospel is what the people need. And it is most encouraging to see how gladly and eagerly they receive them."—C. C.

**Open-Air Testimony.**—"We live in a mining district, in which there is no clear Gospel preached in the churches. Six of us from the little assembly here, go out on Saturdays, and often late on Sunday evenings, after our indoor Gospel meeting is over, and give short, simple testimonies to the Gospel's saving power on the streets of the villages. People come out to hear, often bring their stools with them to sit, and God blesses His Word, as we know from various results, visible to all."

**Gospel Teas.**—"In the winter time, we begin a Saturday night Gospel tea meeting, inviting the townfolk, who come out well, often 300 listening earnestly to the Gospel message. Brethren from other towns come to help. But while welcoming all true help, we do not have nor want, frivolous talk, or musical entertainments. Just the old Gospel in fresh power, and the sinner's need of it. And we find no difficulty at all in getting the people to come and hear it." "No, there is no difficulty, where the preachers are right with God, have confidence in their message, and keep to the simple, Scriptural lines of making it known in all earnestness. But as much cannot be said of those, who go in for popular but "toothless" talk, with little in it to "grip," and nothing to arouse sinners out of their lethargy. [The devil is not "sung" out of men in these days. He has to be "CAST OUT" by the power of God using the Word, plainly spoken.]

**Cottage Meetings.**—"Six young men, all converted within the present year, and happily associated with the assembly here, began kitchen meetings in a village near some months ago, and have been much cheered in this service. People give their houses readily—mostly unsaved folk, where the people more readily come, than to Christian's houses—and there have been at least half-a-dozen

**The Gospel Almanac** and Bible Text Book for 1924. Daily Texts, Pictorial Narratives. Prizes for all ages. Localised for any place. 1/- per dozen, 7/6 per 100.

bright cases of conversion. When the people get saved they come of their own accord to the hall to hear the Word, and almost all who are converted, go on in the ways of the Lord, and seek fellowship in the assembly. Surely this is as it ought to be." [Yes, and would be, if the truth that saves believers from the world, and gathers them to Christ, were clearly taught, and those who claim to be the Lord's people are walking in it, and commending it to others, by godly lives in keeping with it.]

### Glances Across the Great World Fields.

**The Seething Mass** of unrest, anarchy, violence, and bloodshed, the smouldering fires ready to break out anywhere at any hour, give the answer to the false prophets who, in honeyed words, told a few years ago of "peace, prosperity, and no more war," with a millennium of man's providing at the doors, denying what God in His Word has clearly foretold of the world's future course, which we are just as sure will come to pass as God has said it, and which neither a "Leagues of Nations" nor "Political Changes" can alter or effect, for the "Word of the Lord endureth for ever," alike in grace as in judgment. Let God's own see that they are not led away by vain words—as it is to be feared very many are—to their own spiritual loss, and the dishonour of God's holy Name and His Word of Truth.

#### Sums Received for the Lord's Work and Workers,

In Foreign Lands, and in Neglected Parts of Homelands.			
*Hags	.. £7 0 0	A Steward	.. £1 0 0
A Little Flock	.. 0 15 0		
Fellowship	.. 0 15 0	Total to Sept. 15..	£9 10 0

#### Christians in Need from Unemployment,

And for Relief of Sufferers in Russia and Armenia.			
*Omagh	.. £6 3 0	*Tampla, Fla.	.. £10 0 0
An Isolated One	.. 1 1 0		
Williamantic	.. 3 16 0	Total to Sept. 15..	£21 2 6
Little One	.. 0 2 6		* Assembly gifts.

#### Widows and Dependants of Departed Servants

Who Served in the Gospel, in the Homelands and Colonies.			
*Balsam Bay	.. £2 17 6	A Working Man	.. £0 2 6
A Widow's Mite	.. 0 2 6		
Overtime	.. 0 1 9	Total to Sept. 15..	£3 4 3

#### For Gospel Books and Tracts for Distribution

In the Highlands and Islands of Scotland.			
J. N., Glasgow	.. £1 0 0	Orcadian	.. £0 2 6
Islander of Lewis	.. 0 4 0		
Fishermer on Coast	0 2 6	Total to Sept. 15..	£1 9 0

"Light in the Home" Gospel Text Calendar. On Art Board, 10 by 12, to hang. Tear-off Gospel Text for each day. In Five Colours. An aged couple reading the Bible. A universal favourite. Twopence. 12 copies, 2/4 post paid, 25 4/6, 50 8/4.

Wick and the north of the Moray Firth, and a few are now meeting in the Lord's Name in Helmsdale, arousing much opposition, voiced from press and pulpit. But God's Word stands it all. Murdo M'Kenzie continues giving help at **Brora**, where clerical opposition has been intense. This is an old habit of the "Free Kirk" (so called), but it has never been a success, nor will it here, if those who have come "outside the camp," go on firmly and stedfastly, in the truth of God. Interesting work has been in progress among the fishing and coast towns and villages along the Moray Firth and Aberdeenshire and Banffshire coasts, with real interest in the Gospel and a number of conversions, many brought into the kingdom, with little being said or reported about it; none the less real on that account. The best evidence of the depth of any spiritual work is, that those professing to be converted, follow on in the truth of God, and are separate from the world, which the great mass of "converts" of the big popular movements are not. William Hamilton is having a Gospel effort in **New Cumnock**. M'Nab and Kennedy continue visiting outlying places in **Dumfriesshire**, with Caledonian Bible Carriage, where there are many small villages.

## ENGLAND.

**ANNOUNCEMENTS.**—**Yorkshire** Missionary Conference will be held in **Leeds**, November 17-19. Particulars from A. M. Smeaton, 48A North Lane, Headingley, Leeds. **Eastbourne.**—Conference in Mission Hall, Church Street, Old Town, November 7, 2.30 and 6. **London.**—Meetings for ministry of God's Word on "Foundation Truths of the Faith," in Bloomsbury Chapel, Shaftesbury Avenue, W.C., on Saturdays of November, 3, 10, 17, 24, by Messrs. Watson, Farie, Goodman, Widdison, Kyd, and others, at 6.30 each evening. **Leicester.**—Conference in York Street Hall here December 1-2. **Nottingham.**—Annual meetings of believers in Clumber Hall, Nottingham. December 26-27. Correspondence to F. H. Munday, 134 Hucknall Road, Nottingham.

**The Young Watchman.**—For 42 years the favourite Pictorial Magazine for Young People, in Sunday Schools, and for Boys and Girls at Home. Purely Gospel. For 1924: Peeps at the West Indies, their Islands, Peoples, Customs, with the arresting Story of how the Gospel first reached them. With Scenes of Actual Life. **One Halfpenny.**

**REPORTS.**—Tent work was continued in **Bingley**, Yorks, for six weeks, then in **Shelf**, with blessing, by Forbes Macleod and Duncan Montgomery. James Hodson was encouraged at **Trowbridge**, where a number were saved. David Ward and John M'Alpine saw fruit in tent meetings in **Bristol**. W. H. Clare had good meetings in **Hereford** and **Ludlow**. E. Rankin had a special Gospel effort in **Swindon**, a great railway centre. J. Gilfilan visited **Croxley Green** and **Pendlebury**. George Ainsworth at **Driffild**, with large meetings, a good hearing, and blessing. **Exeter.**—Believers' meetings here last month were large, and ministry by Dr. Newberry, Messrs. Anderson, Barnes, Renwick, Mogridge, Phare, practical and profitable. **Tavistock**, Devon.—Believers' meetings here were large, and ministry searching and edifying, by Messrs. Martin, Aiford, Burt, M'Ewen, Ferguson, and others. J. K. M'Ewen visited Gospel Hall, **Blackwood**, Mon., and gave addresses on a chart, October 22-23. H. B. Thompson, of Bangor, visited **Risca**, **Ynysybwl**, **Wellington**, and the **Heath**, **Cardiff**, seeking to give help in the Word in these widely scattered parts in the Welsh valleys. A. Wangberg, of Tronjheim, has crossed to England, and hopes to visit parts of North of England and Scotland, telling of work in Norwegian Lapland. **Ipswich.**—Annual Conference in Kemball Street Hall, October 6, was well attended. Profitable and wholesome ministry by Messrs. Churchill, Roberts, Dr. Roche, Farie, Wyncoll, and others.

## IRELAND.

**Lurgan.**—Believers' meetings here were large and profitable. Those serving in the Gospel and among assemblies, had special seasons of prayer and mutual consideration of Scripture, and the general Conference meetings after, in which Brethren Hickman, Gilmore, Rodgers, Hunter, and Matthews ministered the Word. Frank Hunter's visit to **Belfast** and elsewhere has been appreciated, as shown by well filled halls everywhere. **TENT WORK** is again over for the season, and in several places the Lord gave cheer in seeing fruit in conversions. Hutchison and M'Mullen had good times at **Donagh-**

**Little Ones' Treasury.**—Bright and breezy, for Sunday Schools and Children's Meetings. Richly Pictorial. True Narratives. Bible Searching Prizes. Scripture Pictures, Stories for each week. Localised for Schools as desired. **One Halfpenny** monthly. Localised as desired.

more. Rodger and Alexander saw some "precious sheaves" at **Derreroa**. Campbell and Goold, at **Upper Falls**. Wright and Curran had large and good meetings at **Donagheloney**. Stewart and French are preaching in an Orange Hall at **Ballydunmal**. Diack and Glancy are at **Portrush**. J. M. Bernard had meetings in **Ballywatermoy**. Goold and Poots had large and fruitful meetings in Templemore Street, **Belfast**. Other labourers are visiting outlying parts, where they have preached in the past to "see how they do" (Acts xv. 36)—a needful and a seasonable ministry in these times of "divers and strange doctrines," and no less of conflicting practices, which disturb the minds of Christians.

### CANADA.

**Hamilton, Ont.**—The 48th annual Convention of Christians here, November 9-12, in I.O.O.F. Temple, Gove Street. Circulars from Z. Marks, 160 Bay Street, S. Hamilton, Ont. This is one of the oldest gatherings in Ontario, on the simple lines of the Word, and has grown in numbers wonderfully as the years went on. May it maintain "the dew of youth" even in old age. **Forest, Ont.**—Annual Conference here on November 10-12, on old lines. Circulars from John Kay, Forest. It was here some 48 years ago, where D. Munro and John Smith saw the hand of the Lord with them in preaching the Gospel, and teaching the truth that separates from the world, and gathers the saved to the Name, which is above every name. All lovers of the Lord of His Word and Way, are heartily invited to be there. Annual meetings at **Sidney Mines, C.B.**, were hearty and helpful. Brethren Brennan and M'Mullen have gone to **Newfoundland** for meetings. **Glen Rae, Ont.**—A goodly number came together for the Conference here, where the Word was spoken by Messrs. Douglas, M'Crory, Ferguson, and others. W. P. Douglas had some meetings at **Straffordville**. **Ottawa.**—George Smith had four weeks' meetings here, with some fruit. **Brantford, Ont.**—Lyon and Gilchrist had encouraging times in tent here. R. Telfer has been visiting on the Pacific Coast. F. G. Watson and J. Pearson had a good time in tent at **Toronto**.

**Good Tidings.**—An Illustrated Monthly for House to House Distribution. Clear-ring Gospel and arousing articles to make people think. 8 pages, the right size to be received, read, and retained. 5d per dozen, 3/- per 100. Local Titles, List of Services added as desired.

### UNITED STATES.

**CONFERENCES** at **Detroit, Mich.**; **Cleveland, O.**; and in other cities, held during the month, are reported as large, and the ministry fresh and uplifting. This is just what is needed, and what hungry souls go long distances to get. W. J. M'Clure, after spending some time in the Eastern States, has gone to give help in the various Conferences in **Texas** and **California** being held end of October. Conference in **Richmond Hill, Long Island, N.Y.**, November 3-6, to which a hearty invitation is given. Correspondence to D. Morrison, 238 W. 30th Street, New York. **Pittsburgh, Pa.**—Annual Conference in Gospel Hall, 4917 Friendship Avenue, November 28-29; **Oakland, Cal.**, in Gospel Hall, 23rd Street, at Thanksgiving time; **Los Angeles, Cal.**, in 1225 W. Jefferson Street, at Christmas; **Monrovia, Cal.**, at New Year. Details next month. A good and profitable Conference was held in **Midland, Mich.**, to which believers from Standish, Flint, Grand Rapids, Saginaw, and other parts, same in goodly numbers, where help in the Word was given by Brethren Keller, M'Geachy, Hamilton, and others. J. J. Rouse had the **Oakland** tent at **Alameda, Cal.**, for some time, with good attendances and some fruit. **Richmond, Va.**—Conway and Foster were cheered by a growing interest in meetings toward the close, here. **Norfolk, Va.**—S. M'Ewen and A. Smith continued their Gospel campaign here, people coming to hear the Word well. D. Blair had meetings in **Cleveland, O.**, and J. Marshall in **Chicago, Ill.**

### OTHER LANDS.

**SWEDEN.**—James Lees has been pioneering in and around **Reval**, and is now at **Asaka, Sweden**. A. Johansen is working in **Wormso, ESTHONIA**, seeking to help believers in the ways of the Lord. **LAPLAND.**—A. Wangberg, who labours mostly among Norwegian Laplanders, tells of much interest among the people. He tells of an aged woman, whom he baptised by immersion in the Tromedal River, flowing into the Arctic Sea, and other inter-

(Continued on page iv.)

**The Gospel Messenger.**—For District Visitation, wide distribution in connection with Gospel work. Two colours, changed monthly. Illustrated. Awakening and distinct Gospel papers, by many writers. 120,000 distributed monthly. Any Title and Services on front. 1/6 per 100. Localised, complete—250, 4/6; 500, 8/6; 1000, 16/- net.

## The Risen Son of God ;

WITH HIS PEOPLE GATHERED AROUND HIMSELF.  
AN EXPOSITION OF SCRIPTURE, GIVEN AT BERESFORD, LONDON. BY WM. LINCOLN.

