

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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35th YEAR.

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The Believer's Magazine

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



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JOHN RITCHIE, PUBLISHER, KILMARNOCK, SCOTLAND.

The Lord's Work and Workers.

No Charge for Insertion.

January, 1925.

Made up, December 20th.

SCOTLAND.

ANNOUNCEMENTS.—**Inverness.**—All day meetings for Believers, December 25, in Ebenezer Hall Circulars from Mr. William M'Kenzie, Lilybank, Attadale Road, Inverness. **Falkirk.**—Conference in Oddfellows' Hall, January 10, at 3 p.m. Expected speakers—Messrs. Brown, Weir, Currie, Kerr. **Overtown,** near Wishaw.—Annual Conference on January 31, at 3.30, in Miners' Welfare Institute, opposite Public School. Speakers expected—Messrs. Dawson, Macdonald, Tytler, Calderhead. **Shettleston.**—Annual Conference, February 21, in Primitive Methodist Church, Shettleston Road, near Chester Street car station, 3.45 till 8. Speakers expected—Messrs. Grant, Dawson, Thomson, Murray. **Lochgelly, Fife.**—Conference in New Co-operative Hall, January 24th, 3 till 7.30. Particulars later. **Glasgow.**—Conference in Wolsely Hall, January 10, at 4 p.m. Speakers: C. F. Hogg, Grant, M'Donald, Steedman.

NEW YEAR CONFERENCES.—**Thursday, 1-3 January, 1925.**—**Aberdeen,** Y.M.C.A. Hall, Union Street. Speakers—J. C. M. Dawson, J. M. Shaw, and others. **Dundee,** Hermon Hall, South Tay Street. **Edinburgh,** at 11.30, Livingstone Halls, South Clark Street. Young Folks' Meeting, same hour, in Lesser Hall. **Dumfries,** Greyfriars Hall, Irish Street, 11 to 5.30. **Ayr,** Town Hall, 2 p.m. Messrs. Stokes, Johnstone, Airth. **Kilmarnock,** Wellington Hall, 11 and 2.30. Messrs. Steen, Hickman, Beard, Mace. **Auchinleck,** Gospel Hall. Messrs. Scott, Brown, Roberts. **Glasgow,** Tron U.F. Church, 4.30. Hogg, Meneely, Mogridge, Grant, Smith. **Hamilton,** Methodist Church, Old Cross Street. Dr. Heron, C. F. Hogg, Moffat, Richardson. **Strathaven,** Gospel Hall, 3 p.m. Messrs. Fereday, Steedman, Richardson, Rait. **Stirling,** Baptist Church, 2.30. Messrs. Coutts, Currie, Dr. Kelly. **Stranraer,** Fisher Street Hall, Messrs. M'Gaw, Cole, Hagan. **Bo'ness,** Hebron Hall. Moodie, Gilmour, Kerr. **Kirkcaldy,** Beveridge Hall. Messrs. Miller, Strain, Wilson, **Motherwell,** Town Hall, 11 till 4. Dr. Bishop, J. Ritchie, Jun., L. W. G. Alexander.

Friday, January 2.—**Ayr,** Town Hall, 4.30. Foster, Rea, Hulbert, and others. **Innerleithen,** at 11. Messrs. Goodman, Thomson, Whitelaw, Grant.

Larkhall, Hebron Hall, 11.30-4. Messrs. Hogg, Fereday, Murray, Smith. **Auchinleck,** Gospel Hall. 11 and 2. **Kilbirnie,** Walker Memorial Hall. Dr. Heron, A. Marshall, Beard, and others. **Glasgow,** annual Conference, of Cathcart Road assembly, City Hall, 11 till 5. Dr. Bishop, H. Steedman, J. C. Steen, Mogridge, Macdonald, Miller.

Saturday, January 3.—**Newmilne,** 5 p.m. Messrs. Rait, Moffat, Johnstone, M'Nab, Currie. **Cowdenbeath,** Co-operative Hall. Messrs. Goodman, Grant, Miller. **Lesmahagow,** 4 p.m., Jubilee Hall. Messrs. Beard, Fereday, Douglas. **Dalry,** Ayrshire, Public Hall, 11 a.m. Various speakers expected.

REPORTS.—Walter Anderson and fellow-workers in the North are encouraged in the work in **Wick** district, seeking to help on in the ways of the Lord the little assembly which has been begun here. They hope to erect a suitable building, in which meetings may be carried on, as it is almost impossible to rent a suitable building for this purpose. W. E. Taylor gave lectures on "The Tabernacle" at **Perth,** with good interest in the truth. **Lowvalleyfield,** Fife.—Fellowship meeting, with reasonable ministry to believers, was given here by Messrs. Walker, Sneddon, Davidson, and Pender, to a goodly company from various parts of Fifeshire. Samuel Davidson continued interesting meetings at **Bank,** New Cumnock, with blessing in the Gospel. John M'Gaw has been preaching in **Portpatrick, Stranraer,** and other parts of Wigtownshire. He had an attack of influenza while in these parts, and at his advanced age, is not so fit as formerly for continuous preaching and journeys. Remember him in prayer. William M'Kenzie, of Inverness, is still in feeble health, and not able for his usual visitations in outlying parts. The need for such work is very great, and it is hoped that younger men may go forth on it, guided by the Lord, and looking to Himself for ALL they need to carry it on. Pioneer Gospellers of the old time stamp, are now few and far between. **Glasgow.**—Meetings have been continued on Sundays, afternoons, and evenings during the month, in Cranston's, Picture House to goodly companies, of a class who do not usually attend Gospel meetings. **Aberdeen.**—Sunday evening meetings are continued in The Palladium, a picture house off Castle Street, where a class of hearers are got, who do not usually frequent places where the

Gospel is preached. T. Rea had meetings in Hebron Hall, with interest. Visiting preachers have been among coast towns along the Moray Firth and Banffshire fishing villages, where a good hearing is usually given to the Word preached. Mr James Houston had meetings in **Annbank**, Ayrshire, later in **Craighall**, a hamlet near, with a good hearing to the Gospel, and some fruit from it in conversions. J. M. Nicholson, of Stornoway, Lewis, who labours there, tells of interest in the Word preached, and goodly companies to hear it. Emigrants from this Isle to United States, are finding an 'open door for Gospel preaching among Highland people in Chicago, who come to hear the Word preached in their native Gaelic tongue. This is just as it should be, and was, when scattered believers "went everywhere preaching the Word" (Acts xviii. 1; xi. 19). R. Miller, from New Zealand, had meetings in Cathcart Road Hall, well attended.

NOTES.—Believers hitherto meeting in Cardell Hall, **Govan**, have removed to Harmony Hall, 47-49 Shaw Street, off Langlands Road, Govan. Correspondence to Malcolm Leslie. Correspondence for Ebenezer Hall, **Motherwell**, should now be sent to James Bingham, Catherine Place, Ladywell, Motherwell. For Ebenezer Hall, **Burnbank**, to Hugh Cumberland, 2 Jackson Street, Blantyre.

ENGLAND.

ANNOUNCEMENTS.—Believers' Meetings.—**Nottingham**, in Clumber Hall, High Cross Street, December 26 and 27. Circulars from F. H. Munday, 134 Hucknall Road. Speakers—Messrs. Hogg, Stephen, St. John, Hopkins. **Clare**, Suffolk, on December 26, 3 and 6 p.m., in Town Hall. **Dovercourt**, December 26, 2.45 and 5.45. **London**.—R. Scammell preached in Clapton Hall in December.

NEW YEAR CONFERENCES, 1925.—**Thursday, January 1.**—**Carlisle**, Hebron Hall, Botchergate. Messrs. Goodman, Nightingale, Clare. **Scilly Banks**, near Whitehaven, Hope Hall, T. Robinson, W. A. Thomson. **Berkhamsted**, Hope Hall, King's Road, January 3, at 3 and 6.30. **Jarvis Brook**, January 7, Ebenezer Hall, near Crowborough Station, 2.30 and 6.

REPORTS.—**West Hartlepool.**—J. Gilmour Wilson had a spell of good meetings here, with blessing. He expected to follow up with a Gospel effort in **Sunderland**. **Haydock.**—R. A. Foster had interesting meetings in the Assembly Room here. A good time, a number converted, and follow on. **Worcester.**—John Campbell has been preaching the

Word here, to goodly numbers. with encouragement, F. A. Glover had fruitful meetings in **Newport**, Mon. George Hucklesby visited **Tredegar**, Mon., and had a good hearing to the Word preached. J. C. M. Dawson had goodly companies listening to the Word at **Tunbridge Wells**. Bible Readings in the afternoons were also well attended. E. A. Elias had a good hearing to the Word, and blessing on it, in **Barrow-in-Furness**. W. H. Clare had encouraging times in **Wyke**, Yorks, where there has been good interest in the Gospel of late. John Gilfillan continued meetings in **Pendlebury**, Manchester, with encouragement and blessing. A company of believers now gather in the Lord's Name in **Driffeld**. J. C. Steen had good meetings in **Cardiff**, and also visited **Swansea**, **Llanelly**, and other parts of South Wales, preaching the Word. **Belworth Junction**, near Durham.—A hall has been opened for the assembly lately begun here, where Gospel and Sunday School work is carried on, in a wide and needy field. R. A. Foster had meetings in **Altrincham**. Believers in **Beeches**, Suffolk, now meet in Gospel Hall, 5 Huntgate. D. G. Farrow had a prolonged Gospel effort in **Stanwick**, with encouragement and blessing with the Word preached. J. C. M. Dawson had good and helpful meetings for Christians in **Burnham-on-Sea**. In **Leamside**, Co. Durham, a little company of believers now gather in "the Name," where the Lord adds to their number. The work here begun in 1921, through the Gospel labours of E. Togarty and J. W. Linton, in tent and open-air meetings, continues to grow. An encouragement to persevere in their plodding work. W. H. Clarke had good meetings for young folk in Buller Road Hall, St. Thomas, **Exeter**, with blessing. **Liverpool**, **Edge Hill**.—Blessing has been given with the Gospel and the preached Word here of late, with additions to the assembly gathering "in the Name of the Lord Jesus." Thomas Cauker, of Carlisle, has visited farms in Cumberland, personally speaking to the people. He is now having meetings in a village 20 miles from Carlisle, and in farmhouses.

IRELAND.

Dublin.—C. Hickman preached in Merrion Hall in November. S. Rennix continued in December. **Belfast.**—H. P. Barker conducted meetings in Victoria Memorial Hall, where goodly companies assemble to hear God's Word. Missionary Conference here was well attended. Dr. Fisher, James W. Fish from Africa, C. G. Smith, T. R. Angus, R.

Rowder from Malaga, gave reports of work in these countries, with words of exhortation to all. **Lurgan.**—The Annual Conference for workers in various spheres of the Lord's vineyard, was held here as usual. For the first two days, confession, humiliation, and prayer, with brief words of exhortation from many. At the public gatherings it is estimated that from 500 to 600 were present in Town Hall, for ministry of the Word, which was shared by Dr. Matthews, Gilmore, Rodgers, Hogg, Nightingale, and Smith, to profit. **Believers' Meetings at Upperlands** were large and good. Practical words to all were spoken by Dr. Matthews, Megaw, Campbell, Goold, Hawthorn, and others. **Tullylagan.**—The largest meetings here for a while, with blessing to all. Seasonable ministry by Rodgers, Irwin, Stewart, Matthews, Lyttle, and others. **Gospellers** are at work in the following places:—D. Montgomery at **Magherafelt**. Hawthorn at **Ahoghill**. S. Meneely at **Buckna**. Diack at **Ballyclare**. E. Rankin in Ormeau Road, **Belfast**, and **Comber**. M'Cracken in **Castlewellan** district. Campbell at **Portrush**. Hutchison in Central Hall, **Bangor**. **Belfast.**—Dr. Matthews and Megaw are having meetings in Windsor Hall here. M'Cracken near **Downpatrick**, where the Lord has blessed. Goold, jun., near **Derryaghey**. Bailie at **Magherafelt**, good meetings. J. Stewart at **Moneymore**, courthouse, large meetings. Diack and Poots in **Ballyclare**. Beattie at **Clones**. Creighton at **Port Ballantrae**. Curran and Banting at **Ballymagarrick**. Alexander near **Curran's**, Co. Fermanagh. Rodgers, Creighton, and others at **Antrim**, goodly companies. The Word spoken by Dr. Matthews, M'Clay, Lyttle. Hughes is near **Castlederg**, with interest. S. Gilpin has begun the fourth week of meetings in **Kingsmoss**, for the Gospel, and to help believers. Interest is good.

CANADA.

J. J. Rouse, who has pioneered in **Alberta**, is at present ill, and unfit for work. Remember him in prayer. His address is 1039 15th Ave., West, **Calgary**, Alta. **Hamilton, Ont.**—The Conference here was the largest in numbers yet seen. Fellowship hearty, and ministry warm and uplifting from D. Oliver, Keller, Marshall, Livingstone, Waugh, Blair, and others. Some were there who attended the first of these Conferences 49 years ago. And many who shared the ministry then, are now "at home with the Lord." **Forest, Ont.**—Annual Conference at "Thanksgiving" was held as usual. Goodly numbers from the districts around came

together, to share the fellowship and ministry of the Word. Here it was, over 50 years ago, that D. Munro and others evangelised, and taught the truths that led God's people out from sects, to gather simply in the Lord's Name. And there they continue, seeking to walk in the ways of the Lord, "holding fast the faithful Word." H. Clifton and J. Basham, who wrought the tent at **Keremias** and **Naramata, B.C.**, during the summer, and later in **Hedley**, visiting from door to door with the Gospel message, where the need of such work is very great, and our brethren enjoyed this pioneering work, which the Lord blessed. **Chapman Valley.**—Baillie and Bruce had a spell of meetings here, after the Conference, with interest and blessing. **Dunchurch.**—R. Bruce had cottage meetings here, with fruit. **Earlton.**—Watson and Widdifield visited here, preaching the Word. **Orillia.**—John Blair visited this place, and had some helpful meetings for Christians.

UNITED STATES.

Autumn and year-end Conferences have been held in many centres during the Fall. These assemblings, with ministry of the Word, are valued by believers, who seldom hear such ministry, or enjoy the fellowship of saints, and are hungry for that which uplifts and edifies them. **Richmond Hill, N.Y.**, was large, and fruitful ministry of the Word was in season and to profit, from J. Marshall, J. Rankin, B. Bradford, H. M'Ewen, Dr. Martin, and others. **Waterbury, Conn.**—About 200 believers from the surrounding parts present. Dr. Martin, Stephenson, Patrizio, and Rankin gave help through the Word. **Houston, Texas.**—Largest company for a while, in this scattered State. W. J. M'Clure, C. W. Dempsey, Charles, and others ministered the Word. **Kansas City, Mo.**—C. W. Ross was here, and returned from Texas suffering from quinsy, which developed painfully at Houston Conference. W. J. M'Clure gave help in preaching, then went on to **San Antonio, Texas**, and **El Paso**, en route to **California**. These long journeys are taxing to physical strength, but there are long distances between places, and the Lord's people value and appreciate such visits of labourers sent from God, with His message in freshness, to uplift and help. **Detroit, Mich.**—J. Rankin remained here for meetings in Gospel Hall, Grand River Ave., after the Conference. A good and fruitful time. B. Bradford and H. M'Ewen had some fruitful meetings in **Prospect Park, N.J.**

(Continued on page iv.)

Old Paths for Saints' Feet.

T. D. W. MUIR, DETROIT, U.S.A.

IT is something for which to be devoutly thankful, that God has not only made it plain in His Word, how a sinner may be saved, but He has marked out a straight path for our feet, now that He has saved us. In these paths we may walk, to the glory of God, and to the blessing of ourselves and others.

Said a servant of Christ at one time to a believer: "You are saved, by the grace of God, and you are happy in the Lord, and Satan knows too much of God's Word to believe that He may yet rob you of your eternal life, and get you down to hell. But don't forget, that he will be on your track, night and day, to trip you up, or lead you out of God's path into his own. Your only safe course, then, is to walk with God, and go by the Book, in everything." Wighty and important words! Words, no doubt, proved true in the history of those who have been long in Christ. Who of us have not proved it true, that the paths of God are peace, whereas the paths of the enemy are those of the "destroyer."

"Concerning the works of men, by the Word of Thy lips, I have kept me from the paths of the destroyer." Then, in the next verse, the Psalmist prays, "Hold up my goings in *Thy* paths, that my footsteps slip not" (Psa. xvii. 4, 5). Alas, many of God's dear people, because they know not the "Word of His lips," fall into the paths of the destroyer. And as the result, their growth is hindered, their testimony marred, and in many cases it

is hard to distinguish them from the unconverted worldlings around them.

May we, then, give heed to the prophet's call to God's people of old: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls" (Jer. vi. 16). But they "would not walk therein," and hence wandered farther into the paths of the destroyer, until there was no remedy. God grant that the writer and reader, be not like them. May we the rather "stand still," if needs be, and ask for these paths—the "good way"—and walk therein. The paths of the Lord still "drop fatness," and His ways are still "ways of pleasantness," and "all His paths are peace."

TURNING TO THE WORD.

We find there is no uncertain sound, either as to precept or practice, here. In the New Testament we find teaching that embraces every path of life. How we should walk before God—personally, in the family, in the business, towards the world, and toward the church of God.

Two things that strike one in reading the Acts of the Apostles is, the simplicity and quick obedience of the young converts then. They seemed to say with the Psalmist, "I made *haste*, and *delayed not*, to keep Thy commandments" (Psa. cxix. 60). They "gladly received His Word and were baptised" is the simple statement of the Spirit, in narrating the wonderful results of Peter's preaching on the day of Pentecost. And in almost every instance throughout the Acts, it is the same. The Gospel was preached, the

people heard it, some of them believed, and then they were baptised. God had spoken, and that was sufficient. They promptly obeyed the Word of the Lord.

And, dear children of God, let us not forget that it is "the Word of the Lord" still, and will be, as long as any child of God, who has not been baptised since he believed, is either ignorantly, or wilfully walking in disobedience to a plain truth of the Word God.

CONTINUING STEDFASTLY.

But these converts on the day of Pentecost, did not stop with *receiving* the Word, and being *baptised*. We are told that "they *continued stedfastly* in the apostles' doctrine (or teaching) and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42).

There is something simple, yet definite about all this. God had brought them *into* something, and they simply "continued" going on from that basis. No doubt they were saved as individuals, but they soon found that God's purpose was to unite them together in one common fellowship, sharing what God had given them in Christ. God, who is faithful, had "called them unto the fellowship of His Son Jesus Christ" (1 Cor. i. 9). The Apostles' teaching would in measure, unfold to them, all that was connected with that fellowship, into which they had been called. And as they continued stedfastly in the teaching, they would be able, more and more, to enter into all of the wealth they had together as partners *with Christ* and with one another. So we read, "they continued stedfastly in the Apostles' teaching."

"And fellowship"—or as Mr. Newberry, drawing attention to the article, renders the statement, "and **THE** fellowship." That is, there was something definite in the way of fellowship, that they went on with. Not only was there the partnership or fellowship of life, in which all saved ones have a share, but there was a circle of fellowship, where they shared in certain things ordained by God. And in these "they continued stedfastly." And there was "no other doctrine" then (1 Tim. i. 3),

As we read on through the Acts, and the Epistles, we get further unfoldings of the practices of the saints and the teachings of the Apostles. But in none of them, is the simplicity of this the first Chapter in church history changed. The children of God walked in obedience to the Word of the Lord, whether it came through a Peter or a Paul, and were baptised in the Name of the Lord, and gathered in the Name of the Lord Jesus only, in fellowship with one another. The fullest expression of that fellowship is seen in "the breaking of bread," in which they remembered Him who died for them, and waited for His return, according to the word: "As often as ye eat this bread and drink this cup, ye do show the Lord's death, till He come" (1 Cor. xi. 26). May we then, in this and in all other matters, seek these "old paths," and walk in this "good way," and so find "rest to our souls."

A Picture of the Early Churches.

No sects, no rents, were then in view,
No "schisms" then the "churches" knew;
The saints were of one heart and soul,
And love to Christ, inspired the whole.

The Resurrection of our Lord.

AND IT'S RESULTS TO HIS PEOPLE.
BY THOMAS NEWBERRY.

CHRIST arose from the grave as the "Firstfruits" of a new harvest (I Cor. xv. 20). And as the Firstfruits, so shall the heavenly harvest be. For He did not rise from among the dead personally only, but as the Representative and Pledge of His people's resurrection with Him. His triumph over death, and His out-resurrection from it, is the assurance that His redeemed and regenerated people, who have already been "raised with Christ" (Col. iii. 1) spiritually, shall also rise actually from their graves at His call, on the Resurrection Morn, and come forth in the full image (I Cor. xv. 49) of their heavenly Lord, to whom God has predestined them to be "conformed" (Rom. viii. 29), and has the power to bring it to pass. For not one jot of all that He has purposed and promised can fail, although sceptics deny it, and worldly-wise men decry its possibility. In the grave, the body of Jesus has lain, and it has been perfumed with the sweet spices in which true affection had embalmed His body. The two angels which Mary saw, may well remind us of the fact, that angels are "all ministering spirits sent forth to minister to them who shall inherit salvation," and that they not only attend them in life, but watch over their remains during the interval while they lie in their graves, waiting for "the Resurrection Morn," when all "the dead in Christ" shall rise, at the Redeemer's shout and the archangel's trump. We naturally associate

the Cross of Christ with Golgotha—the place of a skull. We do not so readily associate it with the *Garden*, which we read, was also there. But the Cross of the Redeemer, and the work that was there *accomplished*, not only crushed the head of the old serpent, but may surely remind us of "the Tree of Life, which is in the midst of the Paradise of God." In the midst of the first Eden man's earthly Paradise—we may well say, there was a sepulchre; for there death entered, and man's earthly prospects were lost and buried. But in the Paradise of God—

"An everlasting Spring abides,
And never-withering flowers."

There, death will surely be "swallowed up in victory" (I Cor. xv. 54). For, as it was from the sepulchre in the garden where the Lord had lain, that on the third day, He arose triumphant as a Conqueror; so shall His redeemed ones arise, victors over death, on the fair morning of the first resurrection, sharing His triumph, and also His victory over death.

The Glad Reunion.

YEARS have gone by, since the last words were spoken

And loved ones left us in the chilly night.
In that fair Home, in which no ties are broken,
We soon shall meet them in the land of Light.

Then they who sleep, and we who still are waking,
Shall meet in grand reunion, in that gladdening
hour,
Where Christ, our living Lord and Lover,
Shall bring us to His glory, by His power.

Come, Saviour, come, Thy saints are loudly calling,
They long to meet Thee, in the radiant air,
And greet Thee there with loved ones Thou art
bringing,
To share the joys, Thou dost for us prepare.

The Church.

THE EPIHOME, OF A BIBLE READING.
BY DONALD MUNRO, TORONTO, CANADA.

WE will open the Book of God, and read there what the Lord has to say about His Church. The very first mention of it is in Matthew xvi. 16, where Peter confessed Christ in the memorable words, "Thou art the Christ, the Son of the living God." In response to this confession of His Name, the Lord at once says, "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it." Here, we have the very first mention of the Church, as something then only in prospect. "I *will* build My Church." Believers, disciples of His, there had been before, but not builded together as His Church. But after the Lord had died—as He intimated in Matt. xvi. 15-21 He would—and had risen, as He surely did (Luke xxiv. 33,34), and the Spirit had come from the risen and ascended Lord (Luke xxiv. 49, with Acts ii. 1-4), we find the Church in actual existence, first in the city of Jerusalem (Acts viii. 1), then in other places (Acts xvi. 5). Its character and bond of unity is described in 1 Cor. xii. 13. This is just what very few of the Lord's dear people have ever seen. They talk about "our church," "Mr. Smith's church," "the Church of Scotland," and so on. But it never seems to enter their thoughts, that the Lord Jesus has what He calls "*MY* Church," the church of which He Himself is the Builder. And there is not a single unconverted soul in it, only "living stones" (1 Pet. ii. 5), built upon Himself,

the One Foundation (1 Cor. iii. 11), and builded for God's habitation, a dwelling-place of God in the Spirit (Eph. ii. 22). What a dignity this brings to the Church, as it is presented in the Scriptures. What a place of privilege and responsibility this puts God's people in! As the "body of Christ" (Col. i. 18), of which He is Head, from whom all its supplies come (Col. ii. 19), from whom all its spiritual and upbuilding ministry is derived (Eph. iv. 1), and all its "increase" and edification flows (Eph. iv. 16). It is Divinely constituted. Its health is in man's responsibility. But when God's people stop up the channels through which this increase and upbuilding comes, and limit it to *one* man, whom they elect or call as *their* minister, they need not wonder at all, if spiritual dearth and barrenness come upon them. Is it as if the chief "joints" of our natural bodies, through which the supplies that keep them in healthful activity and vigour, were shut off, and only one left, and it—as is not infrequently the case—out of condition, to yield anything for the spiritual maintenance or increase of the rest. Little wonder "congregations" fash and dwindle, alike in true godliness and in real testimony. For it is only as there is room left for the Lord, to act *in* and *through* His Church, that the power of God will be manifest, and its existence as a witness for God in the world, justified. A "Church of God"—the only appellation given to that which bears His Name among men (1 Cor. x. 32), is not worth the space it occupies, if it ceases to be a power for God in accomplishing His

purpose, in taking out from the world "a people for His Name" (Acts xv. 14), a people "formed for Himself, to show forth His praise" (Isa. xliii. 21), it really accomplishes nothing for God, no matter how great its activities, or how successful as men reckon, its "missions." If it ceases to be a light-bearer for God, a "pillar and ground of the truth" (1 Tim. iii. 16), it is of little account with God. For its light in His reckoning has become darkness, and men, instead of being guided through it to God and His Christ, are stumbled, and His Name thereby blasphemed (1 Tim. vi. 1). How important, therefore it is, to keep right with God, in subjection to the Lordship of Christ, obedient to the Word, guided by the Spirit, with every channel clean for God to fill and use for Himself in His work, and nothing to hinder or turn away the living stream, that keeps all in spiritual activity, and causes the plants of the Lord's planting, to bring forth their fruits in due season.

The Believer's Relation to the World.

The word "World" in Scripture, is used of the unsaved, and generally bears an evil meaning.

1. **The Christian is Crucified to it** (Gal. vi. 14), "The world has been crucified unto me, and I unto the world."

2. **He is delivered from it** (Gal. i. 4), "that He might deliver us from this present evil world."

3. **He is not of the world, even as Christ** (John xvii. 16). "They are not of the world, even as I am not of the world."

4. **He is sent into it, even as Christ was** (John xvii. 19). "As Thou hast sent Me into the world, even so have I also sent them into the world."

5. **He is not to be conformed to it** (Rom. xii. 2). "Be not conformed to this world."

6. **He is to "keep himself unspotted from it"** (James i. 27).

OLD TESTAMENT FORESHADOWINGS.

Spices for Anointing Oil.

A BIBLE EXPOSITION: BY THOMAS NEWBERRY.

THE anointing oil was to be composed of "principal spices" (Exod. xxv. 6; xxx. 22)—that is, "the chief or most excellent spices." *Pure Myrrh*, literally freely-flowing myrrh—a fragrant spice—bitter to the taste, but sweet to the scent. The ordinary kind was obtained by lacerating the bark of the tree. But that which flowed freely and spontaneously without laceration, was reckoned more excellent and valuable. This is the kind indicated by the Hebrew word, used here. These spices represent the excellencies of Christ as Son of Man, the chiefest among ten thousand, and "the Altogether Lovely." His humanity was so excellent and so perfect, that even infidels can but admire the portrait of Him, as drawn in the Four Gospels. And the Bride in the Canticles (chap. v. 13) says of Him, "His lips are like lilies, dropping sweet-smelling myrrh." Even the officers sent out to apprehend Him returned, saying, "Never man spake like this Man."

"SWEET CINNAMON" was the inner bark, sweet and also fragrant—expressive of the excellence of the character of Jesus, as witnessed by those who were familiar with His private walk.

"SWEET CALAMUS" is the pith of the tree. It is emblematic of the sweetness of the Spirit of Christ, in all the internal thoughts, feelings, and affections of the Lord, such as only those like John, who lay on His bosom, were able to fully estimate the value of.

"CASSIA" was the outer bark, expressive of the excellency of the Lord's external character and conduct, as seen in His daily life and walk. Of the pure myrrh (bitter), 500 shekels, of the cinnamon (sweet), 250 shekels and, of calamus (bitter) and of cassia, 250 shekels each. This was to be the composition, "after the shekel of the sanctuary"—not man's estimate, but as God knew these graces to exist, in His Beloved Son. And all these to be "compounded in a hin of olive oil"—symbolising the Holy Spirit, which the Father gave to be in Him "without measure." And all these precious spices were tempered together, expressive of the exquisite blending of the perfect and all-harmonious excellencies that were in Christ personally, and are communicated to believers from Him as the Risen One, and shared by them through the anointing of the Holy Ghost sent down from "the exalted Christ," like the "precious ointment" that was upon the head, and ran down upon Aaron's beard, even to the skirts of his garments (Psa. cxxxiii. 2). Thus do His people become Christ-like, the graces of the Head being reproduced in all who are His (Rom. viii. 9). This is what distinguishes the true disciples of the Lord, from lifeless professors, who, whatever they may claim to be, not having the Spirit of Christ in them, "are none of His." This is all-important to be observed in these times of much profession and lip confession of the Name of Christ, where there is no corresponding character. Godly discernment is therefore needed by all who take the responsibility of accrediting followers of Christ.

Titles and Offices of the Lord.

A BIBLE READING, TO CHRISTIAN YOUNG WOMEN.

BY THE LATE J. L. RITCHIE.

VI.—AN ADVOCATE WITH THE FATHER.

THE advocacy of the Lord Jesus is for His redeemed people. It is carried on for them in heaven, and is said to be "with the Father." And this views believers in family relationships. "The priesthood of the risen Lord," is said to be "with God." He is a Great priest over the house of God (Heb. x. 21, R.V.). As Advocate, He is with "the Father" (1 John i. 1). As children, our relationship is eternal, it cannot be broken. Nor can it ever cease to exist, in the case of any "born again" child of God. But, while the relationship remains, communion with the Father as a child, may be temporarily lost in experience. And it always is, when sin is yielded to, or trifled with. Here it is, that the advocacy of Christ comes in. "If any man sin, we *have* an Advocate with the Father, Jesus Christ the Righteous" (1 John ii. 2). The word *Paraclete* here rendered "Advocate," is the same as is used of the Holy Spirit in John xiv. 26. And thus we learn, that the child of God has two "Advocates"—one *with* the Father *for* him, and another, "the Holy Spirit," *in* him, who "maketh intercession *in* him," always according "to the will of God" (Rom. viii. 27). Thus, and through the ministry of these two *Paracletes*, which the word "Helper" means—both ever ready to *aid* the child of God, so that he may be kept in communion with the Father, or have it restored when it fails. For while a true believer may be "overtaken" in a fault (Gal. vi. 1), there is no

need for continuing in that condition, but making use of the Advocacy of the living Christ *for* him in heaven, and the ever-present Holy Spirit *in* him here on earth, to have the sin-stained feet washed clean (John xiv. 10, with 1 John i. 9, 10), the broken communion restored, and a "*right spirit*" renewed. It is of the first importance to the child of God, that no time be lost in dealing with such failures as come into his life, and becloud the light in which it is his privilege to walk habitually with His God, in all the phases of his Christian life. For, when he "sins," as 1 John ii. 2, tells, he can and will as God's beloved child (Eph. v. 1), lose the light of his Father's "countenance" (Psa. iv. 6; lxxxix. 15), and the sense of His presence with Him. To keep "short accounts" with God as Father, and never allow unconfessed sin to remain on his conscience, and darkness to settle down on his path, is the sure and only way to maintain the soul in the Father's love (John xv. 10) and in the path of fellowship with Him. It is just here, where many fail, and their failure brings them under the Father's "rod" of correction (Heb. xii. 11), in His parental discipline (1 Pet. i. 17). If this be neglected, the enemy seeks to use it in leading them from "the paths of righteousness" (Psa. xxiv. 3), into a self-willed way, where walking in "the light of sparks of their own kindling," they "lie down in sorrow" (Isa. l. 11), many alas! never to regain "the right way of the Lord," or walk on in the path of obedience and enjoyed communion with the Father and the Son (John xiv. 23). Allowed and continued sin in a child

of God, is always a sad and serious matter, and should never be trifled with. When the indwelling Spirit is "grieved" (Eph. iv. 30), He ceases to minister of His strength (Eph. iii. 16) to the sinning saint, until, as God's child, he yields to the pressure of the Father's hand, makes full and unreserved confession of his sin, and as a child in this relationship, receives the Father's forgiveness (1 John i. 9), is restored in soul, and cleansed from the "unrighteousness" into which his fall has led him, to walk more "carefully" and watchfully, than he had been doing before his fall (compare Prov. xvi. 18, with Luke xxiii. 33).

The process of true *restoration* of soul is well marked out in the Word. From 1 John ii. 1, it appears to be that the Advocacy of Christ *for* him, take the precedence. He presents his case to the Father, while the "other Comforter" *in* him acts on his conscience, convicting him of his sin, leading him to confession of it (1 John i. 9), which should be very definite and full, keeping back nothing, never excusing himself for his fall, but owning it before God (Psa. li. 4), then renouncing it in practice, and unhesitatingly forsaking it (Pros. xxviii. 13). Then the living Lord brings the Word to bear upon him, and by its means "cleanses" him (Eph. v. 24), to again enjoy fellowship with his Father, and to walk in a clean path, "taking heed thereto according to the Word" (Psa. cxix. 9). With such full and gracious provision having been made for restoration, there is no need, nor any excuse for remaining out of fellowship with the Father, by any child of God.

How to Deal with Converts.

NOTES OF AN ADDRESS TO CHRISTIAN WORKERS.
BY ALEXANDER STEWART, GLASGOW.

THE question has been asked, "How are we expected to deal with those who are converted, by means of our Gospel ministry?" Are we to follow the examples of Apostles and Evangelists of early time, as we find these in the Book of the Acts, and elsewhere in the New Testament Scriptures? Are these to be followed by us in our times, or what? Has change of times so altered things, that what was done in the beginning of the preaching of the Gospel, is no longer possible, or available to the preacher of that Gospel now? The practices of the first preachers of God's Gospel, as recorded in the New Testament, are surely to be our guide and example for the present time, as much as in us is, or if not, who can tell us of a more excellent way in which to deal with and lead on, those who are being saved, and confessing Christ as their Redeemer and Lord, in these last days of the work of grace? The records of what was done with those brought to the Lord through the ministry of early preachers, is very fully shown in the records given in the New Testament Scriptures. They had Christ preached to them, and many received the message (Acts ii. 41), both Jews and Gentiles (Acts viii. 12; xi. 24). Those believing ones obtained eternal life (Acts xiii. 48), whereas they had been dead in sin (Eph. ii. 2) before. And where this life was manifested, the preacher (1) *baptised* those who had it, and (2) gathered them "together" into Christian fellow-

ship, as those who were already "in Christ." This was their warrant alike for baptising the converts, and for bringing them into the association of fellow-believers, in Christian fellowship. There are evangelists of our time who avoid both of these matters. They are professedly "fishers of men" (Mark i. 17), but they carry the rod *only*, and not with it "the basket." They do not much concern themselves with what becomes of those who profess faith in Christ during, or under their preaching. They do not seem to regard their converts as Paul regarded those young believers, who were given him as fruits of his preaching of the Gospel (1 Cor. iv. 15), as his children in the faith, to be cared for, instructed, and led on in the ways of the Lord (1 Cor. iv. 17). Paul and his fellow-labourers did not go to a city to preach the Gospel, and from there pass on to other places without feeling a responsibility regarding those whom they must needs leave behind. They felt toward these converts, as a father feels toward "his children." For he had begotten them through the Gospel, and had travailed in birth for each of them (Gal. iv. 19). All this is very different from what we see widely practised to-day. Evangelists and others, go into places where there is undoubtedly much need for the plain and full preaching of "the Gospel of our salvation." They give a set number of what has come to be known as "Gospel Addresses," and seem satisfied to know that a number of their hearers professedly believe the message. But beyond this, they do not go. They do not concern themselves as to the future

of these converts. Paul and the early Gospel labourers did. They not only aimed at bringing the converts over the line which separates between life and death, but they exercised themselves unto helping them on in the way of spiritual health and progress. They sought that "Christ should be formed in them" manifestly (Gal. iv. 19), and that they should grow up to maturity as fully grown men in Christ, and not continue in spiritual infancy (1 Cor. iii. 1; Heb. v. 14).

The present state in which *Christian-
dom* is—the word is used for convenience sake only—makes the question of what is to be done with young converts to Christ now, a somewhat more difficult and different one from what it was at the beginning. If those who had been brought to Christ, and into spiritual life, say at Ephesus or Colesse, in the days that Paul wrote his Epistles to the "churches" in those places, there could have been no such difficulty. There was only *one* church, *one* company of living believers together to go to, in these and other such cities, so that it would have been impossible to have made a mistake where to go, or with whom to associate in Christian fellowship. But conditions now are so vastly different, that one may well pause, as to where to cast in his lot, or to guide others as to where to go, and with whom to associate. The easier—as it seems to be the more popular—way, is to take no responsibility and give no godly counsel to young converts, but leave each to choose his own course, or to follow the lead of others who have gone before him. But this will not satisfy the conscientious man, who is

exercised by the Word of God, whose delight is in the law of the Lord (Psa. i. 2), and who seeks to esteem all the precepts of God's Word "in all things to be right" (Psa. cxix. 123), and to avoid every false way, seeking in all sincerity to walk in these himself, and to lead others along the same "old paths" (Jer. vi. 16). Such we believe to be the path of true, godly progress. And no one can point to a more excellent way in which to deal with young believers, or to guide them in the way of true blessing. The church, like the family, is ordained of God, and all true evangelistic work should lead up to the fellowship of those converted, and into the Christian assembly. For it is only *there*, that we are able to practice much that is taught in the Scriptures, as required of the children of God, and of such as are brothers of those who are in the like relationship. Such are not expected to roam apart, at their own will and according to their own desire, but to be found in assembly relationships, sharing the privileges and the responsibilities of those in this position, as the Word describes them.

Lord, we love Thy habitation,
Where Thy glorious honour dwells,
Built on Christ, our strong foundation,
Every "stone" Thy glory tells;
Once in darkness, dead and silent,
Raised by resurrection might,
Soon to shine with Christ resplendent,
"Heirs of God," and "sons of light."

In Thy holy Name, Lord Jesus,
Thus we meet to worship Thee;
Lowly, as but dust and ashes,
Bent the head, and bowed the knee.
Yet in Thee, through grace accepted,
With these priestly garments on,
Lo! we stand erect, victorious,
Beauteous in the Holy One.

A. S.

... Preacher and Bible Lover's Column.

OUTLINES OF GOSPEL SUBJECTS.

Dead IN Sins (Eph. ii. 1)—The Sinner.
 Dead FOR Sins (1 Pet. iii. 18)—The Saviour.
 Dead TO Sins (1 Pet. ii. 24)—The Saint.

Four Suppers.

The Gospel Supper (Luke xiv. 16-24)—Present Grace.
 The Supper of the Great God (Rev. xix. 17-27)—
 Judgment to Come.
 The Marriage Supper of the Lamb (Rev. xix. 6,9)—
 Glory.
 The Lord's Supper (1 Cor. xi. 23-34)—Communion.
 The FIRST is God's Present Invitation to All.
 The SECOND is for Christ-rejecters; His Doom on
 Them.
 The THIRD is yet Future; in Anticipation for
 Believers.
 The FOURTH is Commemorative: a Present Me-
 morial of Christ.

God's Welcome in Grace, to the Returning Sinner,

As Illustrated in Luke xx. 11-32.

The Prodigal's Father had COMPASSION on Him
 Ran and kissed him—RECONCILIATION (ver. 20).
 Put the Best Robe on Him—ACCEPTANCE (ver. 22).
 Rejoiced over Him—GOD'S OWN JOY (ver. 24).

CONCISE BIBLE STUDIES

For Young Believers and Others.

A Brief Biography of the Child of God.

Born of the Spirit (John iii. 5)—Regeneration.
 Sealed of the Spirit (Eph. i. 13)—Security.
 Indwelt by the Spirit (2 Cor. i. 22)—Possession.
 Led by the Spirit (Rom. viii. 14)—Guidance.
 Worship by the Spirit (Phil. iii. 3)—Spirituality.

Marks of True Discipleship.

Continuance in Christ's Word (John viii. 31)—
 Obedience.
 Denial of Self (Luke xiv. 26)—Devotedness.
 Cross-bearing (Luke xiv. 27)—Reproach.
 Fruitfulness (John xv. 8)—Communion.
 Love One to Another (John xv. 35)—Christ-likeness.

Calls of the Lord Jesus.

The Teacher's Call (Matt. xi. 29)—"Learn of Me."
 The Shepherd's Call (John x. 1-5)—"Follow Me."
 The Bridegroom's Call (Song v. 2)—"Open to Me."
 The Master's Call (Luke xix. 13)—"Occupy for Me."

The Believer's Place and Possessions.

Redeemed by Christ's Blood (1 Pet. i. 19).
 Accepted in the Beloved (Eph. i. 6).
 Complete in Christ (Col. ii. 10).
 We have Eternal Life (1 John v. 12).
 We are Indwelt by the Spirit (1 Cor. vi. 19).

The Young Believer's Question Box.

Is it consistent with reverence for the Lord's Day, to spend part of it in such ways as cycling, motor-ing, railway travelling, and visiting of friends, not to speak of golfing, sight-seeing, and the like? Ought not the Lord's Day to be held as sacred "unto the Lord," and where health permits, used for personal meditation on the Word, in remembrance of the Lord at His table, fellowship with His people, and devoted service for His Name? And should those who use it for pleasure, or in idleness, be regarded as TRUE followers of the Lord?

The ever-increasing desecration of the Lord's Day, is a matter in which Christians should give clear and full testimony, and so set an example to all around them. It is a "shame" to find professing children of God, in the front rank of those who go out in pleasure-seeking parties, motoring, driving, and railway travelling on the Lord's Day. Little wonder the worldling follows suit, and claims the right to golf, attend games, concerts, and the like, neglecting the "assembling of themselves," as the Word commands (Heb. x. 25), and absenting themselves from sharing in "The work of the Lord." (1 Cor. xv. 55). It was otherwise with godly people in years gone by, as the following record of a well known servant of Christ, esteemed for his works' sake, tells:—Over eighty years ago Robert Murray M'Cheyne, of Dundee, writing to a friend, said:—"I rise EARLY on the morning of the Lord's Day, to seek the Lord's face and to hear His voice, so as to be prepared in soul for whatever service I may be able to render to Him, throughout its sacred hours. And when the day's work is over, I like to sit up late, that I may have a long and a full day WITH God." These heart utterances of a man who walked with God and served Him faithfully in his day, may well be taken to heart by all who claim to be the Lord's, and bear His holy Name. With how many of us is the Lord's Day so spent? And what answer will we be able to give to the Lord, whose "day" it is, when we meet Him at His judgment seat, and hear His verdict on how these days have been used—or UNUSED—by us. It is

surely a matter worth taking up before Him now, and examining ourselves narrowly in the light of the Word about. And it is part of the business of such as "watch for souls" among the people of God, to give sound counsel and, if need be, solemn warning and rebuke where it is neglected.

The Christian Observatory and Outlook.

Fifty-three Years Ago, when we first began to assemble with fellow-believers, who had been led out from denominationalism, to gather in the Name of the Lord alone, and to walk in "the old paths" (Jer. vi. 15), as they were being made known to us, by light breaking forth from God's Word, as it came to us. There was a clean and clear line of separation from all sects and parties, with their administrations, without the least desire to return to or amalgamate with them, in whole or in part. The most of the ministers and office-bearers in the "churches" of that time, were open and bitter opponents of the truth, and traducers of all who owned it, some writing articles to the newspapers, others issuing and distributing pamphlets warning their "members" against those who had left their "congregations," and even threatening to censure or expel any, who came to our meetings, as "heretics." But in spite of all this organised opposition, the Truth of God taught among us triumphed, and won many, so that a leading cleric of that time intimated at a Presbytery meeting, that "the cream of his congregation" had been led away by these "robbers of churches." And it was during those early years of fiery persecution, that throughout the the British Isles, in Canada, and parts of the United States, the little assemblies multiplied in numbers, springing up "as gardens by the riversides" (Num. xxiii. 6), fresh, green, and fruitful, attracting the godly, and bringing those whom the Lord was leading out from worldly religion, on in His ways, to share with those so gathering to His Name. And in these same early years, evangelists who had gone forth "staff in hand," looking directly to the living Lord for guidance in His service, and counting upon Him to supply all their needs, sent by no Society, directed by no Council, financed by no "Trust," and governed by no "Directorate" or "Board," as to where they were to go, how long they were to remain, or what they were to preach, and what to keep silent on. They were the Lord's own freemen and servants, out to do their Master's

will, taking their orders from Him and His Word alone, and to teach and practise His truth, as it became known to them. These were years of the Lord's right hand, and those of His people who shared them, still speak with holy ardour of "the streams of blessing" that flowed so freely, the abiding conversions that accrued from a full and clear Gospel in the Holy Ghost, the spiritual revivings and upliftings that came to God's people, and the readiness to obey His call to "come out" and "be separate" (2 Cor. vi. 17) from "the mixed multitude," as found in the popular denominations, most of whose members neither were, or professed to be, "born again" Christians. But a testing time came, in which it was to be "put to the proof," who were truly "separated unto God" (Exod. xxxiii. 16), and who had "bought the truth" (Prov. xxiii. 23), to hold it fast (Rev. iii. 11) in the face of subtlety, as they had done amid persecution and misrepresentation. As the result of an expressed desire by an influential minority in most of the denominations, who were much dissatisfied with the UN-EVANGELICAL preaching of their ministers, a widespread organisation arose—which was originally named "unsectarian," for evangelistic meetings. But this title most of the ministers evidently were displeased with, and had it renamed "INTERDENOMINATIONAL," embracing ALL sects, and their doctrines—whose object was to carry on evangelistic meetings under the auspices of all "churches" and "missions"—on lines approved by their ministers—who, although nominally, were never actually favourable to such efforts, unless to gain "members" to their congregations. And as preachers were difficult to get, to sustain these efforts from their average "congregations," it came to be, that preachers of a certain kind, were invited to take "the Services," who were connected with the "meetings" of those who were spoken of as "Brethren." But no reference was made in public ministry, or anything taught as to baptism by immersion, the separation of saved from unsaved, in church relationships, or mentioned in the preaching. In this way, and by this means, it is more rare than common, to hear the clear-ring teaching of earlier years, in meetings for ministry of the Word, with liberty for the Spirit of God to use whom He will, and give the people what they most need for personal life and godliness, and to guide their feet into "the ways that be in Christ" (1 Cor. iv. 17), although never were these truths more needed than now.

"To Get the People In" is the ostensible reason given by those who advance on these popular lines, in their "Services," for introducing instrumental music, choirs, solo singing, and other attractions to "draw the crowd." And it is not denied that they get a certain class, who have little ear for the Gospel, or the truths that let the sinner know his need of it. But from long and personal knowledge regarding the spiritual results of such meetings, it is QUITE CERTAIN that only a VERY SMALL PROPORTION of those who "profess"—and the Word is used among a certain type of preachers rather than the Biblical term "believed" (Acts xxviii. 24), and "turned to the Lord" (Acts xi. 21), as used with all confidence by early preachers of the Word, of the "converts" of their time. The TONE of the preaching under such auspices, is altogether different from what was known and experienced among us in earlier years. And the results are wholly different also. In the past, the evangelist, or others acting in fellowship with him, remained after his Gospel meetings, to instruct those converted, leading them on in truths such as young Christians need. He baptised such as desired to be—or saw it was done by others—and considered his work was not completed, until he saw or heard that the convert had been "added" to the assembly, in whose midst he had laboured. All this is practically impossible to those who go preaching under "all-sectarian" auspices. It would not be tolerated by their ministers, nor could the preacher say to those who hear him, "Those things which ye have both learned, and received, and heard, and *seen* in Me do" (Phil. iv. 9). For how could any honest man exhort his followers, "Be ye followers of me" (1 Cor. xi. 1), if he approvingly goes in with men who deny many of the fundamental truths of the faith themselves, or support those who openly do? It is much easier to condemn those who are called "Modernists," and deny the Faith, than to separate from them, and from all their associations and practices.

The Effects of these Changes.—The results of these departures are manifest, in many things. Among others, the growing worldliness in life and ways, in (1) Recognition of CLERICAL PREACHERS under their self-chosen titles. In our early years of Christian life, we were not accustomed to call any man "Reverend," as this name belongs to God ALONE (Psa. cxi. 9). Nor was it regarded as consistent with the position we occupied of being "without the camp" (Heb. xiii. 13) of organised worldly religion, to commend the *books* of clerical

authors to young believers, for their edification. Very few of these are sound nowadays, and what ARE, should not be commended indiscriminately to those unable to discern between truth and TRADITION, with which the most of such books abound. All this is now done, evidently with approval, unblushingly, by some who once knew better. And the effect is very visible, in CLERISY and even SACREDOTALISM, being approvingly commended and fostered as if it were a mere plaything, rather than an "enemy of the Cross of Christ" (Phil. iii. 18), insidiously sapping the foundations of the Gospel and the faith, "once for all delivered to the saints" (Jude 3). Need one wonder that many, who come under the spell of such teachers and their books, are returning to the sects from which they professedly separated, and to those world systems of error, that spoil their taste for the manna that comes from heaven (Num. xi. 4).

A Timely Warning.—A visitor from a distant Colony, who was recently on a visit to the home of his early Christian years, was present in a large assembly of Christians on a Lord's Day morning, lately. He found things had so far degenerated since he worshipped there, in former years, that he was stirred in spirit to give them the following words of gracious but solemn warning, before he left that day. He said—"I remember this assembly when it was very small in numbers, but LARGE IN HEART and rich in God-given gifts and helpers, yet simple and lowly, 'holding fast the faithful Word' (Tit. i. 8), as God had taught it. Now it is large in numbers, evidently enriched in 'utterance and in knowledge' (1 Cor. i. 5). But there is evidently little development among the younger men in it, to whom we used to look as our hope for efficient workers and preachers. You need a staff of ENGAGED PREACHERS to carry on your meetings, and so far as I can judge, there is little room for any of yourselves to use the abilities the Lord has given them. This is bad, alike for them, and for the assembly. If things go on as they are doing, I can foresee, that you will either become a "Mission," with the 'breaking of bread' attached as an adjunct, or have to elect and pay a minister—like the denominations around you—to carry on the whole affair. And this will bring you back to where you were thirty-six years ago, when the Lord brought the first ten godly ones out from a Baptist Congregation, to gather in the Lord's Name alone, in dependence on the Holy Spirit's guidance and help. But it will be a BACKWARD step, not as then, a progress in ADVANC-

ing light, as it came to you from the Book of God. And that is surely a great difference. When we had little light, but were walking in all we had, God gave us more. But He does not give it where it is not wanted, or where His people turn aside from what they have, to return to the 'beggarly elements' they had left. May God prevent you from drifting thitherwards, is my earnest prayer."

The Old Paths.—It is "good and pleasant" (Psa. cxxxiii. 1) to see a few in the older assemblies, who "cleave to the Lord" (Acts xi. 23), and continue to walk in the "old paths" (Jer. vi. 13), into which the Spirit of God led them through the Word. These, the Lord richly blesses, and makes them a blessing to others. They do not boast of their attainments, or great numbers, but seek to have room for God and place for His Word, welcoming His people, whom He leads to seek their company, and walk in their fellowship. They prove His faithfulness, and find a people to hear His Word, which they seek to "hold fast" themselves, and "hold forth" (Phil. ii. 16) to others. And this is more pleasing to the Lord, than making a big show, and creating a wrought up "interest" which, while it may advertise themselves, brings little fruit to God, or abiding spiritual results in genuine conversions, as is very well known, where these new-fashioned ways are adopted and practised.

"The Believer's Magazine" for 1925.

A Forecast (God willing) of some of its Contents.

Should it please the Lord to prolong our day of service, and give needed strength to edit and issue **The Believer's Magazine** for its 35th year, we hope to give the following, among other seasonable and spiritually refreshing papers, by well known writers, throughout the year:—

A Thorn in the Flesh. Dr. T. Neatby.

The True Godhead of Christ. Dr. J. Norman Case.

A Goodly Land. The Excellencies of the Heavenly Inheritance of Saints.

Resurrection Glories of the Redeemed.

The Glorified Christ, enters Heaven, as a Conqueror.

True Fellowship, in the Service of the Lord.

Grace, seasoned with Salt.

The Epistle of James. Notes of a Lecture.

All from the pen of J. G. Bellett, of Dublin, whose spiritual and refreshing ministry of Christ has been

blessed to, and enjoyed by many of our readers throughout bygone years.

How to Deal with Converts. By Alexr. Stewart.

Old Paths for Young Saints' Feet.

A True Heart for God's Anointed.

Absalom, the Flatterer.

That Blessed Hope, and other papers. By T. D. W. Muir, Detroit.

God's Way of Support for Workers. Wm. Hoste.

Titles and Offices of Christ.

Simple Bible Readings given to Christian Young Women. By the late J. L. Ritchie. Much appreciated, for the help of Young Believers.

An Advocate with the Father.

Christ, our Hope and Prospects.

Old Testament Foreshadowings of Christ. By Thomas Newberry, of "The Newberry Bible."

The Young Believer's Pathway, and other papers. C. H. Jordan, Florence, Italy.

The Undeified in the Way. Three Special Papers on a theme of great interest. By Dr. Robert M'Killiam, London.

The Day of God. W. J. McClure, California, U.S.

Ancient Truths for Modern Times. Donald Munro, Canada. Plain Papers on Practical Subjects.

Little Foxes that Spoil the Vines. Six Practical Papers. By the Editor. With many other Papers.

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Note to Subscribers.—Not to disappoint former subscribers, we continue to send the same number of all **Our Six Magazines** for January, 1925, to all who have had them during 1924. In the case of any **changes** in number or address, kindly advise us as early as possible.

A packet of Specimen Copies will be gladly sent to any assembly, for free distribution, to introduce, and we shall greatly value the service of any brother who will name and commend the Magazine on an early Lord's Day, giving the name of a local person who will take names and order all required together.

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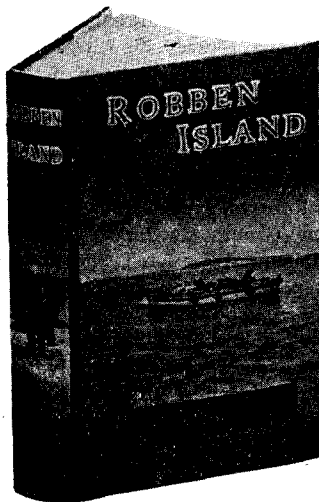
For MINISTRY of the WORD & THINGS of the WORK of the LORD.

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February, 1925.

Made up, January 23rd.

SCOTLAND.

ANNOUNCEMENTS.—**Overton**, near Wishaw.—Conference here on January 31, in Miners' Welfare Institute, at 3.30. Speakers expected—Messrs. Dawson, Macdonald, Calderhead, Tytler. **Shettleston**.—January 31, in Primitive Methodist Church, near Chester Car Station, 3.45. Speakers—Messrs. Grant, Dawson, Thomson, Murray. **Lochgelly**, Fife.—Conference here in New Co-operative Hall, January 24, at 3 p.m. **Helensburgh**.—Conference on January 31, in Temperance Hall, at 3.30. Messrs. Dawson, Tocher, Gray expected. **Glasgow**.—Conference in Albert Hall, Shawlands, February 7, on "Fundamental Truths," at 3.30. Messrs. Dawson, Bayne, Laing, Ritchie, Jun., expected. Bible Studies on "Prophetic Subjects," by C. F. Hogg, in Wellcroft Halls, on Friday evenings of February, at 7.45. A new assembly has been begun in Wellshot district of **Cambuslang**, in Araunah Hall. Correspondence to W. J. Brown, 3 Hawthorn Walk, Cambuslang. **Bothwell Haugh**, near Hamilton.—Conference here on March 7, at 3.30. Various speakers expected. Correspondence to John Hewitt, 6 Raith Place, Bothwell Haugh. **Larkhall**.—Bible Class Conference in Hebron Hall, February 28, 4 p.m. Mr. Parker and others expected.

CONFERENCES.—Reports of these, so far as they have come to hand, tell of large and profitable gatherings. Climatic conditions and illness, hindered a number of advertised speakers from fulfilling their promises to be present. This raises the question anew, whether the old time and—as we see it, the more Scriptural way—of informing servants of God, accustomed to share in ministry at such meetings, of their need, leaving it between the Lord and them to decide where, and for what time to be present, and hold the door open to welcome God-sent men with the message, as He may guide. This may not ensure the presence of those wanted, but, as it has been shown, neither does prearranged and advertised speakers, no more than their freshness and Spirit-given messages to the Lord's people, present to hear them. **Kirkcaldy**.—Goodly company in Beveridge Hall on January 1. Ministry by Messrs. Brown, Miller, Strain, and Campbell, profitable. **Motherwell**, January 1.—About 1000 gathered in the Town Hall here for Conference.

Stormy weather prevented many from journeying, on that day. Speakers were—Messrs. Alexander, Bayne, Parker. Dr. Bishop and J. Ritchie, Jun., were unable to be present. **Edinburgh**.—Attendance good, notwithstanding the inclement day—January 1—about 800, to whom Messrs. Hogg, J. Stephen, Gray, and Borland gave the Word. **Glasgow**.—New Year gathering in Tron U.F. Church was fairly large. Speakers were Messrs. Grant, Hogg, Mogridge, Smith, Meneely. **Ayr**, January 1, Town Hall.—Goodly company, to whom C. S. Stokes, Johnstone, Roberts, Airth, and M'Alpine gave the Word. January 3.—Second day's Conference in Town Hall. Rea, Hulbert, Foster were the speakers. **Dundee**.—Hermon Hall well filled; a profitable meeting. Speakers—Messrs. Dawson, St. John, Stephen. **Hamilton**.—Goodly company from all parts. Dr. Heron, C. F. Hogg, Moffat, and Richardson spoke. **Kilmarnock**.—About usual number. J. C. Steen, Hickman, Beard, Mace, were speakers. **Stranraer**.—Fair number from all the county. M'Gaw, Hegan, and others. **Bo'ness**.—Moodie, Gilmour, Kerr, M'Alonan. **Innerleven**.—Goodman, Thomson, Grant, Whitelaw spoke. **Kilbirnie**.—Fair number. Dr. Heron, Marshall, Beard were speakers. **Larkhall**.—Goodly number. Fereday, Hogg, Murray, Smith gave the Word. **Auchinleck**.—Nice number. Simple, plain, practical words given. **Newmilns**.—Fair number in Co-operative Hall. Speakers—Rait, Currie, Johnstone, Moffat. **Dumfries**.—From all the county, Goodly numbers. Messrs. Murray, Hamilton, M'Ghie, and Dr. Roberts spoke. **Cowdenbeath**, Fife.—Hogg, Miller, Grant, Goodman gave the Word. **Stirling**.—Fair number. Dr. Kellie, Coutts, Currie, and others, spoke. At **Creetown**, **Strathaven**, **Lesmahagow** there were goodly gatherings. But at time of going to press, no reports have reached us of them. Correspondence for **Edgehead** Assembly, Midlothian, now to John Duncan, Whitshill, Dalkeith.

REPORTS.—**Inverness**.—Christmas Day meetings here were the largest yet held. Numbers from all northern parts and Moray Firth. Simple, practical ministry by Messrs. Macdonald, Ewan, Grant, Morrison, and others. Murdo M'Kenzie had some weeks of meetings in **Hopeman**, where there has been interest in the Gospel of late, and a small company of believers now gather there "in the

Name" of the Lord. W. R. Wallace had some good meetings at **Chapelhall**, near Airdrie. He then had a series of Gospel meetings at **Kirkmuirhill** where a number professed faith in the Lord Jesus, some of whom have been baptised, and added to the Assembly there. C. F. Hogg gave addresses in Gospel Hall, Baillie's Causeway, **Hamilton**, on January 5-6, to believers, which were well attended by Christians in the town and district. A. Gilmour had some three weeks of meetings in **St. Monans**, Fife, with blessing. About a dozen were baptised, and added to the Assembly there. A Conference there on December 10, well represented by Fifeshire Christians. J. N. Stephen, Peterhead, John Roberts, and J. Pender spoke the Word. **Bervie**.—A. Gilmour visited this place and surrounding villages, and had some meetings. William M'Kenzie, of Inverness, is so far recovered from his recent weakness, as to be able to be at the Aberdeen Conference at New Year, to make some visits in that region, and to take part at a meeting in The Palladium, on Sunday evening, January 11. **Peterhead**.—A Conference held here, January 5, was well represented by believers of the Buchan district, and the Word was spoken in season by Bre. Ewan, Walker, Hickman, M'Kenzie, Miller, Anderson, Stephen, and Gilmour. Alex. Philip has visited in **Ballater** district. He expects to return shortly to **Orkney Isles**. W. J. Miller has been in **Aberdeen** district, returning soon to **Shetland Isles**. **Newmilns**.—Conference on January 3, about 260 present. Ministry by Messrs Rait, Steen, Currie, Johnstone. Ayrshire Missionary Conference in **Kilwinning**, February 21. Missionaries expected—Aston (India), Airth (Paraguay), Lees (Esthonia). William Hamilton is having meetings in Loan Hall, **Stevenston**, Ayrshire. John Miller had meetings in **Edgehead**, Midlothian. He is now in **Hawick**, goodly numbers coming to hear the Word. Mr. Hickman has been preaching in various halls in **Aberdeen** and its surroundings, during the latter half of January. **Ayr**.—A special Gospel effort is being conducted by T. Rea and Phil Hilbert in this old town, where a steady, fruitful Gospel work has been continued on old-time, Scriptural lines, for over half-a-century, the fruits of which have been distributed to many parts of the world, where, in godly life and diligent witness, the reality of its character has been attested, in many lands, throughout the years. This is the best evidence, of what God has wrought, in the past here and elsewhere, where the Lord's way has been owned in His service.

ENGLAND.

ANNOUNCEMENTS.—**Birmingham**.—Conferences are announced for January 31, in Midland Institute, at 3 and 6.30. Various speakers expected. **Nottingham**.—Clumber Hall, February 7. Dr. Bishop and J. B. Watson expected. **Bolton, Lanc.**—S.S. Workers' Conference, February 21. **Torquay**.—Bible Study Conference, February 27, Warner Road Hall. Messrs. Goodman, Green, Judson, and Dr. Short, expected. **Exeter**.—Half-yearly meetings of believers for ministry of the Word, will be held in Civic Hall, Wednesday, March 11. Correspondence to Mr. J. Pester, 23 Bamfield Road, Exeter. **London**.—Annual Conference in Bloomsbury Chapel, March 6-7. Subject for consideration, "The Holy Spirit of God." Messrs. Broadbent, Goodman, Green, Kyd, Anderson, Kelly and Watson, opens.

REPORTS.—**Carlisle**.—Conference here, January 1, the largest in numbers yet held. Ministry in season and to the need, was given by Messrs. Geo. Goodman, C. W. Nightingale, W. H. Clare. The increase is largely due to tent work in the county, and young life infused to Assemblies, before feeble and small in numbers. **Scilly Banks, Cumb.**—Meetings here, January 1, not so large, probably owing to severe weather. But profitable to those who came. Messrs. T. Robinson, W. Thomson, R. Hawthorne gave helpful ministry of the Word to all. After closing tent meetings in **Essex**, J. McCulloch visited and had meetings in **Stowmarket, Woolpit, Holygreen, and Mikefield**, all in Suffolk. In **Woolpit**, God gave blessing with the Word. Five have been baptised and added to the Assembly. He expected to begin in **Diss**, Norfolk, middle of January. J. Gilmour Wilson had meetings, with fruit in conversions, in **West Hartlepool**, later in **Sunderland**. **Leamside**.—A good and growing work has been in progress here for some months. A new hall was opened some time since, and here further progress is being made. John Campbell gave helpful ministry at **Lichfield** and at **Woverton**. J. Gilfillan had good meetings in **Pendlebury** district of Manchester. J. Charlton Steen had meetings in **Swansea** and **Llanely**, where interest in the Word has been seen of late. R. Fisher, from New Zealand, is having meetings in Windsor Hall, **Grangetown, Cardiff**. James W. Fish, of Cape Colony, has been unwell. He hopes to be able to go to **Bristol** for meetings (D.V.) shortly. J. D. Jones has been preaching in Gospel Hall, Clive Street, Upper Grange, **Cardiff**. Villages in the **Cotswold Hills** are being evangelised, with much to encourage in

various places at present. In **Didmartin**, a good and promising Gospel work is in progress, where W. T. Stevens has laboured. F. A. Glover is visiting other parts of **Somersetshire** with the Gospel. E. Willcox has visited **Dorset** villages with Gospel caravan, and lately had meetings in wooden tent, with blessing. At **West Rainton**, Co. Durham, good work has been done in a wooden tent, where E. Fogarty and J. Linton laboured two years ago. An Assembly of some 16 is now here, with good Children's Services, and a thriving Sunday School. **Wednesbury**, Birmingham.—Here, a new hall was opened in the late Autumn, for the use of the assembly here, with a helpful Conference. W. H. Clare continued with a fortnight's Gospel effort, when a number professed conversion. **Devizes**, and its surroundings in Wilts, is proverbially a hard place to reach with God's Gospel. But of late, indications of a growing interest, with an increase of numbers in hearers, give workers encouragement to go on, holding forth the Word of Life. J. C. M. Dawson and R. Foster had goodly companies listening to the Word in **Bebington** district, Cheshire, with encouraging results. **Nottingham**.—Annual Conference in Clumber Hall, December 26-28, was a helpful season. Ministry was given by Messrs. Hogg, Hopkins, St. John, James Stephen, and N. Doorn. **Newport**, Mon.—Conference of Sunday School workers here in January was large. Representatives from 70 schools were present. Speakers were W. E. Vine, H. Dodington, Brennan, Begbie, Rudge, Clark, and Dr. Short. A helpful and profitable time. F. Glover has visited and preached in the Somerset villages of **Kewstone**, **Hutton**, **Burnham**, and is now in **Mark**. John Gilfillan had meetings at **Rochdale**, **Livesey**, **Blackburn**, **Wigan**, and purposes being in Iron Room, **Liverpool**, in February.

IRELAND.

Antrim.—Believers' meetings here in New Hall, were large, and ministry by Dr. Matthews, R. M'Clay, Lyttle, Megaw, Stewart, and Stevenson, profitable. Evangelists are at work in the following places:—J. Stewart in Courthouse, **Moneymore**. Meetings large and good. Beattie and Gould, Jun., at **Templetake**. G. Alexander had good meetings at **The Ford**. T. Campbell at **Portrush**, where the Lord has given blessing. H. Baillie at **Magherafelt**, where goodly numbers hear the Word. Diack and Poots at **Ballyclare**, where people come well out to hear the message. Stevenson and M'Kelvie had

good and fruitful meetings at **Enniskillen**. J. Hutchison is "holding forth the Word of Life" in **Antrim**. T. Lyttle and J. Glancy had encouraging meetings in **Armagh**. S. Gilpin at **Kingsmoss**. M'Cracken and M'Kelvie continue at **Woodgrange**, with some fruit. **Belfast**.—Dr. Matthews and J. Megaw had good meetings in **Windsor Hall**. Annual tea meeting at **Ballyhackmore**. S. M'Ewen who, with his wife, purposes shortly to leave for missionary work in Venezuela, gave some account of his leading in the way thus far, toward this field of labour in the Gospel. Brief words of exhortation by Bre. Megaw, M'Cracken, and Martin were also given.

BELIEVERS' MEETINGS at New Year time at **Cookstown** were large, and ministry fresh and helpful by Rodgers, Scott, Stewart, Moneypenny, Lyttle. **Magherafelt**.—People could not all get in. The Word was spoken by Stevenson, Whitten, Scott, Alexander. **Derry**.—Large. Ministry by Rodgers, Wright, M'Cracken, M'Kelvie, Creighton. **Armagh**.—Goodly company. Dr. Matthews, Moneypenny, Hagan, Lyttle, and other speakers. **Newtonards**.—Large company. Gilmour, Irvine, Baillie, Lewis and others, spoke. **Quilly**.—Best for years, Ministry by Goold, Hutchinson, Moneypenny, Stewart, Lyttle, and M'Cracken. **Kellykergain**.—Good meetings. Seasonable ministry by Scott, Lyttle, Baillie, M'Kelvie, Creighton, Whitten. Evangelists are working in the following places:—Matthews and Megaw at **Portavogie**. M'Cracken and M'Kelvie at **Bleary**. Goold and Beattie at **Clones**. Baillie at **Magherafelt**. Hutchinson at **Antrim**. Stevenson at **Enniskillen**. Whitten at **Moneydig**. Lyttle at **Moneymore**. Scott at **Cookstown**. Moneypenny at **Aughavey**.

CANADA.

CONFERENCES at **Collingwood**, Ont., where Bre. M'Cartney, Joyce, Gilchrist, Watson spoke the Word, and in **Peterboro**, was profitable. J. C. Beattie is home again here, preaching the Word. **Tilsonburgh**.—Four days' Conference here in January was uplifting to all. Various servants of Christ ministered the Word. J. J. Rouse, of Calgary, Alta., has been sick. He has been able to conduct Bible Readings in his sick room, among some lately converted, and hungering for the "Bread of Life." **Hamilton**, Ont.—John Blair had some good meetings here in M'Nab Street Hall, after the Conference. R. Gratias has been visiting and preaching in parts of **Saskatchewan**, where there is a wide field for

The Undeiled in the Way.

PART I.

BY DR. ROBERT M'KILLIAM, LONDON.

Sixty-five years ago, we sat in the Sunday School Class, conducted by Dr. Robert M'Killiam, in the Northern village, in which he then practised as local physician. And there we heard from his lips, the story of a Saviour's love. Full forty years intervened, ere we met again. Most of those years, Dr. M'Killiam was diligently engaged in evangelistic work in London. At a meeting which we were to address in Devonshire House, Bishopsgate, in 1886, an aged gentleman—whose face we thought was familiar to us—came up and sat by our side, on the platform. And he closed that meeting with an earnest prayer and thanksgiving. It was our dear friend of early years, Dr. M'Killiam, still vigorous in body, and strong in spirit. And we there rejoiced *together* in all the Lord's goodness to us. Some years after this, Dr. M'Killiam ended his course joyfully, and entered on his rest with Christ. We have true pleasure in inserting the following Notes of an address given by him in 1886. It is a good, sound, and very seasonable message, for to-day.

THE word "undeiled" has reference only to a sinner who is "washed from his sins" (Rev. i. 5). The unregenerate are not only "defiled," but altogether "as an unclean thing" (Isa. lxiv. 6) in the reckoning of God. Only such as the Lord says concerning, "Now ye are *clean* because of the Word which I have spoken unto you" (John xv. 31), can become "defiled," as God uses this word. And only such as continue to walk in His way, are of the "blessed" ones, whom God calls "the undeiled," who "walk in the law of the Lord" (Psa. cxix. 1). "Defilement" is all around, and the soul of the child of God can only be kept free from it, by "walking in His ways" (ver. 3), and apart from all that contaminates and

unfits for fellowship with God, and fitness for His glorious and honourable service (Psa. cxi. 3). To a clean Israelite, a touch of "the dead" brought defilement. Even contact with "a bone" from a grave, in which the dead had been buried, unfitted him for the service of his God, for the time being, until he had been cleansed. This was very solemn, and surely ought to have exercised every ceremonially clean Israelite in the camp of God's people, how carefully he ought to walk, what associations he required to keep, if he was to continue "undeiled in the way"—keeping God's precepts diligently (Psa. cxix. 4), "taking heed" to keep his way clean, "according to God's Word" (ver. 9). This chapter (Num. xix. 13) lays the responsibility upon the Israelite to keep himself apart from the *touch* of death, or association with the dead, even the touch of a dead body or a "bone" of a dead man, or a "grave," else he would be reckoned "unclean" (ver. 12) seven days (ver. 16). What careful walking and watching this would take, if the Israelite were to remain "undeiled in the way," where there was no much to incur defilement all around him. And what an answer all that this chapter speaks is, to those who claim that forbidden associations do not defile a Christian, if only he keeps his own life and ways morally clean—as the world reckons—from gross sins, such as the world itself condemns and keeps apart from. But the world's standard of morality and of godliness is very far from God's, although too close contact with its spirit and its ways, by some who call themselves God's

people, has lowered their standard as to what God requires His people to be and do, while they live in a world so full of defiling things and principles. Spiritual discernment, thus comes to be very far from seeing men and things, associations and fellowships, as God sees them, when believers become "short sighted" (2 Pet. i. 9), not remembering those things God had purged them from, when they were first converted, and then set on the heavenly road. Some even argue, that their individual acts are not affected by the associations they mingle with, or the fellowships they maintain, or by the company they keep. Here, in the forcible and instructive language of this type, we learn, that no saint's heart is, or can be *right with God*, if he is found in the fellowship of those "dead in sins," or in association with such, in his service. Alas! if, as this Word of the Lord shows us—if those are defiled in what is known as their *religious* lives, by contact with the *dead*, what shall we say of the multitudes calling themselves Christians, who allow themselves to be in an almost unlimited measure in companionship with the spiritually dead, in every circle and relationship of life? Is it any wonder, that such have ceased to discern between what is of God, and what is of the world, or to grow in grace and in the knowledge of Christ? Or, need it be wondered at, if true Christians, with the life of God in them, are leading unhappy lives, deploring the lack of spiritual power and freshness in the churches where they are, while so mixed up with the masses of the spiritually dead, in whose association they seek

to subsist? Need we wonder that, in spite of right training and upbringing in the outward forms of orthodox Christianity, many young people in such circles, are growing up more intensely worldly, more fond of worldly pleasures, more frivolous, and even more unbelieving and sceptical, than their fathers? We need not wonder! For God cannot deny Himself. If temporary defilement excludes a child of God from fellowship with his Father, and a continuous refusal of the use of "the water of separation" to cleanse him, is to run the risk of his being "cut off from the congregation of the Lord" (ver. 20), what can we say of those who *habitually* lives in defiled associations? A defiled saint injures not himself only, but affects those with whom he is associated. For we read in ver. 13 of this searching chapter, that "whosoever toucheth a dead body, and purifieth not himself, defileth the *Tabernacle* of the Lord." So that the effects of a child of God, abiding in a defiled condition, is a most solemn thing, alike for himself and for others. For as verse 20 proceeds to tell us, "The man that shall be defiled, and shall not purify himself, that soul shall be cut off from the congregation, because he hath defiled the *sanctuary* of the Lord." All this is very solemn, and surely ought to exercise the hearts of all true children of God, as to their personal condition of soul, and the effects of continuing in defiling associations such as God here, warns us against.

To be followed (D.V.) in our next two issues, with papers by the same author, on **God's Provision for the Purification of One Defiled, and The Service of "a Clean Person" in Restoring a Defiled Saint.**

Jesus Christ, our Lord.

A BIBLE READING, TO CHRISTIAN YOUNG WOMEN.

BY THE LATE J. L. RITCHIE.

THE Gospel believed, brings salvation (Mark xvi. 16), forgiveness of sins (Luke xxiv. 28), and eternal life (John xx. 32) to the sinner—as the closing words of the first three Gospels tell us, while in the fourth, the same message is said to “make disciples” (Matt. xxviii. 18) for Christ. All are alike true. The sinner gets salvation, and the Master gets a disciple. The latter aspect, which connects itself especially with Christ’s Lordship, and the authority which God has given to Him over all (John xvii. 3), is apt to be forgotten in preaching the Gospel, and is less known than it should be, among those won to Christ, and who profess to be saved by its power. When Jesus was here on earth, He was God’s obedient Servant (Phil. ii. 5-7). He always did the things that pleased the Father (John viii. 29), never seeking His own, but His Father’s glory. When He had become “obedient unto death, even the death of the Cross,” then “God highly exalted Him” (Phil. ii. 10), and made that same Jesus, whom men crucified, “both Lord and Christ” (Acts ii. 36). When a sinner is saved, he is taught of the Spirit to acknowledge Jesus the Saviour as his Lord (1 Cor. xiii. 3; Rom. x. 9), and to own His claims over him. This is not a hard thing. Love to Christ makes it easy and delightful, to one whose heart has been won to Christ. Just to do what He says (Matt. vii. 21), to walk in the

way He has marked out, in His Word. The path of obedience, is the path of happiness and of peace. To own that we are His, just as David’s men said, “Thine are we, David, and on thy side” (1 Chron. xii. 18), and then to be ready to do whatsoever the Lord shall bid us, is blessed.

When Saul of Tarsus was met on the way to Damascus and saved, he said, “LORD, what wilt Thou have *me* to do?” (Acts ix. 6). And after he had been many years in the heavenly race, he was still holding along the same path, counting all things loss “for the excellency of the knowledge of Christ Jesus *my Lord*” (Phil. iii. 8). And it is beautiful to see, that as he began and went on “in the Lord,” so he ended his course with joy, “the Lord” standing by him in the hour of his distress, when all had “forsaken him” (2 Tim. iv. 17). If we are true to the Lord, making it our first and highest aim to please and to obey Him, He will never leave us alone, although He may test our faith by trial.

Some of you have had to suffer for your obedience to the Lord’s commandments, and you may still have to bear the frowns of those who do not see the blessedness of owning the Lord, and obeying His Word in everything. But you need not be discouraged because of this, it is just what He has promised you (John xv. 19, 20), and what has been “given” to you as a special *honour* on Christ’s behalf (Phil. i. 29). The first place in which we are to own this supreme authority of the Lord Jesus, is in THE HEART, “Sanctify in your hearts, Christ *as Lord*” (1 Pet. iii. 15, R.V.). As an old hymn we used often

to sing when newly saved, has sweetly expressed it—

“ Take Thou our hearts and let them be
For ever closed to all but Thee,
Thy willing servants, let us wear
The seal of love for ever there.”

He died to make us wholly His own, and He desires to have our hearts entirely under His own control. The apostle prayed for the saints in Ephesians, “ That Christ may *dwell* in your hearts by faith ” (Eph. iii. 17). He knew that they were saved, that Christ was already *in* them, but His desire was that He might *dwell*—have this abiding place—in their hearts, controlling, ordering, and arranging, as one does who owns and dwells in a house, occupying it according to his will. Then, the Lord is to be owned

IN OUR LIVES.

That is a very searching and far-reaching verse in Col. iii. 17, “ *WHATSOEVER* ye do, in *Word* or in *deed* , do all in the Name of the Lord Jesus.” We often hear of the “ *Whosoever* ” of the Bible, and are reminded that they include *everybody* . Here is one of God’s “ *Whatsoevers* ,” and they include *everything* . Whatever you cannot do in the Lord’s Name, and in obedience to His Word, refrain from doing it, altogether. Wherever you cannot go in the Lord’s Name, confessing you belong to Him, and that you obey His Word in going there, do not go there at all. This will prove a guiding principle in all the details of everyday life, and the application of it will settle many a disputed question. In the family, children are to obey their parents “ *in the Lord* ” (Eph. vi. 1). That is, in a way worthy of

the Lord, rendering hearty obedience. The only exception being, that, if they are asked to do that which is contrary to His Word, to refrain. For then, God must be obeyed, rather than men (Acts v. 29). Your firm loyalty to Christ must honour Him, who has the first claim on your obedience. Servants are to obey their masters, doing their work “ *heartily as unto the Lord* ” (Col. iii. 23). What a dignity this puts on the common round of daily life! To sweep a room, to scrub a floor, to nurse a child, to run an errand, as “ *unto the Lord* ,” to please Him, just as if He were personally looking on as you do it. This is what is meant by doing it “ *unto the Lord* .”

Then the Lordship of Christ is to be owned in His people’s relation to their CHURCH LIFE. That is in all that concerns the CHURCH, its worship, its ministry, its fellowship, its order, all that God has given in His Word (see 1 Cor. xii., xiv.) for His people’s guidance in all ages, is to be acknowledged as “ *the commandments of the Lord* ” (1 Cor. xiv. 27), and not put aside as if they were “ *out of date* ,” or the mere “ *opinions* ” of men. Many true believers seem to think that it does not matter where, how, or with whom they worship, or what kind of church connection they are in, so long as they are personally godly and earnest; that they are left very much to choose their church and their preacher, as they do their dress. But God’s Word says differently, and very clearly includes all that concerns His people’s Church position, their fellowship with fellow-believers, in that which He has given to be observed.

Christ, Interprets the Father.

VI.—AMONG HIS DISCIPLES (John xv. 18-27).

WM. HOSTE, B.A., LONDON.

THE concluding portion of John xv. is taken up with the world's hatred to the disciples of the Lord. But He offers them a double consolation in verses 18-19. The same hatred had been manifested toward Him, its prior Object, and it also proved that they were "not of the world" (for like, loves like), but that He had "chosen them out of the world." The world would hate and persecute them for His Name's sake, through ignorance of Him, that sent Him. For, if they knew God—as they professed to do—how could they hate His sent One? But so perfectly did the Lord interpret the Father, that to hate Him whom they had seen, proved their hatred to Him whom they had not seen. "He that hateth Me, hateth My Father also"-(ver. 23).

Verses 22-24 call for special note. In what sense are we to understand the twice-repeated expression, "They had not had sin?" Is this to be taken in an *absolute* or *relative* sense? I think the word "cloak" (Gk. *pro-phasis*—excuse) points to the *latter* meaning. The contrast is not between sinlessness and sinfulness, but between being *with* or "without excuse." In verse 22, the presence of Christ and His *Works* took away every excuse, which otherwise might have been alleged. In verse 24, had it not been for His *works*, of so unique a character, their responsibility would have been of a different order. As it was, it was aggra-

vated by the fact of their having seen and hated both Christ and the Father. Added privilege, increases opportunity and responsibility.

"Light accepted, bringeth LIGHT;
Light rejected, bringeth NIGHT."

In spite of this, the disciples would bear witness to Christ in the power of the Holy Spirit, whose mission it was to testify of Him. In chap. xiv. 16, the Spirit is the Father's gift, in answer to the Lord's prayer. Here it is the Lord, who promises to send Him from the Father, "who proceedeth from the Father," shewing how far from the truth are they, who, in order ostensibly to establish the true humanity of Christ, present us *with* Him, as shorn of His Divine attributes. Were there any conflict between the two, either His humanity now, must be sacrifice, or His Divine attributes, and that for ever.

The result of such teaching is, a confounding of the Divine and human natures of our Lord. Incarnation would not then be the Son of God, entering into Manhood, but His being changed into man, ignorant and powerless, except so far as enlightened and empowered by the Father. All, this, as is too sadly evident, is a deadly attack on the Person of Christ. For how can a Person be deprived of His proper attributes, and not be affected thereby? If this were the truth concerning Christ when down here, it is the truth concerning Him to-day on "the throne of God," for "He is the same yesterday, and *to-day*, and for ever," and we would have no aviator who *knows us*, no Saviour to *help us*, and no *Lord*, "*in the midst.*"

The true doctrine of God is, that personally the Lord was unchanged. He was at birth, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix. 6). But, in relation to the Father, He entered a sphere, till then unknown, that of Servant, and while retaining all His essential attributes, He placed them unreservedly and exclusively at the Father's disposal. In that sense, He never spake or acted "from Himself," or on His own initiative. It was the Father who did the works. But on the other hand, it was equally true that, "What things soever the Father doeth, *these* also doeth the Son likewise" (John v. 19).

How all this, shows the sinful folly of attempting to analyse and define the "great mystery of God—even Christ," or to explain the union of the Divine and human natures in the one Blessed Person, the Lord Jesus Christ. We do know, that the Eternal Word, who was God, "*became flesh*" (John i. 14), that is, truly and completely man—apart from sin—and that those who saw His glory, saw the glory, as of "the only begotten of the Father," full of grace and truth. And that while He was down here, no less than *before* and *since*, "the whole fulness of God was pleased to dwell in Him" (Col. i. 11. R.V., marg.).

"All the Father's counsels claiming
Equal glories for the Son;
All the Son's effulgence beaming,
Makes the Father's glory known.

"By the Spirit, all pervading,
Hosts unnumbered round the Lamb,
Crowd with light and joy unfading,
Hail Him, as the great I AM."

Resurrection Glories of Saints.

MUSINGS ON SCRIPTURE. BY J. G. BELLETT, DUBLIN.