REMARKABLY brief are the records of our Lord's Resurrection, as given in the Gospels by Matthew and Mark. Presenting Himself alive after His Passion, to His own, as Lord and King, He gives commission to His disciples, and claims obedience to all His commandments. In Mark, as the Perfect Servant, He is seen working with His servants on earth, as from His place in glory, ascended to God's right hand, now working with them (Mark. xvi. 20). In the two writings by Luke, He is revealed first in the Gospel, as the Perfect Man here on the earth, and next in the Acts, as glorified in the heavens. But in the Gospel by John, where the Lord is throughout presented in His Divine Sonship, His resurrection as the Firstborn from among "dead ones," His own are seen in close association with Him. For since the church is built upon the Divine Sonship, so His people as "sons of God," are there severally and unitedly seen in association with Him, as dealt with according to this amazing grace. Hence we can perceive the importance attaching to these last two chapters of John's Gospel, first as in chapter xx., in gathering and grouping of His own around Himself. There, as believers, we are seen with the Risen Son of God with us, and in chapter xxi., our place is seen to be as "with Him." First, is traced exactly His present way with His people here, and next is sketched symbolically,

first His reception of His own on Eternity's shore, which He has already reached, or how should we die in His service, we shall reach Him through the waters, as seen in Peter, or should we be among those who are "alive and remain" unto His coming, as represented by John, we disappear together into that same glory to which He has as Forerunner has already gone. And thus the curtain falls on the silent disappearance of these two representative men, almost simultaneously with the Lord's own departure, as if the intervening period between His departure and ours, were only a "little while," as indeed it truly is.

In the opening of this chapter xx., we see how fully He has reached us in our ruin by His death, how triumphantly He disposes of all our foes, the record of His way in dealing, first with the individual believer, next his way with the assembly of His people, and last, His mode of restoring an absentee.

First, God tells out His action toward His defeated foes. Their hold on Him, and on us, is well represented in the picture of the grave clothes in which His body had been bound in the silent grave. These garments of death, surely figure the bonds in which *we* too as captives were bound. This we surely know, from an inspired Commentary on this fact, in its proper place, in the Epistle to the Colossians, where thrice over we have a Greek word used which occurs nowhere else, referring to this very scene, a word that denotes the "stripping off" of the opposing powers of evil, for as Christ stripped off those graveclothes, so did He

divest Himself, and all who are "in Him," of all that was against them. And the leisure manner in which He did this, is very beautiful to behold. There was no hurry on His part to leave the tomb, such as prisoners betray when escaping. All is done in calm purpose, and in due order. And this leisurely procedure of His, in coming forth from the grave, is a tacit challenge to all opposing powers, as to what further claims they have on Him as the Head and Representative of His people, and is an emphatic witness that they have all been righteously and victoriously disposed of. And there is undoubtedly a purpose in this mode of procedure of His in resurrection, a purpose well designed, and which we should well contemplate. Prisoners are usually glad to get out as best and as quickly as they can. Not so the Lord, on this resurrection morn. Observe how He sorts the graveclothes, and folds the napkin that had been round His head—putting it "in a place by itself." Thus it is, that thrice the gauntlet is, as it were, thrown down in the face of the enemy, in Romans viii. In verse 33 by God, in verse 34 by Christ Himself, and in verse 35 by the Holy Ghost. In like thoroughness will the accusations of Satan be treated at the rapture of the saints to heaven. He is not to be turned out from these heavens in haste at once, when the raised and ascended saints appear there, in order that his accusations against us may be fully looked at and fully quashed. And when at last He is turned out, it will be to be crushed under the feet of these very saints (Rom. xvi. 20), whom he had often

tempted to lure from the Lord's path.

Then follows a sample of the Risen Lord's way with one that belongs to Him—one, too, who had before He had drawn her to Himself, had been a sinner indeed. She "loved much," but yet has to learn that ignorant affection is not to be accepted in lieu of intelligent faith. It is to her first, that the risen Lord, in a message for others, says, "I ascend," and here also, for the first time, He calls the redeemed "My brethren," and speaks of God as "My Father and your Father," so sharing all His Father's love with His own, and bringing them into close and personal relationship with Himself (Heb. ii. 11). To her, He thus opens out His wondrous love, and the place into which His own are now brought, as one with Him in resurrection and in life.

After this, in due order, the Lord's way is disclosed with the assembly, that is with a group of His own as gathered around Himself. Man's way is with majorities and large numbers. His motto is, "The greater benefit, to the greatest number." Here the Lord shows His way to be, to attend to each individual severally, first. And it is the way of grace to begin with the lowest and weakest and to set the individual soul right with Himself. So you hear of the individual standing of the saint first, in Eph. i.-ii., then about "the church" in Eph. iii.-iv. And on this first day of the week, the Lord is seen where, from His Word, we might expect Him to be, "in the midst" of His gathered people. This is invariably His proper and beautiful place. "In the midst." He had been there, when man



had placed Him on the Cross, "between two robbers." "In the midst" He will be, when all His people are at last glorified with Him in heaven on the throne (Rev. v. 6). And here on earth, He would gather His own around Himself, as a hen gathers her chickens under her protecting wing (Matt. xxiii. 37; Psa. l. 5). Here, we see what should be our object in coming together to cluster around Himself, to worship and commune with Him, and to hear Him still more fully tell us of the Father. This is what He, the living Lord and Centre, gathers His people around Himself for. This clerisy, whether incipient or fully developed, disavows and disallows. Christ Himself is the Centre, and to Him the Spirit gathers, and this the Word commands (Matt. xviii. 20). And to this, saints of early time conformed (1 Cor. v. 4). All were "together" (Acts ii. 44), and all were of "one heart" and "one soul" (Acts iv. 32). The Lord's first greeting to this gathered company was, "Peace be unto you," directing all eyes unto Himself, as He shows His hands and His side, evidence to them that He was the "same Jesus" who had been crucified. While He Himself in the midst tells, that He lives again. And the result was, as it ever must be, "*Then* were the disciples glad, when they saw the Lord" (ver. 20). A second time He speaks to that gathered company. And His word again is, "Peace be unto you." This is no needless repetition. The former word of "peace" was for their own hearts, the second is for them to take as His message to others, as is evident from the words that immediately follow—"As Thy Father

has sent Me, so send I you." Then breathing on them, the Lord formally and actually introduces them to a resurrection standing, in association in life with Himself, as the Risen Son of God. No doubt the disciples had Divine life in them before, now they have it "abundantly" (John x. 10). Redemption accomplished, the living Lord can bring them into a "fuller life" in Himself, and thus it is that they are "living stones" (1 Pet. ii. 5), in association with Christ.

In Thomas, the absentee on this occasion, whose counterpart in our day is found in those who are not found on the Lord's Day in the gathered company of the Lord's people, where they should be, around Himself. They are losers by their absence there, preferring their own sects and ways, to the "assembling of themselves together" (Heb. x. 25) around the Lord, not accrediting the Lord's way of gathering according to His will, around Himself. Such will have to answer to Himself for their unbelieving absence, in the day of His judgment seat. Next, we see the Lord "in the midst" again, surely to assure our hearts that every Lord's Day He is there, with His own, when gathered according to His will, and partly, too, for the sake of Thomas himself, who, although he was dealt with graciously and his doubts answered fully, yet the Lord would make him feel that by his absence before, he was a loser. And surely the opening of chapter xxi., shows that he felt this. For Thomas is there mentioned as second in order, an arrangement of the disciples that obtains nowhere else, as if Thomas now determines to be there.

## “Words, not Lawful to Utter.”

DANIEL CRAWFORD, LUANZA, CENTRAL AFRICA.

NOTE well, the manner of the phrase. Paul had apostleship, had unction, had utterance. Nay more, by night and by day, and sometimes all night and all day, he was God's pioneer on virgin soil. Indeed, the whole of Paul's life—right on to premature old age, when he moves back to the East, his last *adieux* from Rome—is that of sheer irrepressibility and spiritual freshness. He has always a word of comfort and cheer, uttered out of his deep infirmities and sore straits.

What, then, we would hasten to enquire, is the avowed *source* of all this spiritual outflow and Divine unction in every burning word of his? The specific source of his power lies in the above words, which declares that the man has a *secret*. Paul can preach for hours, and at all hours, can preach a Eutyclus asleep, as he had preached a hundred men awake for evermore. He has much to say, but also, note the word—*much more that he cannot say*. His life's secret was in the “unspeakable words” that fed with endless supply all his other streaming messages. There were words “not lawful to utter,” and yet how endless were the utterances they led to. Called to publicity to be a byword, to preach in season and out of season, Paul has yet his sacred retreat in life, where in the covert of God's pavilion he hides himself. God, who had heavenly transactions with the man, had whispered these “unspeakable words” into his ears, and for ever sealed His servant's

lips, as to what these words were. Having fed others, here is ever ready for him the spread table of God's good things, spread by God's own hands. Why is it “not lawful” for others to feast thereat? There is an old tryst and an old promise in the words, “I will sup with him, and he with Me” (Rev. iii. 20). We do not get “our own message,” but we “sup,” and get that which may never be uttered to soul of man! How often the Divine Host is grieved to see us secreting for others at His banquet, what He would we *secreted in ourselves*. Here, then, in these sequestered back paths of the soul, the costliest treasure of God's preacher is acquired. We mean an old mystery called *unction*. It is not utterance, nor fluency, nor eloquence, but the unutterable thing of the Christian life, when speech, as a vehicle, is dethroned, and cast in the dust. Albeit Christ “shows His smiling face,” and our “heart burns within us” by the way. Here, far from the ken of brother-saint or brother-man, we may behold something man's eye never saw—“the Father which seeth in secret.” Thus, then we learn a startling fact in Paul's life. Glorious apostle, though he was, *they never got his best*. Paul kept the best for God, even as God had kept the best for Paul. Living by grace, and preaching that grace, he lived by, yet was he “under law” in this one matter. “It is not lawful to utter,” this secret of his God. Thus beloved, if perchance some such words from God are ours, some such secret we have had in God's audience chamber, breathe them not to man. Keep them as life's capital, life's founda-

tion treasure in the earthen vessel, the nameless "man in Christ" of "fourteen years ago," who heard "unutterable words," and who, like the cleansed leper of Galilee, was charged, "See thou say nothing to any man." Beholding the glory of God, not as in a glass, but in God's own "third heaven," Paul was changed. And to him the word came as it were anew, "say nothing to any man," but go down life's way and "shew thyself." Here, then, beloved, behold Paul the *puzzle* and Paul the *power*. HE was better than all his preaching, and could "show more" than he could preach—a true star in God's firmament in the true Scriptural sense. For stars do not speak, they simply *shine*. And what is so eloquent, as shining silence!

### Elijah's Home-call.

THE fiery chariot comes,  
 He knoweth well for whom;  
 It halts, he enters it, and goes  
 In glorious splendour, home.  
 In his Lord's presence now,  
 He resteth from his toil;  
 Done is his fiery warfare here,  
 Purged from all earthly soil.  
 His weary limbs that day,  
 On farewell errands bound.  
 Bethel's rough hills he climbs, then seeks  
 The Jordan plain renowned.  
 He needs no armour now,  
 No buckler for the breast;  
 His fight is o'er, his victory won,  
 He rests where warriors rest.  
 There, in the Father's House,  
 God's warrior rests at last,  
 His Cherith days, his Horeb nights  
 Of pilgrimage are past.  
 No more he wars with kings,  
 Nor fights 'gainst sin and wrong;  
 His is the peace, the palm, the rest,  
 And his the endless song.

## Heaven and Earth.

WITH REMARKS ON THE HEAVENLY AND EARTHLY CALLINGS. BY J. G. BELLETT, OF DUBLIN.

"IN the beginning, God created the *heaven* and the *earth*" (Gen. i. 1). And in chapters i.-xlvii., His interest and working in both spheres is witnessed. They are the scene of the Divine hand in its operations, in each. And in the dispensation of the fulness of times, God will display Himself, in His new creation in Christ Jesus, in both heaven and earth.

I believe that the chapters in the Book of Genesis, as mentioned above, give us a view of the Lord acting with respect to each of these, by turns, till, in the end, we see them presented together in a way typical of what their connection, yet distinction, will be in that coming dispensation of "the fulness of times" (Eph. i. 11). It was of the *earth* that Adam was made Lord, under the Lord God, the Creator. He had no place in heaven, at the beginning. The Garden was his residence, and he was to subdue and replenish the *earth*. But this, excellent as it surely was, was the limit of his inheritance and enjoyments. All that he knew of in heaven was the Lord God, the Creator, who was far above him. He had no thoughts that linked him personally with heaven at all. And when he transgressed and fell, he lost the earth as his inheritance. He became a slave and a drudge in it, able only to get a bare existence out of it, and then to lay himself down *upon* it, and die. Such was his changed condition in the earth, grace the while providing for him as a sinner, and point-

ing his hopes to a better inheritance and to richer enjoyments in *heaven*.

This is much to be observed, and this is the voice of chapter v. Here, Adam, Seth, and the whole line of godly patriarchs have in the earth *only* a burying place, no memorial, no inheritance there, but as represented in Enoch, destined of the Lord God, to be translated to a higher portion *in the heavens*, with the Lord Himself. This was the faith and hope of the godly then. Those who were of the earth and would cling to it, might do so in the spirit of Cain, or the infidel, desiring to find their memorial and their delights in a sphere expressly under the curse, settling themselves down, with satisfaction and at ease, where God had said, in righteous judgment, that men were to expect only a hard and sorrowful livelihood (chapter iv.). But the earth was not given up by Him. It is, as we know (Rom. viii.), destined to rejoice in the liberty of the coming glory by and by, when the promised "dispensation of the fulness of times" comes. And accordingly, this purpose the Lord will rehearse and illustrate, as in due season He does in the history of Noah (chapters vi.-ix.). For here, after passing through the judgment of water, *the earth* appears again in the scene of the Divine delight. God has His representative, prophet, priest, and king in it, and makes His covenant with it, undertaking to preserve it (chap. ix.), and to provid for its righteous, godly government (chap. ix.). Cattle and fowl and creeping thing of every sort are preserved with it, and the earth and its entire system, with man at the head of

it, as in God's image, is the scene of His care and delight again.

Noah's possession of the earth was quite unlike Cain's, or of Seth's family. He did not, like the former, enjoy and possess it in defiance of God, nor did he, like the latter, take only a burying place in it. But he possessed and enjoyed it under God. And the Lord sanctioned his inheritance of it, his dominion over it, and his delight in it, in some sense, like as Adam at the beginning, although it was now in an injured condition.

All this is significant. In Noah, *the earth* reappears as the scene of Divine care and husbandry, after it had for a season been given over. And the elect of God on it had in their hopes and calling been removed to *heaven*, as we see in chap. v.. The heavenly family had, so to speak, died to the earth. They speak of its coming judgment and restoration. Enoch foretells of its judgment, and Lamech of its restoration and blessing, though it is yet under the displeasure of God (Gen. v. 29). But they, neither of them, lived for the scenes they thus speak of. They carried the mind of God in them, and could speak and prophecy of these things, but they all had gone from earth before these things that they foresaw happened. So *heavenly* were they in their hopes, having the intelligence of that true stranger character and inheritance, such as the saints of this dispensation have now. But Noah, who comes after them, is a man of an earthly calling, and returns to the earth after its judgment and cleansing, to find in it the sphere of covenanted blessing. But, here again, we soon find

the earth corrupting its way before the Lord: first in Noah himself, then in the builders of Babel—who, like Cain, desired to fill the earth with their works, independently of God. “Mighty hunters before the Lord,” they scoured the face of the earth, in the full infidel spirit, asking, “Where is the God of judgment?” (2 Pet. iii.). But another judgment came upon them, they were scattered and made strange the one to the other. The whole social order was broken up, and Abram was called out *alone*, to find his path and portion with the blessed God Himself, apart from all that had corrupted His way before Him. And thus it is, that the Lord continues to unfold His purposes. He does not give promises of the earth as it now is, to His people, but He gives them the promise of an inheritance in heaven, and in the power of that hope, and under that promise, the saint becomes a stranger in the world. Like Abram, he walks as a heavenly stranger through it, with the prospect of an inheritance by and by. The patriarchs were “strangers and pilgrims” on earth (Heb. xi.).

In Joseph, we see one who is persecuted and separated from his brethren, a sufferer among a distant people. There, he becomes great and honourable. During the time of his rejection, he receives a Gentile bride, to share with him his glory. Then his brothers bow at his feet, He is revealed to them, and they are under him brought into blessing. This shall it be in the days to come, when Christ's glory shall be seen and shared by both His heavenly and His earthly people.”

## God's Power unto Salvation.

IN writing to believers at Rome, Paul says he had often purposed to visit them, that he might have some fruit in them also, even as in the rest of the Gentiles. And he expresses his sense of responsibility in these words, “I am debtor both to Greeks and Barbarians, both to the wise and to the unwise.” In fulfilment of this solemn obligation, he was “ready to preach the Gospel” at Rome. But what specially led him to desire to do this, was his knowledge of the *power* of the Gospel, and of the great results which it would accomplish (Rom. i. 13-17).

Though Paul knew that his message was an offence to the Jew, and foolishness to the Greek, he also knew by blessed experience, what it was to the believer, and therefore he feared not to carry it to the city that ruled the world. However it might be regarded by those who bowed not to its authority, he could say, “I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth.”

It is good to remember that this is an *abiding* truth. It is as true now, as when Paul wrote these words. Wherever God's servants may go, they can find no members of the human race to whom the Gospel is not applicable. And, moreover, nothing else is needed for the salvation of men. To the Jew it is still an offence; to the Gentle—whether the proud philosopher of Europe, the superstitious devotee of Asia, or the ignorant fetish worshipper of Africa—it is still foolishness.

## Yoke-Fellows and Workers.

NOTES OF AN ADDRESS AT A CONFERENCE.

BY THE EDITOR.

IT was a joy to the Apostle Paul, in the midst of his many and varied labours in the Gospel and the Word, to be able to address one of his helpers and co-workers as a "true yoke-fellow" (Phil. iv. 3). Others he writes of, as "fellow-workers unto the kingdom of God" (Col. iv. 11). These are significant words, and they express conditions which are very desirable amongst those who serve together in "the Gospel of the grace of God." A "yoke-fellow" is one who moves on alongside of his comrade, keeping step, under the same control. A "fellow-worker" is one who co-operates harmoniously in the same work, not thinking only of himself and his part, but seeking to make what he does, fit in with that, in which his co-worker is engaged. Both words express oneness of heart and mind, with mutual consideration and love. How blessed it is to have such co-labourers, and to enjoy their fellowship in the service of the Lord! It can only be known where Christ is the supreme object of the heart, where to please Him is the one desire in the service; where loving subjection to His Word and to one another in obedience to Him, is the aim of those who serve under the "one Lord." Such fellowship can only be enjoyed among those who are doing the work to which the Lord has appointed them, and for which grace has fitted them. And even then, a right condition of soul is essential to its fulfilment. Let all who seek to serve "Christ

Jesus the Lord," seek to know the blessing of such agreement, such fellowship in the work of the Lord. Divided interests, leading to divergent paths, always mar the Lord's work and hinder the blessing. And well the enemy knows it, and makes it his business to create and foster them. A lowly mind, such as was in the Perfect Servant in all its fulness (Phil. ii. 5), serving the Lord "with all humility" (Acts xx. 19), and in His apostle, ever seeking to walk in godly fellowship with others, is surely well-pleasing unto God and blessed for us.

But when self-will prevails, or self-interests are allowed to come in, they soon mar these happy conditions, and spoil the work. And they *do* come in, often in very sinister and unlooked for ways, and should be most carefully watched. An instance of this comes to light in the case of John Mark, who for a time was fellow-servant to Paul and Barnabas, as we read in Acts xii. 25; xiii. 5. For a season this younger man accompanied the two Gospellers, sharing their toils and sorrows, but for some unexplained reason left them, returning to Jerusalem (xiii. 13), where his mother evidently lived, and had prayer meetings in her house (Acts xii. 12). Whether he found it more comfortable to be there, than tramping through unknown fields with the two Gospel pioneers, Scripture does not say. But what it does say is, that when Paul and Barnabas were about to go out on a visitation to every city, in which they had preached the Word of the Lord, to see how those converted under their ministry were getting along, Bar-

nabas, who was uncle to John Mark, "determined" to take him with them, as a co-worker, a plan that did not meet the approval of Paul, his fellow-servant, who thought not good of having him as a "yoke-fellow" in this service, seeing he had left them, evidently without any good reason, in the earlier stages of their service, and gone home. And the contention became so sharp between these two yoke-fellows, that they became sundered over this matter, and parted company, Barnabas taking his nephew, and sailing to Cyprus, his former home (Acts iv. 36). And thus for a time at least, these two yoke-fellows ceased to serve together. What a loss this was to both, and to the work, we may learn in the day of Christ's judgment seat, when hidden things and motives come to light (1 Cor. iv. 5). But we may surely learn this much from the incident, how easy it is for true-hearted fellow-workers to fall out by the way, by a claim of nature being allowed to have the mastery, and a "determination" to take one's own way, and have it also, at all costs. "Fellowship" in God's things and in Christ's service is a tender plant, and needs to be carefully handled, with a gracious consideration of others, ever remembering that when two or more are under "the yoke," one has to be considerate of his "fellow," and not press personal claims or "determine" to have his way, but to let his "yieldingness" (Phil. iv. 5) or forbearance, when no essential principle or practice is involved, prevail, ever "giving diligence" (Eph. iv. 3), to maintain that unity and fellowship in peace, so necessary to real service in the

Gospel and the Word, among those who are "yoke-fellows" and "co-workers" in the Lord. No doubt John Mark was in time restored (2 Tim. iv. 11) to his place of service. But who can say what he lost by his leaving the work, and in being the cause of the two Gospellers losing each other as "yoke-fellows," in the years of their most diligent service. Or what the work of the Lord lost, while they were thus parted. A lowly spirit and a humble mind are quite compatible with a devoted heart and a resolute decision to be faithful to the Lord and His truth. But there is much passes as "faithfulness" that, when tested under the searchlight of the Word, proves itself to be only a "determination" to have one's own way. But to break up true and godly fellowship, in order to carry one's will and way at all costs, is surely to be avoided.

### The Homeless Stranger.

AND HOW HE WON MY HEART.

A HOMELESS Stranger amongst us came,  
To this land of death and mourning;  
He walked in a pathway of sorrow and shame,  
Through insult, and hate, and scorning.

A Man of sorrow, and toil, and tears,  
An outcast Man and a lonely;  
And He looked on me, and thro' endless years  
Him must I love, Him only.

And I clave to Him as He turn'd His face  
From the land that was mine no longer—  
The land I had lov'd in the ancient days,  
Ere I knew the love that was stronger..

And I would abide where He abode,  
And follow His footsteps for ever,  
His people my people, His God my God,  
To the land beyond the river.

FRANCES BEVAN.

## The Preacher and Bible Lovers Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### Blessings Received in Believing.

Remission of Sins (Acts x. 43).  
 Joy and Peace (Rom. xv. 13).  
 Eternal Life (John xx. 31).  
 Seal of the Spirit (Eph. i. 13).

#### Christ, the Rock.

(1 Cor. x. 4.)

Of Salvation (2 Sam. xxiii. 47).  
 Of Security (Psa. xciv. 22).  
 Of Shelter (Psa. lxi. 3).  
 Of Strength (Psa. xxxi. 2, marg.).  
 Of Shadow (Isa. xxxii. 2).

#### The Gifts of God.

His only begotten Son to the World (John iii. 16).  
 His Free Gift of Life Eternal (Rom. vi. 23, R.V.).  
 His Spirit to Believers (1 John iv. 13).  
 His Grace, to His Servants (Eph. iii. 8).

### BIBLE STUDIES FOR YOUNG BELIEVERS.

#### "All Things" of Scripture.

Are FROM God (2 Cor. v. 18), as their SOURCE.  
 Are FOR our sake (2 Cor. iv. 15), as their OBJECT.  
 Work together for good (Rom. viii. 28), as their PURPOSE.

To be welcomed (Eph. v. 20), as God's BEST.

#### "One Things" of the Bible.

Needful (Luke x. 12)—To know Christ.  
 Assured of (John ix. 25)—Personal Salvation.  
 Desired (Psa. xxvii. 4)—Communion.  
 I do (Phil. iii. 13)—Pressing On.

#### What Christ is "Able" to Do.

"ABLE to save to the uttermost" (Heb. vii. 25).  
 "ABLE to keep from stumbling" (Jude 23, R.V.).  
 "ABLE to succour in temptation" (Heb. ii. 18).  
 "ABLE to make all grace abound" (2 Cor. ix. 8).

## The Young Believer's Question Box.

### Excommunication, the Last Resource for Restoration.

Is there Scripture warrant for excommunicating one from the assembly of God's people, who has sinned, and has not repented of his sin, nor is humbled because of it? And if so, what are the special sins for which such excommunication is necessary? And when such a solemn event is called for, when, how, and by whom is it to be carried out? Help from the Word on this, will be

much valued and carefully considered. I may say we are a young assembly, only a few years gathered unto the Name of the Lord Jesus, and this is the first occasion in which we have been called upon to deal with one of our number in this way, and we feel very much humbled before the Lord, and cast upon His grace, that we may do the thing that He has commanded, and in the spirit and way that He has appointed, and that the effect may be for true restoration to the one concerned, and grace to all who are called upon to act in so solemn a matter.

That there is very definite and conclusive Scripture warrant, indeed commandment, for the excommunication of one who has sinned after such a manner as is named in 1 Cor. v., and of whose sin there is full and unmistakable evidence, such as the Word requires (1 Tim. v. 20). See also what was required under the law (Deut. xix. 15). On no account should there be such action taken on mere hearsay, or idle gossip. By giving heed to such, it has been known that the innocent have been blamed, and unjust judgments passed upon those against whom no true case had been substantiated. And it surely ought always to be remembered, that there are other stages of discipline, which may and ought to be applied to cases of failure, such as call for discipline short of excommunication, from the assembly. Indeed, it seems quite clear from the teaching of Scripture, that excommunication is the very last resource, after all milder means having been applied to the case has failed, to cause the sinning one to judge himself before the Lord (1 Cor. xi. 31), and confessing and forsaking his sin (Prov. xxviii. 13), receive forgiveness of it (1 John i. 9), and "cleaning" from it—and not only it—but "from all unrighteousness." For it generally comes out, in cases of serious departure from God, and fall into open sin, that the sins of the heart, and that secret sins in the life have been long cherished, ere the outward fall brought the evil condition into prominence, and caused it to come up for discipline in the assembly. It is always a solemn and searching time to a company of the Lord's people, when they are called upon to deal with one of their number for evil, either in DOCTRINE or in PRACTICE, and it generally tests their spiritual condition when such dealing is in progress. It seems clear from 1 Cor. v. 2, that when an assembly, in such conditions, is truly humbled before God about the evil in their midst, and mourning over it, the sinning one will be dealt with in judgment by God, and "taken away" from among them, apart from



human action altogether. But when this is not done, and the evil course is persisted in, defended, and continued, there is no other recourse but to "put away from among themselves" (ver. 13), the wicked person, even if called and owned a "brother" (ver. 11). And this, ever with a view to his repentance and restoration under the discipline of God, while he is regarded as one "without"—that is, outside the assembly, where only God Himself can deal with him, and where those, in whose midst he once was, are debarred from having any fellowship with him (ver. 11), either individually or collectively. Much harm is often done, and some hardened in their evil course, by individual sympathisers, after taking part in the act of the assembly in "putting away," giving personal friendship, very often in a spirit of opposition to the discipline of the assembly, to such persons, with the unhappy result, that they come to think of themselves as having been hardly dealt with, and thus is their restoration to God and to the assembly hindered. It should be clearly set forth in the assembly, where such an act of expulsion is necessary, what the attitude of each and all is, toward such while "without," so that the responsibility of each may be known, and the will of the Lord done in all such cases. Should the sin, or departure from God, be of a less serious character, the "spiritual" ones of the assembly should seek to "restore" such (Gal. vi. 1), and so prevent and "hide it"—not by covering it up, but by preventing what might result from a further continuance in being away from God, and "out of step" (2 Thess. iii. 6) with His people, in the ways of the Word.