THE light in many paths or currents of it, through the Scriptures, shines brighter and brighter unto the perfect day. The light of Resurrection thus shines. It is a "mystery" which was accepted by faith at the beginning. Abraham "believed God," as the Quickener of the dead (Rom. iv. 17). And Resurrection was surely implied in the words of God to Moses, out of the burning bush, when he said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Exod. iii. 6). Our Lord tells us so, in Matt. xxii. 32. But this does not tell us of Resurrection in all its purposed and counselled glory. "The First-born from the dead" was to be "the Lord from heaven." His body also was to be a "body of glory." And all His own are to rise in "bodies of glory" (Phil. iii. 21), in His image. This is told us in 1 Cor. xv. 42-45. And thus the light of the "mystery" of Resurrection shines brighter and brighter through Scripture, reaching its noonday strength in 1 Cor. xv. 51-54. That the body of the saint is to rise, Exodus iii. had *intimated*, and Matthew xxii. 32 had *taught*. But that the body of the saint is to rise "in glory," in the full image of the heavenly Lord, we do not learn until we reach 1 Cor. xv. 48. And there it is made known as "a mystery," hitherto a secret, something not revealed to men on earth. The redeemed of the Lord,—as 2 Cor. v. 5 intimates to us, are "wrought for,"

or destined unto, a "glorious body," a building of God, not made with hands, "eternal in the heavens." The transfiguration scene on "the holy mount" (2 Pet. i. 18), may be received as a verifying or an assuring witness of the Resurrection of the saints. It was surely a pledge, that their Resurrection will be *glorious*. It was a sample or foreshadowing of the day anticipated in 1 Cor. xv. 51-54. For that day will be the time of a full transfiguration, when *all* who are Christ's, will be raised up in bodies of glory, even as Moses and Elias appeared to the sight of Peter, James, and John on the holy mount. The Lord Himself was there, "transfigured before them." "His raiment was white as the light" (Matt. xvii. 2), His face "shining as the sun." The "fashion of His countenance was altered" (Luke ix. 29), as He "appeared in glory" (ver. 31) to their sight. A dead saint raised, and a living saint changed were there, in the company of their transfigured Lord, "talking with Jesus." The "shining" of Stephen's face (Acts vi. 15), was a partial transfiguration—an earnest of that glory in which the risen saints are yet to stand, in the day of the resurrection of all who are Christ's, when they are fully fashioned like unto "the body of His glory" (Phil. iii. 21), with Him, like Him, seeing Him as He is (1 John iii. 2). Resurrection, while known, as it was expressed by Martha of Bethany (John xi. 24), at the time of her brother's death, was not dispensed in doctrine, or fully made known then, or in former times. The "mystery" of the Resurrection of the saints, waited for the

first intimation of it from the lips of the Lord Himself, as given in John xi. 25-26, and for the fuller teaching of it, in 1 Thess. iv. 13-17, and in 1 Cor. xv. 51-55. In such "mysteries" as this—as the Lord Himself informs us—we must know two things, and be held aright by them—"The Scriptures" and "the Power of God" (Matt. xxii. 27). For what God *says*, He can perform, and what He promises He can make good. Man's reason stumbles at this, and his unbelief denies it. It is faith's business to listen and to learn what God has revealed, then to expect what He has promised and will surely perform, at His own time, and in His own way. But carnal reasonings and worldly expectations obscure faith's vision, and rob the soul of the saint of such hopes and expectations, as the lights of Scripture shed upon the glorious future awaiting the redeemed. And it is now "nearer" to them (Rom. xiii. 11) than ever, as the sure words of Scripture teaching assure us. May our ears be opened to receive, and our hearts to *retain* the sure Word of promise, which is the Lord's own last word as in Rev. xxii. 20, which can neither fail, in accomplishment, nor be forfeited.

The Word Fulfilled.

"Whom He justified, them He also glorified
(Rom. viii. 30).

A childlike faith will conquer,
And lest thy heart should fail,
Think on the Christian motto,
"God's Word will yet prevail."

See! God Himself displaying
The palm which thou shalt bear,
When heavenly courts are saying,
"His guidance, brought thee there!"

The Parable of the Drag-Net.

NOTES OF A BIBLE READING, GIVEN AT WESTON-SUPER-MARE. BY THOMAS NEWBERRY.

IN this parable of the net, great activity in the spread of the Gospel is characterised, such as is manifest at the present time. The message to "the church of the Laodiceans" (Rev. iii. 14-22)—the aspect presented of the last days of professing Christendom, the lukewarmness of professors concerning Christ, and the vital truths of Christianity, up to the time of the close of the present dispensation, which, having failed as a witness for God and to the faith "once for all delivered to the saints" (Jude 3), is rejected. The word for "net" here employed, signifies a "drag" or "drag-net," which may either represent a large net, or large seive, enclosing a wide surface, and then drawn to shore, or a net that *drags up* from the bottom, gathering all it comes in contact with. Into this Gospel net, sinners of all nations and characters are gathered, on a *profession* of their faith, which profession is afterwards to be put to the test. When the net "is full, the fishers draw it up to the shore," and, sitting down, collect the good fish caught, into vessels, but cast the bad or corrupt, away. Here the work of the present dispensation is in view, and will so continue, until those who compose the present outcalling, of the church, as the body of Christ is completed, and "the fulness of the Gentiles be come in." Then those who are now engaged *casting* the net, their fishing time having ended, sit down, and enter upon their rest. The collecting, or gathering together of the

good fishes, into vessels, and the casting of the bad away, will take place at the coming of the Lord Jesus, to receive His own into Himself, as promised in John xiv. 3, and our "gathering together unto Him" (2 Thess. ii. 1)—"taking the precious from the vile," and leaving all who, while having the outward form, or shell of profession, have not the life or the Spirit of Christ indwelling them, and are therefore "none of His" (Rom. viii. 9). We need to distinguish between the close of the present dispensation, when "the fulness of the Gentiles shall have come in," and "the end of *the age*" (Matt. xiii. 50)—which is quite a distinct period, when "the times of the Gentiles shall be *fulfilled*." Then angelic ministry will be employed, and its action, will be totally the reverse of what had gone before. For instead of *the good* being taken, and the bad left—these angels will take the wicked from among the just, who will be left to enter on the enjoyment of Christ's kingdom. This judgment, thus and then executed, will be complete, final, and everlasting. The Son of Man will take out of His kingdom all things that offend, and them that do iniquity" (Matt. xiii. 41-43). When these distinctions are observed, what seem contradictions are really shown to be harmonies, alike belonging to different periods, effected by different agencies, the former ending the taking a people out for the Lord from among the masses of unregenerate mankind, by the Gospel as now preached; while the angelic action at "the end of the age," is one of judgment, taking away those who are unworthy of a place in Christ's kingdom.

A Revival of Spiritual Power.

THERE is a growing feeling among those of God's people, whose hearts are exercised in present conditions, that nothing short of a Renewal of *spiritual power* in the individual lives of the saints of God, will bring a real Gospel Revival. For there is no good can come of ignoring the fact, that the spiritual thermometer stands generally low, and the wheels of service go sluggishly. There is a great lack of spiritual grip and power in the preaching of the Gospel, with a corresponding want of *abiding* fruit. And the ministry of God's Word among God's own, lacks that freshness and sap, which is essential to real edification. There are no doubt exceptions. But the general conditions are undoubtedly those of spiritual drought and lack of *abiding fruit*, such as God expects from the preaching of His Gospel. There are some who have never known anything better, who may be quite content with this state of affairs. They are self-satisfied, and "have need of nothing." But those who have shared "the former times"—those years of the Lord's right hand, when the Gospel went forth in its might, and wrought its wonders in the conversion of sinners; when the Word came as fresh manna from heaven, causing the saints to rejoice in God, can never be satisfied with a fruitless Gospel, or a sapless ministry of the Word, with few practical results. The real remedy is a Revival—a Revival in spiritual life and of spiritual power among the saints, individually and collectively. Nothing short of this will

reach the root-causes of our weak and barren condition. Every *quack* remedy proposed and adopted—and there are many—will only make the conditions worse than they already are.

Communion :

A LITTLE talk with Jesus,
How it smooths the rugged road !
How it seems to help me onward,
When I faint beneath my load !
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's naught can yield me comfort
Like a little talk with Him.

I tell Him I am weary,
And I fain would be at rest,
That I'm daily, hourly longing
For a home upon His breast ;
And He answers me so sweetly,
In tones of tend'rest love—
" I am coming soon to take thee
To My happy home above."

Ah, this is what I'm wanting,
His lovely face to see ;
And I'm not afraid to say it,
I know He's wanting me !
He gave His life a ransom
To make me all His own,
And He can't forget His promise
To me, His purchased ones

I know the way is dreary
To yonder far-off clime,
But a little talk with Jesus
Will wile away the time
And yet the more I know Him,
And all His grace explore,
It only sets me longing
To know HIM more and more.

I cannot live without Him,
Nor would I if I could ;
He is my daily portion,
My medicine and my food.
He's altogether lovely,
None can with Him compare—
The Chief among ten thousand,
The Fairest of the fair.

The Preacher and Bible Lover's Column.

GOSPEL SUBJECTS FOR PREACHERS.

The Activities of God's Grace.

It IS SALVATION-BRINGING to all (Titus ii. 11).

It SAVES Believing Sinners (Eph. ii. 8).

It JUSTIFIES the Ungodly (Rom. iv. 5).

It TEACHES the Saved (Tit. ii. 12).

The Work of Christ, for our Salvation.

He GAVE His Life a Ransom (Matt. xxi. 29).

He DIED for our Sins (1 Cor. xv. 3).

He MADE Peace through His Blood (Col. i. 20).

He BARE our Sins (1 Pet. ii. 24).

He ROSE for our Justification (Rom. iv. 25).

Forgiveness of Sins.

The NEED of Forgiveness (Rom. iii. 23).

The CAUSE of Forgiveness (Eph. i. 7).

The FULNESS of Forgiveness (Col. ii. 13).

The BLESSEDNESS of Forgiveness (Rom. iv. 7).

The CERTAINTY of Forgiveness (1 John ii. 12).

Salvation, for the Lost.

God loved us, as sinners (1 John iv. 10).

Christ died for us, as ungodly (Rom. v. 6).

Salvation, is for the Undeserving (Tit. iii. 3-5).

CONCISE BIBLE STUDIES FOR BELIEVERS.

The Believer's Sonship, and its Privileges.

By PREDESTINATION, in the Past (Eph. i. 5, R.V.).

By REDEMPTION, at the Cross of Christ (Gal. iv. 5).

By FAITH'S Acceptance of Christ (Gal. iv. 26).

By REGENERATION of the Spirit (1 Pet. i. 22).

Blessings in Possession of Sonship.

The SPIRIT of Sonship Possessed (Rom. viii. 14, 15).

The LIBERTY of Sonship Enjoyed (Gal. iv. 7).

AS HEIRS of God (Rom. viii. 17).

FELLOWSHIP with the Father (1 John i. 3).

Divine Proofs of Sonship.

IMITATORS of God, as Beloved Children (Eph. v. 2).

The SPIRIT'S Witness to Sonship (Rom. viii. 16).

PURITY of Life, before men (1 John iii. 3).

BLAMELESSNESS of Life among Men (Phil. ii. 15).

FATHERLY Instruction and Discipline (Heb. xii. 5).

Outward Evidences of Sonship.

Love to God's Children (1 John v. 2).

Love to our Enemies (Matt. v. 44).

Separation from the World (2 Cor. vi. 17, 18).

The Young Believer's Question Box.

Is it right to give or to encourage by example, young people, professing to be Christians, to read

FICTION, either with or without a RELIGIOUS or MORAL, supposed to be in it? We have been obliged here to make a decided stand against it, given in our Sunday Schools as REWARDS, and in Bible Classes, as GIFTS. We found that this class of book created a taste for novels of a very questionable character, and that several of our young people were led away from God, and into backsliding and evil companionships, through reading love romances said to present the Gospel, which it would, as we think, be hard to *find* in them. FICTION consists of life stories that were never lived, and heroic deeds that never existed in fact, only in the imagination of the writers. The evil results of novel reading in every form, are manifest in its evil effects on spiritual life, and not infrequently in the Police Courts, where crime is proved to be wrought by it. Even the CLEANEST and best of such works, can minister nothing of a helpful character to any who have the life of God in them. For how can what are only spurious tales, invented to tickle and please, minister grace or truth to edify or nourish spiritual life, in a child of God, or lead a sinner to the Saviour? We do not believe that God can use, or His Spirit bless, what are LIES—as ALL novels are—to do His work. Hence, no Godfearing one ought to either use them personally, or encourage others to do so. It is a terrible inconsistency in any having the welfare of souls, to give or sanction the giving of FICTITIOUS books or magazines, to the young under their care. And it is surely a sad evidence of the low spiritual state of those who practice or condone it. If Sunday School teachers and Bible Class leaders will read, as before God, what they GIVE, or allow their young people to READ, the evil practice would be brought to a speedy close. And none too soon, either. For novels, and the reading of them, is far too common, even among those who CLAIM and profess to be LOVERS of truth, and ecclesiastically in "separation from evil."

NOTE.—We learned quite recently, of a family of young women—all professedly Christians—being led into unequal yokes with ungodly companions, through reading FICTION, so attractively embellished by RELIGIOUS sentiment, as to make it PALATABLE to them. And the devil used it to lead them far from God, and deeply into the world. And Christian homes are not FREE from the use of such literature. A clear and DEFINATE testimony against RELIGIOUS fiction is surely called for, and should be given in public ministry, offend who it may.

The Christian Observatory and Outlook.

The Dangers of Unsound Leaders, and Doctrines.

When Satan cannot drive Christians out from the way of truth by force, he seeks by craft and subtlety, to draw them into paths of error. And he has no more successful way in accomplishing his evil designs, than by employing some who have fallen into error themselves, and are then being actively used by him to "draw away disciples" after them, and to form divisions (Rom. xvi. 17) around themselves and their perverted teachings. This was the earliest form of departure from "the faith" (Acts xx. 30), recorded in the Scriptures. And it is likely to increase as the years go by. It is not the simple, godly men, nor the unlettered and humble-minded, who fall into this snare. It has been, and is, and is likely to be, those who are described by the Psalmist in Psalm cxxxii., as "haughty in heart," whose "eyes are lofty," who exercise themselves in "great matters," and in "things too high for them," which they THINK they know, and are quite able to instruct others in. Most, or all of the great heresies that have rent the "churches" throughout the ages, have been brought in by men who imagined they knew more than others, were PROUD of their knowledge and of themselves, in their ability to decipher mysterious subjects, and to teach with much DOGMATISM what their fellows spoke of with great reserve, or confessed their inability to understand.

Truths Regarding Christ, His Divine glory, His full and perfect Deity, His pure and sinless humanity, have always been the chief attraction to be assailed, by such men. And if they happen to have gained, or to claim, a reputation as TEACHERS and LEADERS in the circles where they move, and where their influence is paramount, they have done and still do damage, and cause sorrow and division. And strange as it may appear, such can always gain a following, and draw after them and their teachings, disaffected and disloyal persons.

Edward Irving, in the past century—a gifted and popular preacher in the Church of Scotland, eloquent and persuasive in argument, with ability to lead others—taught, that the Lord Jesus—although free from practising sin, because of the Holy Spirit which He possessed without measure (John iii. 34) was nevertheless "a man of like passions" as other men, his manhood being liable to sin, and His nature like ours. This developed into

the heterodoxies of **The Catholic Apostolic Church** founded by him, without leaving a vestige of Evangelical Faith or of practice in its doctrines.

B. W. Newton, a man of great ability and scholarship, and withal a gifted teacher, in his earlier years, who gave up much for Christ, yet drifted into false doctrine concerning Christ's Person, affirming that the Lord Jesus was, by His own choice, at a distance from God voluntarily, as the people of Israel, and that Psalms such as Psalm vi. 1-3, were His own personal experiences when here. That He was a Sinbearer ALL HIS LIFE, and interpreted Matt. viii. 17, as proving this. In more recent years **New Theology** doctrines, **Millennial Dawn** teachings, and **Modernists** who retain their ecclesiastical POSITIONS and their SALARIES as preachers, in ALL the popular denominations, whose doctrines they pledged themselves to HOLD and TEACH, but now surreptitiously disown, have come in like a flood, even in what were once regarded as evangelical and orthodox churches. Of later years, various theories, disparaging to the Lord's proper Deity, Omniscience, and Power, have been taught by men claiming to have fuller knowledge of such mysteries than their fellows, and in most cases aspiring to domination over the faith of the simple, in arrogant, clerical fashion, which brooks no interference, or expostulation. These, for the Truth's sake, must be firmly dealt with, and, if need be, SILENCED, else their words "will eat as doth a canker" (2 Tim. ii. 17), and spread like unto leaven (Gal. v. 9), corrupting all whom they reach.

And now simple Assemblies of Christians, hitherto taking the Word of God as their Guide Book, are being assailed with such subtleties and reasonings, by men who "creep in unawares," but when they gain, by their crafty modes, the ears of a following—and such men are always masters in duplicity—are not slow to make division, or to break up assemblies which have been gathered and built up through the energies of others, thus causing grief to all the godly, and havoc to the testimony it probably took years to raise. But such adventurers care little for these things, if they can carry their wills, and gain their object, at any cost.

Seasonable and Wholesome Ministry of the Word, in grace and wisdom, would prevent much that has been allowed to proceed unchallenged. And it becomes the first responsibility of those who have shepherd care in any company, where such teachings are introduced, to withstand them firmly, without fear.

Prayer.—In such conditions, while there must needs be some, who, with firm hand, grip the evil-doer, it is not given to all to take an active or a public part in such service. In fact, few are qualified or called to do so. But where the evil has begun, a PRAYING PEOPLE, well acquainted with God, who can deal with Him in secret about such matters, are a valuable reserve force, at such a time. And they should have the fellowship of all godly ones, in their sympathies and intercessions.

Fixing, and Advertising Conference Speakers

NOTES.—It has been clearly proved in experience, through recent events, that the growing habit of inviting set speakers, advertising such, and expecting them to minister, neither assures their presence, nor guarantees them having seasonable and fresh messages from God, to His people's need. The old time—and as we consider, the more Scriptural way—to let it be known that the platform is open to all God-sent men, who are of good report, as being able to edify the Lord's people, leaving it between themselves and the Lord, who are to be there, looking direct to God, who knows His people's state, to send those He chooses, with His message, using godly discernment, and exercising gracious and godly rule, such as the Lord has given, to prevent unfit or incapable men from occupying time unprofitably, as not infrequently happens—even where speakers are chosen and advertised weeks ahead. For human arrangements may secure such order as pleases those accustomed to "pulpit" ministrations, in a clerical fashion, but it can neither ensure fresh and seasonable messages, nor even guarantees that those who are arranged for, will be there, to speak. Dependence on God, necessitates prayer and exercise of soul, among those who hear. But the more popular method of choosing favourite speakers, and paying for them according to their work, and the time taken to do it, is neither a testimony to God, an honour to His Word, nor a testimony to the truth we profess to own, of the presence and manifestation of the Spirit of God in the ordering of ministry, as well as in worship (see 1 Cor. xii. 7, 8). The trend of things is all toward human arrangements. And although some silently bear with these, for peace sake, it need not be reckoned that their silence means their consent to the principle, nor approval of the practices that are involved. We know that in many cases it is the reverse. And that the old-time way is, by very

many regarded, even with the occasional failures in its practice, as much better in results, than the "cut and dry" prearranged and bespoke ministry, we are too accustomed to now, leading on toward clerisy, if it has not already reached it fully.

Notes, on Misinterpreted Texts of Scripture.

1. "No man can come unto Me, except the Father which hath sent Me, draw him" (John vi. 44). This text is misunderstood by those who have strong hyper-Calvinistic leanings, and is wholly misapplied by unconverted persons, who pervert the words of our Lord quoted above, by making them place a limitation on the Gospel call, to "whosoever will" (Rev. xxii. 17), then in laying the blame upon God, for not "drawing them" to Christ. In certain parts of the Highlands of Scotland in particular, we have met godless and utterly careless sinners, who boldly asserted that it was not *their* fault, that they were not saved, for they "could not come to Christ," until God the Father was pleased to DRAW them. This is soul-ruining fatalism, and hundreds are deceived through it. The New Testament records do not disclose a single case, where a sinner desired to be saved, and came to the Lord Jesus, owning his sin and utter helplessness, and was refused forgiveness, or was turned away from "receiving" the Saviour (John i. 12), because of the lack of God DRAWING them to Christ. For dispensationally, as Alford says, in his "Commentary," "BEFORE the glorification of Christ, the Father drew men to the Son, but now the Son draws ALL to Himself" (John xii. 32). And wherever the Gospel is now preached with the Holy Ghost sent down from heaven (1 Pet. i. 12), or as 1 Thess. i. 5 has it, "in power, and in the Holy Ghost," men are then and thus drawn to the Lord. But, as of old, the many thus being drawn, "resist the Holy Ghost," and "draw back unto perdition" (Heb. x. 39), as grace-rejectors.

2. What do the words of Acts xix. 2, "We have not so much as heard, whether there be any Holy Ghost, mean?" This is the translation of the Authorised Version—a strangely inconsistent one, surely! For how could those, who had been disciples of John the Baptist, and heard him utter the words of Matt. iii. 11, say, they had not heard if there be any Holy Ghost? In the Revised Testament, the words are, "Did ye receive the Holy Ghost WHEN ye believed?" And their answer was, "Nay, we did not so much as hear whether the Holy Ghost was given." As before Pentecost, promised by the Lord

in His upper room ministry (John xiv. 16 : xv. 26), and again, just before His ascension (Acts i. 8), the Spirit, is now received by all believers, AS and WHEN they believe the Gospel, as Eph. i. 13, R.V., fully explains.

Brief Biblical Answers, To Practical Questions, on Assembly Matters.

1. Is it necessary to bring Letters of Commendation for casual visits to assemblies, when the bearers are unknown? For godly confidence and order it is, and visitors should always be provided with them by those having care, where they go from. It is easily done, may save much trouble from impostors, and others, who are by no means scarce nowadays.

2. Whose work is it, to welcome strangers and to intimate their names? Usually overseeing brethren, who have discernment, and are in the confidence of the assembly. Such should be at, or near the door, to meet and welcome visiting stranger fellow-believers, and greet those desiring to be received to the assembly, as visitors or for permanency.

3. A lack of hospitality, and even Christian courtesy, is often complained of, especially in Coast and City assemblies, where visiting believers are frequent, and are allowed to come and go, without recognition or a personal introduction. Evil is wrought from want of thought, as well as from want of heart. Elder brethren should set the example, and give a word of exhortation regarding this lack, at seasonable times.

4. In the interests of godly order, is it comely for those in the fellowship of an assembly, to rise and leave, before the meeting is closed in an orderly way? Not generally. But if the set time for dismissal is far exceeded—as it ought not—servants and mothers, may have to go, for domestic duties, occasionally.

Fallen Asleep.

David Morrison, Richmond Hill, New York, on November 26, in his 59th year. Born in Lanark, Scotland. Converted to God in Dumbarton, at the age of 17, baptised and added to the assembly there. And thus he continued stedfastly all the years. A true Gospeller and helper of God's people in New York district, to which he came in 1888. A man who will be missed by fellow-saints, and among the unsaved, for whose salvation he ardently laboured, while diligent in business, serving the Lord. Such men are scarce. They ought to be

respected and valued, as true servants of God. **George Richard Murrain**, of British Guinea, and Central Africa, who returned to Britain with the purpose of visiting his children here, and in America, and seeking medical aid in his personal illness. The latest word we had from and of him was, that he was entering hospital for an operation, from which he evidently did not recover. He, with his wife, went out to Central Africa in 1891, and there laboured diligently with acceptance, first in Hualondo and later in Bié, Angola, where his service will be much missed. Mrs. Murrain, with some of her family, remains there meantime, whom many who have followed their course, will not forget in their sympathies and prayers. **Mrs. Mary A. Dibben**, Southampton, on November 21, in her 76th year. Given to hospitality, a true friend of missionaries, emigrants, and others passing that way. **Peter Thomson**, Sydney, N.S.W., formerly of Aberdeen, on November 27, in his 74th year. Associated by Reilby Hall Assembly, Sydney. He leaves a widow and eight daughters. **Mrs. Dunbar**, Christchurch, N.Z., October 2, aged 92. Belonged to Kincardineshire, Scotland, was converted in Dunedin in 1880, a diligent tract distributor. **James Watson**, Loanhead, November 30, after a long illness. A steady and consistent Christian man. **Robert M'Gill**, Edinburgh, for many years in Edinburgh Assemblies of Laurieston Hall, and Lochrin Place. Converted in Rosewell in 1875, a helper in the Lord's work until his health failed. Now at rest with Christ. **Mrs. Alexander**, Peterhead, aged 67, for 37 years in the assembly there. Esteemed by all, for her consistent, godly life. **John Aicker**, Belfast, December 24, aged 36, result of motor mishap. Saved when 16, at Clonkeen, and for some years in Scrabo, for 15 years in Belfast. **Mrs. Mary A. Moore**, Cartside Street, Langside, Glasgow, widow of Edward G. Moore, on the morning of January 17, in her 82nd year. Slept peacefully, to awake in the presence of the Lord whom she loved. She owned His Word, and sought to honour its claims in her life. Was in the assembly in Cathcart Street for a number of years. Will be missed there. A faithful witness and earnest worker. **Mrs. George Johnson**, Chicago, Ill. Born in Shetland Isles, came to America over 20 years ago. And bore a decided and true witness to the Lord and His Truth all the years. **Mrs. James F. Goch**, Johannesburg, South Africa, after a long illness. Mr. Goch himself is not well, and will feel the loss of his devoted wife, intensely.

energetic Gospellers. D. R. Scott has been preaching Christ in a new part of **Chilliwick**, B.C. **Brandon**, Man.—Good work has been done of late in this district, where a number profess to have been converted. **Midland**, Ont.—Bre. Silvester and Watson had Gospel meetings here, with some tokens of blessing. Wilkie and Joyce have been Gospelising at **Watford**. **Seaforth**.—J. Goodfellow and Baillie have been preaching here. **Toronto Junction**.—Gillespie and Nugent had fruitful meetings here, a number of young people professing to be saved.

UNITED STATES.

CONFERENCES have been held in various centres during the close and opening of the year. Believers, who value Christian fellowship and help in the Word, journey long distances to share in these, and the sight of so many fellow-saints is in itself a cheer to those in lone places, who seldom see a stranger visitor. **Philadelphia**, January 2-4, was large, representing many places in Pennsylvania. Ministry and exhortation by a number of those who spoke, to edification and comfort. **Monrovia**, Cal., January 1-4, though not so large, was represented by many States, and by believers from many small Assemblies, "hungering for the Word of Life," which was given in simplicity and freshness. **Centreville**, Ia., January 2-4, a gracious time, when seasonable and uplifting words were ministered by various "stranger-brethren" to those assembled. **Pittsburgh**, Pa.—One of the oldest of these annual gatherings, where believers from surroundings districts assemble. James Marshall continued meetings a few nights after, with fruit in conversions. Hugh Thorpe visited **Sardis**, Miss., helping the little Assembly, and preaching the Gospel. H. Harper had meetings in a part of Pennsylvania further north, not often reached, in **Fountainwells** district—a new field of virgin soil. **Punxutanaway**, Pa.—W. Beveridge and W. G. Foster had some good meetings here, with interest in the Word spoken. **Houston**, Tex.—A good and hearty Conference here, followed by three weeks of meetings, which were good in number and in tone. **Donora**, Pa.—Blessing and increase has been seen here of late. Some 16, added to the assembly, within recent weeks.

OTHER LANDS.

NORWAY.—A. Mitchell had a preaching tour on West Coast for three months. A. M'Kinnon visited **Faroe Isles**, where his visit was much appreciated.

SPAIN.—John Mitchell, Malaga, tells of cheer in work here. One who had come about meetings for over a year, lately confessed Christ, another backslider has been restored. In this city of almost 200,000 souls, the need is very great. Mr. Moore, of **Oran**, tells of a young soldier who, while a Catholic Mass was being celebrated, stood alone, while 6000 others knelt before "the elevation of the host," and God helped him thus to witness for the Truth. **BARBADOES**.—Mr. Fred Curtis tells of encouragement in work at **Dayrells Road** here. His wife has not been well of late, and may visit Britain this year for a change, if the Lord will. Mr. John Sparrow, now well advanced in years, is still able to share a little in work here. **ARGENTINE**.—Geo. Langran had good meetings in **Buenos Ayres**. He hopes to reach unvisited parts, by means of a motor coach. James Ford, **Caracas**, tells of a good hearing to the Word. **NEW ZEALAND**.—E. G. Whitehead had tent meetings at **Telonah**, with blessing. W. M'Kenzie, of Africa, after visiting **Tasmania**, has returned to his field of service, in Central Africa. John Stout, late of Shetland, has been preaching at **Upper Hutt**, and later in **Gisborne**, with blessing. M. Logg has been in **Christchurch**, and from there went to the North. M. Harrison, visited **Levin**, and helped believers there.

Sums Received for the Lord's Workers,

Serving Him in Foreign Fields, looking to Him alone for their Directions and Supplies, not Governed in their Service by any Board of Directors, or Financiers, Servants of Christ only, owning His Word as their Guide.

J. N. Glasgow ..	£2 0 0	Mining Row ..	£0 10 0
Work in Homelands..	1 0 0		
Unevangelised Parts..	0 5 0	Total to Jan. 20 ..	£3 15 0

Needy Cases in European Lands,

Where Persecution is raging against God's Work.

Thankoffering..	£0 7 6	Little One ..	£0 4 6
Servant Girl ..	0 5 0	*Dorrigo, N.S.W. ..	1 5 0
Inasmuch ..	0 7 6		
Remembered ..	0 5 0	Total to Jan. 20 ..	£2 14 6

Widows, of Departed Gospellers,

Who Served the Lord, while here.

In Remembrance ..	£0 10 6	Widow's Mite ..	£0 10 0
A Lonely One ..	0 5 6		
"He Careth" ..	0 7 6	Total to Jan. 20 ..	£1 13 6

Gospel Tracts for Neglected Villages.

Distributed by Visitors from Home to Home.

Gospeller ..	£0 5 0	Mark xv 15 ..	£0 2 9
A Saved One ..	0 4 0		0 2 0
God Cares ..	0 3 0		
Message Girl ..	0 3 6	Total Jan. 20 ..	£1 0 3

"The Believer's Magazine" to Missionaries,

In Lone Places, who value it much monthly.

A Grandfather ..	£0 10 0	A Helper ..	£0 5 0
Aged Missionary ..	0 7 6		
*Assembly Gift ..	1 0 0	Total to Jan. 20 ..	£2 2 6

Fellow-Helpers, in introducing and commending **The Believer's Magazine**, have for the past 35 years rendered voluntary and valued service at the beginning of all the years, in commending it to those who hitherto had not known or read it. We express to all such our warmest appreciation of this service. We do not "boom it," or get others to do this for it. But we simply desire to have it, and the truths for which it stands, placed before the Lord's people, who are in sympathy with a plain and definite declaration of the teachings of the Word of God in all that concerns them, in all aspects and relations of life, personal and collective, in so far as these are made known for our guidance, in the Book of God. We believe that many, who love the Lord and desire to own the authority of His Word, need to know, and are desirous of following the will of their and our Lord, in these things. Concerning these, there is less taught of a plain and definite character than in earlier years, although such teachings were never more needed, than they are now. Errors, compromises, and departures from "the faith," "as once for all delivered to the saints" (Jude 3, R.V.), abound on all hands, and there is a growing tendency among many, who claim to be among the people of God, to let certain parts of His Holy Word slip from their grasp, as of secondary value, and of less importance than that which concerns their personal salvation, as if this were of more significance than that which concerns the honour of the Lord, and the place that the Word claims for His authority, in "all things whatsoever He has commanded" (Matt. xxviii. 20), not "one jot or tittle" (Matt. v. 18), of which has become obsolete, or ineffectual in practice, while the Lord lives in heaven, and the Spirit remains in the believer and "the churches of the saints" (1 Cor. xiv. 33; Rev. iii. 22) here. Hence the need for reiterating these in the ears of young believers, being continuously added, to their number (Acts ii. 47), but who receive less of such teachings as the years go by. We claim no monopoly of such teaching, but we do aim—as we have throughout all the 35 years of its issue—to give with a clear and certain sound such as those young in years, and in grace, need, for their guidance in these "last days" (2 Tim. iii. 1), in the pages of **The Believer's Magazine**. And we seek the continuation of the fellowship so fully given to us throughout the entire period of its publication, in making it known among fellow-believers. Specimen Copies to hand to friends will cheerfully be sent FREE for this purpose.

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Will (God willing) have in its pages, for the coming months, the following seasonable and soul-uplifting papers by well known authors, in addition to those already announced.

God's Provision for Restoration of Defiled Saints. Dr. R. M'Killian.

Following up his paper in the present issue, dealing with a solemn subject, seldom touched in public ministry. Very seasonable.

The Young Believer's Pathway. C. H. Jordan, Italy.

Christ Our Hope. By the late J. L. Ritchie.

God's Way of Support, for His Servants. W. Hoste.

The Godhead of Christ. Dr. J. N. Case. A subject of present-day interest being attacked, from new sources.

Worshippers of the Father. Donald Munro.

A Man in Christ. Dr. T. Neatby.

Life, the Gift of God. J. G. Bellett.

Christ, the Promised Deliverer. J. G. Bellett.

The Harps of God and who use them. J. G. Bellett.

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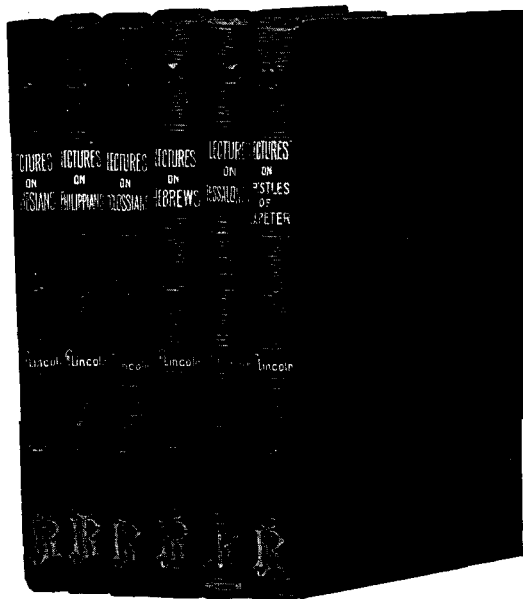
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The Believer's Magazine

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

Contents for March,—No. 411.

(ENLARGED TO TWENTY PAGES).

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SPECIAL PAPER FOR THE MONTH: What are the Fundamentals, To-day?

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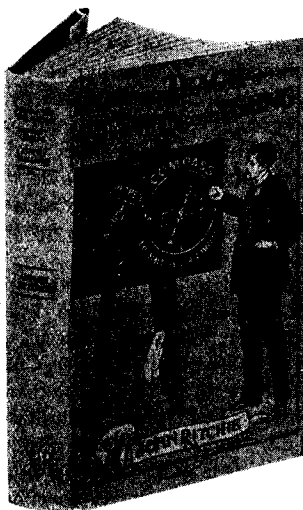
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The Lord's Work and Workers.

No Charge for Insertion.

MARCH, 1925.

Made up, February 23rd.

SCOTLAND.

ANNOUNCEMENTS.—**Edinburgh.**—Christian Conference in connection with Gorgie Assembly, on February 21, in Tynecastle Church Hall, 3 p.m. Speakers expected—Messrs. Brown, Macdonald, Feely, Steedman. Annual Conference in **Bothwellhaugh**, March 7, at 3.30. Speakers expected—Messrs. Richardson, Murray, M'Alonan, Carrick. **Glasgow.**—Half-yearly Conference of Sunday School workers and others serving among young people, will be (God willing) held in Wellcroft Halls, Margaret Street, on Saturday, April 4, at 4.30. Half-yearly Conference for Spring of 1925, in City Halls, Candleriggs, **Glasgow**, Monday and Tuesday, April 13-14, at usual hours of 11, 2, 6.30. Lord's Day, April 12, in Christian Institute, at 2.30. Saturday, 11, in same place, afternoon and evening, usual hours. **Flemington**, Motherwell.—Christian Conference in Shields Road Hall, April 4, at 3.30. D. Roberts, from Liverpool, expects to begin Gospel meetings in **Prestwick**, Ayrshire, in Bute Hall. **Dufftown, N.B.**—Annual Conference, here, April 8.

TRACT BAND WORKERS in and around Glasgow are invited to send purposed visits to be made among the villages and places they hope to reach during the coming Spring and Summer, to R. Walker, 35 Dundas Street, to be inserted in syllabuses he hopes to issue for the guidance of workers.

REPORTS.—Conference held at **Overtown**, near Wishaw, on January 29, well attended, over 400 present from surrounding places. Ministry by Messrs. Dawson, Tytler, Macdonald, Currie, Westwater. **Ayr.**—Resulting from the special Gospel effort in January last, some 17 have been baptised and added to the Assembly in James Street Hall. May these be taught the truths they need, and be led on in the right way of the Lord. **Aberdeen.**—A. Marshall is here having meetings in Hebron Hall, and preaching in the Palladium on Sunday evenings. **Peterhead.**—J. Charlton Steen had meetings in Princes Street Hall here in February. David Walker had Gospel meetings in the Town Hall, **Newburgh**, Aberdeenshire, where there was a small Assembly of believers in years gone by, but not now. **Aboyne.**—Gospel meetings have been continued in the Victory Hall here during the winter, on Sunday nights. Preachers from Aberdeen giving help. **Glengarnock**, Ayrshire.—J. Barrie

had meetings in Hebron Hall here during January. A number were brought to the Lord. The annual Conference was held on February 7. Ministry by Messrs. Dawson, Grant, Beard, and Lees, seasonable to young believers, and helpful to all. **Dalmellington.**—Robert Kennedy spent a recent Lord's Day here, preaching the Word. Alex. Philip, from Aberdeen, has been visiting and preaching in a barn in **Papa Westray**, Orkney Isles. People come out well to hear the Word. Weather has been stormy, but has moderated somewhat. Wm. M'Kenzie, of Inverness, has been examined by several medical men, who advise him to rest as much as he can, and only to preach as his strength permits. He has been suffering from an attack of shingles, in addition to his other ailments. Remember him in prayer. Mr. Glancy, from Ireland, has been on a visit to **Dingwall**. This is a hard, prejudiced town, and the people, as in most of these northern country towns, are hard to reach with the Gospel. William Duncan has been visiting in and around **Lochore**. An interest has been manifested amongst young people, and forenoon Bible Readings, lasting an hour, have been held in some of the houses. Our aged brother, William Murray, who for many years has evangelised in different parts of Scotland and Orkney Islands, and now in his 87th year, is failing in his eyesight and hearing, and not now able for distant journeys as in earlier years. There are other aged labourers who should be remembered in the prayers of those who have shared in the more active years of their ministry of the Word of God.

NOTES.—Correspondence to the Assembly in **Innerleven**, Fife, now to James Moffat, 52 Braehead, Methil. For **Denver**, Colorado, U.S.A., to John Chambers, 1534 Pontiac Street, Denver, Colo. For Ebenezer Hall, **Motherwell**, to James Bingham, 61 North Orchard Street. For Gospel Hall, **Stratford**, Ontario, Canada, to 41 Rebecca Street. **Bridgeport**, Conn.—The hall is at 441 Bishop Ave., the correspondent S. Rainey, 975 Connecticut Ave. **Midland**, Mich., at 31 Main Street. Correspondence to Myron Youmans, 412 State Street.

CORRECTED NOTICE.—Fellowship between the two Assemblies in **Newcastle-on-Tyne** is as was announced in our December issue. But two halls are still used as follows:—(1) Arthur's Hill Hall;

correspondence to William F. Barnfather, 3 Mayfair Road, West Jesmond. (2) Bath Hall (now in Cordwainers' Hal.), to Mr. Hawdon, Westgate Road, Newcastle-on-Tyne. Correspondence to Ebenezer Hall, **Burnbank**, Lanarkshire, now to Hugh Cumberland, 2 Jackson Street, Blantyre. Assemblies in **Devonport**, now in fellowship together, are (1) Albert Hall, Albert Road, Morice Town; correspondence to J. E. Burt, Torpoint. (2) Wolseley Hall, Wolseley Road; correspondence to A. W. Bishop, 32 Sussex Road.

ENGLAND.

ANNOUNCEMENTS.—**Torquay.**—Bible Study Conference, February 28 to March 1. **Cardiff.**—Missionary Conference here in Cory Hall, April 1-2. **Keswick.**—A Bible Study Conference will (D.V.) be held here on Whit week, May 30-June 1. Correspondence to T. W. Percival, 63 Wordsworth Street, Keswick. **Exeter.**—Half-yearly meetings of believers in Civic Hall, March 11, as on former lines. Annual Conference of Christians in **Blackwood**, Mon., on Easter Monday, April 13, in Council Hall, 1.30 and 5.30 p.m.

REPORTS.—**Liverpool.**—There has been blessing with the Word, and increase in the Assembly in Juno Street, Edgehill. Quite a few have been saved, baptised, and added lately. Situated in a district alive with Communists, Catholics, and others in no wise favourable to a decided testimony in the Gospel, there is much opposition, but the Lord's people there go on steadily, and God blesses them. And this is the best evidence of true success. Park Hall Assembly had their annual Missionary Conference on January 29. Helpful words of exhortation and reports of Gospel work, were given by Messrs. Nightingale, Doorn, Alderson, and others. A fruitful Gospel work has been in progress during the past months in **Rock Ferry** and at **New Ferry**, where there are numbers being reached with the Gospel. **Manchester.**—R. A. Foster had meetings in Warwick Street Hall, and in Bright Hall, **Eccles**. John M'Gaw also visited and preached in various halls in the district. **Ashton-in-Makerfield.**—Conference here, February 7, was well attended, and the Word spoken to the need of all by Messrs. Gilfillan, Farr, Grant, Broadhurst, and others. **Bolton.**—A special effort in the Gospel has been made in Hebron Hall here, in which John M'Alpine, T. A. Judson, and others shared. There was interest and some blessing given. **Barrow-in-Furness.**—P. H. Hulbert expected to make a Gospel

effort here, and a hall has been secured in **Saltley**, where there is much need of the plain Gospel, proclaimed to the awakening of sinners. R. Scammell expected to visit **Hoylake** for a special Gospel effort there. J. Charlton Steen had encouraging meetings in **Llanely**, Wales, where there has been increase of late through the preached Word. **Cardiff.**—We are asked to state that a new assembly has been begun in Perrylawn Assembly Rooms, Waterloo Road, a fresh offshoot from Mackintosh Hall. Correspondence to E. Willie, 99 Westville Road, Cardiff. Robert Miller, from New Zealand, is having meetings in Adamsdown Hall here, well attended by saved and unsaved. **Wigan.**—John Gilfillan had two weeks of meetings here. Goodly numbers attended. Looking for results to follow. Our brother, J. K. M'Ewen, of Exeter, hopes to sail for **Nova Scotia** on March 14, from Liverpool, on a visit there.

IRELAND.

REPORTS.—**Belfast.**—Baillie and Hawthorn had meetings in Ebenezer Hall, well attended, some blessing. Diack and Poots in Kingsbridge Hall, meetings encouraging. Goold had meetings in Apsley Street Hall. Lyttle at **Ballywatermoy**, meetings fair, with some interest. Beattie and Goold at **Clones**, good meetings, with blessing. Campbell had meetings in **Larne**, people coming out well. Megaw and Alexander at **Castlederg**. J. Moneypenny in **Aughavey**, fair meetings, with growing interest. **Ballymena.**—Believers' Meetings here were well attended. Ministry by Dr. Matthews, Moneypenny, M'Elheran, M'Clay, Rodgers, and others. **Ballymagarrick.**—Curren and Banting had encouragement here, with conversions. M'Cracken and M'Kelvie at **Bleary**, where God gave blessing. Whitten at **Moneydig**. Hutchison at **Antrim**, with blessing. Stevenson near **Enniskillen**, was encouraged.

A HALL FOR THE SOUTH OF IRELAND.—Almost a century ago, a small hall was opened for the little Assembly of Believers in Mallow Street, **Limerick**, for their worship, and the preaching of the Gospel. This has been continued throughout the years. It is threatened now, that this open door may be closed, which in this dark Rome-governed land would be a misfortune, and a great loss to the country. The hall has been offered for sale, and can, it is believed, be acquired for about £400. The Assembly is small, and fellow-saints, who desire to help them to maintain a testimony

for the Lord, and desire to be sharers in so helping to acquire this hall—which, so far as is known, is the only one available in Limerick, for such a purpose—are prayerfully invited to help in the purchase. We are therefore letting the position be known to fellow-saints in other parts. The under-noted brethren will gladly receive and gratefully acknowledge contributions sent them for the above purpose.—(Signed) Wm. Dudgeon, 1 Carlisle Terrace, Limerick; Thomas Despard, Evergreen, Limerick.

CANADA.

ANNOUNCEMENTS.—Conference in Seymour St. Gospel Hall, **Vancouver**, B.C., at Easter, April 12-13. Correspondence to C. G. M'Clean, Room 377, C.P.R. Depot, Vancouver, B.C.

REPORTS.—**Toronto.**—Bre. Gillespie and Nugent have been preaching the Gospel in various halls, in and around this city. God has blessed His Word. A number of unsaved were reached, and children of believers converted. **Hamilton**, Ont.—Bre. Steen and Harris had good meetings in East End Hall, with fruit. **Victoria**, B.C.—The Word has been blessed to a number here of late. Several believers advanced in years have been baptised. One, a Methodist for many years, among them. It was a grand sight to see this aged sister coming up from the waters of baptism, her face bright from the joy of the Lord in her heart. **Tilsonburgh**, Ont.—Amid a snowstorm, the annual Conference was held here at New Year. Roads blocked by snow, hindered attendance for first day. But attendances increased, filling the hall later. Bre. M'Crory, Goodfellow, Duncan, Dobbin, Wilkie, and Muir ministered the Word to profit. **Montreal**, Que.—New Year Conference, while not large in numbers, was wholesome and helpful. Bre. Livingstone, Pearson, and Martin gave the Word. **Toronto.**—Pearson and Silvester had meetings in Brock Ave. Hall, where some have professed to be saved. George Duncan had meetings in Pape Ave. Hall, well attended, with fruit of the Gospel preached. Robert Telfer has preached in Broadway Hall. **Exeter.**—Joyce and Wilkie have laboured for some time in this district, with encouragement. **Red Wing.**—Bruce and Widdifield had a cheering time here, and in **Collingwood**. Shivas and Widdifield have preached in **South River**, where there are tokens of the Lord working. **Sault Ste Marie.**—Steen and Harris re having good meetings here. **Parry Sound.**—R. N. Bruce visited this place, and hoped to proceed to **Spencer** for meetings.

NOTES.—We regret to hear, that our aged sister, Mrs. William Duncan, of Dundurn, formerly in Aberdeen, had a serious fall, fracturing several bones by it. She, and her aged husband and partner in life, have for many years taken an active and loving interest in the Lord's people and work in the Assembly in M'Nab Street Hall in this city, and will be prayerfully remembered in this, their affliction.

UNITED STATES.

CONFERENCE REPORTS of gatherings held at and about New Year time, continue to come in. **Pittsburg** was large as usual, and the Lord's message was given by Bre. D. H. Oliver, Kellar, Waugh, J. Marshall, Douglas, Duncan, T. D. W. Muir, and J. Ferguson. **California.**—Conferences were larger than in former years. **Los Angeles** was in their new hall, which is estimated to cost—with the lot on which it is built—about 7500 dollars. About 30 now assemble here in the Lord's Name, seeking to continue on the simple lines of the Word. Bre. Bush, Cameron, and Davis gave the Word here. W. J. M'Clure expected to have meetings here in February. **Oakland** was much as in former years in numbers, and the ministry given was spiritual and uplifting. **Monrovia** was larger than formerly. Ministry was given to the need by W. J. M'Clure, J. F. Hopkins (China), Bush, Bultmann, Arnold, Hunt, Davis, Ruddock, and others. **Westerly**, R.I., was a happy and helpful time, many from the surrounding country assembling. Ministry by Dr. Martin, Dickson, Rankine, Hunter, Lyon, and others. James Lyon continued with meetings in **Westerly**, **Groton**, and **Mystic** for some weeks after. **Lawrence**, Mass.—A "good and pleasant" season. Bre. Pearson, Dickson, Martin, Lyon, and Pinches spoke. **Centreville**, Ia.—From many places believers gathered for Conference here. Words of teaching, exhortation, and help were given by various visiting brethren. **Harrisburg**, Pa.—H. M'Ewen and B. Bradford had good meetings in this city, with blessing to saved and unsaved, through the Word. **Boston**, Mass.—Conference here was one of the largest. A report says, "It was good from first to last," with seasonable words from Bre. Oliver, Bradford, Dickson, Rankine, Livingstone, Martin, and others. **Philadelphia.**—Convention here at New Year was large, and ministry practical. W. P. Douglas, Dickson, Waugh remained for meetings in various halls after. C. R. Keller and

(Continued on page iv.)

The Risen Lord,

ENTERS HEAVEN AS A CONQUEROR.

A MEDITATION ON SCRIPTURE.

BY J. G. BELLETT, DUBLIN.

THE Lord Jesus, after His triumph over death, and His Resurrection out of it, ascended to the heavens as a Victor, and a Conqueror. Resurrection from the dead, is victory over death and the grave. This was a mystery that proved too much for the minds of Christ's own disciples at the first. As the Lord led them down from "the holy hill," after His Transfiguration, the manner in which they received His words about rising "from *among* the dead" (Luke ix. 22), and later, as they walked together on the road leading up to Jerusalem (Matt. xviii. 33, 34), show how little their minds had dwelt in the light of this great mystery of Resurrection. And yet it was to be found early in Scripture. "The sign of the prophet Jonah" had told them, that the Son of Man was to be but three days and nights in the heart of the earth. Resurrection of the dead generally, was part of the Jewish faith. But Resurrection *from* or *out of* the dead, was yet a "mystery" to them. Martha of Bethany could speak of Resurrection "in the last day" (John xi. 24), but beyond that, she did not understand, for in the day of John xi., this form of Resurrection *from* the dead, in which He and His own were to share with their Lord, He as "Head of the body," and "Firstborn from the dead," was a secret still unrevealed (see 1 Cor. xv. 51). Its pre-eminence is surely seen in *figure*; when we look into the

sepulchre in John, chap. 22. There, the grave clothes that had been wrapped about the body of the Lord, had been loosed. His rising had, by its effects, loosened them all. From Lazarus of Bethany the grave clothes were loosened *after*. But here, in the rising of the Lord Himself, they are loosed *by* the Resurrection itself. There are no signs of any struggle. The grave-clothes are laid aside in order: the napkin that had been about His head, is folded in "a place by itself." The grave-clothes are there, not only as spoils of war, but as witnesses of a victory achieved by strength that won it, without a struggle. The battle had been fought and won, when the Surety died on the Cross, discomfiting death and overcoming him who up till then had its power (Heb. ii. 14). In Resurrection, this victory is rather DECLARED than gained. And in His ascension to heaven, the Lord enters these heavens as a Conqueror. Heaven had already known the Living God, but now it has to know the Risen Lord, in victory. He returns to heaven in triumph, and fills the heavens with a new song—"The Conqueror's Song." Some of the Psalms (see Psa. xlvii.-xlviii., xcii. c.) intimate that the Lord had displayed Himself as a Man of War, "stilling the noise" of waves, or madness of the people, and that He is now enjoying a triumphant rest, not merely as after His work of creation, but a rest *after conflict*—a rest that tells of previous, glorious warfare. Creation rest did not partake of this character. It did not have the presence of a Conqueror to gladden it, for there was no resistance to

it. But here, the Risen Lord enters heaven in this character, and is seated there on the Father's throne (Rev. iii. 21) in the character of a Victor. Never, we may say, had heaven received a Conqueror, until the Lord Jesus ascended there. He "overcame," ere He sat down (Rev. iii. 22) on His Father's throne. And His people will ascend there as overcomers and conquerors also. In spirit, "The Conqueror's Song" is being sung by all the saints of the present heavenly calling, now. And they will rise, shouting their triumph song, on the first Resurrection morning, "O Death, where is thy sting? O Grave, where is thy victory?" This will be the song of triumph of the ascending saints. They will enter the kingdom and glory of their Lord as conquerors; yea, as "*more* than conquerors, *through Him*" (Rom. viii. 37).

The Triumph of Christ

FOR us, Christ won the war,
And laid the strong one low,
The victory is His,
The Crown is on His brow.

Glory, to God is given,
Glory, to Christ the Lord,
His is the Name of worth,
In heaven and earth adored.

The Kingdom now is His,
His power its course upstays.
His glory fills all heaven,
His Word the world obeys.

No sword, nor seige is feared,
All enemies are fled;
The glory now returns
To rest on Jesus' head.

Earth's sky no longer rings
With shouts of human pride,
Man's blood no longer stains
The river's crystal tide.

God's Provision for Cleansing.

NUMBERS XIX. 12-18.

PART II. BY DR. ROBERT M'KILLIAM, LONDON.

IN the light of the solemn truths already gathered from a consideration of this chapter (Num. xix.), and of the consequences to the child of God, who becomes spiritually defiled from contact with "the dead," it becomes of very great importance to the believer, to know and be assured of the provision, that God has made for such, to be cleansed from his defilement and restored to that fellowship with God, which he has lost, through being in contact with such persons and associations as this Chapter indicates, as defiling to the believer. First, then, there is the sacrifice upon which this cleansing depends. The blood of the "red heifer," having been sprinkled seven times before the Lord, speaks in typical language of the perfect sacrifice of the Lord Jesus as an atonement for sin, presented to and accepted by God, "once for all" (Heb. ix. 11-14). There is no further mention of blood *shedding* or *blood sprinkling*, in this chapter. For the blood of Christ, is called "precious blood" (1 Pet. i. 19), and its value is of abiding efficacy, for all the demands of the throne of God, and all the variety of man's need. Hence, there is no repetition of the sacrifice, nor any need for it. For whatever the Divine demand, or the human need, the once-offered sacrifice and eternally accepted offering of Christ, has met in full, all as the words "once" and "eternal" so convincingly tell us. And whatever our apprehension of the

value of this "once for all" offered sacrifice may be, it remains in abiding value before God, and in its continuous efficacy for the needs of believing man.

There is no further type of blood-shedding in this chapter. "Eleazer, the priest, shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times." Here we learn the ground and cause of all the cleansing that follows. All rests on the perfect sacrifice of Christ. It is the procuring cause of the purification and the restoration that follows. But let us see how this was effected, and by what means. "A man that is clean shall gather up the ashes of the heifer," already burned without the camp, as ver. 9 had ordered to be done. These ashes were carefully laid up, to be used after being sprinkled on running water put into a vessel, to be sprinkled upon the man who had become *defiled* by contact with the dead, or a *grave*, or even by touch of a bone of one dead. The *acknowledgment* of an Israelite so defiled, of his condition, stands at the forefront of this action. It was not to be kept hidden, or smothered up. It had to be acknowledged before all, and there was no other way of getting purification from it. As the Lord said to Simon Peter in the upper room, when alone with his disciples, "If I wash thee not, thou hast no part *with Me*" (John xiii. 8). The Lord knew that Peter had a place *in Him*, as all true believers now have. But he had become defiled, and needed the application of the water in the bason to his feet, in order to have a present part *with Christ*. And the lesson

to us is just what is taught in this type of the ashes of the red heifer, namely, that a defiled believer needs the application of the Word of Christ to his ways (Psa. cxix. 8) in the power of the Holy Spirit—typed in the running water—as applied to the defiled Israelite—on the third and again on the seventh day, for the work was to be thorough, as it must be in the defiled believer now. God's way, although irksome to nature, is the only true or satisfactory way of restoration to Him, and to the fellowship of His people, where this has failed. Some who claim to be believers, contend that affinity with worldliness and defilement by the touch of spiritual death, is not to be regarded as sin, such as breaks their fellowship with God, or is such as needs the use of this water of purification to separate them from it. There is a type of morality, that even many of the unregenerate world, acknowledge to be right, and seek to live up to. But this is not what Christian sanctity, as it is set forth in the Word of God, claims. For while one taking his ideas of "sanctity" from the world's standard, may be found living up to it, he may yet be utterly *defiled* in the sight of God. Some are willing to regard all as *sin*, that the world acknowledges to be so, and condemns. But the child of God, who seeks to walk in fellowship with his Father in heaven, and keep his garments "unspotted from the world," seeks through grace to live as God's Word would have him. And while this includes all that the religious worldling prescribes, it goes *far beyond it*. For the godly one seeks to

“purify himself,” even as “Christ is pure” (1 John iii. 3). This no worldling will ever aim at doing. It is wholly beyond *his* standard of purity. In 1 Pet. i. 22, we read of those who have “purified their souls” in “*obeying the truth*,” while in 1 Tim. v. 22, the servant of Christ is commanded to “keep himself *pure*”—the context clearly showing that the character of such purity is present separation from all defiling things and associations, unto a present walk with God in the way of His Truth (John xvii. 17). And if all God’s children would daily consult and loyally obey that Word of Truth, their lives and testimony would be bright with Divine light, and mighty through Divine power in blessing to others.

Yet how careless and unexercised many are, who profess to be the children of God as to their associations and companionships. For example, many *religious* communities are so composed of members, who do not even *profess* to be born of God, that in the light of our chapter they may be rightly spoken of as “*graves*” (ver. 16), rather than as “*churches*” (1 Cor. xiv. 33). Now, for a saint of God to “touch” a grave—not to speak of continuing to live in one—is to be *defiled*, in God’s reckoning. This needs to be rung out, for one so often hears it said, that if one’s own heart be *right with God*, it matters *little*, in what associations he continues to live. But God claims from His people that not only *personal* purity should characterise them, but that *the temple of God* is to be holy, and their associations and fellowships in it are to all bear the stamp of “Holiness to the Lord” (Psa. xciii. 5).

“Walking Through the Valley”

A MEDITATION ON PSALM XXIII. 4.

THIS precious verse, is generally spoken of as descriptive of the believer’s experience in the passage of death—the death of the body. “The valley,” is generally viewed as the path that lies between the two regions of life and death. Though dark and dismal, the saint of God, having the Shepherd’s rod to guide, and His staff to comfort him, need fear no evil.

Most truly, there is every reason for the departing soul, calmly to trust the Lord at that solemn moment, and during that brief, but mysterious, passage. But we do not think the verse refers to the believer’s experience in his *own death*, but rather to the *dark shadow* which the death of *another*, may cast on his path. To the departing one, all shadows flee away. To those left behind, these may be dark and heavy. For example:—

A dear and loved fellow-pilgrim, has been called away. His, or her, place is empty. The broken circle, is overwhelmed in sorrow. The whole scene below, is clouded. The pallor of death shades everything to the eye, and in the felt loneliness of the bereaved heart, the path, once so bright and joyous, has been turned into “*the valley of the shadow of death*.” But the happy soul of the dear departed one, rests in the pure light of God, and in the unmingled blessedness of Christ’s presence.

“No shadows yonder—all light and song;
Each day I wonder; and say, ‘How long’
Shall time me sunder, from that dear throng?”

In the verse, we doubt not, it is the

shadow of death that the pilgrim speaks of walking through, and of his experience therein; *not of death itself*. Were it his own death, surely it would not be called a *shadow*. To go through death, and to go through its shadow, are widely different things.

The *experience* of the believer is here changed, though still under the Shepherd's tender care and mighty hand. Yes—everything is changed—changed as from light to darkness—as from joy to sorrow. And what a change!

A loved one may be ill, very ill. All hope of recovery may be gone. Still, the soul is present in the body, and thoughts may be exchanged. But the moment the soul has passed into the unseen world, this ceases. The dear departed one, may love as ever, nay, infinitely more than ever, for “God is Love,” and *heaven is love's home*. The love of the bereaved may be quickened into a burning flame, and the desire to express it may be intensified a thousandfold. But there is no more communication of thought—no exchange of affection. The dark, impenetrable veil that separates the two states of being, cannot be passed. Faith alone may cross the threshold, and see the departed one resting—at home—with *Christ*—in the Paradise of God. For a moment, the eye is bright—something like gladness passes through the mind. But a tender recollection touches the heart—the eye is dimmed again, and sadness presses down the weary soul. Everything, save the blessed Lord Himself, seems gone. But He is near, very near. Blessed be His Name. “Thou art with me; *Thy* rod and *Thy* staff they com-

fort me.” *This* is the true comfort of the sorrowing bereaved heart.

“Be still, my soul!—when dearest friends depart,
And all is darkened in this vale of tears,
Now shalt thou better know His love, His heart,
Who comes to soothe thy sorrow and thy fears.”

Could there be, however far apart, only the means of exchanging thoughts and affections, it would no longer be *death*. We may often be parted from our loved ones in this life, without the thought ever crossing the mind, that we have suffered loss. Letters come and go. The path of the absent one may be traced, and the joys of return anticipated. This is life—the object of affection is possessed. It is neither death, nor its dark shadow. But from the moment that the Lord has taken the soul to Himself, all such communication is at an end. The awful fact of separation, is then *felt*. The heart may burn with the purest affection, for love never faileth: the whole soul may long to say something to, and to hear something from, the loved departed one. But all is in vain. The body may be there still, and every feature may only seem in calm repose; but that which thought, loved, remembered, is *gone*. Stillness reigns—a stillness that is indescribable. You cannot awake the sleeping one. The heart that would have been moved to its depths by a sigh, or melted by a tear, heeds not the deepest wail, and sees not the flowing tears. This is death—the death of the mortal body. And, to those that are left behind, it is “*the valley of the shadow of death*.” And so dense is that shadow sometimes, in this weary wilderness, that even the heavenly orbs seem to have changed in our sight.

At such a time, the enemy is sure to assail the distressed soul, from all points, with his fiery darts. A thousand thoughts may be suggested from the past. A lifetime may be reviewed in a moment, by a mind in agony. Time misspent—precious opportunities allowed to pass unimproved, may be amongst the accusations of the foe. In such overwhelming circumstances, nothing but the firm footing of God's own plain statements of truth, can bear up the stricken soul. But the Good and Great Shepherd is near. He causeth His voice to be heard. The eye is turned to Him. He lifts the fainting soul, folds it in His bosom, and bears it far above its mere human feelings, and its spiritual foes. What would such trials and conflicts be, could we not say in truth, "*Thou art with me; Thy rod and Thy staff they comfort me?*"

Nothing can now be known of the condition and occupations of the beloved departed one, save that which God in Holy Scripture reveals. But, O, blessed be the God of all grace! the light of a cloudless sky rests on the whole scene. The beams of Divine light break through the darkness of these darkest of earthly hours. We can see behind the veil. From the chamber of death to the house of many mansions, a bright pathway has been opened up for the believer, by the risen and victorious Christ. The light of the glory "is now made manifest by the appearing of our Saviour Jesus Christ, who hath *abolished death*, and hath brought *life and immortality* to light, through the Gospel" (2 Tim. i. 10).

Glorious truth! Precious certainty, for the believer! For every believer in

Christ Jesus, *Death was abolished on the Cross*, and triumphed over in the Resurrection of the Lord Jesus. And by the Gospel, *Eternal Life to the soul*, and *Incorruptibility to the body*, have been brought into the clearest, fullest light. There may be great feebleness, on the part of many Christians, in apprehending these all-precious truths, but the blessed *facts* of them, remain the same. They are all connected with the *Person* of Christ; and from the moment that He is received and trusted, the believer is associated with Him, beyond the power of death and the grave.

What truths—what comfort, for the soul that is passing through the dark valley, are these! *Death is annulled—the Eternal Life of the soul possessed—the Incorporability of the body assured*. Such is the sure portion of all who have fallen asleep in Christ.

Now, for a little while, let our contemplations be confined to the triumphs of the *saint* in that solemn hour. We have spoken of the human side of the dark valley. Now, look at the heavenly side—the way of glory. Suppose then the messenger of peace has come—come to close, in quiet sleep, the pilgrim days of one who has been something like forty years in the wilderness. Of one who had become foot-weary, but whose sympathies were all with Christ and His people, and who cared for the testimony of the Lord on earth. But the Lord's appointed time has come. The tie is dissolved; the body is left behind; the happy soul is liberated—and is now present *with the Lord*, in that fair Paradise, which it had longed to reach.

The Lord Jesus Christ.

HIS PEOPLE'S HOPE.

A BIBLE READING TO CHRISTIAN GIRLS.

BY THE LATE J. L. RITCHIE.

MANY who are in uncertainty as to their personal salvation, speak of "hoping to be saved." If you ask them if their sins are forgiven, they say, "I *hope* so." The Word of God never uses the word "hope" in this connection, or of uncertainty as to salvation.

When the personal salvation of all who believe on the Lord Jesus is the subject being dealt with, the language of certainty and assurance is always used. When we believe "*we have* redemption" through the blood (Eph. i. 7). "Giving thanks to the Father, who HATH made us meet to be partakers of the inheritance of the saints" (Col. i. 12). "Now, ARE we the sons of God" (John iii. 2), "We KNOW that we ARE of God" (1 John v. 19), and many more such passages, all speak of the present salvation and acceptance of believers, in the language of certainty. And it is the privilege of all who are Christ's, to *know* and live in the conscious enjoyment of their salvation, from day to day.

Hope is a word which points us to the future, and to that which awaits the Christian, especially that upon which he will enter at the coming again of the Lord Jesus. We read in 1 Tim. i. 1, of God our Saviour, and Lord Jesus Christ, "which is OUR HOPE." And again in John iii. 2, 3, "We know that when He shall appear we shall be like Him, for we see Him as He is." And then it adds, "And

every one that hath this hope *set on Him* purifies himself, even as He is pure" (R.V.). The "hope" of the believer is the coming of the Lord, and the anticipation of being made like Him, fully conformed to His image, our bodies "fashioned like unto His glorious body" (Phil. iii. 21). And that which we now grieve over, and are called to purify ourselves from, shall then be for ever removed from us. The present effect of this hope is, that even now he seeks to live as the Lord would have him, and to so walk and act, as to be "found of Him in peace, without spot, and *blameless*" (2 Pet. iii. 14), at His coming.

In Rom. v. 1-3, the believer is said to be justified, and at peace with God, standing in grace and rejoicing "*in hope* of the glory of God." So perfectly has the work of the Cross put away his sins, justified him, and brought him unto a new standing before God, that instead of fearing coming judgment, as once he did, he looks forward with joy to coming glory. This is "the *hope of salvation*," which he wears as a "helmet" (1 Thess. v. 8); not salvation from sin and hell—that he already has, but that full and final salvation, which shall be his at the coming of the Lord (Heb. ix. 28; Rom. xiii. 11). This is what is referred to in Rom. viii. 24, "For we are saved by (or *in*) the hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." There is no date, no fixed time given in the Word, at which the Lord will come. But the period of His absence is said to

be only "a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). So we are to be always "looking for that blessed hope" (Titus ii. 1313), or, as another translation has it, "Prepared to welcome that happy hope," ardently expecting it, "as with outstretched neck," on the tiptoe of expectation, ready to welcome Him, as those who have nothing to lose, but everything to gain by His coming, ever praying in our hearts, "Come, Lord Jesus".

The effect of having this Hope as "a living, bright reality" in us, will be manifest in lives of godly walk, earnest work, and separation from all that is out of keeping with the hope of those who expect they may be called to meet their Lord in heavenly glory at any moment, and thus pass from the present scene, to that heaven in which He waits in patience to welcome His people, to the place prepared for them: so living that they will "not be ashamed before Him at His coming" (1 John ii. 28), but joyfully responding to that "shout" of triumph, which will "in a moment," in "the twinkling of an eye," bring them to the land upon which their hearts have long been set, of which He, their Lord and Lover, is "all the glory."

The Longed for 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.

Heart Work and Lip-Confession

A SEASONABLE WORD FOR THE TIMES.

IT is perfectly plain from the Word of God, that all *outward* expressions of faith are utterly worthless, unless they flow from an *inward* work of grace in the heart. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 9, 10). The term "heart," in this passage, may embrace the entire *inner man*, as contrasted with the confession of the *mouth*, through the *outward* expression. When the work is of God's Spirit, by the Word, the mind is not only instructed, but the heart is touched, especially in its desires and affections; and the conscience, is also reached. Work, we believe, is never thorough, until the Word of God enters the conscience. It is by the *conscience* that the light comes in and reveals the real state of the soul. This makes a man *serious*. Mere head knowledge never made any one *serious*. He may be sincere, but when we have to do with God about sin, then we are both serious and earnest. And if there be a deep work of conscience before the Gospel is known as a message of peace, there may be great distress of mind. And how can it be otherwise, in such a state? It is no light matter to face God about *sin*.

Yet, when the soul is awakened under the preaching of a clear, full Gospel in power, and attracted by the love and

grace of the Saviour, it may be brought to rest on Him, without much exercise about sin, *at the time*. Such seems to have been the case with the Ethiopian eunuch. Without any expressed exercise of soul about sin, so far as we are told, he at once confesses Christ, is straightway baptised, and goes on his way rejoicing. Still, there is ground to believe, from his reading so earnestly the fifty-third chapter of Isaiah, that he may learnt something of sin, its nature, and its consequences.

But in speaking of what may be called "conversion" through the affections, it may be well to observe, that the *feelings* of the heart *can* be moved under the preaching of the Gospel, when there is no real work in *the heart itself*. The stony-ground hearers, we are told, "received the Word with joy;"—that is, they received the Word for the joy that it gave. But when the same Word brings trial and persecution, they give it up. There may be quite an outburst of compassion for Christ, under certain presentations of His sufferings, such as we see in the daughters of Jerusalem, and in the men who smote their breasts (Luke xxiii. 48) at the Cross. But Christ did not accredit the *mere feelings of the heart*, any more than He did the *mere knowledge of the head*.

What we have to look for, under all appearances, and all confessions is, some *movement* in the heart Christ-ward—some sense of *sin*, and of the holiness of God. It may be feeble at first, and scarcely discernible; but we must not be satisfied as to the reality of any true work for God, without it. There may be Divine life in a soul, when no human eye can discover,

much evidence of its existence. But when there is the smallest hope of it being there, those who have a godly care for souls, will quietly wait for its expression. Even where the Scriptures may have been known from childhood, as in the case of Timothy, and their truth and authority never questioned, we have to watch and wait for the operations of God's Spirit in the heart, and the wholesome exercise of the conscience. *God will* have it so. And He would have us to have the same mind about sin, holiness, and salvation as Himself. Sinners *must* be brought to see and own the sinfulness of their hearts and ways—that they are utterly lost under sin, and that for such Jesus died. When faith takes this place before God, self is condemned, God is justified as the Judge of sin, and the soul finds its all in Christ. We are thus led to know God, and Jesus Christ whom He has sent, and to know ourselves in His sight. We have to know *redemption*, and experience *regeneration*, before we can know *relationship* with God.

Unspeakable indeed are the advantages of an education like Timothy's. And there is every encouragement in his case, for parents to persevere, and trust God for His blessing. But the *grace of God* was as needful for the conversion of Timothy, as for the Philippian jailor. To know the Scriptures from childhood, and to be *saved* "through faith in Christ Jesus," were different experiences in the history of Timothy.

But as the Spirit of God works very differently with different individuals, it becomes us, wherever we see the least

sign of a Divine work in any soul, to be full of hope and slow in judging. How few of us enter into the spirit of Heaven's joy, over a repenting soul (Luke xv. 7)! While angels are celebrating the new birth, and the joy of the Father, Son, and Holy Ghost, we may be looking on the first throbbings of the new life, with unbelieving suspicion! And in place of fanning the feeble flame with loving, care, and encouragement, we may check it, and hinder its manifestation. How sweetening and strengthening to the heart at such a moment, are the sympathies and example of Christ! *He* gathers the lambs with His arm, and carries them in His bosom. Shall we not seek to follow His example, and deal tenderly as He would have us, with His lambs and sheep, caring for the feeble ones of His ransomed flock, "feeding" and "tending" the little ones, who are young and tender (Gen. xxxiii. 13), whom Satan makes his special prey, and whom men, who lack the true shepherd heart and tender care, are apt to "overdrive," by hastening them over rough paths, which they have little strength to endure, thus doing incalculable injury to the new life in them. and hindering its development and growth? On the other hand, there is in our time a great lack of discernment as to who *are*, and who *are not*, truly born of God, with the result, that many *lifeless* professors are too often accredited as the children of God, and dealt with as being so, doing infinite damage to themselves, and bringing into the ranks of Christians those who are *not* "born again," but professors, or deceivers. C. H. M.

The Preacher and Bible Lover's Column.

OUTLINES OF GOSPEL SUBJECTS.

Conversion to God.

- Conversion Demanded (Matt. xviii. 3).
- Conversion Explained (Acts xi. 21).
- Conversion Exemplified (1 Thess. i. 9).
- Conversion Refused (Acts xxviii. 27).

Faith's Activities Towards Christ.

- It RECEIVES Him, as God's Gift (John i. 12).
- It RELIES on Him; as Personal Saviour (2 Tim. i. 12).
- It RENOUNCES all for Him, as Lord (Phil. iii. 8).

What God Makes All Believers.

- Made the RIGHTEOUSNESS of God in Christ (2 Cor. v. 21).
- Made NIGH in Christ's Blood (Eph. ii. 13, R.V.).
- Made ACCEPTED in the Beloved (Eph. i. 6).

The Words of Eternal Life.

- The Lord HAS them (John vi. 68).
- The Preacher SPEAKS them (Acts v. 20).
- The Sinner RECEIVES them (Acts vi. 41).
- The Spirit USES them (1 Pet. i. 22, 23).

CONCISE SUBJECTS, FOR BIBLE STUDY.

Called of God.

- By His Grace (Gal. i. 15)—The Cause.
- Through the Gospel (2 Thess. ii. 14)—The Message.
- Out of Darkness (1 Pet. ii. 9)—The Transition.
- To Eternal Glory (1 Pet. v. 10)—The Goal.

Progress, in God's Grace.

- SAVED by Grace (Eph. ii. 9)—Deliverance.
- STANDING in Grace (Rom. v. 2)—Position.
- TAUGHT by Grace (Titus ii. 12)—Education.
- GROWING in Grace (2 Pet. iii. 18)—Spiritual Progress.
- SPEAKING with Grace (Col. iv. 6)—Conversion.
- MINISTERING Grace (1 Pet. iv. 10)—Edification.

Conditions of the Heart.

- A Broken Heart (Psa. li. 17)—Confesses Sin.
- An Opened Heart (Acts xv. 14)—Receives the Word.
- A Single Heart (Eph. vi. 5)—Serves Faithfully.
- A Pure Heart (1 Pet. i. 22)—Loves Fervently.
- A True Heart (Heb. x. 22)—Draws Near to God.
- A Purposed Heart (Acts xi. 31)—Cleaves to the Lord.
- An Evil Heart (Heb. iii. 12)—Departs from God.

God's Holy Word.

- Divine Inspiration (2 Tim. iii. 16)—Its Origin.
- Absolute Purity (Psa. xii. 6)—Its Character.
- Supreme Authority (Psa. cxix. 128)—Its Power.
- Perfect Unity (John x. 35)—Cannot be Broken.
- Eternal Permanency (1 Pet. i. 25)—Endurance.

The Young Believer's Question Box.

Is it in keeping with the principle of 1 Cor. xiii. 11, in which it is taught, that "the Spirit divideth to each one severally as He will," to have chosen, fixed, and appointed speakers arranged weeks, in some cases months, ahead, publicly announced as those who will minister the Word at Conferences, in which there may be others, with God-given desire and the Word from God in season to His people, but who have not been among the "chosen" speakers, have no opportunity to give what the Lord has given them to speak to His people there gathered? How does this practice, agree with what we, as a people professedly guided in our practices by what is taught in God's Word, fit in with this Scripture (quoted in 1 Cor. xiii. 11), of the Spirit dividing "as He will?" Can this be reconciled with the choosing and appointment of set speakers, where there are others who may be thus hindered from waiting on their ministry, or have liberty to exercise it, as the Spirit guides them?

The time was, when, at most of our large Conferences and gatherings for ministry of the Word, God's people came together in dependence on the Lord, in a spirit of prayer, to wait on the Lord for His message for those assembled there, to give the Word in season for that time, and suited to that people. And our experience was, that the Lord never disappointed us. We got what we needed, what the Lord knew we NEEDED, and saw fit to send us, through whomsoever He would. At some of the older Conferences this principle is recognised and acted on still. But in the greater number of the more popular gatherings, it is increasingly prevalent to choose those who are expected to minister, and in most cases to call them by name by "the chairman," in the order that he assumes they should "address the meeting." It is well known, that this is not always—if ever—in the leading of the Spirit. But it pleases a certain class of the hearers, and saves them the trouble of being exercised before the Lord as to His message—the Truth in season to meet the present need of those then and there assembled. And the habit of having chosen and appointed speakers, brings the meetings, where this is practised, into line with the denominations around, where not only the speakers, but their distinctive titles—Reverend, D.D., M.A., B.A., Bishop, Archbishop, and lesser lights—all figure according to rank, without the least care or consideration as to what they hold and teach, or

what associations they are mixed up with, or what denominational positions they occupy or support. The result of this is, that it becomes increasingly unpopular to speak God's Truth as He gives it, and as His people need it, while much time is occupied in reiterating doctrines, that all who are true Christians are agreed on, and in leaving severely alone, what is in danger of slipping from our grasp, by being "ruled out" as non-essential or impracticable, but which many, who are godly, consider to be more needed than ever. Young believers do not know such truths, and the result is, they are not exercised in the practice of them, and are "drifting" in many cases back to the bondage that their fathers were delivered from by God's Word. And what is worse, becoming so utterly indifferent as to what is God's will and way in their association and companionship, that it becomes easy for the cunning enemy to, by subtlety and deceit, lead them into worldly religions, which PLEASE, but do not and cannot help them on in the ways of the Lord, to walk in His truth. We believe there is an urgent call at the present time to let it be known what we believe, *why* we believe it, and to *practice* what we claim to be the Word of the Lord, without fear of giving offence, or compromising to gain favour with the world in its religion.

The Christian Observatory and Outlook.

It is characteristic of the time in which we live, that religious systems and denominations, hitherto severely apart, both in doctrine and in practice, converge, to the extent of mutual recognition of each other, and in this way seek to reach uniformity, at least in polity. This thing is "in the air," as people say, at present. But this is not to be understood to mean, that these erstwhile divisions have become one in heart and in mind, so that "with one mind and one mouth they glorify God" (Rom. xv. 6) or are "of one accord, of one mind" (Phil. ii. 2), which is the Lord's own definition of true Christian unity. For most of those present amalgamations, aim only at *outward* uniformity in matters of form and arrangement, leaving each other to a large measure of freedom in their "beliefs," or, as it mostly happens, in their "unbeliefs," for as a leading preacher in one of these "amalgamating Churches" boasted recently, they "do not inquire what their members inwardly believe, but leave every man to his own choice as to what he holds, and what he refuses;" in other words, that the amalgamated

churches may have members, like the apostle Paul, "believing ALL THINGS that are written," or denying all that their fathers stood for, and gave up of worldly position and rank, to maintain. Verily, the spiritual atmosphere is not enriched by such combinations, nor do they reckon it need be, if memberships are increased, and emoluments of their preachers are augmented. And where these become the objects, it is not to be expected that spiritual results can grow out of such movements. Indeed, they are not expected by those who lead toward such coalitions, or are desired by them. The "Disruption" movement of 1843 was preceded by a spiritual revival, in which Chalmers, M'Cheyne, Burns, the Bonars, and others, went through Scotland preaching Christ, and thousands were converted. These were unable to continue "sitting under" the preaching of "Moderate" ministers in the State Churches, who, almost to a man, were opposed to the Gospel as so preached, and who had nothing to give these newly saved ones. And they, unlike those of the present time, who are loudly calling for "Union" among the Scottish Churches, were the first to "come out" from the "Auld Kirk" of Scotland, to seek evangelical preaching and a wholesome ministry, among those who had brought to them the "Gospel of their salvation." But in the present combination of Scottish Presbyterian denominations, there is no spiritual revival, nor any craving after the Word of God, but the reverse. Among the leaders in the present movement, few of whom give any real evidence of being born of God, but are out for personal benefits and denominational distinctions and advances. We have no hope of any spiritual movement among Christians, or awakening and conversions among the unsaved, from such amalgamations as that purposed among the Presbyterian denominations, at the present time. It forebodes greater apostacy, and the utter extinction of any feeble evangelical testimony that individual believers are now endeavouring to bear, for, with the ranks of worldly ministers strengthened, they will not be slow to exercise the increased authority put into their hands, in exterminating all Gospel efforts, being feebly carried on at present by individual members of their churches, to which they have not at any time given more than a nominal recognition, if they can so retain those of their congregations, who were in danger of escaping from their authority altogether. Should such be an effect of an affinity, which some of the godly in those congregations are

likely to be most affected by the proposed fusion, to drive them out from the whole conglomeration, and thus exercise their souls in what the right way of the Lord is, for His people in a path of separation from all that is in organised opposition to His Word, it will be a mercy in disguise. For we are absolutely convinced, that nothing short of complete separation from, and not amalgamation of worldly and apostate churches, is the path in which God would have His own walk, and along which they will be blessed, as His Word has fully promised all who follow the light He gives them, will surely be.

Not Popular.—Such paths will never be popular with worldly-minded professors of religion. They never have been, never will be. The world "loves its own" (John xv. 19), as our Lord told His disciples, long ago. And it is still the same. But when true believers seek to let it be seen, that they are "not of the world," and live "nonconformed" (Rom. xii. 2) to its ways, they soon find that they "lose caste," and become "persecuted by it" (2 Tim. iii. 12). There is no need to "court persecution," or to do outrageous things to merit it. One has simply to "live godly," to "walk in the truth" (2 John 4), and let it shape his conduct individually, and in the associations he maintains, to bring out the opposition and the hatred, especially of the religious world, who are usually the bitterest opponents of all whose aim is to "walk with God" (Gen. v. 22), and have the testimony in them, that they "please Him" (Heb. xi. 5).

The Danger is, that when such movements are rampant in the world's religion, and those who are encouraged by them, and glory in them, simple Christians, who do not know "the depths of Satan" (Rev. ii. 24), and are "ignorant of his devices" (2 Cor. ii. 11), are apt to be deceived by the glamour he casts around such "works of darkness," to catch unwary souls, and drag them into his net, to the spoiling of their souls and the ruining of their testimony. And nothing so pleases our subtle foe, as to decoy one from the path of separation to God into one of his bypaths, under the plea of "increased usefulness," and "a wider sphere for service" than they at present know, in the restricted path in which they walk and serve. This is a very old wile of Satan, and one he ought to be ashamed to urge, in the light of what has happened to those who accepted his evil counsel in generations long past. Lot, in migrating toward Sodom, to "sojourn" there, and latter becoming a dweller in it; Johoshaphat, in his alliance with Ahab, the ungodly

king of Israel, sharing in a campaign to reclaim a city of refuge, once belonging to God, was left in the lurch, in an hour of extremity, and but for God's timely rescue of him, in answer to his cry, would have perished in his backsliding. Such are examples of unhallowed unions, left for our warning on the pages of God's Word, not to be "explained away," but heeded as warnings to us not to follow in such devious paths, no matter how well they look, or what results are pictured to come from straying in them. God cannot deny Himself or controvert the words in His Book, which say, "The backslider in heart shall be filled with his own ways" (Prov. xii. 14). And thus have we seen it, again and again, in the case of those who, thinking themselves wiser than God, took their own way and reaped, even in this life, the fruits of their folly. May grace be given all who have "begun well" (Gal. v. 7), to finish their course "with joy" (Acts xx. 24), and not turn aside from it by any allurements of "the present world" (2 Tim. ii. 10) or its attractions and fair, but false promises, from "fusion" with the world and its Religion.

What are "The Fundamentals"?

We hear and read a great deal in our time, of what are called "The Fundamentals." And there are many efforts made, in exhorting Christians to hold them fast. Indeed, this is so common, that certain who claim to be orthodox in *these*, distinguish themselves by giving themselves the distinctive title of "Fundamentalists." But we may well inquire, what are the doctrines or tenets thus distinguished from other Bible teachings? It is not easy to get a definite answer to this question. But, judging from remarks made by some who are discussing and debating such matters, we gather that in their reckoning, truths that relate to man's personal salvation, and are necessary to it, are those that need to be held fast, and defended against all opposers, whereas other truths of Scripture may be received or rejected, at least in practice, at the option of the individual. But is not this a dangerous distinction to make, in dealing with the all-inspired and wholly profitable words of God (2 Tim. iii. 16)? Who will say, what can be refused, or characterised as unimportant, of that Word of the living God, "which liveth and abideth for ever" (1 Pet. i. 23)? Can any part of that Word, which God Himself tells us is "pure" (Prov. xxx. 5), yea, "very pure" (Psa. cxix. 140), be

relegated to the place of "non-essential," simply because it does not concern one's personal salvation? We believe not. God's glory, Christ's honour, His claims as Head of His Church, and Lord of His people, are surely to be considered by all loyal hearts, with the place that Scripture claims for these, in the lives and practices of His people, responded to in such obedience as is worthy of those who call Christ their Lord, and claim His Word as their guide and counsellor, in every path and aspect of life. It is the unholy habit of parceling out the Word of God into separate portions, labelling one part "Fundamental," and others "Non-essential," that has paved the way for bold and blatant unbelief to openly assail God's truths, from pulpit, platform, and press, that many of their assailants had pledged themselves in their "ordination vows," to preach and defend. And this, more than aught else, has opened the way for avowed scepticism to rush in unblinking, to deny every doctrine of the Sacred Word, which our fathers loved and held fast, with a grasp of steel, passing in on as a sacred possession to generations following. In an ancient narrative of King David's time, we are told that one of the king's soldiers stood on a piece of ground defending it against the Philistines, and "the Lord wrought a great victory" (2 Sam. xxiii. 12) that day. What was in that field? Only a few "lentiles." Were these worth the battle? They were David's lentiles. This gave them value in Shammah's eyes. Had the ground that grew them not been defended, who knows but the invaders might have planted one of their engines of war on that ground, and from it attacked the royal palace of the king. In like manner, those who stand for "the fundamentals" ONLY, leave other parts of "the faith" undefended, open to all Philistine assaults, which the enemy is not slow to make, upon all such "outposts" belonging to the Lord Jesus. The words of the writer of Psalm cxix. 128 were not of this sort. He confessed, "I esteem ALL Thy precepts concerning ALL THINGS to be right, and I HATE EVERY FALSE WAY." This is what we should aim at, and what God will surely give His own, grace to sustain. But it cannot be well-pleasing to God that a *selection* be made from among the doctrines of His inspired Word, drawing a circle around them and calling them "Fundamentals," and leaving it to man's own choice, whether he shall *own* or *reject* others. It may well be asked *who* is to say what is to be *included* and what *rejected* in such a selection?

R Curry are preaching in a hall at **Atlanta**, Gal. James Marshall having meetings in **Cleveland**, O., west side Bro. Conway at **Baltimore**, Md. **Detroit**, Mich.—New Year Conference in Central Hall here was large and profitable. Bre. Muir, Ferguson gave practical ministry of the Word, and reports of Tract Band and Sunday School work gave cheer to all. H. M'Ewen is having meetings in East End Gospel Hall, **Bridgeport**, Conn. Bre. Hunter and Rankine had special meetings here. James Lyon at **New Bedford**, Mass. Bre. Winemiller and Armstrong had three weeks' meetings at **Bryn Maur**, Pa., with blessing to saved and unsaved. O. E. Magee and O. Smith have laboured in "new parts" of **Iowa**, pioneering with the Gospel. James Erskine had meetings in **Denver**, Colo., and later in **Longmont**, Colo. C. G. Davis has pioneered in **Clint**, Texas, where the need is great. **Waterbury**, Conn.—Gospel work among Italians here was conducted by C. Patizio, in a rented store, where God has blessed. Four Italian believers, were lately baptised here.

OTHER LANDS.

ITALY.—Combined groups of political and Papal opponents do all they can, to hinder the Gospel at **Spinetta**, where A. Buttrum labours, causing panic among the population. **SPAIN**.—H. F. Baker continues his service at **Grove**, amid much opposition from R.C. priests. But the people come freely to hear the Word and give marked attention to it. **PORTUGAL**.—C. A. Swan and his wife have returned and resumed their work in **Lisbon**. Meetings are well attended, and there are tokens of blessing with the Gospel preached. **URUGUAY**.—George Langran has laboured here, visiting far-off places with a motor coach, which is found very useful in reaching unreached parts of this needy land, with the Gospel. **SOUTH AFRICA**.—Mr. and Mrs. Croll have pioneered through parts of this country with a Caravan, preaching and distributing the Gospel in parts not usually visited with the message of salvation. This is about the only way in which those distant veldt dwellers can be evangelised. **ESTHONIA**.—James Lees who, with native helpers, has laboured in this land for the past few years, has been on a visit to Scotland, during the past two months, giving interesting and descriptive accounts of the people, their religion, and need of the Word of God plainly ministered amongst them, to appreciative companies of believers in Lanarkshire and other counties. This is a field little known generally, but of much promise, to which workers sent

from God, prepared to "endure hardness," and "rough it," are in demand to serve the Lord on the lines of His Word, looking alone to Him for guidance and supplies. **NORTHERN RHODESIA**.—G. W. Sims is cheered in work at **Fort Rosberry**, where numbers come from surrounding districts to hear the Gospel. Nine believers were recently baptised there, making the number of those in fellowship in the Assembly 75. Mr. M'Kenzie, of **Johnstone Falls**, tells of progress in the work there. 39 converted natives were recently baptised in the Luapulu River. It will be remembered that it was in this part where Fred. S. Arnot spent his last days of service in Africa. **NEW ZEALAND**.—J. Spottiswood had a very successful visit to **Onehunga**, and followed with meetings in **New Plymouth**. R. G. Grubb has been preaching in the North Island, and had large and interesting meetings in **Lower Hutt**, and later in **Palmerston North**. Frank May had meetings in **Feilding** and **Wanganui**. Later he went to **Ormondville**. John Stout continued meetings at **Napier**, and after this, visited **Otane**. **AUSTRALIA**.—E. G. Whitehead had good meetings in a tent at **West Maitland**, N.S. Wales, a large and needy field. A. M. Barry returned from **Sydney**, and is again working among Chinese in **Wellington** district of New Zealand.

Fallen Asleep.

Mrs. Helena D. Munro, widow of Mr. Donald Munro, evangelist, on January 14, at Sierra Madre, California, U.S.A. (formerly of 42 Russell Street, Toronto), at the home of her niece, Mrs. Burns, there, aged 76. Laid to rest to await "the first resurrection," in San Gabriel Cemetery, on January 17, 1925, by fellow-saints from many places on the Pacific Coast. The burial service was conducted by W. J. McClure, of Oakland, Cal., a fellow-worker of former years of her departed husband. He, along with the late John Smith, of Cleveland, Ohio, was the pioneer Gospeller of many parts of Canada and the States, where, through their faithful preaching of the Word, the Lord did a great work in the early 70's, and through their ministry brought and "gathered unto the Name of the Lord Jesus," the first simple assemblies of believers in Ontario and other parts of Canada. The memory of this work is still fresh and green in the remembrance of all who still survive who shared it. But the greater number of that generation, are now "with Christ" in Paradise. Mrs. Munro spent the greater part of

her married life in Toronto, where her devoted husband spent his later years, preaching the Word, the fruits of which are seen in the various assemblies in that city, to-day. Mr. Munro has been "with Christ" for over 17 years. His grave may be seen in Mount Pleasant Cemetery, Toronto, to-day.

Mrs. Margaret Summers, Kirknewton, wife of Alexander Borthwick, in Christ for 13 years. A faithful sister who was given to hospitality.

Joseph Jamieson, Houston, Texas, U.S.A., on December 30, a valued helper in the assembly there

Alexander Simpson, Shettleston, Glasgow, January 14, in his 71st year, in the Assembly in Shiloh Hall for 23 years

Agnes Simpson, daughter of the above, January 11, aged 31.

Jennie Crawford, Shettleston, January 11, suddenly called. Saved in youth, and early added to the Assembly there.

Mrs. Anderson, Peterhead, aged 67, "in Christ" 42 years. Esteemed by all who knew her.

Mrs. Alexander C. White, Toronto, Canada, December 27. Saved in early years. About 40 years in Wolseley Hall Assembly, Glasgow. Came to Canada four years ago. She was a constant reader of "The Believer's Magazine" all the years. Much loved and esteemed.

Robert Fairie, West Mersea, London, on February 11, a valued helper in Cholmoley Hall Assembly for a number of years, and well known as a Christian worker in London. One who will be much missed.

Mrs. French, Tannaghmore, Clonkeen, on January 28. Converted in 1859, a godly, consistent Christian, whose testimony in that district will be missed. Three aged sisters in Christ, all connected with St. Paul Street Assembly for many years, passed to be with Christ during February.

Mrs. Ingram, aged 85; **Mrs. Cruickshank**, aged 87; and **Miss Sim**. All now at rest, after their long pilgrimage.

Mrs. Ferrie, Shieldhill, by Falkirk, January 31, aged 66, saved 38 years ago in Jarrow, for 30 years in Shieldhill Assembly, where her testimony was well known.

Sir James Bell, London, February 12, aged 61. Well known in London Assemblies for a number of years, as a valued helper.

Margaret Bryce, Gateside Street, Hamilton, daughter of A. R. Bryce, aged 11.

More Fresh Papers to appear in "The Believer's Magazine."

We have much pleasure in announcing that, in addition to other soul-uplifting papers already named, as to appear in our pages in forthcoming issues, we have received two fresh and seasonable

articles sent us for publication in **The Believer's Magazine**, translated from the French of H. Bettex, by our brother, H. B. Thompson, of Bangor, shortly before his home-call. These will (God willing) appear in our next two month's issues, and will be found wholesome and edifying ministry to all the Lord's people. Their titles are:—

1. **That Blessed Hope**, and its sustaining Power.
2. **The Lord's Return**, and its Practical Effects.

The Harps of God, and who will use them; **The Mornings of Scripture** and their Message. From the pen of the late J. G. Bellett, of Dublin, whose Christ-exalting ministry, has been blessed to very many readers of our pages.

Six Simple Bible Readings to Young Believers. Originally given to a class of Christian girls. By the late J. L. Ritchie. Seasonable and soul-feeding truths for all young believers, to-day.

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Walkers in Truth, their Motives and Manner of Life.

Waiters for the Lord, their Prospect, Patience, and Purity.

These have been already used for the cheer, encouragement, and blessing of many setting out on the heavenly road, and should be widely circulated among young converts to-day.

A copy of each of the **Six Issues** in which they will appear, will be mailed by post monthly, for 1/3, to any address in the world. For the whole year, 2/6.

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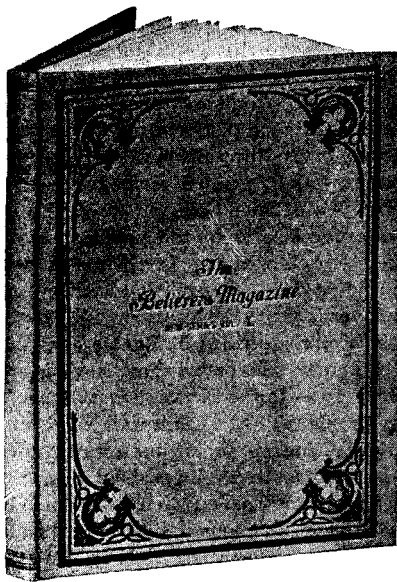
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APRIL, 1925.

Made up, March 23rd.

SCOTLAND.

ANNOUNCEMENTS.—**Flemington**, Motherwell.—Christian Conference in Shields Road Hall, April 4, 4.30. **Dufftown**, N.B.—All day Christian Conference on April 8, at usual hours. Particulars from Mr. Walter Fraser, Dufftown, N.B. **Paisley**.—Tract Band Annual Conference in Cumberland Hall, May 28, at 3.30. All Christians earnestly invited. Ministry of the Word by several well known speakers. **Glasgow**.—Sunday School Workers and others actively engaged in Gospel work, in Wellcroft Hall, off Eglinton Street, April 4, 4.30. Half-yearly meetings of Christians, April 12, at 5 and 7, in Christian Institute, Bothwell Street. Monday, 13, in City Halls, Candleriggs, 11, 2.30, 6.30. Tuesday, 14, in City Halls, 11, 3, 6.30. **Dundee**.—Annual Conference on April 13, in Hillbank Hall, Cotton Road, at 10.30 a.m. Messrs. P. Beard, John Miller, James Calderhead, and others, expected. **Buckie**.—Annual Conference will (D.V.) be held for Buckie and Portessie, on April 10, in Good Templars Hall, Buckie, at usual hours. **Kilmarnock**.—Tract Band Workers Conference here in Wellington Hall, Saturday, April 11. A. Milne Kyd, from London, and others. **Clydebank**.—Dumbartonshire Missionary Conference in Victoria Hall, Radnor Park, April 15th, at 3 p.m.

REPORTS.—Murdo Mackenzie, of Brora, had three weeks of meetings in **Cairnbulg**, on the coast, with blessing to souls. William Hamilton had meetings in **Kilmaurs**, where a number of young people in Bible Class there, professed to trust Christ for salvation. David Roberts had large meetings in **Prestwick**, with several cases of conversion. Henry Steedman, of Broxburn, had a time of blessing in **Cowie**, near Stirling, and of those converted, a number have been baptised and added to the assembly there. William Duncan, of Tillcultray, had five weeks of meetings in **Lochore**, where the Lord gave blessing with the Word. Eleven believers were baptised; others are interested. He hopes to return there in April (God willing). Robert Kennedy has visited various parts of Perthshire, not usually reached, with the Gospel. Goodly numbers came to meetings in **Blackford** and other villages, where he was able to get the use of halls to preach in. He then visited **Dundee**, where he had meetings in Hillbank Hall. John

M'Gaw is again in **Ballater**, N.B., where he seeks to visit from house to house with the Gospel message. George Bond has visited **Bonnybridge** and **Edinburgh**, and he expects to return to the far North, about end of April, where there is much need for pioneering efforts in the Gospel. Alex. Philip, of Aberdeen, has been in **Papa-Westray**, Orkney, where he was encouraged by the people coming to hear the Word, which some professed to receive unto salvation. Walter Anderson, of the Highland Bible carriage, has made an itinerant journey along the **Tongue** district, and west side of **Sutherlandshire**, where there is a large and needy field for Gospel work. A hall is being built, which it is hoped may be ready for the use of the little assembly in **Wick**, in about two months. This will allow the wooden tent to be used for pioneer Gospel work in other parts of this large and needy county. John M. Nicholson, of **Port of Ness**, Isle of Lewis, tells of increased interest in the Gospel there, with an earnest hearing to the Word preached in **Stornoway**. Mr. Nicholson visited various places on the Moray Firth, in which fishermen from Lewis are now fishing, and was enabled to give help in **Portessie**, **Buckie**, **Cullen**, and other coast places. Peter F. Bruce has been labouring in **Rora**, some seven miles from Peterhead, on the N.E. coast, where he found few who really know "God's way of saving sinners." And there are many such districts, where the people need the Gospel of God literally "taken" to them, by mouth, and in plain printed messages put into their homes. Few of their "official" preachers now either know or declare it to the people. And so they "perish" (Acts xiii. 41) in their sins, while many who should be "evangelising" them, play and quibble over trifles "light as air." J. Charlton Steen had a week's meetings in **Buckie** and **Portessie**, goodly numbers attended from neighbouring places. **Dreghorn**.—James Barrie is having Gospel meetings in **Dreghorn**. Alex. Marshall has been in Assembly Hall, **Aberdeen**, preaching for a fortnight. Duncan Macnab has been giving help in various halls, in and around **Glasgow**. John Macdonald in Craigiehall Street, on south side. **Larkhall**.—Young People's Conference in Hebron Hall was well attended. Speakers were Messrs. Richardson, Parker, Strain. T. Richardson began a Gospel effort in **Cathcart**, on March 22.

ENGLAND.

ANNOUNCEMENTS.—Port Talbot.—Opening of new hall, Gospel Hall, Guys Street, April 11, at 2 and 6.30. Mr. George Hucklesby and other speakers expected. Correspondence to G. D. Gwyne, 12 George Street, Port Talbot. **Cardiff.**—Missionary Conference in Cory Hall, April 1-2, usual hours. **Littlehampton.**—S.S. Workers' Conference, April 9-14, in Belgrave Hall, Westgate Hill. **Gorleston-on-Sea,** April 10, in Mariners' Institute, High Street. **Nuneaton.**—Manor Court Rooms, April 10. **Liverpool.**—Toxteth Tabernacle, April 10. **Birkenhead,** April 13. **Keswick.**—Missionary Conference, May 30-June 1. Circulars from T. W. Percival, 63 Wordsworth Street. **Poole,** Dorset.—Annual meetings for Christians will (God willing) be held on April 10, in Mount Street Hall, here, at 3.30 and 6.30. **Manchester.**—The Assembly of Believers, hitherto meeting in St. George's Road, Ladybarn, will henceforth meet in Gospel Hall, Mauldeth Road, Withington. Correspondence to Mr. William Frearson, 19 Henry Street, Cotton Lane, Withington, Manchester. **Leeds** and district.—Missionary Conference on Easter Monday, April 12, in Congregational School, Dewsbury Road. Missionaries expected—C. Gordon Stewart, T. A. Judson, George Ainsworth. **Portsmouth.**—Annual Missionary Conference will be held in Rudmore Hall, Landfort, on May 13. **Manchester.**—Easter Meeting in Hope Hall, Friday and Saturday, 10th and 11th April. In Wesleyan Chapel, Irwell Street, Salford, Monday, 13th April. Speakers Expected—J. C. M. Dawson, W. W. Fereday C. Gordon Smith, C. R. Nightingale, J. W. Alderson, Robert Stephen, W. Lamont, and others. Correspondence to W. S. Bowker, Victoria Crescent, Eccles.

REPORTS.—J. M. Bernard and Walter Norris continued preaching the Word in **Pencoca**, South Wales, for about eight months, where a good work was done, and a number gathered to the Name of the Lord Jesus. They hope to get a wooden hall for the Assembly, which numbers about 30, who meantime meet in a rented room above a bakery. **Barrow-in-Furness.**—G. Titcombe had a fortnight of good meetings in Anchor Road Hall, with some fruit. **Oldham.**—R. A. Foster had meetings here in Park Hall, with good results. **Stockton-on-Tees.**—E. Rankin had some good meetings here, with blessing. **Doncaster.**—George W. Ainsworth, of Harrogate, had meetings here, with fruit; a growing interest. John Gilfillan had meetings in **Mortlake** in March, with good interest in the Word.

J. M'Alpine had two weeks of meetings in **Bolton**. H. Hitchman had some good meetings in **Exeter**. G. T. Veitch had encouraging meetings in **Speldhurst**. R. P. Wilson visited **Waterloo** for meetings, and later, was at Oldham.

IRELAND.

ANNOUNCEMENTS.—Belfast.—Annual Meetings of Believers will (God willing) be held at Easter time in Assembly Hall, Fosterwick Place. Saturday night, April 7, prayer meeting, in Adam Street Hall, at 7. Lord's Day, in Assembly Hall, 4 p.m.; Gospel, at 8.15. Monday, April 13, 11 a.m., 2 and 6 p.m., ministry of the Word. Tuesday, April 14, 11 till 1, reports on work in other lands; 3 till 5, Conference and reports of work in home lands. Wednesday, 15, 11 till 1, ministry, Sunday School work, 7 p.m. Correspondence to W. T. M'Kee, 59 Duncairn Gardens, Belfast.

James Lees, from Esthonia, has been on a visit to **Belfast** and the **North of Ireland**, giving some account of the need and conditions in that land, in which he has, with other labourers, been working for some years, amid much interest and encouragement from the Lord. Mr. Hawthorn has been preaching in Ebenezer Hall, **Belfast**, with blessing from the Lord. Mr. Goold in Apsley Street Hall. Diack and Poots in Kingsbridge Hall, meetings good. Baillie in New Hall in **Banbridge**. Goold, jun., and Beattie in **Clones**, with blessing. Some added to the to the assembly there. Stewart and others at **Ballylntagh**, with good meetings and a few conversions. Hutchison and Young at **Granshaw**, meetings large and good. Lyttle at **Omagh**, with encouragement. Glancy at **Rasharkin**, with large meetings. Whitten at **Moneydig**, with blessing. Curran and Banting had fruitful meetings at **Ballymagarrick**. Alexander, at **Cartleberg**. J. M. Bernard has been giving help in Ebenezer Hall, **Belfast**, where, with Walter Norris, they had good and fruitful times during recent months, with hall well filled on Lord's Day evenings. A number saved and added to the assembly there. William Gilmore, from Bangor, is having Gospel meetings in Adam Street Hall, **Belfast**. J. Stewart in **Creagar**, good meetings. J. Kilpatrick ay **Killyleagh**. Dr. Matthews at **Knockbracken**, with growing interest. D. Campbell in Donegal Road, **Belfast**. G. Gould in Apsley Street. **Evangelists** are working in country districts, where there is a continuous interest in Gospel work, with fruit from it in many parts.

CANADA.

ANNOUNCEMENTS.—The following Easter time meetings for believers will (God willing) be held as in years past:—**Vancouver, B.C.**—In Seymour Street Gospel Hall, 1181 Seymour Street, April 9, prayer meeting, 8 p.m.; Friday, April 10, Saturday, April 11, 2.45 and 7.30. Circulars from C. G. M'Clean, Room 327, C.P.R. Depot, Vancouver, B.C. **Toronto, Ont.**—Conference at Easter time will (God willing) be held on April 12-13, as usual, in Massey Halls there. Particulars in circulars from R. Telfer, evangelist, 36 Duart Park Road, Toronto.

REPORTS.—James Lyon, of Galt, Ont., visited places in the East, preaching the Word. **Owen Sound.**—R. M'Crory had some two weeks of meetings for saved and unsaved here, with some interest and blessing. **Toronto.**—James B. M'Mullin is pioneering in and around this city with the Gospel. **West Toronto.**—Bre. Gillespie and Nugent had large and fruitful meetings here, some fifty being converted, and follow on. **Waubaushe, Ont.**—J. C. Beattie, of Barrie, had a few good meetings in this place. **Portage la Prairie, Man.**—Bro. Fish, of this place, tells of blessing with the Word and believers added to the assembly there. **Saskatoon, Sask.**—J. J. Rouse, of Calgary, Alta., had a spell of large and fruitful meetings here. He has also preached in **Esk and Taylorside, Sask.** **Lansing, Ont.**—A good work has been in progress here of recent months. A new assembly has been formed here. Swanwick Avenue Hall, **Toronto.**—J. Pearson and Baillie are having meetings here. **Sarnia.**—Watson and M'Geachy are preaching here, attendances good. **Forest.**—Bre. Walker and Joyce are being encouraged in meetings here. **London.**—W. Baillie had some fruitful meetings here. **Galt.**—C. H. Willoughby had helpful and encouraging meetings here, and in **Kitchener.** **Guelph.**—Jas. M'Mullen is having meetings in this place. **Peterboro.**—W. Pinches had a few encouraging meetings here, and in **Oshawa.** **Salteats.**—Roy Gratias had a spell of meetings here, and at **Esk and Taylorside.** **Moneton, N.B.**—Bre. Goodwin and M'Mullen are evangelising in this town. **Montreal.**—Assembly of Believers here now meet in hall, 119 Lawrie Avenue, West, Montreal.

UNITED STATES.

EASTER CONFERENCES of Believers will (God permitting) be held as usual in **Richmond, Va.**, April 11-13, in Gospel Hall, Fulton and Lewis Street. Other Conferences in the usual centres, are likely to be held as usual.

REPORTS.—Bre. Bradford and Rankin have been visiting and preaching the Word in **Miami, Fla.** They hoped after this, to visit **Tampa, Fla.**, and **Sardis, Miss.** W. J. M'Clure and A. Ruddock have been in **Los Angeles, Cal.**, in Gospel Hall, York Boulevard, there. R. A. Barr has visited and preached in **Fort Worth, Houston, Newark, and Palestine, Texas**, where there is need and scope for pioneer labourers of the stamp of those who will excavate and plod on perseveringly, on God's lines, patiently waiting on Him for results. "Wrought up" revivals are of no use here, nor indeed anywhere. But God's Word has "teeth," and where given in simplicity, "grips" the most careless and godless, which this State has the unenviable repute of possessing. **San Antonio, Tex.**—The Assembly in this place may now be found in Gospel Hall, 1743 West Laurel Street. W. G. Smith has been giving help in the Word at **Raleigh, N.C.** H. G. M'Ewen had a spell of good and fruitful meetings in East End Hall. **Detroit, Mich.**—J. Dickson and H. M'Ewen expected to meetings in Gospel Hall, 66th Place and Normal Boulevard in **Chicago, Ill.**, about now. John Govan has been pioneering with the Gospel in **Grindstone City, Mich.**, and hoped to visit other places in this locality. James Marshall has been in **Cleveland, Ohio**, in South Side Hall, and West Side Gospel Halls, in this city. W. H. Ferguson has been visiting from house to house with the Gospel message in **Owosso, Mich.** J. P. Conoway has visited in and about **Cumberland, Md.**, and hoped to reach **Worthing, Md.**, also, where there is a small assembly of believers. **Valpariso, Ind.**—Bre. Currie and Wark have been encouraged in a Gospel effort made by them in schools, halls, and old ecclesiastical buildings, secured for use in these parts. **Des Moines, Ia.**—James Erskine, who has been working in **Colorado** and **New Mexico**, has been preaching here and in the district around. Cesar Patrizo has been seeking to reach Italians in **Orange, N.J.**; also in **Brooklyn, N.Y.**, where there are many in need of the Gospel. **Astoria.**—W. H. M'Whirter has been ill for a while, but is now somewhat recovered. W. H. Hunter, of New Bedford, has also been ailing, but is better, and able for a measure of service again. Wm. Matthews, Boston, Mass., is not fit for much in the way of preaching now, but his heart interest in the things and people of God is maintained. W. P. Douglas visited **Bridgeport, N.J.**, and had a few meetings there, which were well attended.

(Continued on page iv.)

The Harps of God :

AND THOSE WHO WILL USE THEM.

MUSINGS ON SCRIPTURE, BY J. G. BELLETT, DUBLIN.

A WONDROUS thing that presents itself to us in the Book of Revelation is, the combination of joys and terrors. The Book is full of this. To the common sensibilities of the heart, this combination is "strange," as we speak. Yet, thus it is. Seals are broken, and judgments take their course. Trumpets are blown, vials are emptied of their terrible contents, and horrors are only thereby aggravated. Yet joys, and songs, with shouts of congratulation abound, and the sound of harpers, with their harps, are heard throughout, from the beginning to the end. All along the line of these visitations of judgment, we are called to listen to the voices of joy and praise. From the Doxology of chap. i., to the repeated exultations of chap. xix., we hear these voices throughout all the Book. And here also, we see God furnishing the heavens above, and the earth beneath, as they are yet to be, in Millennial and Eternal times. Of old, heaven was the dwelling place of *angels*. This was the character in which it was seen in Old Testament times. Jacob's vision of the ladder (Gen. xxviii. 12; John i. 51), and other scenes, let us know this. But after the Lord Jesus had risen and ascended, heaven became the abode of a *Glorified Man* (Acts iii. 13), as well as of angels. Stephen saw heaven in this condition (Acts viii. 55). And when we reach the 4th Chapter of Revelation (ver. 5), we learn that this same heaven, has become

the habitation of *Translated Saints*. The Living Creatures and the Enthroned Elders are there, and all through the Book, they are seen to continue there. Then in chap. xiv., we find other companies of redeemed saints, joining them there, and harping *around* the Living Creatures and the Elders, as well as around the throne. This surely shows us heaven in new and wondrous conditions, peopled with more than hosts of angels, who "excel in strength," and kept their first estate, here seen in company with *redeemed sinners* from earth, the witnesses of God's present saving grace. Then, after this, we learn that *earth* is to be furnished with guests, as well as heaven. The opening of chap. xiv., shows us the beginning of this new work of God. There, we see the first-fruits—the pledge and sample of that people who are to furnish the cleansed earth, in the time of the Kingdom. These are *learners* of the song, that is sung in heaven. They know the joy of *listening*, if others know the *higher joy* of singing. And not only do they listen, but they *learn* that song. They *know* what is harped on "the harps of God" on high. And with such a people as this, the earth begins to be furnished for its Millennial condition. This company of 144,000, are the first-fruits of those who will occupy the "footstool" on earth, in the years of the Kingdom (Isa. lxvi. 1; Psa. xcix. 5). And there will be a link between these millennial heavens, and the millennial earth. *And the Lamb Himself* forms it. It is because that the company on Mount Zion are seen with *The Lamb*, that they

understand and share the joys that the heavens know. As there will be a place on earth for the eye to feast itself on, in sight of the heavenly glory, so we learn here, there will be a place for the ear to hear, and delight itself, in the hearing of the heavenly music of that day. The nations of the saved on earth, are to walk in the light of the Holy Jerusalem. And the company that stand with the Lamb on Mount Zion, listen to the harps of the harpers around the heavenly throne. These form a *new* company in heaven, being (as I judge) the saints *martyred* before the fifth seal—to whom white robes had been given (chap. vi. 9-11). They are now raised, glorified, and translated to heaven (Rev. xiv. 2), and their harps, like to the Living Creatures and Elders, have been given them, and like them also they sing the “new song”—with this distinction, that they sing it *round* the elders as well as *around* the throne. Perfect and beautiful in its variety, as well as in its order, is all this scene! Again, we are called to view another sight in heaven. In chap. iv. a sea of glass is seen before the heavenly throne, but it was then unoccupied. Now it is seen filled (chap. xv. 1-4), with a company who have been put to death under the Beast. The “sea of glass,” as is seen here by John, is “mingled with fire” for those who stand on it, are not only conquerors, but martyrs—conquerors who had resisted his claims unto blood, refusing to bear his mark, in the great crisis of the world’s history. They owned Him whom the world had again rejected and despised, in the hour of its fullest pride, and revolt against the Lord in His

Kingly power. Now here, they are seen and heard, singing the Song of Moses—that is a song of victory—and it is also “of the Lamb”—that is of triumph *through death*. Now, they stand with the “harps of God”—harps made for their joy, as now enthroned, with the Lamb in glory. As of old, the Lord God had made with His own hand “coats of skin” to cover Adam and Eve as sinners, in the day of their fall. So now, He has again provided those redeemed sinners with “the harps of God,” those instruments of joy, to gladden His own courts of glory, with praises from them as glorified saints. And it is in anticipation of such joys, yet to be the lot of the heavenly saints, that even now, in spirit, some are able to sing—

“Lord, I believe, Thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward,
A HARP OF GOD for me!

’Tis strung and tuned for endless years,
And formed by power Divine,
To sound in God the Father’s ears,
No other Name but Thine.”

A Whole Christ is Given Us.

GOD has given us the matchless gift of His Beloved Son. It is ours to receive and to use Him fully, in everything. For God has given us His Christ to be used. And in Him, “dwelleth all the fulness of the Godhead, bodily.” And in giving us such a Christ, He can give us no more. Eternity will be filled up with the endless unfoldings of this comprehensive gift of God to us, not so much in fresh gifts, but in discovering to us in detail, what He has already given us in His Christ in whom all the Divine-fulness dwelleth. J. DICKIE.

The Service of the Restorer.

PART III. BY DR. ROBERT M'KILLIAM, LONDON.

IN the process of the restoration of one defiled by the touch of the dead, he had not only to purify himself, according to the way prescribed by God, by applying the water of separation, but in the way of receiving help from another, in this service. It is clearly specified, that the one who renders such service, must be himself clean and pure, before he can give efficient help to another. "A *clean* person, shall take hyssop and dip it in the water of separation, and sprinkle it upon him that toucheth a bone, or one slain, or one dead, or a grave" (Num. xix. 18). Such is the true ministry of restoration, for a defiled saint of God. All such ministry, if it is to be of any real value, must be that of a spiritual person (Gal. vi. 1). No ministry can be of real value to one "overtaken in a fault," unless it is rendered by one who is "spiritual," and stands in the power of the Spirit of God. The special ministry here set before us, is that of bringing the defiled or fallen believer, under the cleansing and separating power of the Word of God. And the moral of the lesson is, that it needs a spiritual person, one who is himself in a right spiritual state, to so administer this cleansing and restoring Word, that its effects may reach the conscience of the defiled believer. A carnal one, such as is named in 1 Cor. iii., is quite unfit to share in such service. And the spirit in which the service is to be rendered, is beautifully set forth in Gal. vi. 1, in the words, "In

the spirit of *meekness*, considering thyself," as one liable to be so overcome, and himself defiled. The bunch of hyssop also expresses the lowly spirit in which such a service is to be rendered. It is not the lofty cedar, but the lowly hyssop that "groweth out of the wall," that is to be used, lest there come some pride of heart into the service, or such evil as is inconsistent with the service rendered. Hence the word, "considering thyself," lest the same temptation may come upon him, and the same result of a fall ensue. One who ministers for the restoration of a fallen fellow-saint, is to render such service with a lowly mind, and not only sprinkle himself, but "bathe himself" in the water of the Word, using it plentifully in all relations (2 Cor. vii. 11), and bringing it to bear on all his ways and motives in such service. The conscience is thus made tender, by the Word—for a lowly walk with God—makes the conscience sensitive to all that grieves God, in one's personal conduct, his associations, and his companionships. And a saint so walking with God, with everything regulated by what the Word of God says—what it bids him do, or refrain from doing. It will never be argued by such, that if one keeps himself *personally* pure from the death and defiling things around him, that he is not responsible to be apart from those things that defile. The word in ver. 15, is "Every open vessel which hath no covering bound upon it, is *unclean*," is a far-reaching principle to be observed. Many professed believers are indeed "open" to every wind that blows. "Every wind of doctrine in the

sleight of men" (Eph. iv. 16), is allowed, and operates disastrously on their moral and spiritual state. Even the changing fashions of the world, its ambitions, its follies, and its fancies, if not its very vices—those lusts which "war against the soul" (1 Pet. ii. 11)—are indulged and boasted in, by some who call themselves saints of God, with little consideration as to whether they defile them or not. Thus it is, that as "open vessels," many are without "a covering" to protect and keep them clean and pure, for God and His service, "as vessels meet for the Master's use," who otherwise would be used of Him, for the restoring of defiled fellow-saints, and in the conversion of sinners. Being defiled themselves, such are so wholly unfit for God's use in His service, for which personal cleanness and godliness of association are requisite. Thus they deprive themselves of the honour to which He calls His people, who make it their first business to "keep themselves" pure, and as bathed in the water of the Word, are fit and ready to His hand for His use, in any service to which He may appoint them. A right spiritual condition, clean before God in life and way, ever "ready" for His service (Rom. i. 15), and watching at His gates (Prov. viii. 34). To hear His whisper, is of more account with God than the greatest gift, if held by an unpurified soul, being out of fellowship with God Himself, and not in that clean and right condition that He requires, for His servants, in order to share in His "honourable and glorious service" (Psa. cxi. 3), in any sphere to which He calls them.

Titles & Blessings of Believers

I.—CHILDREN OF GOD.

THEIR PRIVILEGES, POSSESSIONS, AND PATHWAY.

A BIBLE READING TO CHRISTIAN GIRLS.

BY J. L. RITCHIE.

BY nature, we are "children of wrath" (Eph. ii. 3), and by practice "children of disobedience" (Eph. ii. 2). In being "born again" (John iii. 7), believers become the children of God (John i. 12, 13; 1 John v. 1). There is no other way of entrance into the family of God. Neither by baptism, nor by church membership, nor by any ordinance or religious attainment do sinners become the sons of God. Only by a new and heavenly birth, which is the work of the Spirit of God in the soul (John iii. 5), wrought through the Word (1 Pet. i. 23). It was when as convicted sinners we received the God-given Saviour (John iii. 16; John 8. 22), when we believed in Him as Jesus Christ, the Son of God (John v. 1), when by faith we rested upon Him as our own personal and only Saviour (Gal. iii. 26), that

"The Holy Spirit entered,

And we were born of God."

"Children of God" is a title of the highest privilege and the closest intimacy. And it belongs to all who are true believers in Christ. Some who are in this relationship, may not enjoy its blessings, because they have not been taught in the truth. But it is their's, all the same. The life is there, but they need *light* and *liberty*, which come by the truth. The Lord Jesus said—"Ye shall know the truth, and the truth shall make you free" (John viii. 32).

We will look at some of the *Privileges*, and *Possessions*, then at some steps of the *Pathway* of believers, as children of God.

They are no longer "children of wrath" (Eph. ii. 3), or "children of the devil" (John viii. 44). They have passed out of their natural state, as "born in sin" (Psa. li. 5), and "in the flesh" (Rom. viii. 8). They have passed out of death into life (John v. 24), and from the power of Satan unto God (Acts xxvi. 18). "The life of God" (Eph. iv. 18), from which in their unconverted state, they were alienated, is now *in* them: and they are "partakers of the Divine nature" (2 Pet. i. 4). What a wonderful change is this! It is this new life and this new nature, that causes the new-born soul to turn to God, and to find in Him its delight, to read the Word, and find in it the new food that causes him to grow. These are of their new *Possessions*. They find new companions in God's people, and new occupations in His service. As the flower turns to the sun, so the new heaven-born life is occupied with Christ, and turns from the world and its sins and follies once loved. It is not so much breaking off, or giving up, as having got something better, by reason of which, the "old things have passed away," or lose their charm. As the child drops the old and broken toy, when a new and better one is given, so the heart in which Christ has been received and now dwells (Eph. iii. 16), loses its hold on earthly things, and is drawn up to things above, where Christ sitteth on the right hand of God (Eph. iii. 1-3). Another unspeakable *Possession* of the children of God is the

indwelling Spirit. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father'" (Gal. iv. 6), giving the conscious enjoyment of this new relationship, and enabling the believer to take the place and enter on the experience of being "of the household of God" (Eph. ii. 19). You remember when the prodigal was on the way back from "the far country," he prepared a prayer, which ended with the request, "Make me as one of thy hired *servants*." But the father said, "My SON was dead and is alive again" (Luke xv. 24). Not as a servant in the court, but as a son in the home, was he welcomed. Less would have met *his* need, but not his father's love. And so God has put believing sinners in "the children's place," into the innermost circle of love, nearer than which they cannot be. Loved with a Father's love (1 John iii. 1), as His Beloved Son is loved (John xvii. 26), so are they.

"So dear, so very dear to God,
More dear I cannot be,
The love wherever He loves the Son,
Such is His love to me."

There are various stages of spiritual growth among God's children. The new-born babe (1 Pet. ii. 2), by feeding on the pure milk of the Word, grows, and this is what will be manifest in all who are spiritually healthy. There are little children, young men and fathers, spoken of in 1 John ii. 13. Young men are strong, and have "the Word of God abiding in them" (1 John ii. 16). You cannot grow spiritually, if you neglect the daily reading of God's Word and prayer. You will become backsliders, and soon go down to

the world's level, if you cease to feed the new life. Do not read novels or light literature; they are as poison to the new life. Do not keep company with the ungodly, or you will soon lose your joy, and go back to the world. How many who were once bright and happy, have left their first love, lost their joy, and become crippled in spiritual life, by mixing up with ungodly company, and reading unhealthy books. Feed on God's Word, keep company with His people, and "love not the world." These *Privileges* bring their corresponding responsibilities.

God expects all His children to be "obedient children" (1 Pet. i. 14), hearing His Word, and doing what He says. There is blessing in keeping His commandments, not in order to *be* saved, but because we are. Earthly parents educate and train their children, and so does God (Heb. xii. 5-10). He delights to see His own doing His will, and walking in His ways, in communion with Himself. This they can only do, while obedient. Disobedience brings the rod. In the world, they are to "shine as lights," and live as "sons of God without rebuke" (Phil. iii. 15), manifesting by their life and ways that they are truly "children of their Father who is in heaven" (Matt. v. 45), "imitators of God" (Eph. v. 1), shewing forth His virtues. When the Lord comes, the sons of God will be manifested (Rom. viii. 19-21), in all their beauty, bearing the full image of Christ, before a wondering world, which for the present "knoweth them not, because it knew Him not" (1 John iii. 21).

The *Path* of God's children, is clearly

marked out in the Word. And by this they are to go. The Word of God is to be as a *lamp* to their feet, and a *light* to their *path* (Psa. cxix. 105). Whatever it warns them against, they are to "abstain" from (1 Thess. v. 22). Wherever it tells them to be, there, they are to go. Such is the truly happy path (Psa. i. 1). And there God will be their Guide (Psa. xxxii. 8) all the way, and all the days (Psa. lxxiii. 24). Thus God will bring His "many sons" safely to "glory," by the guiding hand of Christ "the Captain of their salvation" (Heb. ii. 10) whom God has charged to bring all His sons safe to glory.

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The Coming One.

"He that cometh, shall come, and shall not tarry" (Heb. x. 37, R.V.).

HE comes, He comes, the Bridegroom comes;
 The "Morning Star" appears;
 The "cloudless morning" sweetly dawns,
 Saints, quit this vale of tears.
 Your absent Lord no longer mourn;
 Reproach no longer bear;
 He comes, He comes, rise happy saints,
 To meet Him in the air.

He comes, He comes, the Bridegroom comes;
 The Church is then complete,
 Her Lord beholds her "clean and fair,"
 A partner for Him meet.
 He comes, His purchased Bride to claim,
 Her "mansion" is prepared.
 He comes, He comes, rise waiting saints,
 To meet your waiting Lord.

He comes, He comes, the Bridegroom comes;
 He "shouts," for great His joy,
 As yet unseen by mortal flesh,
 He tarries in the sky.
 The marriage o'er, to earth He'll come,
 No longer hid from men,
 He'll come, He'll come, with all His saints,
 To shew His glory then.

"That Blessed Hope,"

AND ITS SUSTAINING POWER.

TRANSLATED FROM THE FRENCH OF H. BETTEX.

BY THE LATE H. B. THOMPSON, BANGOR, FOR
"THE BELIEVER'S MAGAZINE."

THE results of the patient waiting for Christ's coming, answer to the deepest needs of the heart of the Christian. Of what, indeed, has the child of God more need, in this world of sin, mourning and tears, than of *sanctification* and *consolation*? Well, such are exactly the outcome of the habitual waiting for the Lord. After the grace which flows from the Cross, there is not a more effectual means of sanctification. This is, undoubtedly, why the Holy Spirit has joined together these two things in this epitome, so lucid and so comprehensive, of the truth and of the Christian life—"The Grace of God, which brings salvation, has appeared to all men, *teaching* us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the appearing of the glory of our great God and Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 11-14). Thus, in the saving grace, or the grace which brings salvation to all men, behold the foundation of all Christian life; in the happy hope and the glorious appearing of our Great God and Saviour, Jesus Christ—Behold the topstone. "Behold," says also the Apostle John, "what manner of love the Father hath bestowed

upon us, that we should be called the sons of God; . . . Beloved, 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." And every one that hath this hope *in Him*, purifieth himself, even as He is pure" (1 John iii. 1-3). Observe, it is *not only* an exhortation: "*let every one who has this hope in Him purify himself,*" but it is a *fact*: "he who has this hope in Him, purifies himself."

How, indeed, could one have the heart filled with the hope of soon being with Christ, and not make it his aim to be found of Him in peace, "without spot and blameless?" How could one cherish this hope in the heart, and at the same time walk in the hatreds, the rancours, the quarrels, the slanders, the lusts, and the idolatries of the world? While such works of the flesh, make here below all communion with the Lord absolutely impossible, does any one think he can carry them with him into heaven, that habitation of light and of perfect holiness, where nothing whatever impure or defiling can enter? No, these things may exist with an intellectual and theoretic knowledge of the coming of our Lord, and of our being with Him, but not with a spiritual and *living hope* of that reunion, for it is written, that "he who hath *this hope in Him* purifies himself, even as He is pure." The hope of soon being with the Lord, inspires one with the desire to be like Him, and by contemplating Him, we are even now being transformed into His image and likeness.

The idols fall and break in pieces, as that of Dagon in his triumph, when the Ark of the God of Israel had entered there; the turmoils of earth become calmed; worldly lusts vanish, to make place for heavenly thoughts and affections.

The single fact, that we are the Bride of the Lamb, whom the world has rejected, and that He has left us here for a little while, with the promise of returning soon to take us, and make us share in His triumph and His glory—this single fact, duly laid hold of by faith, is calculated to show us to what a separation from the present world we are called. Can, indeed, Christ's bride participate in its joys, or sit down at the banquets of those who have rejected her Bridegroom? No, you say. To be associated with the festivities of rebels, would mean to have complicity in their rebellious mirth, and to delight in it. The joys of the rebels cannot be the joys of the Bride of the Lamb. As for them, they are delighted in having freed themselves from Him whom they hate; and their hope is, to have nothing whatever more to do with Him. His Name even cannot be uttered in their presence without provoking a cold and scornful silence, or an ill-disguised impatience and anger. But the Bride, whose happiness it is to think of her absent Bridegroom, and to expect Him soon, can she enjoy her pleasures there, where she dare not even mention the Name of Him, whom she loves?

Bride of the Lamb, there is for thee
 One only safe retreat;
 Where Jesus is, thy heart should be,
 Thy home at His dear feet.

The Place and the Name.

AN ADDRESS BY DONALD MUNRO. GIVEN IN
 TORONTO, CANADA.

THAT which is needed more than anything else in our practice now, connected with the assemblies of God, is to have a distinct "Thus saith the Lord" for everything we hold and practice. When we have this, we are on a rock—an immovable rock, as firm and solid as the Throne of God itself. God has spoken, that is enough. For one of the increasing evils in the world and in the professing Churches, is the doing of things independently of God, and His Word. But God, who has brought us where we are, has not left us to guess or to plan for ourselves. We have His Word, and should be able to show a "Thus saith the Lord" for all that we do, and concerning all that we expect other saints to agree with us in doing.

We might look for a little at Deuteronomy chap. xii. We have been struck, I am sure, at the frequent repetition in this chapter of a phrase, "The *place* which the Lord shall choose to put His *Name* there." It occurs in verses 5, 11, 14, 18, 21. Thus does He emphasise two things—the PLACE He would choose in His sovereignty, and the NAME He would put there in His grace. When the book of Deuteronomy was given to Israel, they had been forty years in the wilderness, and now they were encamped by the river Jordan. Moses was about to be taken home, and Joshua was to be installed in his place, as leader of Israel. So God has His servant Moses rehearse some

of the faithfulnesses of God to His people, in spite of their waywardness and sin. Soon they were going into the land, and He was to give them possession of it—driving the enemy out before them. In that land they would meet with the *gods* of the heathen, their *altars*, their *groves*, and *images*. But with these, His people were to have nothing whatever to do. Rather, they were to destroy them *utterly*—they were to make a complete sweep of all that Satanic work—and establish God's rule and authority, as given to them in His laws, statutes, and judgments. There would be many places, "on every high hill and under every green tree," where all these heathen (ver. 2) altars and idolatrous places of worship would be seen. Israel was to destroy them "utterly."

But God would have ONE PLACE, which He Himself would choose and appoint. There would He put His Name, and there would His presence be assured. He had redeemed them, and His desire was to dwell among them. In the camp, as they journeyed or rested in the wilderness, He had His Tabernacle, which they had made according to His pattern, and which He had filled with His glory. The pillar of cloud which abode over them by day, and the pillar of fire which went ahead of them by night, was the evidence of God's *pleasure* in dwelling in the midst of His redeemed people. But now they were going into the land He had promised them, and there HE WOULD CHOOSE in one of their tribes, the place where His Name would be. To that place, all His people were to come, and there they

would bring their sacrifices and offerings. It was God's centre, and to it, His people were to gather, as He had appointed.

Self-will and self-honour, were to have no place. It was not left to God's people then, nor to their leaders, nor captains of thousands, as to how they should worship, or where. His Word was definite and distinct, "Take heed to thyself that thou offer not thy burnt offerings *in every place* that thou seest, but in THE PLACE which the Lord thy God shalt choose," etc. (v. 13 and 14). Thus they were not left to think or to choose for themselves, or as the people now say, "to have their own views" as to how and where they would worship and serve. God had spoken. He had chosen a place; and nothing else was, or could be right. Our God is very particular about the behaviour of His people, and anything savouring of self-will, grieves Him to the heart. And those who think that God is indifferent about what His people do, and where they go, in things religious, do not know His Word. He is *very* particular. He values heart subjection and simple obedience to His Word.

Let us look at Deut. xvi. 1. "Observe the month Ahib, and *keep* the *passover* unto the Lord thy God." "Thou shalt therefore *sacrifice* the *passover* . . . in THE PLACE which the Lord thy God shall choose to place His Name there." This was commemorative. They had been redeemed by the blood of a lamb, and the passover was a remembrance of that event. Connected with it was worship. They, were to worship there, before the Lord, as He had commanded them.

The Preacher and Bible Lover's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

God's Salvation, in Four Aspects.

The Salvation of God (Acts xxviii. 28).

A GREAT Salvation (Heb. ii. 3).

A COMMON Salvation (Jude 3).

An ETERNAL Salvation (Heb. v. 9).

Grace and Its Operations.

The ORIGIN of Grace—God (1 Pet. v. 10).

The MANIFESTATION of Grace—Christ (John i. 14).

The CHARACTER of Grace—Giving (Eph. i. 7).

The SUBJECTS of Grace—Sinners (1 Tim. i. 15).

The ACTS of Grace—It Justifies (Rom. iii. 24).

Divine "Abundance" to Men.

Abundant MERCY (1 Pet. i. 3)—To the Lost.

Abundant GRACE (1 Tim. i. 14)—To the Unworthy.

Abundant PARDON (Isa. lv. 7)—To the Guilty.

Abundant LIFE (John x. 10)—To the Dead.

Abundant PEACE (Psa. xxxvii. 11)—To the Troubled.

How God Forgives.

Frankly (Luke vii. 42)—Without Cause.

Freely (Eph. iv. 32)—Without Price.

Fully (Col. ii. 13)—Without Reserve.

BIBLE STUDIES FOR YOUNG BELIEVERS.

Conversion, and its Results.

Its NECESSITY to All (Matt. xviii. 3)—God's Demand.

Its NEED for All (Isa. liii. 6)—Became of Man's Ruin.

Its ACTION in Believers (Acts xxvi. 18)—Inward Power.

Its MANIFESTATIONS (1 Thess. i. 10)—Outward Effect.

Its EVIDENCES (1 Pet. ii. 25)—Its Manifest Fruits.

Eternal Life, its Impartation and Possession.

The Unregenerate do not have it (John v. 53).

God alone can give it (Rom. vi. 23).

Faith receives it (John iii. 15, 16).

Believers possess it (1 John v. 13).

Its Security is "in Christ" (Col. iii. 3).

Disciples of the Lord Jesus.

The Gospel MAKES Them (Matt. xxviii. 18, R.V.).

The Preacher WINS Them (Acts xiv. 21, R.V.).

Their Character MANIFESTS Them (John xiii. 35).

Their Path CHARACTERISES Them (Luke xib. 26).

The Young Believer's Question Box.

It has become a common practice with some—and it has the public APPROVAL, if not the commendation of others—who claim to be leaders of those professedly separated from all sects and their

doings, to go preaching in various denominations and all-sectarian Missions, on the morning of the Lord's Day, at the hour at which the Assembly, in which they claim to be in local fellowship, gathers according to the Scripture precedent (Acts xx. 7), for "the breaking of bread." Is this an exemplary course to be "imitated" (Heb. xiii. 7)? Or are those who habitually practise it, fit persons to be regarded as "true guides" of those younger ones in an assembly, who learn quicker from what they see in the practices of those who stand before them, than from what they hear of theoretic teaching, and in what they read of what is written?

If one UNTAUGHT in the Word, and probably only groping his way out from Sectarianism and its practices, should, from ignorance of the teachings of Scripture regarding separation from denominationalism, at times be found as a preacher in a so-called "church" or "chapel," on a Lord's Day morning, acting as "the minister" for the time, he may well be graciously and wisely admonished by those who exercise godly "care" in that Assembly, to which he had been "received," after acknowledging its principles and practices to be according to God and His Word. But the most effective form of teaching, either for good or evil results, is what has rightly been called "teaching by practice," which young believers and most others follow more readily than the words spoken, and usually EXCEED in practice, beyond those whose evil example causes them to err from the right ways of the Lord, as given in His Word. For where leaders of an assembly are found in a sect, either as PREACHERS or in any other CAPACITY, it is taken by the usual observer to mean, that he is in sympathy with it, and all that it stands for. And we have never known a case where one, who is in the habit of "forsaking the assembling of himself" (Heb. x. 25) with fellow-saints around the Lord's table, to PREACH in a sect, without the evil effects of this permeating others, and leading them further into sectarianism than their leader and exemplar, either expected or desired. But such are the effects if this line of "teaching by practice," that it is no uncommon thing to find nowadays, where this has been allowed to go on unchallenged and unrebuked, numbers who profess to have left at the call of the Word of God all denominations, returning to them to hear favourite "preachers," who are there to "take the service" for that occasion, forsaking the assembly in which they profess to be, to give their patronage to this act of what is called "large-heartedness," but

which even some of the members of that sect call by ANOTHER NAME, and regard as "lack of principle" on the part of one who had beforetime separated from all sectarianism, to go forth "without the camp" of all worldly religions to a rejected Christ, and to stand with Him, bearing that "reproach" which comes from obedience to His Word. We believe, if the Word of God is brought to bear on the conscience of the one so acting, and he yet persists in claiming the "liberty" to continue it, he will either be "restored" to God, and to the ways of His Word, or take offence and return to the denomination of his choice for good—and probably find a permanent place as a preacher IN and upholder of that sect. And we do not consider that a man of these practices, will be much of a LOSS to any company of God's people, seeking to do His will, and to be guided in their ways by the Word, which the Lord has given to be our authority "in all things" (Psa. cxix. 128).

The Christian Observatory and Outlook.

Fifty-Four Years ago, when we were brought out by the action of the Word of God, and the teaching of the Spirit through that Word, from denominational Religions and Sects, to gather simply in the Lord's Name, and to be guided in worship and in service by "This saith the Lord" alone, there was a clean-cut and a definite separation from all that was practised by the popular denominations, as they then existed, severally, and were at periods combined in varied measures, in what were known, first, as "non-sectarian" unions, and later, as "inter-denominational" Causes and Missions. For the first ten or more years, there was unveiled hostility shown toward those who had separated from these denominations, and gone forth to own a rejected Christ "without the camp" of the world's religions, to own His Name alone as their Centre of gathering, and to bow to His Word as their only guide in all that concerns their worship and service. And the crux of this opposition was, because they did not recognise official "ministers," as chosen by congregations to preside over them, and to conduct public worship *for* them, thus denying the common PRIESTHOOD of all true Christians, as having the right and privilege of "drawing near" to God, apart from the service of an intermediary "priest" or elected "parson." This, which was the confessed faith of all who then gathered to the Lord's Name as WORSHIPPERS, and to edify "one another" as the Lord had given

ability, was the chief accusation of the "clergy," and even of the small "dissenting" minister, who, although in many cases himself wholly destitute of the Gospel of God's grace to preach, and unfit or unable to feed the few believers he had "under" him, was in the habit of "railing" against those who had left his congregation, by traducing them as "without a minister," or not "able to support" one. But in those early years of the "first testimony" of those "outside the campers"—as they were then "daubed" by some, and nicknamed "Wandering Lights" by others of the clerical class, who traduced them—yet the work of bringing believers out from all the popular denominations went on. And in spite of virulent opposition, "the Word of God grew and multiplied," and as it was with the people of Israel in Egypt, the more their oppressors and accusers opposed, "the more they grew and multiplied," new assemblies springing up "as willows by the water courses" (Isa. xlv. 4), called into being, by a full and fresh ministry of the Word of God, which in those years was given, and received by a people whom God was separating unto Himself, and leading on in His ways, as He ever does, those who are following on to know the Lord (Hos. vi. 3), and practising what He teaches them, they walking in all the light they receive from Him. Many of the Lord's people, who experienced the blessing of those years, speak of them as "days of heaven upon earth" (Deut. xi. 27), so full was the flow of spiritual worship from the assemblies of believers, Godward, and so rich and refreshing the ministry of the Word through vessels fitted by God and filled with the "Word in season," as given by the Spirit, to the need of God's people, who waited on Him, humbly and prayerfully for it.

Conferences and meetings for ministry of the Word, as guided by the Spirit, without a chairman, or any fixed and prearranged speakers, brought Christians from all parts—many gladly paying railway fares and forfeiting a day's wage, to share the feast of spiritual things that the Lord provided, returning the homeward journey full of praise, to share with those at home "the good things" (Psa. ciii. 5), wherewith their own souls had been "abundantly satisfied." And being thus refreshed, they became the channels of spiritual refreshing, and of salvation to others (John vii. 36).

Divine Principles need to be owned and honoured, if we are to enjoy the presence and blessing of the Lord, in our assembly lives. It will not do to PROGRESS to own the Lordship of Christ, and still PRACTISE

TISE the ways of the world's religion. Nor can the two, go hand in hand. Where Christians "walk in the fear of the Lord" (Acts ix. 31), they will prove "the comfort of the Holy Ghost"—that is the full scope and power of His gracious guidance and ministry; but where this is HINDERED, or partly "quenched" (1 Thess. v. 19), through human principles being introduced and practices copied from the world's religion "brought in," the result will and must be barrenness, and lack of spiritual power to increase and edify the assemblies, where such are allowed and encouraged. And this is just what has happened, in places where such have found a footing. The time was, when the Holy Spirit was owned as the Dispenser of all ministries, both in the assembly, and in the evangelisation of the unsaved, as in the teaching of the Lord's own people. But some who had succeeded in copying what they had learned in the sects, to which they had been attached, and had not wholly got rid of, or been cleansed from, when they came among Christians professedly gathered unto the Name of the Lord, and owning His Word as their only rule, not satisfied with the simple lines, as prescribed in Scripture, as to how meetings should be conducted, under the guidance of the Spirit, introduced other methods, which they claimed would ATTRACT those who did not come to our meetings as previously conducted—methods which they admitted had been learned by contact with, and by admiration of the world's Religion, but supposed to be a great improvement on our former simple way of meeting, and approximating more to the popular ways which had been introduced by men who knew nothing of counting on God the Holy Ghost, in His ordering of their service, or of bringing it to the touchstone of God's Word, in all that is done, and introduced. How to "get the people," is the first and chief consideration and to have "attractive services," which will fill the seats, and gain "professions of conversion," increasing "church membership," with small consideration whether these are genuine "new births"—the work of the Spirit, evidenced in godly and Bible-governed conduct before God and man, in a full and practical separation from worldliness, in all its forms, religious, political, pleasure-loving, and fashionable, to bear the "reproach of Christ" (Heb. xiii. 13), and share His Cross and "brand" (Gal. vi. 17) "joyfully," with all that these involve. Then it was, that practices were introduced which, for the first TWENTY to THIRTY years of our experience, as

"gathered unto the Name of the Lord Jesus," were unheard of among us. Among these depravities and departures from the "ways that be in Christ" (1 Cor. iv. 17), as we had learned them from the Book of God, and by the godly example of our first leaders in the things of God, were instrumental music and solo singing, at Gospel meetings, chairmen at our Believers' Meetings calling upon chosen speakers in order, to "address the meeting" in turn, and by prearrangement, excluding all who dared to speak the Word which disturbs ecclesiastical practices in the world's churches, and practically excluding those who seek to get their message from God for His people, and give it to them as He guides, who only knows what His people need. This has gone on to such an extent in some places, that those who are invited to take part at Conferences and the like, are there because they either tacitly, or by promise, are pledged not to say anything that will disturb the consciences of the hearers in what may cause them to "consider" their ways, and to "search them" in the light of God's presence and His Word. Little wonder therefore, that many of those of late years brought into those companies, where this "down grade" lines are practised, are going back to the sects that their fathers left, or, what is worse, bringing clerical and sectarian practices in where they are, so that it is hard to distinguish between them and the religions of the denominations, which have gradually leavened the ways of the leaders, and driven not a few to "go nowhere," or become absorbed in "Missions," which have multiplied as the years go by. An aged servant of God, who had long seen the effects of these "compromises" to court the religious world's friendship, and follow in its wake, lately said—"If things go on, as they have done for the past few years, there will not be found a clean and *decided* Assembly of God's people in the British Isles, giving the Lord His place, the Word its due, but so many unnamed 'missions,' with 'the breaking of bread' attached, but with no true testimony to the Truths which we stood for in earlier years, and through grace were enabled to bear reproach for, and to have the blessing of the Lord in our midst."

Hired Preachers, who virtually conduct all meetings in the places to which they are "called," and in which they are "engaged" for specified times, are so common now, especially in meetings where men of "influence" and "money" rule, that there is practically no distinction between them and "the minister" of the average "con-

gregation," except that most of them are "illiterate" or "lazy," and while "always there" to "conduct services" in their official capacity, do virtually on pioneering "Gospel work," such as the preachers of former years abounded in, and went out to do in the Name of the Lord, where there were no assemblies of believers, nor any to invite them, but with staff in hand, set forth looking direct to the Lord, to guide them, and supply all that they needed in and for His work, and thus showing in practice, what living by faith (Gal. ii. 20) is, which many who, in theory, lay claim to still, but deny in practice, and so alienate the sympathies of right-minded, godly people who are taught in the Word, and disown these men as having any right to the "clerical" positions they assume and practice, whether at home or in the lands to which they have gone as "official" and certified "missionaries," not a few of whom return to the sectarian position, and take the title of "Pastor," or "Reverend," dragging those whom they, for a time, rule over, into the bondage they imagined they were free from "the yoke of" (Gal. v. 1). It is not from any pleasure we gain from it, that we mention these things—far from it—for we are deeply ashamed of them—but because we feel it to be our duty, to name them fearlessly, and to call the consciences of the people of God into solemn exercise regarding them. And we know, that very many are ill at ease before God regarding their responsibility respecting them. May there be grace given to act with God, and as His Word directs us as individuals and as assemblies of His, as His Word calls us to do, in all wisdom and grace, with godly faithfulness and decision. For, if His testimony is to be saved from disaster, it will not be by those who "hush up" these things, and so silently encourage them, but through wise and faithful dealing with them, as God has commanded.

Simple, Well-Balanced Ministry of God's Wgrd, is the remedy for all such innovations which when ministered in season wisely, will either bring "correction and instruction" to all who bow to it, or cause those who continue to "trouble" those, whose desire is to go on with God in the ways of His Word, to "cut themselves off," and return openly and fully to the ways of the "sects," which they love so well, and evidently never in heart, or in practice, were really separated from.

Brief Answers on Practical Points.

1. Is it according to Scripture to baptise believers in the Name of the Lord Jesus, as in Acts

xix. 51? Or is the formula of Matt. xxviii. 19, for present use? This has been a subject of controversy for half-a-century, at least. Some use the one formula, some the other. We personally always use that of Matt. xxviii. 19, and know no reason why we should not. Some think this commission is for future use. But we do not accept this, or find any period named in New Testament Scripture, where the baptism of "nations" is to take place after this Gospel age is past. But if any claim and practice, as Acts x. 48; xix. 5, we do not consider it to be a matter for dispute, or heated controversy.

2. Is a letter of commendation from an individual, to be regarded as all that is necessary, or must it be from the assembly commending? Both are mentioned in Scripture. Romans xvi. 1 reads "I commend"—the "I" being the apostle Paul. In Acts xviii. 27, "THE BRETHREN WROTE," exhorting the disciples "to receive Apollos," evidently a united commendation. Either would be right. But it should not be a "party" affair, such as one not representing the assembly, and out of touch with it, commending a PARTISAN or follower of "his own" (Acts xx. 30). Such things have been done, causing mischief.

3. If a believer leaves the assembly in which he has been in fellowship, and goes to another in or near the same place, should he be received without inquiry at the oversight of the assembly he has left, whether there is any objection to his reception made by them? In all cases, fellowship with neighbouring assemblies is to be cherished, and every means taken to preserve it. If from any cause, dissatisfaction is given for the one seeking to be received to another gathering, it is surely better to wait, and seek an amicable understanding with those he has left. For few things cause more frequent misunderstanding, than taking in a "run-away," who may be found to have either acted "disorderly," or been under some measure of discipline, where he has been. FELLOWSHIP is a sensitive plant, and it needs mutual tending.

4. Are visitors from other assemblies, supposed to take part in acts of discipline, where one has to be "put away" (1 Cor. v. 13), or "rebuked" (Tit. i. 13)? Discipline, especially where excommunication is necessary, can only be actively shared by local brethren, who are familiar with the details of the case. And it would be very inappropriate, for visitors to be allowed to take any part in such solemn work, even if they are foolish enough to seek to do so.

5. If one absents himself from an assembly of the Lord's people, giving no valid reason for it, other than that some one has treated him, as he supposes, un-Christian-like in some personal matter, may he return after, say after some months of absence, without giving an explanation of his conduct, or some expression of his regret for having forsaken the "assembling of himself" (Heb. x. 25) with fellow-saints, as hitherto, ere he takes his place again in the fellowship which he had, from merely personal and mistaken reasons left, without cause? Godly order, and Christian courtesy alike, demand that one, who has been hitherto regarded as a guide and a leader among the Lord's people, should give such testimony as will renew the confidence of fellow-saints in his sincerity, before he resumes the place he has absented himself from, for nothing more than an imaginary grievance, which has no foundation, beyond his personal feelings, or that which he supposes others have thought or said about him. It is unworthy of a Christian to act in such a childish manner, as to habitually absent himself from the Lord's table and the fellowship of saints, because of PERSONAL grievances, whether actual or supposed. The Scriptural and godly way, would surely be, to seek a personal interview between the one who has, or is thought to have aggrieved him (Matt. xviii. 15), between themselves alone, and not bring others into the matter at all—at least not until this first step has failed in the "gaining" (ver. 16) of the aggrieved brother. The more common way, however, has come to be, that everybody who will listen, is informed about the trouble first, and when the individual who is blamed comes to hear of the complaint, it is frequently only after it has become common property of many in the assembly, and not infrequently of the outside world as well, and he naturally resents this way of it, and is thereby offended, more at the way things have been done, than by the original cause, and thus such "roots of bitterness" spread, and "many are defiled" (Heb. xii. 15). To take God's way is always the BEST, as it is the right way. And those who do, ever find that He honours and owns obedience to His Word, and will, in way of His doing the right in a godly way. For it is not without cause, that the Scripture says—"A brother offended, is harder to be won, than a strong city." And if God's way is not taken in the process, little wonder if it often fails, and develops into troubles which baffle the wisest men to settle.

OTHER LANDS.

FAROE ISLES.—Angus M'Kinnon, of Norway, made a visit to these isolated isles, in which our brother, William Sloan, pioneered in the early years, with great tenacity and courage. The work then begun, continues, with much to encourage those who are willing to plod, and go on along the lines of the Word of God, holding forth "the Word of Life" to the natives. Fishermen from Aberdeen give good help in places, when their boats are in Faroe ports. **FRANCE.**—Commander Salway, who has witnessed in Paris and other parts for some years, although his health is far from good, continues witnessing as he obtains "help from God" (Acts xxvi. 22), among this "pleasure-seeking" people. **SPAIN.**—John Mitchell continues in Malaga, where, amid bitter Romish persecution and secret opposition, the Lord continues to bless His Word. **NORWAY.**—A. Mitchell made a visit to Kopervik, a small place near Stavanger, where much interest was manifested in the Gospel, and a number were saved. **BELGIUM.**—In this country, which, during the war years, was made of much interest to British Christians, and where many of their sons lie buried, is again manifesting interest in the Gospel. M. Lefevre had meetings in a place near Soignies, where a few were saved, and where a few believers now assemble in the Name of the Lord, for worship. **WEST INDIES.**—In Kingston, St. Vincent, a good interest in the Gospel has been seen of late. Halls are well filled, and a number of young men profess to have been converted, which has given cheer to the workers, and native believers. **BARBADOES.**—At Melvin's Hall, where G. F. Nicholls labours, there has been fruit of the Gospel seen of late. Nine young believers were lately baptised there, and give good evidence of its reality in their daily lives. **BRITISH GUIANA.**—C. Gordon Smith, of Georgetown, is on a visit to Scotland at present, and will be telling of the Lord's work in that part of the field in which he labours. **TASMANIA.**—Conferences in the early part of the present year were large, and fine weather permitted many from far distant places, to share in them. Among those who ministered the Word on these occasions were A. S. Rolph, J. H. Todd, H. F. Marks, and D. W. Ashdown from Malaya. **NEW ZEALAND.**—A. F. Withy had good meetings in Greytown. R. G. Grubb visited Woodville, preaching the Word. F. Hunter had cheering meetings at Hawkes Bay and Wanganui. M. Logg has

visited in **Lumsden** and **Gore** districts, where the Christians enjoyed his ministry of the Word.

Fallen Asleep.

James M'Culloch, Dalmellington, Ayrshire, suddenly called to his rest with Christ, on March 6, 1925, in his 81st year. Converted over 55 years ago, one of the first few to gather "unto the Name," over 53 years ago. A stedfast worker, "a faithful man, and feared God above many" (Neh. vii. 2), who watched over the interests of the Lord's people with a fatherly heart, stood true as steel to the truth he had learned from God, and firmly resented all modern innovations to popularise it, or tone it down to gain favour with worldly religion. A true Gospeller, who spent his life and substance for its spread, at home and afar. He was a beloved personal friend of the Editor, for over half a century. One of the first little company of village workers who evangelised the villages of Ayrshire and other counties, over forty years ago, a man much esteemed and respected in the village in which his long life was spent, as was evidenced in the respect shown by the people, on the day of his burial. Will be most missed where he was best known. A fuller memoir, with photo. of Mr. M'Culloch, will (God willing) appear in **June** issue of **The Christian Worker**. **Henry Catherwood**, Creagh, Aughrin, March 5, in Christ 45 years. A steady, consistent brother, with a good testimony, all the way. **Samuel Martin**, Belfast, on February 22, aged 83, over 50 years in Christ, a valued helper in Ormeau Road Assembly, and an acceptable preacher of the Word. In earlier years in Enniskillen, where he, in that place and the districts around, went forth spreading the Gospel. An energetic and devoted brother with a big heart, for the work of the Lord, and withal ever true to the Word of God, which he owned and honoured throughout his course. He was much esteemed and will be greatly missed among Belfast assemblies, in which the greater part of his life was spent. A fuller memoir, with photo., appears in **The Christian Worker** for **May**. **Mrs. William Archibald**, St. John's Church, Jersey, Channel Islands, formerly of Firlands, Forres, and Edinburgh. A diligent worker, devoted tract distributor, and visitor. **Mrs. French**, Tanaghmore, Ireland, a convert of 1859, a steady, faithful witness for the Lord. **John Barclay**, Gospel Hall, Corinda, near

Brisbane, Queensland, January 10, in his 54th year. Converted in Kilbirnie, Ayrshire, 36 years ago, in the assembly there since its inception. Emigrated to Australia 14 years ago. Known and esteemed by all fellow-saints who knew him. **Alex. Bryson**, Vancouver, B.C., on February 25. Came to Canada in 1907, formerly in assemblies in Penicuik, Loanhead, and Edinburgh. Since coming to Vancouver, with believers in Seymour Street Gospel Hall, where he was esteemed for his faithful testimony to the Truth, which he loved and held fast to the end of his course. **Mrs. Deans**, Glasgow, March 2. "In Christ" for 45 years, in the assembly in Wolseley Hall, where she bore a good testimony in her life and walk, serving the Lord in the ways of His Word, for many years. **Edward Read**, Lowestoft, February 16, for many years a helper of the Lord's people in the Lowestoft assembly, where he was esteemed for his work's sake. A man who will be "missed." **James Fairley**, Peterboro, Ont., aged 67. In Christ over 40 years. A lover of God's Word, and God's Ways, a true helper in the assembly there, who will be missed by all whom he served for the Lord's name's sake.

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MAY, 1925.

Made up, April 20th.

SCOTLAND.

ANNOUNCEMENTS.—**Glasgow.**—Visiting Meeting of S.S. Workers in Porch Hall, East Miller Street, Dennistoun, Saturday, May 16, at 5.30. Speakers expected—J. Milne, James Moffatt, J. Stewart. **Clydebank.**—Tract Band and Pioneer Gospellers' Conference here, in Gospel Hall, Miller Street, May 9, at 3.30. P. Beard, W. A. Thomson, George Murray, J. Gilson, James Moffatt expected as speakers. Annual Conference in Ebenezer Hall, Craighbank, **New Cumnock**, June 6, at 3.30 p.m. Speakers expected—W. Whitelaw, Andrew Borland, George Westwater, David Weir. **Lanark.**—Christian Conference here in Y.M.C.A. Hall, Saturday, May 16, at 3.30. Brethren expected to minister the Word—Messrs. Prentice, Kerr, Richardson, and Beard. **Broxburn.**—Conference Public Hall, June 13, at 2.45.

REPORTS.—Forbes Macleod had good meetings in **Fauldhouse**, with fruit. Jos. Strain had special meetings in **Hebron Hall, Larkhall**, with some blessing. R. A. Sinclair had meetings in **Camelon**, where there was interest in the Word spoken. George Bond had meetings at **Bonybridge**. William Duncan, of **Tillicoultry**, at **Lochore**, where the Word has been blessed of late, to saved and unsaved. Malcolm M'Donald has been preaching in **Johnstone**, where there is an interest. J. Barrie visited **Glengarnock**, where the Lord has added a number to the assembly there of late. James Lees also spent a week-end there, preaching the Word and telling of the need in **Esthonia**, where he labours for the most part. Alex. Philip continued his meetings in **Papa Westray**, Orkney, where numbers heard and a few received it unto salvation. J. M. Nicholson, of Port Ness, Isle of Lewis, has resumed his pioneer work in this storm-beat isle, where large numbers of fishermen are accessible to the Gospel, and a number manifest real interest in it. Tract Band Conference in Cumberland Hall, **Paisley**, Saturday, March 28, was well attended, and the Word spoken for the help of those going forth in this line of service. J. M. Wilson has been preaching in **Wick**, to saved and unsaved. Charles Reid has been preaching in various parts of the North, and looks forward to tent work during the coming months. **Dufftown** Conference well attended by believers from northern places; the Word

was spoken to meet all needs, by about 13 different brethren. Thomas Richardson, of Grangemouth, had meetings in **Holmlea Hall, Catcart**, a number heard the Word, and some professed to be saved under its preaching. He is now having meetings in **Victoria Hall, Langside Road, Glasgow**. E. Rankin had good meetings in **Shiloh Hall, Shettleston**, some profess to have received Christ. **Edinburgh.**—In **Tollcross Hall**, on March 14, brethren working in unevangelised parts of Scotland, gave reports of work, including W. J. Miller (Shetland), M. H. Grant (Sutherlandshire), H. Hamilton, T. Hynd, G. Bond, from other far-off parts. J. Barrie had some good meetings at **Ballochmyle**, Ayrshire, and later in **Dreghorn**. **Kilmarnock.**—Tract Band Conference here in **Wellington Hall**, April 11. A goodly number there, to whom ministry was given by John Ritchie, jun., C. F. Vallance, A. Green, R. Scott, and others. **Glasgow.**—Believers' Half-yearly Meetings, April 12-14, large as usual, many country brethren and sisters making up the number. Speakers—Messrs. Green, Grant, Steen, Lammond, Fisher, Henderson, Gardner.

NOTES.—Mr. John Roberts, 41 Mossie Road, Cowdenbeath, Fife, asks us to intimate that, in the will of the Lord, he hopes to work a Gospel tent in **Pittenweem** during May. He bids us say there is now an Assembly of Believers gathering in the Lord's Name in **St. Monans**, the correspondent of which is Mr. J. Ferguson, Miller Terrace, St. Monans, Fife.

ADDRESSES OF ASSEMBLY CORRESPONDENTS.—Bethany Hall, Dalmellington, in place of the late James M'ulloch, draper, who gave himself to this service for over 50 years, the correspondent is now Mr. Robert Orr, Trinidad, 50 High Street, Dalmellington, to whom circulars and all assembly correspondence, should now be sent. A few believers now gather in the Lord's Name in **Red Triangle Hall, High Street, Kinross**. Visitors are requested to bring letters of commendation, from assemblies where they are. Correspondent—John Martin, West Hall, Kinross.

ENGLAND.

ANNOUNCEMENTS.—**Portsmouth.**—Missionary Conference in **Rudmore Hall, Landport**, May 13. **Bristol.**—Missionary Conference, May 16-19. Circulars from A. Green, 37 Manor Park, Redlands.

Bath.—Believers' Meetings, July 6-10. Applications for accommodation to H. A. Raymond, 1 Widcombe Crescent, by June 16. **Birmingham.**—Open-air Convention, June 27. Circulars from F. A. Patterson, Horse Fair, Birmingham. **Enfield.**—Young People's Meetings in Shirley Hall, May 2, 2, 30. **Crediton.**—Town Hall, May 11. **Bradford.**—Whit Conference in Kensington Hall, May 30, 31. **Central Hall**, June 1-2. **Upminster**, June 29. Herts District Young People's Meetings, **Ware**, July 11. **Tunbridge Wells**, May 31-June 1.

REPORTS.—**London.**—Sunday School Workers met in the Metropolitan Tabernacle, March 28. Ministry in season to a large company, by Messrs. H. Hutchison, J. B. Watson, and others. **Clapton Hall**, **Newington.**—J. Macdonald preached here during April. **Stockton.**—E. Rankin preached here in Hebron Hall to goodly numbers, with interest and blessing. **Dipton.**—E. Fogarty had encouragement in meetings held in wooden tent here, with blessing amongst young folks. John Gilfillan expected to have Gospel meetings in **Pendlebury** district of Manchester. **Leeds.**—R. Wilson hoped to have special meetings in Joseph Street Hall here, beginning of April. George W. Ainsworth had a special Gospel effort in **Orford** about end of March. A. Widdison had a spell of Gospel meetings in **Nottingham**, where a number professed conversion. F. A. Glover visited and preached at **Seven Kings** and in **Hereford**. **Harwick.**—J. W. Ashby gave Dispensational Lectures to interested companies here, in Masonic Hall. W. E. Taylor had meetings at **Bridford Mills**, and later at **Exmouth** and **Budleigh Salterton**. J. Gilfillan at **Bedlington** and **Croxley Green**, with fruit. **King's Lynn.**—R. Gilder had large meetings in the Mart, where many gather, who seldom hear of eternal verities. T. Fitzgerald has visited various places in **Cornwall**, seeing a growing interest in the Word at **Bunaton**. A hive-off from **Stoke-on-Trent** has been begun, as a new assembly in Gospel Hall, **Hanley**. W. H. Clare had encouraging meetings at **Nuneaton**. J. K. M'Ewen, of Exeter, whose health is better, expected to sail for Nova Scotia about middle of March. F. A. Glover reports much interest in West of England villages of **Hutton**, **Mark**, **Burnham**, and the other villages not often visited with the Gospel message. An opening for the Gospel in a disused chapel at **Chudleigh**, where brethren from **Bridford Mills** preach Christ, promises to become an effectual door for God's Gospel there. R. Gilder had a special opportunity for preaching the Gospel

at **Lynn Mart**, Norfolk. **Horncastle**, Lincolnshire, where T. G. Webber has pioneered, is promising as a field for Gospel labour, where some have of late confessed Christ. J. W. Linton has been evangelising in distant places in **Co. Durham**, where there are many small villages, still unevangelised. Blessing is reported from **Moreton**, **Horton**, and **Neston**, Cheshire villages, where P. W. Clark, of Birkenhead, has pioneered. **Swanwick**, Hants.—Mr. Titcombe from Reading, had seventeen days of good meetings here, with fruit in conversion. **Leamington Spa.**—Conference here on April 10, largest for years. Ministry by Messrs. A. R. Thoburn, Oldridge, and Hughes.

NOTES.—Correspondence for Raleigh Street Hall Assembly, henceforth to R. E. Martin, 27 Lincoln Avenue, **Plymouth**.

IRELAND.

ANNOUNCEMENTS.—**Dublin.**—Believers' Annual Meetings and Missionary Conference, Merrion Hall, June 2-5. A few of the Lord's people now assemble "unto the Name" of the Lord Jesus, at the residence of Mr. Samuel G. Orr, 31 Ricalto Terrace, S. Circular Road, Kilmainham, **Dublin**, on the simple lines of the Word, and in dependence on the guidance of the Spirit (Psa. cxix. 127-128; John xvii. 17).

REPORTS.—**Belfast.**—Easter meetings, which have been continued on the same simple and Scriptural lines for over 50 years, under the guidance of the Spirit of God, using whom He will to give the Word in season, to His Lord's peoples' present needs, as He sees and knows them, are being continued this Easter as before, in Assembly Hall, Isherwick Place, April 12, at 4, 13th at 11, 2, and 6, 14th at 11, 3, 7. Evangelists and pioneers are labouring in the following districts:—Mr. Lyttle has been at **Omagh**. Dr. Matthews at **Ballymacnaghy**, near Belfast, where years ago, the late James Campbell, James Smith, Thomas Lough, and others pioneered and preached with much blessing. Hutchison and Young near **Granshaw**. M'Cracken near **Newry**. Scott at **Ballymena**. Whitton at **Moneydig**, with blessing. Glancy at **Rasharkin**. Goold and Beattie near **Derry**. Baillie at **Banbridge**. Megaw and Alexander have been at **Cartleberg**. Stevenson at **Enniskillen**. Goold and Beattie saw some fruit of the Gospel at **Clones**. J. Stewart and others, saw blessing with the Word, near **Ahadany**. J. M'Alpine has been preaching in **Victoria Hall, Belfast**, during April.

CANADA.

Toronto, Ont—Bre. Pearson and Baillie had good times in East End Hall, with blessing. J. Silvester and others in **Lansing**, with cheer. **Staffordville**.—T. Touzeau had a month's meetings here, with some fruit. **Oshawa**.—W. Pinches had a week of good meetings here in Gospel Hall, 14 Bond Street, West. **Montreal, Que.**—Alex. Livingstone had some good and fruitful meetings here, at which God gave blessing. **Magnetawan, Ont.**—Bre. Widdifield and Bruce had encouraging meetings here. **Hamilton, Ont.**—George Duncan, of Cleveland, had some good and profitable meetings here. **Sarnia, Ont.**—D. M'Geachy and F. G. Watson had meetings here; hall filled on Sunday nights. **New Lowell, Ont.**—J. C. Beattie had good and fruitful meetings here. T. E. Touzeau has now gone to **Guelph**. **Windsor, Ont.**—Mr. Willoughby had two weeks of meetings here. He has gone on to **Stratford**. **Calgary, Alta.**—J. J. Rouse has been at **Taylor's side**, and is now in out of the way parts on the prairie. **Nanaimo, B.C.**—William Wilson visited and preached here. He has gone to **Seattle**.

UNITED STATES.

ANNOUNCEMENTS.—**Chicago, Ill.**—Believers Meetings at "Decoration Time," May 30-31, in connection with the Assembly in Normal Blvd. and 166th Place, in Oddfellows' Hall, 63rd and Yale Ave. Circulars from A. J. Cotton.

REPORTS.—Bre. She drake and Mehl had some weeks of fruitful meetings in **Duluth, Minn.** Two believers were baptised at the close of the special meetings. **Atlanta, Ga.**—Charles Keller had meetings here, but has returned home. R. Curry continues to labour here. A goodly number of strangers coming to hear the Word. **Rochester, N.Y.**—A. Stewart from Detroit had a week of meetings here. Good encouragement. **Detroit, Mich.**—H. M'Ewen had seven weeks of meetings in East Side Hall, and the Lord blessed the Word in conversions. He also spent a week in Central Hall, **Chicago, Ill.**—J. T. Dickson and H. M'Ewen are having meetings in Normal Blvd., with growing interest. **Indiana, Pa.**—W. G. Foster had several weeks of meetings, sinners were saved and backsliders restored. He continues Bible Readings. **Newport News, Va.**—C. Patrizio has begun a series of Gospel meetings here. **Kennworth, Va.**—S. M'Ewen had cheering meetings here. **Boston, Mass.**—James Waugh had a few meetings here, after **New Bedford**. Our brother William Matthews

gains a little, but needs to use what strength he has, wisely. **Philadelphia.**—R. M'Crory is having encouraging meetings in Mascher Street Hall. John Ferguson in **Bryn Mawr**. **Westport, Me.**—W. H. Hunter has been encouraged in a series of Gospel meetings here. **Byfield, Mass.**—H. Thorpe had meetings in **Cliffondale** and **Brocton**. **Bridgeport, Conn.**—Conference here lately, was the largest yet held. The Word was ministered in season by Bre. Waugh, Martin, Thorpe, Lyon, Ferguson, and Bradford. John Blair was expected for a few meetings here. **New Bedford, Mass.**—W. H. Hunter, who has been sick, is better, and hoped to go to **Westbrook, Maine**, where there is now a small assembly. **Hocking, Ia.**—J. Erskine has been giving help here, also at **Ottumwa**, where there has been blessing of late. R. A. Barr had meetings at **Grand Rapids, Mich.** **Detroit, Mich.**—T. D. W. Muir had good and profitable meetings in Central Hall, using a chart of "The Dispensations." **Palsade, Neb.**—J. A. Horn laboured in the Gospel here a good part of the winter, with much interest in the Word spoken. **Los Angeles, Cal.**—W. J. M'Clure and Ruddock continued meetings here in Gospel Hall and Buchanan Street. And God blessed the Word spoken. C. R. Keller and R. Curry have been pioneering with the Gospel in parts of the State of Georgia, hitherto unreached. And God has encouraged them in giving blessing with the Word. Mr. W. H. Kane, of Wheaton, Ill., who lately visited the British Isles, writing from West Frankfort, Ill., about 300 miles south of Chicago, says "a terrible cyclone swept across this part, some weeks ago causing over 1000 deaths, many hundreds of injuries, and some millions worth of property destroyed," and asks us to let our readers know that he is safe, and that the part of West Frankfort in which the Gospel Hall is situated, escaped damage. He is thus spared to continue his work for the Name of the Lord Jesus. Friends who have read of the catastrophe, will give thanks to God for this news, we feel assured, as we also do. For that the hand of the Lord is in it, we have no doubt at all.