### Answers to Correspondents.

A. W., ULSTER.—We rejoice to hear of Holy Ghost conversions, followed by additions of newborn souls to the assemblies, where you are. This is just as it should be, and would be, were God's way of evangelising followed, and the responsibility of feeding young believers with seasonable food, fresh and warm, such as they need. But the notion of getting people saved, and "let them find their way to heaven as best they can," has got such a hold on some minds, that they seem to see no need for feeding and leading those whom God brings by His Gospel into His family and kingdom. And yet it was to such, that all the Epistles were written, to "saints" and "brethren," not to tell them how to be saved, but how to walk and worship and serve, as "saints" because they were already saved.

N. E. M., ARGYLLSHIRE.—If there is no simple assembly of Christians gathering in the Lord's Name, and having the Word of God alone as their Guide Book, in all that pertains to their corporate relations, you should seek guidance from God, how the literal "two or three" (Matt. xxviii. 20), who see it to be the way of the Lord, may "assemble themselves together" (Heb. x. 25), as the Word speaks (2 Thess. ii. 1, see also Psa. l. 5). And while there is no need to have the sanction of any company elsewhere so gathered, yet, in order to have godly fellowship and mutual confidence, it will be well to intimate to other companies, in or near your locality, that you thus gather, giving place and hour, and so cherish fellowship with fellow-saints. Isolation, where godly fellowship is possible, is never to be encouraged.

W. L., CHESHIRE.—The marching orders of all who are witnesses for the Lord is, "Preach the Word" (2 Tim. iv. 2), ALL of it, "keeping nothing back" (Acts xx. 19), nothing "profitable," whether pleasing or otherwise. But however unpleasant to the flesh, God's message, in God's power, will always "profit" honest hearers, who have a will to HEAR that they may DO the Lord's will (John vii. 17, R.V.). The responsibility of the speaker is to speak the Word in season, with grace, seasoned with salt (Col. iv. 6)—not to amuse, or even please, but to edify. This ought to be the object of all ministry.

T. M., SOUTH WALES.—The sort of preaching most in favour in certain parts, and which there seems a superabundance of men ready to supply, is the kind, that brings large numbers into a profession of conversion, or something that bears that name, QUICKLY, and with little exercise of soul, or output of labour. In ancient time—and there is some of it still—"travail" (Gal. iv. 19, R.V.) is the word used by the Spirit, to describe the soul—exercise of the preacher over those whom God gives him as seals of his ministry. But the up to date preacher, who must tabulate and advertise the number of "professions" under his two or three days' "mission," has to get through much quicker and easier, than the old time way. There God gave "the increase" (1 Cor. iii. 7), and there the converts so manifested the reality of being "God's workmanship" (Eph. iii. 10), that the preacher had not to "speak anything" (1 Thess. i. 8), to advertise his doings. This is what is needed in our time, as very many who have been woefully disappointed at the results of the new-fangled "evangelism" know. Pro-

fessions are got cheaply. Little, abiding fruit, oftentimes after the great heap of profession, has been "winnowed," but empty chaff remains:

## The Christian's Observatory and Outlook.

**Godly Increase** is reported from various parts, where there has been continuous Gospel work, on old and Scriptural lines, throughout the summer and autumn months. Tract Bands have multiplied amazingly, and groups of villages, clachans, and agricultural districts, have been visited from house to house regularly with the printed Gospel message, in most cases also with a brief word of personal testimony, as opportunity is given. And in many places this work is being "followed up" by kitchen meetings once a week, which the Lord uses in blessing to souls. Indeed, it is along these simple lines the blessing has steadily flowed during recent months. And abiding fruit witnesses to its reality, rather than in the gigantic efforts, so loudly advertised. Christians, who live in the midst of these, do not see in actual fact, anything like the same results from. This, over sanguine and not too clear spiritual vision, keep so much in evidence. This is much to be observed. And the Lord's watchmen on their watchtowers, will not fail to be well exercised thereby.

**Sound Spiritual Teaching.**—In following up a work of grace in any locality, where God has blessed His Gospel in conversions, the chief need in such conditions is, for the young converts to have simple, sound, spiritual ministry of the Word, suited to their case. If they are allowed to drift under the influence of sectarian and worldly-minded preachers, who, while they cannot feed the souls of such with the "sincere milk of the Word," or help them on in godly fellowship and Scriptural ways, can and do "make a spoil" of them (Col. ii. 8, R.V.), and bring them into bondage to their traditions and ways, out from which few ever get full deliverance. How needful then, that in the earliest stages of spiritual life, those truly born again, should be well grounded in the fundamental, vital, and character-building truths of the Word, and taught to search their Bibles and "use their knees"—as an aged Christian leader said to some young Christians long ago, at every step of the heavenward journey. These are the kind the Psalmist speaks of—"They go from strength to strength" (Psa. lxxxiv. 7), while those who neglect such means of

soul-health drift from the path of spiritual progress toward the world, where they disappear, Demas-like, to be seen no more.

**A Wholesome Atmosphere** is just as necessary to spiritual health as good food. The paths walked in, the company kept, the subjects occupied with, and the way time is spent, all tell on spiritual condition. The books read, the sights seen, the objects sought after, all mould the mind, and leave their stamp on the spiritual life. We never met a spiritual man, who had power to draw others Christward, who himself followed "afar off;" never knew one who was a channel of God's blessing to his fellows, who spent his spare hours in the society and company of the worldly-minded. Nor have we felt the spiritual savour of one who occupied his thought with politics or world-mending, or any other of the popular schemes for making the present world a paradise for Christians to live in. Nor can we recollect ever being drawn Christward, or uplifted heavenward, through the teaching of a novel reader, or any of that class who dabble in acquainting themselves with all the "up to date" things of the present age. No: these are not the marks of a spiritual mind, nor the kind of occupations that men, who impress you with their close acquaintance with God, when they speak to Him in prayer, or of Him as the delight and portion of their own souls. If one is to be a true helper of the saints, he needs to live and walk in His presence, and have His Word dwelling richly in his own soul. Then it will not need to be "got up," or "pumped up" for occasions, but will flow out freely as living streams, of which he is drinking in at the Fountain (John vii. 37). for his own soul.

**A Man's Company**—those he finds congenial, with whom he spends most of his leisure, tell what his true spiritual condition is. It is recorded of the early Christians, in Acts iv. 23, that when they were let out of prison, being "let go," they went "to their own company"—fellow-believers. "Birds of a feather flock together." If you find those who claim to be Christians, choosing their associates among pleasure-seekers, in games, at picture houses, and such like, while eschewing the company of the godly, and such as walk in separation to Christ, you may put it down that there is something awanting. Such are either lifeless professors, or if saved at all, away in heart from God. In either case they make poor companions of those whose desire it is to walk with God in the ways of His Word.

esting cases of natives. He has circulated 35,000 Scriptures in the Lap language, and hopes to take more back with him. **ITALY.**—Mr. Charles H. Jordan, who now lives in **Pesaro**, Italy, has been in **Florence** for the annual Conference there. The meetings were large and very happy and helpful. The Word was spoken by various Italian brethren, and by Messrs. Harding, Jordan, and others. **BARBADOES.**—We were glad to hear quite recently that Mr. J. Sprrow, one of the earliest labourers, now in his 84th year, is still able for a measure of service among the people he has served so long and so faithfully. Mr. and Mrs. Rowlands have gone to **St. Lucia** to open up fresh work there. **ALGERIA.**—W. G. Lamb and helpers here are encouraged in hospital work, as many as 140 and 150 hearing the Gospel as they come fro medical treatment, Mohammedans and others. J. Griffiths is cheered in work at **Tazmalt**, where some, amid untoward circumstances, give good evidence of their faith in Christ. **FRANCE.**—Jos. E. Dutton has gone on a visit to America. Capt. Salway and others continue in **Paris** with the Gospel.

### Fallen Asleep.

**James Summers**, Hamilton, called home on October 2. A native of Strathaven, an active helper for some 40 years in the assembly in Gospel Hall, Baillie's Causeway, where for a great part of that time he had a watchful care over the Sunday School, and otherwise served the Lord among His people. A memorial service was held in the Gospel Hall on Lord's Day afternoon, October 7, when several local brethren gave testimony to the Christian character and faithful service of our departed brother. **Johnston R. Gibson**, October 9, aged 76, of Tylefield Hall Assembly, Glasgow, formerly in Bothwell and Shettleston, a quiet, consistent Christian, earnest in his sphere, in the Lord's service. **Mrs. Aitken** (mother of Mrs. R. G. M'Innes, of Wellcroft Halls), Glasgow, aged 85. In fellowship with her late husband in Marble Hall, about 50 years ago, a stedfast, earnest Christian. Now

**Light in the Home Calendar**, 1924.—The best Text Calendar for the Home. Size 12 by 10 in. Lovely Centre Picture in Colours. An Aged Couple reading the Bible, "Their Daily Comfort." Greatly admired. Sold out last year before Christmas. **2d.** 2/6 per dozen post paid. Any Name or Title added at small cost.

at rest with Christ. **Mrs. Duncan Neilson** Paisley (mother of Mrs. Andrew Garven), October 14, for a number of years in fellowship with believers in Cumberland Hall, Paisley. "With Christ." **Mrs. George Haddon**, Hamilton, Ontario, Canada, saved in Coatbridge, Scotland, in fellowship for a number of years in M'Nab Street Gospel Hall. Leaves four young children. **Thomas Touzeau**, sen., Detroit, Mich., in his 83rd year. Saved in Strathroy over 40 years ago, gathered with believers in Central Gospei Hall. **George Beveridge**, Sidney Mines, N.S., saved in Scotland 19 years ago. He bore a good testimony for God in his life. **Mrs. D. Randolph**, Logansport, Ind., aged 84. Saved in Ireland. An earnest soulwinner. **James Beverley**, Cleveland, O., aged 76, after a brief illness. Saved in 1910 at tent meetings there. In Cleveland East Side Assembly. **James Hamilton**, Banbridge, Co. Down, August 5. Saved in 1859, in the assembly at Dromore over 40 years. A brother beloved, much esteémed. **J. A. Macdonald**, Estevan, Sask., Canada, September 4, aged 66. A good man, who will be greatly missed. **Mary**, his daughter, passed to be with Christ on April 30. Saved in Carlisle, when 10 years old. **Archibald Hunter**, Falkirk, September 3, aged 73, for 47 years in Tillicoultry and Falkirk assemblies. He had a consistent testimony. **John Chesham**, West Bridgford, Notts, October 2, for some 40 years in the assembly at Clumber Hall, Nottingham. A consistent Christian.

### Mems. on Subjects of Present Interest.

**Oversight** among Christians, is not to be obtained by "voting" in certain men to "office," but by "knowing" (1 Thess. v. 12) those who do the work, and into whose hearts (2 Cor. viii. 16) grace has put an "earnest case" for the Lord's people, in whose midst they serve and "watch for souls" (Heb. xiii. 17). "Place seekers" and self-ordained officials are a positive hindrance, rather than an "ensample" to the flock, and a chief cause of trouble, by "lording" over God's heritage (1 Pet. v 3), and ruling with a rod of iron, not as shepherds, but as those who claim obedience, by reason

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of their social position, and "standing" in the world. Such are neither esteemed nor respected, by spiritual people.

**Receiving to Fellowship.**—There is no rigid "form" prescribed in Scripture, only let it always be clear, that the assembly receives those who seek fellowship, and that opportunity be given to ALL, to express their part in the act. And in order that this may be intelligently done, those who know the applicant should, after the pattern of Barnabas in Acts x. 27, give an assuring testimony, first as to that person's conversion, then as to what he has been doing *since* he was converted. In other words, of his salvation, and of his life and conduct since. If he has been a member of a sect, it is surely necessary to find if he is sound in the faith, and clean in life and character. For each fresh accession must become either a helper, or a hindrance in the assembly to which he comes.

### Glances Across the World Fields.

**Emigration** to the Far West—especially from the Highlands and Islands of Scotland—has been very abundant throughout recent months. As many as 20,000 have sailed from British ports in one week. No doubt lack of employment has been a chief cause of this, especially among artizan and agricultural labourers. And where Christians, exercised before the Lord as to their path and their sphere of service, have been guided by Him and His Word in the way that they have taken, blessing will result. For there are many openings in Canada and the United States for willing workers. And where Christians, having a good testimony as consistent WITNESSES and upright and steady WALKERS, go forth in a right condition of soul, and hold fast the Word as they have learned it, they will prove a means of blessing in the parts to which they go, as others "whose praise" is in all the assemblies of God's people whither they have gone, and in which they have proved themselves true helpers and earnest Gospellers. But where Christians have left the homelands, only in quest of "dollars," and with little exercise of soul as to pleasing God, or

**"Daily Bread" Calendar** for 1924.—Twelve Turnover, Pages in Bold Letters, Crimson Ink and Borders. Select Daily Texts from the Word. The Favourite Calendar for Christian Homes. Much used. Give to Fellow-Believers. Send as Year-end Gifts. 1/6 per dozen, 2/- post paid, to any address.

cleaving to that Word of His, which they professed when at home to "go by," they have drifted into worldly religious camps, and become entangled in some of the many snares in which these lands abound. And thus their lights have "gone out." How necessary therefore it is, that young and untested Christians, emigrating to parts where they may have to stand alone, deprived of the fellowships and buttresses to which they have long been accustomed, should be well warned of the dangers that await them in the unknown lands to which they go, and well fortified with the truth that preserves from turning aside from the path of separation to God, and into the world, before they meet the testings of the unknown path. It should surely be the responsibility of those commending them, to see that they are introduced to such companies as will help them on in the truth, and whose example and spiritual state and ministry will be an incentive to godly living among those in whose midst they dwell. Alas! this is by no means always as it ought to be, with the sad result that young and unstable Christians, too oft get led into anything but godly fellowships.