OTHER LANDS.

FAROE ISLES.—Angus M'Kinnon spent over five months visiting among these widely scattered isles. The work was begun in them by the late William Sloan, who pioneered with the Gospel, laying a good foundation for others who have followed. The religion of the bulk of the islanders

(Continued on page iv.)

The Glories of Christ.

A BIBLE STUDY, WITH YOUNG BELIEVERS.

BY THE EDITOR.

HOW delightful to the soul of the saint, to trace and to admire the glories of the Lord Jesus, as they are revealed and displayed in the pages of the Divine Word. These glories are varied and many.

HIS ORIGINAL GLORY, uncreated and un-derived, described as "Glory" He had with the Father, before the world was (John xvii. 5), as "One brought up with Him," and "daily His delight" (Prov. viii. 30), we cannot yet fully understand, for "no man knoweth the Son but the Father" (Matt. xi. 27). We only know, that He was "with God, and *was* God" (John i. 1), before there was a created being to admire and adore, before there was an angel to fall before Him, or a seraph to hymn His praise. He was there, co-equal with God (Phil. ii. 5), the infinitely good and glorious God the Son, for whom equal honour is claimed, as is due to God the Father (John v. 22). In that eternal past, He ever "was." All that He afterwards showed Himself to be, in Creation, Incarnation, and Redemption—added nothing to His eternal glory, but only brought into view what He was before. They did not create, but only provided objects upon which the bright beams of His moral glory shone, as He passed along from Bethlehem to Calvary, and up to the place from which He came, into the heaven of heavens.

HIS INCARNATION GLORY, when "the Word became flesh and tabernacled among us" (John i. 14 R.V.) and we beheld His

glory, then only manifested in a new sphere that exceeding excellency that was ever in Him. He gained nothing in His Divine glory, but what He ever was, then became visible in human form. All perfections were then seen in "the Man, Christ Jesus." The *might* of God became manifest in a human hand, the *love* of God beat in and flowed from a human heart, the *compassions* of God glistened in human tear-filled eyes, and the *strength* of God was displayed in an outstretched human arm (Psa. xcvi. 1), that wrought salvation, and brought Him the victory over all opposing powers, in earth and hell.

HIS REDEMPTION GLORIES are witnessed by His Cross, in His triumph in death, and in Resurrection out of it, as Firstborn from the dead—the seal of heaven on his all-sufficient and accepted sacrifice of the Cross. His session at the right hand of God now, Seated as Sin-purger and Conqueror of the grave, on His Father's throne, awaiting there for that hour of His supreme joy, the day of His "espousals" (Song iii. 11), and the gladness of His heart when He will return to claim His blood-bought Bride, and receive unto Himself in the heavens, the thousands of His travel-stained saints, who have borne shame and suffering for His Name, here in the world, many of them suffering even unto death, for His truth. What a day that will be, when ten thousand times ten thousand of glorified ones, around the throne in the heavens, rehearse "the mighty acts of the Lord," and sing the glories of His peerless Name.

HIS RESURRECTION GLORIES and honours, as the crowned Christ in heaven,

Head of the Church His body, Great High Priest and Representative of His redeemed people, whom He bears continually on His heart before God, for whom His hands are raised in perpetual intercession, and for whom His advocacy continually prevails in restoring communion when it fails, are His peoples' present portion. He brings the Word in its sanctifying and cleansing virtues to their lives, applying it in grace to their condition, and sustaining their hope, so as to keep their lamps burning, as they wait His return from heaven to call them around and unto Himself, at that hour appointed by the Father.

HIS KINGDOM GLORIES, of which we know only what is written and are assured of by the Word, no jot or tittle of which can fail, though naturally rejected by the proud world, denied by its leaders, still scorned by its great ones, disowned by its political rulers, and scoffed at by its men of light and leading, who have no place for God or His Christ in them, and little place for the mention of His Name in its Parliaments, little appeal to His Word in its legislative Counsels, as in earlier years it had, in at least a national recognition of God and His national claims among men who take His Name on their lips, and once called Jesus "Lord." In current phraseology, now disown His claims upon them in actual life and in national life and habits, wholly unworthy of those who pray—"Thy kingdom come, Thy will be done on earth, as it is in heaven."

HIS MILLENNIAL GLORIES, which as yet await that day in which "the kingdom is to be the Lord's" and He "the Governor among the nations" (Psa. xxii.

25), when all kings (Psa. lxxii. 11) shall "fall down before Him," and bring their treasures to His feet, owning His Kingly rule (Zech. xiv. 9) all over the earth.

HIS ETERNAL GLORY, which His people shall yet "behold," and His heavenly people have been "called" to share (1 Pet. v. 10), and to which Christ has been entrusted by God to "bring" His many sons to be sharers in, will be the grand climax of all His manifested and eternal glories, when He appears with the "many diadems" (Rev. xix. 12, R.V.) on His once thorn-crowned brow, upon which the ruby blood drops on imperishable value sat, in the hours of His suffering and His cross, will never lose their lustre. But there, amid the glories of the Eternal State, will mark Him out "the chiefest of the glorified" throng, and the Centre of that heavenly city, of which the Lamb is all the glory (Rev. xxi. 24) and light, as we delight to sing in hope and prospect, while our feet still tread the desert sands, full of expectation and of hope.

THE PRESENT RESULT of "with unveiled face beholding the glory of the Lord" (2 Cor. iii. 18) is, or surely ought to be, that we are being transformed from glory to glory (or reflect as in a mirror, R.V.), as by the Spirit of the Lord—His moral glory, or character, being imparted as we look upon Him, and thus are being conformed to the image of God's Son even now, as we gaze on Him, until that final hour, in which we shall be fully made like Him, and appear in the full image of the heavenly, "in a moment." Then we shall have been made like Him, and shall "see Him as He is."

Christ, the Promised Deliverer.

MUSINGS ON SCRIPTURE SUBJECTS.

BY J. G. BELLETT, DUBLIN.

THE promise of the Coming Deliverer may surely be traced all through Scripture, from the earliest, simplest revelation of it in the opening of Genesis, to the celebration of it in realms of glory, at the close of the Apocalypse.

It came with the first utterance of God in the hearing of this sin-stricken world. *The promise of the Seed of the woman conveyed it* (Gen. iii. 15). It was illustrated in patriarchal stories, all through Genesis. It was presented in many shadows or symbols, in the ordinances of the Law. It was echoed in the many voices of the Prophets. And thus the current of it may be traced all through the ages of the Old Testament, and the line of light that was revealing it then, may be seen as spanning, or stretching across the whole of the old Volume.

In due course, in the fulness of time, the New Testament age begins. *And then, at the very outset, the promise of the Deliverer appears again.* It becomes embodied there. The child that was to be born, the Son that was to be given, was named of God, "Jesus." If the first Divine utterance in the Old Testament bore this upon it, so does the like first Divine utterance in the New. "Thou shalt call His Name Jesus, for He shall save His people from their sins." The promised Deliverer, or the Salvation of God was, as I may again say, now embodied. He entered His human temple, to dwell there for ever; from thence to be unveiled:

and thereby and therein to accomplish all God's eternal purposes of grace to men.

Not only, however, was salvation thus embodied, but its arrival here was celebrated by the ecstatic joy of heaven, and the full earnest-hearted welcome of the earth. Angelic hosts in the light and presence of the glory, and angels in their individuality, tell us of this joy. And vessels anointed by the Holy Ghost, proclaim this welcome. *Mary* rehearses it, and so does *Zacharias*, and so do *Simeon* and *Anna*. And the shepherds in the fields, and the babe in the Virgin's womb, *wait in their several ways to greet it, and rejoice in it* (Luke i. ii.).

When thus arrived, it is active. What had been ushered forth in the midst of such congratulations, could not but stir itself, and be at its work under its high commission. And this is witnessed in the life, and ministerial activity of the Lord Jesus. He was here dispensing health and salvation all around Him. Every sickness, and every disease among the people, had to tell that "*Jehovah-Rophi*" was here, in Christ the Healer. The salvation of God was abroad, dispensing itself to the need of a ruined, death-stricken world, in every form of its misery.

Being thus announced and arrived, and having thus dispensed itself in the ministry of Jesus, as we read in the Evangelists; it became the subject of *preaching* in "The Acts." The Jews hear of it first, and then the Gentiles. Peter calls on the Jew to come to it, and goes to the house of the Gentile with "words" that convey it (Acts x.-xi.). Paul preaches it to the nation of his kindred in the flesh,

and then to the ends of the earth, on the authority of God by His prophet (chap. xiii.). And when at the very end, he leaves Israel in unbelief, under sentence of blindness of eye, and hardness of heart, he lets them know, that "the Salvation of God" is sent unto the Gentiles, and that they would hear it (chap. xxviii.). It is as fresh in that day of Acts xxviii. 28, as it was when first announced in Gen. iii. The Spirit of God was as full of it then, as the mouth of the Lord was, when He uttered His earliest word (Gen. iii. 15), in a world where sin had entered.

There is no moment, in the story of the world, to be compared with that which witnessed the arrival of it, from heaven to earth. As we have seen, heaven in its hosts, and its glory was rejoicing then; and earth in its anointed vessels, great and small, was answering it.

And throughout this lengthened story, we may see, that the sinner may *possess* himself with this salvation, *taking it immediately* from God, without debtorship to *any* other. Adam took it from the lips of God, and made it his own at once. It entered the house of Zaccheus, and came there simply and solely in company with Jesus. It is *faith* that gets it; and faith is the individual act of the soul—the sinner's exercise of heart and conscience, entirely with God alone. Old Simeon illustrates this. He took the child in his arms, as God's salvation, without asking leave of its mother. For faith knows it to be God's gift to the sinner, *as* the sinner; and knows that it is our *necessity* as sinners that constitutes our *fitness* and our *title* for it and to it.

From that day surely, to say no more—from the day of Acts xxviii.—"The Salvation of God" has come forth to this wide, wide world under Divine commission. It has been sealed with the broadest seal—the clear and deep stamp of heaven, and of God, has been put upon it; and no one speaks from God, under commission and authority from Him, who does not publish it. "The salvation of God is sent unto the Gentiles."

The Epistles, in their season, teach it to those who have received it, as preached to them. They teach it in its glories. They distinguish it in its *present* and *future* relation to us. We have *now* "the salvation of the soul;" we *wait* for that salvation which is to be revealed at the appearing of Jesus Christ" (1 Pet. i.). We have *now* "the grace or God that bringeth salvation." We wait for that form of it, which the second coming of the Lord shall bring with it (Tit. ii. 11-14; Heb. ix. 28).

And then when we pass the Epistles, and reach the end, the very end of the Divine Book and read the *Apocalypse*, there we find that this salvation is celebrated—not preached nor taught. Not as addressing itself to a wide world of sinners, nor unfolding itself to the sacred enclosures and assemblies of the saints, but *Celebrated*, whether in heaven or on earth, in courts of glory, or in regions of renewed creation (Rev. vii., xii., xix.).

Surely then, I may still say, the Deliverer sent from God is tracked all through the Word of God, as Promised, Illustrated, Typified, Prophesied, Embodied, Dispensed, Preached, Taught, and Celebrated!

Disciples of Christ:

THEIR CHARACTER, COURSE, AND CROWN.

A BIBLE READING TO CHRISTIAN GIRLS.

BY THE LATE J. L. RITCHIE.

WHEN the Risen Lord sent out His messengers bearing the Gospel to every creature, He said, "Go ye therefore and *make disciples* of all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. xxiii. 19, 20, R.V.). And this name of "disciples" is given, not only to those who were called by and companied with the Lord, in the days of His earthly ministry: but to those who were converted through the preaching of the Gospel by the apostles and others, after His Ascension (see Acts vi. 1; ix. 1; xi. 26; xx. 7). A "disciple" is a learner, and a follower, and thus those who are saved are taught by the Lord—"Learn of Me" (Matt. xi. 29), "Follow Me" (John i. 43). This aspect of Christian life is much dwelt upon in the Word, yet apt to be neglected among some who confess Christ as their Saviour. The Gospel not only brings forgiveness of sins (Luke xxiv. 4; Acts xiii. 39) and salvation (Mark xvi. 16; Eph. i. 12), to the sinner, but it brings all who receive it to Christ Himself, as their *Lord*. They "confess with their mouth the *Lord Jesus*" (Rom. x. 9), and receive Him as "Christ Jesus *the Lord*" (Col. ii. 2), as surely as Jesus the Saviour. Before conversion, they were under the dominion of sin, and the power of Satan

(Rom. vi. 21; Acts xxvi. 18). But at conversion, the believer is set free from sin's mastery and lordship, and delivered from the authority of darkness, to be translated into the kingdom of the Son of God's love (Col. i. 13), henceforth to own Christ Jesus as his Lord, and to be His true disciple. Thus, being no more his own, but owning the claims of his Redeemer and Lord (1 Cor. vi. 19), the desire of his heart is to learn, in order that he may do, the will of the Lord.

When the man of Gadara had the demons cast out of him, he is next seen "sitting at Jesus' feet" (Luke viii. 35), in the place of a disciple. When Saul of Tarsus was met and apprehended by the Lord on the way to Damascus, he said, "*Lord*, what wilt Thou have me to do?" (Acts ix. 6), thus confessing Himself a subject and a disciple of the Lord Jesus. Mary of Bethany "sat at Jesus' feet and heard His Word" (Luke x. 36): she was a true disciple. A disciple is a *follower* of the Lord. He obeys what he hears: he does what his Lord commands him. This is the true mark of discipleship. Many say, "Lord, Lord," with the lip, but "do not the things which He saith" (Luke vi. 46). Such are only professors, whose works deny that they are *true* disciples of the Lord Jesus (Titus i. 16).

Discipleship is not always easy: it involves self-denial. The Lord says, "If any man will come after Me, let him *deny himself*, and take up his cross and follow Me" (Luke xvi. 24). To follow the Lord along the path of rejection, is never agreeable to the flesh. It means reproach and scorn from the world, but it is the path of

blessing here, and of honour hereafter. "If any man serve Me, let him follow Me; and where I am, there shall also My servant be" (John xii. 26).

When the Lord found "great multitudes" following Him on one occasion, He turned and spake to them words which soon reduced their numbers. These words told the conditions under which any could be His disciples (Luke xiv. 26). To give Christ's claims the first place, to bear the cross, to forsake all that he hath (Luke xiv. 33), if called to do so, is the true path of the Lord's disciple. Such a path will never be popular. Mere religious professors, will never enter on, or choose it. Those who took offence at some of the Lord's hard sayings (John vi. 60, 66), went back and walked no more in the disciple's path. In this way, the Lord often sifts the chaff from the wheat, and manifests those who are truly His own. Some, like Joseph of Arimathea, are disciples, "but *secretly*, for fear" (John xix. 38) of persecution. They are losers, so long as they remain in this condition, hiding their light. It is a pleasure to learn, that he, and also Nicodemus—who first heard the wondrous words of John iii. 16—which have been the means of bringing salvation to so many—both came out boldly on the Lord's side, at a time when others who had known Him longer and better—"forsook Him and fled." Where the life of God, and the love of Christ are in the heart, there will be, in spite of all hindrances, a taking sides with Christ. And this often comes out only, in the day of severe trial and testing.

Love, is the motive power and the mark of the true disciple. "If any man *love Me*, he will keep My words" (John xiv. 23), "and by this shall all men know that ye are My *disciples*, if ye have love one to another" (John xiii. 35). Let us then be much at His feet, hearing His Word, learning of Him; then *following hard* after Him, cleaving to Him and to His Word, denying self and whatever would hinder us from giving Christ His true place in our lives, as Master and Lord. When the *course* of the disciple has been continued in, and "finished" (Acts xx. 24; 2 Tim. iv. 8) joyfully, the living Lord, whose eye has been on His faithful follower all along that course, will bestow the "Victor's Crown" (1 Cor. ix. 25) on all who have obtained it—a blessed compensation surely, for all they have lost and suffered, from faithfulness to Him, throughout their earthly course.

Safely, being brought to Glory.

MANY sons to glory bringing,
God thus owns His Holy Name;
On they march, in chorus singing,
"Worthy, worthy is the Lamb!"

God, who gave Christ's blood to screen us,
Now looks down in perfect love!
Clouds may seem to pass between us,
There's no change in Him above.

Safe "in Grace" by God provided—
Though the world's destruction lowers,
We are safe—to Christ confided;
Everlasting life is ours.

And, ere long, when come to GLORY,
We shall sing a well known strain;
This—the never-tiring story,
"Worthy is the Lamb once slain!"

That Blessed Hope.

II.—ITS SEPARATING AND SATISFYING EFFECTS.
 TRANSLATED FROM THE FRENCH OF H. BETTEX.
 BY THE LATE H. B. THOMPSON, OF BANGOR, FOR
 "THE BELIEVER'S MAGAZINE."

PERHAPS your ears having become dull, you no longer hear distinctly the sweet sound of the voice of your fellow-saints: your communications with them are so rare and so difficult. But comfort yourselves. Soon, in the Paradise of God, you shall hear the sweet songs of the saints and of the angels; you shall then hear those unspeakable things which the tongue of Paul himself could not repeat, and which the ears of his brethren could not hear, on earth. Meanwhile, be diligent to commune so much the more with the Lord Jesus, as you are able to do so less with men.

Perhaps your eyes, having become dim, like those of the patriarchs, no longer distinctly discern the features of your relations or of your friends. You cannot any longer read in their eyes, that mirror of the soul. The beauties of this earthly creation, in the midst of which God has placed you, are seen by you only as through the mists of an autumn day. But, take comfort. Soon you shall see with the eyes of your glorified body, the splendours of a heavenly creation, the glory of which no eye of flesh could endure, were it as keen as that of the eagle. You shall see the saints and the glorious inhabitants of that new world, the cherubim, the seraphim, and the angels. Above all, you shall see the Lord Jesus Himself. He who by His obedience unto

the death of the Cross, has purchased this happiness for you, and who remains for ever the Centre and the eternally flowing Source of all bliss. You shall be able to gaze on His Blessed Face, for it is written, that "we shall be like Him, for we shall see Him as He is." And that sight will fill your heart with more joy and happiness than all the splendours of heaven (1 John iii. 2) itself.

Thus, the thought of the near return of the Lord, is eminently calculated to sanctify, by raising the heart above the earth, its cares and its desires; and as it sanctifies while consoling, so it comforts while sanctifying. If this were a truth known experimentally, it would be sufficient to convince one's self of it, by the words with which the Apostle Paul concludes the most complete picture which he has traced for us of the coming of the Lord, and of our reunion with Him—"Comfort one another with these words" (1 Thess. iv. 15). The Thessalonians—very different in this respect from the majority of Christians in our day. They believed with a faith so simple, and so childlike in the near return of the Lord, that they did not doubt they would see Him without passing through death. But in their simple faith—and in some respects ignorance—they anxiously asked themselves what would become of those who from among them had "fallen asleep" in the Lord. It is on this point that Paul wishes definitely to instruct them: "But, my brethren, I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope." For that

purpose, he first of all fixes their eyes on Christ, the Head of the Body the Church, its Firstfruits, the first of the resurrected ones, the Firstborn from among the dead, the Lord Jesus, the Cause and the Chief of all resurrection: "For if we believe that Jesus died and rose again, so also those who sleep in Jesus, will God bring with Him." God will bring them back with Jesus, their Chief, when He shall come to take possession of His own. But this can give rise to the question: How can God bring these saints back with Jesus, if they are still on the earth? The apostle anticipates the objection, and answers the question by a special revelation of the rapture of the Church into the presence of her Lord: "For this we say unto you *by the Word of the Lord* (by a special revelation), that we which are alive and remain unto the coming of the Lord, shall in no wise go before them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first." Very far is this from the dead in Christ being left in their tombs, and so lose their part in this glorious day of the coming of the Lord. They shall be the *first* to share in it, for *we* shall in no wise go before them—*we* who are alive and remain until that hour. On the contrary, they shall *rise first*. "*Then* we who are alive and remain," shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Here, then, is the appointed place of meeting given for the whole family of God, at which not a single one of its members shall be absent. For He who is responsible to present them there, is the Lord Himself, the Faithful and True Witness, the Conqueror of death and the grave.

Comfort yourselves, then, by this hope, you who weep for beloved ones fallen asleep in the Lord; you shall find them again at that meeting place. Assuredly even to-day, they are not dead; the God in whom they have believed, "the God of Abraham, of Isaac, and of Jacob, the God of our Lord Jesus Christ, is not the God of the dead, but of the living, and *all live* unto Him." These, then, also live unto Him—in spirit—as said the dying Stephen: "Lord Jesus, receive my spirit" (Acts vii. 59). They, in a holy and happy rest, await—as we do here, in the wilderness—the redemption of their bodies, and the gathering together of the whole family of God. Then you shall find them again, no more with the train of infirmities of all sorts, which made them groan. But then, transformed as regards this weak body of humiliation, into the likeness of the Lord, they shall be like Him. You shall find them, never again to leave you, as it happens in this world, where everything finishes with farewells. But then, all of us filled with the life of the Lord Jesus, shall be like Him, and with Him for ever.

Comfort yourselves also by these words, ye who groan under the weight of the conflict against the world, the flesh, and the devil. Soon Satan shall be bruised

under the feet of the saints, and they shall no more have to walk through the defilements of this world, where it is necessary to wash the feet every day. Clothed in white garments, they shall walk on the street of pure gold of the holy city. Such is the portion of him who shall have overcome. Be strong, then, in the grace which is in Christ Jesus, reminding yourselves that there is never a victory without a conflict, and that it is necessary that the labourer toil before receiving the fruits of his labours (Jas. v. 7).

Do you suffer from the infirmities of this body of sin? Paul also groaned under it; but he comforted himself, in the hope of the redemption of the body at the coming of the Lord. "We who are in this tabernacle groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life" (2 Cor. v. 4). After having shown that the whole creation groans and is in pain until now, "we also" (he adds), "who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of *our* body" (Rom. viii. 23). Your weak body, worn out by infirmities, it is not just an opportunity for suffering and humiliation for you, but also of support and of patience for others? Well then, do like Paul, comfort yourself with the assurance that when the Lord shall come, He will "transform this body of our humiliation, and will fashion it like to His body of glory." Then, as an instrument endued with power and blessing, it will move without

any more trouble than our thoughts, to-day, to wherever the service of the Lord shall call it. While waiting for this, call to mind these three great words—"Joyful in hope, patient in tribulation, continuing instant in prayer" (Rom. xii. 12).

Freshly Sharpened for Service

I LEARNED a lesson to-day," says a well known and much-used servant of the Lord, "by watching a corkcutter at work in his workshop, as I was passing the place. For every fresh cork that he cut, he *sharpened* the knife he was using, by stropping it on a leather belt, ready to his hand for this purpose. The results of this were visible, in a sharper cut, after each application of that leather strop. If he missed the use of that strop, I noticed that the next cut was 'haggard' and uncouth. And not only was the work done less carefully, but there was less of it, and of a poorer quality. I learnt from this simple incident, that in spiritual service, there needs to be a continuous 'sharpening process,' if our souls are to maintain their keen edge, and be kept right with God, in a condition for Him to use in His work. Is it not just here, where we err, and get out of condition often, in the holy and honourable service of the Lord? We need a fresh dealing with God, after each act of service for His Name, and in His work, if we are to be maintained as "sharp tools" in a right condition for His service. And when these "waiting hours" in the presence of God are neglected, or ruled out by over-much work, the result will be loss to the worker, and to the work as well.

The Preacher and Bible Lover's Column.

OUTLINES OF GOSPEL SUBJECTS.

The Love of God, in Four Aspects.

- MANIFESTED, in the Gift of Christ (1 John iv. 9).
 COMMENDED, by the Death of Christ (Rom. v. 8).
 BELIEVED, as Received in the Gospel (1 John iv. 16).
 EXPERIENCED, as Shed Abroad in the Heart (Rom. v. 5).

Forgiveness of Sins.

- PROCURED, by the Cross of Christ (Eph. i. 7).
 PROCLAIMED, in the Gospel of Christ (Acts xiii. 38).
 PREACHED, in the Name of Christ (Luke xxiv. 47).
 RECEIVED, by Faith in Christ (Acts xxvi. 18).
 ASSURED, by the Word of God (1 John ii. 12).

Four Facts about God's Wrath.

- Divine Wrath, Predicted (John xx. 33)—For the Sinner.
 Divine Wrath, Endured (Psa. lxxviii. 7)—By the Saviour.
 Divine Wrath, Warned of (Matt. iii. 7)—By the Preacher.
 Divine Wrath, Escaped (1 Thess. i. 10)—By the Believer.

Preaching Christ, and its Results.

- In a Soldier's House (Acts x. 44)—A whole congregation Saved.
 In a Desert Chariot (Acts viii. 30)—A Seeker Converted.
 By a Riverside (Acts xvi. 13)—A Heart Opened.
 In a Prison Cell (Acts xvi. 31)—A Jailer Saved.

CONCISE SUBJECTS FOR BIBLE STUDIES, Which Young Believers will Find to their Profit.

The Christian's Spiritual History.

- He is one GIVEN by the Father, to Christ (John vi. 37).
 He is one DRAWN to Christ, by the Father (John vi. 44).
 He is one SAVED, by the Lord Jesus (2 Tim. i. 9).
 He is one KEPT for Jesus Christ (Jude i. 1, R.V.).
 He is one LED by the Holy Spirit (Rom. viii. 14).
 He is one, to be RAISED UP by Christ (John vi. 54).
 He will be one RECEIVED in Heaven, by Christ (John xiv. 3).

Personal Operations of the Spirit.

- Convicted of Sin, by the Spirit (John xvi. 8).
 Born of the Spirit, Life imparted (John iii. 5).
 Sealed by the Spirit, Life secured (Eph. i. 13).
 Indwelt by the Spirit (1 Cor. vi. 19).
 Strengthened by the Spirit (Eph. iii. 11).
 Taught by the Spirit (1 John ii. 27).
 Comforted by the Spirit (Acts i. x. 31).

The Young Believer's Question Box.

The Reliability of a Recent New Testament.

Do you recommend the recent translation of the New Testament, by Dr. James Moffatt, as safe to young Christian readers? An announcement given in the Preface of Dr. Moffatt's translation of his Version of the New Testament, recently published by Messrs. Hodder & Stoughton, London, is suggestive, that the translator's view regarding the full Divine inspiration of the Holy Scriptures, and their claim to be "God-breathed" (2 Tim. iii. 16) in every word, even to the "jot" and the "tittle"—which, as Thomas Newberry, who spent a long lifetime over the Sacred Scriptures in their original tongues—claims them to be. But when we open this much-advertised translation of Dr. James Moffatt, we immediately find ourselves in a wholly different atmosphere, respecting the absolute reliability of the words of these Sacred Scriptures. This warns us of DANGER, not only to the young Christian using this Translation, but to all who commit themselves to it. For in the early lines of his Preface, Dr. Moffatt makes the extraordinary statement, that "once the Translation of the New Testament is FREED FROM THE INFLUENCE OF THE THEORY OF VERBAL INSPIRATION," certain difficulties "cease to be formidable." This is blatant scepticism, with a vengeance. For if the WORDS, in which the thoughts of God are expressed, are not His, WHOSE are they? And what confidence can the ordinary reader have, in a Book—which claims to be the very words of God Himself, breathed out from Himself, and committed to writing, by men, through whom He spake, and whose "WORD was in their tongue" (2 Sam. xxiii. 3)—in which the author writes flippantly of freeing the Scriptures from "the theory of Verbal Inspiration." To shake confidence in the veracity of the Words of Holy Scripture, is to introduce the POISON of unbelief at the spring and fountain of all Biblical teaching, and cause those who receive such audacious statements, claiming for them the "assured results of modern criticism," is to put a "premium" upon scepticism, and send out from such Colleges and Schools, preachers who have been swaddled in the teaching of Professors of Dr. Moffatt's type, to lead those who "sit under them," and imbibe their sceptical opinions, into the dark mazes of infidelity and utter godlessness. Little wonder, many of the popular "churches" and their office-bearers are ignorant of the Bible, and are scarcely able to quote a verse

correctly, when brought into prominence and office under the influence of such teachings as Dr. Moffatt gives. We greatly value our old Authorised Version of the Bible, and will keep hold of it, and use it, in spite of all these MODERNISTS, who argue of its "out-of-dateness," and many faults, because we believe that those who translated it, were reverent and godly men, who loved the Sacred Word, and had it "dwelling richly" in them, which spirit few of the present front rank Professors and Collegiate leaders, seem to possess.

The Christian Observatory and Outlook.

Evangelistic Work, after Pattern given in the Word.

When full sixty years ago, the Lord exercised through His Word, the consciences of many of His people of that time, and led them out from the ecclesiastical associations in which very many of them had been brought up, they turned to the Book of God to seek light on their path, in worship and in service. Both were found in the records of the Sacred Word, which had then become to them their Counsellor and Guide in all that concerned the Kingdom of the Son of God, into which they had been consciously brought (Col. i. 13). And as grace was given, they sought to walk in all the light they were receiving, and in thus walking, their light grew. As they read the records given by the Spirit in "the Acts," and sought to conform to that which was practised by the Lord's disciples and servants of earlier times, they found there were many practices current in the religious world, and its ways, which, though popular and prevalent, they were unable to follow, or to continue in, as some of them had been accustomed to, in churches and "missions," in which they had been. There was at that time, and for many days after, as the Word of God continued to shed fuller light upon their pathway, a gradual bringing into conformity with the Lord's ways of doing His work, and a practical severance from their former habits, which had obtained and been practised, when they were unexercised as to what was pleasing to God, and in conformity with His Word, especially in their ways of service in spreading the Gospel of His grace among their fellows. The results of these exercises of heart, and in so following the light that the Word was shedding on their way, became very marked in a return to the first ways and first works of servants

of Christ, as recorded in the Book of Acts, which they had formerly regarded as only a record of what was done in the past, but was now seen to be also a PATTERN for the present, to be their GUIDE in all that concerned their service for the Name of the Lord, throughout the PRESENT DISPENSATION, and the continuance of the Gospel, as it began under the DIRECTION of the living Lord (Mark xvi. 20), and in the GUIDANCE and ADMINISTRATION of the Holy Spirit (John xvi. 7), who was to come—and did come—to "abide" with the servants of the Lord throughout "the age" (John xvi. 7), continuing the work He had begun, and "dividing to each one severally, as He willet." When this great fact was welcomed in faith, and allowed to operate in practice, it wrought great changes. And in nothing was this more evident, than in the RETURN TO SIMPLE AND SCRIPTURAL METHODS OF SERVICE, in the preaching of the Gospel. The whole PARAPHERNALIA of the religious world's ornate and "attractive" (?) services, with their music, choirs, choristers, soloists, &c., were abolished in a clean "sweep," and a whole-hearted return to the simple, Spirit-begotten "witness-bearing" (John xv. 27; Acts i. 8) of earlier time. This so powerfully affected those into whose midst those changes had come, that such a work was done for God, and by His Gospel, preached in "the power of the Spirit" (Rom. xv. 10, R.V.), that whole districts were shaken (Acts iv. 1), whole parishes awakened, many converted, and a race of Gospellers raised up to evangelise the districts in and around which they lived, the results of whose preachings brought people from afar and near to hear the Word. This went on in parts of Scotland and Ulster for many years, and continues still in several places, on the same simple and Scriptural lines. And where God and His Word are owned and honoured, there is a goodly measure of spiritual blessing and increase still. But there has arisen—and it threatens to increase in popularity and influence, in places where the customs and habits of the world's religion are copied—a departure from the godly simplicity of earlier years, and a return to what prevails in POPULAR churches and missions, in the way of ornate and attractive "Services" to draw the crowd, by music, and other devices which produce "profession" of what are called "conversions," which do not bear the seal of being the work of the Divine Spirit of God, yet are reckoned as His work, and in many well known cases hastily brought in as "converts," and counted as fruit of evangel-

istic work, which bear little resemblance to that which marked the work of earlier years in men and women living godly, unworldly lives, and manifesting that the Gospel they received in faith, severed them from the world and its ways, to become humble followers of the Nazarene, whom they profess to own as their Redeemer and Lord. This menace surely calls for humiliation before God, confession of failure in testimony, with a return to the right way of the Lord in doing His work, as His Word teaches it should be done, as in a measure little seen in our time, it was done in earlier and simpler years. And if this is to be, it will have to begin with individuals who are exercised before the Lord in their personal responsibility to Him. Recovery and Revival ever has come in the way of individual repentance, and a return to the right ways of the Lord.

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Good Seed, for Spring Sowing.

Hundreds of active, young sowers are afield in these bright afternoons and evenings, sowing the "good seed of the Word of God" (Luke viii. 11), well harrowed into prepared soil, where the ploughshare has made "deep furrows," preparing the soil to receive the seed, which under the hand of the Spirit of God, begets life in the souls of those that "receive" it, into "honest hearts," who "understand" (ver. 23) and then "keep" (Luke viii. 15) it, bringing forth fruit to God, manifest in such "newness of life" (Rom. vi. 4), as is the only reliable evidence before men, that "Life" begotten by the Spirit, using the instrumentality or God's Word (1 Pet. i. 23), has been at work there. It is therefore of vital importance for all who "preach," to see that they "preach the Word" (Acts xi. 19), with no uncertain sound, and that those who "sow," make sure that their "seed baskets" contain only the pure, unmixed seed of the Gospel of God concerning His Son Jesus Christ our Lord (Rom. i. 1-3). Neither "divers seeds" (Deut. xxii. 9), which "defile" the field so sown, however well "embellished" or loudly advertised they may be—as certain productions, now falsely called "The Gospel," now are. It is due to God, whose work the spread of the Gospel surely is, that the PRINTED as well as the UTTERED message be such, as the Spirit may use, as that which brings spiritual life to those dead in sins, and God's salvation, with the knowledge of it, to such as know their need of it, are really anxious to have. True sowers

will feel it to be their responsibility to READ what they give, and "steep" the seed they use, in earnest, believing prayer, before casting it "into the ground" (Mark iv. 26), leaving God to fructify it, he "knoweth not how" (ver. 27), but always leaving room and giving time for God to do His own work, in His own way, not hastening "profession" of a faith not possessed, as alas is a common feature of a much vaunted way of popular Gospel husbandry of our time, producing "rootless" professors, who, like corn on the housetops, quickly "wither away," "having no root in themselves." True evangelistic labour on simple, Scriptural, godly lines, such as earlier labourers loved, leaving room for God to "give the increase," and making little of man and his doings, neither exalting the worker nor heralding his work, but making much of God, as 1 Cor. iii. 7 would teach us to do. God bless all who so go forth bearing "precious seed" (Psa. cxxvi. 6), even if it be "sown in tears," yet with an unbounded trust in God, that He will in due time—or in Eternity—bring them again "with rejoicing," and their "sheaves with them," to grace the joyful "Harvest Home," in that day when the Great Sower returns in the full joy of His harvest, bringing with Him all the fruits, over which sowers and reapers together, joy over, even now, with "the joy of harvest." We believe this work has, in ever-growing measure, the blessing of the Lord on it, and that those who "sow," and they who "are sown," alike benefit here, as undoubtedly they shall hereafter, from this lowly, yet honourable service, on which the Divine blessing so abundantly rests, in these last days. Let older workers, who have experience in it, give a godly lead to earnest and active younger workers, and so keep them free of those easily learned habits, which some acquire, of seeking to do "great things," as men count them, but which experience teaches are NOT for the true "progress of the Gospel of Christ."

Tent Work in recent years, has not—so far as we know it—yielded the durable results in genuine, lasting conversions, followed by the "gathering together" of those converted, and led on in the ways of the Lord, as in earlier years. There has been no lack of bombast reports, couched in "swelling words," that savour of self-advertisement of the preachers, and glowing accounts of the numbers who gather, and of those who "profess" to "come out for Christ," as it is called. But we do not find—as were found in earlier years of tent work in unevangelised fields—new assemblies coming into

existence, through the continued efforts of those who preach the Gospel, showing sinners their need of it, and leading on in the truth of God, those who give REAL EVIDENCE of having been born of God, and are exercised in soul as to that which, as Christians, should succeed conversion. In years past, it was the habit of God-sent men, to go forth, staff in hand, looking direct to the living Lord for guidance in their Gospel service, and for all they required to continue in it, WHERE and AS LONG as God required them, whether weeks, months, or years, not employed or paid by any man or any company of men, not the servants of any assembly or group of assemblies, FOR whom they worked, or whose tents they used for prearranged periods, but continuing for as long as the servant himself had the clear and personal leading of the Lord, and the DEFINITE guidance of the Spirit (Acts xvi. 6, 7), in His field and line of action, themselves always only responsible to the Lord Himself, as their Master and the Arranger of their service, accountable to Him only, moving on, or remaining as He gave them His approval, and manifested HIS HAND with them (Acts xi. 11), not the employee of, nor the servants of men (1 Cor. vii. 23), yet cherishing the fellowship of individual believers and assemblies of saints, to whom they returned when their service was completed, telling what the Lord had wrought through their labours (Acts xiv. 27), and so increasing true fellowship with those out from whose midst they had gone, and by whom they had been followed by their service by prayer and fellowship (Phil. iv. 15) in temporal things, even when far away from them. This is godly, and much to be sought after, but it is wholly different from "engaging" and "bargaining" to give so much work for so much pay, either as an agreed or a tacit remuneration.

Brief Answers to Queries, on Practical Points In Assembly Life and Ways.

1. When guiding brothers of an assembly, are not of one mind on a matter affecting the wellbeing of the whole, is it right for a majority to act in defiance of those who are unable to agree to the course they purpose to pursue? It can never be right to go forward in any course, that will produce a "rent" in an assembly, or cause "division" or an "occasion of stumbling, contrary to the doctrine" of the Lord. It is surely more God-like, to wait upon Him, for that oneness of mind, which He is able to give, to those who are to be "ENSAMPLES to

the flock" (1 Pet. v. 3), rather than to act hastily, and so endanger a rupture, which it may take long, (if ever its evil results are undone), and weak ones are stumbled, and it may be driven back to the world, as the effects of it. The exhortation to be "of one accord, and of one mind" (Phil. ii. 3), can never be ruthlessly set aside under the pretext, that FAITHFULNESS demands urgency, and that a decision *must* be reached, whether consciences approve of the course proposed or otherwise, be the results to that company what they may. We have never known a case, in which such arguments prevailed, and in which Divine light and counsel were not sought and waited for, in oneness of mind, being attained, where anything but DIVIDED counsels followed, often leading to strained RELATIONS, frequently ending in open division, among those who ought to have stood before those who trusted them to guide wisely, being themselves out of God's counsel, and so misleading others. The promise of James i. 5, is surely as available to faith now, as it was when given, but the PROOF of such faith is, the PATIENCE manifested in dealing with God, for the wisdom which He alone can impart, to do the right thing in the circumstances, in which one finds himself, rather waiting still, if any be "otherwise minded," for God to give oneness, such as shall enable all to act together IN the Lord, and WITH Him, and thus have their action manifestly ratified in heaven (Matt. xviii. 18-19).

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Samuel Martin, of Belfast, is the brief memoir, with photo., in this month's **Christian Worker**. A well known Gospeller and preacher in Ulster for many years. Young men should see it, and will be encouraged through it, in their path of service for the Lord. One Penny.

James M'ulloch, of Dalmellington, Ayrshire, a standard-bearer for the Truth of God there, for over 55 years, with lifelike photo., is the subject of brief memoir in next month's **Christian Worker**, 1d, which many of the Lord's people throughout Ayrshire and Kirkcudbrightshire, where he was well known, will read with interest and spiritual profit, and should pass on to young workers and Tract Band Visitors, in whom he took a deep interest and shared in that work himself, with much of the blessing of the Lord, for many seasons.

Notes on S.S. Lessons for the use of Teachers are given each month in **The Christian Worker**, and also **Simple Bible Studies** for Young Believers.

is LUTHERN in name, but little removed in fact from Romanism, most of the clerics being ignorant of the Gospel, and excessively steeped in worldliness, and worldly ways, which the simple people follow without question. But notwithstanding all this, the Gospel slowly finds its way, and God brings a people by its preaching, to His Christ. **FRANCE.**—Gospel work in **Paris** is not without its cheer, although love of pleasure and indifference hold the greater number of the French people in their thrall. And scepticism regarding Divine things is rampant in the villages, where Romish priests are the main hinderers of the Gospel. Mr. A. E. Brooks has visited many villages, where peasants receive the Gospel in print. **PORTUGAL.**—C. A. Swan is encouraged in **Lisbon**. Seven believers were recently baptised there, and others are exercised regarding this truth. **SPAIN.**—In **Vigo**, where T. Berkeley and others serve, they have been cheered by several believers from villages around, seeking baptism. Henry Payne, who labours in **Barcelona**, is encouraged by goodly numbers attending Bible Readings, and anxious souls interested in the Gospel there. **ESTHONIA.**—James]Lees, who has laboured much in this and other parts of Sweden and Russia, finds many open doors. **ITALY.**—Workers in this land are threatened by political disturbances, with opposition in their service. Mussolini, the present agitator, is believed to be a tool of the Pope, and an enemy of the Gospel. **VENEZUELA.**—J. H. Struthers reports progress in work at **Petare**, some six miles from **Caracas**, where they have secured a hall to hold over 100, in the main street of this town, for the preaching of the Gospel. The priests openly oppose, and threaten. But the Lord blesses the Word. **MEXICO.**—Eglon Harris and his fellow-workers in **Orizaba** are cheered in work there. In one household, the mother, four sons, and two daughters all profess to be the Lord's. **BRITISH GUIANA.**—Thomas Wales, whose chief centre of labour is **Georgetown**, tells of over 40 believers having been baptised there during the year, 10 of them from the Sunday School. The year was begun with 450, as the number of the names of believers in church fellowship. **Bellice River, B.G.**—Mr. Gregson Taylor reports progress in the Gospel here, and at **Ebony Point**, where a new meeting has been opened. Work there among young people, gives much encouragement. **INDIA.**—Wylam H. King, of Berachum, tells of three generations of natives there, who, all one by one, came to, received, and now confess the Lord Jesus

as their personal Saviour, throughout the past few months. Most of these have been, or are to be baptised, as confessed believers in Christ. At **Kambanachi**, where an Annual Convention is held in January, the Lord gave rich blessing with the Word spoken. 27 believers were baptised, and large companies of natives looked on and listened to the testimonies of those confessing their faith in Christ. Over 200—most of them natives converted from heathendom—met to “show forth the Lord's death,” in the breaking of bread, in simple, Scriptural fashion. Believers in this region were much helped through ministry of the Word, through Messrs. Bird, M'Laine, and Wilcox, at which many were present. **TASMANIA.**—A new hall has been opened for the assembly at **Railton**, and goodly companies of believers from other districts assembled, sharing the fellowship and ministry of the Word. **NEW SOUTH WALES.**—A Conference has been arranged to be held in **Newcastle**, on the weekend following Easter, on Friday and Saturday. **QUEENSLAND.**—Easter meetings are announced for **Brisbane** on April 10-13, for ministry of the Word. Messrs. Hynd and Bates have been on a prolonged Gospel tour among the Back Blocks, where the need of a plain and straight Gospel is appalling. **BAHAMA ISLANDS.**—W. Kendrick tells of their purposed Conference, to be held in **Alaco** at Easter. There are now some 14 small companies of the Lord's people who assemble in His Name, in these islands, and they find it “good and pleasant” to come together thus. About 150 are expected at this Convergence.

—○— Fallen Asleep.

Mrs. Walter Wardrop, Kirkmuirhill, near Lesmahagow, February 20. “In the Lord” over 40 years, one of the first few in the little assembly there. **Alex. Meikle**, Kirkmuirhill, active in Sunday School work, aged 39. **R. A. Foster**, of Liverpool, March 25. For some years he laboured as an evangelist in many parts of England and Scotland, especially in tent work. While in Newcastle-on-Tyne, conducting evangelistic work, he was suddenly taken ill while preaching, and had to go out, returning later and resuming his address. On his return home, two doctors were called in, who diagnosed his trouble as “sleeping sickness.” And from this, he passed to be “with Christ,” leaving a widow and five young children to mourn their sudden loss. **Alexander Bryson**, Vancouver, B.C., on February

25, aged 74. Converted in Scotland some 52 years ago, for many years in fellowship in the assembly in Seymour Street Gospel Hall. A man of sterling worth, respected as a Christian by all who knew him. **Andrew Gibson**, Chicago, on February 25, aged 61. Born in Dalmellington, Ayrshire, where also he was converted to God some 45 years ago. For the last 22 years has been in U.S.A., and part of this time, in Austin Gospel Hall Assembly. His aged father who, while still in the Free Church of Scotland, built with his own hands the Gospel Hall, Dalmellington, in which the assembly met for some 50 years, and in which a fruitful Gospel work continued in it, throughout all these years. He delighted to tell that there was no rain to hinder, all the time the work of building was in process. This he ascribed to God, who was in haste, to "provide a place in which the Gospel would be preached"—and in which it was, with much blessing. **Mrs. Kyle**, Chicago, on March 3, aged 84, a godly woman, with a good testimony, esteemed by all for her stedfast walk in the ways of the Lord. **Timothy Bryant**, Galt, Ont., on March 1, in his 78th year, active as a tract distributor in his old age. **Mrs. J. Rushton**, Hamilton, Ont., February 3, after long suffering, passed to be with Christ, aged 51. Converted in England, where she, with her husband, lived for 14 years, and was in fellowship in assemblies there. **James Semple**, Fall River, Mass., on February 11, saved in 1878. **Mrs. J. W. Archibald**, Stirling, formerly in Tillicoultry, aged 82, passed home to be "with Christ" on February 25. **Mrs. S. J. Street**, Bramhall, formerly in Oldham, on March 1. Known for her hospitality to many of the Lord's servants. **Jonathan Marks**, aged 89, for over 58 years in Iver, Bucks, where, with the brothers J. Albert and Theo. Boswell, he formed one of the "early disciples," who gathered on simple, Scriptural lines there, some 58 years ago. **Mary Aitken**, Grangemouth, aged 90, "in Christ" over 60 years. One of the first who gathered in that town in the Lord's Name only, in the years when Messrs. Walker, Fairley, Farquhar, and others were active workers there. **Mr. Arrol**, Southend, March 28, an active worker and decided witness for the Lord, whose service will be missed there. **Henry Catherwood**, Creagh Aughrin, Ireland, March 5, "in Christ" 45 years, one of the first few gathering in the Lord's Name in Magherafelt, a steady and consistent Christian, who walked well. **Mrs. James R. Neilson**, 67 Gainsboro Road, London, on April 8, for many years in the assembly

in Wellcroft Halls, Glasgow, latterly in Gospel Hall, Richmond, Surrey. Converted in early life, and bore a good testimony for the Lord all along the line, to the end. Her husband and little daughter, are left to mourn her loss. **Mrs. George Johnston**, Evie, Orkney, on February 10, in her 57th year. Saved in youth, and happily associated with the few there who gather in the Lord's Name in the hall, Evie, for years. Known to many servants of Christ, who labour in these islands. With Christ. **Mrs. John Welsh**, Vicksburg, Ind., U.S.A., on March 27, went to be with Christ, aged 39. She leaves her husband and four children, who will miss her much. **Nettie Smith**, Galshiels, was called suddenly home to be with the Lord whom she loved, and constantly served, in a quiet manner, aged 15 years. Was early saved, in her tenth year. **William Hunter**, Edinburgh, aged 79, a native of Rosewell, converted, baptised, and gathered with believers in various assemblies in Midlothian, latterly in Edinburgh. A stedfast believer, and a lover of the Word of the Lord.

Sums Received for the Lord's Work and Workers,

Serving in the Gospel, under the Lord's directions, paid by no society, but looking direct to the Living Lord, for guidance and supplies.

In the Old Paths .. £5 0 0	Guelph £1 1 0
J. L., Rutherglen .. 1 0 0	
* Assembly gifts.	Total to April 10.. £7 1 0

Christians in Need in European Lands,

Where Persecution Rages.

"In Trust" .. £5 0 0	Inasmuch £1 0 0
*Dorrigo, N.S.W. .. 1 0 0	
1 Peter i. 7 2 0 0	Total to April 10.. £9 0 0

Widows and Dependents of Deceased Evangelists.

Remembered .. £1 0 0	Inasmuch £1 0 0
Widow's Mite .. 0 2 6	
Acts vi. 3 0 17 6	Total to April 10.. £3 0 0

Tract Band Work among Needy Villages.

Carried on by Young Men from Assemblies, as Volunteers.

John iii. 16 £0 5 0	Tracts for Visitors .. £0 5 0
Village Worker .. 0 7 6	
*Church in House .. 0 12 6	Total to April 10.. £1 10 0

Gospel Work, among Lepers in India.

R. A. P. £2 0 0

Peter Hynd (Dreghorn) Memorial Fund.—Those acting as Trustees in this fund, thank assemblies and individual givers who have contributed thereto, and beg to state that the fund is now closed. Vouchers of all sums received, will be duly examined by two brethren, who will audit and certify their examination in next month's issue of **The Believer's Magazine**.—John Ritchie, Jun., Treasurer, Tantallon, Troon.

43rd Annual Grant of Gospel Literature

DURING THE MONTHS OF MAY AND JUNE.

For FORTY-THREE YEARS, Christian Workers and Bible Lovers, in all parts of the world, have looked forward to, and taken advantage of, our ANNUAL SPECIAL GRANTS in procuring supplies of reliable Evangelistic Literature for their Season's Work. We have pleasure in presenting to our patrons and friends, the FULLEST AND BEST SELECTION we have yet been able to offer. Parcels will be sent by rail, carriage paid in Great Britain. Abroad, by Book Post, purchaser pays difference in Postage

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4. Tract Band Parcel of 5000 Well Assorted Large and Small Tracts for country distribution. 30/- for 15/.
5. Large Parcel Magazines for Believers, Bible Students, and Christian Workers. 20/- worth, 7/6.
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SPECIAL PAPER FOR THE MONTH: Ministry of the Word, for Present Conditions.

SPECIALITIES FOR GOSPEL TENT CAMPAIGNS

And Summer Work in the Country and at the Seaside.

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The Lord's Work and Workers.

No Charge for Insertion.

JUNE, 1925.

Made up, May 20th.

SCOTLAND.

ANNOUNCEMENTS.—Annual Conference of Christians will (D.V.) be held in Bethany Hall, **Lochore**, on June 6, at 3.30. Speakers expected—J. Gilmour Wilson, J. Carrick, W. A. Thomson, W. F. Naismith. **Dunfermline.**—Christian Conference in St. Margaret's Hall, May 2. **Tillicoultry.**—Believers' Meetings, on May 9, in Ann Street Hall, 3.15 p.m. **Newmains**, Lanarkshire.—Annual Christian Conference here on May 30, usual place and hours. **Dumbartonshire Tent.**—Open Conference in **Old Kilpatrick**, May 30, at 3.30. **New Cumnock.**—Conference in Ebenezer Hall, Craigbank, June 6, 3.30. **Broxburn.**—Conference in Public Hall, June 13, at 2.45. **Glasgow Assemblies' Tent** will (D.V.) be pitched in **Partick**. Opening Conference, June 6. **Daily.**—Tent work will (D.V.) be begun by James Barrie here on June 6, and later probably in **West Kilbride**, which will be visited with tent. A Christian Conference will (God willing) be held in Public Hall, **Broxburn**, on Saturday, June 13, at 2.45. **Craigellachie**, Speyside.—The annual Conference will (God willing) be held here at Glasgow Fair time, July 21-22, forenoon, afternoon, and evening, usual hours. **Ayrshire Missionary Conference** on Wednesday, June 10, at 6 p.m., Tea on Assembly. **Missionaries**—J. McLaine (India), G. R. Suckling (Africa), G. Henderson (India).

REPORTS.—**Buekie.**—Conference well attended by Christians of that district, and around the coast. The following took part in ministry:—R. Miller, W. J. Miller, J. Brown, D. M'Nab, J. G. Wilson, A. Gilmour, J. Ewen, D. Walker, James Lees, and others. **Portessie.**—Believers' Meetings here were by many reckoned to be profitable. James Lees, from Esthonia, is visiting various places in the North. Had good and interesting times in **Peterhead**, **Fraserburgh**, and **Torry**, and has reached **Sandhead**, **Whinneyfold**, and other places, where he hopes to reach fisher folk and agricultural population with Gospel literature, visiting from house to house. Forbes Macleod, from New Zealand, who has spent some months in mining parts of Scotland, preaching the Word, expects to sail for a tour in the United States of America, at end of April. His address for the present will be—c/o T. D. W. Muir, 5760 Lawton Avenue, Detroit, Mich., where corres-

pondence may be addressed. W. J. Miller is back in **Shetland**, and is visiting among outlying places with the Gospel. W. R. Wallace has been at **Tarbrax**, and is now in **Shieldhill**, near Falkirk, having Gospel meetings. J. Barrie, after his meetings at **Dreghorn**, went on to **New Cumnock**, where he is now having meetings. **Glengarnock**, Ayrshire.—A steady and evidently a fruitful work has been in progress here for some months, in which various servants of the Lord have shared. Some 30 to 40 have been added to the assembly here during recent months. May they go on with God, in His Truth and His ways. This only, is the true path of REAL progress. Numbers, apart from the souls in spiritual experience and realisation of the presence and power of God, count as little in heaven's reckoning. But vital godliness and growth in the upward and onward path of "apprehending" that for which believers are "apprehended" by God (Phil. iii. 13), counts as true progress, and is manifestly so to all who have spiritual discernment (1 Cor. ii. 15) in Divine things. William Hamilton had encouraging meetings in **Kilmaurs** for two weeks and later had a good time in **Greenock**. J. J. Adam had a spell of Gospel meetings in **Law**, Lanarkshire, and Forbes Macleod in **West Calder**, with fruit. John Miller visited and preached in **Cullen**, with interest and blessing. J. Gilmour Wilson also had meetings there. James Calderhead purposed to begin tent work in the village of **Sorbie**, Wigtownshire, where there is as yet no assembly. Robert Kennedy has visited and preached when there was opportunity, among villages of **South Ayrshire** and **Kirkeudbrightshire**. William Duncan, of Tillicoultry, visited in **Doune**, **Crief**, and other parts of West Perthshire, and he believes work could be done in many hamlets and isolated places, with a small tent for meetings. William M'Kenzie, of Inverness, still suffers from weakness, which meantime prevents him from continuing his accustomed service among the outlying villages and farmhouses of the North. Charles Reid and George Bond have secured a Gospel van, which they hope to work during the summer in **Caithness** and **Sutherland**, alike needy fields, open to the Gospel for plodding workers, who will "go in" and continue, with "stickability." James Lees, from Esthonia, and Arthur Gilmour, from Falkirk, visited places in

the northern parts of Scotland, preaching and telling of work in Sweden, in **Torry, Whinneyfold, Port Errol, Peterhead, Fraserburgh, Buckie, and Portessie**. They also had meetings at **St. Monans, Fife**. Jos. Strain had meetings for Christians in **Kirkcaldy**. S. Davidson visited and had meetings in **Hopeman, Morayshire**. Tive believers were baptised in the sea, and some fifteen now gather here in "the Name of the Lord Jesus" (Matt. xviii. 20). S. Davidson expected to begin Gospel work in a wooden tenr at **Rosyth, Fife**, early in June. Alexander Philip, from Aberdeen, has been preaching in **Rackwick, Hoy, Orkney Isles**. He is presently in **Stromness**, where goodly numbers come to hear the Word. **Shetland Isles**.—Horatio Wallis continues in house to house visitation, in **Lerwick** and district, and in various country places. His sister continues a girls' Bible Class there also. H. and W. Steedman expect to begin Gospel work in a new wooden-sided tent in **New Craighall**, near Musselburgh, shortly.

NOTES.—A few believers now gather in "The Name" at **Kinross**, in Ted Triangle Hall there. Correspondence to John Martin, West Hall, St. Monans, Fife. **Kirkcaldy**.—All communications to the assembly here are now to be sent to Peter Fenton, chemist, 33 White's Causeway, Kirkcaldy, Fife.

ENGLAND.

ANNOUNCEMENTS. — **Bradford, Yorks.** — Whit-suntide Conference, as held for many years, will (D.V.) be held this year in Central Halls, on Whit-Monday, June 1; in Kensington Hall, May 30-31, on the old lines. **Keswick**.—Missionary and Bible Study Conference in Bethesda, High Street, May 30-June 1. Corculars from T. W. Percival, 63 Wordsworth, Keswick. **Tunbridge Wells**.—Whit Conference, May 31-June 1. **Bournemouth**.—Conference in Norwich Avenue Hall, June 1, at 3 and 6.30. **Staines**.—Conference for young believers and others, June 1. **Southwick, Surrey**.—Gospel Hall, June 1, 3.15 and 6.15. **London**.—Text Carriers, gathering for mutual fellowship and help in the Word, in Carfax Hall, Clapham, June 6, at 3. **Harrow, Middlesex**.—Belmont Hall, Pinner Road, June 20. **Birmingham**.—Young People's Conference in Monument Grounds, Lickey Hills, 8 miles from Burmingham, on Saturday, June 27. Afternoon, 3.30 to 5, 6.30 to 8. Correspondence to F. A. Patterson, Horse Fair, Birmingham. **Childevitch**.—Young People's Conference, June 20. **Bath**.—Believers' Meetings, July 6-19. Correspondence to

H. A. Raymond, 1 Widcombe Crescent, Bath. **Ware, Herts**.—Open-air Convention of Young Believers, &c., July 11. **Ryde, Isle of Wight**.—Conference here on August 3, in Baptist Church, Street, afternoon and evening. Speakers expected—Messrs. C. Hickman, Guinness, Curzon, and Barker.

REPORTS. — **London**. — Counties' Evangelistic Work Conference in Bloomsbury Chapel, Shatesbury Avenue, W.C., Saturday, May 9, at 3 and 6. Ministry of the Word and reports of work by various servants of the Lord. **Crediton, North Devon**.—Annual Meetings for fellowship and ministry of the Word, in Town Hall here, May 11. **Bristol**.—Missionary Conference here, May 16-19. **Redcar**.—R. Lauriston has visited this place, preaching in the Gospel Hall. Meetings well attended, and the Word was blessed. **Shpley, Yorks**.—Meetings for ministry of the Word were well represented by Yorkshire Christians. Suitable and practical words to meet the needs of all were given by G. Frerer, T. Robinson, J. Anderson, and others. **Whitehaven, Cumb**.—Conference here at Easter time was well attended, and ministry helpful to all, given by Messrs. Wilson, Cauker, and Robinson. **Barrow**.—Easter meetings here were large and good. L. W. Nightingale and others gave the Word. **Cardiff**.—J. Charlton Steen had two weeks of meetings in Heath Gospel Hall, Whitchurch Road, well attended, and the Word for the help and blessing of those who gathered there. **London**.—A. Payne gave addresses in Hall, North Street, **Plaistow, E.**, May 3-8, to goodly companies. Tract Band Workers, go out from Ebenezer Hall and Windsor Hall assemblies, **Cardiff**, all the Saturdays from May till August, visiting the houses and testifying the Gospel in districts around, and along the T.V. Railway. This is a happy and very fruitful service, in which young men find much delight, and gain real experience in soulwinning, such as the "schools" and so-called "training institutions" cannot provide them with, as actual experience can, to those who go forth in the Lord's Name, witnessing as the Word gives them example how to do. **Folkestown**.—Eastern Kent believers were well represented here at Easter meetings, April 10. Ministry by Dr. Owles, Messrs. Widdilove, Farrant, Richards, and others. **Manchester**.—S.S. Teachers' Conference at **Pendlebury**, was large, and helpful words given by Messrs. Glover, Broadhurst, Nightingale, Gilfillan, and others. William Lammond gave some account of work in Central Africa. G. Veitch had fruitful meetings in **Newick**, later in **Tunbridge Wells**. He

hopes to work a tent in this vicinity during summer months. P. Gilder visited various parts of **North Devon** preaching the Word, including **Bideford** and **Braunton**. **Hants.**—Good work has been done in **Four Marks**, where a new hall was recently opened. H. Steedman had seven weeks of meetings there, when a number were converted, seven of whom have been baptised. F. A. Glover, whose health is now better, hoped to begin evangelistic work among villages in West of England in tents. James Hodson had a series of good and fruitful meetings in **Whitstable**. David Ward expects to work a motor Gospel caravan, in needy parts of Cornwall, beginning about Whitsuntide. Samuel Robins, of Shillingstone, Dorset, is again busily engaged in Gospel work, and finds open doors all around this district for the Word of Life. Mr. Jones has been cheered in work at **Cheddar** and **Wedmore**, where there is real interest in the Word, and a number converted. He has helped believers in the truth also. Some twenty believers have recently been baptised. H. E. Waddilove has visited and preached the Word at **Tring**, where there has been blessing of late. David Ward continued meetings for old and young in **Walsall**, where there was much interest, and fruit is being gathered. A large tent was to be pitched and opened for meetings on June 6, at corner of Berkeley Street and Upper Parliament, **Liverpool**, R. Scammell and George W. Ainsworth, for a special Gospel effort among the thousands of this great city, who do not usually hear the Gospel or know their need of it. Pray for Holy Ghost awakening power. Nothing short of this will reach the people. **Swindon.**—Luther Rees had a special Gospel effort here in Regent Hall, by means of which many were reached with the Word, and six were baptised in the presence of some 500, in the G.W.R. swimming baths lately. **Plymouth.**—Annual Fellowship Meetings of Believers were held here in Raleigh Street Hall, April 10. Good muster from all surrounding places, and healthful words given by various brethren. Communications to the above assembly should now be sent to R. E. Martin, 27 Lincoln Avenue, Plymouth, Devon.

Tour in Midlands. Workers from various assemblies, hope to visit districts around **Derby**, **Nottingham**, **Barnsley** and other Yorkshire places, beginning First Weeks of June. Mornings—for Prayer, House to house Visitation, Tract Distribution. Evenings—Children's Gospel Meetings. Communications from those wishing to help, to T. Richardson, 56 High Street, Macclesfield, Cheshire.

IRELAND.

ANNOUNCEMENTS.—**Omagh.**—Believers' Meetings will (God willing) be held here in Town Hall, on Wednesday, June 10, at 12 noon. **Belfast.**—Village Workers began their summer visitation at **Carrickfergus** and **Woodburn** on May 2. **Dublin.**—The Annual Meetings of Believers—held for many years—will, God permitting, be held in Merrion Hall, June 2-5.

REPORTS.—**Dublin.**—J. A. Moore, Dr. Rendle Short, and J. M'Alpine have been preaching here during recent weeks. **Belfast.**—John M'Alpine gave addresses in Victoria Memorial Hall during April. **Londonderry.**—Robert Miller has been lecturing on "The Tabernacle" to goodly companies here, during May, in Carlisle Hall. Gospelers are at work in various parts of Ulster. Dr. Matthews has been at **Ballymaconaghy** district of **Newtonbreda**. **Lytile** at **Omagh**. Hutchison at **Granshaw**, with interest. M'Cracken in **Newry** district. Whitten at **Moneydig**, with blessing. Glancy in **Rasharkin** district. Goold and Beattie around **Derry** and district. Baillie at **Banbridge**. Others are contemplating beginning tent work in needy country districts, where the agricultural classes can best be reached in this way.

NOTES.—We are pleased to learn that the necessary funds have been sent in for the assembly in Mallow Street, **Limerick**, to acquire the hall there for their use, that we mentioned in last month's **Magazine**, for which they are most grateful. Any who have subscribed for the above, can be supplied with particulars if they so desire, by F. A. Despard, Evergreen, Ballmacurra, Limerick, Ireland.

CANADA.

ANNOUNCEMENTS.—Annual Conference in connection with Assemblies of Christians in Bon Accord and West End Halls, **Winnipeg, Man.**, will (God willing) be held in the Scott Memorial Hall, Princes Street, Winnipeg, on 5th, 6th, 7th June, as formerly. Correspondence to J. Boyd, 402 Home Street, Winnipeg, Man.

REPORTS.—W. J. M'Clure has been preaching the Word in Seymour Hall, **Vanvouver, B.C.**, where F. C. Marshall of Portland, and Paul, of Victoria, B.C., also gave help at Conference there. Alex. Livingstone had encouraging meetings in **Montreal**. C. H. Willoughby in **Windsor** and **Stratford, Ont.**, with some cheer. J. C. Beattie had good and fruitful meetings in **New Lowell, Ont.** F. Watson

(Continued on page iv.)

The Salvation of God :

THE WAY TO OBTAIN, AND TO ENJOY IT.

A BIBLE LECTURE. BY J. G. BELLETT, DUBLIN.

THE Salvation of God is told forth throughout the whole Sacred Volume. The *Promise* of it, the *History* of it, the *Display* of it, the *Illustration* of it in one believing sinner after another, stretch across the whole Volume of the Word of God. God *Dispenses* it now, and would have us *enjoy* it. He will perfect it in all its glory, by and bye in the Heavens. He will then call us to *Celebrate* it.

“Jesus” is the imperishable Name—“Jesus Christ the same yesterday, and to-day, and for ever.” This is the Name which abides in bloom and freshness still, the unfading Name, which Eternity has no power to efface. Time may wear away rocks. Eternity will do nothing with that Name, but celebrate it. The Name of “Jesus,” like “the bow in the cloud” (Gen. ix. 13-15), is kept in the vividness of its earliest power. It is the unchanging and unchangeable Name, though *not* the *unutterable* Name. But it is the imperishable Name. We have been told that the Jew, under the Law, found the Divine Name, of Jehovah—too high, too distant, too sacred, for human lips to use. But the convicted, yet confiding sinner, speaks now of the Divine Name of Jesus—Jehovah the Saviour—all the day long, and he will so speak of and confess it, for ever. When God gave the Law, He satisfied Himself by speaking in a sequestered nook of the earth, in the hearing of the smallest of all nations (Deut. vii. 7). But when He came to speak of His Grace, that

is salvation-bringing (Tit. ii. 11), He summoned the wide world to listen to the proclamation of it (Col. i. 23). Great and glorious as it is, it rests on the simple foundation, that God has found all in the sacrifice of the Cross of Christ. God is satisfied *with* Christ, and the believing sinner is saved *in* Christ. Where God finds *His satisfaction*, I find *my salvation*. Call it by what name I may—Justification, Redemption, Acceptance, Sonship, Peace, Glory,—all rests on Christ, and God’s satisfaction in what He has done for sinners. The rent veil, the empty sepulchre, the resurrection and ascension of Christ, the enthroned Purger of sins in heaven, and the mission of the Holy Spirit here on earth, all testify in the mouth of the most august witnesses, God’s eternal satisfaction in Christ, of which we speak. None can gainsay such witnesses on the side of the accuser, none can exceed them in dignity and triumph on the side of God. And we are called upon to accept this salvation from God, just because He has accepted His satisfaction from Christ, as our Surety and Representative, and to accept it with a thankful, worshipping assurance. God’s salvation is to be enjoyed now by faith. And “faith comes by hearing.” We cannot get it by *working*. We dare not count upon *deserving* it. It is “God’s salvation” (Acts xxviii. 28), “prepared” by Him (Luke ii. 28-32), and “brought to us by grace” (Tit. ii. 10). The sinner has only to “look” (Isa. xlv. 22), and to “listen” (Isa. lv. 3), and thus to be a “debtor” to the provision which has come from God through “His own Son” (Rom. viii. 32).

Temples of the Holy Spirit.

A BIBLE READING TO CHRISTIAN WORKING GIRLS.

BY THE LATE J. L. RITCHIE.

IN I Cor. vi. 19, we read, "Know ye not, that your body is the temple of the Holy Ghost, which is *in you*, which ye have of God?" These words are true of all who are born of God. Not only are they sealed by the Holy Spirit (Eph. i. 13), marking them out as God's possession in the world, and indwelt by the Spirit as the abiding strength of their inner life (Eph. iii. 16), but their mortal bodies, still subject to death, are claimed by God, and set apart for His use, by His Spirit dwelling in them as a *temple*. Just as in ancient days, the glory dwelt in the temple at Jerusalem, and the whole place, even to the outer court, was sanctified by God's presence, so the believer now is set apart to God, and his body and its members, are to be used for Him, and in His service. This is a very practical subject, and when rightly understood, and allowed to exercise its sanctifying effects in our daily lives, "so working effectually in all who believe" (I Thess. ii. 13), it produces godly living.

In unconverted days, our bodies and their members, were the instruments, or tools made use of by sin (Rom. vi. 13). But at conversion, this dominion ceased, and our bodies—although not yet renewed, as our souls and spirits are—then became the Lord's property. They changed masters, and in token of their new ownership, the Holy Spirit came and took up His dwelling in them as a temple, setting them apart to God, and for His service.

There is a beautiful Old Testament type of this, in the cleansing of the leper, which will help us to see the force of this truth. In the day of his cleansing (Lev. xiv. 14-17), after he had been pronounced clean, and had *cleansed himself* in water, he was brought to the door of the tabernacle, and the priest put the blood of the sacrifice upon his ear, his thumb, and the great toe of his foot. Then the priest dipped his finger in oil, and put a little of it upon the blood marks on the same members. "Blood" tells of sanctification, or setting apart to God by the death of Christ. "Oil" is a fit emblem of the Holy Spirit, and tells of sanctification by the Spirit. That ear was to hear God's voice; that hand was to do His work, that foot to walk in His ways. The blood shews God's claim upon us. "Ye are not your own." The oil reminds us that it is the power of the Spirit that enables us to yield ourselves and our members to the service of God. It was to those who had been justified by blood (Rom. v. 9), and indwelt by the Spirit of God (Rom. viii. 9), that the apostle wrote, "Present *your bodies* a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1). Our bodies are the Lord's, and are to be regarded as His, to be yielded as instruments for His service. To walk in the power of this great truth, and allow its power to fashion our lives, would preserve us from many snares. People sometimes say, "There is no harm in this, or in going there." They argue that they may hear speeches, go in with questionable company, sing songs, play games, engage in dances, doing no

wrong. But the proper way to look at all such matters, is to ask oneself, "Can I use this ear, on which the sanctifying blood and the anointing have been put by God, to listen to unholy jest or worldly song? Can I use these lips to speak or sing words, that grieve the Holy Indweller in the temple of my body? Can I use this sanctified foot, on which the marks of redemption and sanctification are, to go through the dance, or walk in "the way of sinners?" The dress we wear, the books we read, the things we engage in, the company we keep, the way our time is used, will all be greatly affected by the remembrance of this great truth—"Ye are not your own." "Your body is the temple of the Holy Ghost."

So intensely practical and powerful in its effects are these truths on the daily lives of the people of God, that it is the enemy's chief business to render them void in daily practice, by pointing to those who, while claiming to be true Christians, ignore their practice among their fellows, by saying that in all such matters, each may choose his own path, and conform to that which appeals most to his individual taste. But the Lord has not left such things to our choice, or to be guided by what is common, or popular in practice, among those who profess the Saviour's Name. The "counsel" of the Lord is to be His peoples' guide, in all that concerns their walk and conduct here among men. And the principal that ought to govern their lives and fashion their ways, should surely by that Word which He has given to be that the believer's "counsellor" in all that pertain to his life and pathway here.

Intimacy with Christ.

AN ADDRESS BY JOHN G. M'VICKER,
LATE OF BALLYMENA, IRELAND.

IT was in intimacy with Christ Himself, that the twelve received their training, for the service unto which He appointed them. It is written in Mark iii. 14, that He ordained (or appointed) the twelve, that they should be *with Him*, and that He might send them forth to preach." There, abiding with Him, and learning of Him, was to be their preparation for their *witnessing for Him*. How this intercourse of the disciples with their Lord told upon their living and preaching in after years! "The Word became flesh, and *dwelt among us*," says John, who was one of them. "That which we have heard, which we have seen with our eyes, which our hands have handled, of the Word of Life . . . that declare we unto you" (1 John i. 1-3). And Peter, another of the twelve, who companied with the Lord, gives in Acts x. 38, in few words, a picture of the Lord's life, as it was left on his heart and mind, through the intercourse and intimacy of those years. "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him." To enable us to form such intimacy with the Lord Jesus, is one great object for which the Gospels were written. No such picture of the character and life of any other, who ever lived on this earth, has been preserved. Those who know these Gospels, and have learned of Christ through them, will know Him in their hearts as an

intimate and *personal* Acquaintance. The centuries that lie between us and the days in which they walked with Him, listening to His voice, seeing Him moving among the sinful and the suffering, witnessed His tears, and saw His agonies, do not affect this communion with Him as a familiar Friend, closer and dearer than any other ever can be. And much of this intimacy and personal love for the Lord, arises, and is sustained from a source apart from which even these admirable Gospels could not produce such intimacy. The Holy Spirit has been given to the believer, to bring the Lord before him as a present reality to His people. And His office is to take of the things of Christ, and show them to us. "The world sees Him no more, but ye see Me," said the departing Christ to those disciples of His. We *hear* about Peter and Paul and other apostles, and we read about good and great men, who have lived and served God all through the ages. But it is quite different here. "We *see* Jesus" (Heb. ii. 9). It is not "we *have* seen" but we *now* "see Jesus." It is not all at once, or by a sudden experience, that a believer comes to enjoy such intimacy with Christ. A measure of it may be experienced from the beginning of Christian life. But to "know Him," as Paul longed to know Him, is the intimacy of a lifetime. If we are to attain to such intimacy with the Lord, we must make it the fixed and steady object of our hearts, putting it high above all others. As the Psalmist says, "One thing have I desired of the Lord, *that will I seek after* . . . that I may behold the beauty of the Lord"

(Psa. xxvii. 4). Among the twelve who, to use Peter's words, "compared with the Lord Jesus, all the time that He went out and in among us." Three, out of these twelve, were favoured with a special intimacy—Peter, James, and John. And the scenes to which this special intimacy admitted them to companionship with the Lord, give us help in this deeply important matter of close acquaintance with Christ. They will serve as tests of *our* intimacy with Him. There are three special scenes into which these three disciples are recorded as having been taken by the Lord—(1) The raising of Jairus' daughter (Mark v. 37). Not all the Lord's disciples witness His resurrection power, in the raising of sinners dead in trespasses and in sins. They are living too far off from Christ, to be called to witness this mighty act of His power. The unspeakable joy of seeing this miracle of mercy is reserved for those who keep close to Him, and so "company" with Him. (2) *His Transfiguration* on the holy mount. The other disciples never saw a *Transfigured* Christ. They *saw* not His glory. And yet this is the greatest want of the servants of the Lord to-day—To see a transfigured Christ, in glory. It is reserved for the Peters, Jameses, and Johns who are intimate with Him, to enjoy this vision. (3) *Gethsemane*. This is one of the most wonderful sights in all the Gospels—the Lord in His agony!—crying out, "O My Father." We know the words He used, but have we really seen Him? Have we heard His words? Has the Holy Spirit made us "eye-witnesses" of this solemn scene? It is by leading us into

this scene of His agony, that the Lord makes *worshippers*, to bow in homage before His throne, and *preachers*, with tongues of fire, whose words burn in on the hearts of their hearers, and melt them in contrition at the Saviour's feet. Such preachers can never be made in the schools of men. They need to be trained and furnished by *personal intimacy* with Christ. This is the only "education for the ministry"—of Christ and His Word, that is of any permanent value, and that brings God to men and men to God. All else is void of real attraction and power, for the bringing of sinners to Christ, and for the uplift and permanent blessing of God's own people.

Commit Thy Ways to God.

COMMIT to God thy ways,
Thy wishes, and thy fears,
To Him who with a Master's hand,
Directs the rolling spheres ;
The stars, the clouds, the tempest,
Obey His high decree ;
Shall not His wisdom find a path
Of safety then, for thee ?

Place in the Lord thy confidence,
If thou wouldest have it stand :
Build on the Lord—and He will bless
The labours of thy hand,
To anxious days and sleepless nights,
And unbelieving care,
God never yields His benefits ;
They, are the fruits of prayer.

Almighty, gracious Father
To Thee, and Thee alone,
What will subserve the good of all,
Thy ransomed ones is known.
And what Thy wisdom ordereth,
Since all things Thee obey,
Thy power will surely bring to pass,
In **Thine own** time, and way.

Ministry, According to God.

AN ADDRESS BY THE LATE DONALD MUNRO, GIVEN
IN CENTRAL GOSPEL HALL, TORONTO.

ALL the ministry we read of in the New Testament, is seen to be exercised in connection with the assemblies of God. Maybe this has never occurred to some of you. If you are exercised to learn the mind and will of God, it ought to lead you to search His Word. It is well to understand this. Things are so very different now, from what they were, when first the Lord set up His church here. We find in the Acts, how the early saints were guided by the Spirit of the Lord, who had been sent because Christ was glorified in heaven (John vii. 37-38). Our responsibility, then, is to come back to the Word, for we have nothing to do in imitating what we see around us in the world. These are only men's inventions, and none of them will stand the test of the whole Word of God.

We belong to Christ, we call Him Lord, and our one responsibility is, to know His mind and will, as made known in His Word, and then to obey it.

This is one reason we have not joined any of the various sects around us. We know they are not of God—not according to His blessed Word. He has exercised our hearts to come back to the things as ordained and practised at the beginning. So we have come back to the Word of God, to learn there, not only why God has saved us, and how He would have us walk, but how He set up His church at the beginning, what is to be its character, testimony, and hope, to the end.

There is *one* Assembly, *one* Church in the world, composed of all who in this dispensation are saved and united to Christ, but found in many local assemblies of saints, scattered over the land, all to be built after one pattern, and seeking to "go by the one Book." They are built on the same foundation, which is Jesus Christ. They are gathered to the same Centre, which is also Jesus Christ. And they profess subjection to the same Lord, giving His Word the place of supreme authority in all their doings, while they are led in obedience to do the same thing, by the one Teacher, the Holy Spirit. This—however much the failure of individuals or companies of saints—is the standard set before us by God. But in contrast to this, what do we see around us in the world? The confusion of different organisations—all regulated by men, and in ways outside of the Word of God, and systematized according to the opinions and views of the men who guide them.

Contrast the two. God's Assembly and man's human organisations. God's Assembly is *His* organisation. It is according to His wisdom and will, and controlled by His Word. Human organisations are after human patterns, conceived by men in their own fertile imaginations, one after this pattern, another after that. The ministry, therefore, in God's assembly, and that of the world's churches, are just as different, as also are their organisations.

Now, for a New Testament picture. Turn to Mark iii. 13, 14: "And He goeth up into a mountain and calleth unto Him whom He would; and they came unto Him. And He ordained twelve, that they

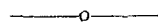
should be with Him, and that He might send them forth to preach." It is still true, that whom He wills, He still "calleth" to Him, and they come. He still ordains or appoints His own servants, to be "with Him," and He stills *sends them forth* to preach, when He has fitted them. Here we get the Lord's selection. What a contrast to the kind of men the world is after, and the kind of training the world's religious associations consider needful. In God's order, their fitness they get is by being "with Christ." Human fitness requires established schools with all the teachings of Philosophy and languages, both "dead" and "living." Science, false and true, is supposed necessary to stuff the men the world wants, ere *they* send them forth as preachers. What kind of men did the Lord Jesus choose? We know the most of them were simple, and unlettered fishermen. He called them away from their boats and nets, but He did not send them to the schools of Philosophy, such as they had in those days. Their education, which fitted them for *His work*, they got while keeping company *with Him*. They were just ordinary men. But He chose them, He furnished them, and He sent them forth. He tells them, "Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit" (John xv. 16).

After the day of Pentecost, their enemies "took knowledge of them that *they had been with Jesus*" (Acts iv. 13). They perceived that they were "*ignorant and unlearned*"—that is, they were not the product of the schools of men. They were men of intelligence, that is true, but it

was not the intelligence of this world. They were ignorant of the world's knowledge. And the Lord Jesus (chose them so), "that no flesh should glory in His presence." But they got a good schooling, for they were "*with Him!*" This was the secret of their power. If there are any among us who would like to be of some use to the Lord, here is His way of fitting you for whatever sphere of service you are called in, to minister to Him. This is the secret of success in His work, "He ordained them that they should be *with Him.*" They were "with Him" from the day they were saved, in which He *called* them and *ordained* them for His ministry. When He was on earth they talked with Him, but after He had gone, the Holy Spirit came, and He brought Christ's sayings back to their remembrance. He became their Teacher, and opened their understandings, to know the meaning of all that the Lord Jesus had spoken to them.

There is a divine unfolding of much truth through the teaching of the Holy Spirit, manifested in that address of Peter's, in Acts ii., that they never had during the three years or more, that they walked and talked with the Lord Jesus. This was in accord with what He had promised to them ere He left them. Now, that the Scriptures are complete, the work of the Spirit is to lead us into an understanding of what has been *written*. He is giving no *new* revelations. All God's Word to us, is contained in the Bible. However, we can only be led into its truths, as we walk in fellowship with God, and so from God minister it to others. It is not being able to *talk*, or to have a

good *memory*, enabling us to *repeat* what we have heard, "He ordained twelve, that they should be *with Him.*" This, we repeat, is the secret of all true ministry. And those servants of the Lord, who have such a ministry, have been "with Him." They have been taught of God. They have made it their business to search the Word of God, to apply that Word to their own hearts, and consciences, and to their own ways; to have them cleansed by that Word. They do not seek to pattern their service, after the fashion of this world. They have never been popular in the world, but, abiding with Him, they have sought to be like the Lord Himself. If any of us mould and fashion our lives by this Word, we will soon be out with the world, secular and religious. Such a ministry is within the reach of all God's people. Of course, there are special ministers, as there are special gifts. But there is a general ministry, that all God's people are called unto. We are all called to be "helpers" one of another. And if we are abiding in Christ, and getting something fresh from Him, we can communicate it to each other, and that will please Him, and be a blessing to His own.



Safely Guided, All the Way.

"In all thy ways acknowledge Him, and He shall direct Thy paths" (Prov. iii. 6).

TO God then leave the guidance—
 He wills thy truest weal!
 Thy name is graven on His heart—
 He will uphold thee still,
 And with admiring wonder,
 Thou'lt own and surely say,
 "How mercifully ordered was
 My pilgrimage each day."

“Walking Through the Valley.”

PART II.—A MEDITATION ON PSALM xxiii. 4.

HERE let us pause, one moment and ask, What tie is it that is dissolved at death? *The tie that binds the Divine life in the earthen vessel.* “For we know, that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” Here, the apostle speaks on behalf of all Christians. “*We know.*” There is no thought whatever, in such a case, of death being “the wages of sin.” Christ, our Surety, paid the penalty in full—so full, we may say, that it is not necessary the Christian *should* die at all. And certain it is, that all Christians shall not die. “We shall not all sleep,” says the apostle plainly, “but we shall all be changed.” And again, “then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Cor. xv. 51; 1 Thess. iv. 17). The dissolving of the tabernacle, gently or roughly, touches not the eternal life in the risen Christ. It simply dissolves its connection with the earthen vessel. The new man in Christ, can *never taste* of death.

It is no longer in *our power meanwhile*, to communicate to the dear departed soul, that which we know would have given her infinite joy when here. But being present with the Lord, *everything* that is worthy of His love, and fitted to deepen that joy, and elevate the worship of that departed soul, we can happily trust *Him*

to communicate. All is well! How well! “*Absent from the body, present with the Lord.*” How far the soul, as apart from the body (its own proper instrument of expression), can express itself, we venture not to say. But in its bright consciousness, it *remembers* and it *loves*. It *thinks* of the past and the present; it anticipates the future. It waits in perfect bliss, “with Christ,” for the morning of the first *Resurrection* and *Reunion*, with all loved ones *in Christ* who have gone before.

Heaven is the Christian's *home*; he is *from home* in the present world. The place —“the Father's House”—is his native place. He is born *from above*. The place, the atmosphere, the circumstances, and the company are all suited to his nature as God's child, and he longs to be there. Never, until he reaches his Fatherland, and breathes his native air, can he be fully satisfied. Not until he reaches that land, for which grace has fitted him, and already made him meet to share with the saints in light (1 Col. i. 12). And all this, the believer enters on, the moment his spirit leaves the mortal body to be “with Christ.” Our Lord's own words to the dying robber at His side that day on Calvary, were these ever-precious words of assurance as they fell from His lips, “Verily I say unto thee, *to-day* shalt thou be *with Me* in paradise” (Luke xxiii. 43). And there the happy ransomed spirit, freed from its body, rests in perfect peace and bliss, *with Him*, who in earthly years was its Object and the Source of its joy, awaiting the fuller measure of glorified bliss, which he will assuredly enter on, at the coming of the Lord Jesus Christ. Haste, haste, long-looked for happy day!

Excuses for Backsliding.

WHEN a believer gets away in heart from the Lord, he usually finds some "excuse" for his departure from "the right ways of the Lord" (Acts xiii. 10). Any trifling excuse, satisfies a conscience clouded by distance from God, and wholly unexercised as to what course he is pursuing. A common excuse for such backsliding is, that "there is NO LOVE" among his fellow-believers. He never considers at this stage of his departure from God, that his own conduct and ways, are the chief cause of others "holding aloof" from him, in his downward path, as all rightly instructed fellow-believers must, if they are to maintain a Scriptural relation toward one who is "out of step" with God and His people, and walking in self-willed and disorderly ways (2 Thess. iii. 6, 14). It is a sure sign of an unexercised conscience, when one gives the lack of "love" as an excuse for leaving the company of the godly, to walk in companionship with the unspiritual and the worldly. But "like draws toward like," and when one is away from God in heart and way, it is astonishing how easily he can find company among those who are in the same carnal and backslidden condition as he is in himself, and how plausible a story he can tell, as to the causes of his departure from God and His Word. But no "excuse," however plausible, can give a disturbed conscience rest, apart from honest confession of, and cleansing from the evil, that has been allowed to cloud his conscience, and bring darkness on his

path. And he KNOWS it. There is only one true way of getting "right with God," and this is as Proverbs xxviii. 13 has it, "He that COVERETH his sins, shall not prosper; but whoso CONFESSETH and FORSAKETH them, shall have mercy." How strange it is, that any one with "the life of God" in him, should delay or prevaricate in dealing with God, about that, which may cost him present and eternal loss, by continuing in darkness and hardness of heart, such as one in the state described, has fallen into.

Counting the Cost, of True Discipleship.

Have ye counted the cost,
Have ye counted the cost,
Ye warriors of the Cross?
Are ye fixed in heart for your Master's sake,
To suffer all earthly loss?
Can you bear the scoff of the worldly-wise,
As ye pass by pleasure's bower,
To watch with our Lord on the mountain-top,
Through the dreary midnight hour?

In the power of His might!
In the power of His might!
Who was made through weakness strong,
Ye shall overcome in the fearful fight!
And sing His victory song!
By the "Blood of the Lamb"—by the "Blood of the Lamb,"
By the faithful witness' word!
Not loving your lives unto death for Him,
Ye shall triumph with your Lord!

Oh! the banner of love!
Oh! the banner of love!
It will cost you a pang to hold!
But 'twill float in triumph the field above,
Though your heart's blood stain its fold.
Ye may count the cost—ye may count the cost
Of all Egyptia's treasure!
But the riches of Christ, ye cannot count—
His love ye cannot measure!

The Preacher and Bible Lover's Column.

NOTES AND OUTLINES OF GOSPEL SUBJECTS.

Christ on the Cross, and the Throne.

On the CROSS, as Sacrifice and Substitute (John iii. 14-16)—Dying.

On the THRONE, as Representative and Forerunner (Heb. vi. 20)—Risen.

To the AIR, as Hope and Bridegroom (1 Thess. iv. 16)—Coming.

Hearts.

A Broken Heart (Psa. li. 17)—Contrition.

A Believing Heart (Rom. x. 9, 10)—Conversion.

A Burning Heart (Luke xxiv. 32)—Communion.

A Hardened Heart (Rom. ii. 5)—Impenitence.

The Precious Blood of Christ.

It PROCURES REDEMPTION (Eph. i. 6)—For the Slave.
It SECURES JUSTIFICATION (Rom. v. 9)—For the Guilty.

It ENSURES CLEANSING (John i. 7)—For the Vile.

It ASSURES PEACE (Col. i. 20)—For the Troubled.

“Ready.”

The Sinner is “ready” to PERISH (Deut. xxvi. 3).

God is “ready” to PARDON (Neh. ix. 17).

The Lord is “ready” to SAVE (Isa. xxxviii. 20).

The Servant is “ready” to PREACH (Rom. i. 15).

BIBLE STUDIES FOR YOUNG BELIEVERS.

Christian Stewardship.

Stewardship of the Gospel (1 Cor. x. 17)—To the World.

Stewardship of the Truth (Eph. iv. 15)—To the Saints.

A Faithful Steward (Luke xii. 42)—Gives all God's Truth.

A Wise Steward (Luke xii. 42)—Gives it, in due season.

A Good Steward (1 Pet. iv. 10)—Rightly divides the Word.

An Unjust Steward (Luke xvi. 2)—May lose his Place.

The Coming of the Lord.

To RECEIVE His People (John xiv. 3)—Their Hope.

To REVIEW His Servants (Rev. xxii. 12)—Their Reward.

To MANIFEST His Saints (Col. iii. 3)—Their Glory.

To JUDGE the World (Acts xvii. 31)—Their Doom.

The Christian's Place and Portion.

(Ephesians i. 3.)

“God HATH blessed us”—The Source.

“With all SPIRITUAL Blessings”—The Character.

“In Heavenly Places”—The Sphere.

“In Christ”—The Security.

Discipleship : its Traits and Manifestations.

Brought to the Lord Jesus (John i. 42)—Conversion.

Abiding WITH the Lord Jesus (John ii. 39)—Communion.

Following ON WITH the Lord Jesus (John i. 40)—Obedience.

Continuance in the Word of Christ (John viii. 31)—Loyalty.

Denying Self, for Christ (Matt. xvi. 24)—Unselfishness.

Cross-bearing, for Christ (Luke xiv. 27)—Identification.

Love toward others, “in Christ” (John xv. 35)—Characteristic.

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The Christian Observatory and Outlook.

Ministry of the Word, for Present Conditions.

Ministry of the Word of God, is the appointed means, through which the living Lord keeps the souls of His people right with Himself. And where such ministry is in season, suited to the conditions and needs of His people, it never fails to have a response in those who are “exercised thereby,” in that which God brings to them of His Word. But it needs to be the pure, uncorrupted Word, ministered in grace and in season, to the PRESENT need of those who hear it. There is such a thing as truth, “out of season,” which either misses its mark, in the ministration of it, or is void of that “unction” which makes it to be the Lord's message, to that people at that time, as they need it, for their spiritual uplift and edification. It is often felt by those who listen to ministry, which in itself may be quite sound in doctrine, and wholesome in character, that from lack of its adaptation to the state of those who hear it, the results in raising the spiritual temperature of its hearers are negligible, and sometimes worse, for they seem often to have their spiritual fervour “damped out,” rather than increased by it. And wherever this is the effect, it may safely be reckoned that such ministry has failed in its object, which surely ever ought to be the spiritual blessing of those who hear the Word

of the Lord, given in season to that people in their present condition, in the grace and power of the Spirit of God. And where this is so, it will surely be made manifest in their elevation to a better spiritual state, than before they received "the Word for edification and comfort," which came to them in season, as from the Lord. This will have little meaning to those who have a "reserve stock" of "ready-made addresses," from which they select in order, or by rotation, what they think will "take" with their hearers, with little consideration whether or not it is the "word in season," for their present need, unto godly edifying. And we may safely assume, that where there is but little exercise on the part of the speaker, as to the suitability and seasonableness of the truth he bears to them, there will be a corresponding lack of exercise of conscience and of heart, on the part of those who listen to what is said. How often it is found, that a "listless" congregation, with little "soul exercise" in what they hear, is the result of a "humdrum" delivery on the part of the preacher, with the net result, that there is no spiritual "uplift," and little carried away for real profit by those who hear it. Little wonder, under such conditions, that assembly life declines, and the numbers who assemble as hearers become fewer, as the years go by, where once there were "large meetings" and eager listeners to the Word, which they found to be so much to meet their need, that they hastened to the place where they "found it" (Jer. xv. 16), and did eat thereof greedily, with "joy and rejoicing of heart." We remember in years long gone by, when on Lord's Day afternoons, several hundreds of the Lord's people were in the habit of coming together to hear the Word, simply and faithfully spoken, week after week, with neither musical nor other attractions, with no specially advertised subjects to "draw," but simply the speaker's name announced, with the passages of Scripture he would deal with. And this went on week by week, and season after season, with ever-increasing companies of "hungry" believers waiting on the ministry of servants of the Lord, whose words they felt were from God, to meet their needs, and such as their souls panted after hearing, and profited by, as their advancement in "the ways of the Lord," and in "the paths of righteousness" (Psa. xxiii. 3), along which the Word of Truth was "guiding," shewed. Those were the years in which believers in round numbers were "brought out" from their denominational "folds," and separated from

worldly Religions, in which many of them had been brought up, and from which the truths they then heard, brought them out (2 Cor. vi. 17), to remain out, "unto Him," whose Name they bore, "without the camp" (Heb. xiii. 13), "continuing steadfastly" (Acts ii. 46), in all they had learned and been taught by God, neither watering it down to gain popular favour with the religious world, nor conforming to its ways in one iota, but going on steadily, walking firmly in what light they had, and ever ready to receive more, as it "broke forth" from the Word, and as they "were assured of" (2 Tim. iii. 14), following on to know the Lord, and proving "what is that good and acceptable and perfect will of God" (Rom. xii. 2). There was real progress, and a steady forward movement in the ways of the Lord, throughout those years. And it was then, in spite of strong opposition, that assemblies grew, and that Gospel work on simple and Scriptural lines increased, both in these home lands, and in places beyond the seas, where pioneering evangelistic efforts were begun, and continued with much blessing and fruit for many years, and still are.

We have observed, throughout a full half-century of assembly life and experience, that when Christians who, through obedience to the Word of the Lord, COME OUT from all denominational forms of religion, to assemble simply as Christians, owning no name save those given them in the New Testament Scriptures—"Christians" (Acts xi. 26), "Believers" (Acts v. 14; 1 Tim. iv. 12), owning no name but the Name of the Lord Jesus (Matt. xviii. 20; 1 Cor. v. 4), to distinguish them from the world, and as a gathering centre (Heb. xiii. 13), they were a distinct and separate people, with a clearing testimony, alike in their Gospel preaching and the teaching of those things "most surely believed" among them (Luke i. 1). Their DEFINITE and DISTINCTIVE testimony to "all the counsel of God" (Acts xx. 27), so far as they had learned it, was full and clear. And this characterised their meetings, all over, in these earlier years. Large companies, who came long distances to their Conferences of this time, were attracted by the clear and full testimony then given to truths, not generally heard among believers, and the simple assemblies increased in numbers everywhere, in those years. As one who was regarded as an able and acceptable minister of the Word among us, of that time, said at a large Conference in the City Hall, Glasgow, in one of these early gatherings—"Our clear and full testimony to the Word of God in these meetings, as the

Lord gives it through His servants, without prearrangement, without an appointed chairman, keeping back nothing that is for the godly edification of fellow-believers in Christ, is our **DISTINCTIVE TESTIMONY**, and so long as this is continued in grace, the Lord will bless and increase us. But if we temporise, and court favour with worldly religions by lowering the standard to attract the crowd, we will lose our distinctive testimony, and cease to be a power for God in the places where we are, becoming in character like to the popular denominations, with certain peculiarities, but little power of spiritual attraction to the godly." These words have been verified in the experience of many, who heard them. And the "leavening process," that began about that time, has continued to develop rapidly since then. The lead of worldly religion has been followed to an extent that those who witnessed its early stages, little thought was possible, and a corresponding loss of **SPIRITUAL POWER** among us, has come to pass. And this is especially so in larger companies, who have followed in the wake of the popular churches and missions, with their choirs, soloists, and hired preachers, who for the past few years have become prominent, bringing into simple gatherings which at the beginning were godly, and their testimony clear, confession. **Now**, numbers who neither know **WHERE** they are, nor **WHY** they are there, are prominent as "would be preachers and leaders. Most of the old men who stood in the front line of the conflict in the earlier years, have reached their rest, and those who fill their places in the ranks, are mostly of "another spirit," and more inclined to "please men," by conforming to their ways, than in standing fast and firm for those truths, which an earlier generation "bought," and would not "sell" or surrender (Prov. xxiii. 23).

Spiritual Decline is frequently "camouflaged" and "disguised," by creating what is regarded by those lacking discernment, as "blessing." And this is reckoned by numbers who "profess" what passes for the time, as "conversions," but what the test of time manifest to have been nothing but "untimely fruit," hastened by the "modern methods" of **PSEUDO** Revivalist preachers, whose methods of counting "concerts," and getting them baptised, without what used to be considered as competent testimony, that the life of God is in them, then quickly advertised as "fruits" of these evangelistic labours, and duly accounted to the credit of the preachers, not infrequently disappearing as quickly as they came, leaving a heritage of "trouble" to

those who locally have to bear the "brunt," and share the "shame" of such reckless and disgraceful work. We are convinced that this "hastening" to count "converts," and report "additions" to assemblies, in places where there is not the slightest evidence, that the Spirit of God is or has been working, but where the chief object has been to get "professions," with little or no true test applied to determine whether they are "false" or real, is one of the greatest dangers of the hour, and will, if allowed to go on unchecked, bring **UNREAL** and **UNABIDING** elements into companies of professing Christians, which will **RUI**n their testimony, if it has not already done so. For it has been abundantly **PROVED** by past experience of this thing, that where hundreds have been **QUICKLY** passed and accredited as "converts," which none—save "official" preachers who claim to have the *sole* right to "number Israel" according to their own methods—no one else, being reckoned competent to do so. The results have been such as no God-fearing servant of Christ can or will allow to proceed, without protest. For it is already too well known, that the evil effects of such utter disregard of one of the simplest rules of Christian courtesy, **MUST** bring in their "wake," the most disastrous results, where they are allowed to go on unchallenged.

Brief Answers to Practical Questions, On Assembly Matters of Difficulties.

Are "Pastors and Teachers," as they are described in Eph. iv. 11, to be regarded as gifts for "the whole church," or are they only "locally" so? And if the former, are they to be recognised and ministered to in temporal things, as "locally" called and "set" (1 Cor. xii. 28) in the assembly, where they are and there reside, or are they gifts to the entire church as "the body of Christ," to be exercised anywhere?

The gifts named in Eph. iv. 11, are expressly said to be "for the perfecting of the saints **UNTO** the work of ministering, **UNTO** the building up of the body of Christ" (R.V.). To localise these gifts, or others, and to limit their exercise to a stated "congregation"—as is the all but universal practice among so-called "churches" as they now exist, has neither Scripture precedent nor example, but is one of the "innovations" called into existence by the practice, of congregations, each having their

own "minister," who is expected to do all the "preaching" for that "congregation," and to receive remuneration accordingly, provided by those to whom he preaches, and who may be deprived of his services whenever he receives a "call" to a better or larger sphere. The practice does not pretend to be according to Scripture, although we have a very true life picture of it in practice in Judges xvii. 7-13; xviii. 1-20. And the saddest thing in this story surely is, that Jonathan, a grandson of Moses, the man of God (see Judges xviii. 30, R.V. marg.), who received from the Lord the FIRST instructions respecting those who were to SERVE as Levites, and to WORSHIP as priests (Num. iv. 1-49, is found mixed up with and incorporated in this evil system, just as now, the sons and successors of true men of God, who have become identified with, and are supported by the false systems of religious worldliness, which are the greatest hindrance to real Christianity that the present day affords, are to be found sheltered under and profiting by their connection with false systems of PSEUDO-Christianity of the present hour. These are the most formidable opponents of God's true Gospel, and the worst enemies and corrupters of His truth that exist, many of them in high places too at the present time, doing work for the devil, that none of his own following and confessed children, can, or care to do openly, with many evil effects resulting.

Fallen Asleep.

Miss C. Kennedy, Torry, Aberdeen, March 31, aged 30, sister of Mrs. W. J. Miller, of Shetland, a decided Christian who bore a good testimony, which had fruit. **Mrs. E. Richmond**, Nottingham, March 3, for many years in the assembly at Clumber Hall. A consistent Christian, who had a good testimony. **William Doseh**, Bryn Mawr, Pa., U.S., January 24. Born in Ireland, saved on November 20, 1911, in Newtonards. Came to U.S.A. in 1914, and bore a good testimony to the Lord and His truth all the years. **Mrs. Margaret E. Palmer**, Liverpool, March 17, in her 41st year. Formerly in Abbot Hall, Dunfermline; later in the assembly of believers in David Street Chapel, Liverpool. A godly walker. **Mrs. R. Dinwoodie**, Invercargill, New Zealand, January 17. Saved 40 years, and since in the assembly there. **J. Mackenzie**, Walker-

on-Tync, "in Christ" 48 years. Formerly in Gateshead, a decided and consistent brother. **Mrs. E. J. Figgis**, Dublin. An earnest worker among the sick and suffering. For long in fellowship with saints in Merrion Hall. **Mrs. James Paton**, Hurlford, who for many years she with her husband, walked in to the assembly in Waterloo, later Wellington Hall, Kilmarnock. **William Chalmers**, Glasgow, in his 83rd year. For long in fellowship with Christians in Parkholm, later in Summerfield Hall, Whiteinch. Earnest in Gospel testimony for 49 years. Took ill while testifying in the open-air, and went to be with Christ shortly after. **Peter Duckworth**, Kirkby-Stephen, Westmoreland, aged 87, one of the earliest few who gathered in "the Name" there, and who "continued stedfastly" to the end. **Mrs. Joseph Johnston**, Stafford, sister of the late Mrs. John Laing, sen., Carlisle, for years a missionary in Spain, later in the assembly at Stafford, where her service is in happy remembrance. **William Arrol**, whose early years were spent in Peebles. Went to Southend, England, a number of years ago, where his counsel and help among fellow-saints, are in remembrance. **Mrs. James R. Neilson**, Richmond, Surrey. Brought to the Lord in early years. For years in Wellcroft Halls, Glasgow, in later years in the assembly in Gospel Hall, Richmond. **William Keir**, Burnbank, Lanarkshire, was suddenly called to be with Christ on 15th April. An earnest and consistent Christian, who served the Lord in his daily path. **Mrs. Arnot**, Glasgow, widow of William Arnot, Raymond, Pollokshields, and mother of the late Fred Stanley Arnot, pioneer missionary to Central Africa, at the advanced age of 93. Well known to Glasgow Christians of a former generation. Now at rest with the Lord, whom she loved, after her long pilgrimage. **Mary Paterson**, Larkhall, widow of Dr. Fischer, late of Calabar, West Africa, and sister of the late Robert Paterson, evangelist, well known to former generations of believers through Lanarkshire, as an active Gospel worker, who was much used in leading sinners to the Saviour in earlier years, when such workers were few. Thus the Lord gathers home His aged pilgrims, to their rest and home one by one. The Coming of the Lord will bring those who are "asked," and those who are "alone and remain" unto His coming all "together" to their "Father's House" with joyful hearts. "So shall they ever be with the Lord," never to part again, but be with and like Him for evermore.

has been in **Sarnia**, Ont., where he and D. McGeachy had well attended meetings. William Wilson visited and had meetings in **Nanaimo**, B.C., with interest and blessing on the Word. He then went on to **Seattle**. J. Gowan continued meetings in **Deckerville**, with help in the Word to the Lord's people. T. Touzeau had a spell of meetings in **Staffordville**, Ont., in which the believers were helped on in the ways of the Lord, and some of the unconverted were reached with the Gospel of their salvation. William Pinches visited and had meetings in Gospel Hall, **Oshawa**, Ont. Mr. and Mrs. A. Stenhouse, of Sydney Mines, N.S., have gone for the Lord's service in Argentina, commended by the assemblies of Nova Scotia, for this work. **Lansing**, Ont.—J. Silvester expected to have a series of Gospel meetings here. W. G. Foster had a while of meetings at **Indiana**, Pa., where some professed conversion. He continued with Bible readings for believers, and in visitation of the homes of the Lord's people, who need and value such help. **South River**.—George Shivas and W. Widdifield had good meetings here, with manifest fruit. **Forest**, Ont.—Messrs. Joyce and Wilkie had encouraging meetings in this place, with fruit. **Windsor**, Ont.—J. Willoughby had a series of encouraging meetings here.

UNITED STATES.

Detroit.—George Pinches made a call here on his homeward way from Britain, and had meetings from April 9 to 19. J. Knox McEwen, from Exeter, England, is expected for meetings on April 28, here, in East Side Gospel Hall. The Annual Conference in **Saginaw**, Mich., will (D.V.) be held on May 29-31, in I.O.O.F. Hall, Hancock Street. Circulars from Ed. S. Williams, 210 Stark Street. **New Bedford**, Mass.—James Waugh, Atlantic City, J. M'Mullin and J. McCulloch, of Nova Scotia, visited and had some meetings here of late. **Richmond**, Va.—The annual Convention of Christians was held here in Gospel Hall, Fulton Street, April 10-13, to which a goodly number from various parts of Virginia came together for fellowship and ministry of the Word, which was given in season and to the need, by various servants of the Lord. These gatherings prove a real help to isolated Christians, who take advantage of them. **South Manchester**, Conn.—Easter time Conference here, was felt by many, who came long distances to be present in Cheny Hall, Hartford Road, on April 10, 11, 12, to be a season of spiritual profit, with seasonable ministry of the Word for present conditions among

the people of God. James Marshall, after having good meetings in **Cleveland**, O., went to **Harrisburg**, Pa., and followed on in **Pittsburgh**, having meetings for saved and unsaved there, which were good. **Chicago**, Ill.—H. G. McEwen and J. Dickson had well attended meetings in Gospel Hall, Normal Street, and expected to have meetings in **Avondale Hall** later. W. J. McClure has been preaching in Central Hall, **Detroit**, Mich., and hoped, when last we heard from him, to proceed to places in the Eastern States, where there is a wide field for the Gospel and the Word. William Pell, of **Grand Rapids**, had a few meetings in Rodd Street Hall, **Midland**, well attended, with tokens of interest and blessing, on the Word. J. Gowan and Dr. Jefferies made a short visit to **Deckerville**, Mich., preaching the Word. A room has been secured in a new district of **Raleigh**, N.C., where meetings have been conducted by W. G. Smith, with interest and some cheer. **Brym Mawr**, Pa.—John Ferguson had a number of meetings here, to which a goodly number of strangers came to hear the Word. **Atlanta**, Ga.—After Charles Keller left this place, R. Curry continued meetings here, giving suitable ministry for the help of those recently converted, who manifest a desire to hear the Truth. **Kansas City**, Mo.—R. A. Barr had a month of meetings here, on his way from Texas. He then came along to various parts of Michigan, ministering the Word. **Detroit**.—T. D. W. Muir, of this city, gave lectures with a chart on Dispensational Truths, in Central Gospel Hall, in which there was good interest, and the Lord's people, who attended them, got help in the Word. **Hocking**, Ia.—J. Erskine gave help in the Word here, and at **Albia**, where the Lord has been blessing lately. W. H. Hunter, of Fairhaven, Mass., expected to have meetings in **Westbrook**, Me., where an assembly of believers was recently begun.

OTHER LANDS.

NEW ZEALAND.—Captain R. Neville visited **Dunedin**, **Christchurch**, and **Palmerston North**, preaching the Word, which was appreciated by and helpful to the Lord's people, in these places. C. W. Winter has been visiting along the West Coast, and had meetings in **Cobden**. J. G. Chrystal has visited preaching in **Milton**, **Balclutha**, and **Owaka**, getting at the people by house to house visitation, with the Gospel. W. Johnson has visited and lectured on his chart on "The Two Destinies," in **Henley**, where there was good interest in the message. Franklin Ferguson had meetings for a time at

Rongotea, where goodly numbers heard the Word. **BELGIUM**, which was prominent to very many British Christians in war years, seems to have dropped out of the remembrance of many now. But there is a wide and very needy field there for the Gospel. M. Lefevre, who labours there, tells of a series of interesting meetings held recently in **Soignies**, where some seem interested in eternal things. **AZORES**.—A worker here, tells of Sundays here as their chief market day for fruit and other kinds of produce being brought for public sale, and the people so occupied, have little time or desire, to hear the Gospel. The same extending hindrances to the Gospel, and the people's need of it, are creeping in with unrestricted zeal, in many parts of the **British Isles**, where the vast increase of Sunday trains and transports withdraw large numbers, who in former years could be got under the sound of the Word of Life. **SPAIN**.—Mr. Shallis, who labours in this land, tells of good times at their annual meetings for Christians, when many assembled from **Toral, Leon** and other parts, for mutual help in the Word of God. Such gatherings are of great value in lands where Rome and its unholy influences, are constantly at work, "corrupting the Word of God" (2 Cor. ii. 17), and misleading "unstable" and "untaught" souls by their "traditions" (Mark vii. 13). **INDIA**.—At **Narsapur**, where our aged brother and sister, J. Norman Macrae, spent the best parts of their lives serving the Lord, there is a new hall, which has been chiefly built by native believers, and seats about 600. An unostentatious, but real work has steadily progressed here throughout the years, in which many workers have shared. And it is a striking testimony to the **SOLIDITY** and **SPIRITUALITY** of the ministry, these people have shared and seen, in those who have served the Lord among them, to witness the results as they are to be seen there to-day. **CHINA**.—In **Nanchang**, where F. J. Hopkins and others labour, the preaching hall has been burned to the ground. There is much disorder in and around this city, and most of the stores are closed, and the keepers fled. Robbery and looting are rife. Yet, in the midst of all, there are tokens of the Gospel doing its work, in the winning of hearts and lives to the Saviour. And this is just what the Gospel is sent to all "the world" for, and what the Lord's servants, who labour on the lines of that Word, and look for its results to be manifest, expect. Not "converted" nations as such, but a people "taken out" from them, for God and His Church (Acts xv. 14).

HUALONDO, ANGOLA.—When the news of G. R. Murrain's death reached this place and district, where for so many years he laboured, and was held in much esteem by the natives, there was much sorrow and weeping among the believers. A Portuguese trader, when he heard of it, sent all his work people home, and closed his place for the day, out of respect to Mr. Murrain, who was regarded with esteem by all classes, for his faithful and exemplary conduct among them all the years he was here. **LUANZA, CENTRAL AFRICA**.—Dr. Tilsley and fellow-workers are kept busy, between continuous preaching of the Word, and dealing with sick and diseased natives, who come in thousands to the dispensaries for help. In certain districts there have been epidemics of smallpox, and it is reckoned there may be a million lepers, in tropical Africa. All this means much labour, and we in these homelands can little estimate what it all calls for, on the part of those who see the crying need, and are there in the midst of it, daily dealing with it. **NATAL**.—Much to cause praise, and call forth thanksgiving has been seen of late at **Elim**, where seventeen believers were lately baptised. G. J. Pugh, who labours here, tells of troubles among two races—the Keswas and Mpangases—who became embroiled in some trouble between them, which had the result of coming into the assembly. But grace prevailed.

CHANGE OF ADDRESS.—The assembly in **East London**, Cape Colony, South Africa, will henceforth meet in Y.M.C.A. Rooms, in Cuthbert's Buildings (upstairs), Oxford Street, East London. Correspondence to S. R. D. Watt, 157 Oxford Street.

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Made up, June 26th.

SCOTLAND.

ANNOUNCEMENTS.—Craigellachie.—Conference will (God willing) be held as usual, in this Speyside beauty spot, July 21-22, at usual hours, on the lines as for many past years, and on July 25, also a Conference in **Dingwall**, on the Saturday following Craigellachie Conference. Correspondence to Mr. W. Robertson, County Garage, Dingwall. **Inverurie**, Aberdeenshire.—The annual Conference, which has been held for many years here, will (God willing) be held on Wednesday, August 5, at 11 a.m. The first of these Conferences was held in 1873, in the Town Hall, and few now survive, who were there then. The Conference this year, will be held in the Assembly Hall, High Street. **Kirkmuirhill**, Lanarkshire.—The annual Christian Conference will (God willing) be held in the Weir Memorial Hall, Blackwood, August 8, 3.45 till 8.45. Conference was held in Wigtownshire tent **Sorbie**, June 7. In **Partick**, Clyde Street, June 6. John Roberts has tent in **Pittenweem**, Fife. A new field, in which little has hitherto been done. D. Roberts opens in another Fifeshire tent in **Lumphinnans**, June 13. E. Rankin is in **Falkirk** tent. J. Richardson is with Dumbartonshire tent in **Old Kilpatrick**. W. E. Taylor visited and saw some fruit of the Gospel in **Coatdyke** and **Carluke**, Lanarkshire. **Chapelhall**, Lanarkshire.—Annual Conference will (God willing) be held here on September 19. Details next month.

REPORTS.—Three sisters—all trained nurses—from Aberdeen district, purpose giving themselves to the Lord for His service in foreign fields, going forth in the coming Autumn. Horatio Wallis is visiting and helping in country places in **Shetland Isles**. Robert Kennedy has visited in country places in **Kirkcudbrightshire**, **Carsphairn**, **Dalry**, **Galloway**, and **Dalmellington** districts, where there are large mining and agricultural districts where the Gospel is needed, but seldom heard or read. The last word we heard from and of our dear brother, William M'Kenzie, of Inverness, who for the last 25 years has pioneered among crofters and other lone parts of the Highlands of Scotland, was that he had been confined to bed for over three months, and is now very weak. Remember him and his wife in prayer, that they may be kept "in perfect peace," and whatever the will of the Lord is concerning him, that they may be able to say,

"Thy will be done." He has been a devoted labourer, in a sphere which few, so far as we know, are either fitted or anxious to fill. H. and W. Steedman began work in a new wooden-sided tent in **New Craighall**, near Musselburgh, Midlothian, where there is a large and needy field for constant and persistent pioneering work with the Gospel, and need for active house to house visitation with it. Tent meetings have been begun in **Dally**, Ayrshire, by J. Barrie, with a measure of manifest interest in the Gospel. W. R. Wallace, after being in **Shieldhill**, near Falkirk, expected to visit parts of **Kirkcudbrightshire**, where there are no assemblies. G. R. Suckling, from Rhodesia, has visited various places in Aberdeenshire and the North, telling of the Lord's work in the land in which he lives and labours. Arthur Gilmour, from Falkirk, has begun Gospel meetings in a Gospel tent pitched in **Torpichen**, where we have not before heard of any such pioneering Gospel effort to reach the people. Pray for this. E. Rankin had a good opening in the tent in **Falkirk**. T. Richardson is with Dumbartonshire tent in **Old Kilpatrick**. New hall at **Kirknewton**, Midlothian, was opened by a Conference, at which Messrs. Steedman, Binpie, Falconer, and others gave ministry of the Word. P. Baird had meetings in **Kirkcaldy**. A. Philip has visited various of the smaller islands in the **Orkneys**, preaching the Word, and visiting from house to house. J. J. Adam has been preaching in the **Tannochside** tent, where there is some interest in the Gospel. **Broxburn**.—Conference on June 13 was well represented by district Christians. Speakers—Messrs. Wilson, Ewing, Steedman. Chas. S. Reid and George Bond have gone to **Westerdale** district of Caithness, where they had good meetings in a barn last September. They are expecting to have a Bible carriage sent on to them by steamer from Leith, which is to be named "The Northern Bible Carriage," and used in these northern counties, where it has been found difficult for the workers to procure lodgings. This will now be obviated, as this Bible carriage will afford living accommodation for at least two workers. **Longriggend**, Lanarkshire.—J. Warnock and M'Pherson had meetings here on Lord's Days of May, with a good hearing to the Gospel. John Brown, has given addresses on the Tabernacle at **Irvine**. **Wick**.—A new hall—

Bethany Hall, Brown Place—for the use of the assembly here, was opened with a Conference on June 20. This should prove a boon to those gathered in the Lord's Name here, for their meetings. Various labourers and ministering brethren took part in ministry. **Inverurie**.—John Ritchie, from Kilmarnock, visited this place, and took the meeting in the Assembly Hall, High Street, on Lord's Day, June 13. It was here that he was converted to God, 54 years ago. Good open-air meetings, are being conducted at the end of New Bridge of Don, Port Elphinstone, on Sunday nights, many hearing the Gospel. S. Davidson has been at **Hopeman**, Morayshire. Five believers were baptised in the sea. Fifteen now gather in "the Lord's Name" here. He expects to work a tent in **Rosyth** in June. There is no assembly there, as yet. Wm. Duncan, from Tillicoultry, has visited villages and lone houses on the borders of **Perthshire** and **Clackmannanshire**, with the Gospel message. He expects to begin with a motor van in July, a sort of work for which there is plenty of scope in these parts.

ADDRESSES of Correspondents in Assemblies.—**Boddam**, Peterhead.—Robert S. Stephen, D8 Boddam, N.B. **Troon**, Ayrshire.—George Howat, 21 Dallas Place. **Shettleston**, near Glasgow.—Robert Thomson, 45 Denbrae Street, for Shiloh Hall. **Glasgow**.—John Thomson, 37 Kirklee Road. **Plean**, near Stirling.—Robert Nisbet, 4 Loanfoot Gardens. **Fifeshire**.—Visitors to the county during July and August might note that **Kirkcaldy** is the nearest assembly to **Burntisland** and **Kinghorn** districts. Meetings at 11, 2.30, and 6.30. Correspondence to Peter Fenton, 33 Whyte's Causeway, Kirkcaldy.

ENGLAND.

ANNOUNCEMENTS. — **Wylam-on-Tyne.** — The Tyneside Young People's Conference will (God willing) be held here, August 3 (Bank Holiday). J. C. Steen and E. Hill expected to help in ministry of the Word. Correspondence to Dr. Bishop, Wylam-on-Tyne. **Bath**.—Believers' Meetings here on July 6-10. Correspondence to H. A. Raymond, 1 Widcombe Crescent. **Yeovil**.—Annual Christian Conference here at usual hours, and in former place, September 1-4. Correspondence to W. Higgins, 17 Colmer Road. Messrs. Bernard and Norris have pitched their tent at **Pontymoile**, near Pontypool, and have nightly meetings in it. **London**.—Meetings for Christians will (God willing) be held in Coilege Hall, Burchell Road, **Peckham**, S.E., on August 3,

beginning at 3.30 p.m. **Reigate**, Sussex.—Annual Conference here on August 3, at 3 and 6 p.m. We regret to learn that J. M'Culloch, who has been engaged in Gospel work in S.W. Essex, met with a cycle accident on May 15, being thrown from his cycle, sustaining a compound fracture of his collar bone, and other bruises. He was taken to the hospital at Grays, Essex.

REPORTS.—**Liverpool**.—A large Gospel tent has been erected at corner of Berkeley and Upper Parliament Streets, for nightly meetings, which are to be conducted by R. Scammell and G. W. Ainsworth, with help from others. R. Scammell gave addresses to believers in Churnet Street Hall, which were well attended by Christians from the city and its surroundings. A hearty Conference was held in David Street Chapel in May, when C. W. Nightingale, R. H. Pritchard, and others gave seasonable words of help and cheer to all. **Rockferry**.—James Stephen had a few meetings in Ebenezer Hall here, and likewise R. Scammell, with interest and help in the Word. **Rawcliffe**, Yorks.—At the Conference recently held in Gospel Hall here, a goodly number from various parts of Yorkshire came together, and the Word was spoken by Messrs. Dutton, Scammell, and Clare, with blessing. F. A. Glover and helpers are again at work among West of England villages, where many of the chapels, where a "Gospel-less" ministry has emptied the pews, are being closed down, and the people scattered wherever they list. E. A. Salwey, whose health has somewhat improved of late, expected to go to the "Text Carriers'" Conference in Carfax Hall, **London**, in June, and later to **Bath** Conference, on July 6-10. **Bradford**, Yorks.—The annual Whitsuntide Conference was held here on Whit-Monday and following day. It was remarked that very few or those who, for many years, took a leading part in the ministry in years gone by, were present. A large number, well known to those in the habit of attending these Conferences, have "gone home" within recent years, including well known brethren, A. J. Holiday, Jas. M'Lachlan, William Laing, W. H. Stancomb, and others, whose service and wholesome ministry of the Word helped very many, and had much to do with the early years of the Bradford and district assemblies. Their memories are still "green" among the older Christians, who personally knew and esteemed them, for their works' sake (1 Thess. v. 13). **Isle of Man**.—Visitors to **Douglas** might note that believers, who gather "in the Name,"

will be found now in Castle Mound Avenue. Correspondence to Mr. E. C. Quine, 1 Purels Road, Douglas. **Backbarrow**.—Conference on June 1-2 well represented by district visitors. Dr. Jones and J. Money Penny took part in ministry of the Word. C. F. Hogg had meetings for Christians in Manresa Hall, **Chelsea**, followed on Wednesdays of June by J. C. M. Dawson, also in Clapton Hall, **London**. **Beer**.—Believers' meetings here were helpful and practical. Messrs. Hitchman, Wellman, Sillars, and Richards gave the Word in season. **Crediton**.—A large and representative company in Town Hall here at Conference, to whom Messrs. Pearce, Surridge, Panting, Lawes, Gilder, and others, gave words in season. W. D. Dunning has begun tent work in a part of **Cornwall** where there is a wide field for the Gospel. W. H. Clare in **Goole**. B. Mudditt at Longbridge Road, **Barking**. D. Ward, hopes to operate a motor van in villages of **Cornwall** part of the summer. W. A. Norris had meetings in Gospel Hall, **Port Talbot**, with blessing on the Word. J. Charlton Steen had a week of helpful meetings for ministry of the Word, in **Newport, Mon.** R. P. Wilson had a week of good meetings in Bethesda, **Keswick**, well attended and profitable. James Stephens visited and had a few meetings in **Chichester**. J. F. Gray, late of New Zealand, had some helpful meetings in **Jersey**. **Avonmouth, Bristol**.—A new hall was opened here for the Gospel in May, where it is hoped to carry on continuous Gospel work. Short addresses were given by Dr. Short, A. E. Green, and others. For some twenty years our brother, J. Saunders, laboured in **Redcar** district in the Gospel, and has now left for Canada. A farewell was given him in Hebron Hall, **Stockton**, commending him to the Lord. **Redcar, Yorks**—R. Lauriston had interesting meetings here and in **Coxhoe**, where there is some interest in the Gospel and the Word of God. W. Mitchell expects to work in **Dorset** in tent work among needy and neglected villages. E. S. Wilcox has been preaching and visiting in **Sherborne** district. C. Wyncoll with a tent in **Bury St. Edmunds** district of Suffolk, with manifest interest and blessing. John Gilfillan had well attended meetings in **Ashton-on-Wakerfield** and **Warrington** in May. He hoped to begin in **Pendlebury**, in one of the Manchester district tents, on June 13. E. Fogarty, of Sunderland, has pitched his tent in **Catchgate**, near Annfield Plain, beginning Gospel work there on May 31. Messrs. F. Glover and Stevens have begun tent meetings in **Marsh-**

field, Glos., where there is a wide and good opening for the Gospel, and in many other West of England villages, sunk in Ritualism, in dire need of the Gospel and the truth that tells of the need of it. H. Hitchman, of Exeter, expected to be engaged in tent work in parts of **Devonshire** during the summer months, and requests fellowship in prayer. S. Glen, whose sphere of labour is chiefly in **Essex**, finds open doors and ears for the Gospel message there. T. Patterson, who has laboured with C. Wyncoll in several of the Eastern Counties, tells of the great need in these priest-ridden parts, where in many villages there is virtually no Gospel preached in the "churches" and "chapels." Thomas Traynor, who labours in parts of **Bucks**, has been cheered by the open ear given to the Gospel, where he has laboured of late. W. Stolton, whose field of service is in **Kent**, tells of encouragement in recent visits, seeking to help young assemblies throughout this large county. G. Titcombe, who has for years been one of the workers in tents and carriages among the "Counties' Evangelisation," workers has undergone an operation in **Reading**. The next meeting of workers will (God willing) be held in Bloomsbury Chapel, to hear reports of the summer work, on October 24. W. Gee has visited **Luton** and **Dunstable**. H. Waddilove has preached in **Eastwich, Herts**. W. Ellis has been encouraged in the work in parts of **Norfolk**, where there is a good hearing given to the Word. W. Stolton has tent at **Stanford, Kent**, where the need is great. Messrs. Stephen and Anderson are in **Eastbourne** district of Sussex, with a tent. T. W. Hickey is at **Camberley, Surrey**, with interest in the Gospel message. W. Ellis at **Gilderston**, near Beccles, where the Word is heard with interest in its message. William Frew, from Motherwell, has preached in **Aberkenfig, South Wales**, with encouragement and blessing on the Gospel. The recently formed assembly in **Penceod, South Wales**, now meets in the wooden tent there.

IRELAND.

ANNOUNCEMENTS.—Coleraine.—Conference of Christians in Orange Hall here, on Thursday, July 23, at 11.30. The usual meetings for believers will (God willing) be held on the old lines on July 12 in various centres.

REPORTS.—Gospellers are labouring as follows:—Rodgers and Alexander with tent, near **Omagh**. T. M'Kelvey and M'Cracken at **Pontypass**. Hut-

(Continued on page iv.)

"A Man in Christ."

NOTES OF AN ADDRESS.

BY DR. THOS. B. NEATBY, LONDON.

PAUL speaks of himself here, as "a man in Christ." This was his blessed calling, and his place before God. Twice over he says, "Whether in the body, I cannot tell, or whether out of the body, I cannot tell: God knoweth" (v. 2, 3). It is my conviction, that the time referred to here, "above fourteen years ago" (Acts xiv. 19), answers to that time when Paul was at Lystra, where he was stoned and left as dead, outside the city. It is supposed that it was at this time, and under these circumstances, that he had the experiences here related.

"He was caught up into paradise" (v. 4). The Lord said to the thief on the cross (the one that we call, "the thief on the cross")—he had been a thief, but was not one then, for his sins had been washed away by the blood of Jesus—"To-day thou shalt be with Me in paradise." It was a blessed request that he made, to be remembered by Christ when he comes in His Kingdom. It is more than 1900 years since then, and Christ has not come *in His Kingdom* yet. But He will come, and that very soon. And this dear man, who had been a thief, has been "with Christ" his Saviour, all these years. He received the blessed assurance, then, that he would be with his Lord in paradise. This is one of the passages in which our Lord assures us of the present portion of those who are called away from the body, to be "at home with the Lord." If that man had been asked, "Are you satisfied?" "Satis-

fied! I am delighted! I shall be *with Him* to-day." Away with the thought, of the sleep, of the soul! What would it be that day, to be "with Christ" and there to be "asleep?" Has Christ ever talked about sleep as regards the soul? *Never*. The believer never dies: he only sleeps. It was whilst there, and in the circumstances here mentioned, that Paul was "caught up to the third heaven." There was no hindrance, in his body. This is precisely what will happen to any Christian who falls asleep, before the Lord comes. But there was this difference in Paul's case: he had to come back to life in his mortal body after. But those who fall asleep in Christ don't come back; and they don't desire to come back. Paul "was caught up into Paradise," or the immediate presence of God. And while there, he heard "unspeakable words which it is not lawful (or possible), for a man to utter." When Paul came back to earth, he found no words to express what he had seen and heard. When the apostle comes back into human circumstances and surroundings, he would fain express in language what he has seen, if he had words to do so. But he had learned something in the third heaven, that by the power of the Spirit he *did* make known. I suppose he learned something concerning the mystery of the Church, the body of Christ, a mystery that had been hid in God from ages and generations, and by the Spirit he was enabled to tell that there is the same relation between Christ and His Church, as there is between my head and my body. It is a blessed and beautiful union.

"Of such an one I will glory." That is

of a man in Christ, he may glory. The danger was of glorying in himself, because he was a man. There was the flesh in him, and he would not glory in that. But he may well glory as "a man in the Christ of God." The man who was once in the flesh, is now in Christ. A radical change takes place when a man is converted. He is not what he had been. The change is spoken of as "from darkness to light," and from "the power of Satan unto God." It is a real thing being converted, brought to God in Christ—"a man in Christ."

Ver. 7. "But," he adds, "lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." It was a dreadful trial for the apostle to have this thorn in the flesh. It was sent in order that he might not become proud. Let us look at this from God's point of view. It was not to cure, but to *prevent*. There is no evidence whatever, that Paul *was* puffed up. But there is evidence that he *would have been* puffed up, if he had no such thorn in his flesh. God saw that His servant was in danger of becoming proud, through the abundance of the revelations he had received. God knew that he could not stand it, therefore He gave him this thorn in the flesh. It was the greatest present that God could give to His servant. Be very careful in telling a person in affliction, that it is because of sin that he is being so dealt with. It may be the Father's discipline to *prevent* sin, being committed; or that it may not have power over him. Let us be mindful

of ourselves, and let us be charitable with regard to others. This thorn in the flesh was permitted, for wise and blessed ends. It was something that Satan had power to send, and he got permission from God to do it. He could not have done it without God's permission. Paul evidently thought that this thorn would interfere with his service to His Master, and might prevent him glorifying Him. Therefore he brings it to the Lord Jesus, who is sovereign Lord over all His servants. He, therefore, brings this trouble to Him. Observe how helpless the devil is. He cannot do Paul any harm; it can only contribute to Paul's good. You find this also in Job's case, Satan says of Job, "Does Job serve God for naught? Thou hast put a hedge about him." Spurgeon said, "How did he know there was a hedge about him? Because he had been all around and *trying* to get in." He could not get in, until God let him get in. You see this, in the history of Job (see chap. ii. 6, 7). "The Lord said unto Satan, He is in thine hand; only save his life. So Satan went from the presence of the Lord, and smote Job," etc. The Lord permitted Satan to deal with Job so far. And now Job had a lesson to learn, and God took occasion of Satan's enmity to turn it round to be the greatest blessing to Job. It was the best thing that ever happened to him, in this world. My friends, we may well congratulate one another that we belong to the Lord Jesus; that He is Lord of all; and that He has all power and authority over all (John xvii. 2).

What was this thorn in the flesh?

There has been a great many speculations about it. I suppose it was really something that interfered with the apostle in his service. It is generally supposed that it was some affliction in the eyes. He says to the Galatians (iv. 15), "You didn't despise my infirmity in my flesh, if it had been possible you would have plucked out *your own eyes* and have given them to me." It was something that affected his personal appearance. We don't like that. He sought deliverance from it. He says, "For this I besought the Lord thrice, that it might depart from me." But the Master whom he served said, "My grace is sufficient for thee, for My strength is made perfect in weakness." Three times he asked that this thorn in the flesh, might be taken away. After the third time he asked, he had the answer. Whatever sorrow or difficulty we may experience, the grace of Christ is sufficient to strengthen and uphold us in it all. "If my weakness is the occasion of Christ's strength, to be given to me, O, I am a happy man." He says so. "Most gladly therefore, will I glory in my infirmities, that the power of Christ may rest upon me." He does not ask now that this trouble should be taken away; he glories in it. O! what that word had done for Paul. "My grace is sufficient for thee." Now, he delights in his infirmities. They were the occasion of the power of Christ resting upon him, like the glory which had rested on the Tabernacle. One can imagine some of those wandering tribes, coming across an Israelite and asking, "Whatever is that cloud there, that is always resting on that tent?"

"That is the presence of God; that is the dwelling-place of the Most High. That is where God dwells; the only place in this world that God dwells in." The presence of the Lord Jesus, was a blessed reality to the apostle. He knew it.

Ver. 10. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

There are no words that we know of, that express the condition of weakness of the apostle more thoroughly than these five different necessities. Humanly speaking, he could not glory in them for their own sake. But he delights in them for Christ's sake. It was no human strength which enabled him to endure them. Christ's strength is perfected in weakness, not in human strength. This reminds us of the victory which Gideon got over the Midianites. Out of weakness he was made strong. Thirty thousand gathered to Gideon to fight the Midianites, and only three hundred were fit instruments for God to use, to discomfit their enemies. With these three hundred, with pitchers broken and the light shining forth, the Lord gave them the victory. God leads on His servants in the triumph of Christ. He has vanquished every foe, and made a show of them, openly, triumphing over them in Himself. Beloved, when a trial comes, let us as "men in Christ," ever remember that His grace "is sufficient for us," for all necessities and under all conditions. And let us ever realize what it is to be men "in Christ," always "in Him" accepted, and in Him "complete."

A Goodly Land.

OR, THE HEAVENLY INHERITANCE OF SAINTS.
MUSINGS OF SCRIPTURE SUBJECTS. J. G. BELLETT.

IN Deut. viii. 7-9; xi. 10-12, the Lord gives the people, through Moses, a fine description of the inheritance He had chosen for His people, before they entered it. He describes and exhibits it to them, in its *Positive* and *Comparative* excellencies, as it is in itself and in contrast with Egypt, that land from which He had brought them out, in order that He might "lead them in" to the enjoyment of that inheritance He had prepared for His redeemed people. In itself, this goodly land was full of all manner of precious things—*Wheat, Wine, and Oil* (chap. viii. 8), of which another Scripture says, "*Wine* that maketh glad the heart of man, and *oil* to make his face to shine, and *bread* that strengtheneth man's heart" (Psa. civ. 15). And not only was the soil or land itself to be thus the storehouse of these most needed and best things, but its hills and their stores were *Warehouses* of brass and iron, wanted in the common traffic and uses of life, in their places (chap. viii. 9). And all this was in contrast with Egypt. The character of this "goodly land" is very blessedly described. Egypt was watered by the foot, *i. e.*, by the common industry of her people, drawing off the waters of the Nile, to put it upon their fields and gardens (chap. xi. 10). Their river was everything to the Egyptians, and all they needed for sustenance was, to be busy around its banks, and they could supply themselves out of it. But Canaan, the land of their in-

heritance given them by the Lord, as His gift, was to be "tilled" by the Lord Himself. He would also water it from heaven. His heart would care for it, and His eyes would rest upon it continually, from one end of the year to the other (Deut. xi. 11, 12). As another Scripture says, "Thy land shall be married" (Isa. lxii. 4). This surely is a strong and happy figure. The Lord was Himself the husband (or the husbandman)—which are kindred words no doubt—of the land and the people. But, besides all this, Canaan was to be a land of "brooks of water, of fountains, and depths springing out of valleys and hills" (Deut. viii. 7)—a land of wheat and barley, of vines and fig-trees and pomegranates, a land of oil, olives, and honey. All this is blessed, containing deep intimations of the peculiar glory and joy of God's Canaan—the "bright inheritance of saints." Egypt had its mighty river. The Nile was everything to it. But the source of that river was all *unknown*. Canaan, on the contrary, had no mighty river. A "brook" was, as it were, its largest stream. For even Jordan, as compared with the Nile, was but as a streamlet to a river. But it had "fountains springing up in all its hills and valleys." Its currents and channels may have been small, but it was full of the sources and springs of those currents. This was just the opposite of Egypt. The current was mighty, but the source of Egypt's river was unknown. Here the channels were small and unimportant, but the sources were well known and enjoyed, together with their waters and streams. And we

know, that these two lands were "mysteries." The land of Egypt, representing the world, or the place of nature, out from which the redeemed have been called, and Canaan, the place of the heavenly calling, and "the inheritance of saints" with their God, into which the redeemed have been brought. The world can go on, supplying itself from the current of daily providential mercies, and leave the Source from which they come, an undiscovered secret. But the believer and the Church, have access to the great Source from which their mercies flow. A fountain is to be known in every hill and valley. Even the tiny brook is well known, where it rises, and from which glen or mountain it issues forth. Has not all this its voices in it to us? The Nile commanded the notice of the world, while its birthplace remained a mystery. No river of Canaan was worth the geographer's notice, at least in the scale of rivers, but every hill and valley there, had its own sweet, fresh, and satisfying water-springs. We may ask ourselves—In which of these lands and inheritances are we more at home? Do we love to walk and dwell in a place that is full of the presence and blessings of God, like Canaan? Or would we rather choose an inheritance like Egypt, where we may get all God's providential supplies, while keeping the great Source of their supply at an *unknown* distance? The character of this, our heavenly inheritance, is surely forecast in this land of Canaan. It is a *rest* indeed, and a release from the waste wilderness, but it is more. It is a rest, full of the presence of God.

Strangers and Pilgrims,

OR, THE BELIEVER'S RELATIONS TO THE WORLD.

A BIBLE READING TO CHRISTIAN SERVANT GIRLS.

BY THE LATE J. L. RITCHIE.

BY the Cross of Christ, the believer is separated from the world (Gal. i. 4), crucified to it (Gal. vi. 20), and is to reckon himself as one having died to it (Col. ii. 20). Of all His people, the Lord Jesus says in His prayer to the Father, "They are not *of* the world, even as I am not *of* the World" (John xvii. 16). The world is not their home. They are *in* it but not *of* it. Their "citizenship" is in heaven (Phil. iii. 21), and heaven is their home. Earth is the place of their pilgrimage. Peter writes to those who are "redeemed" by the precious blood of Christ (1 Pet. i. 19), "born again" of the Spirit through the Word (ver. 23), and have now become "the people of God" (chap. ii. 10). "Dearly beloved, I beseech you, as *strangers* and pilgrims, abstain from fleshly lusts which war against the soul" (ver. 11). "Strangers," are a people not *at home*, like Turks, Chinese, or Indians in London. "Pilgrims," are a people going home, like a group of Jews returning to Palestine. "Stranger" is a word which marks the Christian's relation to the world in which he at present is, from which he has been separated by the Cross, and out of which he will finally go, at the coming of the Lord from heaven. He is a "stranger" here. The world knoweth him not, because it knew not His Lord (1 John iii. 2). It is on this account, that the children of God are not to mix themselves in and with worldly affairs, or

take part in worldly pleasures and frivolities. They are "strangers" here. You will very likely be often asked during the course of your Christian life, to take part in worldly schemes, and to join in what the people of the world consider "good works," apart from Christ and His Word. The Lord when He was here, took the place of the Stranger, and would not enter into the world's politics or discuss such questions as were brought to Him to solve (see Matt. xxii. 17; Luke xii. 13). He would not discuss, or be drawn into such controversies. He stood on the earth as God's witness to the truth (John xviii. 36, 37), and as such, He remained wholly a "Stranger" here.

"Pilgrim" is a word which connects the Christian with the land to which he is going. He sees it afar off, and like those of old, confesses himself a "pilgrim" here, seeking a country beyond (Heb. xi. 19, 24). So he sings as he goes along—

"I'm but a stranger here
Heaven is my home;
Earth is a desert here,
Heaven is my home;

"Danger and sorrow stand,
Round me on every hand,
Heaven is my Fatherland,
Heaven is my home."

When the people of Israel crossed the Red Sea, and entered on their wilderness journey, they were "pilgrims" on the way to Canaan. There is a fine picture of pilgrim life given us in Numbers xxi. 22, where the pilgrim people said to the King of the Amorites, "Let me pass through thy land. We will not turn into the fields, or into the vineyards; we will not drink of the waters of thy well; but

we will go along by *the king's highway*." This is the true pilgrim spirit. To turn aside into the world's paths, to pitch the pilgrim tent like Lot, toward Sodom, generally ends by sitting in its gate, ceasing to be a pilgrim, and going back like Demas, of whom it is said, "having loved the present world" (2 Tim. iv. 10). The pilgrim path to the heavenly city, lies through the valley of "the shadow of death," where dangers surround him all the way. But its end is the "house of the Lord" (Psa. xxiii. 6), the everlasting home in which he, with all his people, shall "dwell for evermore" (Ver. 6). The pilgrim is not to be occupied with the fashions or the customs of the land through which he passes on his journey to his own country, and to his home. He does not conform to its ways, nor adopt its dress or language. So the Word tells the heaven-bound pilgrim—"Be not conformed to this world" (Rom. xii. 2), which just means—Do not become like the world in its fashions, its ways, and its empty show. "Love not the world, neither the *things that are in the world*" (1 John ii. 16), because all of them are opposed to your spiritual life, and can only hinder you on your journey to heaven and to God. Let us then press on with steady steps, along the heavenward way toward the eternal city, where, like "rested pilgrims," the people of God shall shortly come, and for ever dwell, to go no more out, but be with the Lord Himself and with loved ones gone before. *There* they shall breathe their own *native air*, with perfect freedom, in surroundings wholly fitted to them, where

" The charms that woo the senses,
 Shall be as pure as fair,
 And all, while stealing o'er us,
 Shall tell of Jesus there."

O joyful hour! toward which each weary stage of the lone wilderness journey, brings the pilgrim nearer to his home. And the last steps of which, may surely be brightened by the more ardent expectation of seeing the Lord, and of being with Him, in Heaven and at *Home*.

" So we sing as we haste, o'er the wide world's waste

Of our home by the crystal sea,
 Where the waving palm, and the swelling psalm,
 Fill the air of Eternity."

As one who well knew what it meant in blissful experience, sang in days long, gone bye—

" HOME! Oh, how soft and sweet,
 It thrills upon the heart;
 HOME, where the children meet,
 And never, never part.
 HOME, where the Bridegroom takes
 The purchase of His love;
 HOME, where the Father waits
 To welcome her above."

It is surely such home-longings and home-breathings, that befit a heavenly pilgrim. And the more that they are experienced and cultivated, the less danger will there be, to abandon the true pilgrim spirit and character, or become worldly-minded, as alas! many in our time are doing, and so drift into the ways of the world that knows not God.

Rise up and hasten! my soul haste along!
 And speed on thy journey, with hope and with song;
 Home, home is nearing; 'tis coming into view;
 A little more of toiling, and then to earth adieu!

Loved ones in Jesus, have passed on before,
 Resting in glory, they weary are no more;
 Desert toils are ended, nothing now but joy,
 And praises loud ascending, their ever glad employ.

A Homely Bible Reading.

I REMEMBER spending an evening, many years ago, in a quiet village, far removed from the bustle of the busy world, under the hospitable roof of a worthy man of God. He was one of God's mighty ones, although his name was hardly known beyond the parish where he lived, gaining his daily bread in the sweat of his brow by day, and spending his evening hours, in the service of feeding and shepherding the lambs and sheep of Christ's blood-bought flock at nights, who were found in that distant glen. He had little ability as a preacher; indeed, his voice was seldom or ever heard from a public platform. His service lay in seeking out the needy ones of the flock, and having found them, he gathered them together round his own fireside in little groups, and led them on as they were able to follow, in the things of the Kingdom of God.

I happened to be spending the night there, and this worthy brother and his wife invited me to sojourn with them. "We have a little Bible Reading to-night at eight o'clock in our house. About a dozen of our neighbours and fellow-believers come in to read the Word with us, and to join together in prayer for the blessing of God to be upon us, and upon the place where He has called us to sojourn and to testify for Him. We will be glad if you will join us."

The idea was a new one to me; I was a little curious to see how such a meeting was conducted. So I said I would be

very pleased to remain, and share with them in their study of the Word. At eight o'clock, one and another came dropping in, Bible and Hymn Book in hand, and seated themselves in homely fashion around the kitchen fireside. Then the worthy wife and mother tidied up, and made everything comfortable for the occasion. When the circle was complete, —it numbered about a dozen all told that night—the doors were closed, heads were bowed in silent waiting upon God for a few moments, then a hymn was given out, and was heartily sung. One or two of the brethren prayed earnestly and briefly, seeking "light from on high," as the Sacred Page was opened, so that "we might understand the Scriptures, and be edified thereby." Our hearts said "Amen." We felt that these prayers had reached the throne, and that the answer would surely be given. Our worthy host then opened the "Family Bible" which lay on his knee, and read over the chapter for that night. It was Romans, chapter twelve. He was a man of few words. His exposition was brief, not more than fifteen minutes altogether. But I shall never forget the streams of real soul-satisfying ministry that flowed from his lips, during that brief period of time. He evidently was familiar with his theme. The "mercies of God"—the "living sacrifice," and "the renewed mind" were evidently to him, matters of experience. He spoke of them as one who knew them, not in word only, but also in power. Then we all contributed a few words. Questions were asked and answered, in a gracious and very

helpful way. There was no controversy; no attempt to push any one's interpretation, or to dogmatize on any point. Edification of the soul, leading it nearer to God, and into the deeper enjoyment of His Word, was the object. And I verily believe it was attained, in a very high degree, that evening. We parted before ten o'clock, and will never likely all meet again in this world. But the savour of that evening, spent over "the open Book," will not be forgotten. I often think of that little company—far away from the controversies of the great religious world—quietly feeding on the rich things of the Word, and living in the enjoyment of them to God's praise. How much might be done for the edifying of God's beloved people, in this quiet, unobtrusive way, if all were as willing and ready as that little flock. But there is too often a desire to "show off" how much one knows, and to dogmatize, on "points" rather than to "lead on softly," as others are able to follow with intelligence, and for real soul edification. That little "reading," in which I shared that night many years ago, brings oft to mind the words of Psa. xxiii. 2, "He maketh me to lie down in green pastures. He leadeth me beside the still waters." This is the way of true refreshing to the soul. And this is the class and character of ministry, of which the people of God are in most in need, at the present time. "Addresses," too high and too abstruse, we have probably in excess. But simple, godly, and fresh food to the soul, there is never likely to be too much, as things go in much places, so far as we know them.

Reminiscences of Fifty Years.

IT is exactly fifty years this evening, since I was brought into the kingdom of God. To the glory of His grace, who sought and found me, I ascribe the praise. He alone is worthy, for of Him, and by Him alone, is my salvation. But as my thoughts go back to the instrumentality that God was pleased to use to bring me to a knowledge of Christ, and afterwards to help me on as a young believer, *three* familiar forms rise before me. They were all men of God, whose ministry, I may say, lay in quite different spheres. One was a faithful preacher of the Word; fearlessly and faithfully telling of man's sin, his coming doom, and of the great salvation provided by the God of all grace for lost and ruined sinners. By means of the burning words that fell from his lips, my conscience was reached, searched as by a lighted candle, and there convicted me of sin. Then, with touching tenderness and wisdom, he set the way of life before me, and the Holy Spirit quickened the Word spoken. There was no haste, no arguments, no reasoning; he simply lifted up the Christ of God, read words from God's Book concerning Him, and what He had done: showed the freeness, fulness, and certainty of salvation, and with solemn entreaty and warning, he then left me to make my choice. This was the work of the soulwinner.

On the way home, I was overtaken by a young man who had been at the meeting that night. He had noticed that I remained to be spoken with, and lest any worldly companion should get hold of me

on the way, he had waited outside the door, in order that he might accompany me home. In a few kind words he introduced himself, and as we walked along, he spoke a little on the importance of a *personal* salvation. Having secured my confidence, he quietly asked—"Have you made this salvation yours?" I replied that I had, upon which he grasped my hand between both of his, and looking up to the starry heavens above us, with such a beam of joy upon his countenance as I shall never forget, he said in his own quiet, solemn way—"Praise the Lord, another soul is won for Jesus." He then linked his arm in mine, and I felt, for the first time, the glow of that heavenly union formed by the Spirit of God, with the first gush of that love flowing between two hearts that were both drinking at the same fountain. He was indeed a "brother," and a "helper in Christ" to me. Not much of a preacher—although in a quiet way he testified often for his Lord, and encouraged us, who were young in the faith, to open our mouths to "tell of Jesus." But he was a true shepherd: he watched for our souls, and looked after us as if we had been his own children. Never shall I forget how in our quiet evening walks, he would set before us the solid happiness to be found in being out-and-out for the Lord. His own life was an "Object Lesson" of a decided follower of Christ, and although he seldom referred to his own experiences, it was not difficult to see, that he lived in the enjoyment of what he testified. The memory and savour of that devoted life, seem to linger near me still, for it is impossible

that lives like his, so full of Christ, can ever fail to bear their fruit, in blessing to others.

In our evening gatherings to read the Word together, we had usually the presence of an aged Christian man—one who had known the Lord for many years. A son of daily toll, labouring in the sweat of his brow, from morn till night, yet never absent from that evening hour of prayer to God. He was a man of prayer. This at once impressed itself on you, when you heard him speak to God. He seemed to be on very familiar terms with the Most High: not that unholy familiarity that addresses God in flippant and irreverent terms: but the true familiarity of a child with His Father. He believed in the effacacy of prayer, and in all our difficulties, his proposal ever was—"Let us tell the Lord about it." Often as we walked along the road, on our way to the neighbouring village to speak a word for Jesus, would he call us to the side of the hedge to "have a word of prayer" before our Service begun. He never attempted to preach; but he often spent nights in supplication to God for us. And when he knew of one having erred from the way, he would hasten to seek him out, to win him back, without telling anyone but God about it. Years have come and gone, and wrought their changes. The evangelist who spoke God's message that night, fifty years ago, is now at rest with the Lord, whom he served. The earnest youth and the aged man of prayer, have also finished their courses—finished them too with joy—and entered into their rest. In the day of Christ, we shall all meet again.

The Christian Observatory and Outlook.

"**Undenominational.**"—Among the many religious organisations of our times, there are none more popular, than those that call themselves "undenominational." There may now be found in almost every town and village throughout the land, a "Christian Union," or an "Undenominational Mission." They do not claim to be "Churches." On the contrary, they make it their boast that they "do not belong to any church." They are simply "Unsectarian." This has a certain attractiveness about it no doubt, especially to a certain class of believers, who have been groaning for years over the death and formality of their denominations, but who yet, for reasons best known to themselves, continue in them. There were none of these "Undenominational Unions" in our early years of Christian life. We had the various denominations, or "sects," on the one hand, and those who had gone forth unto Christ without the camp, outside of all denominational religions, on the other. There was no intermediate position. You had either to remain in your "church," and take what your minister had to give you, thankful for any measure of "recognition" he might extend to "laymen" preaching: or, if you were convinced that your church position was not according to the teaching of the Word of the Lord, to "go forth unto Him without the camp," owning Him as your Lord, and the Lord of His house; making His Word your final appeal in everything. If you took the latter course, you were at once a marked man, and had brought down upon your head the wrath of the clergy, who thundered from pulpit and platform, by pen and press, against those "robbers of churches," a term which they freely used to designate all who dared to question the position claimed by "the ministers" of that time, many of whom were losing the best of their "church members." The only real offence was, that some were seeking to return to the first ways of the Lord for His people, as they were finding them in the Book of God. For it was during those years, of a simple return to the ways of the Lord, as learned from His Word, that hundreds of the most devoted and godly of the saints were, by the power of God's Word acting upon their consciences, brought out from the unequal yokes and unscriptural fellowships they had been in, to gather in the Name of the Lord Jesus Christ alone, and to be builded together, according to the ancient pattern of the Word.

The line of separation between those thus gathered, and the sects, was then clear and well defined. There was no half-way house. This was keenly felt by many who were not prepared to obey God's call to "come out" from their mixed fellowships with the unconverted. The formation of these so-called "Unsectarian Unions" supplied just the thing that such desired. They arose in this way. Evangelists from other countries had preached in the British Isles, with much acceptance. Crowds gathered to hear the Gospel, and whatever else was preached, and many were converted. Believers were stirred up to search their Bibles, and to spread the Gospel. The "churches" afforded but little scope for this newly-awakened energy, so that many began to feel uneasy in their ecclesiastical surroundings. A general exodus of the most devoted of God's people was imminent. Some of the ministers became alarmed, and met to confer with the evangelists on the crisis. The result was, that it was concluded the best preventive to believers leaving the churches, was to form "Unions" professedly of a non-sectarian character, for evangelistic purposes only, in full sympathy with the existing churches, of which they were still to remain members. This, with local variations on points of order, formed the principle upon which such "Unions" were based. That many godly and earnest Christians are to be found in them, we heartily acknowledge. That the Gospel has been by this means spread in quarters difficult of access to others, we gladly own. But, that the principles and practices of such "Associations" are according to the truth of God, we do not and CANNOT admit. We believe that they are opposed to Scripture, and, moreover, that they are not in reality what they profess to be. This may seem a strong indictment. But let it go to proof. They say that they are "unsectarian." But is this so? They are composed of persons of all sects, who yet belong to them. They profess to operate in harmony with their churches. They include, as a rule, on their committees, representatives of all the principal churches, to show that their sympathies lie with them all. We humbly suggest that the title of "PANSECTARIAN"—that is, inclusive of all sects—would be a more appropriate name. For, instead of being associated with ONE sect, as in ordinary church membership, those believers are here associated with many, and they patronise all. If sectarianism be a sin (and who will say, in the light of Rom. xvi. 17, and 1

Cor. i. 10, it is not?) then you have it here, in concentration. In order to keep discordant elements in check, it becomes necessary in all such associations, to compromise much of the truth of God. There is no room in any of them for a *whole* Bible. Certain truths must not be mentioned. A Baptist brother may be in active membership in "The Union," but he must not mention believers' baptism there. Otherwise he would go against the principles of the "union." If you go into the circle, you must consent to keep silent on every subject that would give offence. And, as conditions wax worse, the circle of these prohibited truths will be, no doubt, enlarged. The "churches" are now honeycombed with evil doctrine. Professors and parsons boldly affirm their disbelief in the Divinity and Atonement of Christ, the Inspiration of the whole Bible, and the punishment of the wicked. Yet these very men, and those who support them, and recognise them as their instructors in spiritual things, are eligible for membership in all such "Unions," whose principles we are here describing. Could any man, in whom the fear of God is, who owns God's Word as his guide, and whose eyes are open to the terrible havoc such men are working, go into a circle where they and those who bid them "God-speed" (2 John 10) are received, and regarded as "ministers of Christ." The PRACTICES of such "Unions" are in keeping with their principles. When they have "Special Services" the evangelist must be careful not to favour one church with his presence, above another. If souls are saved, he is expected not to hint to them at all, where they should go, or what church they should join, although it is to be feared that many such preachers have broken faith in this, and caused relationships with certain ministers to be sadly strained, so much so, that some have denounced the efforts of these "Unions" as "dangerous, and tending to lead people away from their churches." We hail this as a good sign. It shows that some of these brethren are seeking unto God, and the Word of His grace. They are following on as light from the Word of the Lord, shines in upon them. Let them follow on in it. And as that Word effectually "works" in those that believe, they will be separated from all that sunders and divides God's saints from one another. For the closer that we cleave to Christ, and to His Word given to guide and control us, the nearer shall we come to a union of saints, which shall be at once undenominational and Scriptural—a union which will have Christ Himself as its centre,

and all the Word of Truth, held in love, as its uniting bond.

The claim made in our time, by many, to be "Unsectarian," is popular and attractive to some. But there is increasing need for care in dealing with those who make it, in ascertaining what it involves. When the Word first appeared, it was taken to mean that those who claimed it, had come outside of all sects, but when this became unpopular among the "ministers," and was "trounced" by them, as reflecting on their "denominations," and they saw it would not be conducive toward their popularity, they got the word altered from "undenominational" to INTERDENOMINATIONAL, which means INCLUSIVE OF ALL SECTS, so that NOT separation from them, but rather AMALGAMATION with them, is the word that is now popular, and favoured by those who formerly claimed to be UNSECTARIAN. And although the most of the popular "churches" and their "missions" are more than ever "corrupt," and have little place among them for God's Truth, even in "the Gospel" aspect of it, for the proclamation of which they ostensibly exist, while MODERNISM—which, in other words, is the rejection of all the FUNDAMENTALS of the faith, which EVANGELICAL Christians once clung to—is now very rare. And as the apostacy continues, its downward course, "evangelic doctrine" will soon be "ruled out" as fit only for "old women" and "ignorant folk," who are far "behind the times." So that the path of separation to God, never a popular path, becomes more intricate as the days go by. And it is due to God and His Word, that all that bears His Name be tested by the Word, and only what is of God, and has His stamp, be recognised and fellowshipped with. That there is need for decision in this, and spiritual discernment respecting that and those we company with, and give the right hand of fellowship to; is more than ever a matter in which God's people, who seek to walk in his fear, need to be exercised about, not taking things by the names they bear among men, but seeking Divine wisdom to "prove all things," and hold fast only "that which is good" (1 Thess. iii. 21). A case came to our knowledge the other day, which proves the need of godly care in this. A meeting of elder brethren, to arrange who should be "invited" to take part in ministry of the Word at a large and long-existing Conference, which for many years was carried on according to the old and, we believe, Scripture principle, of leaving the Lord to send whom He would with His message, to

those whose needs He best knew, and what would meet them. This had become too antiquated for those now taking responsibility in providing "speakers" for this Conference. And when it was proposed to invite one who was named, not from any personal knowledge of the man, but because some favoured him, it was asked what his "ecclesiastical" position was. Answer "NON-SECTARIAN" as a good reason for asking him to be one of the speakers was given by one, who evidently supposed this would be sufficient to give confidence in him. Just that day, it came out that this man was publicly announced as one of the speakers at a popular ALL-SECTARIAN gathering, in which Bishops of the Church of England, Presbyterian ministers, Congregationalists, and others were the chosen speakers. And for the time, all these and others, sink all differences, and meet under the banner—"ALL ONE IN CHRIST JESUS." But immediately this Conference is over, and indeed while it is in PROGRESS—ALL return to their sects, and not a word is allowed to be spoken that will disturb any in their ecclesiastical relations. This is what is now termed NON-SECTARIAN. But is it? In our understanding of the matter, it is NOT UNSECTARIAN, but ALL-SECTARIAN, and as a quaint but honest working man once said, "You might just as well say, to meet the conscientious scruples of Temperance People." Here is a mixture of all sorts of liquor, which none but a "seasoned drinker" can swallow. But we will call it a NON-INTOXICATING BEVERAGE, which all Blue Ribbon people may indulge in with perfect confidence." This would be as a good reasoning as making a mixture of all sects, and naming it an UNDENOMINATIONAL UNION, while in fact and in reality, it is a combination of all sects, with all their wrong DOCTRINES and PRACTICES rolled into one. And if the Word of the Lord bids me, to "Come out and be separate" (2 Cor. vi. 11) from one sect, on what ground can I go in, and be one in and with, a combination of ALL SECTS, with their diverse doctrines and practices, in fellowship with, and patronage of them all? The only way to give the Lord what He calls for in 2 Cor. vi. 16, 17, is a complete separation from all unholy combinations and amalgamations, and "go forth" "unto Christ," owning Him as Lord, and His Word as the final appeal in all that concerns His worship and service, and our relations with others, who claim and bear His Name. Nothing short of this is true separation to God, and to "depart from all iniquity," as 2 Tim. ii. 19, calls for it from us, to-day.

Fallen Asleep.

John Albert Boswell, of Edinburgh, May 15, in his 86th year, a well known Gospeller of earlier years, a co-labourer of Duncan Matheson of Huntly, Donald Ross of Aberdeen, Rice T. Hopkins of Birkenhead, and Charles Morton of Nottingham. In his youth he was converted to God, and was, with his brother Theodore, one of the early few who gathered "unto the Name of the Lord Jesus," in Iver, Buckinghamshire. His early ministry was much blessed in conversions in Forfar, Bedford, throughout Bedfordshire, and later in Lerwick, Shetland Isles, where the Lord used him in doing a good work in the early "seventies." In his declining years, he lived for a time at Bridge of Allan, thence returned to Edinburgh, from which, at the close of his long pilgrimage, he went to be with the Lord, whom he had loved and served. His widow survives him. She was, before her marriage, Miss Jane Philips, a sister of Mrs. J. R. Caldwell, of Helensburgh. Photo., with brief record of Mr. Boswell's service, appears in this month's **Christian Worker**, which see. **Mrs. Colin Campbell**, Argyle Lodge, Rothesay, May 26, in her 80th year. Well known to visitors in Rothesay for over 40 years. Her husband, now advanced in years, will miss her very much. The Lord comfort him in his loss. When a Christian couple have journeyed together for over 40 years, as fellow-pilgrims, it is hard to part so near the gate. Only for "a little while." Then the glad reunion, with loved ones gone before. **W. J. M'Kinley**, Portadown, Ireland, on May 14, "in Christ" some 40 years, leaves widow and five children. He was a true helper in the Lord's work, an active worker in the Sunday School, and a man scrupulously attentive to his business duties, as cashier to the Portadown Spinning Co., which position he honourably held for many years. About a thousand assembled at the graveside, to whom the Word of Salvation was spoken. **Mrs. D. G. Furlong**, Bunnythorpe, N.Z., March 7, aged 51. In Christ for many years. For nearly twenty years in the assembly at Bunnythorpe. She lived to see all her family of eight sons and two daughters in Christ. **Charles Horne**, Overtown, Lanarkshire, May 5, aged 42—the result of a coalpit accident—saved in 1905, in Overtown assembly since. Sadly missed. **James C. Talbot**, Oakland, Cal., April 2, aged 64, in the assembly at Oakland for 35 years. A godly man, who loved God's truth, and stood

for all he knew, and practised it. **Mrs. Shepherd**, Valparaiso, Indiana, March 28, stricken at 6 and passed away at 6.30. She was a pattern of godly living, and an earnest worker for others. **M. Gilbert**, Chicago, Ill., April 16, suddenly called, in his sleep. He was a faithful man, and active in "the work of the Lord" in Laffin Street Assembly. **Mrs. John Stevenson**, Kilbirmie, Ayrshire, May 5, "in Christ" over 20 years. Patient in suffering, given to hospitality. **Mrs. Ferrett**, Brakspan, Transvaal, S.A., taken ill suddenly while shopping, passed to be "with Christ" a few hours later. Saved in youth in Australia, in fellowship here for a number of years. Laid to rest in Johannesburg, on May 1. **David Mason**, formerly in Plains, Scotland, on April 11. A brother who will be missed for his valued help in the assembly here; also **Joseph Nixon**, aged 62, on April 3. **Mrs. Jemima Fea**, youngest daughter of the late Donald Ross, on April 29, aged 58, saved in early life, after the family came to Chicago, in the early "80's." Her husband passed to be with Christ in 1901. We remember her as a girl, in Aberdeen, over 50 years ago. She was a favourite with her father, and a child of many prayers. A daughter, Mrs. Edward Gibbs, has been serving the Lord in South Africa for some years, and is on a visit to U.S.A. now. **J. Norman Macrae**, Coonor, S. India, who went out from Glasgow in 1876, to serve the Lord in Godaveri district of S. India, with his wife. He was diligent and a true helper in the Pollokshaws assembly, ere he gave up his business and went out to serve the Lord in India, almost 50 years ago, and has continued stedfastly throughout all the years, a true Gospeller, a plodding worker, and a much respected missionary of the old type, who clung to the truth as he had learned it, and God used him to the conversion and help of many in the land to which he gave his long life of service. He was in his 87th year when he was called home. A veteran indeed, few reach his age in India in active service. **Mrs. Higgins**, Elgin, passed suddenly to be "with Christ," aged 42 years, on June 12. **Mary A. B. Law**, New York, sister of Dr. James Law, 15 East 127th Street, after a brief illness, for the past eight years in the assembly of believers gathered to the Lord at Washington, D.C. Saved in Aberdeen, Scotland, some 35 years ago. She "continued stedfastly" following the Lord, and left a bright testimony to His Name. **Jas. Orton**, Neepawa, Man., aged 68. With assembly over 30 years. A respected Christian man.

chison and Young near **Loughlerickland**. Lyttle and Stewart at **Castledawson**. Goold, jun., and Beattie at **Cullion**, near Derry. Curran and Bunting near **Warringston**. Goold and Poots near **Bleary**. **Larsharkin**.—Believers' Meetings held here large and good. Ministry to the need given by M'Cracken, Buick, Hogan, M'Kelvie, and Campbell. **Aughavey**.—Believers' Meetings here were large, and the Word to profit by Dr. Matthews, Moneyppenny, Stewart, Lyttle, Goold, and others. **Magherafelt**.—Meetings of believers lately held here were large. Seasonable ministry by Matthews, Campbell, Creighton, Stewart, Megaw, and others. At **Killycurragh**, goodly numbers gathered, to whom the Word was spoken by Moneyppenny, Goold, Creighton, and Stevenson. **Rathfriland**.—Believers' Meetings held here recently, were large and profitable to God's people. Ministry by Dr. Matthews, Stevenson, Goold, and Curran. **Growell**.—Annual Meeting here, June 13, was profitable to all. The Word was spoken by Messrs. Wyllie, Stevenson, Goold, Campbell, and Creighton. **Ballywillwill**.—Meetings here, June 17, were well attended. Wholesome words were ministered by Messrs. Gilmour, Goold, Baillie, Campbell, Matier, Chilcot, and Dr. Matthews. Samuel Gilpin has begun tent meetings in **Mallusk**, a few miles out from Belfast.

CANADA.

CONFERENCES have been held at **Lake Shore**, near Forest, in Gospel Hall, on May 24-25, at usual hours. It was here in 1874, that D. Munro, John Smith, and others began their Gospel testimony in Canada, amid much opposition, but with real fruit unto God, which abides unto the present time. For the work was of God, and the results enduring. **Winnipeg**. Man.—Annual Conference in Scott Memorial Hall, on June 5, 6, 7. Circulars from James Boyd, 402 Home Street. **Pugwash Junction**, N.S., on July 1-6, at 10.30, 2.30, and 7.

REPORTS.—**Lansing**, Ont.—J. Silvester continued meetings here. with fruit. A new assembly was recently begun here. **St. Mary's**, Ont.—J. B. M'Mullin spent some time here, giving help in the Word among those converted in tent work here. He also visited **Kitchener**, Ont., having meetings there. **Toronto**, Ont.—W. Gillespie and F. Nugent had meetings in **West Toronto**, giving help in the Word to those recently converted there. J. C. Beattie had encouraging meetings in **Bolton**, Ont., where he sought to help on in the Word those saved aforetime. **Drake**, Sask.—William Rae and J. J. Rouse visited and preached here in recent

weeks. **Hamilton**, Ont.—George Duncan had a full week of meetings here in M'Nab Street Hall. We regret to hear that our aged sister, Mrs. William Duncan, who some time ago fractured her leg by a fall, is still confined to bed. Let prayer ascend for her, and her aged husband who, in their active years, were true "helpers" in the Work here. **Toronto**, Ont.—John Gilchrist, who has lately moved to 185 Macdonnell Street here, has visited and preached in **Grimsby**, Ont. T. E. Touzeau had fruitful meetings in **Guelph**, Ont., later in **Kitchener**. **Toronto**, Ont.—After the Conference here, Bre. Douglas, Martin, Gratias, and M'Geachie continued meetings in various halls in this city. George Shivas had meetings in **Dunchurch** and in **Parry Sound**, Ont. **Vancouver**, B.C.—W. J. M'Clure had a spell of meetings in Seymour Street Hall here, with blessing on the Word, and additions to the Assembly there. James Marshall, of Philadelphia, had meetings in **Tilsonburg**, **London**, **Forest**, and **Lake Shore**, and expected to continue in the Gospel in this district for part of the summer, God willing. **Hamilton**, Ont.—R. M'Crory had a few meetings here. He expects to visit Ireland for work in part of the summer, leaving on June 30. S. M'Ewen also had meetings in M'Nab Street Hall. The latest we heard of our aged sister, Mrs. William Duncan, formerly of Aberdeen, was that she had got out of hospital, but is still unable to walk. **Niagara Falls**, Ont.—We are glad to learn that fellowship has been restored between the two companies of believers here, which had been marred, now together as one, in Wilmot Street Hall, the matter being satisfactorily settled. **St. Johns**, N.B.—A. Goodwin and Isaac M'Mullin have been preaching in this place, where there seems to be an opening and an ear for the Gospel. **Grand Bend**.—Bre. Wilkie and Joyce, after finishing their series of meetings in **Forest**, Ont., visited places north of there, and saw some manifest fruit of their labours

UNITED STATES.

REPORTS.—James Erskine visited and had meetings in **Flint**, **Saginaw**, and **Midland**, later in **Detroit**, Mich., and **Chicago**, Ill. Wm. Beveridge had meetings in cottages at **Minden**, N.Y., and later in **Harrisburg**, Pa., and in **W. Philadelphia**. J. K. M'Ewen visited and preached in **Detroit** and **Chicago**. **Chicago**, Ill.—T. J. Dickson had some good and hearty meetings in **Avondale**, and later in **Valparaiso**, Ind., and East Side Hall, **Detroit**, and **Barrington**, R.I. **Detroit**, Mich.—James Erskine of Des Moines, Ia., and John Govan, Saginaw,

Mich., are having nightly meetings here in Central Gospel Hall, with interest in and blessing with the Word. **Richmond, Va.**—Annual Convention, held here at Easter time, was larger than in former years, and the Word ministered by Bre. J. K. M'Ewen, W. Beveridge, T. D. W. Muir, Sheldrake, Curry, Smith, and others, was healthful and harmonious, to the common profit of all. J. K. M'Ewen and T. D. W. Muir continued meetings for a time. W. Beveridge went on to **Minden, W. V.** Sheldrake and Mehl to **Washington**, for meetings. John Blair had a few meetings at **Bridgeport, Conn.** D. H. Oliver visited and preached in **New Bedford, Mass.** A. Hazelton had over a week of meetings in **Pater-son, N. J.** Hugh Thorpe has rented a hall in **Quincy, Mass.**, for Sunday evenings, and hopes to reach a class with the Gospel there, not usually reached with the plain Word of Life. **Pittsburgh, Pa.**—James Marshall had good and fruitful meetings here, a number of young men and women being saved and manifesting Divine life in their walk and ways. **Cleveland, O.**—S. C. and C. R. Keller had large and profitable meetings in West Side Hall here, well attended and enjoyed. Ben. Bradford and Rankin had some fruitful meetings in **Miami, Fla.**, where a few have been manifestly brought to Christ. Hugh Kane, who lately visited places in Great Britain, has been evangelising in **Wheaton, Ill.**, and expected to go on to **Sparta, Ill.**, after.