#### Sums Received for the Lord's Work and Workers,

In Distant Lands, in dependence on the Lord alone, and for Gospellers in Needy Parts of Homelands, unconnected with any society, and unsupported by any patron, or fund.			
Guelph, Ont. ..	£1 1 0	*Punxawatney ..	£3 5 3
J. L., Rutherglen ..	1 0 0		
Bradford ..	1 0 0	Total to Oct. 15 ..	£6 6 3

#### For Christians in Distress, in Russia and Armenis,

And for Relief of Cases of real need in Homelands.			
A Sympathiser ..	£0 10 0	Thankoffering ..	£0 5 6
One Who Knows ..	0 5 0		
Remembrance ..	0 6 0	Total to Oct. 15 ..	£1 6 6

#### For Widows, Orphans, and Dependants of

Departed Servants of the Lord, who served in the Gospel.			
*Wellcroft Halls, Glasgow ..	£3 0 0	A Bible Reader ..	0 6 0
One of the Least ..	0 7 6		
A Little One ..	0 5 0	Total to Oct. 15 ..	£3 18 6
		* Assembly gifts.	

#### For Gospel Tracts and Books for Distribution

In the Highlands and Islands of Scotland.			
Seed for Sowers ..	£0 4 0	Agriculturist ..	£0 4 0
Crofter's Home ..	0 5 0		
A Babe ..	0 1 0		
Fishermen ..	0 3 9	Total to Oct. 15 ..	£0 17 9

**Christian Worker's Diary** and Business Man's Companion for 1924, containing Daily Texts, Choice Portions, Full Diary, 366 spaces for Notes, Mems., Engagements, Cash Pages, Postal and General Information. Moonlit Nights. Self-opening Tab. With Pencil in Loop. Morocco, Gilt, 2/. Post, 2/2. With Pocket, Pencil, Elastic Band, 2/6; by post, 2/9.

ence for **Livingstone** assembly, now to James Wallace, Beechwood Cottage, Livingstone Station, by Mid Calder. William Duncan is evangelising in parts of Kinross-shire. In **Milnathort** he had meetings in a hall, with fair numbers to hear the Word. A good, quiet, but effective work is in progress in a number of mining villages in **Ayrshire** and parts of **Lanarkshire**, by means of cottage meetings, mostly held on week nights in villages and mining rows, where active brethren, after their day's work, go forth with the Gospel message, the houses being willingly granted, mostly by unconverted, but interested householders, who can be reached in this way in large numbers. And where the Word is plainly and faithfully spoken in the Holy Ghost, there is abiding fruit in conversions. This work needs no "booming," it speaks for itself, so that workers have "no need to speak anything" (1 Thess. i. 9) about it—a happy contrast to the verbose "reports" we are accustomed to hear, of what very often passes away as quickly, as it comes, and is reported.

## ENGLAND.

**ANNOUNCEMENTS.**—**Carlisle.**—New Year Conference, January 1, in Hebron Hall. Messrs. Pritchard, Smith, Moffat expected to speak. **Nottingham.**—Annual meetings of believers in Clumber Hall, December 26-27. Correspondence to T. H. Munday, 134 Hucknall Road, Nottingham.

**REPORTS.**—R. P. Wilson, from Kendal, gave Tabernacle lectures in **Nelson**, Lancs., November 11 to 22, which were appreciated by believers there. H. Steedman had meetings, with interest and blessing, in **Blackburn**. Conference in Kemball Street Hall, **Ipswich**, was large, with profitable ministry and exhortation by Messrs. Churchill, Roberts, Roche, Wyncoll, Farie. **Chesham**, Bucks. —J. F. Spink had large and fruitful meetings, at which a number profess to have been saved, and a number of backsliders restored. Young believers go on well. John Gilfillan had good meetings at **Rochdale** and **Eccles**, and is now at **Astley Bridge**, goes to **Bolton** next. H. B. Thompson is having meetings in Adamsdown Hall, **Cardiff**, for saved and unsaved. Goodly companies to hear the Word. C. Hickman gave addresses on Saturdays in Archer Road Hall. J. A. Moore in Clapton Hall. J. B. Watson and J. M. Shaw in Grove Green Hall, **Leytonstone**. W. H. Clare saw fruit in the Gospel, in the new hall at **Altrincham**. R. Golder visited **Stockton-on-Tees** and various places in Co. Durham. George Hucklesby had meetings in

**Tredegar** and **Cwmbran**. W. J. Gerrie at **Bargoed** and **Treboeth**. A small company of believers now assemble in the Lord's Name at **Worksop**. **London**. S.S. Workers had their half-yearly gathering in City Temple, October 27. A large meeting, with "practical and wholesome ministry," is reported. **Eastbourne.**—Conference in Mission Hall, Old Town, November 7, was "large and good." Ministry to the present need. **Leeds.**—Goodly numbers from various parts of Yorkshire came together for Missionary Conference here, November 17, and stirring accounts of work in various foreign fields were given by missionaries. When sound, searching ministry of the Word, lays a solid foundation on which to build such reports, the consciences of believers are duly exercised. Apart from this, great gatherings are apt to lack "grit and grip." In **South Wales** there has been increase in conversions, and in towns in the Rhondda valley, baptisms and young believers added to the small assemblies. F. Fogarty had encouragement, and saw fruit of the Gospel and the Word, in **West Rainton**, Co. Durham. **London Village Workers**, who have been diligent through the summer and autumn, visiting the villages in Herts, Bucks, and Beds, tell of much encouragement and blessing with the Word scattered and spoken.

## IRELAND.

**BELIEVERS' MEETINGS** were held at **Ballinacloob**, October 24, large and profitable. Ministry by Messrs. M'Elheran, Baillie, Hawthorne, Stewart, Lyttle, Creighton, M'Cracken. Labourers in the Gospel have been working in the following places: Hawthorne at **Drumanver**, where people came out well. M'Cracken and Stewart at **Gortenamajagh**, with blessing. Goold and Beattie near **Donemana**, with fair meetings. Baillie and Goold at **Ballynafeigh**. Hutchison and M'Mullan near **Banbridge**, with encouragement. Stevenson and M'Cullough near **Newton Butler**, where a number profess conversion. Dawson at **Ballymore**, with large meetings. Grier saw some fruit at **Serabo**. Campbell had meetings at **Gortade**. M'Cracken and M'Knight at **Killycurragh**. Believers' meetings at **Gortdae** were large, and the Word was with blessing. Work in country districts gives promise in various parts, and there is a lot of pioneer work done by tract distribution, personal and house to house visitation, with the Gospel message, of which fruit is being gathered into assemblies quietly, but continuously. This is just as God would have it. And what we should expect.

## CANADA.

**CONFERENCES** of Christians have been held in November in **Hamilton**, Ont. This is the oldest of all the Canadian gatherings, and widely represented from many parts of the Dominion. Also in **Winnipeg**, Man.; **Forest and Collingwood**, Ont. Reports next month. **Lansing**.—T. Pearson had meetings here, also in Pape Ave. Hall, **Toronto**. **Exeter**.—Brethren Wilkie and Joyce are at work here again, and look for blessing. **Charlton**.—B. Widdifield is working here, and finds a willing ear to the Word among saved and unsaved. An assembly was recently begun here. **Parry Sound, Brandon**, Man.—R. Grattias visited this district with Gospel Car, reaching **Charter, Oak River, Rapid City**, and other places. J. Silvester visited and had some meetings in **Parry Sound**. James Pearson had good meetings at **Newton Brook**. R. Telfer is still on the Pacific Coast.

## UNITED STATES.

**CONFERENCES** have been held in **Oakland**, Cal.; **Detroit**, Mich.; **Richmond Hill**, N.Y.; and **Waterbury**, Conn. Well attended and reported as seasons of "wholesome ministry of the Word," and of refreshing to God's people. **Chicago**, Ill.—James Marshall had good meetings in Gospel Hall. **Philadelphia**.—John Ferguson had meetings in Marche Street here. C. F. Hogg and H. St. John in Y.M.C.A. Hall. John Rankin at **Mystic**, Conn. **Forest Grove**, Ore.—D. Scott and R. Telfer had meetings here. **Fruitland**, Wash.—T. Black had some encouraging meetings here, also visited **Arlington** and **Everett**. C. W. Ross has been preaching in **Minneapolis**, where there has been increase of late. **Long Beach**, Cal.—Several visitors been preaching the Word here. J. Dobbin had meetings in **Saginaw**, Mich. **Boyer City**.—F. W. Mehl and L. Sheldrake are preaching here. **Sterling**.—Wm. Ferguson had a few meetings here. **Omaha**, Neb.—Conference here was well represented and seasonable ministry given by C. W. Ross, W. J. McClure, and J. Money-penny. **Fort Worth**, Tex.—Conference here. Believers from many scattered places. The Word spoken by Bre. Bush, Money-penny, Grierson, McClure. T. D. W. Muir expected to go to **California** Conferences end of November. **Los Angeles**, December 22-25, and **Monrovia** at New Year.

## OTHER LANDS.

**ESTHONIA**.—James Lees has continued at **Wormso** among Swedish-speaking people, who give an earnest hearing to the Word. Here and at

**Reval**, where brethren Johansser and Person also give help, there is much blessing, especially among the villages, where there are many believers who need wholesome ministry of the Word, to preserve them from abounding errors, and many bypaths into which the simple are easily decoyed by teachers by evil doctrine. Scandinavian countries are assailed by these at present. **LAPLAND**.—A. Wangberg, of Trondhjem, who labours mostly among Norwegian Lapps, is in Great Britain at present, telling of work in that land, and arranging about further supplies of Testaments in the language of this people. **CENTRAL AFRICA**.—At **Chilambo**, Belgian Congo, where Mr. and Mrs. Anton have laboured for 20 odd years, and where God has wrought a mighty work of grace, there were 13 believers very lately baptised. There are a number of assemblies of native Christians there. A new phase has appeared, in the entrance of a number of Roman Catholic priests with their equipage, and all its allurements, which may be a severe test to those so lately won from Darkest African heathenism. But the hope of the workers is in God, and in the Word they have sought to instil to the hearts of these young Christians. Many of them are able preachers and diligent workers. Let the Lord's people in these lands remember this crisis in prayer. that the wiles of Satan, in introducing these "deceitful workers" (2 Cor. xi. 13), may be frustrated, and the work there "stablished" and strengthened. **SOUTH AFRICA**.—James and Jos. Fish, who have so long and diligently visited and evangelised the lepers of **Robben Islands**, tell of much to encourage at the present time. There are many among their hearers who are in the last stages of the dire disease, and they feel the need of special grace to continue their work for God among them. An assembly of believers may now be found in **Port Elizabeth**. Correspondence to F. J. Peake, York Road. Visitors might note. **NEW ZEALAND**.—John Stout, formerly of Shetland Isles, has been encouraged in outlying parts of New Zealand, not often visited, where he found ready ears to the Word, and saw fruit thereof.

## SUMS RECEIVED FOR VARIOUS FUNDS.

For Workers Abroad.—J. L., Rutherglen, 20s; Cockenzie, 4s; Garston, 10s .. .. .	£1 14 0
Christians in Need.—J. N., Glasgow, 40s; Ross, on Wye, 40s .. .. .	2 0 0
Russian Distress.—T. E., 60s .. .. .	3 0 0
Widows of Evangelists.—Bradford, 20s; Friend, 5s; "Jer. 49:11," 8s .. .. .	1 13 0
Tracts for Highlands.—Nemo, 2s 6d; Gift, 2s; Nurse 3s; "Isa., 32: 10," 10s .. .. .	0 17 6

## Qualifications for the Service of the Lord.

AS SEEN IN THE LEVITES AND THEIR WORK.

BY FRANCES BEVAN.

IT is well to bear in mind for the present time, that which God directed in the days of parable and shadow, for those who were to serve Him, to minister in the courts of His house, and do His work.

The first reference to this service of the Levites, is found in Numbers i. 47-53. They were not to be numbered with the children of Israel. They were to be numbered apart. And their work being specified as to "minister to the House of God," and to carry both the tabernacle and the vessels. It is added, that the stranger, who should come near to do this work, should be put to death. And in order to be always in readiness for their service, they were to encamp round the house.

They were first separated—set apart for the Lord, and they were "hallowed." In Num. iii. 6, they are said to be "brought near" to God; not only separated *from* the people, but separated *unto* the Lord. Then they were presented before the High Priest. For it was to "him" (ver. 7), that they were to minister; it was *his* charge, that they were to keep.

They were to keep the charge of the whole congregation before the tabernacle, being representatives of the service due, from all the people of God. They had the charge of all the vessels of ministry; to keep them intact and pure. They were *given* to Aaron, and to his sons. *Wholly*

given unto them, by the Lord Himself (ver. 19). In Num. viii. 19, and xviii. 6, this is repeated: "And behold, I have taken the Levites from among the children of Israel; *to you* they are given as a gift for the Lord." And in chap. viii. 16, "They are wholly given unto Me, from among the children of Israel." The reason for this, is given in chap. iii. 12, 13. A reason we do well to consider, if we have any desire to serve as Levites in the house of the Lord—the same holy God who gave these ordinances, as shadows of that which were to come. "I, behold, I have taken the Levites from among the children of Israel, *instead of all* the first-born that openeth the matrix among the children of Israel; *therefore* the Levites shall be Mine; because all the firstborn are Mine. On the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel, both man and beast: Mine they shall be, I am the Lord." Why were the firstborn hallowed to the Lord? Because to them, as well as to the firstborn of the Egyptians, the judgment of God was due—the wages of sin, which is death. This is clearly explained in Ezek. xx. 8. The Israelites, whilst still in Egypt, had defiled themselves with the idols of Egypt, and "rebelled against the Lord." Then said the Lord, "I will pour out My fury upon them, to accomplish My anger against them in the land of Egypt." But the Lord, for His Name's sake, would spare them; yet the judgment must at the same time prove His righteousness and His holiness. Therefore, the judgment came upon the Israelites also, but not on

their firstborn, whom God would spare. For He had provided a substitute for them—a lamb without blemish, who died for the guilty, so that the Lord could say, “When I see *the blood*, I will pass over you” (Exod. xii. 13). Therefore the firstborn were His, redeemed to Him by the blood shed, and “set apart” (Exod. xiii. 12), as those who were alive from the dead. Into this place, the Levites were put, being the substitutes of the firstborn. “They are wholly given unto Me, *instead* of the firstborn have I taken them unto Me.” “On the day that I smote every firstborn in the land of Egypt, I sanctified them *for myself*, and I have taken the Levites for all the firstborn.”

The work that was to fit these ransomed men for service to God, we have described in Num. viii. 6-22. “Take the Levites from among the children of Israel, and *cleans*e them.” How, we find in ver. 7. “And thus shalt thou do unto them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.” From the guilt and condemnation of sin, which is upon the *conscience*, the blood shed cleanses all believers, wholly, perfectly, and for ever. But there is a cleansing by water also—“the washing of water by the Word” (Eph. v. 26), which meets the *consciousness* of sin, still remaining in those who have been cleansed by the blood of Christ once shed. It is this aspect of the work of Christ, that remains unfinished, till the last member of His body, the Church, is received into His glory. In Eph. v. 25-27. we read of a threefold work of

Christ for His Church—past, present, and future—all being declarations of His unspeakable love. The work that is past and finished—is, that He loved the Church and gave Himself for it. Such is the great love wherewith He loved us, even when we were dead in sins. He once and for ever, offered the one sacrifice of Himself, which has obtained for us “eternal redemption” (Heb. ix. 12). His present work is, that He sanctifies and cleanses His Church “by the washing of water by the Word.” He it is who applies the Word to those who have been won by His love, and thus they cleanse their way, taking heed, thereto, according to that Word. His future work will be to present His Church a glorious Church, not having spot or wrinkle, or any such thing; but that it shall be holy and without blemish, in that day of His espousals, and of the gladness of His heart.

The Levites were then brought before the Lord, and offered in the presence of all Israel as the offering of the people, who laid their hands upon them “that they might execute the service of the Lord.” So were the servants of the Lord commended to Him for His work on a later day, when the believers at Antioch laid their hands on Barnabas and Saul, and sent them forth to preach to the Gentiles (Acts xiii. 1-4), and later, recommended Paul and Silas to the grace of God for the work which they were to fulfil. They were the offering for the church to God, for special service. Such are the Levites of this time, redeemed, cleansed, sanctified, set apart, wholly given to the Lord for His service—in all true Christian work.



## Family Affection :

THE ATMOSPHERE OF THE HEAVENLY-LAND.  
MUSINGS ON SCRIPTURE SUBJECTS.  
J. G. BELLETT, DUBLIN.

**N**O atmosphere seems to suit the neighbourhood of heaven better, than that of family affection. We have the witness of the Word for this.

Jacob was dying. Joseph brings his two sons to the bedside. The patriarch has an important business under the Holy Ghost to fulfil. He has to adopt these two children of a strange woman into the family, and give them the highest privileges of the loins of Abraham. He has to utter the counsels of God concerning them—that the elder shall serve the younger; and he has to give to Joseph, one portion above his brethren—the earnest of the right and inheritance of the firstborn. But ere he sets himself to finish all this weighty matter, which concerned the order of the people of God on the earth, he indulges his heart in company with his son, going over some family recollections, and retouching in his soul some of the tenderest personal sensibilities. He speaks to Joseph about his mother's grave, when she had died, and where she was buried. And this surely is not in vain. It is not without its purpose. He was on the skirts of the heavenly land, where family affection is to bloom in all its full loveliness, where the many-mansioned house of the Father, is to witness the family dwelling of brethren, and the marriage of the Lamb. And the heart of the patriarch, thus in the glow of family happiness, was in spirit very near to heaven.

And so also in Second Timothy (chap. i.). Paul was ready to be "offered," and the time of his departure was at hand. He was on the borders of the homeland, where his hopes and possessions were. And he has a weighty business to do with Timothy, his true child in the faith, to advise, to encourage, and to instruct him, under the Holy Ghost, touching the churches here, their condition, and the character of his service in the midst of them. But ere he enters on this, like the dying patriarch, he indulges his heart in company with his dear son, over some family recollections. He tells Timothy of his own forefathers, and reminds him of the faith of his mother and his grandmother (2 Tim. i. 5). He calls up the remembrance of Timothy's personal affection for him, thus to gratify his own heart by such glances at past days, when the flow of fervent love and desire, went from heart to heart between them.

And this was the atmosphere in which the spirit of Paul thus moved and had its being, now that he had come to the very borders of the heavenly country. It suited none better, than these purer regions. And happy it surely is, to have such a witness of this truth. The Spirit thus conducts the redeemed, whether in earlier or latest days, to the neighbourhood of the Holy Jerusalem, their eternal home, and gives them to breathe the element of simple, family affection, and to indulge their hearts in the joy of well known personal attachment.

And surely heaven will have its atmosphere, as well as its scenery. The

place will be instinct and alive with a moral and family element, as well as furnished with heavenly glories. There will be in our home above, a heaven for every sense and faculty; a heaven for the eye, for the ear, and for the heart; and a heaven for the ardour of love, and for the affections. And the earnest of these may surely be with us now, while yet our feet tread the wilderness. These, are but the foretastes of the joys and felicities of the homeland to which we press on. This is infinitely more than the mere "report," of that which awaits us in full measure, though some of our hymns speak of it so. As one has it—

"Though the shore we hope to land on,  
Only by *report* is known."

But there is something more than a "report." The office of the Holy Spirit, in the economy of redemption, is to bring more than a report of the goodly land, on which our feet shall yet surely stand. He comes from that land of glory, with the pledge and firstfruits of it. He is the "earnest" of our inheritance. The spies sent out from the camp in the wilderness, brought more than a "report" of Canaan to the camp: they brought an actual cluster of the Eschol fruit across the Jordan, and let their brethren look on and "taste" of the actual fruit of the inheritance, giving a foretaste of Canaan before they reached the place in which it grew. And so it is, or may be with the goodly "inheritance of saints," of which the Spirit in them makes good to them the firstfruits of that land to which they are destined to come. I have found it good and profitable to ponder on this,

and to gather from the Scriptures some notices of this precious secret, and to bring home to the heart its moral characteristics.

Isaiah lx. is a chapter giving a picture of the millennial earth in the day of Christ's reign. And it surely exhibits the moral features of that day. The nations delight to do honour to Zion. Their treasures are sent up to minister to her joy and her glory, with all the readiness and glow of a freewill offering. How precious it will be to breathe an atmosphere of such glowing and unselfish love! Here, envy and malice give character to much that is around. The Holy City, the Jerusalem of the heavens, is another witness to this joy. The kings bring their glory and honour up to the light of the city. They delight to do it honour. And the city dispenses her treasures with an unsparing hand. The beams of her glory, the streams of her river, are at the full and welcome disposal of the nations. In glowing figures these and such like Scriptures tell, what the atmosphere of heaven will be! If we are wearied with the spirit that animates the scenes around us, we may well long for such a change of *air*, as these Scriptures promise us. What will the refreshment and repose of the heart be, in the atmosphere of such regions and such dwellings of love?

There, the blissful region,  
Where, our Home shall be,  
Health in all its freshness,  
Immortality!  
Where the fragrant breathing,  
Of these holy hills;  
Blissful and untainted,  
Heavenly bliss distils.

## Holiness and Obedience.

A BIBLE STUDY. BY W. H. BENNET, OF YEovil.

FOR all efforts to promote holiness—and we hear of many—we may well be thankful. But it should never be forgotten, that *holiness* and *obedience* are inseparable. Obedience was the prominent feature in the walk of “the Holy One of God.” “When He cometh into the world He saith, Lo, I come to do Thy will,” and the expression of that will, will be found in the Scriptures of truth. Hence He would not ask deliverance from those who went out to take Him, for He said, “How, then, shall the Scripture be fulfilled?” (Matth. xxvi. 54). He would *bear* as well as *do* that will, in which He delighted. Surely, if we are yielding ourselves to God, we shall *prove* what is His will, and that which is “good and acceptable” to Him will be good and acceptable to us. We shall take no lower standard of holiness than the example of our Lord, to whom the slightest intimation of God’s will in the Scriptures came with all the authority of law that must be magnified, while He warned against the traditions of men (Matt. xx. 3), which foster—in our own day, as then—that specious disobedience under a fair show in the flesh, against which He directed His most awful denunciations (Matt. xxiii.). The petition, “Hallowed by the Name,” is followed by “Thy will be done,” and we only “hallow” our Heavenly Father’s Name as we do His will. One of the very first requirements of Christ from His disciples is, “Let him deny himself,” and this is not for a day

or a week, but is to characterise. For the Lord connected it with that following of Him, that should mark our daily path. Obedience, which implies readiness to deny self, is a costly thing in a world where the will of God and the authority of Christ as Lord, are set at nought. It was in speaking to a church, which had “a name to live,” and was dead, that the Lord commended a few who had not defiled their garments. They were walking in “the beauties of holiness,” and the Lord promises as their reward, “They shall walk with Me in white,” adding the wonderful words, “for they are worthy.” We are anew reminded of the flight of time, and the remembrance of one and another called to depart and be “with Christ,” must surely make us feel that our own brief day is running out. The last word of our Lord to His church should be ever sounding in our ears, “Surely, I come quickly.” But we should never separate it from His other word, “*Occupy*, till I come.” When He has come, we shall surely then learn the value of time, and how His people should have spent it for Him. But it is good and for us profitable, to learn its value, and to use it aright, *now*.

To walk with Thee, Thou God of grace,

Be this my one, my constant aim,

To walk in true unswerving faith

With Thee, who ever art the same.

To walk in holy fellowship

With Thee, O God, and with Thy Son,

As guided by the Holy Ghost,

Is joy of heaven, on earth begun.

To walk, as guided by Thy Word,

With but Thy glory for my end;

To seek Thy praise, and Thine alone,

To this, O God, my will now bend.

## A Revival Among Preachers.

FOR a long time, there had been no conversions in our Gospel meetings, and very few in the Sunday School. Numbers kept up; Services went on, but the awakening power of God was not with us. Some felt the lack, and were exercised about it. Others considered that we should go on, and God would no doubt "look after the seed," and I fear the greater number of us were self-satisfied. The few who did "profess," were of a feeble kind, if they had spiritual life in them at all. And perhaps the worst feature of our condition was, that those among us who were considered "leaders," tried to make things "go" by congratulating themselves and others of our "success." Reports of progress and professions were duly given at Conferences, and altogether—with a few exceptions, of those who felt the low spiritual condition, and were crying to God about it—we were a "progressive" people in our own reckoning. A rude awakening came upon us through the moral breakdown of one of our number, which made us feel ashamed. But it was only through a searching and solemn message from a servant of Christ, when ministering the Word on the "scraping" of the house, from which the leprous stone had been removed (Lev. xiv. 40, 41), that we really felt our low spiritual condition, and judged ourselves before God about it. Night after night for a week, we met together for confession, prayer, and supplication. These were solemn times, and there was much to own to God and to each

other, about sin. Many were restored and revived in soul, especially among those in the habit of preaching. And a spirit of prayer prevailed. The effect was soon noticeable in our Gospel meetings. The people listened with attention to the Word plainly spoken, and several seemed interested in the way of salvation. During the next three months, a number were brightly converted, and became a power for good in the place, and continue stedfastly to this day, walking in His ways. It was when souls were restored and revived among the preachers especially, that this work began. Our experience then and since, has confirmed in our souls, that until a genuine restoration and reviving among God's own people is known, and its effects spread out among their households and neighbours, and the walk of the redeemed begins to tell upon those who see them daily, there will not be any widespread work of awakening and conversion among the unconverted around us. It was when the disciples of olden time were filled with the Spirit, and began to speak as the Spirit gave them utterance (Acts ii. 4), that "the multitude came together," and began to inquire what had happened. And I know of no other way to promote a genuine interest among the unconverted in our own time, than by believers themselves getting put right with God, their souls restored and revived, and ready for God to use as channels of blessing to others. So that we have need to pray—especially those who preach and teach.

"Lord, revive us, Lord, revive us,  
Send us forth in living power."

## Prophecying :

ITS NATURE, PURPOSE, AND EFFECTS.

NOTES OF A BIBLE READING.

BY THOMAS NEWBERRY.

THE meaning of the Hebrew word for *prophecying*, is not confined to foretelling of future events. The prophet in Old Testament time, was one who communicated the mind or will of God, whether as to the present, the past, or the future. The words of the prophet, communicated by inspiration of God, when committed to writing, became Scripture.