OTHER LANDS.

SWEDEN AND POLAND.—James Lees expected to leave for a four months' visit to these lands, where there are many open doors for the Gospel and the Truth. Letters for him, while away, may be addressed to 22 Dalziel Street, Hamilton, Scotland, from whence they will be forwarded to him. **ESTHONIA.**—This country, which before the war and the revolution that followed it, was part of Russia, and ruled by the Tsar. It, and other four countries adjacent to it, became Republics after the break up of the Russian Empire. These are now known as Poland, Luthania, Latvia, Finland, and Esthonia. Of these, Esthonia is the smallest, its capital is **Reval**, with a population of 135,000, of whom Swedish Esthonians, form about 10,000. The island of **Wormso** has in it some 3000 Swedish-speaking Esthonians, among whom Mr. and Mrs. Johansson live and labour, seeking to spread the Gospel, and also help in the Word. Mr. Adam Podin also labours for the Lord there, especially in Esthonian prisons and among lepers. Communists are very active, and in last December

made a raid on Reval in the early morning, seizing the post, telegraph offices, and other buildings. Since then, Esthonia has been under martial law. Most of those Baltic countries are open to the Gospel meantime. But in the unsettled state of these lands, it is impossible to say for how long this may be. May God's people in the homelands be stirred up to interest themselves in these peoples and their need, and to use this opportunity while it is with them. **QUEENSLAND.**—John Hynd, sen., of Brisbane, where he has been a helper in the assembly—formerly in Ayrshire, Scotland—expected to leave for South Africa, on a visit to his brother in Johannesburg, for health's sake. **Sydney, N.S.W.**—H. J. Todd had large and fruitful meetings here, which gave cheer to the Lord's people. He also had meetings for believers in the Conference Hall, **Brisbane, Queensland.** **VICTORIA.** Capt. R. Neville, of New Zealand, has been in **Melbourne**, and had some good and interesting meetings in and around this city. **NEW ZEA-LAND.**—J. Stevenson had good and helpful meetings at **Edendale** and **Wairo.** A Witty had some six weeks at **Te-Rehunga**, where the people came out well. M. Harrison continued a month at **Christchurch**, and later at **Wellington.** H. C. Isaac had a month at **Hastings.** Six were added to the assembly there. F. Hunter had four weeks at **Palmerston North.** George Menzies had two weeks in **Levin.** John Stout was encouraged at **Eltham.** He hoped to go on to **Stratford.**

Sums Received for the Lord's Work and Workers.

J. L., Rutherglen ..	£1 0 0	J. N., Glasgow ..	£2 0 0
Guelph, Ont. ..	1 0 3		
		Total to June 20..	£4 0 3

For Christians in Need, in European Countries.

" Inasmuch " (Matt. xxv. 4) ..	£0 10 0	A Servant Maid ..	£0 5 0
" Inasmuch " (May) ..	0 10 0		
A Widow ..	0 5 0	Total to June 20..	£1 10 0

Fund for Widows of Deceased Evangelists.

" Inasmuch " (Matt. xxv. 49) ..	£0 10 0	1 Cor. ix. 1 ..	£0 4 6
" Inasmuch " (May) ..	0 10 0		
Nemo ..	0 7 6	Total to June 20..	£1 12 0

Gospel Tracts for the Highlands.

Distributed from House to House, by Workers.			
Highland Donor ..	£0 7 6	Day Labourer ..	0 3 0
A Message Girl ..	0 2 6		
A Working Man ..	0 5 0	Total to June 20..	£0 18 0

Tract Band, Village Workers' Supplies.

A Mother ..	£0 5 0	Saved Pence ..	£0 3 0
" Overtime " ..	0 3 6		
Saved Pence ..	0 2 9	Total to June 20..	£0 13 0

THE "PETER HYND (DREGHORN) MEMORIAL FUND."—We have examined the accounts of the above fund to date, compared the same with vouchers, and certify them to be correct.—JOHN HAWTHORN, Glasgow; GEORGE HOWAT, Troon. 18/4/25.

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Light and Love. Small Folding Tracts with picture fronts. 16 kinds, 6d per 100, 5/ per 1000.

Good Seed. Four page narratives. Picture on front. Tinted paper, 9d per 100, 6/6 per 1000.

Wayside Messages. Entirely new series of 4-page Tracts by H. P. Barker. 6d. per 100, by post 8d, 5/ per 1000 post free.

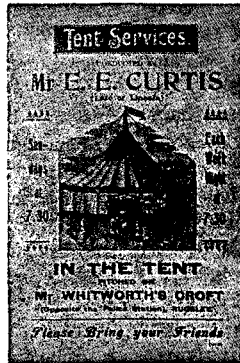
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The "Broadcast" Packet, contains 200 Tracts for all, in great variety, only five of a title in each packet, 1/, by post 1/3.

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The Handy Parcel for Christian Workers. 12 Latest 9d Packets of Books, Tracts, Leaflets and Cards—all different—for 7/6, post free anywhere. Great Value.

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Tent Handbills, with attractively displayed intimation of Services, and clear *Gospel Message on back.* Very popular, large variety. 500, 10/9; 1000, 13/6; 2000, 19/6; 3000, 25/6; 5000, 37/; 10,000, 70/. Carriage paid.

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Tent Tickets. Small Tickets, Railway Checks, "Red, White, and Blue" Cards, for Special Addresses, Tea Meetings, Children's Services, Street Distribution. 500, 9/; 1000, 12/; 2000, 17/6; 3000, 23/; 5000, 34/. Carriage paid.

Tent Bills. No. 1, Demy Folio, size 11¼ by 17½ ins. For displaying in shop windows, posting on walls, posts, etc. (about 15 lines of matter). 25, 11/; 50, 12/; 100, 14/; 200, 16/. Carriage Paid.

Tent Posters. With new picture of people entering tent. Strongly, yet neatly displayed.

No. 1—Demy, size 17½ by 22½ ins., 25, 14/; 50, 15/; 100, 17/; 200, 21/. Carriage paid.

No. 2—Double Crown, size 20 by 30 ins., 25, 16/; 50, 17/; 100, 20/; 200, 25/. Carriage paid.

No. 3—Double Demy, size 23 by 35 ins., 25, 17/; 50, 18/; 100, 22/; 200, 30/. Carriage paid.

Tent Magazine, with title of town, village, or district, and brief list of services on front page. Quite a variety of coloured designs, with plain Gospel truth. 500, 13/6; 1000, 22/6; 2000, 40/; 3000, 55/; 5000, 80/. Well mixed. Post or carriage paid. *Just the thing for door-to-door work.*

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Tent Hymn Sheets. 50 Gospel Hymns. Good and known. 3/ per 100, 4/ post free. *Good Tidings*, Nos. 1, 2, and 3, about 35 Hymns on each sheet, 2/- per 100, post free.

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Children's Service Parcel. 2000 Two and Four Page Picture Leaflets. Great Variety. All Simple Gospel Stories. 12/6 post free anywhere

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AUGUST, 1925.

Made up, July 20th.

SCOTLAND.

ANNOUNCEMENTS.—**Glasgow.**—S.S. Workers' Conference on September 19, in Wellcroft Halls, Margaret Street, at 4.30. Ministry and exhortation by John Ritchie, Kilmarnock, and Wm. Whitelaw, Irvine. Half-yearly Meetings for Believers, September 26-27, in Christian Institute, and on September 28-29, in City Halls. **Dingwall, N.B.**—All-day Conference here on July 25, following **Craigellaachie** Annual Meetings on July 22-23. **Inverurie, Aberdeenshire.**—The Annual Christian Conference held here for many years, will (God willing) be held in the Assembly Hall, High Street, on Wednesday, August 5th. **Kirkmuirhill, Lanarkshire.**—Christian Conference on August 8, in War Memorial Hall, Blackwood, at 3.45. Speakers expected—A. Douglas, R. Chapman, George Murray, Joseph Strain. **Annbank, Ayrshire.**—Annual Conference here in New Gospel Hall, Saturday, September 5, 3 to 7 p.m. **Chapelhall, Lanarkshire.**—A Christian Conference will (God willing) be held in Miners' Welfare Hall here, on September 19, 4 till 8 p.m. Various speakers are expected. **Loanhead, Midlothian.**—Annual Conference here, in Masonic Hall, on September 5, at 3 p.m. **Carluke, Lanarkshire.**—Christian Conference in Evangelistic Hall, Market Road, September 12, 3.45 till 8 p.m.

REPORTS.—T. Hynd visited **Carradale, Argyllshire**, and **Tarbert, Loch Fyne**, where there is need for direct dealing with the people about eternal things. William Duncan visited parts of **Perthshire, Kinross**, and **Clackmannanshire**, where there is scope for plenty of itinerant Gospel effort. H. Wallis visited **Whitnass, Hoswick, Mangister, Shetland**, and other parts, from house to house. W. J. Miller expected to reach the Isle of **Foula** this month, where the people need to have God's Gospel plainly spoken to them personally. Murdo Mackenzie has been visiting and preaching in **Brora** and that district, and finds an open ear to the Word. S. Davidson has begun work in tent at **Rosyth**, where people difficult to reach. He has visited from house to house with the Gospel message. Charles Reid and George Bond have been visiting from house to house with the printed Gospel message in **Lyth** district, near Wick, where the people welcome the Gospel, to be eagerly read by them at home. They

look forward to their tent meetings with hope "in the Lord" for blessing. **Wick, N.B.**—A new hall, named Bethany Hall, was opened with a Conference on June 20, for the Assembly here. The Word was ministered by Messrs. Grant, M. Mackenzie, Bond, Anderson, Philips, and Robertson. Gospel meetings were continued for some time by M. Mackenzie, C. Reid, and E. Grant, with good interest in the Word. Many fishermen, who are at present in Wick, listened in the open air.

TENT WORK has been closed in **Dailly, Ayrshire**, and there are tokens of awakening among the unconverted. J. Barrie now in **Girvan**, with tent. **Tannoehside, Lanarkshire.**—Goodly companies come to hear the Gospel preached by Jos. Strain and others here. **Sorbie, Wigtownshire.**—James Calderhead and J. Hamilton have had encouraging tent meetings here, with tokens of blessing. **Falkirk.**—E. Rankin is having good meetings in tent here, and there is blessing with the Word among the unconverted. Duncan M'Nab and R. Kennedy have visited **Thornhill** district of Dumfriesshire with Caledonian Bible Carriage, preaching and distributing the Word of Life. Our brother, William M'Kenzie, of Inverness, who laboured among the crofter population in these northern counties for many years, has been laid aside from active service for some months, and is now very weak. And no one thus far, seems to be exercised in taking up this much needed work. Let the Lord's remembrancers be stirred up to believing prayer, unto the supply of Divinely-sent workers to those needy and much neglected parts of the Highlands. Henry and William Steedman, from Broxburn, had encouragement in tent meetings in **Newcraighall, Midlothian**, where some were saved and baptised. They have now begun in **Peebles**, with encouraging meetings, opening with a profitable time at Conference there. In **St. Monance**, a village two miles from Elie, Fife, a number of believers now gather simply in "the Name of the Lord Jesus" (Matt. xviii. 20), outside all denominations, to "keep the feast" (1 Cor. v. 8), as the Lord has appointed. May they be preserved in "the simplicity that is toward Christ" (2 Cor. xi. 4, R.V.), and in "the old paths" of the Word (Jer. vi. 16). Arthur Gilmour and Percy Beard have been here, giving help in the Word of the Lord, lately.

ENGLAND.

ANNOUNCEMENTS. — **Sunderland.** — Annual Wearside Christian Conference will (God willing) be held on Monday, August 3, in Bishopwearmouth Church Hall, Low Row, North End, near Central Station, Sunderland. Expected speakers—J. Gilmour Wilson, John Brown, C. MacCullam. Correspondence to G. H. Weatherill, 14 Whitburn Terrace, Fulwell, Sunderland. **Exeter.**—Half-yearly Meetings of Believers in Civic Hall, on September 8 and 9. Correspondence to F. Pester, 23 Barnfield Road. **Yeovil.**—Believers' Annual Meetings here, September 1-4. Communications to W. Higgins, 17 Colmer Road. **Landport.**—Conference in Rudmore Hall, September 1-2. **Cardiff,** September 30-October 1, **Weston-Super-Mare.**—Gospel Hall, Waterloo Street. August 1-6. **Wylam-on-Tyne.**—Annual Young People's Conference here, August 3. Correspondence to Dr. Bishop, Wylam-on-Tyne. **Ryde,** I.O.W.—Annual Conference here, August 3, in Baptist Church, George Street. **Llanfairfechan.**—Conference here, September 5-12. Particulars from H. G. Hall, Plas Menac, Llanfairfechan. **Birmingham.**—Believers' Meetings, Town Hall, September 12-14. **Leicester.**—Missionary Conference in York Street Hall, October 10-12. **Bristol.**—Conference in Unity Chapel here, September 25-29. Details next month. **Rogate, Sussex.**—Annual Christian Conference here, on August 3, at 3 p.m. Speakers expected—Messrs. Parker and Grant.

REPORTS.—J. W. Linton has been pioneering and preaching with Gospel Car in the open-air, in districts of **West Auckland, Bishop Auckland, Standrop,** and other parts of Co. Durham. E. Fogarty had a tent in early part of June, near **Annfield Plains.** T. Smith has been encouraged in work at **Potterne, Wilts.** D. Ward continues at **Manton, Wilts,** where the Word is heard by goodly numbers. A new Gospel Hall has been opened at **Four Marks, Hants,** where H. Steedman and others have laboured with blessing. C. W. Foster, of Maidenhead, had seven days' special meetings in Maberly Hall here, with a good hearing to the Word, and blessing to souls. **Stroud, Glos.**—Conference here was well attended, the ministry of the Word helpful and exhilarating by Messrs. Rouse, Evans, and Humphreys. **Liverpool** district.—Work here and in **Widnes,** where a portable tent is being wrought by young men from Assemblies, is encouraging. And village workers are cheered in Saturday visitation among villages around. **Bolton, Lancs.**—Summer village work has been begun at

Belmont and other places, in the open-air, where many hear the Gospel. Yorkshire workers are visiting places in the Midlands, beginning in June, and continuing through the summer months, in places in the vicinities of **Derby, Nottingham, Barnsley, Leeds,** and **Huddersfield,** with the Gospel. Village workers and tract band visitors from house to house, have had a busy month among villages on both sides of the Mersey, where the number of workers has kept up and increased, throughout the season. A splendid service for young men able for a long day's work. **Pendlebury, Manchester.**—Tene work here, continued by John Gilfillan, has given cheer through the month, and the Lord has blessed the Word preached in conversions, restorations, and several added to the Assembly. Nottingham Gospel Car workers have visited **Leeds** and **Wingfield,** preaching the Gospel. They go to **Stoke** and **Tutbury** districts in July, and to **Rawcliffe** district later. James Lees, of Esthonia, visited and preached in parts of Co. Durham, where he had laboured in former years. Colin Campbell, of Rothesay, gave helpful ministry of the Word, in **Douglas, I.O.M.** John Campbell, of Manchester, visited **Darlington,** preaching the Word, at end of June, with encouragement and blessing.

NOTES.—William Macfarlane has been visiting from door to door, among the villages, hamlets, and country places in parts of **Devonshire,** where there is much scope for such work. Workers from Bristol Assemblies have been diligent in house to house visitation with the Gospel. A hall was opened in a thickly populated part, and meetings have been continued in it since beginning of May, in **Avonmouth** district, where there is a large unevangelised population. **Sladebrook, Bath.**—An enlargement of hall here has given a larger field for work. And Mr. Titcombe, from Reading, had large and fruitful meetings in it. David Ward had a fortnight's good meetings in **Walsall,** with fruit in conversions. W. D. Dunning had over a week of good meetings, with blessing, in **St. Austell, Cornwall.** A special effort in Gospel preaching was made last month in **Boston, Lincs,** at the annual fair there, where many helpers joined to testify the Gospel, to the crowds who gathered there.

TENT WORK.—**Kendal.**—John M'Alpine has been preaching in a tent in this aristocratic town, with some fruit. He purposes to begin in **Milnthorpe** in July. E. Fogarty continues at **Catchgate, Co. Durham.** **Liverpool.**—R. Scammell and G. W.

Ainsworth have had encouraging times in a large tent in this city. **Manchester**.—A Gospel tent was opened here with Conference, when the Word was spoken by Messrs. Nightingale, Manderson, Gilfillan, and Porter. J. Gilfillan has continued nightly meetings in the tent, with a growing interest. G. T. Veitch began a tent in **Snodlands** district in June, with blessing. S. Glen is with Counties' Tent in **Essex**. B. C. Wyncoll in **Suffolk**. W. Ellis with Norfolk tent in villages. B. R. Mudditt in tent at **Barking**, during June. F. G. Rose in Cumberland villages, pioneering. T. Traynor in villages of Bucks. T. McCulloch in S. Essex villages. H. E. Waddilove in Herts villages. W. Gee in Bedfordshire villages. F. Glover and Stevens among country places on **Cotswold Hills**, with a growing interest and some blessing.

IRELAND.

ANNOUNCEMENTS.—Christian Conference in Orange Hall, Union Street, **Coleraine**, on July 23, at 11.30. **Bangor**, July 14. **Drum**, Co. Monaghan, July 23. **Clones**, on August 3. **Ballycastle**, on August 3. All at 12 noon. Believers' meetings were held on July 14-23, at **Kingsmills**, **Ballybolan**, **Callybay**, **Ahorey**, and **Mullafernaghan**, **Ballymagarriek** and **Bangor**.

REPORTS.—Duncan Montgomery had some good meetings in **Portadown**, with blessing to saved and unsaved. He is now having meetings in **Dunadry**. S. Gilpin had tent meetings at **Mullusk**, with encouragement. Jos. Glancy had some five weeks of meetings at **Bessbrook**, with fruit in the Gospel. **Listernan**, Co. Cavan.—Believers' meetings here in June were large and helpful, ministry of the Word given by W. Rodgers, Gilmore, Stevenson, and M'Kee. J. C. M. Dawson preached in Merrion Hall, **Dublin**, during July. The usual meetings for believers, held for many years, were held early in July.

NOTES.—Believers meeting in the Lord's Name is at 21 Rialto Terrace, South Circular Road, **Kilmainham**, **Dublin**, NOT AS WRONGLY given, some months ago.

CANADA.

ANNOUNCEMENTS.—**Galt**, Ont.—Annual Conference here, September 5-7, in Oddfellows' Hall, on old lines.

REPORTS.—**London**, Ont.—J. K. M'Ewen and H. G. M'Ewen had a few meetings here, and went on to **West Toronto**. **Guelph**, Ont.—J. Gilchrist had three weeks of fruitful meetings here, a few

conversions and four baptisms. **Lake Shore**, Ont.—Two days of helpful meetings for believers have been held here. The ministry was shared by Bre. Martin, Duncan, Ferguson, Gratiias, Baillie and others. **Sarnia**, Ont.—Conference here in June, was a profitable time. The Word was spoken by Bre. Duncan, M'Crory, Ferguson, Baillie, and others. **Galt**, Ont.—W. H. Hunter had a few profitable meetings here. He hoped to visit **Stratford**, **Kitchener**, and in giving help in tent work in **Bridgeport**, Conn., with B. Bradford, later. Visits of help and cheer were given to believers in **Shakespeare**, Ont., by F. Watson and G. Duncan. W. P. Douglas, of Cleveland, O., has visited **Victoria Road**, **Deseronto**, **Campbellford**, and **Lang**, and expected to be at Conference in **Victoria Road** coming after. **Guelph**, Ont.—John Gilchrist had three weeks of meetings here, with blessing on the Word. Four believers were baptised. **Walsingham**, Ont.—T. E. Touzeau had three weeks of meetings here, with blessing. **St. Vital**, Man.—An Assembly of Believers has been begun here, and some interest has been seen in Gospel and Sunday School work in this place **Forest**, Ont.—J. Marshall and V. Fuller hope to begin tent work in this district shortly. **Toronto**, Ont.—S. M'Ewen hoped to begin tent work here. R. M'Crory, of Hamilton, Ont., has gone on a visit to the North of Ireland.

UNITED STATES.

ANNOUNCEMENTS.—**Waterloo**, Ia.—Conference here is announced to be held in Gospel Hall, 726 Western Avenue. Circulars from E. G. Matthews, 206 Leland Avenue. Also, a Conference in **Longmont**, Col. Notices from H. A. Nesmith, 234 3rd Street, Longmont.

REPORTS.—**Pomona**, Cal.—A new Gospel Hall was opened here on May 11. There was a representative company from assemblies in **Los Angeles**, **Monrovia**, and other parts of California. The Word was ministered helpfully by Bre. Ruddock, Hunt, Greer, Macdonald, and others. **Chicago**, Ill.—Conference here in South Side was well attended, and seasonable words given by Bre. Bradford, Martin, Rankin, Livingstone, Gratiias, and others. S. Keller and Reiner had some meetings after. **Pautucket**, R.I.—Conference here, held lately, was good, and ministry practical by Bre. Hunter, Macleod, Beveridge, Conoway, Waugh, and others. **Rochester**, N.Y.—A goodly company from various States gathered at Conference here. The Word

(Continued on page iv)

The Eternal State.

THE BELIEVER'S ULTIMATE EXPECTATION.

A BIBLE READING TO YOUNG BELIEVERS.

BY THE EDITOR.

THE *proximate* hope of the believer, and of the Church, is the personal return of the Lord from heaven, to meet His people "in the air," and from there to conduct them in triumph to "the Father's House" (John xiv. 2), to be at home with the Lord, and to see Him as He is (1 John iii. 2). This will be the first of a series of Glory Scenes and experiences, through which the glorified Lord will lead His heavenly people, each exceeding and excelling all that has ever been known by them throughout their experiences of the Lord and heavenly hopes, during their years of mortal life. Then away, far along the vista of these glories yet to be revealed, through which the redeemed are to pass, and to have their share, the grand and glorious words of the Apostle Peter in his Second Epistle, chapter iii. 13, will as surely have their fulfilment, as the Spirit, by His pen, has promised, in the words, "*We, according to His promise, look for new Heavens and a new Earth, wherein dwelleth righteousness.*" Such is the ultimate hope of Christ's redeemed and glorified people. And what a hope it surely is! Beyond the advent, beyond the Epiphany in glory (Col. iii. 4), beyond the kingdom of the Son of Man—these fair millennial scenes of a thousand years, in which earth's long travail shall cease, the groaning earth shall then enjoy its Sabbath rest, delivered from all corruption, under the peaceful sceptre of the

Lord Jesus, and His reigning Church. Then, far beyond the last burst of Satan's rage and unregenerate man's rebellion, there is to appear in all its loveliness and beauty, direct from the hand of God, descending out of heaven, "as a bride adorned for her husband," in all the beauty of heavenly glory, "coming down out of heaven" (Rev. xxi. 2), from those celestial regions where she has with her Bridegroom-Redeemer, celebrated their marriage (Rev. xix. 7), amid scenes of rejoicing, all the heavenly hosts, sharing in the unbounding gladness. The exquisite sight, which exceeds all bounds, even in those heavens, so well accustomed to festive rejoicings and estactic joys, where Christ and His redeemed are in our view. And these abounding joys are here at last, unrestrained and unburdened by human sin and failure, such as had characterised those long ages of human life, throughout man's earthly course. Now, the last Voice is heard from Him who sitteth on the heavenly throne, saying, "Behold, I make all things *new*" (Rev. xxi. 5), and with this "the former things" pass away, and the Eternal State begins. These newly-created heavens and earth, will be the eternal abode of the redeemed, where "God Himself shall dwell with them, and be their God." And here in the Eternal State, God shall be "all in all," and His heavenly people in actual and full possession of Christ's glory (John xvii. 32), radiating from Him through His glorified people, thus "crystalizing," "beatifying," and "gladdening" all creation. Throughout the thousand years of Christ's millennial rule, "righteousness

had reigned" (Isa. xxxii.), and wherever human evil had raised its head, it had been "judged in righteousness" (Psa. lxxii. 2). But in the Evernal State, righteousness is to "*dwell*" (2 Pet. iii. 13), and every trace of sin and sorrow will be completely done away (Rev. xxi. 5). And all will at long last be according to God, and He will be "all in all" (1 Cor. xv. 28), all bearing the seal of His hand and having His complacency and joy. Then and there, as even now, we sing in blissful hope and anticipation—

"Beneath Thy touch, beneath Thy smile
New Heavens and Earth appear;
[No sin their beauty to defile,
Nor dim them with a tear."

The coming of the Lord Jesus—His *Parousia*, or presence, as the word means—is that for what we "look" and "wait" (1 Thess. i. 10). And His "presence" will "satisfy" (Tit. ii. 13) the hearts of all His saints. Yea, with "His likeness," as they awake from their "sleep," in which many have shared for centuries, while their disembodied spirits have been in that paradise state with Christ (Luke xxiii. 43), which, however blessed it may be, and truly is, is not the consummation of their hope. Beyond it and near, is the personal return of the Lord, to receive "unto Himself" (John xiv. 2), His people, and to present them faultless before "the presence of His glory, without blemish, *in exceeding joy*" (Jude 24, R.V.). Then they shall "see Him as He is" (1 John iii. 3), and be "like Him"—and "so shall we ever be *with* the Lord."

"God and the Lamb shall there
The Light and Temple be,
And heavenly hosts shall ever share
The unveiled mystery."

Workers and Warriors.

A BIBLE READING TO CHRISTIAN WORKING GIRLS.
BY THE LATE J. L. RITCHIE.

WE are not saved *by* works, but all who are saved by grace, are saved to work for the Lord Jesus. The proper place for work, is simply set forth in Eph. ii. 8-10. There we read, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. *Not of Works*, lest any man should boast." For we are His workmanship, created in Christ Jesus *unto good Works*, which God hath before ordained that we should walk in them. As we sometimes sing—

"I do not work my soul to save,
For that the Lord has done;
But I WILL work like any slave
From LOVE to God's dear Son."

The believer works not *for* salvation, but constrained by the love of Christ who has saved him, *from* it. The Thessalonians were "turned to God from idols, to serve the living and true God" (1 Thess. i. 9), by the power of the Gospel which they had received. And this service to the Lord, is not only in what is called "Christian Work," but in everything. There is no part of a believer's life secular; all is sacred; all is to be to the Lord. The Word says, "*Whatever* ye do, in word or in deed, do all in the Name of the Lord Jesus" (Col. iii. 17). What cannot be done in the Lord's Name, in the light of His Word, should not be done at all, by a Christian. Our daily work in the home, in the factory, in the shop, serving it may be an ungodly master or worldly mistress, all may be

done "as to the Lord." It was to servants, most of them very likely *slaves*, that the words were written, "Ye serve the Lord Christ" (Col. iv. 24). Whether it be running a message, sweeping a room, or brushing a pair of boots, all may be, and should be done to please the Lord Jesus. Then, in what is called "the work of the Lord" (1 Cor. xv. 58), all have their place. For "the Master of the house" gives to "every man his work" (Mark xiii. 34). There should be no idlers, no laggards in the ranks of the servants of Christ. The word is, "Be ye steadfast, unmoveable, always abounding in the work of the Lord." There are sinners all around us, needing the Gospel, and saved ones to whom a word of cheer may be spoken, and a helping hand should be given. We do not need to *choose* our work. If we go to the Lord in the spirit of one who said, "Lord, what wilt Thou have me to do?" (Acts ix. 6), we shall soon learn what our service is, and find the sphere to which the Master has appointed us. And it is sweet to remember, that nothing done to please Him shall ever lose its reward. For,

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

The believer is a *Warrior* as well as a *Worker*. There are enemies to meet, and victories to win. The Christian life is a warfare, as well as a race. There are three great enemies we are told about in the Word, and fitted to meet. First, The *World*; out from which we were brought by the Cross of Christ (Gal. i. 4), from which we *are* separated (John xvii. 14),

and to which we are *not to be* conformed (Rom. xii. 2). The world is ever seeking to lure the Christian back into its embrace, to love it (1 John ii. 16), and to so lose friendship with God (Jas. iv. 4). Many once bright and happy, have lost their first love, by becoming like the world, and mixing with the ungodly. "The armour of righteousness" (2 Cor. vi.), put on and always worn, the Word of God obeyed in all its precepts, and God Himself trusted, will keep us from being overcome, for "this is the victory that overcometh the world, even our faith" (1 John v. 4). *The Flesh is another foe*, ever *in* the believer, "lusting against the Spirit" (Gal. v. 17), seeking to trip him up. The old nature is not changed, nor is it taken away. But there is a new nature, and the Spirit of God, who is the strength of the new life, helps the believer to resist and deny the desires of the old. This warfare goes on all the way, and victory is by the power of the Spirit, who strengthens and enables the saved one to reckon himself dead to sin, not to obey its lusts, or yield his members to its service. "The armour of light" (Rom. xiii. 12), is God's safeguard against the works of the flesh. The *Devil* is the third great foe, and he seeks especially to keep the believer from entering on the enjoyment of his heavenly inheritance (Eph. vi. 12, with i. 3). To meet him in all his wiles, the believer is to be "strong in the Lord," and to put on "the whole armour of God," the seven parts of which are so fully named and described in Eph. vi. 13-18, defensive and offensive, all is needed by the Lord's warriors.

The People of God,

AND THE CHILDREN OF GOD.

BY CHAS. H. JORDAN, FLORENCE, ITALY.

“PEOPLE of God,” and “children of God,” are terms not infrequently used, in a way, as though they were synonymous. But there is Scripturally an important distinction between them. “People of God,” as applied in the Scriptures, refers principally to Israel, and “children of God” to those who are born again through faith in the Lord Jesus Christ, as we see in John i. 11-14, R.V.—“He came unto His own, and His own received Him not. But as many as received Him, to them gave He the right to become *children of God*,” even to them that believe on His Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (R.V.). And in Gal. iii. 26—“For ye are all the *children of God by faith in Christ Jesus*.”

The “people of God” had their origin in the call of Abraham, and in many instances in the book of Exodus, God refers to them as “My people.” He promised to be their God, and that they should be His people (Lev. xxii. 12). And this was confirmed, as seen in Jer. xi. 4; xxx. 22, and also in numerous other passages in the Old Testament Scriptures.

But Israel rebelled against God, and rejected His Christ as their Messiah, with the result, that they have been, and still are, scattered among the nations. This will continue to be the case, until “the

times of restitution of all things” when He will reign over the earth in righteousness.

But, in the meantime, in this present dispensation of grace, God is beseeching His enemies to be reconciled, not willing that any should perish; and is seeking by His Holy Spirit to gather out of corrupt Christendom those who are born again, and are thus true believers, both Jews and Gentiles, and bring them into the spiritual enjoyment of their relationship with Himself, as His children.

It is a relationship established in the life of the believer on earth, the truth of which is forcibly declared by the Apostle John in the third chapter of his first Epistle, where he says in verse 2, R.V.—“Beloved, now are we the children of God.” This relationship is also witnessed to, by the indwelling of the Holy Spirit in the believer, as we see in Rom. viii. 16, R.V.—“The Spirit Himself beareth witness with our spirit, that we are the children of God.” How blessedly this was confirmed by the words of our Lord Jesus, when He bade Mary Magdalene, after His resurrection, to go and tell His brethren, and say unto them—“I ascend unto My Father and your Father, and to My God and your God” (John xx. 17). Such a relationship established in grace by birth, can never be abolished, and it was undoubtedly the knowledge of this that enabled the Apostle Paul to ask in Rom. viii. 35, the unanswerable question—“Who shall separate us from the love of Christ?” and persuaded him in verses 38 and 39 of the same chapter, that nothing should be able to “separate us

from the love of God, which is in Christ Jesus our Lord."

The appearance of our Lord with all His saints, in power and great glory, to execute judgment upon His enemies, and to set up His kingdom (Matt. xxiv. 29-31) will follow. He will then have gathered the house of Israel from the Gentiles, among whom they were scattered, and will have brought them into their own land. He will deliver them from the hand of their enemies, and cause them to dwell in safety, and will make an everlasting covenant with them. Then they will, in repentance of heart, own Him as their Jehovah and Saviour (Isa. xxv. 9). He will restore the kingdom to Israel, and Christ will reign as King over them. So then, while it is true that God has a "people" who will in His mercy be gathered (Isa. liv. 7, 8), and brought into marvellous earthly blessing (Isa. lx.), He has those who, through His abounding love and grace, are now being brought into a far higher and closer relationship with Himself, as His "beloved children" (Eph. v. 1).

The Glorification of the Redeemed.

FATHER, O how vast the blessing,
When Thy Son returns again!
Then Thy saints, their rest possessing,
O'er the earth with Him shall reign.

For the fathers' sake beloved,
Israel, in Thy grace restored,
Shall on earth, the curse removed,
Be the PEOPLE of the Lord.

Then shall countless myriads wearing
Robes made white in Jesus' blood,
Palms (like rested pilgrims) bearing,
Stand before the throne of God.

Leaving the Church.

THE charge is sometimes made against those believers who seek to be guided by the Holy Scriptures in matter of their Church Fellowship and Worship, that they have "erred" or "sinned" in "leaving the Church." This of course refers to their separation from *the world's* Churches. But it is well to remember, that the world's Churches have no claim whatever to the fellowship or companionship of any obedient Christian. Their constitution is not recognised in the Christian's Guide Book—The Bible. They are altogether astray from the Divine Pattern of the Church of God, as it is given in the Holy Scriptures (see 1 Cor. i, xii.; 1 Tim. iii., iv.). The world's Churches are constituted and governed by, and according to "the commandments of men." The minister is elected by the people, and in many cases is an unconverted man. The "traditions" of men have supplanted God's commands in everything connected with their worship and ministry. There are Churches in which it might be hard to find a single point in the whole of their constitution, in keeping with the pattern of the Churches of God as given in the Word (1 Thess. ii. 14). To leave such a Church is *not* a sin: it is not schism; but on the contrary, it is an imperative duty, devolving on every Christian who has an "ear to hear" the Word of the Lord. The call of the Lord to "be separate" (2 Cor. vi. 17), to "cleanse ourselves from" (2 Cor. vii. 1), to "mark and avoid" (Rom. xvi. 17), to "turn away from" (2 Tim. iii. 5) all

such churches, preachers, and unions where spiritual uncleanness, evil doctrine, and ungodly practices are tolerated, is too plain to require explanation. Yet, notwithstanding this, there are many of the true children of God, who, in spite of repeated exercises of soul, and bitter smittings of conscience, choose to remain in Churches where they themselves declare, there is little or anything to help them spiritually, according to the Book. It is no "sin" therefore to leave such Churches. Nay more, it is commanded by God that His people should "Come out, and be separate" from unequal yokes, and from fellowships of light and darkness, such as exist in the world's Churches. Yet the "hue and cry" is often raised, of "the terrible sin" of one so "leaving the Church."

It would indeed be a sin to leave the fellowship of the Lord's people gathered unto His Name, and builded together in Church fellowship according as God hath commanded. To leave a Church gathered thus, would be to leave the Lord Himself. For is He not there "in the midst" (Matt. xviii. 20), where His own people are gathered together in His Name? But to apply this Scripture to a "Church," composed of those who make no claim to be the "born again" people of God, and whose lives and works deny such a claim, even if they do make it, is quite a different matter. And instead of it being a "sin" to "depart from the iniquity" of supporting such a sham, it is clearly an obligation toward God and His Sacred Word to do so, notwithstanding all the opposition toward such a step.

The Place and the Name.

SECOND PART OF AN ADDRESS GIVEN IN TORONTO.

BY THE LATE DONALD MUNRO.

ABUNDANTLY blessed, Israel had been by God, for He had given them the land, and in due time they would have the fruit of that land to bring to Him. But they had only ONE PLACE to bring it to—the place which He had chosen (read Deut. xxvi.).

Our present meeting is Scriptural, for in that God has exhorted us to "search the Scriptures" and to help one another in them. But this is a meeting for *ministry*, not necessarily for *worship*. We should certainly be in a worshipping spirit all the time, and meditation on His Word and work for us, should always lead to worship. Nevertheless, we are not here as worshippers, but as those who would receive something *from* God. It has often been said, that the difference between ministry and worship is, that in *ministry* we receive *from* God out of His Word; whereas in *worship* we give to God because of what He is, and what He has done for us. The place where Israel worshipped, was the place the Lord chose to put His Name in? And blessed be God the Place and the Name, are still God's appointment for His people. "For, where two or three are gathered together in (or unto) My Name, there am I in the midst of them" (Matt. xviii. 20).

Now, if we turn to Joshua xviii., we will find that God chose a place in which to pitch His tabernacle. And if any should say that Joshua xviii. 1, does not say that God chose it, then we will turn to

Jeremiah vii. 12, and you will find it there, for He speaks of Shiloh as "the place where I PUT MY NAME at the first." "Shiloh," in Gen. xlix. 10, refers to a *Person*, and in Josh. xviii. 1, a *place*. The name means "peace"—"tranquility"—"rest." And it finds all its antitype, in our Lord Jesus Christ. Shiloh continued to be the place where the Lord's Name was, until the evil days of Eli, the high priest, and his ungodly sons. Then it was that in dire judgment, God gave up Shiloh, and "Ichabod"—"the glory has departed"—was written over the whole of that scene.

Saul, the first king of Israel, had no heart for God's house, His place, or His Name. Thus, all his days, there was little of the testimony that God had commanded to be among His own people. But, when David reached the throne, it was different. He "set his affection toward the house of the Lord," and not only restored the Ark, which had been taken away in the days of Eli, but planned to build Him a house. Saul might think he could get along without God, but David could not. So David would have built a house for God—the prophet Nathan approving of it—but God would not so have it then, though Solomon, David's son, was to be given the honour of being the builder of God's Temple (Acts vii. 47).

In due time this was done. God set His seal upon the choice of Ornan's threshing—floor, and when Solomon had finished the work, God took possession of it, saying that "My eyes and My heart shall be there perpetually" (1 Kings ix. 3). The glory of the Lord filled the place,

so that even the priests could not enter. From that time Jerusalem, where this house was, became the place where God SET HIS NAME. Thither His people "went up" (Psa. cxxii.) to worship, and thither they brought their sacrifices. It was Jehovah's house in the midst of His redeemed Israel. Its *foundation* was laid on the spot where the judgment of God had been "stayed" (1 Chron. xxi. 25 to 29). Its *superstructure* was according to the pattern given to David by the Lord, and its *glory* was His presence, who had chosen it for His dwelling place.

Alas, that because of their refusal to hear His Word through His servants, the prophets, God had again to turn away from His people. And the armies of Babylon were given power over them, and they destroyed the city and the Temple. Then the glory of Jehovah departed. Years passed by, when one day the Son of God came to the temple, and to the city, which had been rebuilt. But the leaders knew Him not, and they rejected Him. As later, He sat on the hillside overlooking the city, He wept over them, because they knew not "the time of their visitation." And He said, "Behold, *your* house is left unto you desolate"—for again the glory was departing from it, and the "House" was to be but an empty form, *without Him*.

In Matt. xvi., where Christ's rejection by Israel is evident, He gathered His disciples around Him at Cesarea-Philippi, and there, after drawing out the wonderful believed confession of Peter as to who and what He was, He revealed something long hidden in God's heart, "*On this*

Rock I will build My Church." The Rock was not Peter—he was but a stone, to be built upon the Rock—the Rock was Christ Himself—"the Christ, the Son of the Living God!" God was again to have a "house," and a place for His Name. And it was to be founded upon His Son. He was the One of whom Jehovah had spoken when He said, "Behold, I lay in Zion a Stone," and that was to be the foundation of all the wondrous superstructure, of which our New Testament Epistles are so full.

To the Apostle Paul, God again gave the pattern of His house, as His "wise master-builder" (1 Cor. iii. 10), even as He had done of the Tabernacle to Moses, and of the Temple to David. And the pattern is still in His Book. Evil days have come on what professes to be God's Church. Departures from the truth of the Gospel, and from the pattern of God's Church are everywhere seen. But to faith and obedience, God still has His Centre—Christ. He is the One to whom His own are to gather, and it is to be followed without alteration throughout this dispensation, in all its course. May we, dear saints, be found cleaving to Him, and humbly walking in His ways, till our travelling days are done.

Little Things.

LITTLE leaks of idle SPEAKING,
 Little leaks of sin,
 Little leaks of SELF-INDULGENCE,
 Let the waters in.

Little leaks, great ships are sinking,
 Little rifts may swamp the whole;
 'Tis the little sins, make often
 Shipwreck of the soul.

Testing Times to Faith.

IN times of trial, professing saints plainly show what metal they are of. "Fair weather saints," an old writer says, "are plentiful;" but when the dark clouds of trial come across the horizon, they seen become lost to view. They cannot stand the scoff and sneer of the world. Whenever the first "boom" of the enemy's guns is heard, they are off to Mount Gilead, like the greater part of Gideon's army. There is not much loss either, for they were only a drag and a hindrance to true men of faith, while they continued with them. They "joined" the company of the Lord's followers in time of felicity, when everything was going smoothly, and their chief attraction was possibly what they were to "get." The ministry was rich; the fellowship sweet and pleasant. No jarring sounds were heard within; no persecution raged without. But in the very nature of things, such seasons do not last for ever. The Church is yet in her "militant" condition. She is in a world that knows not God, and there is no guarantee whatever, that it will always give us times of peace. Bonds and persecutions; the spoiling of goods; the loss of all earthly things; the wrath of kinsfolk and acquaintances, are among the legacies that have been left to the people of God. And any, or all of these, may be made good to them at any time.

When a persecution arises because of the truth, it is wonderful how many gaps are made in the ranks of those who profess to hold it. Perhaps some of those who

spoke the loudest in its praise, are the first to let it drop, and make off, to escape the gathering storm. So long as "the truth" entails no cross, they are bold enough in its defence, but immediately a trial comes it tests the depth of one's profession.

We have been amazed to see a man who, for fear of losing his personal friends, or his business, or his cherished good name in the world, give up, apparently without the least concern, a position, that in quieter times he advocated as being entirely "of the Lord." How a little trial has changed his attitude! Perhaps *some one has failed, and he must bear the reproach of it thus brought upon the Name of the Lord.* But this wounds his pride, and so to escape, he quickly withdraws from the company of God's people, and perhaps gives some lame excuse for dissociating himself from them. All this goes to prove, how little grip the truth had of the man's conscience, or his heart. It manifests his true condition, and reveals to all who have eyes to see, the shallowness of his profession. Such testing times, however unpleasant, are always needful. Without them, mere "camp-followers" would increase too quickly, and their influence would be all for evil. God sees needful therefore to allow testing times to come among His people; times that bring them to their knees, and drive them often to their God. The means and ways by which these are brought about, may be varied. Sometimes they are wholly the work of Satan—yet overruled by God, to purge away the dross, to clear the threshing-floor of chaff.

Small Beginnings in Evil.

IT is not the devil's usual way to tempt God's people in taking *big departures* in evil *openly*, to begin their downward course. It would alarm them, and most likely bring them to their senses quickly, to do this. His more common and less alarming way, is to get them to begin to sin, in what seems to them but "little things." Peter, began his downgrade by following "afar off" (Luke xxii. 44). Next, he ceased following altogether, and is next seen sitting at the fire, warming himself, among the ungodly. And then his steps become quicker, and his denials of the Lord *more pronounced* at each turn, until he reaches open denial of the Lord. Demas did not evidently go down in his love of the "present world" (2 Tim. iv. 10), all in a drop, for we read of him as Paul's "fellow-labourer" (Phil. 24), shortly before this record of his "forsaking" of Paul. So his departure from the apostle's side, seems to have been gradual. And most departures from the Lord and His people, are of this character. Some idle excuse at first, for which there seems a reasonable cause, can be given, is often the beginning of a life-departure from the right ways of the Lord. This satisfies the clouded conscience, and finds the ready support of others who are more or less in the same unspiritual condition as the backslider himself. These are glad to have some one like themselves, in whose shadow they can walk, and from whose evil example they may derive such comfort as they seek, on their downward course. Such are the things that we may

well be most afraid of, and seek to shun, as the beginnings of an evil course. Those are the things that needs to be watched, and checked, at their beginnings. When once the Christian lets himself "go," and ceases to "watch and pray," there is no saying how far he may drift from the path in which he had walked, in the days that he clave "with purpose of heart to the Lord" (Acts xi. 24). It is when "an evil heart in unbelief," (Heb. iii. 12) is allowed to operate in "departing from the living God," that all other forms of evil follow and lure "the backslider in heart" to be "filled with his ways," and reap in sorrow that which might and could have been spared him, had he come to God, and sought restoration of soul (Psa. li. 7-12), at an early stage of his backsliding, from the Lord. Sin, in all its forms, is a deceiver, and the longer it is neglected, it becomes the bolder, and is the more difficult to restrain, until it gains the mastery wholly. How many sad evidences of this there are, in numbers of human lives, the present day reveals, and the frequent backslidings of professing Christians too sadly exhibit openly to all. Hence the need of "keeping short accounts with God" by His people.

Christ, our Sure Foundation.

FIRM as a rock, God's counsel stands,
Secure, our Hope, our Boast!
Since we are built on Jesus' Name,
Our souls can ne'er be lost.

His honour is engaged to save
The feeblest of His sheep;
And all that God His Father gave,
His hands securely keep.

The Preacher and Bible Lover's Column.

OUTLINES OF EVANGELISTIC SUBJECTS.

Attitudes Toward Christ.

- "WITHOUT Christ"—My Place by Nature (Eph ii 12)
- "IN Christ"—My Place in Grace (Col i 2).
- "UNTO Christ"—My Aim and Object (2 Cor. v. 15).
- "FOR Christ"—My Privilege and Responsibility (2 Tim. iii. 7).
- "WITH Christ"—My Hope and Prospect (1 Thess. iv. 17).

Faith's Relation to Christ.

- It RECEIVES Him (John i. 12).
- It RELIES on Him (2 Tim. i. 12).
- It COMMITS all to Him (1 Pet. iv. 19).
- It RENOUNCES all for Him (Phil. iii. 8).

"No Difference."

- In Man's Guilt towards God (Rom. iii. 22).
- In God's Grace towards Man (Rom. x. 12).
- In the Gospel's Power to Save (Acts xv. 9).

Christ's Threefold Work.

- By His SACRIFICE on the Cross—We are JUSTIFIED (Rom. v. 9).
- By His ADVOCACY on the Throne—We are PRESERVED (1 John ii. 1).
- By His ADVENT to the Air—We shall be GLORIFIED (Phil. iii. 20).

BIBLE SUBJECTS FOR YOUNG BELIEVERS.

Sanctification, Threefold.

- Sanctified in Christ (1 Cor. i. 2)—Positionally.
- Sanctified by Blood (Heb. xiv. 12)—Personally.
- Sanctified by the Word (John xvii. 17)—Practically.
- The Greek word, "Hagiazo," means to "separate," to "hallow." It has reference to God in His temple, as justification has, to God in the courts in His righteousness.

The Credentials of a Servant of God.

- CALLED by God the Father (Gal. i. 15).
- COMMISSIONED by God the Son (Acts xxvi. 16).
- CLOTHED by God the Spirit (Acts ix. 17).
- CALLING gives the Servant his PLACE (Gal. i. 1).
- COMMISSION gives him his WORK (Acts ix. 15).
- CLOTHING (same word as "endued") gives his POWER (Luke xxiv. 49).

The Lord's Care of His Own.

- He Preserveth their SOULS (Psa. xcvi. 10).
- He Keeps their FEET (1 Sam. ii. 9).
- He preserveth their WAY (Prov. ii. 8).
- He forsaketh them NOT (Psa. xxvi. 28).

The Young Believer's Question Box.

Spiritual Discernment, in Commending for Christian Fellowship.

There seems to be a great lack of discernment in many cases, in those who are appointed—or who appoint themselves—to examine those who seek to have their names brought before assemblies, as applicants for fellowship in such assemblies. Is it not essential to the wellbeing of all concerned, that those who examine applicants for fellowship, should be men of spiritual discernment, who from experience have the confidence of their fellow-saints, as being competent to examine such as apply for Christian fellowship in the assembly, and in whose commendation those who are in the habit of welcoming newcomers, have confidence? And is it not essential to such confidence, that those who take this responsibility, are well known as godly and discerning men, who act in unison with others, and arrive at their decisions with godly care, in association with such as guide and seek the wellbeing of all whom they thus serve among God's people—men who have the confidence of that assembly, in whose interest they ever seek thus to serve, having the glory of the Lord as their aim, and the SPIRITUAL WELLBEING of those whom they commend for fellowship, as their only ambition, without partiality or favouritism for or against any class, or party, whom they so seek to serve, either by hastily introducing, or in debarring such as seek admission to that company of professed believers?

In the early churches, there are those named as having "discerning of spirits" (1 Cor. xii. 10), which they evidently used in their service in and for the assemblies in which they for the time were. It may be a moot question, whether any now possess such gifts in the measure, and for the purposes those "at the beginning" had them. But apart from miraculous endowments, such as are *not* now generally claimed to exist in "churches of the saints" (1 Cor. xiv. 23) in these later days, in which there are confessedly many of the gifts and endowments of the early years of "church testimony" *lacking*, and so far as we know, are never likely to be seen again in those who only represent a "feeble few," of what was once a powerful and united testimony, full of grace and power (Acts iv. 33-35). Surely then it becomes us now to walk in "all lowliness" (Eph. iv. 2), not claiming that which we do not possess, or assuming that we have spiritual gifts which we lack, and that there is no hope of ever being again seen

among us, as in the early churches, when in their pristine unity and power. Such discernment is only bestowed upon those who in a lowly spirit, walk humbly with their God (Micah vi. 8), and who "acknowledge Him in all their ways" (Prov. iii. 6), so as to have their "paths directed" by Him, as he has promised. Boasting of nothing, CLAIMING to have nothing, but who are cast upon the Lord at each step, and in all humbleness of mind, counting on Him for the supply of all grace and wisdom to act for Him, amid the difficulties and ever-increasing perils and difficulties of these last days. He will surely prove His faithfulness in "leading them on safely" (Psa. lxxviii. 53), "so that they fear not," either in missing their way, or in being overcome by crafty ones stronger than themselves, but leaning upon God in all their weaknesses and ignorance, they prove the "all-sufficiency of their God" in preserving them, and upholding them in "the way of truth," still giving them "a little strength" (Rev. iii. 8, 9), to "keep His Word," and "nor deny His Name." Thus they are kept from "stumbling" (Jude 24), and thus they will be, kept, while others who are "lofty" (Psa. cxxxii. 1) flounder and fall. It is the "lofty" who are given "grace" (Prov. iii. 34) to continue in "the way of truth," which the Lord "knows" and guides them to "take," while they humbly lean on Him, "holding fast the faithful Word" (Tit. i. 9), and using its light as they proceed at every step. We do not claim to have infallible light, or guidance in things on which the Word gives no assured counsel, but if we are willing to learn and have no plans of our own to work out, or nostrums to follow, we may surely count upon God to give light from the Word, on all points, in which we consult Him, an leave room for God to cause His light to "arise" and "shine" on the path, as He has hitherto done when His people have truly waited on Him to guide them, in such perplexities and difficulties.

The Christian Observatory and Outlook.

Amalgamation or Separation.—While several of the large PRESBYTERIAN CHURCHES are shaping for amalgamation, there is a decided movement, among "born again" Christians in all the denominations, towards true SEPARATION from the unconverted in them, who flock in their hundreds to the so-called "Communion," which is observed at least twice or oftener, each year among them. This movement has become more appaarent, since

many of their ministers openly associated themselves with that retrograde line of things, which in recent years has developed among the ministers of the PRESBYTERIAN CHURCHES, in which preachers, who were once reputed as orthodox, and in some cases EVANGELICAL, have now gone over to the majority, who have abandoned the FUNDAMENTALS of the Gospel, and now preach a thinly-veiled Unitarianism, denying all the doctrines that their fathers preached, and firmly stood for. Those who had vainly sought to withstand the onward rush of this apostasy, are now in large measure hopeless of either staying its force, or of dealing with those ministers and office-bearers who FRATERNISE with, or who give shelter to those who actually share in its propagation. And godly people in many of these churches, are being stirred up to CLEANSE THEMSELVES from such, by separation from the systems where it has become part of the warp and woof, and which many increasingly feel is far beyond all the remedies they have been accustomed to feebly apply, to bring about a better state of affairs. The fact is, the popular "churches" are becoming increasingly "corrupt," and few of their ministers or office-bearers are THE LEAST CONCERNED about it. WORLDLINESS has become so rampant among them, and the Word of God has so little effect to alter their constitution or character, that Christians in them, are coming to see that SEPARATION FROM them, and a FULL and DECIDED severance from them, in membership and support, is the only way in which they can CLEANSE THEMSELVES from the responsibility of bolstering up such apostasy. The Word of the Lord is clear and plain—"Cease to do evil," and when this is followed, then "Learn to do well" (Isa. i. 16). As Abraham went out at the Lord's command, "not knowing whither he went" (Heb. xi. 8), and light for further steps was given as he required it, so will it be with these. "Light is sown for the righteous," who walk in all they have received, and are prepared to welcome and use more, as it breaks forth from the Word of God to them. It is not AMALGAMATION with others, who are in a like or worse condition than themselves, but ENTIRE SEPARATION FROM those corrupt systems of worldly religions, to which the Lord is calling His own, to-day.

No Half-Way House.—A popular and pleasing path to some, who are exercised as to their "church connexions" in these days, seems to be, to join themselves to some denomination or "company,"

where everybody is given the liberty to worship as they choose, and WHEREEVER they will, without consideration whether the Word of the Lord is owned and honoured in that place, and by those assembling there. This has been done by others, while groping for "the right ways of the Lord," but it is not what the Book teaches as the will of the Lord for His people. It may be all that they SEE of the Lord's will—and He is very patient with those who as yet, only "see men as trees walking" (Mark viii. 24). And His people may well manifest like patience toward those who are walking in all the light, they have as yet received from the Word, and are ready to receive and follow on as they get more. But if those are exercised before the Lord, as to "His path" in these last days, it would surely be a false way for any who have got fuller light, to go in with such in their half-way obedience, and thus condone their ignorance, or wilfulness, by causing them to suppose that the step they have taken is all the Lord expects in obedience from them. Many have been "stumbled" by such means, and confirmed in their disobedience in the path of separation to God, as His Word sets it forth (2 Tim. ii. 21, 22). No half-measures can be pleasing to God, nor any half-way house set forth His way, and what He has commanded to be done in obedience to His Word.

—o—

Brief Answers to Practical Questions, On Points of Practice in Assembly Life and Work.

When guiding brethren of an assembly, are not of one mind, on a matter affecting the wellbeing of the whole, is it right for a majority to act in defiance of those who are unable to agree to the course they purpose to pursue? It can never be right to go forward in any course, that will produce a "rent" in an assembly, or cause "division" or "occasion of stumbling," contrary to the doctrine of the Lord. It is surely more God-like, to wait upon God for that oneness of mind, which He is able to give to those who are to be "ENSAMPLES" (1 Pet. v. 3), rather than to act hastily, and so endanger a rupture, which it make take long, if ever its evil effects be undone, and weak ones stumbled, and it may be driven back to the world, from the effects of. The exhortation to be "of one accord and of one mind" (Phil. ii. 3), can never be ruthlessly set aside under the pretext, that FAITHFULNESS demands urgency and that a deci-

sion must be reached, whether consciences approve of the course proposed or otherwise, be the results to that company, what they may. We have never known a case in which such arguments prevailed, and where Divine light and counsel was not sought and waited for, in oneness of mind, being attained, where anything but DIVIDED counsels followed, often leading to strained relations, frequently ending in open division among those who ought to have stood before those who trusted them to guide wisely, being themselves out of God's counsel, and so misleading others. The promise of James i. 5, is surely as available to faith now, as it was when given. And the PROOF of such faith is, the PATIENCE it manifests in dealing with God, for the wisdom which He alone can impart, to do the right thing in the circumstances in which he finds himself, rather waiting still, if any "be otherwise minded," for God to give such oneness, as shall enable all to act together IN the Lord, and WITH Him, and thus have their action ratified in heaven.

2. If one absents himself from an assembly of the Lord's people, giving no valid reason for it, other than that some one has treated him, as he supposes, in an unchristian way in some personal matter, may he return after, say, some months of absence, without giving an explanation of his conduct, or with some expression of his regret for having forsaken the "assembling of himself" (Heb. x. 25) with fellow-saints, as hitherto, ere he takes his place again in the fellowship which he had, from merely personal and mistaken reasons, left without cause? Godly order, and Christian courtesy alike, demand that one, who has been hitherto regarded as a guide and leader among the Lord's people, should give such testimony as will renew the confidence of fellow-saints in his sincerity, before he resumes the place he has absented himself from, for nothing more than an imaginary grievance of a personal nature, which has no foundation in fact, beyond his personal feelings, or that which he supposes others have thought or said about him. It is unworthy of a Christian to act in such a childish manner, as to habitually absent himself from the Lord's Table and the fellowship of saints, because of PERSONAL grievances actual, or supposed. The Scriptural and godly way, would surely be, to seek a personal interview between the one who has, or is thought to have, aggrieved him (Matt. xviii. 15) first, between themselves alone, and not bring others into the matter at all—at least not until this first

step has failed in the "gaining" (ver. 16) of the aggrieved brother. The more common way, however, has come to be, that EVERYBODY who will hear it, is informed about the trouble first, and when the individual who was blamed, comes to hear of the complaint, it is frequently only after it has become the common property of many in the assembly, and not infrequently of the outside world as well. One naturally resents this way of it, and is thereby offended—more at the way things have been done, than by the original trouble—and thus such "roots of bitterness" spread, and "many are defiled" (Heb. xii. 15) thereby. To take God's way is always the BEST, as it is the right way. And those who do, ever find, that He honours and own obedience to His Word and will, in the way that He has appointed, in all such cases.

Is it right to allow strangers, whose spiritual history is practically unknown to those into whose midst they come *casually* to "break bread" for a day, and then return as they choose to their denominations—or as many reckon, who never were severed from them, to come and go indefinitely as they please, or be reckoned as of "the number of the names" who are in fellowship (see Acts ii. 47)? Or is there to be a permanent company reckoned as "the church" in any given place (Acts viii. 1), and an outer and wider circle, for which nobody seems to be responsible, who may come and go as they please, without any care being exercised either in their "reception," as Acts ix. 26-27, or in caring for them as fellow-saints, for whose ways those who have godly care, are surely responsible (1 Tim. iii. 5)?

We do not know any Scripture warrant for giving such "liberties" (or "license," as it rather is), for any professed believer to come and go (as you put it), with any or all systems of religion, and be responsible to none, as to their ecclesiastical bearings and conduct. In the Pentecostal church, those who were numbered with "the church at Jerusalem" (Acts viii. 1), "continued stedfastly" in the apostles' doctrine and fellowship," walking continuously in "the ways that be in Christ" (1 Cor. iv. 17), and could be spoken of by Paul as bringing others into remembrance of his ways, "which were in Christ," as he taught "everywhere, in every church." There can be no such consistency or uniformity, in the teaching or testimony of those, who roam at their pleasure where-ever they will, and have no settled or definite "Church Fellowship," in which they "continue stedfastly," but who claim that they are "free lances," and can "go anywhere."

was spoken by Bre. Nugent, Marshall, M'Geachy, Watson, Curry, and others. Meetings were continued for a few night by Bro. Marshall after.

Tampa, Fla.—B. Bradford had ten days' meetings here on his way to **Sardis, Miss.**, with help to the Lord's people. **Riverside, Col.**—H. Harris and J. Hurst had a short series of tent meetings here, with some encouragement, and with counter attractions to keep the people from hearing the Word. **Denver, Col.**—C. G. Davis has been preaching in a tent here, where a good hearing was given to the Word. **Kansas City, Mo.**—C. W. Ross has been giving help in ministry of the Word here, and in **Des Moines, Ia.**, Conference, where J. J. Rouse, D. R. Charles, J. Erskine, O. Smith, and others gave help also. **Atlanta, Ga.**—C. R. Keller and R. Curry have been working in a tent here, where some good work was done on a previous visit. **Arlington, N.J.**—W. B. Huxter, from West Indies, has been visiting here, and in other near places, telling of the Lord's work, where he has laboured for ten years. **Philadelphia, Pa.**—Bre. S. C. Keller and Reiner had some meetings for saved and unsaved here of late, and in the district, with encouragement. **Donaldson, Mich.**—Bre. Mehl and Sheldrake have begun tent work in this place. It is a new field, and promises well. **Detroit, Mich.**—Bre. Oliver, Smith, and Huxter had meetings in this city; T. D. W. Muir also gave help in the Word. W. Ferguson and J. M'Mullin have been pioneering with the Michigan Bible Carriage in these parts of late. **Saginaw, Mich.**—Conference held here lately was well attended, and seasonable ministry was given by Bre. Duncan, Barr, J. Ferguson, and G. Smith. **Detroit, Mich.**—J. T. Dickson had a few meetings in East End Hall here. J. K. M'Ewen also had a few meetings, and also in **Bay City**. **E. Pittsburgh, Pa.**—W. G. A. Foster has been preaching here, where the Lord saved a few. **Chicago, Ill.**—Conference here was large, and ministry to profit. J. Rankin continued meetings after. **Byfield, Mass.**—Conference here was refreshing. Ministry by Bre. Pearson, Thorpe, and others. Visits to **Westfield, Mass.**, by C. R. Keller and W. H. Hunter, ministering the Word, were appreciated here. **La Cross, Wis.**—E. A. Martin and R. Gratius had some helpful meetings here of late. E. A. Martin went on to **Duluth, Miss.**, for meetings there.

OTHER LANDS.

ICELAND.—A. Gook, who lives and labours in **Akureyri**, tells of much interest in the Lord's work

in this land. Many hear the Word, and in **Sandar-kok**, a distance of two days' journey from the capital. Goodly numbers can be gathered to hear the Gospel. 13 believers were recently baptised in **Akureyri**. **HOLLAND.**—P. Wilson tells of a large and profitable Conference in **Hilverstom**. And here 10 believers were recently baptised. **BELGIUM.**—M. Dandov, who evangelises in these parts, is visiting with the Gospel in and around **Namur**, seeking thus to reach the isolated farmer population around. And the Lord blesses his ministry to souls. **SWITZERLAND.**—Summer visitors to this land, have been diligently spreading the Gospel in and around **Berne**, where those recently converted manifest new life in their ways and actions. **POLAND.**—James Lees has returned from a month's visit to this and other countries, in which he has laboured in the Gospel, and in helping the Lord's people in His Word. And there is a ready ear to the Word, but not many who give themselves to its ministry, as compared with the need for simple and godly help, so much desired. This is so in **Poland, Sweden, Esthonia, and Finland**. E. H. Broadbent has been visiting and giving help in the Word in the many small assemblies of God's people, who gather in the Lord's Name in this land, where such visits are appreciated and much blessed of God. **DENMARK.**—Alex Mitchell, of **Skien**, visited and had meetings in **Copenhagen** and **Jutland**, where there is an ear for the Gospel and the Word of Truth. **STRAITS SETTLEMENTS.**—George Wilson, of **Ipoh**, tells of the opening of a new hall, in a place some 20 miles off. At **Singapore**, James Teskey tells of blessing among lepers, and A. Hardwidge, of **Penang**, has had cheer in several conversions among women there. At **Kwala Lumpur**, there has also been blessing with the Word, and 15 converted lepers were recently baptised there. **INDIA.**—C. J. Tisley tells of a special Gospel effort among villages in the **Godavery Delta**, where various villages are regularly visited with the Gospel. **CENTRAL AFRICA.**—During the absence of Mr. and Mrs. Suckling from **Kalomo**, where over 200 attend Gospel meetings on Lord's Days, James Macphie, of **Kazombo**, is encouraged in the work there, and specially mentions an old native woman in fellowship there, who is diligent in telling her neighbours God's way of salvation, as she is able. A fine example to those who have more opportunities than she has, to so serve the Lord. **CAPE COLONY.**—Fred Elliott had two weeks of good meetings in **Elim Hall, Cape Town**, before leaving for England.

Dr. Barton is in Durban, seeking guidance as to his future service for the Lord in South Africa. **AUSTRALIA.—Queensland.**—Conferences in **South Brisbane**, in April, are reported as "large and very helpful to all." Ministry by John Hynd, who has been a helper in these parts for 38 years, and has just gone to South Africa on a visit for health's sake. J. H. Todd, J. Lennox, and others helped in ministry of the Word. Brn. Scanlon and Fleischmann have been evangelising in and around **Maryborough**, and Brn. Elsey and Courmand in a tent at **Southport**.

Fallen Asleep.

William Arnot, Mayfield, Dunlop, formerly in Glasgow, on June 24, elder brother of the late Fred. Stanley Arnot, missionary to Central Africa, known in his earlier years in Glasgow Assemblies as an active worker. For the last few years, a few met in his house in Dunlop, for worship and "the breaking of bread." **Thomas Knowles**, Birkenhead, June 11, an active and earnest worker in Camden Hall Assembly, for many years. **David Mason**, Homestead, Pa., aged 28, formerly in Plains, Scotland, April 11. A helper in the work of the Lord. **Joseph Nixon**, aged 62, also of Homestead. **Mrs. Carl Martinson**, Hartford, Conn., aged 23, saved in early years; in the Assembly for some years. **Mrs. Mary J. M'Donald**, Glencoe, Mich., "in Christ" 35 years. **Angus M'Donald**, aged 85, passed suddenly to be "with Christ." May 3, **Adam Talk**, Fowderdale, Mich., May 12, formerly in Shakespeare, Ont., aged 75. **H. B. Linstorth**, Belfort, N.Y., March 18, aged 81. A child of God, respected for his even and decided testimony. **Henry Laurence**, Toronto, Ont, on April 29, aged 48. Converted in England at the age of 17. Has been in the Assembly in Central Hall here for over 20 years. **H. B. Clayton**, Nelson, Lancs., June 16, aged 65. In the Assembly for over 40 years, and formerly in Odsal Gospel Hall, Bradford, Yorks. Was Sunday School superintendent for many years, and was respected by all who knew him. **Percy Bracken**, Calgary, Alta, on June 16, a helper in the Lord's work in Gospel Hall here, who will be much missed. **Charles Art**, Philadelphia, Pa., as the result of a motor mishap on April 9, died in hospital. In the Assembly in Marche Street for 33 years. A diligent and devoted worker, active in open-air testimony. **James Wilson**, Tilsonburgh, Ont., on May 13, aged 86. He was in earlier years in Lyndoch, Ont. **Mrs.**

James Mein, Shakespeare, Ont., on June 6, aged 82, one of the first to "go forth without the camp" to Christ, and gather in His Name. **Annie M'Neil**, Mossgiel, New Zealand, where she has for 44 years borne a good testimony to the Lord. She was converted over 47 years ago in Glasgow, in her youth, and was in the Assembly in Marble Hall there, before going to New Zealand. Her house, in which she resided with her sister all the years, was open to the Lord's people, and to the visits of His servants, preaching the Word. She was much esteemed for her consistent testimony. **George M'Mullan**, Dunedin, on May 13, aged 71. Suddenly called. Saved in Ireland over 50 years ago. "A faithful man" (Neh. vii. 2). **Mrs. Grant**, Glasgow, widow of John Grant, well known among Glasgow Assemblies, for many years, a helper in Union Hall there, elder sister of the late Alexander Stewart, of Prestwick, suddenly called home in her 80th year. In younger years an earnest worker in the Gospel. Her surviving widowed sister, is Mrs. William Farquhar. **Thomas Hutchison**, Frizington, Cumberland, on June 30, result of an injury at his employment in the quarry. Converted at the age of 16, and in the Frizington Assembly since, an active helper in Sunday School and Gospel work there. A felt loss in all this district. **John Mair**, Findochty, on June 13, aged 72, for over 30 years in Buckie and Portessie Assemblies. A man who will be missed. As we go to press, the sad news comes of the falling asleep of **William Mackenzie**, of Inverness, on July 17th. He was a diligent, plodding worker, and will be much missed among the isolated parts of **Inverness-shire and West Ross**.

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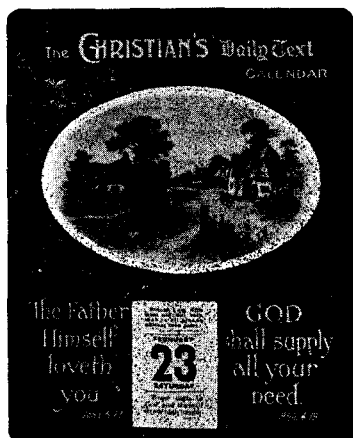
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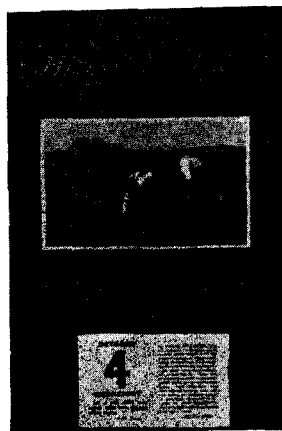
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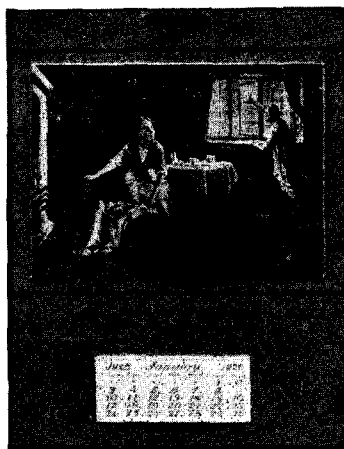
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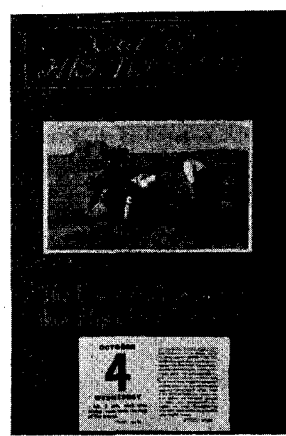
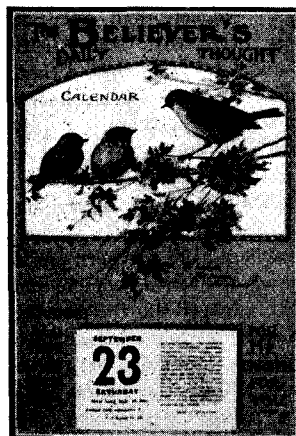


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Made up, August 24th.

SCOTLAND.

ANNOUNCEMENTS.—A Christian Conference will (God willing) be held in The Red Triangle Hall, **Kinross**, on Saturday, August 29, at 3 p.m. **Glasgow.**—Half-yearly Conference of S.S. Teachers and Workers among the young, on Saturday, September 19, in Wellcroft Halls, Margaret Street, at 4.30. Expected speakers—John Ritchie, Kilmarnock, and William Whitelaw, Irvine. Half-yearly Meetings of Christians, in Christian Institute, Bothwell Street, on Saturday, September 26, 5 p.m.; Lord's Day, September 27, at 2.30. City Hall, Candleriggs, Monday, September 28, at 11, 2.30, and 6.30; Tuesday, September 29, 11 and 2. Annual Conference in Gospel Hall, Hillside Place, **Springburn**, Saturday, November 7, at 3.45 p.m. Communications to Thomas Renfrew, 83 Edgefield Road, Springburn, Glasgow. Annual Conference will (God willing) be held in Townhead Gospel Hall, 45 Rotten Row (near Glasgow Cathedral), Saturday, September 5, at 4 p.m. **Annbank**, Ayrshire.—Conference in Gospel Hall here, September 5, at 4. Messrs. Johnston, Barrie, Bayne, Houston, expected. **Loanhead**, Midlothian.—Conference in Masonic Hall, September 5. **Carluke**, September 12, 3.45, in Evangelistic Hall. **Chapelhall**, Lanarkshire, in Miners' Welfare Hall, September 19, at 4. **Kirkmuirhill**, Lanarkshire, in Weir Memorial Hall, Blackwood, August 8, at 3.45. Annual Conference will (God willing) be held on September 19, at 3 p.m., in Viewforth Gospel Hall, **Prestonpans**. Speakers expected—R. Miller, John Miller, J. Feely R. A. Sinclair.

REPORTS.—**Aberdeen.**—Large numbers of visitors on holiday have been here, and in other parts of Aberdeenshire, and gave appreciated help in the various city and suburban assemblies during the latter part of July. Young men from Aberdeen and district assemblies, were in camp near **Kennethmont** during the holiday season, and visiting, giving tracts, and preaching in the open-air in villages and country places within a radius of 15 miles. This was a new experience for workers in those parts. A needed work which may the Lord encourage them to "follow up." The chief need all over this district is AGGRESSIVE GOSPEL WORK along such lines. Over 50 years ago, a real spiritual awakening and extensive conversion work was seen

throughout these districts, when the late Mr. Donald Ross and his co-workers preached here. But since then, things have been stagnant, and Gospel work has been sluggish all over those inland parishes. Alex. Philip continued, having meetings in **Papa Westray**, Orkney. He expects to go to the island of **Stronsay**, where there are many fishermen at work at present, and later for open-air work at **Stromness** and **Kirkwall** Fairs in August and September, where crowds assemble. **Inverurie.**—Conference on August 6, in Assembly Hall, High Street, was well represented by Christians from all the Garioch and Buchan districts, and many stranger visitors. The Word was spoken to those gathered C. F. Hogg, R. Miller, John Ritchie, J. Money-penny, and others. A helpful time. **Peebles.**—H. and W. Steedman, of Broxburn, have had their tent in this place, where there has been a good hearing given to the Word, and some interested in and blessing with it. One Christian young man has been baptised. They purpose (God willing) to move the tent to **Biggar**, and beginning there on August 9th. On Lord's Days at 7.30, week nights the same hour. They desire prayer for the effort in this new field, where there is no assembly gathered in the Lord's Name only, according to the Word of God. **Partick.**—W. J. Meneely had over six weeks' meetings in tent here, with some fruit. Tent is now in **Oatlands** district, being worked there by John Macdonald, of Glasgow. **Craigellachie** Conference was held in the school there, on July 22-23. A goodly number were there from most of the northern assemblies, the Moray Firth districts being well represented. Those who ministered the Word were C. F. Hogg, R. Miller, J. G. Wilson, John Gray, and local preachers from northern parts. **Shetland Isles.**—Large numbers of men, women, and girls are here at present engaged in the herring fishing. The hall in **Lerwick** is well filled at such times, and the assembly there gets much help from those Christians who are among the fishers who can preach the Gospel, as many of them can, and gladly give help in doing when here. W. J. Miller has visited and helped in **Burra Isle**, and in **Tronda**, where there is a small assembly of over a dozen believers, mostly all young. S. Davidson, from Motherwell, had nine weeks of meetings at **Rosyth**, a hard and godless place, where many heard the

Gospel and the truth that tells their need of it. He has moved the tent to **Castleloans** in Bo'ness district, where he expects to begin Gospel meetings on August 16. William Hamilton, from Prestwick, expects to visit villages in **Dumfriesshire** during September, with the Gospel message. W. J. Miller has visited various parts of the Shetland Isles with the Gospel message, preaching and visiting from house to house. **Lyth, Wick**.—C. Reid and J. Bond have been working with the Northern Bible Carriage in and around here, where there is need and scope for house to house visitation with the Gospel. William Duncan has visited outlying districts of **P Perthshire** with motor Gospel van. M'Nab and Kennedy have been visiting with Caledonian Bible carriage in **Nithsdale** district of Dumfriesshire. **Falkirk**.—E. Rankin had large meetings in tent here, with encouragement. Tent has been moved to **Redding**, a colliery district. Fifeshire tent at **Lumphinnans**. D. Roberts had large and good meetings here in July. J. Adams continued meetings in tent at **Tannoohside**, until storm wrecked it. Meetings then were continued in a hall at **Knackerty**. **Girvan**.—After a stiff and difficult time with tent in **Dailly**, Ayrshire, it was moved to Girvan, where the people are not more easily reached. J. Barrie continued. R. Miller, with others, gave help in preaching the Word in the tent in July. Arthur Gilmour, from Falkirk, had four weeks at **Torphiceen**, in his wooden tent. People difficult to get into tent. But a good hearing was given to the Gospel in the open-air. He expected to move to another needy place, named **Blackridge**, and begin meetings there on Lord's Day, July 26.

ENGLAND.

ANNOUNCEMENTS.—Believers' Meeting will (God willing) be held in **Bishop Waltham**, Hants, on August 26, in Congregational Church, at 3 and 6. Conference in **Yeovil**, Som., September 1-4, at 7. **Landport**, in Rudmore Hall, September 1-2. **Exeter**, in Civic Hall, Queen Street, September 8-9. **Birmingham**.—In Town Hall, Paradise Street. Correspondence to E. H. Whitehouse, 14 Haughton Road, Handsworth. **Crewkerne**, Som., September 24. **Cardiff**, September 30-October 1. **Bournemouth**, Hants, Drummond Hall, Boscombe, September 22-24. Correspondence to Mr. J. E. Yates, 699 Christchurch Road, Boscombe, Hants. **London**.—Half-yearly Conference of S.S. Workers in Metropolitan Tabernacle, October 31. Particulars in circulars. **London**.—Annual Missionary Meeting,

Central Hall, Westminster, October 31. **Devonport**.—Believers' Fellowship Meetings in Albert Road Chapel, on October 6. **Plymouth**.—Conference in Raleigh Street Hall, October 7. **Haydock**, near St. Helens.—Annual Conference in Wesleyan Church, S.S. Clipsley Lane, near Central Station here, on October 17. Mr. J. Gilfillan will continue with Gospel meetings in Assembly Gospel Hall, Clipsley Lane.

REPORTS.—J. Charleton Steen preached in Clapton Hall, **London**, in July. Annual Meetings of Believers were held in **Coldridge**, Devon, where practical ministry of the Word was given by Messrs. Pearce, Mogridge, Surridge, and Gray. **Tiverton**.—Annual Fellowship Meetings here were well attended. Seasonable words were spoken by Messrs. Pearce, Lawes, Rouse, Panting, and others. **Manchester**.—S.S. Workers' gathering here, was a helpful and profitable time, enjoyed by many from the city and district. Alex. Lauriston, of Middlesborough, gave addresses to believers in **Redcar**, Yorks, on Wednesday evenings of July, which goodly numbers attended. **Colerne**, Cotswold Hills.—Blessing has been given in the Gospel here. Meetings began in a tent, and are being continued in a schoolroom. **Claverham**, Som.—Messrs. Glover and Clark had large meetings here. Tent too small to hold the people who came to hear the Word. **Clevedon**, Village End.—Opposition has been manifested here to the preaching of the Word, from R.C. and Ritualist quarters.

TENTS.—J. M'Ghee, with Yorkshire tent, at **Sowerby Bridge**, where there is a large population, but difficult to get under sound of the Gospel. J. Barry has been preaching at **Darlington**. C. Wyncoll had a month at **Glamsford**, Suffolk. A. Widdison at **Peterborough**, where some good work has been done. He hoped to visit **Newport** and **Cowes** in August. J. Gilfillan continues in **Pendlebury** Tent, Manchester, with encouragement. R. Hadaway with Gospel Car at **Long Sutton**, Hants, with some cheer. F. A. Glover and Clarke had blessing at **Colerne**. They expect to be at **Clevedon**, Som., this month. S. Glen has been in **Burnham**, and follows on at **Althorne**. John M'Alpine has been with tent at **Milnthorpe**, Westmoreland, with some interest in the Word spoken. R. Gilder had meetings in **Plympton**, **Salcombe**, and **Newton Abbot**. **Armathwaite**, Cumb.—Gospel meetings had been continued in a house here, and are now held in Gospel Hall at **Aiket Gate**, where there has been interest in and blessing with the Word spoken.

Wylam-on-Tyne.—Conference here on August 3 was large. Hall filled. Stimulating words of ministry to all were given by Messrs. Hill and J. C. Steen. R. Scammell and G. W. Ainsworth are preaching in a large tent in Queen's Drive, **Walton**, Liverpool, where there is a wide population in need of the Gospel, considerable numbers of which are being brought under the sound of the message. It is too early yet to speak of abiding results. Workers in tents and with Bible carriages have been engaged as follows during the past month :—W. Stolton in **Stamford**, Kent, where there has been blessing with the Word. W. Ellis at **Kirby Crane**, Norfolk, with a growing interest in the message. S. Glen at **Althorne**, Essex, with encouragement. H. K. Downie in **Plastow**, Sussex, with good interest. C. Wyncoll in **Lawshall**, Suffolk, earlier at **Shimpling**, with increasing interest. F. G. Rose in **Streatham**, where, although people are busy in hay harvest work in Cams. at present, goodly numbers come to hear the Word. J. M' Culloch, who has recovered from his recent mishap at **Little Sturrock**, Essex, is encouraged to continue in the work there. H. E. Waddilove, near **Harlen**, tells of a growing interest there. T. W. Hickley at **Mytchett Road** and **Fromley Green**, Surrey, has seen fruit of the Gospel there. A. Stephen and F. Anderson continue in **Willington**, Sussex. They have children's and adults' services, with good prospects of blessing. W. Gee in hamlets around **Luton**, Beds., with interest in the Gospel preached, and in house to house visitation. Thos. Traynor with car in **Towcester**, Norths., where a few confess faith in Christ unto salvation.

IRELAND.

ANNOUNCEMENTS.—**Belfast.**—Annual Missionary Conference in Victoria Memorial Hall here. Circulars giving date and details from T. Elwood, 3 Walmer Terrace, Holywood, Co. Down.

BELIEVERS' MEETINGS have been held at usual times in July. At **Bangor**, in connection with Central Hall Assembly, in Dufferin Hall, July 14. A large company from surrounding parts. Ministry to the need by Dr. Matthews, C. F. Hogg, J. Money-penny, W. Gilmore, J. Megaw, H. Creighton, and D. Wyllie. **Coleraine**, on July 23, was large and helpful to all. **Kingsmills**, **Ahorey**, **Ballyhay**, **Mulafernahan**, and **Ballymagarrick**, all much as usual, large in numbers. Where these meetings are held in tents, the space is taxed to hold the people, and many sit outside. They last as a rule for three hours, for praise, prayer, and ministry of the

Word. People come long distances to share the fellowship of saints and in ministry of God's Word of the Lord. Open-air work is continued in **Belfast**, with vigour in various parts of the city. **Tract Band Workers** are encouraged in their visitation in country places. By this means, many are personally reached with the Word of Life, and we hear of blessing. Evangelists are at work in various parts of **Ulster**, in tents, halls, and barns. A continuous work of Gospel goes on all the year round in outlying districts of Northern Ireland. **Drum**, Co. Monaghan.—Believers' meetings were held here, July 21, most of those assembled from Free State places. Seasonable words to all were given by Bre. Rodgers, Megaw, Whitten, and others. S. Gilpin and John Craig continue Gospel meetings in tent at **Mallusk**, with encouragement and blessing with the Gospel.

EVANGELISTS have been at work in the following places in tents and elsewhere :—R. Hawthorn in **Derry** district. M'Cracken and Poots at **Bleary**, with good meetings. Megaw in **Comber** district. Hutchison and Young near **Banbridge**. Curran and Banting near **Shanaghan**. Goold and Beattie in **Cloughmills** district. Alexander and Rodgers near **Omagh**. Believers' meetings in various centres were large, and the Word in season to the Lord's people's needs. At **Dunmullan**, **Ballyhay**, and **Ahorey** at the usual times. Believers come long distances to share in the fellowship of saints, and to hear ministry of the Word, which at the above gatherings was given by Bre. M'Knight, Irwin, Rodgers, Hagan, Lyttle, Stewart, Nugent, Matthews, Money-penny, Young, Toolan, and others.

CANADA.

ANNOUNCEMENTS.—**Galt**, Ont.—The Annual Conference will (God willing) be held here September 5-7, in City Hall, Dickson Street. Circulars from W. Jardine, 61 Barrie Street, Galt. **Sidney Mines**, N.S.—Conference will (God willing) be held here September 6-8. **Orillia**, Ont.—Conference here is announced from September 5-7. Circular from S. Shiras, 390 Orillia. **Sault Ste Marie**.—Conference here on September 5-7. Circulars from M. E. Allan, 813 Young Street.

REPORTS.—**Pugwash Junction**, N.S.—The Conference here in July was well attended. The Word was ministered to the needs of all by W. J. M'Clure, J. K. M'Ewen, James Waugh, W. M'Cullough, and I. M'Millan. Bre. Brennan and M'Mullin have gone

(Continued on page iv.)