Similarly, the writings of the prophets, of the New Testament Scriptures. Thus "all Scripture" is given by inspiration of God (2 Tim. iii. 16). During the apostolic age, *before* the New Testament Scriptures were completed, there were prophets who spoke in God's assemblies, but whose utterances were not inspired or therefore infallible, for we are told they were to be subject to the judgments of other prophets (1 Cor. xiv. 29). The exercise of such a prophetic gift was temporary and supplementary. When the inspired Word of God became complete, as we have it to-day, the gift of prophecy ceased. There are no prophets therefore found in the church now, because the Word is complete. Nothing is to be added to it by prophetic revelation, and certainly nothing by human tradition, although Rome claims that tradition and Scripture are of equal authority. Prophetic ministry at the present time, does not consist in adding to the Scriptures, but in bringing out from

them, by men in communion with God who by the teaching of the Holy Spirit, having ascertained the mind and will of God from His holy Word, communicate it in due season, as God's present message to His people, whether for edification, exhortation, or comfort. In this case, SCRIPTURE BECOMES PROPHECY. God's present message to His people, suited to their condition and their need. In the former instance, where inspired men spake God's message by revelation, the *Prophecy became Scripture*, but in the latter, Scripture used by the Spirit, through human lips, becomes Prophecy.

The standing gifts for ministry now, are, the evangelist to the world, with the Gospel, to bring sinners to Christ; the pastor to care for the sheep; and the teacher to feed them with the Word. And over and above these, is the gift of prophecy as defined in 1 Cor. xiv. 1, which is to be coveted and prayerfully sought. And this may be superadded to either of the three gifts named. When an evangelist, in true fellowship with God, and guided by the Spirit in his service, proclaims the Gospel, he will do so in peculiar unction and power, and its fruits will be apparent in his ministry. This was the secret of the success of such evangelists as George Whitfield and others, whose ministries aroused whole communities, and by means of whose ministry, many were brought into the kingdom of God. So, when to the pastor's gift this of prophecy is added, and in spiritual exercise, in harmony with the Great Shepherd's tender care, the sheep will be faithfully watched over and fed with

food convenient for them, and led on in the paths of righteousness (Psa. xxiii. 3). Similarly, when prophecy is in lively exercise in the teacher's gift, the Lord's people will be taught, not only in sound doctrine, but with "an unction from the Holy One" (1 John ii. 23), as the communication of the present will of God, which will come to the hearer in power, producing manifest results, in godly living, and in devoted service.

In the study and use of the Scriptures, the true prophet will desire to ascertain the mind and will of God, and to give it out to His people, in communion with the Holy Ghost, who knows exactly what the hearers need, and what is "the present truth"—the message in season to their need; not what will *please*, but what will PROFIT them.

"Preparation" for such ministry is to be made in God's audience chamber—not so much to determine or prepare what one is to *speak* to the people, as to hear what God will say to himself, through the Word as taught by the Spirit. And as so taught of God Himself, and having personal experience of the truth in his own soul, he goes forth to utter the message, as in the presence of God (2 Cor. ii. 17), in dependence on the Spirit. Thus, as a Court preacher, he will seek to speak in the presence of the Majesty of heaven and earth, ever realising that he has the all-wise God as his most attentive, discriminating, and appreciative Hearer.

Shut in with God, we hear His voice,  
And speak to Him, as friend with friend;  
Then rising, go to speak His Word,  
As those whom He doth charge, and send.

## Imitations :

A PLAIN WORD AT A WORKERS' CONFERENCE.

BY THE EDITOR.

WE live in a day of imitations. Every living and breathing thing, has its imitations and its counterfeits. To imitate life, is one of man's chief efforts in our time. Almost every kind of inanimate object is made to act as it were living. Dolls are made to talk. Toy animals are caused to utter sounds, in imitation of the living voice. Mechanical toys are made to do duty, as if they had life. And as long as their movements are maintained by the battery attached, they continue to perform their work. God alone is the giver of life, and it cannot be really imitated, however like the real thing it may be. And the devil has his imitations also. He is not less "up to date" in his imitations of the spiritual life. His mechanical "converts," who go as long as they are wound up, can preach, pray, and sing as if they were saints of God, born from above. Yet there is "no life" in them. Time tells, that they are only Satan's imitations of God's work, put up to deceive and to bring dishonour on the Lord's Name. And it is surely the solemn responsibility of true Christians, in whom Divine life is, and who have the Spirit of God in them, to see to it that they do not help the enemy in this favourite device of his, to bring lifeless professors, in whom no Divine life is, into the fellowship of God's people, where they can do nothing but harm, bringing corruption where they are, and become an intolerable deadweight among true children of God.

A carnal Christian, out of fellowship with God, seeing things only as the world sees them, having lost his spiritual vision, and unable to judge of things in God's light, can do work for Satan that he cannot get his own to do. And if such are "in office," and have influence in the circles in which they move, their power for evil is all the greater, and their ability to drag others down to where they are themselves, is all the more. It would be a great benefit to all concerned, if those who have so mingled with the ungodly as to learn their manners, would keep silence, and "learn to be quiet," holding their tongues until they are either restored to God, or go out from those of whom they "are not," right into the world to which they belong. It surely was of such persons that the Psalmist in Psa. cxliv. 7 prayed, that the Lord would deliver him out of the hand of "strange children, "whose" right hand is a right hand of falsehood." No blessing, no spiritual or real progress in the things of God, can there be, where imitations and counterfeits find a roost, and form a staple part of that which by profession, is *of* and *from* the Lord. Let preachers and church builders, especially, those who have the first responsibility of bringing materials into that which professes to be the temple of God (1 Cor. iii. 16), see to it, that they have not Samson-like lost their spiritual eyesight, accrediting as of God what are only imitations of His work, and so bringing Divine judgment upon themselves (1 Cor. iii. 17) and on others. It was such "eyesalve," that the Lord told the proud Laodiceans to use.

## A Joyful Thought.

REJOICE in the thought, that every setting sun is bringing us nearer to a world where suns never set—where we shall walk together for ever in an atmosphere of light and glory. Where all the desire, longing, and hopes of our hearts, shall be fully met. How blessed to know that we have such a hope! How wonderful, that while the world is following after shadows, and walking in a vain show, we know and love the truth. And our hope will not, cannot fail, or deceive us.

"O happy day! 'twill come at last,  
Death's reign shall then be o'er,  
And sin, that marred our sweetest joys,  
Shall grieve our hearts no more."

SIR EDWARD DENNY.

## Longings for the Homeland.

MY heart is bounding onward,  
Home to the land I love;  
Its distant vales and fountains  
My wistful passions move.  
Fain would my fainting spirit  
Its living freshness breathe,  
And wearied steps find rest in  
Its hallowed shades beneath.

No soil of nature's evil,  
No touch of man's rude hand,  
Shall e'er disturb around us  
That bright and happy land.  
The charms that woo the senses  
Shall be as pure as fair,  
For all, while stealing o'er us,  
Shall tell of Jesus there.

What light! when all its beaming  
Shall own HIM as its Sun!  
What music! when its breathing  
Shall bear His Name along!  
No change, no pause, its pleasures  
Shall ever seek to know;  
The draught that lulls our thirsting,  
But wakes that thirst anew.

## The Preacher and Bible Lovers' Column.

### OUTLINES OF GOSPEL THEMES.

#### Things Opened.

Eyes opened to see (Acts xxvi. 18)—Conviction.  
Heart opened to heed (Acts xvi. 18)—Reception.  
Mouth opened to testify (Rom. x. 9)—Confession.

#### Blind Bartimeaus.

Mark x. 46-52.

- (a) Blind and Destitute (ver. 46)—His Need.  
(b) His Cry for Mercy (ver. 47)—His Confession.  
(c) His Sight Received (ver. 52)—His Deliverance.  
(d) His Following Jesus (ver. 52)—His Discipleship.

Connect the following Scriptures with (a) Acts xxvi. 18; (b) Titus iii. 5; (c) 1 Pet. ii. 9; (d) John viii. 12.

#### Christ's Great Acts.

The Giver of Life (John v. 25).  
The Liberator from Sin (John viii. 36).  
The Preserver of His Own (John x. 28).  
The Coming One (John xiv. 3).

### CONCISE BIBLE SUBJECTS FOR STUDY.

Especially for Young Believers.

#### Three Personal Experiences.

Psalms xl. 1-3.

**SALVATION**: "Brought out from the Pit."  
**STANDING**: "Feet set upon a Rock."  
**STEADFASTNESS**: "Established my goings."

#### Three Grand Results.

**PRAISE**: "A new song in the mouth."  
**TESTIMONY**: "Many shall see it."  
**FRUITBEARING**: "Others trust in the Lord."

#### Well Pleasing.

Well pleasing Sacrifices (Heb. xiii. 15).  
Well pleasing Service (2 Cor. v. 9).  
Well pleasing Surrender (Rom. xii. 1).

## The Young Believer's Question Box.

It is asserted by some, who claim to be Christians, that the soul sleeps after death. They give such Scriptures as Job. x. 21; xvi. 22; Psalms cxliv. 4; cxlvi. 3, 4; Ecclesiastes ix. 5-6; in support of the doctrine, and say that not till Resurrection, will the believer be alive.

None of these Scriptures nor any other, give "support" to the theory of ANNIHILATION, or as it has been more recently called, CONDITIONAL IMMORTALITY. It is evident that those who bolster up the doctrine that the soul sleeps between death and resurrection, are hard pressed for proof, when they

have to find it in the passage, quoted, not any of which deal with man's future state, beyond death, but with the brevity of human life, with the perishing of man's thoughts and plans, when his life on earth closes. The separate existence of the soul, both of the saved and unsaved, is fully taught by the Lord Himself, and by His apostles. Beyond death, is not annihilation for the unbeliever, but "the judgment" (Heb. ix. 27). And for the Christian, to "die is gain" (Phil. i. 21), which non-consciousness could not be. When his spirit leaves his body, he is absent from the body, but "at home with the Lord" (2 Cor. v. 8, R.V.). The unbeliever does not only miss heaven, but beyond death awakes in hell (or hades), not in forgetfulness or all the past, but to "remember" it, and to be there in "torment" (Luke xvi. 23). We have never known one who became inoculated with these errors, to remain very long sound on other vital truths of the Word, such as the supreme Deity of the Lord; the necessity and infinite value of the atoning death of Christ; His personal, actual resurrection; the fall and ruin of man; and the need of the new birth, as Scripture declares it. Your wisdom will be, neither to dabble in these or other such "destructive heresies," which have ruined the spiritual lives of many, but to cleave to that Word of God, which has the power to "build you up," to keep you clean and warm and pure, able to "joy in God," and "greatly rejoice" in His salvation, always "ready to preach the Gospel," as the Divine instrument used by the Holy Ghost to convert sinners, and to bring them from death to life. Give a wide berth to Christadelphian, Millennial Dawn, and Annihilationist pamphlets, with their reasonings and sophistries, which have spoiled the souls and ruined the testimony, of many a promising, and bright, young believer.

## Answers to Correspondents

G. B., GLASGOW.—When God calls and sends any man on a warfare for Him, or with His Gospel, to those who do not hear it, He never leaves him to have to appeal—or others on his behalf—for support in their service for His Name. He may test their faith, but will never fail any who serve in His fear, according to His will, and in the way of His Word. It is a reflection on God's faithfulness to go about "begging," for any servant of God, as if He were not to be trusted. We fully own that the churches, out from which such servants go, have



their responsibility toward God, in having practical fellowship with God-sent men in His service. But it has to be manifest by the seal of God upon their labours, that they ARE God-sent, and that their service and their ways are such as those that own and honour the Word, can have fellowship with. We have seen again and again men, who had nothing of God to commend them, taken up and carried for a while, then let drop by their patrons, quickly to show, they had mistaken their calling, and ought never to have been commended or supported as men sent of God at all. This is a serious matter, and calls for godly discernment and decided action. True servants of God are often called on to suffer, through uncalled and unfit men, being foisted into positions they have neither gift nor grace to fill.

J. A. M., AYRSHIRE.—If men, professedly out preaching, go and join themselves to corrupt systems of religion, actively propagating error, such as deceives souls, and denies "the faith once for all delivered" (Jude 3, r.v.), you are only acting in accordance with the Word, in refusing to have them in the assembly. Such men teach by evil example, that you may go anywhere, and join with anybody, under the profession of "preaching the Gospel." Going by the pattern given in the Book, Gospellers were sent by the Spirit (Acts xiii. 4), from the bosom of the assembly in which they are, and have its fellowship (ver. 3). And when their service has been completed, to that assembly they return, rehearsing what "God has done with them" (ver. 27). This is something quite different from the glowing reports of the adventures of those "free lance" preachers who amalgamate with corrupt sects—some of them the chief opposers of the Lord's work, where they are. And this is reported as Revival and "blessing," by some who profess to have been, by God's truth, brought into separation from such systems. But if God's Word has brought them out from ONE false system, how can it take any back, to amalgamate in a confederacy of ten? We have seen enough of this to convince us, that those who so act know nothing at all of what separation according to God is, as He has set it forth in His Word. The pity is, that such men should have been allowed to climb into a place of authority in any assembly, where they can "lord" over the consciences of those who desire to own and honour God's Truth, and refuse alliance with all this line of things, which is ruining the testimony raised up by God for His Name and His Truth. We have no shadow of doubt, that ultimately God

will stand by those who humbly but firmly contend for the way of His truth, even if they have to suffer reproach and abuse for it, now.

### Mems. on Subjects of Practical Interest.

In assemblies where there are many young in years and in grace, there is the greater need for simple, wholesome teaching and exhortation on Christian life and practice in the world, the business, and the home. Lack of this, leads to many disorders and blots in their testimony, which could be met by seasonable and simple Scriptural instruction, on such matters. A great deal of what is given in the way of ministry, is too abstruse or "learned," to be of much use to teach "common people" what they are expected by God their Father to be, and do, as His children.