Grace, Seasoned with Salt.

MUSINGS ON THE WORD. BY J. G. BELLETT.

LET your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). This is a word of godly counsel for all times. Our words should always be "with grace," and prove themselves to be so, by ministering good to the souls of others—"grace to the hearers." This, however, will be oftentimes mingled with the pungency of admonition and even of rebuke, with decision and severity, and at times even with "indignation and zeal." In this character, they will be "seasoned with salt." And having these fine qualities, being thus "gracious" yet well "seasoned with salt," they will be such as bear their own virtues, and that we have known "how to answer every man."

The Lord Jesus, beyond all others, illustrated this form of moral perfection. He knew how to answer every man with words which always were with grace, and to the soul's profit, but at times His words were highly "seasoned with salt." In answering enquiries made of Him, He did not aim either at pleasing or merely satisfying the enquirers' questionings, as in reaching their consciences, and dealing with the condition of those who put those questions to Him. In His silence, as well as in His words, when He stood before the chief priests, or Pilate, or Herod, we can trace in His answers full moral beauty and perfection, witnessing that there was at least One among

the sons of men, who knew "when to keep silence," and "when to speak."

Great variety in His answers and style, present themselves to us in all this. Sometimes He is gentle, sometimes peremptory, always courteous. Sometimes He reasons, at other times He rebukes. And sometimes He conducts calm reasoning up to the point of solemn and awful condemnation and judgment (Matt. xxiii. 1-16). He knew the *moral* of the scene before Him. By Him actions were "weighed" in their true values as before God, and His words, as well as His doings, answered them accordingly. Matthew xv. has struck me, as a portion in which these perfections of our Lord are especially shown us. In the course of the action there, the Lord is called to answer Pharisees, the multitude, the Syrophenician woman, and His own disciples, again and again, in their mistakes, their stupidity, and their selfishness. And His tone of rebuke, of reasoning, of calm, patient teaching, and of deep, wise, and gracious training of the soul, are all precious, and each admirable in their place and occasion.

And I would remind myself, too, as manifesting such wisdom, of the scene in Luke ii. 46-52, in which it is not said that the Lord Jesus was either *teaching* or *learning* from the "doctors" in the temple, though it is said He was "*hearing* and *asking* questions" of them. There is moral beauty surely in this! To have *taught* these men of age and experience, would not have been in season for a youth, in the midst of His elders. To have *learned* from them, would not have been in full fidelity to that pre-eminent and

brighter Light, which He knew He carried in Himself. For He was "wiser than His teachers" (Psa. cxix. 99), and had "more understanding than the ancients" (ver. 100), and He was "filled with wisdom," as is said of Him (Luke ii. 40). And here again we get this "grace," of which the Scripture speaks. For of this youth in the temple, amid the doctors, we read that He was "strong in spirit, filled with wisdom, and the grace of God was upon Him" (Luke ii. 40). And He always knew how to use in perfection of wisdom, that grace and truth that were in Him in perfect measure, and that "came by Him" (John i. 18). Blessed Lord! Thy perfect moral glory shines at every stage and step of Thy pathway here among men. And it was therefore said Him, "He could *not be hid*" (Mark vii. 24).

"We Beheld His Glory."

(John i. 14).

THY moral glory, heavenly Lord,
We trace all through the Holy Word;
God's glory in Thy path portrayed
Bright shining witness, without shade:
They who see Thee, the Father see,
Wondrous and peerless mystery!

We see Thee in the Saviour's face,
At once so full of Truth and Grace,
And thus we know Thee through the Word,
In all Thy ways and doings Lord,
God's glory in Thy path revealed,
And by the Spirit therein sealed.

In one blest image here we trace,
And read it in the Saviour's face.
We need not, ask not, more to know
Of heavenly glory here below,
But wait our welcome, soon to be,
At Home, for ever Lord, with Thee.

Stopping Short of God's Call.

NOTES OF AN ADDRESS BY W. J. M'CLURE,
CALIFORNIA, U.S.A.

"BRING US NOT OVER JORDAN," was the demand of the two tribes and a half, who had acquired a very great multitude of cattle, on the wilderness side of Jordan, and were much attracted to the land of Jazar in Gilead, because it was "a place for cattle." This was its attraction to them. And it was, this that brought them to Moses, Eliezer the priest, and the princes of the congregations, saying—"Let this land be given unto thy servants for a possession." Their expressed desire, "BRING US NOT OVER JORDAN" (Num. xxii. 1-4), is in striking contrast to the oft-repeated prayer of Moses, the man of God, "*Let me go over this Jordan,*" as he stood on the wilderness side of the river, looking across to the goodly land, into which he greatly desired to go, and there "see the goodly land that is beyond Jordan" (Deut. iii. 25), even after the Lord had told him he "was not to go over," saying, "Speak no more unto Me, of this matter" (Deut. iii. 26). As the Cross of Christ has severed the believer from this present evil world (Gal. vi. 14), so the Jordan in the Lord's reckoning should have stood between Israel and the nations from which by their calling He had separated them, as a "special people unto Himself," not reckoned among the nations (Num. xxiii. 9). And as the Jordan had to be crossed, ere the redeemed of Israel could enter the place of their inheritance, unto which the Lord had called them, so must death and

resurrection with Christ be *experimentally* known before believers can know themselves as a separated and special people unto Him—a special (Deut. vii. 6) people unto the Lord Himself. This demand of the two tribes and a half, “*Bring us not over Jordan*” (Num. xxxii. 5), revealed the condition of the hearts of those who made it, and their desire and choice to remain as “of the world,” living as those “conformed” to it (Rom. xii. 2), while claiming the Cross as that which procures and secures their salvation (1 Cor. i. 23), but do not enter into death *with Him* in practical experience, as that which severs them from and delivers them out of “the present evil world” (Gal. i. 4). The tribes of Reuben, Gad, and the half-tribe of Manasseh, were more concerned as to what would benefit them *materially*, in the feeding and thriving of their cattle, than in what would answer to the call of God, which was to bring them *in and plant them* (Exod. xv. 17), in the place that the Lord had appointed for them, and into which He had pledged His Word to bring them (Exod. vi. 6) by His power. But these two and a half-tribes, were more concerned about their cattle, and the material advantages of the best place of pasturage for them, than in being in the land which the Lord had called them unto, and was well able to bring them into by His power (Num. xiv. 8).

We are reminded of the choice of Lot, in this incident of the two and a half tribes in their choice of “the land of Jazer,” when “he lifted up his eyes and beheld all the well-watered plain of Jordan” (Gen. xiii. 10). The attraction

was the same in both cases—material advantage—the increase of flocks and herds, although this cost them very much in spiritual loss—in the case of Lot, the loss of fellowship with Abraham, and in a breach in the unity of the people of God. *How did it fare with those who made such a choice?* With Lot, it resulted first in pitching his tent toward Sodom (Gen. xiii. 12), then in sitting in its “gate” as a judge, and soon he found that the place of his choice shortly became the battleground of those kings (Gen. xiv. 1-8), who took Lot captive, with all the property he had acquired, and thus his life ends in poverty, and his testimony in shame. So it appears to have been with the tribes who would not go “over Jordan,” but remained in Jazer, where there was place for their cattle. These tribes evidently were the first to feel the oppression of the enemy. Isaiah and Jeremiah both speak of the “Weeping of Jazer” (Isa. xvi. 9; Jer. xlvi. 32), from which we may conclude that their lot was “hard” in the land they had chosen, and that their desire was granted—“Bring us not over this Jordan.” So as of old, the Lord gives His people their request, but sends “leanness into their souls” (Psa. cvi. 15). Jazer, in which these two and a half tribes chose their inheritance, on the other side of Jordan, made a breach of the unity of the one Israel of God, who were called by God to cross Jordan, and live there as a “special people” (Deut. vii. 6) to Jehovah. His witness to the nations, of their calling and unity, as the nation in whose midst Jehovah dwelt, and whose Name was set among them in the place in which He

had chosen (Deut. xii. 5), and to which the tribes were to go up "to the testimony of Israel" (Psa. cxxii. 4). To live in Canaan, the land of God's calling, has been spoken of in typical language, as the place in which the believer, who knows and enjoys that life, which has its *origin* and *power* in Death and Resurrection with Christ, practically applied and dominating all the believer's manner of life as a "new creation" in Christ, concerning which the apostle writes, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1). "Set your affection on things above, not on things on the earth" (ver. 2).

THE RIVER JORDAN should have been the boundary severing the people of Israel from all the nations of the earth, and such is the Cross of Christ, and Death and Resurrection with Him, in practical experience in the lives of believers, now. But is it so? Are there not among professing believers in Christ, those who still say, "Bring us not over Jordan"—in other words, separate us not from the world and its ways, but let us live as its people do, not bearing the brand of the Cross in practical life, so "making ourselves, peculiar and separate from other people." So it often, if not always is, with those who for material things, forfeit the smile of God, and the fellowship of the Abrams who walk with Him. Alas! this is no uncommon experience in our time among those who compromise God's truth to gain worldly advantages, and leave the path of separation, to join common cause with the world. "BRING

US NOT OVER JORDAN" is the language of a believer who is coming short of what the Word of God claims from such as confess Jesus as their Lord, yet go hand in glove with worldliness, especially in its social and religious aspects, where "gain" is the real object. And this is sapping the spiritual life of thousands in our time. And those more refined aspects of worldliness, as represented in its educative and social combinations, manifested in social gatherings in worldly dress, musical entertainments, and popular "harmless" amusements, such as golf, tennis, picture houses, and the like, often more dangerous in their attractions and effects on believers, than the coarser forms of worldliness, that in our early Christian life we were surrounded with. Social, commercial, and religious combines, now so common yet so destructive of all godly living, as a people dead and risen with Christ living "across Jordan," whither the call of God would lead all who are Christ's.

Fashionable, worldly Christianity, if it does not demand in as many words—"Bring us not over Jordan," acts it in practice, by conformity to the present world (Rom. xii. 2), which the Lord forbids His people to be, either in their social or religious lives. An all-round testimony of separation to God, in all its aspects, is becoming a thing of the past, to a great extent, even among such who at one time claimed to be a "special people unto the Lord," "not of the world," and plainly marked by their conduct among men, as those who belong to and are associated with an earth-rejected Christ, whose place is still "without the camp."

Fellowship in Service.

NOTES OF AN ADDRESS BY W. H. BENNET.

THE Gospel is often preached from Luke, Chapter xv. It is indeed a Gospel chapter, but let us not miss its *first* lesson. Publicans and *sinner*s were attracted to the Lord, "and the Pharisees and scribes murmured saying, This Man receiveth *sinner*s and eateth with them." A blessed truth! Though they meant it as a slander. How does the Lord answer their charge? Verse 10, "There is joy in the presence of the angels of God over one *sinner* that repenteth." Could there be a more withering reproof to the Pharisees? They regarded themselves as particularly acceptable to God, and as having special links with heaven. Yet the Lord shows them that they are entirely out of sympathy with the work of God.

What a Chapter is this, by which to test ourselves! To think lightly of, or not to be in sympathy with true efforts to spread the Gospel, is to savour of the spirit of the Pharisees, who, thinking that they were righteous, despised others. Fellowship with the Father and with His Son Jesus Christ, will lead us to do what in us lies, to help forward that Gospel which is the power of God unto salvation. by which the Shepherd brings His sheep to Himself, and as the result of which, the Father's house will be filled now with worshippers.

But even here, we must guard against mistakes. Some, indeed, teach that *anybody* and *everybody* should go forth to other lands to preach the Gospel. But this is not the teaching of Scripture. If it

be true in things of this life, that sometimes "more haste means less speed," it is especially so in the work of the Lord. The ways in which the Gospel was spread in early days, give us examples to be followed, today surely.

In Acts xiii., we see a company of servants of Christ at Antioch, evidently exercised about the great Gentile world, and waiting on God for guidance. They did not say, "We must *all* go," but "as they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." There is a little word not translated which means "*now*" or "therefore:" You offer yourselves, *therefore* separate Me Barnabas and Saul. He chose and called, probably the two best of their number: Barnabas, who had long been a well-known servant of Christ, and Saul, who had been under Divine training some years, since he was called by the Lord from heaven and constituted an apostle.

Special guidance from God is needed in this matter of going forth. Those whom He *calls* He *prepares*. If a man goes forth to another land whom God would have remain in his business or other occupation, and by his means help forward the work, he makes as great a mistake as does the one who, being called of God to go, fails to discern and follow the leading of the Holy Spirit. Let there be true fellowship with the Father, and with the Son, in the great work of sending forth the Gospel. Then the Holy Spirit will send whom He pleases, and His act, will be recognised by the spiritual.

The Four "Alls."

THE LORD'S COMMISSION TO HIS SERVANTS.

(Matthew xxviii. 18-20).

"ALL AUTHORITY is given unto Me, in heaven and on earth" (R.V.). Such is the Lord's own claim, and it is paramount. The servant should have it deeply graven on his heart, and be well assured that Satan has now no "authority" either "in heaven" or "on earth." He still has "power" (Acts xxvi. 18), arising out of fallen man's perverted will, but "authority" he has none. Of this he has been deprived by the Cross of Christ. Of Satan's authority in death (Heb. ii. 14), he has been stripped, and its keys wrested from His grasp, by Him who, in resurrection, holds the "keys of death and Hades" (Rev. i. 18). We too feebly realise what the bestowal of "all authority" on the victorious Christ means to us, in the fulfilment of our commission to evangelise all nations, in the power of the Lord's victorious and mighty Name.

"ALL NATIONS" (ver. 19).—"Among all nations" is the sphere, in which this commission is to be exercised. The light of God's salvation is no longer to be confined to the limits of Israel's land and people. But "God now commended all men everywhere to repent" (Acts xvii.). And to this end the Gospel is to be preached in "all the world," and to "every creature" (Mark xvi. 15). And those who are "made disciples" (ver. 19) by the preaching of the Gospel, "Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost," is followed by "teaching them *all things*

whatsoever I have commanded you," nothing "kept back" (Acts xx. 20), nothing missed out of "the Lord's commandments"—not "the very least" of them omitted as "nonessential" to godly life and conduct. For none are superfluous, or "out of date" to God's people at this, or any time. Nor are any of these to be "broken" (Matt. v. 19) by ourselves, or so taught by precept or "example," that others may "break" them—a solemn thing surely, for any professedly the servants of the Lord, to do. Yet, alas! this is often done, and those who so do, are accounted "great" in the kingdom of heaven (see Matt. iv. 19). But it will not pass unrequited, but be as "loss" to the unfaithful servant (1 Cor. iii. 15), in the day of Christ's judgment-seat (2 Cor. v. 10; Col. iii. 25).

The promised presence of the Lord, as given in the words of promise to all such faithful servants working under this commission—"Lo, I am with you *ALL THE DAYS*" (R.V.) "even unto the consummation of the age" (verse 20), is available for, and unto, all who carry out this commission, as it is here given by the Lord. But it cannot be claimed, if parts of the commission are mutilated, or rendered inoperative, by any who would claim the continual presence of the One who gave it, while only fulfilling it in part, leaving the rest unheeded. For he who would prove the fulfilment of the Lord's *promise*, must loyally give attention to the *precepts* with which it is conditioned and interlaced. The lack of heart exercise in this, and obedience to it, deprives many, of His smile.

Filling the Waterpots.

BY J. L. STANLEY, BRISTOL.

EVERY word and action of the Lord Jesus, is full of meaning. There was a reason for everything He did. And all His doings exhibit His perfect wisdom. This is conspicuous in the command He gave to fill these waterpots with water. It was an act well fitted to disarm all suspicion, as to the genuineness of the miracle of the water being turned into wine by the Lord. This was to be done by the *servants*. This left no room for any deception. This action lifted the whole miracle out of the realm of doubt, as to the reality of the Lord's act of power. Like everything He does, it will bear the strongest light, and the minutest inspection. And it is well fitted to teach us, that God does not do that for us *that we can do for ourselves*. The servants could not turn that Water into wine. But they could fill the empty waterpots with water. And this they did, at the Lord's bidding. And thus it ever is. Man cannot convert a sinner from the error of his ways, or bring him to God. But he can bring that Word of Gospel grace to the sinner, which God uses to give life to the soul. While taking care not to act as if we can do everything that brings spiritual life to a soul, let us beware thinking that we can do nothing, and that God could do everything in this matter, apart from man and his service altogether. But the incident carries its lesson to parents and teachers, who seek the salvation of the young. "Fill the waterpots with water." Store their minds with that Word

of God, which He uses in the "new birth" (1 Pet. i. 23). Paul wrote to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 16). And see that it is the pure water of the Word, that you fill the vessels with, unmixed with man's traditions. Where the mind is well stored with this, you then may expect the Lord to exert His power and bless His Word. You cannot give *life*, but you can bring the Word of Life to those you desire to be saved. And when the waterpots are filled, then the Lord will turn the water into wine. The same beneficent power can turn that Word, lodged in the mind and heart, into a well of spiritual life. And then the Gospel, known only in word and in theory, will yet burst into life and beauty, giving results which shall bring gladness to God, and joy to the soul, that experiences it, as "the power of God unto salvation" (Rom. i. 16). The Word, thus diligently used and watered by believing prayer, accompanied by a godly example of Christian living and testimony, thus commending it to all who see the manner of life of those who are parents and teachers of the young, will, under the hand of the Spirit of God, become the Word of Life in due time, manifested in true conversion to God. But room must always be given to work *as* and *when* He will, and no undue haste by the energy of man allowed to interfere with, or seek to hurry on what is essentially the work of the Lord in QUICKENING the Word. This man has no part in.

Lights and Witnesses.

A BIBLE READING TO CHRISTIAN GIRLS.

BY THE LATE J. L. RITCHIE.

AT the time of conversion, the believing sinner is brought "out of darkness" into God's "marvellous light" (1 Pet. ii. 9). Once he "was darkness," now he is "light in the Lord" (Eph. v. 8). And it is the will of God, that the light which has been kindled in him shall so "shine," that others may see it.

The first circle in which this light is expected to shine, is in the HOME. We read in Matthew v. 15, that a candle, when lit, is put on a candlestick, "and it giveth light unto all who are *in* the house." Then we are told in Luke xi. 33, that when others come in, they will "*see* the light." This is very beautiful. It is expected that our conversion to God, and the new life we have received, will shine out first of all, among our friends and relatives, in the home. When the man who had been saved from the power of the legion of demons in Gadara, wanted to accompany the Lord across the Lake, he was told, "Return unto *thine own house*, and *shew* how great things, God hath done unto thee" (Luke viii. 39). If those in the home are unsaved, they will be more convinced of the reality of our conversion by what they *see* in our lives, than by what they *hear* from our lips. Of the Lord it is said, "The life was the *light* of men" (John i. 4).

Many who once opposed, and were much prejudiced against the Gospel, have been won to the Lord by means of the life testimony of those in their own homes.

Even in cases where the Word cannot be *spoken*, because of persecution and opposition, those who oppose may be "won," when they see the manner of life of those who are the Lord's (see 1 Pet. iii. 1). Then the Christian's light is to shine *in the world*, that is, in the workshop, on the street, at the meal hours, during the evenings, always and everywhere. "Ye are the *light* of the world" (Matt. v. 14); "Among whom ye *shine as lights* in the world" (Phil. ii. 15). Like the moon, which derives her light from the sun, and sheds it forth on the earth, the believer, living in communion with the Lord, seeing His face, with nothing between, *receives* from Him, and *gives it out* to others. We become Christlike, by living close to the Lord Jesus. Then others take knowledge of us, that we have "been with Jesus" (Acts iv. 13). We cannot all be lighthouses, shedding forth a glow of heavenly light, and thus guiding thousands of sin-tossed souls to the haven of rest, but we may all shine like the glowworm in its lowly sphere, and by our Christlike lives, be used in leading those around us, to the Saviour.

The believer is also a WITNESS for his absent Lord. "Ye shall be witnesses unto Me" (Acts i. 8), said the ascending Christ, just before He left the little group of disciples on Olivet, that day. And on a former occasion, He had told them, "Ye also shall bear witness, because ye have been *with me*" (John xv. 27). A witness speaks what he knows, and tells what he has seen and heard. "The Faithful Witness" Himself said, "We speak that we do *know*, and testify

that we have *seen* " (John iii. 1), and our best qualification for bearing true testimony to our Lord is, that we are well acquainted with Him, much in His company, bearing His voice. When He was here, as God's witness for His truth on the earth (John xviii. 37), He could say, " He wakeneth morning by morning mine ear, to hear," and thus it was He was always able to " speak a word in season to him that is weary " (Isa. l. 4). Only as we sit at Jesus' feet, and hear His Word (Luke x. 36), making the Word of God our daily companion and counsellor, shall we have the strength imparted, and the fitting Word to speak for the Lord, to those around us. " A true witness delivereth souls " (Prov. xiv. 25), and " They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever " (Dan. xii. 3). May we each, in our sphere, and according to our opportunities, be *faithful* witnesses for the Lord Jesus, whose Name we bear, and whose witnesses we are called to be, while we remain in the present world.

Lowly Witnessing for Christ.

MY life, my time, my strength, my all,
I'd hold and spend for Thee ;
Oh, set my heart all free from earth,
And truly fixed on Thee.

And place me here, just where Thou wilt,
As low as Thou shalt please ;
That I may serve Thy will alone,
And not my pride, or ease.

With single eye and fervent heart,
Let this brief life be spent ;
Eager to use for Thy great Name,
Whatever Thou has lent.

The Preacher and Bible Lover's Column.

OUTLINES OF GOSPEL ADDRESSES.

A Divine Ransom.

- A RANSOM Needed (Psa. xlix. 7)—for Men
A RANSOM Found (Job xxiii. 24)—By God.
A RANSOM Given (Matt. xx. 28)—By Christ for all.
A RANSOM Proclaimed (1 Tim. ii. 5, 6)—In the Gospel, to all.

Pardon, Peace, and Power.

- PARDON provided in Grace (Isa. lv. 7)—Abundant and Free.
PEACE, Procured by Christ (Col. i. 20)—For all Mankind.
POWER, Exercised in Salvation (Rom. i. 16)—To all who Believe.

Life, Light, and Love.

- LIFE, the Gift of God in Christ (Rom. vi. 23).
LIFE, a present Possession of all Believers (John. vi. 47)
LIGHT, through the Word Received (Psa. cxix. 130).
LOVE, shed abroad in the Heart (Rom. v. 3).

True Conversion.

- The word, " Epistrophe," is variously translated " converted," " turned," and " returned."
A CALL to Conversion (Acts iii. 19).
A DESCRIPTION of Conversion (Acts xxvi. 20).
AN EXAMPLE of Conversion (1 Thess. i. 9).
A RECORD of Conversion (Acts xi. 21).
A RESULT of Conversion (1 Pet. ii. 25).

CONCISE STUDIES FOR YOUNG BELIEVERS.

Justification in Four Aspects.

- Justified by God's Grace (Rom. iii. 24)—Its Source.
Justified by Christ's Blood (Rom. v. 9)—Its Cause.
Justified by Faith (Rom. v. 1)—Its Principle.
Justified by Works (Jas. iv. 14)—Its Evidence.

The Blessed (or Happy) Man.

- Whose Sin is Covered (Psa. xxxii. 1).
Who maketh the Lord his Trust (Psa. xl. 4).
Who Feareth the Lord (Psa. cxii. 1).
Whom the Lord Chasteneth (Psa. xciv. 12).
Whose Strength is in the Lord (Psa. lxxiv. 12).

The Lord's Joy.

- In the PURCHASE of His People (Matt. xiii. 44).
In the SAVING of the Lost (Luke xv. 7).
In the OBEDIENCE of His Own (John xv. 12).
In the POSSESSION of His People (Zeph. iii. 17).
In their PRESENTATION in Glory (Jude 24).

The Christian Observatory and Outlook.

Drastie Changes in the **MODES** in which evangelistic work is generally conducted in these days, are a striking contrast to the ways in which the preaching of God's Gospel was carried on by those Christians, who claimed to go by the Word of God, in their **SERVICE** as well as their **WORSHIP** fifty years ago. And if our observations are correct, much of the **results** from the preachings are different also. In the years gone by, the preaching was simple, searching, and straight to the conscience, and as a rule, the results were manifest in clear cut conversions, answering to the patterns given in the Word, and followed by lives of godliness, and such fruits of Divine life in the conduct of the converts, as marked them as "born of God," the workmanship of the Spirit of God as creating them anew in Christ Jesus, whom they confessed as their Saviour, and **RECEIVED** as their Lord (Col. ii. 6), owning Him as such in all departments of their lives (Col. iii. 17). As "disciples" of the Lord Jesus, all things whatsoever He has commanded, was set before them, to be obeyed by them (Matt. xxviii. 22), and this was reckoned to distinguish true children of God from mere professors, who with their lips say, "Lord, Lord" (Luke vi. 47), yet "do not the things which He has said to distinguish His own from the people of the world" (John xvii. 6), out from which God had given them to Christ as a people for Himself, to be governed and controlled by His Word, a people "not of the world," even as their heavenly Lord was not of the world, even while He was "in the world" (chap. xvii. 16). And such the Christian's separation from the world and its ways is expected to be (Rom. xii. 2). But is it so, in manifestation and in practice, generally, amongst those who now profess to be His and claim that people will take knowledge of them, as the world did of the early followers of the Lord, that they had "been with Jesus" (Acts iv. 13)? But a sad change, in general, has taken place among most who now profess to be followers of the Lord, and claim a place among His people. It is difficult—in many cases quite impossible—to distinguish true "disciples of the Lord" from worldlings, by their testimony and conduct, as a separate and unworldly people, from the mass of religious professors, who are world-lovers in character and in conduct, like others. It is rare to meet with a people, who are "unspotted from the world" (Jas. i. 27), and living as a "special people unto the Lord" Himself (Deut.

vii. 6), "not reckoned among the nations" (Num. xxiii. 9), but quite separate from all the peoples on the face of the earth (Exod. xxxiii. 16), distinguished by the presence of the Lord amongst them, and that "He goeth WITH them and dwelleth in their midst" (Psa. xlvi. 5). It is the lack of these distinguishing marks of God's approval and blessing amongst the professed people of God, and their life and walk "that make it after the manner of men" (1 Cor. iii. 3, R.V.). It is vain to expect the power of God, and the manifestation of that power to be expressed among us, either in the worship or the work of the Lord, as both were enjoyed and manifested in years gone by. As a matter of fact and experience, it is the lack of THIS, that is the chief cause of spiritual barrenness so prevalent among the professed people of God at the present time, and the root cause of so much "untimely fruit" (Rev. vi. 13), that has to be mourned over and suffered from, in present day evangelistic work, as popularly carried on even among those who profess to own the Spirit of God in the preaching of the Gospel, in theory and in word at least. An intimate acquaintance with those Gospellers, whose ministry was mightily used in the conversions of bygone years, proves, that they were **MEN OF GOD**, called to and sent forth from the Lord, with His Gospel, which they had received from Himself, as a sacred **TRUST** (1 Thess. ii. 4), and in the declaration of which they were wholly dependent on the power of the Spirit of God (1 Thess. i. 5), alike in their sending forth (Acts xiii. 5), and in their "endowment" (Luke xxiv. 49), also in their guidance as to **WHERE** and **WHEN** (Acts xvi. 6, 7), and **WHERE NOT** to preach, in "all their ways" acknowledging God (Prov. ii. 6), so as to have their ways directed by Him, in every path of service for the Lord's Name, neither engaging themselves months ahead, nor bargaining with those who employ or arrange for them beforehand, how long they are to remain in any place, or when they are to go. It has been fully proved, where such a system is adopted, that popular preachers, who traffick along such lines, have time and again had to leave a place, where there were tokens of God working, to fulfil "engagements" in other places, where they had promised to begin meetings, often leaving a sphere in which they had "the hand of the Lord with them" (Acts xi. 21), to hasten away to another place, where there was no indication at all that the Lord had guided them to, but "stiffness," and an utter lack of Holy Spirit power, with a corresponding barrenness of real results in **GENUINE** conversions. It is in such

conditions, that an ARTIFICIAL interest has to be wrought up, professions of conversions hastened, so as to keep up the evangelist's reputation, results are reckoned by the number of PROFESSIONS, in many cases followed hurriedly by BAPTISMS, and where those who are regarded as leaders are not marked by godly carefulness, are hastily received into church fellowship, but the stranger preacher, given a free hand to accredit as CONVERTS those HE "counts" as fruit of his preaching, and himself REPORTS and ADVERTISES as "converts," without consultation with elder brethren, who may or may not have opportunity or ability to discern what is God's "workmanship" (Eph. ii. 10), and what is not. All this is QUITE APART FROM, and in many cases antagonistic to true evangelisation, after the pattern left in the Word to guide us, as to how "the work of the Lord" (1 Cor. xv. 59) is to be carried on according to God, and was so carried on by servants of the Lord, who studied to shew themselves "approved unto God" (2 Tim. ii. 15) in their service, and were mightily used by Him, in His work—"working the work of the Lord" (1 Cor. xvi. 10)—as was manifested by its abiding and enduring quality in the days in which most of the Assemblies throughout the British Isles were formed in past years, all so different from much of the present time methods of the quickly gathered, and, alas! in many instances, the as speedy disappearance of much that is loudly advertised as REVIVALIST results of present time evangelism. Thank God, there are still a few God-given evangelists, who seek to please the Lord in their Gospel service, carried on on old lines, but they are a decreasing number, and their service is not likely to be sought after by those who are enamoured with the ways of those preachers, who seem to gain the confidence of those who glory in the numbers who PROFESS, but who, judged by their "fruits" (Matt. vii. 16), give no evidence of having "the life of God" in them (John v. 40). Things in many places are drifting so far from the clearly defined pattern of the Word of God, how godly evangelistic work is to be carried on, that we feel it our duty to "sound an alarm," which wise and godly men may hear and heed, seeking to return to the old paths of the Word, in all that they do in the Name of the Lord, in "His glorious and honourable work" (Psa. cxi. 3).

Departures from the Scripture PATTERN given in the Word, for our guidance, in the METHODS and MANNER of conducting EVANGELISTIC WORK, is

very quickly followed by a loss of Divine POWER in the continuance of it. For it is not to be lightly assumed, or expected, that the Holy Spirit, who has come down from heaven to be the DIRECTOR of that which claims to be "the work of the Lord" (1 Cor. xv. 58), that He will supply His power to carry on a line of things which He has neither sent forth those who claim to be Christ's ambassadors to adopt, nor promised to seal by His approval in results, such as we read of in Romans xv. 19, as that which "Christ works THROUGH His servants," in "the power of the Holy Spirit." In His mercy toward the sons of men, the Lord does own His Word, wherever honestly and faithfully spoken, in blessing to souls. But this neither approves of the MANNER or the METHODS used, not does it homologate the devices of men in carrying on that which professes to be "the work of Christ" (Phil. ii. 30). On the contrary, it is on record, that while to meet man's need, the living Lord caused the lifegiving streams to flow from the rock (Num. xx. 8-11), to quench the people's thirst, yet He judged His servant Moses for his disobedience in not sanctifying the Lord in the presence of the people. And for this Moses was hindered from leading that very people, who had drunk of the streams that flowed from the rock to quench their thirst, into the promised land; nor would the Lord reverse His judgment for that dishonour to His Name, even when Moses pleaded with Him to do it, but answered, "Speak no more to Me of the matter." So we see, it is in God's reckoning a solemn thing for a servant of His, to fail to sanctify Him, in the midst of His people, by disregarding the Lord's Word in the manner in which he serves Him. May it not be, that this very thing in this time of grace, and of the Spirit's workings, when disregarded, are the causes of so many mysterious acts of the living Lord in discipline, among those who claim to be His servants, and to stand before His people as leaders and guides among them. Verily, it is a solemn thing for all such to set an example in disobedience to the Word of the Lord, in failing to sanctify His Name and own His Word, in adding to or taking from it, in what is done, in the Name of the Lord as having His sanction. To justify many of the present time practices, in connection with the service of evangelising the masses, it is sometimes said, that if "there is nothing said in the Bible" authorising such and such, "there is nothing against it." This is often used as an argument to justify musical entertainments, collections taken from the UNCONVERTED, and other such

practices, of which the records of early preachings of the Gospel know nothing, with the result that in what for many years were simple and godly meetings for the preaching of the Gospel, have largely become what are called "Services for the People," in which there are choirs, solos, and much else, copied from "the world's Religion," to attract the crowd. But wherever these devices obtain an entrance, we notice that "the Gospel of God concerning His Son Jesus Christ our Lord" (Rom. ii. 3), loses its grip, to CONVICT and CONVERT those who are got to attend these "up-to-date Services," and the results are unsatisfactory "Conversions" (?), not after the Bible pattern, and largely consisting of "professions," which are not manifested by lives of true godliness, and distinct separation from the world and worldliness, as God expects from those who claim to be of His "purchased possession," a "peculiar people," "unspotted from the world," and known as those who are "sons of God without rebuke," "shining as lights" (Phil. ii. 15) in the world, in whose midst they live—a people who, although "in," are yet "not of the world," but a true testimony for God among men, LIVING, as they profess to be, true WITNESSES for a rejected Christ, hated by the world (John xv. 18), and persecuted by it for His Name's sake. But popular Christianity, which has as its aim the making of adherents to attractive forms of religious worldliness, such as allow and encourage those who adopt it, to remain respected "citizens" of earth, and while talking of heaven, have little in their character or ways, to give evidence that they are "heaven born" or "heaven bound." We hope to return to this subject in another aspect of it in our next issue.—ED.]

Quoting the Scriptures Accurately.

It is of much importance to all who "Preach the Word," that they quote the "Sacred Scriptures" ACCURATELY neither adding to, nor diminishing from, the words that God has given (Deut. iv. 2; xii. 32). Those who essay to hold "forth the Word of Life" (Phil. ii. 16), to others, should have that Word "dwelling richly" (Col. iii. 16) in themselves, and be able to quote it correctly, as they give it out to others. The man of God should be "thoroughly furnished," and able to quote the parts of it he deals with, exactly as God has given them. This gives confidence to the speaker him-

self, that God will use what he is saying to the people, and likewise to those who hear, that the man who stands before them, as the messenger of the Lord, has a thorough and an intimate acquaintance with the Word that he is ministering to them. Then the preacher who has the Lord's message to that people, will ably wield "the sword of the Spirit" with confidence, with no trembling hand or hesitating language, speaking with all authority—"Thus saith the Lord." But if the Word of the Lord has such a feeble hold on the speaker, that he is unable to quote it correctly, it is inevitable that it will have little "grip" on himself, or can have, on those whom he is then addressing.

A few examples of such misquoted Scripture texts may suffice to show, how words LEFT OUT from, or ADDED TO the actual inspired Words of Scripture, may, and in many instances do, alter their meaning altogether. Especially is this so with great Gospel Texts, which we often use in speaking to the unconverted. Here, the accuracy of God's words, are of very great importance

Revelation xxii 17—the last Gospel invitation in the New Testament—is often given as, "Whosoever will, let him COME AND take the water of life freely." But this is a case of adding to the inspired words of God's invitation. The words "come and" are not in the verse at all. It is simply "let him take." So that the Christ-refuser will have no excuse, that he had some effort to make to reach the "water of life," for it is brought to WHERE the sinner is, and he is simply and only to "take" it. And the word "freely" means, and is elsewhere rendered, "without a cause" (see John xv. 23). "without a cause" men hated Christ, and "without a cause" on man's part, God gives "the water of life—FREELY."

Another text frequently misquoted, is Heb. ix. 27. It is commonly made to say, "It is appointed unto ALL men once to die." There is no "all" in the passage. And in 1 Cor. xv. 51, we are told concerning believers, "WE shall not ALL sleep. For there will be found those alive, still in mortal bodies, at the coming of the Lord. These will not DIE at all, but are to be 'CHANGED' (ver. 52) in 'the twinkling of an eye,' and without tasting death, to be 'caught up' to meet the Lord 'in the air,' and so thus pass immediately and directly to the glorified state, to be so 'ever be with the Lord.' And this is the proper and proximate hope of the Christian and the church (Eph. v. 27), and should be held fast.

Things that may be 'Yielded' and others Not. Wherein Lies the Distinction ?

From Phil iv. 5, as rendered in the A.V., "Let your *moderation* be known unto all men," and in R.V., "Let your *forbearance* be known unto all. The Lord is at hand." This has been interpreted, that there are "fundamentals," on which there must be no compromise: but, on other points, "yieldingness" is to be exercised for "peace" sake, or to gain the ears of those who are prejudiced against certain truths. The distinction between "yieldingness" and "holding fast," is not as between truths which are reckoned to be "fundamentals" and others, which may be given up at pleasure, but between that which is "our own," and that which belongs to God, and given for our obedience, to be held fast, as part of "the faith," "once for all delivered to the saints" (Jude 3, R.V.). The word "yieldingness"—which is the rendering given in some other Versions—cannot be applied to any part of the Divine Word, which is *not* ours to yield, but given "by inspiration of God" (2 Tim. iii. 16), and so given to "furnish completely" the man of God "unto every good work." No part of it therefore, is either to be "broken" (Matt. v. 19), or to be reckoned non-important, and surely not to be surrendered or "yielded, either to gain a reputation for "large-heartedness, or to conciliate those who are prejudiced against certain parts of its teachings, either by self-will, or from ecclesiastical conceit, or from any other cause. What we may, and ought to show "forbearance" in, and with, and practice "yieldingness" in, are things that are "our own" (Acts v. 4), concerning which the Lord has not therefore given any definite "commandment" or instruction (see 1 Cor. vii. 25).

—o— Fallen Asleep.

William M'Kenzie, evangelist, Lilybank, Attadale Road, Inverness, after a prolonged illness and long period of weakness, "fell asleep" in Christ, July 17th, and was laid to rest until the morn of the First Resurrection, in Tomnamurich Cemetery, Inverness, on July 20th. For a number of years, he visited with the Gospel among the crofters and isolated farm and country houses in Inverness-shire and West Ross-shire, preaching in tents and in schoolhouses, by which, through his faithful and patient plodding work, he was able to reach many not usually reached with the Gospel. The "day of

Christ" will fully declare the full results of his service throughout those 20 odd years. He was in his earlier years a diligent worker in New Zealand and other foreign fields, where he was much esteemed for his work's sake. Those parts of the Highlands in which he spent his later years, will miss him very much. And it is a matter in which those of the Lord's people, who know the need of these districts, in which he laboured so diligently, to be exercised before the Lord in prayer and fellowship, unto the continuing of this work, which He raised up and sustained His servant to continue for those many years. Mr. M'Kenzie had, by his unselfish and devoted service, gained the confidence to a wonderful extent, of the Highland population, among whom he laboured for so long and faithfully. And it will be to the living Lord, that we are to look to provide and equip, whoever He may send to continue this needy work. His widow, left to mourn his loss, and feel her loneliness, may well be remembered in prayer and in sympathy, among the Lord's people who knew and esteemed, her now departed husband. A fuller memoir, including Mr. M'Kenzie's personal testimony to his conversion, with a recent photo., will (God willing) appear in **The Christian Worker** for September, which please see. **Alex. Dempster**, Brora, Sutherlandshire, converted some three years ago there, had borne a good testimony, where he was well known. **Robert M'Laren**, Alexandria, aged 51. Converted in the old Marble Hall, Glasgow, over 30 years ago, and has gone on well all the years since. **James Brisbane**, Halfway, Cambuslang, aged 70, "in Christ" over 40 years. Formerly in Motherwell, a helper in the Assembly there. **Robert Halyburton**, brother of the late John Halyburton, evangelist, of Ireland and America. Came of godly parents, whose faith he followed. In Coatbridge Assembly, for full 40 years. A true witness. **William Davison**, Paterson, N. J., aged 78, on June 20, after much suffering, passed to be with the Lord. **C. L. Foord**, Dallas, Tex., June 29. Saved in Kansas City in 1905, and in the Assembly at Dallas, since. **Robert Marshall**, killed in an auto mishap at Chicago, Ill., in Christ 14 years, and in Assembly at Normal Blvd. **Mrs. Charles Decker**, Deckerville, Mich., June 28. A godly and faithful child of God. **Fred Oxley**, Simcoe, Ont. Saved in Hamilton, some 44 years ago, at meetings held by Alex. Marshall. **Mrs. Harriet Buttrum**, Roydon, Norfolk, wife of A. Buttrum, missionary, who fell asleep August 1, 1925, at Casa Rossetti, Spinetta-Marengo, Piedmont, N. Italy, in her 66th year.

to **Newfoundland** to work a tent there. James Waugh had some meetings in **Pugwash Junction** after the Conference. W. J. M'Clure expected to visit **Moncton, N.B.**, and **Montreal**, on his way to Ontario, where he expects to have meetings in various places. Thomas Touzeau had a week of meetings in **Stratfordville, Ont.**, and W. H. Hunter in **Tilsonburgh, Ont.** **Toronto, Ont.**—S. and H. M'Ewen have had meetings in a tent near **Blow**. W. H. Hunter visited **Lansing**, and had meetings there. T. D. W. Muir spent a week in **Hamilton, Ont.**, and had good meetings there. **Campbellford, Ont.**—W. P. Douglas had meetings here, also in **Peterborough** for a week. **Victoria Road.**—Conference here was well attended. Visitors from Orillia, Toronto, and other parts hoined us. Ministry by Bre. Douglas, Silvester, Lyon, Watson, and others. **Charlton, Ont.**—Bre. Widdifield and Bruce have been here for meetings, and proceed to a new district with the Gospel message. **Elmdale.**—Silvester and Watson have had a tent here, where some encouragement was given. J. K. M'Ewen had meetings in **W. Toronto**, and in Central Hall in the city. **Niagara Falls, Ont.**—W. Pinches is here looking for a suitable site on which to pitch a tent for Gospel meetings. **Meridian, Sask.**—Conferences here, and in **Winnipeg, Roselsle, and Portage** were times of help in the Word, and blessing with it. Brethren M'Cracken, Fish, Chawner, Dickson, Telfer, and others ministered the Word. **Vancouver, B.C.**—D. R. Scott has closed the tent meetings here. He hopes to have meetings in schoolhouses in country places, where there are open doors for the Word of Life. **Edmonton, Alta.**—R. Telfer and Dickson had meetings in Norwood Gospel Hall here. **Stratfordville, Ont.**—Conference here was good, with up-building ministry by Bre. Muir, Hunter, Touzeau, and Dobbin. W. H. Hunter visited **Halt, Stratford**, and **Kitchener**, preaching the Word. **Chatham, Ont.**—T. Dobbin has been preaching in a tent here.

UNITED STATES.

Oakland, Cal.—John Rankin is preaching in a tent here. **Pawtucket, R.I.**—Forbes Macleod had some good meetings here, with blessing. He is now in **Cambridge, Mass.** **Pomona, Cal.**—A new hall was recently opened here. Messrs. Ruddock, Bultmann, Greer, and others ministered the Word to profit. Bre. Barr and Lyon have a tent in **Carsonville, Mich.**, and go on sowing the seed with some encouragement, and tokens of blessing with the Word. **Flint, Mich.**—W. P. Douglas, D.

M'Geachy, and J. Govan had some good and helpful meetings here of late. **Richmond, Va.**—J. Conoway and W. Beveridge have been preaching in a tent here, with tokens of blessing on the Word. **Brash, Col.**—It is hoped to work a tent here, for the remaining part of the season. **Perry, Kan.**—The Annual Conference here was on August 21-23. Visitors from many places came to share the fellowship of saints, and the Ministry of God's Word, which is valued by those who seldom have such opportunities. **Elkori, Ind.**—Annual meetings of believers here, will (God willing) be held in Gospel Hall, September 5-7. **Bay City, Mich.**—J. K. M'Ewen, from Exeter, England, had a week of meetings here, and we had also a visit from Thomas Smith, who has laboured for some years in Spain. **Grand Haven, Mich.**—An assembly has been recently formed here at 1853 Washington Street. **Detroit, Mich.**—A tent has been wrought in **Ferndale**, a suburb of this city, and wrought with the fellowship of the Assembly in Central Gospel Hall, by W. P. Douglas and D. M'Geachy, with a growing interest and blessing on the Word preached. **Steubenville, O.**—C. Patrizio and L. Rosanio have been preaching in a tent here, in the Italian district, with tokens of the Lord working with the Word. **Cleveland, O.**—Annual Christian Conference will (God willing) be held here, September 5-7, in City Hall, Dickson Street. Correspondence to A. G. Laurence, 10510 Superior Street, Cleveland, O. **New Bedford, Mass.**—Annual Christian Conference will (God willing) be held September 5-7. Circulars from D. M'Gill, 193 Blackmer Street, New Bedford. **Summit, N.J.**—Conference meetings are announced here for in Gospel Hall, on September 7. Circulars giving particulars from J. D. Hyde, 19 Hughes Place, Summit, N.J. **Detroit, Mich.**—The Annual Christian Conference will (God willing) be held here on September 17-20, in connection Gospel Hall, Grand River Avenue. Particulars from T. D. W. Muir, 5760 Lawton Avenue, Detroit, Mich. **Bridgeport, Conn.**—B. Bradford and W. H. Hunter have gone for tent meetings in **Stratford**, near this city, and look to the Lord for blessing with the Word spoken. **Manchester, M.H.**—The first Conference, in connection with the assembly of the Lord's people here, was held on July 4-5. Believers from eight places attended, sharing the fellowship of saints, and the ministry of God's Word, which was given by Bre. Macleod, Thorpe, Dickson, Hankey, Livingstone, and Pearson. Dr. E. A. Martin had meetings in **Sault Ste Marie** on both sides of the river, and

also in **Standish** and **Bay City**. **Donora**, Pa.—Young men from this place have been preaching in the open-air, with blessing and increase to the assembly here, gathering in the Lord's Name. William Ferguson and G. Smith have wrought with Bible carriage in upper reaches of Michigan, among isolated houses and country places, to which the Gospel seldom penetrates, a much needed form of evangelisation.

OTHER LANDS.

NORWAY.—A. M'Kinnon tells of good open-air meetings in **Skien**, with interest in and blessing with the Word. **BELGIUM**.—A household in this land has been converted through reading the Word. They never heard the Gospel preached, but their conversion aroused the opposition of a priest, who denounced them to the authorities as having **BAD** books in their home. When one was sent to search for them, all he found was the Bible. **ICE-LAND**.—There has been much to cheer in the work in **Akureyri** through the past winter and Spring. Prayer meetings and Bible readings are all well attended. Three more believers have been baptised in **Akureyri** of late. **DENMARK**.—Alexander Mitchell, of **Skien**, tells of a fortnight's meetings in **Jutland**, north of **Esbjerg**, and in **Copenhagen**. There is a growing assembly of believers there, many of them added during the last two years. **BARBADOES**, West Indies.—Mr. G. F. Nicholls tells of blessing here. Ten young people, whose ages range from 17 to over 30, were recently baptised as believers, mostly sons and daughters of believing parents, who had attended Sunday School and Bible Classes. In **Kingstown**, there have been conversions of late, and six of these have been baptised. **CHINA**.—Things are still troubled in this country. Mobs of lawless people congregate, and processions are common. Miss Bergin says she has had to remain indoors for a week, but the authorities are doing what they can to give protection to missionaries. **NASSAU**, Bahamas.—W. Kendrick has visited various parts in **Abaco**, where by means of a motor boat, he is able to reach distant settlements not previously visited. At **Long Island** and **Exuma**, where M'Cullough and M'Bain have lately been, God gave help in the Word, and fruit of the Gospel. The island of **Andros** has no resident worker. Fishermen and lighthouse keepers are visited from time to time with the Gospel message. **AUSTRALIA**.—John Baird has been joined in Bible carriage work, and in evangelising

by Donald M'Rae in far-off places, seldom visited by any Gospeller. They have visited in **Narrambool** district, where there is ample room and opportunity for pioneering with the Gospel, by visitation and open-air preaching. H. Barnett and his wife have been visiting assemblies in country places in **Irymple** district, and their visits are appreciated by the little companies of Christians to which they go. J. H. Todd has been preaching and helping in the Word in **Bundaberg**, **Gympie**, and **Ipswich**, Queensland. Messrs. Fleischmann, Moss, and Todd have been preaching in and around **Brisbane**. **New South Wales**.—Several of the Assemblies have provided a Gospel motor, which is to be operated in this State, in isolated and needy parts, by E. W. Watts.

Workers, for Other Lands.

CHRISTIAN WORKERS, commended by fellow-saints in places where they are known and have served, purpose giving themselves to the service of the Lord in the following lands:—**William Orr**, from the Assembly in Cowdenbeath, for **Angola**, Portuguese West Africa; **Miss A. R. Cowie**, from Aberdeen, to **Lower Mongolia** (she has had some experience in medical and mission service in China before); **Miss Emma Holmgreen**, for **Katanga**, Belgian Congo. Prayer is desired that those fresh workers may safely reach the spheres unto which they desire to go, and that their service in these lands may have the seal of God upon them. And that they may work harmoniously with fellow-labourers already in those lands.

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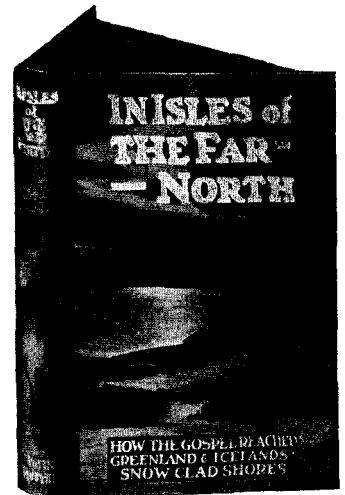
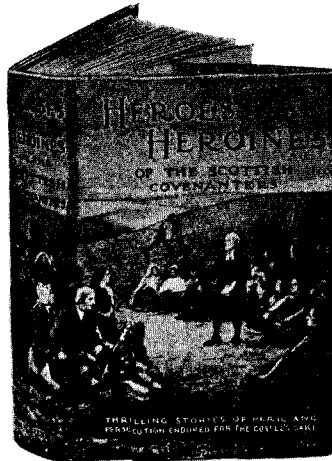
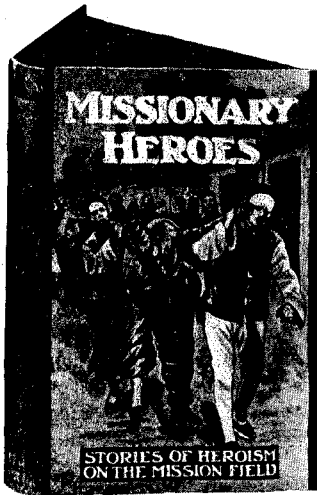
For MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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OCTOBER, 1925.

Made up September 19th.

SCOTLAND.

ANNOUNCEMENTS.—**Inverkeithing**, Fife.—Annual Christian Conference will (God willing) be held here in Music Hall, Saturday, October 17, 3 till 7.45. R. Miller, from New Zealand, expects to have meetings in Cathcart Road, Gospel Hall early in October, at 3 and 7 p.m. on Sundays. **Forfar**.—Annual Christian Conference will (God willing) be held here, October 5, at 11.15. Expected speakers—R. A. Sinclair, John Millar, James Calderhead, James M. Ritchie, and others. Intimations from James Harkness, 50 Market Street, Forfar. **Ayr**.—Annual Conference, in connection with James Street Hall Assembly, on Saturday, Oct. 17 in Y.M.C.A. Hall, High St., 2.30. till 7.30. tea, at 5. Speakes Expected—W. E. Tocher, P. H. Hulbert, Wm. Hoggan.

LATE ANNOUNCEMENT.—**Glasgow**.—Tract Band Conference in Wellcroft Hall, Oct. 10. Address by R. Scamell. Reports after.

REPORTS.—Lanarkshire tent was moved to near **Hamilton**, where there has been some interest in, and blessing with the Gospel. T. Richardson continued in tent at **Alexandria**, Dumbartonshire. H. and W. Steedman have been at **Biggar**, where there is need of an awakening among the people. E. Rankin at **Laurieston** had good meetings, and blessing with the Word. David Roberts at **Lumphinnans**, Fife, where goodly numbers heard the Word, and where there is a real interest manifest among the people, in the Gospel. Charles Reid and George Bond have visited with the Northern Bible Carriage, in **Lyth** district of Caithness. D. M'Nab and R. Kennedy with the Caledonian Bible Carriage in **Closeburn** district of Dumfriesshire. William Duncan at **Auchterarder** and its surroundings, evangelising among the fruitpickers there. William Hamilton visited in **Sanquhar** district, from house to house, with the Gospel—a much needed work. John Miller had encouraging meetings in **Fraserburgh**. J. Charlton Steen had large meetings in **Wishaw** and **Newmains** during part of August. Good attendances. R. Miller visited various Assemblies in Morayshire in August and September. John M'Gaw, of Aberdeen, visited and had meetings over a week-end, in James Street Hall, **Ayr**. S. Davidson, from Motherwell, con-

tinues in the tent at **Castleloan**, near Bo'ness, with well attended meetings and tokens of blessing with the Word. Good companies of young people, few of whom attend any stated Sunday School, come on Wednesday and Friday evenings to hear the Gospel. John Ritchie, of Kilmarnock, gave Bible Readings on "The Epistle to the Philippians," on Tuesday evenings of September, in **Bute Hall, Prestwick**, to goodly companies. **Kilmarnock**.—A Missionary Conference was held here in Wellington Hall, on September 19, where Christians from various parts of the country assembled. Ministry of the Word by John Gray, and reports of work from missionaries from Spain, India, China, Africa, and other lands. Isaac Ewan had tent in **Pitessie**, Fife, for several weeks, the interest increasing toward the close. The tent is now in **Stanley**, Perthshire, where there is a wide field for earnest pioneer work with the Gospel. If the people cannot be got to hear it, then it has just to be taken out to them, where they are (Matt. xxviii. 19). **Annbank**.—A goodly number from many parts of Ayrshire came together to the Conference here, on September 5, to whom the Word was spoken by Bre. Johnston, Barrie, Bayne, and Houston. S. Davidson, from Motherwell, moved the tent in which he had been preaching for some weeks, from Rosyth to **Castleloan**, near Bo'ness. This district is extending as a mining centre. Goodly numbers of old and young are coming to hear the Word, and there are appearances of exercise among them. A. E. Hodgkinson, of Leeds, expects to visit **Lockerbie**, Dumfriesshire, where there has not been much attempted in the way of pioneering in Gospel work for a while. Mr. Hodgkinson's address now is, 38 Crosshalls Avenue, Dewsbury Road, Leeds. **Oban**.—T. Hynd has visited around here with tracts, and holding open-air meetings and kitchen meetings, when weather was unfavourable. He hopes to pitch a canvas tent for Gospel meetings in **Lochgilphead**. William Duncan, from Tillicoultry, has visited **Callander, Doune Comrie, Lochearnhead**, and other parts of Perthshire with Motor caravan, helped by brethren on holiday, with some interest and a good hearing of the Gospel. **West Kilbride**, Ayrshire.—J. Barrie has been here with the Ayrshire tent for August and September. Meetings have been on the whole encouraging.

And there has been blessing with the Word spoken to believers, and a few souls have been won to the Saviour. Usual meetings are held as follows in Masonic Hall, Arthur Street:—Lord's Days, 11.15, wgrship and breaking of bread; Sunday School, 4 p.m.; Gospel at 7 p.m. Thursdays, prayer and ministry, 7.45. John Miller, from Helensburgh, has been having Gospel meetings in **Port-William**, with encouragement. Murdo Mackenzie has been visiting and preaching in **Brora** and **Helmsdale** districts lately, where there is still an open door and an ear for the Gospel.

ADDRESSES.—**Livingstone Station** Assembly.—Correspondence now to Frank Robertson, 12 Society Place, Pumpherston, by Mid Calder. **Lyons**, France.—8 mer, Bodin. **Lausanne**, Switzerland.—S. Squire, Les Fauconniers, Bethusay, Lausanne. Mr. Fred. Curtis (of Argentine), Down House Gardens, Stoke-Bishop, Bristol.

ENGLAND.

ANNOUNCEMENTS.—**Bolton**, Lancs.—Missionary Conference here, in Hebron Hall, September 19-21, was large and hearty. **Plymouth.**—Missionary Conference in Raleigh Street Hall, October 7. **Winchester.**—M.S.C. Conference in Welcome Hall, October 14. Corculars from W. C. Rogers, Anna Valley, Hants. **Eastleigh**, Hants.—Conference of Christians, October 7, in Gospel Hall here. **London.**—Annual Missionary Meetings in Central Hall, Westminster, October 29-30. Sunday School Workers' Conference in Metropolitan Tabernacle, October 31. **Bristol.**—Gospel Workers' Conference in Unity Chapel here, September 25-29, George Goodman and others expected to speak. **Leicester.**—Conference here in York Street Hall, October 10-12. **Haydock**, near St. Helens.—Annual Conference will (God willing) be held in Gospel Hall, Cooper's Lane, here on October 10, 2 till 4, and to till 8. Communications to J. Varnham, 341 Clipsley Lane, Haydock.

REPORTS.—Messrs. Bernard and Norris have preached in a tent here for over 10 weeks. Meetings well attended, and a few saved. At **Aberkenfig**, near Bridgend, J. Frew, from Shields Road, Motherwell, continued meetings, with interest and some fruit. Conference on Bank Holiday in August at **Dunvent**, near Swansea, and at **Risca**, near Newport, Mon., where Messrs. Norris, Bolwill, E. Hughes, Bernard, Shallis, and others ministered the Word. Bernard and Norris continued in large tent at **Pontymoile**, with a growing interest in the

Gospel. W. D. Dunning and helpers have been encouraged in **Bugle** district of Cornwall, where good attention and interest is manifest in the Gospel. W. H. Clarke and helpers have evangelised in district of **Claverham**, Som., with tokens of blessing in the Gospel. G. Hitchman, helped by W. Macfarlane and others, continued tent meetings in **Exeter** district of Devonshire, until storms wrecked their tent. They continued preaching in the open-air to goodly numbers. J. Stocks, Bogborough, Som., with help from a band of young workers, continued pioneering with the Gospel in this district, with encouragement and interest in the Word spoken. F. Glover and helpers have been pioneering in **Southbourne** and **Claverham** districts of Somerset, where good audiences assembled to hear the Gospel, many being Catholics. J. Hodson had tent meetings in **Blackford**, Som., for three weeks. Audiences were not large, but by house to house visitation, many were individually reached with the Gospel, for which service there is plenty of scope there. At **Mere**, there was a growing interest in the Word, and it is hoped permanent results may be won. T. Foley has visited over 400 villages and hamlets in **Blandford** district with the Gospel, with much to encourage. A. E. Coleman, with the Gospel car, had good times at **Southsea**, Hants. H. E. Dunisford had some cheer at **Poulton** and **South Corney**, Gos., where goodly numbers of young people gathered to hear the Gospel, as preached from the Gospel Car. W. Ellis has evangelised in **Kirby Cane**, a Norfolk village, where good attention was given to the Word, and tokens of interest manifest among the people. W. H. Turner, of Tickhill, Yorks, had an encouraging time at **Saltaire**, with a number of conversions, some of whom have been baptised. **Wylam-on-Tyne.**—Bank Holiday Conference here in August was large, and cheering ministry was given by E. Hill and J. C. Steen, which was appreciated by those gathered, and helpful to most. **Warrington.**—John Macdonald, from Glasgow, has been conducting meetings in Gospel Hall here, with manifest interest and blessing with the Word. Mr. Clare has been encouraged in tent work at **Goole**, where there has been considerable interest, and some blessing. Mr. M'Ghee has been preaching in a tent near **Halifax**, Yorks. J. F. Spink and S. J. Sears have been visiting and preaching in the villages of **Hants** and **Wilts**, to goodly companies on Village Greens and from house to house. They expect to begin meetings in **Datchet**, Bucks, September 20.

ADDRESSES of Assembly correspondents.—**Houghton-le-Spring**, Co. Durham.—James H. Hope, 47 Ironside Street. **Ashton-in-Makerfield**.—W. Bullough, 61 Old Road. **Burton-on-Trent**.—W. H. Anthony, Saxon Street, Staplehill.

NOTES.—Believers, who for many years assembled in Gospel Hall, Warwick Street, **Hulme**, Manchester, removed on September 5 to Warwick Hall, Erskine Street, off Stretford Road, Manchester.

IRELAND.

LABOURERS IN THE GOSPEL have been at work in the following districts:—Megaw and Matthews near **Killinehy**. M'Cracken and M'Kelvie at **Lochgilly**, with good meetings and some fruit. Goold and Poots between **Templetake** and **Clones**. Baillie and Bingham nears **Hillsboro**, with large meetings and interest. Walker and Lyttle at **Stubby Hill**, people coming out well to hear the Word. Knox and Stewart at **Craigmore**, goodly companies to hear the Word, and manifest interest in it. Goold, jun., and Beattie near **Broughshane**. Stevenson and Whitten near **Curran**, Co. Fermagh. Hutchison and Young near **Meickmore**. Campbell and Diack in **Dungannon**. Creighton and Ward in **Rasharkin**. Curran and Bunting in Scallion Hall, near **Shanaghan**. It will be noted that these labourers, go mostly "two and two" (see Mark vi. 7), after the example set by the Lord. And as most of them are working in country places, where there are not so many helpers, this is surely as it ought to be. And the Lord blesses such labourers, in their service for "His Name" (3 John 7). Believers' meetings in **Clones** were large. Ministry by Dr. Matthews, W. Rodgers, and others. **Ballycastle**.—Goodly in numbers, with practical ministry by Bre. Beattie, Stewart, Irwin, Knox, and others. W. M'Nee has preached in parts of Co. **Cavan** and **Carrick-on-Shannon**. Goold and Beattie have been near **Cloughmills**, with good companies. M'Cracken and M'Kelvie near **Markethill**. Megaw and Russell near **Comber**. Walker, Lyttle, and helpers near **Stubby Hill**. Stevenson and Whitten at **Enniskillen**. Baillie and Bingham near **Hillsboro**, with a good hearing to the Word. Duncan Montgomery, from Ayrshire, Scotland, has been preaching in **Keady**, Co. Armagh, where many are Romanists. He then went to **Portadown** and **Ballynidely**, Co. Antrim, and **Burnside**, **Dundessent**, where by house to house visitation, he reached goodly numbers with the Word of Life. S. Whitten had tent meetings in **Linasken**, with blessing.

CANADA.

ANNOUNCEMENTS.—The Assembly hitherto meeting in Gospel Hall, Bon Accord Block, **Winnipeg**, Man., purposed moving in September to a new hall in Mandell Block, 607 Main Street, and the correspondent there will be John M'Neill, 38 Lumsden Avenue, Winnipeg, Man.

REPORTS.—W. Wilson, of Regina, Sask., has been preaching in a tent at **Edenkillis**, Sask., to goodly companies, several saved and five believers baptised. He hopes to reach new fields in the Fall at **Aberdeen** and at **Hazeldell**, Sask., both needy places. Mr. Wilson has moved his home to 412 26th Street, West, Saskatoon, a better centre from which to reach unevangelised fields. **Pugwash**, Nova Scotia.—W. J. M'Clure, J. K. M'Ewen, J. Waugh, and others, gave help in ministry of the Word here, and J. Waugh continued with meetings after the Conference. **Vernon**, B.C.—F. Smith and others had good open-air meetings here. T. Dobbin at **Chatham**, Ont., in tent. R. Telfer and J. Dickson at **Edmonton** and **Waseca**. W. J. M'Clure has been at M'Nab Hall, **Hamilton**, and other places of past labours, and also at various Conferences in parts of Ontario, giving help in the Word, in September. S. and H. M'Ewen had a new tent at Bathurst Street, near **Bloom**, with a good hearing to the Gospel. T. D. W. Muir spent a week-end, and had meetings in Gospel Hall, Wilmot Street, **Niagara Falls**, Ont.

UNITED STATES.

ANNOUNCEMENTS.—**Detroit**, Mich.—Annual Conference is announced to be held September 18. Prayer meeting in Gospel Hall, Grand River Ave.; in Danish Brotherhood Hall, Forest Ave., at 10.30, 2.30, 7.30, on Lord's Day and Monday, 20-21, same hours. Circulars from T. D. W. Muir, 5760 Lawton Ave. **Clifftondale**, Mass.—Conference, October 11-12, in Oddfellows' Hall. Communications to H. Hartley, 483 Central Street, Clifftondale, Mass.

REPORTS.—Forbes Macleod had large meetings in **Cambridge**, Mass., with blessing. **Bay City**, Mich.—J. K. M'Ewen visited this city, and had helpful meetings among believers. Tent work has been continued by Bre. Douglas and M'Geachy in **Ferndale**, Mich. In **Carsonville**, Mich., by Bre. Barr and Lyon, with a good hearing to the Gospel. **Flowerdale**, Mich.—J. Govan and Arch. Stewart had tent meetings here over a month, to varying companies.

(Continued on page iv.)

Eternal Life :

ITS PRESENT POSSESSION, SECURITY, AND PROSPECT.
A BIBLE READING TO YOUNG BELIEVERS.

BY THE EDITOR.

ETERNAL LIFE, as the Word of God speaks of it, is more—much more—than everlasting existence. We read of some who had existence, but who had no “life,” in the Bible sense of that word. One Scripture has it, that “She that *liveth* in pleasure, is *dead* while she *liveth*” (1 Tim. v. 6)—dead in trespasses and “in sins” (Eph. ii. 12). “For He that hath NOT the Son of God, *hath not* life” (1 John v. 12), while he *has* existence, and will have it for ever. And many who are yet “without Christ,” have abundance of natural life, and manifest it in their sinful actions. But “eternal life” they are strangers to. “For *this* is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent” (John xvii. 3). And Eternal Life is the free gift of God, in Christ Jesus our Lord (Rom. vi. 23, R.V.) *for* all, yet only possessed by those that believe. The “Christadelphian” theory, that Eternal Life and Immortality are synonymous, is not what the Word of God teaches. For Eternal Life is the *present possession* of all “born again” believers, whereas Immortality is not yet in the present enjoyment of any. It is still to be “put on” (1 Cor. xv. 53, 54) by Christians at the coming of the Lord, and is concerned with the *body* that is yet to be, whereas *Eternal Life* is the *present* spiritual possession of all true believers.

“Eternal Life” is begotten in the soul, through believing on the Son of God,

and only “he that hath the Son of God *hath* life” (1 John v. 12). The source from whence it comes, is made known to us in John v. 1, where it is said, the believing one is “born of God,” literally “out of God.” God is the source of this new and heavenly life. It is not received through any ordinance, or by any human, ministerial, or priestly act. It is “the life of God,” from which as sinners we are all “alienated” in our unregenerate state. The Jewish people, who had “the oracles of God,” considered themselves the especially favoured people of Jehovah, thereby. But it was to this very people that the Lord Jesus said, “Ye search the Scriptures because ye *think* that *in them* ye have eternal life, and they are they which bear witness of ME.” But He added, “Ye *will not* come to ME, that ye may have life” (John v. 39-40, R.V.). As to the eternal security of this eternal life, in all in whom it is begotten, we read in Col. iii. 3, “Your life is hid with Christ in God.” So that it is beyond the reach of man or Satan, who would destroy it if they could. But as the Lord Himself said, “I give unto them Eternal Life, and they shall never perish” (*i.e.*, all believers), “nor shall any one—neither man or demon—snatch them out of My hand” (John x. 28, R.V.). So this new life is in safe keeping; indeed, it is part of Christ Himself. For as Col. iii. 4 has it, “Christ, who is our life.” And He will never suffer the least of His own, to be severed from Him, so as to lose it. The Holy Spirit, which indwells all born again ones, is the strength of this new and heavenly life, and it is part of His work to “take

of the things of Christ," and so show them to the child of God, that, feeding on Christ, as He is presented to him in the Word, he "may grow thereby" (1 Pet. ii. 2). But those who neglect to so feed on the "pure milk of the Word," remain as undeveloped "babes," carnal and stunted in growth, "unexercised," and unable to discern the deeper things of God. The longings of this new and heavenly life must be satisfied and strengthened with true heavenly food, such as God has provided for it. The Spirit who is its strength and cause of health, being "ungrieved," and His promptings obeyed and lovingly attended to, if the fruits of righteousness are to be manifested in due season, the soul kept in prosperity (3 John 2), and the character of the Lord seen in the ways of the believer. Meanwhile, this new life is in weak, earthen vessels (2 Cor. iv. 4), easily marred, but when the Lord comes, it will then be clothed upon "with its house from heaven" (2 Cor. v. 2), a *spiritual* body (1 Cor. xv. 46), the fit complement for the eternal life. And thus and there, it will manifest all its inherent powers in all perfection and fulness, with no hindrance, such as now it meets with, while in this "mortal body," and in a world wholly foreign to its heavenly character, and opposed to its health and growth. These will be unknown then. For in the hour of the Lord's coming, those who are yet in mortal flesh, their "mortality shall be then be swallowed up in life." And the "spiritual body" they then shall have, will be the fit complement of that Eternal Life they already share.

The Mystery of "The Stone."

AS TRACED THROUGH THE BOOK OF GOD.
A BIBLE READING, IN DUBLIN. BY J. G. BELLETT.

THE mystery of the Stone, as I may call it, is found all through the Book of God. Something is said of it from the beginning to the end of Scripture. In Genesis, in the Psalms, in the Prophets, in the Evangelists, in the Epistles, and in the Apocalypse, it comes up again and again.

In the words of Jacob to his twelve sons, in Genesis xlix., we begin to hear of it. The patriarch had been speaking of the sons of Joseph, and the honours that followed them. In them, the Spirit leads him to see a foreshadowing of Christ. For he says, "From *thence*, is the Shepherd, the Stone of Israel;" that is, he foresaw that by the death, resurrection, and glory of Christ, He would become to those who receive and own Him, a Stone and a Shepherd, one to build on as a Foundation, and One to be obeyed as the Ruler.

Isaiah, in later times, takes up this fact, as He speaks of Christ as a "tried stone," and adds that the same stone was to be used as a "Foundation Stone" (chap. xxviii. 16). And this is quoted in 1 Peter ii. 6 by the apostle. Then, this truth is further referred to in Psalm cxviii. 23, where it is shown that this stone would be "disallowed" by the people of Israel, to whom He would be first offered as a foundation. And the same fact is referred to in Matt. xxi. 42; also by the apostle in Acts iv. 11. Thus the Psalmist, the Lord Jesus, and the

Holy Spirit from the lips of the apostle, each tell us, that this wondrous Stone, as rejected and "disallowed" by Israel on earth, has been taken to heaven, and there set in the place of dignity and strength, as the "Head of the Corner." These witnesses thus concur in setting the earth-rejected Christ, in His ascension and heavenly glory, as the sure foundation for sinners to build on, for Salvation, Life, and Glory (Isa. viii. 14; Acts iv. 12; 1 Pet. ii. 6). And in Matt. xxi. 44, the Lord Jesus further tells us, that this exalted Stone, now disallowed by men, and refused by them as a foundation, but "stumbled over," shall yet "fall upon" His rejecters, and in its fall, shall "grind them to powder." And Daniel, in his prophecy, tells that in a larger and more national form, that this judgment from God is to be executed, and that this rejected, yet exalted Stone, is in universal, kingly power, to fill the whole earth (Dan. ii. 35), and increase to a universal monarchy in the world. Such is to be the final destiny of this mysterious Stone, as it is set forth in the Book of God.

Then, in the New Testament Scriptures, we further learn what this exalted Stone does, for and with those who use Him as their foundation. Peter, in his First Epistle (chap. ii. 4-7), tells us, that to all who so build upon Him, He imparts His own life to all who thus come unto Him, and so make use of Him as their foundation. He is a "living Stone," and they also become "living stones," "precious" also, having His value imparted to them, to be built up "a spiritual house," the Rock Foundation of which is the Lord Himself.

So there is an intimate connection between the teachings of Matt. xvi. 16, and those of 1 Pet. ii. 5. And Peter, who at the time of his confession of Christ as Son of the Living God, resented the Lord's words, that He must go to Jerusalem to be there rejected and put to death, as a martyr at men's hands, saying, "Be it far from Thee, Lord; this shall not be to Thee." But now, at the time that his Epistle is written, he has so learned the lesson, that the Rock Foundation of the church is this dispensation, is built up on the Stone that was "disallowed" and rejected of men. Thus he seals the words of the Lord, in this Epistle, and thus marks his progress in his knowledge, that the church is built on the foundation of the Lord (2 Pet.), a rejected Christ, and is to accept her place as rejected *with* and *for* Him, in the present world, and that she is willing to share in that rejection and in suffering for His Name's sake (1 Pet. iv. 14-16).

The Morn of Resurrection.

O HAPPY morn, when Christ will come,
 And take His waiting people hence,
 Beyond the reach of care;
 Where sin and death are all unknown,
 When Christ will come and claim His own,
 And set them with Him on the throne,
 His glory bright to share.

The Resurrection morn will break,
 And every sleeping saint awake,
 Brought forth in light again;
 O morn too bright for mortal eyes,
 When all the ransomed Church shall rise,
 And wing their way above the skies,
 Called up with Christ to reign.

School Lessons;

FOR THE CHILDREN OF GOD.

THOS. D. W. MUIR, DETROIT, U.S.A.

SPEAKING of the "School of God" in a recent issue, we drew attention to the fact that God taught His children through His Word, by His Providences, and through their own mistakes. And we sought to illustrate this from the Word. There is another "class" in the school, however, which might be called our ENVIRONMENTS. We occupy various relationships, in this world. Husbands and wives, parents and children, masters and servants, are each an example of this (see Eph. v. 22 to vi. 6). And, in these relationships formed by God, we are called upon to exercise ourselves in them unto godliness. The husband is to love his wife, and to show Christ-like consideration towards her (Col. iii. 19). The wife is to reverence her husband, and in love to yield obedience in those things He desires, which do not conflict with the Word of God (Eph. v. 33 and 1 Pet. iii. 1-6). The parent is to tend with jealous care the guiding of the children's feet into the ways of peace, and the children are to cultivate filial piety in their obedience towards their parents (Col. iii. 20-21). The master is to honestly seek the welfare of his servants, giving them their rightful usage, and not over-reaching them (Col. iv. 1). And the servant, while seeking to give his master full value for that which he receives from him, is to render to him the respect and loyalty that is his due (Col. iii. 22-25).

ASSEMBLY RELATIONSHIPS.

Then there is God's Assembly, in which

all are alike brethren of the one "household of faith," and yet there are distinctions. There are the "younger" and the "elder" Christians (1 Pet. v. 1-5), the "teacher" and the "taught" (Gal. vii. 6), the matured and "established" believer, and also the one "newly come to the faith" (1 Tim. iii. 6, marg.). There, too, we find the carnal and the spiritual (1 Cor. iii.), and besides all these the variety of "natural dispositions" to be reckoned with in such circumstances.

Now, there are none of these relationships but have their corresponding trials as well as responsibilities, and therein lies part of the needed training in this "class" in God's School. If all were plain sailing and pleasant, if there were no adverse winds to contend with, the seaman would miss a very necessary part of his training. For contrary winds and waves, develop the skill which enables the mariner to weather the storm, and in due time to reach the desired haven. So is it in the experiences of Christians.

The Assembly is part of God's School. There it is that His Word has place, and His voice is heard through that Word. And who can tell the value of true wholesome ministry of God's Word to His own people? Unschooled in the arts of the pulpit or platform, innocent of the oratory or rhetoric of the trained speaker, all may be. But yet, if going on humbly with God, what help can plain Spirit-taught men be to one another, as they read God's Word together!

"But," says some one, "we do not always see eye to eye, as we read the Word. What are we to do then?"

Let Scripture speak: "I therefore . . . beseech you, that ye walk worthy of the vocation with which ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. iv. 1-2). Again: "Now I beseech you . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10). And yet again: "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus. That ye may with one mind and one mouth glorify God" (Rom. xv. 5-6).

A SCHOOL TO LEARN PATIENCE.

Thus, we see that all such difficulties have been anticipated by our all-wise God and Father. Perplexities of this nature in the Assemblies at Rome, Corinth, and Ephesus, were met by godly counsel as to "lowliness, longsuffering, and forbearance" on the part of one to another. And this in order to oneness of mind and mouth; that is, oneness as to intelligence in the things of God, and in testimony regarding it. For this, patience with one another, is required. And He to whom we owe all, and from whom we receive all, is Himself the "God of all patience and consolation." And He gives grace to exhibit patience and forbearance toward our brethren, when for reasons which may seem to us culpable ignorance, if not wilfulness, we might otherwise strive with them, and sow seeds of discord, if not of division. In His wisdom, God permits such things to arise. And no doubt one

object He has in view, is to develop in His people those graces of Christ, which His heart desires to see in His people. But "pride goeth before destruction and a haughty spirit before a fall" (Prov. xvi. 18). Thus, if instead of lowliness and forbearance there is pride and a haughty spirit on the part of either, Satan becomes the victor, and division or disaster ensues. It is very questionable if ever there has been a division, or angry discord among God's people, without pride being at the root of it.

A SCHOOL FOR SHARPENING.

And then, in the Assembly, we have the proverb illustrated oftentimes, which says, "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend" (Prov. xxvii. 7). How often the influence and example of a good man, will stimulate others to active effort for God, in the Sunday School, in the open-air Gospel meeting, or it may be in the giving out of Gospel tracts. Some one visiting the sick, or the wayward, among the people of God, has often stirred up others to do this important service also, or to strengthen the hands of those so engaged. So that God's Assembly should become a scene, not only of comfort and of rest to God's people therein, but a place of training unto definite service for God, in which our fellowship one with another should play an important part, in shaping and moulding the course, and stimulating and increasing the energies of fellow-saints.

The time is short. Christ is coming. Then our "schooldays" will be over. All the opportunities for learning God's mind and ways, will be over for ever.

The Sin of Nadab and Abihu.

READ LEVITICUS X. 1-4.

BY THE LATE HENRY CRAIK, BRISTOL.

- I. THE NATURE OF THEIR SIN.
- II. THE DIVINE JUDGMENT UPON IT.
- III. THE REASON FOR THIS.
- IV. AARON'S SUBMISSION TO THAT JUDGMENT.

ALL had been accomplished for their consecration to the priesthood. The sin-offering had been offered and Moses accepted, the congregation of the Lord had been blessed, and all the people had shouted and fallen on their faces before the Lord. It was a high day in Israel, a time of great privilege and honour, to the house of Aaron. For these sons of Aaron had been chosen out from all the tribes to be the typical representatives of God's High Priest, the Lord Jesus Christ. But a time of such privilege, is always a time of special temptation. High-mindedness is not infrequently the result. So these young men, were probably lifted up through the special distinction conferred upon them. There is also reason to infer from verse 9, that the two sons of Aaron, who had just been consecrated to the priesthood, had been using wine or strong drink when they had went into the tent, before the Lord, and presumptuously offered strange fire before the Lord, not in ignorance, but in open defiance of the commandment of the Most High God. Their sin was one of rebellion against heaven. It was aggravated by the eminent place they occupied, and calculated to bring the worship of Jehovah into contempt among His people. The priesthood had only just been set up, and here

there is a complete breakdown at once, by the presumptuous sin of these two sons of Aaron. How different it was with our High Priest, who throughout His whole life course was "holy, harmless, and undefiled," and ever did the Father's will. Their offering of "strange fire." which the Lord had not commanded them, brought down upon them the speedy judgment of God, and this took the form of a fire from before the Lord, that devoured these two sons of Aaron, so that they died. They had offered "strange fire" that God had not commanded, and it was through fire sent out from the Lord that they died. There is therefore a similarity between their sin and its condign punishment. "This is it that the Lord spake, saying I will be sanctified in them that *are nigh*" (R.V.) "unto Me, and before all the people I will be glorified" (ver. 3). "But Aaron held his peace." He knew it was right, and although the trial was great, in thus in an hour losing his two sons, who would have succeeded him in the priesthood, he bowed to the Divine will. Like the Psalmist he could say, "I was dumb with silence. I opened not my mouth because *Thou* did'st it." It was a solemn lesson to all the priesthood, and to all Israel. And Divine chastisement for presumptuous sin is always intended to have its lessons to others, as well as to those who hear it. "Sins of ignorance" (Lev. iv. 2 ; v. 15) had a special offering provided for them (those ignorantly transgressing the commandment of the Lord), so as to clear them before the Lord, from the guilt of these. But for high-handed, presumptuous sins, there was no mercy.

Waiters and Watchers.

A BIBLE READING TO CHRISTIAN GIRLS.

BY THE LATE J. L. RITCHIE.

THE present world, is not the Christian's Home. It is only the place in which he sojourns, until the Lord shall come. He is a citizen of heaven: his inheritance is there (1 Pet. i. 3), and he is already "made meet" to enter on the full enjoyment of it (Col. i. 12). The attitude of the redeemed is described in many passages of the New Testament, as that of a people already saved by grace (Eph. ii. 8), separated from the world (Gal. vi. 14), serving the living and true God, and waiting "for His Son from heaven" (1 Thess. i. 10), "Looking for that blessed hope" (Titus ii. 13), "Waiting for the coming of our Lord Jesus Christ" (1 Cor. i. 7). Not death, but the coming of the Lord Jesus, His personal return from heaven, in fulfilment of His own promise, "I will come again and receive you unto Myself" (John xiv. 3), is the Christian's hope. It is for this that he waits: not for death. Although death *may* come, we do not say it *MUST*, for the Word has told us "we shall *not all sleep*" (1 Cor. xv. 51). Some will be "alive and remain," when the Lord descends from heaven "with a shout" (1 Thess. iv. 16)—a shout of triumph. It is this great event for which the Christian is to wait. It is to see the One who died for him on the Cross, to be "like Him" (1 John iii. 3), and "with Him," in His "image" (1 Cor. xv. 10). The early disciples constantly lived in the expectation of their Lord's return. But as time went on, the Church lost sight of

her proper hope, and began to settle down in the world. Then soon it was said, "My Lord delayeth His coming" (Matt. xxiv. 48). When we are truly waiting for the Lord, and longing for His coming, we are careful to maintain a condition of soul, and a walk in separation from the world, such as He has commanded us, in His Word. To be truly waiting for Christ, as the bride waits for the bridegroom, is to sit loose to the things around, and to be ready to go at any moment that He may call us. Then, as a precious old hymn—sung by waiting ones of earlier time—has it, we are truly able to sing—

"I wake in the morning with thoughts of His love,
Who is living for me in the glory above;
Each moment expecting He'll call me away,
And this keeps me bright, all the rest of the day."

When the Lord does come, all His own will be "caught up" to meet Him "in the air," not one of those whom He redeemed by "His own blood" will be awaiting in the Father's house in that joyous hour. Thither He will lead the "many sons" whom He is bringing safely to glory, to the Home to which He has been charged by His Father to lead them. But if any are not found waiting, they will be "ashamed before Him at His coming" (1 John ii. 28). Suppose a redeemed one is found in the ballroom, or in the world's gay scenes of mirth, or trifling away the precious hours in the company of the ungodly, would a saint found in such surroundings at the Lord's coming not be "ashamed" before Him? Ah, yes. And a loser, too, of reward, such as will be given for faithful service, at the judgment seat of Christ (2 Cor. v. 10;

Rev. ii. 10). To be waiting like the virgins, with lamps all trimmed and burning brightly (Matt. xxv. 6); to be like the lone watchman on the watch-tower through the long night (Isa. xxi. 10, 11), scanning the eastern sky for the breaking of the morning, so may we be kept waiting and watching for the Lord to come, ready to joyfully welcome Him; to leave the world without a sigh, and to enter upon the unclouded bliss and the endless glory, of being—"for ever with the Lord." And so, living in the enjoyment and power of "that blessed hope," we shall be found "purifying" ourselves, "even as He is pure."

That Blessed Hope.

OH! can we be forgetful, Lord,
That Thou hast promised to return?—
Forgetful of Thy parting word,
As o'er Thine own Thy heart did yearn?
Within Thy Father's house are now,
As then, those "many mansions" fair;
And "I will come again," saidst Thou,
"I will Myself receive you there."

Lord Jesus, we would keep Thy word,
Expecting Thee from day to day;
Its echoed music we have heard,
In soothing sweetness o'er our way.
One moment twinkling, quick and bright,
And we, caught upward through the air,
Shall shine in Thy transcendent light,
And e'en Thy heavenly image bear.

Ah, yes! we shall be like Thee then,
For we shall see Thee as Thou art,
Thou fairer than the sons of men,
Whose perfect love hast won our heart:
Thy brow, once rudely wreathed with thorn,
With circling glories shall be crowned;
It is Thine absence here we mourn,
There all Thy presence-joys are found.

The True Godhead of Christ.

BY THE LATE DR. J. NORMAN CASE, OF CHINA.

WITHIN the professing Church, from time to time, men have arisen denying that Jesus Christ is absolutely GOD. But true Christians generally have tenaciously held fast the doctrine: rightly regarding this truth as a foundation fact of the Gospel. Those who deny this truth are called "Unitarians." They are usually astray also on the personality of the Holy Spirit, the plenary Inspiration of the Scriptures, the necessity for Atonement and Regeneration, and other vital doctrines of the Word of God. From such false and fatal views, few, who really know the grace of God in truth, will need to be warned.