**Elders**, in 1 Pet. v. 1, are not officially appointed men, such as Acts xiv. 23 describe—nor are there any apostles or others, who now have authority to appoint them. But there are elder or senior believers, who have hearts to do shepherd work, and who, in this, service, should have the respect and regard they are due, from the "flock of God" in whose midst they feed and guide. Peter, who calls himself an "elder," and who for many years had shepherded and fed the saints, here passes on the charge given to him by the "great Shepherd of the sheep" (Heb. xiii. 20), on that resurrection morning on the Lake of Galilee's shore. Such elders are not distinct from the flock, and certainly not "clerics," having dominion over it; but are OF it and IN its midst, doing the work described as shepherd work in Ezek. xxxiv. 4. Such are still needed. And where the Lord gives them, they should be owned and lovingly honoured as His gifts, and servants.

**Aged Women** receive special instructions in Titus ii. 3, 5, as to their character and service. There is ample scope and great need for such fireside ministry, from godly and experienced Christian women in our time, when we remember the kind of homes many Christian young women come from, and what sort of an upbringing they have had, it is little wonder many need to be taught the very first principles and practices, that should characterise both single and married Christian women. There is a lamentable lack of such commonplace ministry, and the lack is manifest in home life and duty being far from the lines of God's Book, in many cases.

**Ministry** is a comprehensive term, and includes many kinds of service, in which all, according to

their measure and spiritual state, may share. This may be spoken of as **GENERAL** ministry, in which all who are of the body of Christ, and in a healthy condition, may share, for even the **FEEBLEST** of its members are the **MOST NECESSARY**. But there are special ministries in which only such as are set by God "in the church" to do such work, are fitted by Him for it. Hence the need, on the one hand, to avoid **CLERISY**, where one, or a select number are officially appointed to absorb all ministry in themselves, others, however able and spiritual, being excluded. But again, on the other extreme, a claim is made, that **ALL** are at liberty to minister **WHEN**, and as they think fit, seeing, as they say, that "where the Spirit of the Lord is, there is **LIBERTY**." Yes, liberty to act as the Spirit guides and the Word instructs, but not liberty to do our own will, or what we like and our will would lead us to do. The "liberty" here is not **LICENSE**, but freedom from bondage as under law, liberty in the Spirit, to do what the Spirit leads to, and the Word commands—a very different thing from a "free and easy," where each man may do whatever he thinks fit. Human order in ministry surely leads to bondage, but Divine order, owned and obeyed, conserves true liberty.

### The Christian's Observatory and Outlook.

**Noise and Fruit.**—We have observed, that it is not where most noise is made and great activities exist, that the most abiding fruit is found after many days. "Untimely figs," borne out of season, are apt to be "cast" (Rev. vi. 13), and only gathered to be "cast away" (1 Cor. ix. 29).

**Feeding and Shepherding.**—Where those brought into God's assembly are well fed on the wholesome fare of the Word of God, they usually go "from strength to strength," and become a testimony for God in the place where they are. But those who exist on religious excitement, a continual round of "singing classes," "testimony meetings," and other such fare, seldom either grow in grace or excel in godly walk, but have need to be "carried" and cared for as weaklings, all their days.

**True Increase** in spiritual growth, alike in numbers and in power, is not by fits and starts, but by steady advance. It is not where the numbers mount up suddenly in scores, but where the Master Builder adds stone to stone, all made ready before

they are brought thither (1 Kings vi. 7), as the stones of God's ancient temple were, so that they should be "fitly framed together" (Eph. ii. 21).

### Fallen Asleep.

**Mrs. Robert M'Gill**, Edinburgh, October 19. She and her sister were brought to Christ in Stromness, Orkney Isles, in 1869, under the preaching of R. T. Hopkins. The sisters came to Edinburgh soon after. Were in the assembly in Blackfriars Street Hall in 1876, later in Nicolson Square and Laurieston. Miss Barron went to be with Christ June 20th. Now together in the presence of the Lord. **Mrs. Robert Moore**, Cleveland, Ohio, 27th September, in her 75th year. For a number of years in Parkholm Hall assembly, Glasgow, over 50 years in Christ. **James Bell**, Barrow in Furness, October 28. An "early disciple" (Acts xxi. 16, r.v.), among the first to gather "in the Name" in Barrow. At meetings on morning and evening of that day, then passed peacefully to be with Christ during the night. A quiet, godly man, beloved by all. **Thomas Touzeau, sen.**, Detroit, Mich. (father of T. Touzeau, evangelist), August 26, aged 83. Born in Guernsey, born again in Strathroy, Ont. In the assembly in Central Gospel Hall for a number of years. **George Beveridge**, Sidney Mines, N.S. Saved in Scotland 19 years ago, bore a good testimony since. **Mrs. George Haddon**, Hamilton, Ont., August 5, after a brief illness. Saved in Coatbridge, Scotland, was in the assembly in M'Nab Street Gospel Hall some seven years. Leaves husband and four young children to mourn her loss. **J. Ward Wilson** at Palmerston North, September 17. For many years he served the Lord in Wei-hai-wei, China. Had been in failing health for a while. **J. A. Macdonald**, Estevan, Sask., Canada, September 4, aged 66. Saved in Carlisle at age of 18. **Mrs. John Smith**, Inverkeithing, Fife, October 18, aged 68. Saved in Glasgow in 1875. Bore a consistent testimony all the years. She loved the Word of God. **Frank Waldie**, Walkerburn, November 4, for over 30 years in assemblies on Tweedside. A consistent and reliable Christian. **Charles Rankin**, Aberdeen, October 31. Almost 40 years in the assembly in St. Paul Street. He was a devoted visitor of sick and aged saints. **Mrs. Mayne**, widow of the late Samuel Mayne, on 4th November, aged 78, for 46 years in Liverpool assemblies. Saved in Ireland in the 1859 Revival.

## Glances at Events, in Other Lands.

**Japan**, the great Empire of the East, whose symbol is the Rising Sun, "emblematic," as the people of that land say, who boast of their advancing greatness, has been the scene of one of the greatest calamities on record, in which by repeated earthquakes, tidal waves, fire and pestilence, it is reckoned that an inestimable number of lives have been lost, and millions of homes, palaces and properties have been wiped out, by one fell stroke, in a few hours, or less. Calamities like these have a voice to all mankind. But whether men will hear that voice as from God, is another matter. Repeated calls to mankind of a terrible character do not impress men in our time, as being from the hand of God at all. They are "explained away" by "science falsely so-called," in a way that leaves no place for God in His own world. And in those heathen countries, "doctrines of demons," as all heathen philosophies undoubtedly are (see Deut. xxxii. 17; 1 Cor. x. 20), soon drown these voices from the Most High God, in the sophistries of idolatrous priests, who are the leaders of those nations who "know not God," nor want to know Him, nor His Son Jesus Christ.

**Retribution.**—It is on record, that in the very scenes where this terrible catastrophe has happened, not yet eighty years ago, placards were fixed on all roadways, bridges, and public places in Tokio and other chief cities in Japan, warning "the Christian's God" not to show Himself, under penalty of death, in any part of the Empire of the Mikado. And it is recorded that from a rock in the Bay of Nagasaki—one of the parts that has suffered from this latest disaster—thirty-seven thousand, who owned the Name of God, were hurled from that rock into the sea in one day, for the crime of confessing the God of heaven, as the true God. Will any dare to say, that the present catastrophe has no voice of judgment in it, for that dark deed? They may, but the inexorable law of heaven remains now, as ever—"Whatsoever a man soweth THAT shall he also reap." And although God does not always or often "pay His debts the day they are due," nations like men are made to feel the just retribution of His hand for unconfessed wrongs they have inflicted, as surely as in the days of Pharaoh, Nebuchadnezzar, Belshazzar, Herod, Nero, and others who lifted up their puny arm against God. And thus it is, that men are made to feel that,

"Though the mills of God grind slowly,  
Yet they grind exceeding small."

And it will be well for nations, as well as men, to hear and heed God's warning voices in these "terrible things in righteousness," that God sends or allows, in awful retribution, for sins long committed and willingly forgotten, though not by Him.

**Germany**, once the cradle of the Reformation, from whose noble witnesses for Christ, pure streams of evangelic truth flowed to all the world, in her proud unbelief, degenerated to the depths of infidelity, and spread her rancid Rationalism, defiling all the nations, Britain included, until it became a rare thing to hear from her pulpits or press, a note of God's pure Gospel, unadulterated with German Gnosticism. Then, her haughty hopes of being the conqueror of the world, and her Kaiser the supreme ruler of all lands, to whom all would bow, ruined by pride and fawned upon by flatterers, who knew exactly what to do to lead him on to the pinnacle of ambition, from which God, in solemn retribution, thrust him to the deepest degradation, and his people to commercial and national ruin, as they are this day—a lesson, it is to be feared, other nations have been slow to heed, or hear as God's warning voice to themselves.

**France**, elated by her success on the battlefields, though her fair cities are in ruins, and millions of her sons in early graves, has little place for God either in her national or family life. Pleasure and vice, run rampant as ever. And Rome is regaining her hold on the people, who seem unable to resist her calls and claims. The lack of knowledge of God and His Word, leaves France an easy prey to Popery on the one hand and Infidelity on the other. Would to God the many British and other God-fearing peoples, who spend their winters on France's shores, would sound forth the Gospel as in former years some of her honoured Gossellers did, and, by the preaching of the Cross, moved Paris and other cities as nothing ever since has done. France needs Christ, and He is her only hope.

**British Colonies** and Dominions are being rapidly peopled by emigrants to their shores, mostly by workers driven from the homeland by non-employment, to begin life over again in new surroundings. It is truly blessed to hear of some thus gone forth, lifting up a clear-ring testimony for God in the lands of their adoption, and standing firm and fast for the truths they learned to own and love in early years at home. May God abundantly use them as standard-bearers in their new surroundings.

# Forecast for "The Believer's Magazine," 1924.

In the good will of God—should length of days be continued to us and our helpers—for the coming year, we desire to continue the monthly issues of **The Believer's Magazine** for its **Thirty-fourth Year**, on the same lines as from the beginning, giving fresh and seasonable Expositions of the Word of God to meet the needs of the time, with exhortation and encouragement to pursue "the old paths" definitely and clearly marked out for the people of God to tread, all the way and "all the days," in the unchangable Word of the Lord. We have no **NEW VIEWS** to teach, nor any unheard of paths to announce, or forecast. What is "new" invariably "is not true," in the things of God and Eternity. And it is safest to give no heed to the many "will o' the wisp" fantasies that catch itching ears, but do not profit souls, nor lead to godly living, or earnest witnessing for Christ among men. We are especially pleased to announce as having already in hands a full supply of sound, spiritual, and Scriptural papers on Devotional, Practical, and Soul-feeding Truths, by esteemed and accredited servants of God, who have ministered to fellow-saints by their lips and pens, in years gone by, and whose wholesome words are as fresh to-day as when first uttered, for the edification, encouragement, and comfort of God's people, with such as have fed the flame of spiritual life and testimony of successive generations of the pilgrim host, passing on to the rest beyond. Of these, we mention the following which, with others, will (God willing) appear in early issues of **The Believer's Magazine**:—**The Glorified Lord, on Eternity's Shore**, and how His People reach Him there.

**Old Corn of the Land**, from Ephesians.

Expositions given in Beresford. By Wm. Lincoln.

These are Present Truths for all Believers, for which we bespeak a warm reception, and a wide acceptance. We have also in hands, **Meditations and Musings of Scripture Truths**—not often dealt with in ministry in our time—from the lips and pen of the late J. G. Bellett, of Dublin, whose warm, gracious, and devotional ministry of Christ, has helped thousands to a fuller knowledge of their Lord. They will include the following, among other soul-feeding themes:—

**The Mornings of Scripture, and their Message.**

**Job's Discipline, and the Lord's End.**

**Unworldliness : the Believer's Relation to Earth.**

**Separation of the Saint, from the World and its Ways.**

**A Goodly Land : the Inheritance of Saints.**

**Family Affection : Heaven's own Atmosphere.**

**Plain Papers on Present Truths.**

**Papers on some Forgotten Truths and their Value with the following Papers (By the Editor).**

**The Path of the Christian, amid the Last Days.**

**Nearing the End of the Homeward Journey.**

**Standing True to God and His Word.**

**The Believer's Welcome to Heaven.**

**Guarding the Deposit : Christian Stewardship.**

These will (God willing) begin in January, 1924, and continue each month throughout the year, with seasonable papers by the following well known helpers of the present time, who are still with us, in active service for the Lord's Name:—W. J. McClure, California; T. D. W. Muir, Detroit; Wm. Hoste, London; Dan. Crawford, Luanza, Central Africa; and others. From able ministers of days gone by, whose lips, when they were with us, "fed many," and whose words of grace and truth still speak to us. These include the ministries of Alfred J. Holiday, W. H. Hunter, R. T. Hopkins, Alex. Stewart, Dr. J. Norman Case, Donald Ross, Donald Munro, James Campbell, William Maclean, R. J. Mahoney, G. F. Trench, Thos. Newberry, and others, whose unpublished papers are in our hands, ready for the press. We hope to give our readers the benefit of these during 1924. And whatever else from living writers, the Lord may send us, of seasonable ministry for general profit to the people of God, we will gladly find place for. Our original motto of "All God's Truth for All God's People"—as on our first number, we adhere to fully, and seek wisdom and grace to use wisely, for the help of fellow-believers in all lands, wheresoever the Magazine goes. For long-continued fellowship in introducing and commending to fellow-saints, we express our warmest gratitude, and ask a continuation thereof for the days to come.

**The Believer's Magazine** is now enlarged to 20 pages, which we hope to use fully as the months go by, giving fresh and wholesome Ministry of God's Word, Reports of Work for the Lord on simple, Scriptural lines, at home and abroad, each month, and shall value reliable accounts of true work in all parts of God's great Harvest Field, where He is working through His servants and by His Word. One copy of the Magazine goes by mail to any address in the whole world for 2/6, or 30 penny stamps, for a year (and we are just as pleased to send a single copy to an isolated believer as a thousand). So none need be without the Magazine.