During recent years, there has been widely promulgated a most specious and dangerous form of this Unitarianism. It is combined with certain other ancient and modern errors, as well as with some precious truths from the Scriptures. By means of this, simple and unlearned souls have been led astray. The teachings referred to are often spread by agents who canvass volumes of a publication called "Millennial Dawn" and other such pamphlets, from the same publishers.

Against such books and agents I would earnestly warn all who read these pages. A letter recently received from a reader of my Notes on Malachi shows, that this warning may not be superfluous. For this person has evidently fallen into such evil doctrines, and rebukes me for teaching the true and full Deity of Jesus Christ.

I now desire to briefly, and in order, set forth some of the Scriptural proofs that, in the fullest sense of the word, Christ is God. Mr. Robert C. Chapman truly said years ago, "There is no error, but can be based on *some* Scripture, but no error will stand the test of the *whole Word of God.*" And let it be kept in mind, that Scripture also teaches the full, true, sinless humanity of our Lord Jesus Christ. It is evident that had He been God *only*, He could not have died and atoned for our sins. And that as a creature only, even if the very highest, His death could not have availed for the sin of the world. So that, it may be truly said, to deny the full Deity of Christ, is to destroy the very foundations of the Gospel. The teaching of the Scriptures, as to the Being and Nature of the Triune God, is above our finite comprehension. And theories, that profess to explain everything, and make everything clear to *human* reason, may well be suspected. We rather say with the apostle, "Without controversy, great is the mystery of godliness: He who was manifested in the flesh," etc. (1 Tim. iii. 16, R.V.). But let us come to the Scriptures direct, on this great subject.

I. *He is called God.* Isaiah foresaw His day, and prophesied of Him saying: "His Name shall be called Wonderful, Counsellor, THE MIGHTY GOD" (Isa. ix. 6). At His birth the title *Immanuel* was applied to Him: that it was intended to be taken literally is clear, for it is said, "Immanuel, which being interpreted is, GOD WITH US" (Matt. i. 23). At the opening of John's Gospel it is written: "In the beginning was the Word, and

the Word was with God, and the Word WAS GOD."

This Gospel also shows, that some of the hearers of Christ, concluded that His claims involved His being on an *equality with God* is (Ch. v. 18). In the Jewish mind, that was the chief ground for putting Him to death (ch. xix. 7). By comparing Isaiah vi. with John xii. 37-51, it will be seen, that the title *Jehovah* is applied to Christ. "These things said Esaias when he saw *His glory* and spake of *Him.*" That is, when in vision, he saw *the glory of Christ*, and spake of Him.

The questions the Lord asked of the Pharisees, as recorded in Matt. xxii. 41-45—only have point, as we see in Him—true man and real God; David's son, as to His human nature, and David's LORD, as to His Divine nature. Just as, in speaking of the national privileges of Israel, the Apostle adds: "Of whom, as concerning the flesh, Christ came, who is over all, GOD blessed forever" (Rom. ix. 5). In Heb. i. 8, the words of the Psalm are quoted and applied to Christ, "Thy throne, O GOD, is for ever and ever," etc.

II. *Divine works are ascribed to Him.*
1. He is again and again spoken of as *the Creator*. "All things were made by Him; and without Him was not anything made that was made" (John i. 3; Col. i. 16). Thus, what in the Old Testament is ascribed to God directly (Gen. i. 1; Isa. xlv. 24), is in the New Testament shown to have been done by Him who, on coming to earth, was named JESUS.

2. *He is UPHOLDER of all things.* "He if before all things," writes the apostle, "and by Him all things consist" (Col.

i. 17). Again: "Who being the brightness of His glory . . . and upholding all things by the Word of His power" (Heb. i. 3). He who does the works which none but God can do, must be God Himself.

3. *He FORGIVES sins.* As Christ Himself said, "The Son of Man hath power on earth to forgive sins" (Mark ii. 10; cf. Luke vii. 47). The Scribes sitting near, were perfectly right in their question: "Who can forgive sins but God only?" They meant to emphatically affirm that no one else had the right or the power to do this. The Scriptures forced them to that belief. Their mistake lay in this: they did not discern in the One before them—Immanuel: "God with us," "God manifest in the flesh." Had they done so, every difficulty would then have vanished.

4. *He will be the JUDGE of all.* In the Old Testament it is written: "God shall bring every work into judgment," etc. (Eccl. xii. 14; xi. 9; iii. 17). This is the uniform testimony of the earlier Scriptures. But on coming to the New Testament we read, "The Father judgeth no man, but hath committed *all* judgment unto THE SON; that all men should honour the Son, even as they honour the Father" (John v. 22, 23; cf. Acts xvii. 21; Rom. xiv. 9-12).

5. As Sovereign Lord, *He gives spiritual life to whom He will* (John v. 24; cf. Matt. xi. 27). In the same way, at the appointed time, His voice shall call all that are in their graves to come forth (verse 28). "The Son quickeneth whom He will," is the emphatic announcement of verse 21. This could not be said of any mere man.

The Preacher and Bible Lover's Column.

NOTES AND OUTLINES OF GOSPEL SUBJECTS.

The Love of God

(Romans v. 8, R.V.).

The SOURCE of Love—"His own Love."

The SUBJECTS of Love—"Sinners."

The SACRIFICE of Love—"Christ died for us."

The Grace of God.

JUSTIFYING the GUILTY (Rom. iii. 24).

SAVING the LOST (Eph. ii. 8).

The STANDING of the Saved (Rom. v. 2).

SUSTAINING the Believer (2 Cor. ix. 8).

Grace—"Charis" (Greek)—The Favour of God.

Justifies—Declares Righteous—Legally.

Standing—Sets the Believer in it—His Position

Sustains—The Saved (2 Cor. xii. 9)—Preservation.

Jesus Christ the Saviour.

PREDICTED in Prophecy (Gen. iii. 15).

PROMISED, at the Incarnation (Matt. i. 21).

PROVIDED, in the Gospel (1 John iii. 16).

PRESENTED, to all Men (Luke ii. 17).

PROCLAIMED, unto every Creature (Mark xvi. 15).

The Work of the Redeemer.

DIED, as a Ransom (1 Tim. ii. 6).

ROSE, for our Justification (Rom. iv. 25).

LIVES, as our Life (Rom. v. 10).

COMES, as our Hope (Phil. iii. 20).

Christ, the Life of Believers.

The SOURCE of Life (John i. 4).

The GIVER of Life (John x. 10).

The SECURITY of Life (Col. iii. 3).

The SUSTAINER of Life (John vi. 35).

BIBLE STUDIES FOR YOUNG CONVERTS.

God's Full Salvation,

As Described in the Word.

Believers, HAVE BEEN Saved (2 Tim. i. 9)—Assurance.

Believers, ARE BEING Saved (Heb. vii. 25)—Experience

Believers, SHALL BE Saved (Rom. viii. 24)—Hope.

Christ, the Beloved.

PROCLAIMED, as the Beloved (Matt. iii. 17)—
Attestation.

ACCEPTED, in the Beloved (Eph. i. 6)—Standing.

LISTENING, to the Beloved (Song viii. 5)—Schooling.

LEANING, on the Beloved (Song. ii. 8)—Strength.

The Christian Observatory and Outlook.

The Lord's Commission, given by Him after He rose from the grave, as in Matt. xxviii. 18-20, and Mark xvi. 15, with Luke xxix. 47-49, is to be the marching orders of His servants, for "all the days" of this age of grace, and of the Spirit's workings with the Gospel among "all nations." "Beginning FROM Jerusalem" (R.V.), and extending onward and outward along the lines of Acts i. 8: the Gospel of God "concerning His Son" (Rom. i. 2-3), was to be proclaimed "among all the nations." And for the first years of its preaching, it was, as the records in the early chapters in "The Acts" tell. When a persecution arose against "the church which was in Jerusalem" (Acts viii. 1, 2), and they "were all scattered abroad"—it is recorded, "all, EXCEPT the apostles," which shews that they who should have been leaders, in the front rank of the evangelistic company of pioneer Gossellers, had not yet got beyond Jerusalem, where indeed they were told to BEGIN, but not to SETTLE there, the words "FROM Jerusalem" (Luke xxiv. 48, R.V.), clearly indicating that they were to continue reaching forth unto the "utmost parts of the earth" (Acts i. 8), until "every creature" had heard the joyful tidings of a Saviour. And the tendency throughout all the years, has been to centralise and settle down in some favoured corner of the great field, generally in OVER-EVANGELISED places, where the labourers have trod upon each other's heels, leaving the more needy and hitherto unevangelised portions of the field in "fallow ground" (Jer. iv. 3), unbroken up and unsown with "the good seed" of the Gospel. And this—although solemnly true of vast portions of what is commonly spoken of as "heathendom," in which the Name of Christ has not been heard—applies also to those lands—and to large portions of this land, in which only a false or perverted Gospel, and NOT the Gospel of Christ, which is "God's power unto salvation" (Rom. i. 16), but "A DIFFERENT GOSPEL" (Gal. i. 6, R.V.) has been spread abroad, from the evil effects of which thousands of its hearers are held in the darkness and bondage of a FALSE religion, which becomes worse and more bitter, as the years go by. It is toward these, and such like, that surely the first responsibility of those who have "access" to them with the message, that has proved itself effectual in the salvation of those to whom it has been declared, in the power of the Spirit (1 Pet. i. 12),

"sent forth from heaven" (R.V.), to make it effectual in the conviction and conversion (John xvi. 8; 1 Thess. i. 7) of sinners, wherever it is faithfully preached, by men who are spiritually "clean" (2 Cor. vii. 1), and fit "fit vessels for the Master's use" (2 Tim. ii. 21). And it is surely of the first importance, that the MESSAGE made known, is the PURE and PLAIN Gospel, as stated in 1 Cor. xv. 1, and that the METHODS and MANNER of its declaration are such, as the Word of the Lord approves of, just as they were in the BEGINNINGS of its preachings (Acts x. 14-48), and not an emasculated and muddled conglomeration of "religion," composed of more law than grace, in which man's efforts, either to earn his salvation, or to prepare himself by some "religious process" for it—a general "hash up" of "sacramental" grace and "sacerdotal" rites, coupled with "attractions" of music and such like "accompaniments" which sadly distort God's message, or so encumber it with man's additions and the like, to render it "attractive" to carnal and worldly minds, that it is deprived of its spiritual point and power to effect genuine conversions among those that hear it. It is this latter corruption, that is the more prevalent, among those who claim to be "evangelic" at this present time, and that is deteriorating what was in years past true Gospel testimony, making it handy for the devil to introduce his counterfeits of true conversion, by bringing in HORDES of lifeless professors of a faith of which they know nothing in personal experience, and so filling up the ranks of MYTHICAL converts numbered and advertised to promote the "cause," and increase the "membership" of the denominations under whose auspices the "sham" goes on, to the deep dishonour of God whose Name it bears, and to the eternal ruin of those who are deceived by its corruptions, and in turn become the DECEIVERS of others who are ensnared by it. If ever there was a time, that a clear and full-orbed Gospel—"the Gospel of God concerning His Son" (Rom. i. 23)—was needed to be fully, and fearlessly proclaimed in the grace and power of the Spirit it is *now*, with the one aim and object of pleasing God, and getting sinners saved, then taught "the right ways of the Lord" (Acts xiii. 10), in which saved persons should walk, and thus manifest by their lives that their conversion is real, and not a mere empty profession, such as is common enough this day, and one of the greatest hindrances on this earth to the true progress of God's Gospel among mankind at large. And when

true Christians come to see this, and cleanse themselves from all complicity with it, there will be a clear field then for God to do His own work in His own way, which He cannot and *will* not, while the present popular but unscriptural MEANS and METHODS of carrying on, what is wrongly called "Gospel work," are continued.

Workers on Old Lines.—In the midst of many departures from "the old paths," in which servants of the Lord of former times carried on His work, there are still some to be found—mostly unrecognised by official craftsmen who have a cause to keep up, and a NAME to maintain, who go steadily on serving the Lord on the lines of His Word, and have the seal of His approval on their service, wherever they go, in genuine, ABIDING results, of MANIFEST conversions, who GROW in the divine life, and continue walking in the ways of the Word, thus attesting that they are GOD'S WORKMANSHIP (Eph. ii. 10), and an honour to Him and His Truth, wherever they are found: men of God, of lowly minds who serve the Lord according "as it is written" and seek only to please Him, waiting their reward in "that day" when He comes to manifest before His judgment seat, what has been approved by Himself in "every man's work," and to recompense His servants who, through the heat and burden of the day, have served Him, as He directed them, often amid the opposition of those men who, Demas-like, had left the path of the Word, for "gain" or man's applause, and joined themselves to "the present world," where their hearts and ambitions had long been. For we are quite certain, that it is for "gain" and the world's favour and applause, that the present departures from the "old paths" of the Word are sought after by the many, and the ever-increasing worldliness in dress and manner of life, shew it to be so, to all who are not blinded to facts by the glare of religious worldliness so rampant in all circles, as it is to-day. May the Lord preserve His own from the baneful effects of this thing, which is doing more to hinder the true work of God in the spread of His Gospel, than all the opposition that the world in its ungodliness, has ever been able to effect. And if those whose eyes are open to the evil effects of adopting worldly MEANS and METHODS in doing what they call "the Lord's work" in ways copied from the World's Religion, which is actually its biggest hindrance to real work for God and Eternity on earth, let them "cleanse themselves" from all such "filthiness" (2 Cor. vii. 1), and return to the simple "ways of the Lord," and order their

service by that Word of God, which He will neither deny nor depart from, nor sanction in those who are leading, as quickly as they are able, those who have become ensnared by worldly ways, back to spiritual "bondage," and to "build again" the things that they professedly left years ago, when they professed leaving "Great Babylon," and all that it embraces, as opposed to God, and the Lordship of His Christ. The hackneyed phrase—that all who call the attention of their fellow-believers to such departures from His ways, as given in the Word, and "making division," may be simply answered by pointing out the fact, that some of those who are now leaders in adopting these "up-to-date" ways of carrying on so-called Gospel work, were at no very distant date, in years past, advocating in strong language those ways that they have now departed from, and now oppose as being the right ways of the Word of God, and suppose they have only to "stamp" and "storm" against all who seek to act as they themselves taught, to either incite simple folk to follow their lead, and adopt in their "perverse" ways. But this may not be so easily accomplished as some suppose. For when Christians have "BOUGHT the truth" at much personal cost, they will not readily be beguiled into a return, in whole or in part, to any amalgamation with the "world's religion" and its ways, to gain a very questionable "influence" among those they think can best be gained by "lowering the standard," and making God's Word and His ways attractive to worldly-minded people, who vainly imagine, that by compromising God's Truth, to meet the world's requirements, they can gain favour with those people who have no higher aim than to "please men" (Gal. i. 10), which the apostle tells us none can do, and shall be a true servant of God.

Brief Answers to Practical Questions, On Points of Conduct in God's Assemblies.

1. Is it considered to be for true profit, to have a weekly singing practice in an Assembly, to practice hymns to sing at special Gospel meetings, where strangers, who are accustomed to *artistic singing*, are expected to be?—"Good singing," as we understand it, is where ALL sing intelligently, "with the spirit and with the understanding" (1 Cor. xiv. 15). But in these days, when "music" occupies so large a place, in connection with what is called "evangelistic work," it needs to be kept in check, and never allowed to assume a principal

place such as it has, in the "World's Religion." A sound Gospel hymn, sung by all Christians, either as a DECLARATOR of God's Gospel, or as a testimony by those who have believed it, has oft been blessed to seeking souls. But the popular "Song Services" too oft only to display a "voice," accompanied by "instrumental music," we abhor, and believe they are used by the enemy to bring God's Gospel into contempt, and are made a plaything of the devil's, to erase convictions of sin that had been made by the preaching. And the prevalent custom of having HIRED singers—not infrequently UNREGENERATE, and hence unfit to be of any real help in the service of the Lord—are "an abomination to the Lord," and should have no place whatever in the things of God. The "best singing" we ever heard, was by a dozen of "fisher lassies" in a coast village—all, a few weeks converted to God, and all singing the "new song" that the Lord had "put into their mouths" (Psa. xl. 3), and all "filled with joy and with the Holy Spirit" (Acts xiii. 52). And where such a spiritual condition exists, there will be no need for a "singing class" to practise hymns. Paul and Silas did their "practising" in the "inner prison" at Philippi. Can any modern "singing practice" beat that? (Acts xvi. 25).

Is it common, or can it be said to be "according to the Word," to have an "official" appointed to interview all who wish to break bread on Lord's Days? Then he gives HIS "report" to the few who are said to be LEADERS, and all whosoever he passes, can it be said are "in fellowship," without any further enquiry or examination of them?—It is surely a very unusual procedure for ONE—especially if he is a stranger, and himself only newly "out from a denomination"—to assume such a big responsibility as this question describes. And even if he does, can any assembly of professed believers cast their responsibility over, upon an "official," even if he is vain enough to consider himself capable.

Misinterpreted Texts of the New Testament.

"If the RIGHTEOUS scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18). The word scarcely is given in another version "with difficulty." Alford remarks on it:—"This word, 'molis,' in Greek, does not raise any doubt, but only WONDER as to the final issue. If a believer is justified by faith AS HE IS (Rom. v. 1), then his salvation, however difficult, is as certain as Christ's own triumph. The consequences of

of accepting or rejecting Christ NOW, are ETERNAL. And if the righteous be saved with difficulty, where, in view of this, shall the UNGODLY and the SINNER appear?" This is a solemn, as it is a pertinent question, in view of the present-day much received theory, that there is little difference between these, as the ultimate salvation of all men being assured. It is only a matter of the one class reaching heaven before the other, whereas Mark xvi. 15, 16, affirms, that the believer "shall be saved," but the unbeliever "shall be damned."

"Ye shall not have gone over the cities of Israel, till the SON OF MAN be come" (Matt. x. 23). This passage of Holy Writ is evidently a puzzle to many Christian readers of the New Testament. And the difficulty is not confined to those who expect certain "signs" to let them understand, that the coming of the Lord to "RECEIVE" His people unto Himself, as John xiv. 3 intimates that He will, when He comes to raise "the dead in Christ" (1 Thess. iv. 16), and to change those who are "alive and remain," until this great event, which is the believer's proximate hope, takes place. The fact is, that the passage has no reference at all to the coming of the SON OF GOD (1 Thess. i. 10) from heaven FOR His people. In proof of this, the following, out of many references, should suffice to convince all who are willing to be guided by Scripture. And wherever the coming of "The Son of Man" is spoken of, it refers to His coming with His people for judgment on His foes. (2) The title, "The Son of Man," when it refers to the Lord Jesus—as it frequently does in the New Testament—is NEVER used in reference to the PRESENT outcalling of a people FOR HEAVEN, to be "caught up" to meet Him "in the air" (1 Thess. iv. 17), at the moment of His coming, the event which will bring the present dispensation to its close. (3) The "coming of the Son of Man in His kingdom," as Matt. xvi. 28; 2 Pet. i. 16-18, plainly tell us, was foreshadowed in His Transfiguration. The words of Matt. x. 23 have reference to that aspect of the Lord's coming, which is also mentioned in Matt. xxiv., and elsewhere in that Gospel. And the title "The Son of Man," is not found in the Epistles in connection with God's heavenly people, or with the coming of the SON OF GOD from heaven to receive them unto Himself. The title, "The Son of Man," is found in Matt. x. 23, has reference to His coming to EARTH, and His connection with an earthly people, who will be evangelised by preachers among the cities of Israel, by evangelists of the "Gospel of the kingdom."

who heard the Word attentively. **Duluth, Minn.**—Bre. Sheldrake and Mehl continued in the tent here: **Waterbury, Conn.**—Geo. Stephenson, from Toronto, with local help, preached in tent here to goodly companies. **Brockton, Mass.**—Bre. Dickson and Thorpe followed up an interest found here from former efforts. **Richmond, Va.**—Beveridge and Conoway continued Gospel efforts in tent here, and in **South Richmond, Atlanta, G.**—C. R. Keller and R. Curry had cheer here, in seeing blessing with the Word spoken. **Elkhurst, Ind.**—T. B. Gilbert has preached in tent here, with good attendances and manifest interest in the Gospel. **Harvey, N.D.**—Bre. Harper and Hasse visited and preached among the people here, where God saved a number, and 18 believers were baptised, and a new Assembly begun, amid opposition from the "religious world."

OTHER LANDS.

WEST INDIES.—Jos. E. Dutton has visited and preached in **Barbadoes, St. Vincent, and Kingstown, Brighton,** and the island of **Benquai**, and since, he has been in **Granada**, and he hopes to reach **Martinique** later. It is reported to be a hard and difficult place to reach with the Gospel. **LAPLAND.**—Mr. Wangberg, who labours among the Norwegian Lapps, reports that about 1000 were present at the opening of their new Gospel Hall at **Trondjohm.** **INDIA.**—Mr. Rowat, of Mihijan, tells of additions to the orphanage at **Vadamalapurin**, and more interest in the work there. Mr. Harold Watson, at Sabathu, is hoping to get a new hall in the bazaar, which should prove a better place for meetings. **AFRICA.**—Nigel Arnot and his wife, have been cheered in seeing fruits of the Gospel at **Kalunda.** Mr. Davey, of Kalompo, N. Rhodesia, has baptised three believers from an out-school station here. **PORTUGAL.**—Mr. C. A. Swan tells of interesting cases in **Lisbon**, where several young men give good evidence of having "life in Christ," and are testifying of it among the people. **SPAIN.**—A. S. Chappell, of Oreure, tells of interesting meetings at **San Tome**, one professes to have been saved lately, who had been on various pilgrimages to Lourdes, without result. **CHINA.**—Miss F. L. Bergin gives some interesting accounts of conditions in **Nanchang**, and of visits to villages in the country, where the people listen to the Gospel, which is carried to the people in Scripture portions by a Christian named Li. Mr. Hopkins and his helpers in **Nanchang** are in a troubled part, where they know not what an hour may bring. But their confidence is in God who is "in straits a present aid."

Fallen Asleep.

Hugh Kerr, Galston, on August 22, in his 60th year. Had been ailing and unfit for a while. Was an active helper in the Assembly in Evangelistic Hall for 29 years, while in his vigour. **Andrew Kyle**, sen., Galston, on August 18, in his 83rd year, for many years a Christian, and well known in his native town as such. Now at rest with Christ. **Mrs. Alex. Grant**, at Highgate, London, on August 6, aged 82. Her husband was for many years a missionary in China, and later in Singapore, Malaya. He was the elder brother of Mr. W. J. Grant, Kilmarnock. He fell asleep in Christ some years ago. **Alfred Weston**, Granada, West Indies, where he laboured as a missionary for 17 years. After an operation, he had a serious hæmorrhage, and passed to be with Christ on August 16. **William B. Hardman**, Dublin, aged 70, well known as a helper in the Lord's work, and for his hospitality to workers in Kingstown, for years. **W. Trumper**, Torquay, on August 22, aged 76, for years a devoted helper in Warren Road Assembly there. **Mrs. John Mailey**, Winnipeg, Manitoba, saved in Belfast, was in her 53rd year, a faithful and respected Christian, for 17 years in the Assembly at Bon Accord Gospel Hall here. **Mrs. Stirling**, Clydebank, mother of Miss Stirling, missionary in Central Africa, September 1, in Assemblies at Hebron Hall, Glasgow, and later in Clydebank for 30 odd years. **Henry Griffen**, Hamilton, Ont., on July 30. Saved seven years ago, and continued stedfastly walking in the ways of the Lord throughout the years. **Mrs. N. Kennedy**, Bay City, Mich., July 25, aged 80. Saved over 45 years, she loved the Lord, His Word, and His people, was in the Assembly for over 35 years. **Mrs. H. Goff**, Forest Grove, Oregon, U.S.A., departed to be with Christ on August 10, aged 88. Saved in England 68 years ago. Came to America in 1883, with believers gathered to His Name all the years, delighted to be at the table of the Lord, up to shortly before her home call, a true lover of the Lord and the things of His Word. Now in His presence and with Him there. **Mrs. Wm. Kennedy** (nee Helen Jardine), Stewarton, September 9, aged 61, for many years in fellowship in Waterloo Hall, Kilmarnock. Saved as a young woman, earnest in visiting with the Gospel. Now at rest with Christ. **James D. Rennie**, Lonaconing, Md., U.S.A. Born in Scotland in 1853, saved in 1877, when a deserter from Black Watch, gave himself up after his conversion, and was in the Assembly in Edin-

burgh. Came to America 38 years ago, where he wrought as a coal miner, and went on steadily as a Christian, and was in the Assembly in Lonaconing throughout all the years. He passed to be with the Lord on July 25, 1925.

Our Review, and Forecast, for 1926.

Should it be the good will of the Lord to lengthen our days of service for His Name, for a little longer, and to continue to give us the needed vigour to continue the editing and publication of **The Believer's Magazine** as for the past 40 odd years. It will be as from the first issue it has been, to provide **wholesome** and edifying ministry for all the Lord's people, and as we are thankful to say, that throughout **all the years**, we have had the hearty and continued fellowship of a staff of able and willing helpers in **writing** and **sending** such contributions of **all round** and **well balanced** ministry of the Word, as has been a help and a cheer to the thousands of God's dear people in this and other lands, who have from its **earliest issues** been subscribers to the **Magazine**, and found it **food convenient** to their souls' need. Very many of our earliest contributors of thirty to forty years ago, have entered on their rest "with Christ," and we miss their fellowship in this little service. But as one and another leave us, the **living Lord**, who is still our **Source** of supply, remains, and He raises up other helpers as He sees needful, to continue this little ministry for His Name. And as the years go by, we are the more dependent upon Him for the Word in season, to meet the needs of the hour in providing that which will give godly help to those who are left to continue "the battle of the Lord" against an ever-increasing opposition to His Word, and to the faith "once for all delivered to the saints" (Jude 3, R.V.), for which it is our privilege to "earnestly," and we hope always graciously—to "contend." Our thanks are due, and cheerfully rendered to all who have been, and are our "helpers in Christ" in this service, and we would most earnestly ask a continuation of such fellowship and prayerful co-operation as we need, if it be the goodwill of the Lord to permit us to continue to issue **The Believer's Magazine** for 1926, on the simple (and as we judge) the Scriptural lines on which it was begun in 1892. We have no longer the energy of our youth to give, but are glad to have "a little strength" to offer to the "Great Head of the Church," for His use, which, if He will be pleased to continue it to us, for the

coming year—or what part of it we are to be here—and we would crave a continuance of the fellowship that has been continued to us all the 32 years we have been permitted to continue the publication of **The Believer's Magazine**. We are now personally in our 73rd year.

Among the papers we have by us for 1926, we are happy to say are **Healthful** and **Spiritual** ministry from our helpers of years past—T. D. W. Muir, of Detroit; W. J. McClure, California; Wm. Hoste, B.A., of London; and we have ready for the early issues of 1926 a further supply of **Musings on the Word** from the pen of our departed brother, J. G. Bellett, of Dublin, whose rich and Christ-exalting ministry has been as "the old corn of the land" to many of our readers through the past ten or twelve years, of which, an elder brother, of long Christian life and experience, wrote us five years ago, saying:—"I am one of the few still remaining, who heard his oral ministry in 1860-62, and have profited all the years since by it." A new Series of *Expositions of the Word* we have by us, and hope to insert one of them monthly, in 1926. Notes of Addresses on

THE LORDSHIP OF CHRIST.

by our esteemed helper of former years, **Alfred J. Holiday**, of Bradford, given in the years of his strength and vigour, hitherto unpublished. These were richly blessed to those who heard them, when given in the years gone by, and we believe are **very reasonable** and eminently fitted to help Young Believers everywhere to-day. Papers by the Editor which we—for obvious reasons we are unwilling to say more about—save that they are simple, straight noncontroversial, and for **Counsel** and **Cheer** to those now setting out on pilgrimage for the Heavenly City.

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January	
W	Let I see with you, all the day
T	Be strong in the grace which is in Christ
F	Present your lives a living sacrifice
S	Endure hardness as a good soldier
S	Jesus Christ, who gave Himself for us
M	The dears of our soul is to Thy Name
T	Make Thy face to shine upon Thy servant
W	Be ye holy in all manner of conversation
T	I will hold these hands and keep them
F	Uplift the upright there arnath light
S	Resist the Devil and he will flee from you
S	God also hath blestly created them
M	See your affection on things above
T	Thy words delight my soul
W	Them that honour Me, I will honour
T	Hold thou me up, and I will be safe
F	Adore the doctrine of God our Saviour
S	We have such an High Priest
M	Take hold of My strength
T	Walk worthy of the Lord, even as if pleasing
W	Your body is the temple of the Holy Ghost
T	Let the Word of Christ dwell in you richly
F	Freely ye have received, freely give
S	The Lord Himself shall decrease from Heaven
S	We are not your own, ... bought with a price
M	An holy people unto the Lord thy God
T	Waiting for the coming of our Lord Jesus
W	Let the peace of God rule in your hearts
T	Honour the Lord with thy substance

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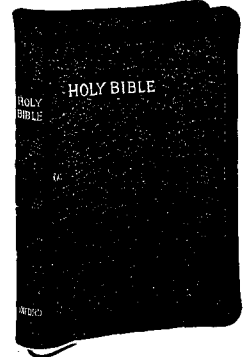
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Contents for November—No. 419.

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NOVEMBER, 1925.

Made up, October 24th.

SCOTLAND.

ANNOUNCEMENTS.—Quarterly meeting of Sunday School and Bible Class Workers will (God willing) be held in Abingdon Hall, Stewartville Street, **Partick**, Glasgow, Saturday, November 21, at 5.30. Speakers expected—David Ritchie, Kilmarnock; James Paterson, Paisley; and W. Groves, Clydebank. **Wishaw.**—In Ebenezer Hall, October 31, at 3.30. R. Miller, J. M'Alpine, J. G. Wilson are expected to minister the Word. **Springburn**, Glasgow.—In Gospel Hall, Hillside Place, November 7, at 3.45. John Ritchie, W. J. Grant, and A. Borland are expected. **Portobello.**—In St. James Parish Church Hall, Rosefield Place, on November 7, at 3.30. John Feely, W. M'Alonan, John Macdonald, H. Steedman, and others expected. **Galston.**—In Evangelistic Hall, November 28. Dr. Kelly, W. A. Thomson, and J. Gray are expected to speak. **Glasgow.**—Annual New Year Conference, in connection with Cathcart Road Assembly, on Saturday, January 2, 1926, will (owing to City Hall not being obtainable) be held in St. Mungo Halls, Govan St., off Crown St., at 11 and 2.30. Details next month. **Larkhall**, Lanarkshire.—Annual Conference of Sunday School and Bible Class Workers in Hebron Hall, November 14, 4 till 7.45. Speakers expected—C. E. Stokes, Alex. Bayne, A. Borland. **Low Waters**, near Hamilton.—Annual Conference here, in Gospel Hall, November 7, at 3.30 p.m. Speakers expected—Arthur Gilmour, John Miller, George Westwater, George Henderson, India.

REPORTS.—S. Davidson had some meetings in Craigiehall Street, **Glasgow**. Five believers were to be baptised in Bethesda Hall, Linthouse, last Thursday, one an aged sister of 73. **Oatlands**, Glasgow.—John Macdonald continued meetings in the tent during August, and finished in Wolseley Hall, where there was blessing with the Word, and a number saved. Some of these have been since baptised, and added to the Assembly there. John M. Nicholson, of Lewis, spent eleven weeks at the summer Shielling, on the coast, spreading the Gospel. The people listen to the Word with respect and interest. But he longs to see definite results in conversions from it. People in these Western Isles are stiff to move from their acquired religious beliefs—hyper-Calvinism—amounting in many cases

to fatalism being predominant here. D. Roberts began a special Gospel effort in **Pollokshaws** on October 3. M'Nab and Kennedy have been pioneering with the Caledonian Bible Carriage in **Lochmaben** district of Dumfriesshire, where there is a wide track of country in need of God's Gospel. H. and W. Steedman continued tent meetings in **Biggar**, with tokens of blessing. Thomas Richardson had large and interesting tent meetings in **Alexandria**, where a good hearing was given to the Word. Peter Bruce and J. J. Adams had meetings in **Newmills** district of Keith, where there has not been much done for long, in Gospel work. Charles Reid and George Bond pioneered with Northern Gospel Carriage in **Wick** district, where goodly numbers heard the Gospel in the tent. W. Duncan, from Tillicoultry, visited in **Perthshire** villages with the Gospel, from house to house. John Miller continued in **Port-William**, Wigtownshire, where there is a small Assembly in need of help, in holding forth the Word of Life to the people around that district. T. Richardson, of Grangemouth, has begun a Gospel effort in the village of **Camelon**. Henry Steedman is having meetings in **Dalkeith**. J. Barrie had some Gospel meetings in Bethany Hall, **Dumfries**, a big religious and churchgoing town in need of a Holy Ghost awakening, and a full, soul-liberating Gospel to deliver souls from their "churbanity," which many mistake for Christ. William Hamilton expected to begin a special effort in **Plann** Gospel Hall, near Crosshouse, in the hope of reaching the large mining districts around, with the Gospel and the Word that tells the sinner's need of it. Robert Miller, from New Zealand, began a special Gospel effort in Cathcart Road Hall, **Glasgow**, at beginning of October. A large working class population reside in this district, comparatively few of whom go "anywhere" to hear God's Word plainly declared. **Forfar.**—Annual Conference here, on October 12, was the largest yet held. A goodly number came from **Dundee**, **Arbroath**, **Perth**, and **Brechin** districts. The Word was ministered by Messrs. J. Calderhead, J. Miller, Sinclair, W. Salter, James Cordiner, and J. M. Ritchie from Aberdeen. **Shetland Isles.**—W. J. Miller and H. A. Wallis had meetings in **Lerwick**, well attended. In the isle of **Tondra**, where a good work was done during the winter of

1923, and 24 persons out of 21 houses converted, 13 of whom have been baptised, and now gather to the Name of the Lord. There is no kirk, chapel, or hall of any kind on the island, but the Christians there in fellowship with others in Shetland, contemplate building a small hall in Tondra to seat 100, with two rooms attached, in which Gospel labourers having meetings on the island might live, while preaching there. It is estimated that the cost, may be about £180, including fittings. Fellowship in gifts for this purpose, may be sent to Thomas Spence, Bank House, Queen's Lane, Lerwick. W. J. Miller expected to begin meetings at **Voe**, in the Public Hall there, on October 11 (God willing). R. Miller had two weeks' meetings in Cathcart Road Hall, **Glasgow**. Good attendances, with interest in the Word, and cases of blessing with it.

ENGLAND.

ANNOUNCEMENTS.—**London.**—Special Saturday night meetings for Christians are announced to be held in Bloomsbury Chapel, Shaftesbury Avenue, W.C., on Saturdays, November 7, 14, 21, 28. Speakers—A. Rendal Short, M.D.; J. M. Shaw, C. F. Hogg, Hy. Pickering. Conference of S.S. Workers in Metropolitan Tabernacle, London, October 31, at 3.15. Messrs. W. E. Vine and W. H. Begbie are to speak. **Chelmsford.**—Conference of Christians in Orchard Street Hall, on November 7, at 3.15 and 6.15. **Leeds.**—Yorkshire Missionary Conference on November 14-16 here. Missionaries expected—N. Hill, China; Gordon Smith, British Guiana; S. Buckland, N. Rhodesia; and others. Circulars from A. M. Smeaton, 48a North Lane, Headingley, Leeds.

TENTS AND BIBLE CARRIAGES.—F. G. Rose, continued meetings in **Little Thetford** district of Cambs., later at **Burnham on Crouch** and **Althorne**, and Mr. Glen at **Mundon**. C. Wyncoll at **Glemsford** and **Shimpling**, Suffolk. W. Ellis at **Kingly Cane**, Norfolk. Thomas Traynor had good and fruitful meetings at **Wood Burcote** and **Towcester**, Bucks; there was blessing with the Word. W. Gee spent the summer in **Luton**, Beds., where a growing interest in the Gospel, with goodly numbers hearing it, was experienced. H. E. Waddilove had tent and car at **Eastwick** and **Stansfield**, Herts., where the Lord gave blessing with the Word to souls. J. McCulloch at **Grays**, assisted by J. Patterson, had good times in S.W. Essex, with conversions. H. K. Downie, from Glasgow, at **Plaistow**, and later at **Cranleigh**.

IRELAND.

Annual Meetings of believers were held at **Ballinbool** on October 7, very largely attended. The Word was spoken by Messrs. Hutchinson, Beattie, Good, Stewart, Goold, jun., Wark, and M'Elheran, to the profit of all. Dr. Matthews and Megaw have been preaching near **Killinchy**, with blessing on the Word. M'Cracken and M'Kelvie at **Eleven Lane Ends**, the people coming well out to hear the Word. Poots at **Drum**, with good meetings. Beattie and Goold, jun., at **Broughshane**, with encouragement. Stewart and Knox at **Clonkeen**, with much to cheer. Hutchison and Young near **Antrim**, with good meetings, and some saved. Curran and Bunting at **Scallion**, large meetings, with conversions. Lyttle at **Bessbrook**, goodly numbers to hear. Wark and M'Elheran near **Amoy**, with good meetings and blessing. David Walker, from Aberdeen, expected to have meetings in Ormeau Gospel Hall, **Belfast**, beginning October 5, on Lord's Days, at 4, and on week nights at 8. Believers' meetings at **Shanaghan**, with goodly numbers. Dr. Matthews, Megaw, Baillie, M'Clay, and others, gave the Word. W. J. Armstrong, from U.S.A., has been preaching at a place near **Ashfield**, Co. Cavan, to large numbers, with blessing to souls.

CANADA.

ANNOUNCEMENTS.—**Forest**, Ont.—Annual Convention of Christians will (God willing) be held here in Gospel Hall, November 7-8. Circulars from John Kay, Forest, Ont. **Hamilton**, Ont.—Conference of Christians here, on November 7, 8, 9, in Gospel Hall, M'Nab Street. Circulars from A. Marks, 160 Bay Street, South, Hamilton, Ont. **Winnipeg**, Man.—Annual Convention in Ebenezer Hall, 600 Burnell Street, November 7-9. Usual hours.

CONFERENCES, have been held at **Sault Ste Marie**, which were a cheer to the Lord's people in these parts, and from afar as well. The Word was spoken by Bre. Sheldrake, S. C. Kellar, J. Ferguson, and W. Ferguson. One young man was saved, which gave cheer to the Lord's workers here. J. C. Beattie, of Barrie, Ont., has been preaching with blessing from the Lord, and fruit in conversions, at **New Lowell**, Ont., where a few believers now gather in the Lord's Name. William Wilson, of Saskatoon, Sask., has been cheered by seeing fruit of the Gospel in tent work, in various parts of Sask. He recently baptised 24 believers, several of

whom were saved some time ago. A small Assembly is now gathered in **Edenkells**, whose correspondent is W. H. Barber, Edenkells, Sask. J. J. Rouse visited places where he had laboured in the Gospel in bygone years, meeting many who had been blessed through his preaching in the **Orillia** district, who continue walking in "the old paths" of the Word. **Humbermouth**, Newfoundland.—W. N. Brennan and I. M'Mullin continue in tent work here, with much to encourage, amid strong opposition. **Englehart**, Ont.—Bre. Bruce and Widdfield had meetings here. **Arnstein**, Ont.—Mr. Stein had some interesting meetings here. **Montreal**, Que.—A. Livingston and G. Shivas have worked in a tent here, with encouragement. **Elmvale**.—Bre. Silvester and Watson continue in tent work here, with some tokens of interest. **Port Howe**, N.S.—James Waugh had well attended meetings here, and in the open-air in **Monkton**, N.B. **Cosy Nook**, Sask.—R. Telfer and J. Dickson had meetings here, and got a good hearing to the Word of the Lord. **Bresaylor**, Sask.—Bre. Dickson and Telfer visited this place, and also **Wasseca**, where a hearty response was given to the Word. **Onslow Mountain**, N.S.—Bre. Goodwin and M'Cullough have had well attended tent meetings here, with some interested hearers. **Chatham**, Ont.—Tent meetings held here by T. Dobbin and J. Kay are encouraging, a number of elderly people hearing the Word.

UNITED STATES.

ANNOUNCEMENTS.—**Richmond Hill**, N.Y.—Annual Meetings of Believers will (God willing) be held here on October 16-18, in Gospel Hall, 45th and Hamilton Streets. Circulars from John C. Fenty, 9143 110th Street, Richmond Hill, N.Y. **Pittsburgh**, Pa.—Four Days' Convention here, in Gospel Hall, 4917 Friendship Avenue, November 26-29. Circulars from James Wilson, 4917 Friendship Avenue, Pittsburgh. **Oakland**, Cal.—Annual Conference here on November 26-29 (Thanksgiving) in Bethany Hall, 1940 23rd Avenue. Circulars from Thomas Hill, 915 York Street, Oakland, Cal.

REPORTS.—The Annual Convention of Christians was held in **Cleveland**, O., on "Labour Day," well attended, some from distant States and places. Seasonable ministry to meet all needs was given by Bre. Oliver, Martin, Beveridge, Waugh, Pinches, Muir, Marshall, and others. **New Bedford**, Mass.—Conference here was well attended, and the Word spoken by J. J. Rouse, J. Dickson, H. Thorpe, F. Macleod, S. M'Ewen, and J. Conaway, was to profit

for all. **Summit**, N.J.—Over 500 believers were here at Labour Day Conference, September 7. Ministry was searching in character, given by J. K. M'Ewen, P. Mauro, Haule, Hazelton, and others. **La Crosse**, Wis.—A precious and encouraging time was experienced at the Conference here, when uplifting and sanctifying ministry was given by John Blair, F. W. Mehl, and others. **Detroit**, Mich.—Conference here in September, was the largest yet held, a large Auditorium being filled, and the Word from many ministering brethren was helpful to all. W. J. M'Clure and C. W. Ross remained for some meetings, after the Conference. **Riverside**, Cal.—As a result of tent work here, followed by teaching to the Lord's people, an Assembly has been begun here. Correspondence to Dr. A. E. Hunter, 983 Pine Street, Riverside, California. J. W. Johnston has laboured in the Gospel in the State of **Texas** for twelve months. This large State includes 800 square miles, and not many in it, hear God's Gospel in all plainness. Here is a fine field for men of faith in God, who are prepared to leave the beaten track, and go forth in the Lord's Name, looking to Himself for all they need in His work. John Rankin, from Motherwell, Scotland, had two months of meetings in **Oakland**, Cal., in a tent, with blessing on the Word spoken. Now in **San Francisco**, and hoped to begin meetings in **Fresno**, Cal., end of October.

Christian Workers in British Colonies.

AUSTRALIA.—J. Baird, who has wrought with a Gospel Van in many parts of **Victoria**, of which he gave some interesting accounts in **Leichhardt**. H. Barnett, from China, gave some accounts of work in backblocks in **New South Wales**, where he has visited lately. R. Tyler had instructive meetings in **Pumong**, on Prophetic Subjects. R. Scanlan had a week's meetings in **Toowoomba**, which were well attended and helpful to all. Colin Ferguson has preached in smaller places around **Ballarat**, with interest and blessing to souls. Frank May visited and had some meetings in **Coleyville**. T. H. Braidner, from Ulster, had good meetings in **Corinda**. Mr. Watts has been visiting on the South Coast with the Gospel Van, seeking to reach the people there with the Gospel.

NOTES.—S. R. Hopkins, of Norwich, and James Lees, of Esthonia, hope to visit the many scattered groups of believers in **Poland** this season, and on their return journey to visit new or recent Assem-

(Continued on page iv.)

The Bible, the Book of God.

A BIBLE LECTURE. BY THE EDITOR.

IS the Book that we call the Bible, really THE Word of God? Can we be certain, that the Book came from God at the first: that He Himself is its Author? And if so, that it has come down through the ages to us, unaltered and uncorrupted by men? These are momentous questions, affecting the vitals of Christianity, and the foundations of our faith. They therefore demand definite and decided answers. Nothing short of *certainty* will suffice, on a subject so fraught with eternal issues. To a truly exercised soul, doubt is unbearable in the things of God and Eternity. The testimony given concerning the Authorship of the Bible is, that "All Scripture is given by inspiration of God, and is profitable for doctrine, or reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). The five English words, "*given by inspiration of God,*" represent one word in the Greek, and that word is *Theopneustos*; it means "*God-breathed.*"

Here, we learn the origin and Authorship of the Holy Scriptures. He who breathed into Adam's lifeless clay the breath of life, has breathed out the words of Holy Scripture. And these holy writings are therefore God's words—perfect, unchangeable, and eternal. Nevertheless; the inspiration of the Scriptures is now denied in "its existence, in its universality, and in its plenitude." Not only by avowed infidels, but by professing Christians; many of them ministers of churches, and Professors in Universities.

Some deny the *existence* of inspiration: these do not believe that the Book came from God at all. With such, all is chaos and uncertainty. They are at least honest—they know nothing, profess nothing. Others allow that *parts* of the Bible are inspired of God, but they say that other parts are the work of men, and consequently open to doubt. The position of this second party is untenable, inasmuch as the Bible claims for itself to be one united whole, and that "the Scripture cannot be broken" (John x. 35). A *third* class say, that the *thoughts* of the Bible were given by God to the various writers, but that they were allowed to choose their own words, which in some cases are misleading, and contradictory of each other. Others claim, that the very *words* of Scripture are God's words (see 1 Cor. ii. 13), and that the entire Book that we call the Bible, is God's own Book. This latter is Divine Inspiration, and nothing else is. The writers—of whom there were many—were "Holy men of God." They did not speak or write, from memory, but as they were "moved" or "carried along by the Holy Ghost" (2 Pet. i. 21). Who but God, could tell the events of Genesis i. in the past, and who but God could foretell the events of Revelation iv. to xx., in the future. Moses wrote the Book of Genesis on the plains of Moab, and John the Book of Revelation, in the Isle of Patmos, both at the dictation of the Spirit of God. When this is grasped—that God spake to Moses, to Isaiah, and to John, at "sundry times and in divers manners" (Heb. i. 1), and told them *what* He wanted them to write,

that *this* they 'did write, and that these writings are *The Holy Scriptures*, then we shall not be puzzled by sceptical references to the "mistakes of Moses" or the "contradictions" of Luke and John. There are many proofs in the world around—in the heavens above, and in the earth beneath—that THE Book is God's own Book, and that its words are His Divine breathings. But let two of a simple kind, suffice. When the Lord Jesus was here on earth it was "His custom" to read a certain Book (Luke iv. 16). From this Book He preached to men (Luke xvii. 26-29), and expounded to His disciples (Luke xxiv. 27). From it, also He chose the weapons wherewith He defeated the devil (Matt. iv. 7). He called the Book as it then was, the "Scripture," and acknowledged "the Volume of the Book" (Heb. x. 7), to be "The Word of God" (Mark vii. 13). And the Lord Jesus authenticated the books of the Old Testament. He owned them as they stood: as written, by their acknowledged writers, and divided into parts as we now have them (see Luke xxiv. 44). Would the Son of God have sanctioned a Book in which there were "cunningly devised fables?" Would He have designated an ill-assorted mixture of God's commandments with man's traditions and errors as "The Word of God?" Who will say so? Who will dare to charge Him with thus deceiving men? Yet the Book that was in current use in His day, was only a *copy* of the original Hebrew Scriptures, handed down through the ages, a translation into Greek, called the Septuagint, which translation was the work of seventy men in

Alexandria, B.C. 285. But this did not hinder the Lord from accepting and authenticating it as "The Word of God." This translation was in general use in Palestine, during the time of the Lord's ministry and that of His apostles. It was this very translation, from which the child Timothy was taught, and concerning which the words of 2 Tim. iii. 16, testifying to Divine Inspiration, are given. Here we have our authority for accepting and regarding *our* Bible to be the very Word of God. The second proof is a very simple one. We know the Book to be true, because we have its evidences in ourselves. It told us as sinners, to believe on the Lord Jesus Christ, and we would be saved. We did believe; we were saved. God fulfilled the promise; the promise was therefore true. We claim, therefore, for the Bible that it is the eternal Word of Almighty God; that it was inspired by Him; that its *words*, yea even its *letters* (see Gal. iii. 16), are from Him, and of Him; that it is perfect; that there is nothing to be taken from it, for nothing is superfluous; nothing to be added to it, because nothing is wanting (Deut. iv. 2; Prov. xxx. 5-6); and that its authority, sufficiency, and supremacy abide, in spite of infidel attacks (open or disguised), and that all its commands and precepts, the least and the greatest alike, are to be honoured and obeyed by God's people in every department of their lives, in the family, the business, the church, and the world. So we truly pray—

O may these holy pages be

Our ever new delight!

And still fresh beauties may we see,

And still increasing light.

Right Position, and Condition.

GLEANINGS FROM AN ADDRESS BY THE LATE

J. G. BELLETT, DUBLIN.

POSITION, may be quite according to God, but the practical godly, grace, in which it is filled and occupied, may be but scanty and poor. And how should this warn us, not to count on the virtue of a merely pure and separated position! If *it* be trusted in, or held with an unjudged and unwatched heart, even they among the uncircumcised, may rebuke us. Much love and service is often to be found *within*, while little of the power of holiness, and of the mind of heaven, may accompany those who go outside. What I mean is this—that there is often less grace and *moral* power in the purer position, than there is in the defiled connection. There is no lesson I would more press upon the attention of my own soul than this—and I think I can say, I value it. Position without power, principles beyond practice, jealousy about orthodoxy and truth, and mysteries, with little personal communion with the Lord—all these the soul stands in constant fear of, and in equal judgment and refusal of. The earnestness about many and many a right thing, that was found at Ephesus, the stir and activity even of a religious nature that prevailed at Sardis, and the orthodoxy of Laodicea, were all challenged by the Lord. And we deeply justify His challenge in all this (Rev. ii., iii.).

The tithing of mint and anise, when “judgment and mercy” were passed by, was exposed by the Divine mind in Christ.

And in the Spirit, all the true children of God join in that exposure.

We refuse position without power, as we would principles without practice: or truth, and mysteries, and knowledge, without Christ Himself, and personal communion with Him. But in the stainless, perfect pages of the Word, we find *all* are duly honoured, and nothing is thoroughly according to God, but where each and all, are in their place and measure thus honoured.

The call of God is to separate us, but we need the power of the Spirit of God *in us*, operating powerfully, to occupy the place according to God, in a loving and devoted mind. “Salt is good”—the Divine principle is the good thing. But salt may lose its saltness. The right position, or the Divine principle, may be well understood and avowed. But there may be *little or no power* of life in it!

To walk humbly with God, in fellowship with Himself, holding fast whatever we have learned of His will, in communion with Him, in the Spirit's grace and power, is what will keep us right, and so enable us to hold the Truth and to so walk worthy of it, as will please the Lord and commend His Word and way to others. In the days of Malachi, there was much professed zeal for the temple of God, and so in the days of the Lord's earthly ministry on earth. But for the Lord of that temple, there was no place found worthy of Him, not even among those who professedly admired the “stones” of that temple (Matt. xxiv. 1).

To be occupied with the *outward*—*framework* of God's temple with no heart for the *Lord* of that temple, is not of God.

A Heart for God's Anointed.

PART I.—T. D. W. MUIR, DETROIT, U.S.A.

THE Old Testament has been well termed "God's Picture Book." And the meaning of those pictures is only understood, as the Spirit of God unfolds them to us in the New Testament. Many of God's pictures are of Christ—whom God ever had before His heart and mind, and whom He desires to have always before the hearts and minds of His people.

David, the son of Jesse, stands before us as one of those beautiful pictures of Christ, drawn by the pen of the Spirit of God—a picture of God's chosen Shepherd and the Ruler of His people. But, as in the case of the Lord Jesus, David was for a time in rejection, and only a few who had a heart for him, identified themselves fully with him in that rejection. It is especially to this phase of his history, that we desire now to look.

In 1 Samuel 16th Chapter, we read of the anointing of David by Samuel, consequent upon the rejection of Saul by God, because of his disobedience to the commandments of the Lord (1 Sam. xv.). Of this, the people were in ignorance. It was, as it were, a secret of God's counsels, to be manifested in due time. The seventeenth Chapter, tells of this manifestation.

The armies of Israel and of the Philistines were gathered in battle array against each other, in Ephes-dammim, the valley of Elah lying between them. We shall have to ask our readers to take their Bibles, and read carefully this interesting portion. The Philistines had on their side a giant, named Goliath of Gath, who

came forth daily to defy the armies of Israel, and send out a man to fight him. Now, Israel had a man—Saul the king—who was head and shoulders above his fellows, but he was no match in size for Goliath. If God's people try to imitate the world with its "great" men, they will find the world can outmatch them. Saul was big, but Goliath was bigger, and so it ever is. The true strength of God's people is the living God, as David, the stripling lad had already proved, when he had wrested from the mouth of the lion, his father's lamb. Now, with a sling and a stone from the brook, he lays this mighty giant low, and works a great deliverance for Israel.

In this way was David manifested as the deliverer, and future ruler of God's people. And some believed in him, and their hearts were won by him. Jonathan, the son of Saul, was one of these, for we read that after David came up out of the valley of Elah with Goliath's head in his hand, that "the soul of Jonathan was knit to the soul of David, and he loved him as his own soul." Moreover, we are told that he "stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle" (1 Sam. xviii. 1-4).

SUFFERING WITH HIM.

But it was then as it is now—one thing to share in the triumphs of the victor, and quite another to go out to him, and identify oneself with him, when rejection and reproach were his portion. Saul, who was envious of David, sought to slay him, and so David became a fugitive, and a

wanderer in that very land over which God had chosen him to rule.

There were those who *did* identify themselves with David then. As for instance, in 1 Sam. xxii. 1, 2, we read, "David . . . escaped to the cave Adullam, and when his brethren and all his father's house heard it, they went down thither to him." But they were not the only ones, for we further read, "and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and *he became a captain over them,*" etc.

Mark the words. "They went down thither to HIM." Again, they "gathered themselves *unto HIM!*" His palace was a cave. His throne a boulder. He was homeless, penniless, and apparently friendless, with no visible prospect of anything better. But they went down to him! They gathered unto him! And he became a captain over them! No lawless band of marauders was this. They were under law to David. He was captain, and his wish, was their law. See, for instance the record, in 1 Chron. xi. 15-19.

"Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Raphaim. And David was then in the fold, and the Philistines' garrison was then at Bethlehem. And David longed, and said, Oh that one would give me a drink of the water of the well of Bethlehem, that is at the gate!

"And the three broke through the host of the Philistines, and drew water out of the well of Bethlehem that was by

the gate, and took it and brought it to David; but David would not drink of it, but poured it out to the Lord. And said, My God forbid it to me, that I should do such thing: Shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it."

If these men who "gathered themselves unto him," in that cave, were men "without character," as some one has called them—when they came, under David's for captaincy they certainly soon made up the deficiency—for they became "mighty men," and could do exploits. And, when the reigning time came for David, he was not unmindful of them, for they shared in his glory, even as they had shared in his suffering and rejection. They had a true heart for him, and shame, reproach, suffering, or even death, was endured for the sake of God's Anointed. His person engaged their hearts, so that where he was, *there* would they be. If it was the path of the outcast then. Well, they could afford to wait—for the crowning day was coming, by and by!

Does the reader know anything of this path? Our Lord Jesus Christ is till the rejected One. The world knows Him not. Israel received Him not, but rejects Him still. And more sad than all: many who professedly own Him as their Deliverer and Saviour, are far from willing to take the path of obscurity and reproach with Him, now. The word is still, "Let us go forth, therefore, UNTO HIM, without the camp, bearing His reproach" (Heb. xiii. 13). Are we ready for this?

It oft will mean, parting company—as far as its sympathies and fellowships are concerned—with the world, for we cannot walk with Christ and with the world too. And it may mean parting company with some, whom we may believe to be children of God, but who are unwilling to “go forth unto Him” without the camp with us. It is “*unto Him.*” Not merely truth about Him—precious as that is; nor to a Scriptural position, important as that is. But a true heart for Christ, enabling us to reckon all things as naught, that we might be with Him now, rejected though He be. And rest assured, if we see Him outside the camp, and go forth unto Him there, we will not be unstable, and run hither and thither, after the attractions of a religious world. God’s children are not, as a rule, entrapped by the world’s profanity, drunkenness, or sensual pleasures, but, alas! many of them are attracted by, snared, in and held captive by, the world’s Religion!

The day came when all Israel gave David his place as King upon the throne. But it no doubt cheered his heart to know in these earlier days of his rejection, that he was enthroned in the *hearts* of a faithful few, who though feeble as to numbers, lacking as to wealth, were content to leave their earthly all and follow him outside the court of Saul, into the cave, or wherever else he might go.

In due time Saul died, and David filled the throne. For a time all went well. The voice of the people were unanimous in proclaiming David their king. Just as it will be, when all will own Jesus Christ, and bow to Him, as Lord (Phil. ii. 9-11),

The True Godhead of Christ.

II.—ADDITIONAL PROOFS OF HIS DEITY.

By the late J. NORMAN CASE, China

IN further proof of the True and Full DEITY OF THE LORD JESUS; He is presented in the Sacred Scripture as possessing the following DIVINE ATTRIBUTES.

1. *Omniscience.* “Jesus . . . knew all men, and needed not that any should testify of man” (John ii. 24, 25). Again, “Jesus knew from the beginning who they were that believed not, and who should betray Him” (ch. vi. 64). And in the end, the disciples were constrained to confess, “Now, are we sure that Thou *knowest all things* . . . by this we believe that Thou camest forth from the Father” (Ch. xvi. 20; cf. Ch. xxi. 17). This could not be, were not our Lord *fully and absolutely* GOD.

2. *Omnipresence.* The Lord’s well known declaration in connection with the gathering together of His disciples in His Name, involves the possession of this attribute (Matt. xviii. 20). And this is even more evidently true, as in the great missionary promise of Ch. xxviii. 24. “Lo, I am with you *always*,” said the risen Christ to His servants, “even unto the end of the Age.” What! Christ *at the same time* with all His servants, in all parts of the great harvest field! Then, He must be “God over all;” for He owns this attribute which is peculiar to God alone. And all this is true, even though as to His human body, He is now seated on the right hand of the Majesty on high.

3. *Omnipotence.* Since our Lord Jesus

created and upholds heaven, earth, and all things, since He is able to subdue all things unto Himself (Phil. iii. 21), and, finally, since He is distinctly called *the Almighty* (Rev. i. 8), it is evident that this glorious attribute also belongs to Him. The One who possesses these Divine powers cannot be a creature only: He is surely nothing less than Jehovah, equal in wisdom, love, majesty, and power with the Father, and the Holy Spirit.

Of all the confessions of Christ recorded in the Gospels, that of Thomas, reaches the highest water-mark. When fully convinced of the reality of the Lord's resurrection, he looked up into His face and said, "MY LORD, AND MY GOD." And note well—for the point is important, that the Lord Jesus did not disown these titles, or refuse this homage, nor rebuke His disciple for so addressing Him. Yet if He, had not known Himself to be the Supreme God, if He had not wished His followers to believe that He was such, and honour Him accordingly, He would surely have taken this opportunity of setting them right on such a stupendously important matter. His silent acceptance of these high titles, proves that He knew Himself to be IMMANUEL, God with us.

With the scene above referred to, compare another incident preserved for us in Rev. xix. 10. In the latter case, our judgment approves of the rebuke administered to John. For the One at whose feet he would have worshipped, was like himself a creature, and a servant of their common Lord. And if Christ were only a creature, although the highest, He would not have permitted Thomas to so address

Him. For to offer to Him supreme homage, would have been to rob God of His glory.

Angels, as well as redeemed sinners, are to worship Him. As it is written, "When He bringeth again the first begotten into the world, He said. And let all the angels of God, *worship Him*" (Heb. i. 6, R.V.). In the fulness of time it shall be known that the throne of God and of the Lamb is one and the same. Nearest to the throne, the Church, composed of redeemed sinners, will find her place. And she will join in a song peculiar to redeemed and glorified men. But outside this circle, angels innumerable shall be seen: and beyond these shall be gathered a great company composed of all created intelligences, whether in heaven, on the earth under the earth or in the sea, all shall join in saying, "*Blessing, and honour, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.*"

Thou art the everlasting Word,
The Father's only Son,
God manifestly seen and heard,
And Heaven's beloved One.

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

True image of the Infinite,
Whose essence is concealed;
Brightness of uncreated light,
The heart of God revealed.

But the high mysteries of Thy Name
An angel's grasp transcend;
The Father only (glorious claim!)
The Son can comprehend.

Throughout the universe of bliss
The centre Thou, and Sun,
The eternal theme of praise is His,
As Heaven's beloved One.

Resources for the Last Days.

A BIBLE ADDRESS. AT A CONFERENCE.

IT was in view of a time of deep declension from the truth, and of the near approach of its opposers and corrupters, that the memorable words of the Apostle were addressed to the overseers of the church at Ephesus—"And now brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx. 32). "*God*, and the *Word* of His grace," were to be their resources, during these days of coming trial and difficulty. In *God* and His *Word*, they were to find all that they required to enable them to continue in the path, no matter who should arise as opposers of the truth, and seducers of the saints of God from it. For each exigency, and for every form of difficulty, there was that to be found in "*God*" and the "*Word* of His grace," that which would enable them to meet and deal with it, according to the mind of God.

Blessed be His Name! He did not leave His people unprovided for then, nor has He left His people unprovided for now, whose lot is cast in a day, in which the various forms of evil which were then appearing in germ among the saints, are seen in fully developed form and power, doing their destructive work. We do not wonder at the progress of apostacy that has been made. The Lord foretold it, and so it has come to pass. To Timothy, also, the apostle wrote the solemn words—"Evil men and seducers

shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13)—words that an All-wise God caused to be recorded for the instruction of His people, to deliver them from the delusive doctrine now proclaimed by such seducers and deceivers, that the world and all its belongings is getting *better*, and that we are gradually progressing toward a period of universal peace, equality, and prosperity—a millennium *without God*, in which His *Christ*, and the authority of His *Word* will have no place whatever. This Divine warning is immediately followed by—"But continue thou, in the things which thou has learned, and hast been assured of, knowing of whom thou has learned them," reminding Timothy and us, that God's truth can never be made void by the frowardness of men, and that no part of it must be surrendered, or allowed to become obsolete, because some have corrupted it in their teachings, and their practices.

These inspired and holy counsels, cast a flood of heavenly light upon the path of the believer amid the perils of these last days. They remind him of the unlimited resources that are in God, at the disposal of His people. Do we need grace? Then He is "the God of all grace," and it is written—"God is able to make all grace abound toward you; that ye . . . may abound unto every good work" (2 Cor. ix. 8). This should be a sufficient answer to the question often raised—"Are we able in a day of failure and weakness, to carry out all that our brethren of earlier and better times did?" The answer is—"God is able," and He is our Resource. It is in

His strength that we go, conscious to the fullest, that we are unable to cope with the powers of evil, or to keep ourselves in the paths of righteousness. But our God is able: on His Almighty Arm we lean, in His abounding Grace we trust. Then, go forth, with firm, unfaltering step, saying—"The battle is the Lord's," and through Him we shall be "more than conquerors." It was the consciousness of this, that enabled the apostle to stand firm as a rock, holding fast the Word, in face of all who arose to oppose and to hinder him. And in his last hours, when his course had been finished, he was found like the faithful Ahohite, David's warrior of old, standing with his hand cleaving to his sword, triumphantly declaring, that although men had left him, and friends had forsaken him, "Notwithstanding the Lord *stood with me* and strengthened me" (2 Tim. iv. 17).

And what God and His Word are to the faithful individual soul, that cleaves to them with a purposed heart, they will be to the church, or assembled company of individuals, however few or feeble. "God and the Word of His grace" provide all that is required to bring, and keep together any number of the redeemed, in holy, happy fellowship, according to the Divine Pattern. Not "the Word" alone: nor "the Word" apart from, or in place of, God. We need both, and in their due order—"God, and the Word of His Grace." These are our resources. May we fully use them and prove them all-sufficient, for all our need, in all our conflicts, and when the powers of evil rise up to oppose us in the heavenward path.

The Preacher and Bible Lover's Column.

GOSPEL OUTLINES FOR PREACHERS.

The Wrath of God.

Sinners, are subject to it (Col. iii. 6)—It cometh on them.

Unbelievers, have it abiding in them (John iii. 36)
—Already.

Believers, are delivered from it (1 Thess. i. 10)—
Deliverance.

Christians are preserved from it (Rom. v. 9)—
Preservation.

Not appointed to it (1 Thess. v. 9)—Salvation
from it.

Different Kinds of Hearts.

A Broken Heart (Isa. li. 17)—Contrition.

A Believing Heart (Rom. x. 9)—Conversion.

A Burning Heart (Luke xxiv. 32)—Communion.

A Boiling Heart (Psa. xlv. 1, marg.)—Confession.

Redemption.

Its Price Paid (1 Pet. i. 19)—At the Cross.

Its Endurance (Heb. ix. 12)—Eternal.

Its Result (Rom. iii. 24)—Salvation.

Its Prospect (Eph. iv. 30)—Glorification.

Jesus Christ, the Saviour.

A Saviour Predicted (Gen. iii. 15)—In Type.

A Saviour Promised (Matt. i. 15)—In Character.

A Saviour Provided (1 John iv. 9)—In Grace.

A Saviour Presented (1 Tim. i. 10, 11)—In the Gospel.

A Saviour Possessed (2 Tim. i. 9)—Hath Saved.

CONCISE STUDIES FOR YOUNG BELIEVERS.

Blessings of the Believer (Psalm xvii.)

SAFE, as the Apple of the Eye (ver. 8).

SHELTERED, under His Shadow (ver. 8).

SATISFIED, with His Likeness (ver. 15).

The Believer's Securities.

SAFE, by the Finished Work of Christ (John xix. 30).

SURE, by the Written Word of God (1 John v. 13).

SEALED, by the Holy Spirit (Eph. i. 13).

The Operations of the Spirit.

BORN of the Spirit (John iii. 5)—Regeneration.

SEALED by the Spirit (2 Cor. ii. 22)—Possession.

LED by the Spirit (Rom. viii. 13)—Direction.

CHANGED by the Spirit (2 Cor. iii. 18)—Trans-
figuration.

The Exaltation of Christ.

AS the SEATED Sin-purger (Heb. i. 3).

AS the GLORIFIED Son of God (Heb. i. 5).

AS the ENTHRONED King (Psa. ii. 6, 7).

AS the CROWNED High Priest (Heb. ii. 9).

AS the LIVING Lord, to be Owned (Phil. ii. 11).

The Christian Observatory and Outlook.

Popularising the Gospel is a current phrase, in "The World's Religion," and it has found its way into what passes as "evangelical preaching." But to those who seek to be guided and controlled in their service for the Lord, by the principles and pattern given in the Word of God, this "popularising" of God's Gospel, by adapting the world's methods of making it attractive, is seen by those who have the "anointed eyes," to discern that which is robbing God's Gospel of its inherent power in effecting the purpose for which He has sent it to be preached among mankind, "in the Holy Ghost sent forth from heaven" (1 Pet. i. 12, R.V.), to take out from the nations a people FOR His Name (Acts xv. 14)—a people who, from the hour of their conversion by receiving His Gospel, are no longer of the world, EVEN AS "Christ is not of the world" (John xvii. 16). But as this is this purpose of God in man's salvation BY Christ, and in their separation by Christ from the world, is lost sight of by many who preach and teach: the purpose that God has in view in having a people, manifestly, for "His own possession" (Tit. ii. 14, R.V.), distinctly separate from the world, and marked out as such by their confession of Jesus Christ: Him they profess to have received as their "Lord" (Col. ii. 6), and to obey and serve Him as their "Owner," the One whom they serve (Acts xxvii. 24), as manifestly "the people of God," "an elect race" (1 Pet. ii. 9), "a people for God's own possession" (1 Pet. i. 9), known among men by their walk, which is to be "worthy of the Lord" (Col. i. 10), even such as commends His Gospel to those who observe them, yet because of their hatred to the Lord, speak only evil of them (1 Pet. iv. 4), and persecute them (John xv. 20). But where the Gospel has been popularised by toning down "the offence of the Cross" (Gal. v. 11), and withal depriving it of its potency to save, and its life-giving power as manifested in men's conduct—For it is well known to all unprejudiced observers, that where the Gospel has become "popularised" to gain the ears of the fickle crowd, it has lost its power to "bring from darkness to light" (1 Pet. ii. 9), and "from the authority of Satan to God" (Acts xxvi. 18), and leaves those who profess conversion under the preaching of this "emasculated" Gospel, as a nondescript lot of worldly-religious professors, who are neither distinguished by their unworldliness, nor by their acknowledgment of the "commandments of the Lord" (1 Cor. xiv. 2), as that

which claim their obedience in personal and assembly life. In years gone by, when little companies of the Lord's disciples, through reading and receiving the Word of the Lord, and acting according to it, returned to the first ways of "the churches of the saints," they had none of these "popularised" methods of carrying on Gospel work among them. Their meetings were simple declarations of God's Gospel, in much plainness, not in word only, but in "the power of the Holy Ghost" (1 Thess. i. 5). The converts then, were such as no preacher needed to advertise or report them. "They themselves reported" (1 Thess. i. 9) by their changed lives, what God had wrought among them (1 Thess. i. 10), and the preachers had "no need to speak anything" about their "successes" in preaching. For the "saved of the Lord" were a well-marked people in those years, and the power of their testimony was felt and acknowledged by all who saw and heard them (Acts iv. 13). In these early years, in which Divine power characterised the little Assemblies of Believers, which were springing up in all parts of the British Isles, there were no "organs" used in their meetings, no "solos" sung to make them like the fashionable Religions of the world; nothing was said about MONEY in their public meetings. Nor was there such a thing as "collections" taken from the unconverted at their Services. But since the "popularising" business began—and it has begun and continues even in certain places where believers, who were professedly separated by the truth of God from the world's systems of religion and their ways, have in measure copied the "customs" of the times, there is now not only "Choirs" and "Services of song" introduced, but a *continuous* call for "money" to carry on what is called "The Lord's work," and men appointed, or who appoint themselves, to go round assemblies to "raise finances" to carry on "missionary work" at home and abroad, by selected men and women who are "employed" and paid for their services, and more or less CONTROLLED in it, by those who assume the place of "official leaders," and have charge of the funds that they gather for the purpose. And this has gone so far in certain well known circles, that unless those who become PREACHERS under their auspices and control, are approved by those at headquarters, godly workers, who seek still to "go by the Book" in the service, and under the guidance of the Spirit of God, whose work it is to control all ministries in "the churches of God," and "divide severally to each one as He will"

(1 Cor. xii. 11), are not officially "recognised." It is easy enough to slip away from God's principles and ways gradually, yet saying nothing about it, but to "teach by practice," as one remarked now a number of years ago, who evidently saw whether things were drifting, and was "tabooed" by "officialdom" for doing so. But his words were true, and have proved themselves by many evidences to have been a warning word which was needed then, and much is more so now. If any are awake to the conditions that exist in these things, it is their first responsibility to God, their consciences, and their fellow-believers to shake themselves clear from all *complicity* with these nonscriptural ways, that have come in—and in many places govern the present conditions that exist, and confessing their sins to the Lord, and forsaking them, then RETURNING TO THE LORD and the FIRST WAYS OF HIS WORD. For "in the keeping of His commandments there is great reward" (Psa. xix. 11). We are not pleading for a REVOLUTION in such things: this has been tried but found wanting; but we simply ask for a RETURN to "the ways that be in Christ" (1 Cor. iv. 17), which both we, and those who have gone before us, have abundantly proved to be "paths of righteousness" (Psa. xxiii. 3) and God's "ways of peace" (Psa. cxix. 165).

Short Answers to Practical Questions

Should one be received as a teacher, who advocates "Household Baptism" or "Infant Sprinkling?" If he is, he will very likely soon ventilate his opinions, and cause division. Those who "watch for souls" must be very "purblind" if they do not see this. And if he claims that, although he holds it, he will not TEACH it publicly, there is the imminent danger, that in PRIVATE he will be as diligent as he can, in leading weak and simple folk into his "well spun" theories, as many know to their cost. What has been found resulting from the work of such men, is too well known to deceive any who know the devices of such "deceitful workers." It is surely part of that "earnest care" (2 Cor. viii. 16), that the Lord puts into the hearts of those who "take care" (1 Tim. iii. 5) of God's churches, not to expose those whom they guide, to the teachings of those who will lead them into errors of this, or any other kind.

Does Phil. iv. 3 give sanction to "women" preaching, in public? The Word says, "Those

women which LABOURED with me in the Gospel." There is nothing said here, about women "preaching." We have neither precept nor example, for Christian women publicly preaching. But there are many ways in which their help is invaluable, and very much needed.

What is the meaning of the word "Denomination," used to describe various associations or churches? Is it a Scriptural term? Very likely it was invented to cover the harsher word "sect," which is still a mild translation of the Greek word "*Schisma*" which means "a rent, or rupture." When men are ashamed of the words used by God to describe their sins, they not infrequently coin more pleasing terms, wherewith to embellish them. "Denomination" is one of these.

Are the "witnesses" mentioned in Heb. xii. 1, angels or men? Men: especially those mentioned in chap. xi., who bare witness to God's faithfulness in their day. They are not said to be WATCHING us—as certain hymns FALSELY represent—but witnessing TO us, for our encouragement to trust God, as they did in their times of danger.

If a believer persistently continues a Freemason, Orangeman, or in other SUCH associations, after acknowledging it to be unscriptural, is he to be companied with, or retained in the fellowship of an Assembly of the Lord's people? The Word of the Lord, as given in 2 Cor. vi. 14, clearly forbids a believer being in any such association. If after acknowledging this command, to be the Lord's will, he still continues in his ungodly association, then 2 Thess. iii. 6, 14, 15, would apply. These verses do not imply putting away from the Assembly, but they restrict our fellowship, with one yet WITHIN, who is "walking disorderly" or "out of rank," or manifestly "disobedient." If this form of discipline is faithfully carried out, and the erring one admonished "as a brother," the result will either be his restoration and recovery, or a further degree of backsliding, very likely ending in his "going out" in self-will, and so manifesting this true condition of soul.

Misinterpreted Texts, of the New Testament.

The Leaven in the Meal (Matt. xiii. 33).—The popular, and generally accepted interpretation of this parable is, that the leaven hid in the "three measures" of meal by this woman, and allowed to

work there, until the whole became leavened, is supposed to teach that the Gospel is to permeate the whole world until, by its "silent influence," it is to be so acted upon, that the knowledge of the glory of the Lord is to cover the earth, as the "waters cover the sea" (Hab. ii. 14). But this exegesis of the parable, is contradicted by the fact that leaven, wherever elsewhere in the Word, is used symbolically, is always emblematic of evil. For we read there of "the leaven of Herod" (Mark viii. 15) as corrupt politics; the leaven of the Pharisees hypocrisy (Luke xvi. 6); and the "leaven of malice and wickedness" (1 Cor. v. 8). It would surely be strangely incongruous, to use the same symbol to denote the spread of the Gospel, with its beatifying influences, to be the same as that which spreads corruption and evil. And even if this were allowed—as it is *not*—the teaching, that the whole world is to be permeated with the Gospel, so that it will "cover the whole earth" with the knowledge of the Lord," is in direct conflict with the fact, so fully made known in the Word of God, namely, that something **WHOLLY DIFFERENT** from a converted world, will be the final result of the universal spread of this leaven, **HID** by a woman, with a sinister purpose in view, so poisoning her own food—surely tells, that the final issue of the spread of this leaven, is **NOT** the regeneration or even the profession of the whole world, but its apostasy from all religion, and its repossession of "sevenfold" powers of such evil, as will bring the "outward frame of Christendom so-called, to a fearful end," as Dean Alford solemnly declares.

Signs of Christ's Coming.—The Lord's own words, as recorded in Matt. xxiv. 15-29, refer to His coming—**NOT** to receive His people to Himself, as John xiv. 3 teaches, but to His Epiphany, or **APPEARING** in glory (Matt. xxv. 31, 32) for judgment, as Son of Man—a title nowhere applied to Him in connection with His coming to "the **AIR**" (1 Thess. iv. 17) **FOR** His people, which event will bring the present dispensation to its close. So that the signs and portents named in Matt. xxiv. belong to a **FUTURE** age, and to His coming to **EARTH** for the deliverance of His earthly people, and the judgment of His and their enemies. And of **THIS**, there are to be signs and portents, which will **PRECEDE** it. These they are told to "watch" for (see Matt. xxiv. 42). "Mixing up" these events and their issues, has caused much confusion in many minds regarding the events of the future. For while there *are* to be signs and portents of the Lord's coming to earth

for judgment, there are none, to herald His coming to "the air." And this latter is our hope. And our attitude is to **WAIT** for the Son of God from heaven (1 Thess. i. 10), which may take place at any moment, and of which no date, or portent is to be given.

Predestination.—"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. viii. 29). The word translated **PREDESTINATE**, occurs just **FOUR** times in the New Testament Scriptures (Rom. viii. 29, 30; Eph. i. 5; i. 11). It is stated in "Young's Analytical Concordance" to mean "to mark off beforehand," and it refers to the special dignity and position to which the redeemed of this dispensation are called by God. They are predestinated "unto the place of sons," and to be conformed to the image of His Son, or as Eph. i. 11, **R.V.**, has it, "to be His heritage" (**R.V.**), and so is given to promote the confidence in God of the children of God, and not to raise questions in the minds of the unconverted, as to whether or not they are of the "elect," and so place undue limitations on the Gospel of the grace of God. Yet this very doctrine, by its perversion, is used by preachers of the hyper-Calvinistic school, to put an embargo on the fact, that the grace of God is "salvation bringing" unto all (Tit. ii. 11), and "God willeth that all men should be saved" (1 Tim. ii. 4, **R.V.**), and the Risen Lord gave to His disciples the commission to preach the Gospel to "every creature" (Mark xv. 15). And in many parts of Scotland—in particular of the Highlands—it is widely held, that if one is "elect," he will ultimately be saved somehow, whether he is "of faith" or not. And this may account largely for the fact that among Presbyterians there, a fatalism has settled down among many, that they *cannot* believe the Gospel until God's set time has come. And then, when that which preachers of this school call "effectual calling," comes to them, they will be saved in God's time, whether they **WILL** or otherwise. Such a doctrine has no authority in Scripture, but is a complete **DISTORTION** of the truths of **ELECTION** and **PREDESTINATION**, neither of which is ever mentioned to the unconverted in God's Word at all.

Gospel-Hardened.—It has become fashionable in certain quarters now, to blame those who do come to their meetings for being "Gospel-hardened." But the real cause is, that there is little or no Gospel there. The real cause of barrenness, is a lack of God's Gospel in power to arouse the people.

blies in **Crecho-Slavonia**, **Strassburg**, and **Belgium**. Mrs. Payne, Argentina, expects to labour among Indians in the extreme northern part of this republic, along with Miss Scheldt, formerly in Buenos Aires.

Work and Workers in Other Lands.

ESTHONIA.—James Lees, from Burnbank Assembly, spent August in **Poland**, a great and needy country. He spent some time in **Volyma**. The Lord has wrought among Russians there. He had large and fruitful meetings in **Warsaw**. He is now in **Esthonia**. Has had meetings in **Wormso Island**, where there is much interest in the Word. He hopes to visit the Swedish Colonies in the mainland, and to have meetings at end of the month in **Reval**. His address for early post in October will be c/o H. Thessen, Johannistrasse, Reval, Esthonia. Mr. Lees has visited **Finland**, and had much cheer in and around **Warsaw**, where S. R. Hopkins, of Norwich, joined him for eight days in meetings, and had a most encouraging time, many young Christians seeking help in the things of God. They are now in **East Poland**, where there is much interest in the Truth of God at present. **FRANCE.** R. S. Hoy, of Vichy, and a helper, have preached Christ here, in a rented dance hall, the owner of which studied for the priesthood among Romanists. He has been converted to God, and now witnesses as one of a "royal priesthood." **ITALY.**—A four days' Christian Conference has been held in **Alessandria**, and several of the Lord's servants who were at it testified the Gospel in the valley of **Pompeii**, among the ruins of the old city of that name. **Pesaro.**—Some eighty Christians from various parts of Italy assembled here for an Agape, at the close of which eleven believers were baptised and received into the Assembly here. A recently converted R.C. priest was among those who shared in ministry of the Word at it.

Fallen Asleep.

Thomas Wilkins, of Shap, near Penrith, departed to be with Christ, on September 27, at the advanced age of 88. In the little Assembly in Shap, for many years, a valued helper, stedfast in the faith, "always abounding in the work of the Lord." Esteemed as a true Christian by all who knew him. His care for and service to the Lord's little flock at Shap, will be greatly missed there. He was brought into the light and liberty of God's salvation through the

instrumentality of Mr. Richard Graham, at that time a bank clerk in Penrith, who had shortly before been converted, and had begun to preach Christ in the villages around, in much spiritual power, and many were led to the Saviour. Among other places visited at this time, was the village of Skelton, where Thomas Wilkins then lived. And he with his wife, were among the first to receive the Word, and pass into the kingdom of God. After their conversion, Mr. Graham taught them the truth of believer's baptism by immersion, and led them on in the ways of the Lord. Mr. Wilkins became from the day of his conversion a diligent reader of God's Word, and so grew in grace and in the knowledge of His Word, and became a devoted worker for the Lord in the little Assembly in Shap, to which he had come full thirty years before, and there for all the years continued to testify the Gospel among the granite workers and others there. And although he had little education as men speak, he began to read the Scriptures daily, and so came to be a Spirit-taught disciple of the Lord, and an able preacher of the Gospel, and a helper of his fellow-believers in the truth of God. He visited from house to house and preached the Gospel, until within a few days of his home call to be with Christ. It was a sight not likely to be soon forgotten, to see this aged worker, his son Tom, who was also converted in Skelton, and now lives in Sheffield, a grandson named Howard, a bright lad in his teens, all standing together on a Lord's Day afternoon on the main street in Shap, testifying to the people, the Gospel, which had become God's power in their own salvation. What Thomas Wilkins had learned of the truth from God, through His Word, had burned itself into his soul, and dwelt there in freshness and in power. And he held it fast as a sacred trust from God all the years, seeking to give it effect daily, in his life, and to be governed and guided by it, in all his relationships, personal, and among his fellow-believers, in every department of his life and service. It is said that he had visited every house in Shap, with the Gospel message, and few of the villagers ever passed him without being personally spoken to by him on eternal things. He was also a man of prayer. As one who was personally acquainted with him for half a century says, "He spent hours on his knees, praying for the people in whose midst he lived and laboured for the Lord." [A fuller "Record" of his life and service, with a life-like Photo of this aged Veteran appears in **The Christian Worker** for December, at **One Penny**. **William**

Winning, Wishaw, August 5, aged 72, in Overtown and Wishaw Assemblies for many years, a consistent walker and godly liver. **Andrew Morrison**, August 22, after a long illness, for 35 years in Wishaw Assembly, a much esteemed brother. **Mrs. Mary Hunter**, Hensingham, Whitehaven, August 28, aged 66. Known to many servants of the Lord, in this and other lands, for her hospitality. A sufferer for years. Now at rest with the Lord, whom she loved. **Mrs. Gould**, Belfast, wife of Mr. George Gould, evangelist. on September 15, "in Christ" for over 40 years. She was converted through the preaching of Mr. Thomas Lough. She loved the Lord and His Word, and had the joy of seeing ALL her family "in Christ" before she went to be "with Him." **Mrs. E. Holditch**, South River, Ont., on September 7, in her 81st year. Saved when a girl of 9, she lived many years to prove the faithfulness of the Lord, whom she loved. In the Assembly at South River, from its beginning, full forty years ago, "a succourer of many." Now she rests from her labours, in the presence of the One she loved and followed. **Mrs. Martha Broadbent**, widow of Edmond Broadbent, and mother of E. Hamer Broadbent, of Gislingham, aged 87. Well known in earlier years in Bradford district of Yorkshire. **Mrs. Ezra Hillis**, Winnipeg, Man., 8th September, formerly of London, Ont., "in Christ" for many years. She was in fellowship in Bon Accord Assembly here, for nine years. **Mrs. James Scott**, Cranberry, West Virginia, U.S.A., daughter of William Sibbald, Shieldhill, Scotland, on 18th September, aged 37. **Mrs. Neal Wilson**, Bay City, Mich., July 25, "in Christ" for over 40 years, well known and esteemed as a lover of hospitality to the Lord's people and servants. **H. L. Graham**, Grand View, at an advanced age. A "good man," whose life commended the Gospel to all who knew him. **Mrs. Alex. Erskine**, Rouse, Colo., July 14. "In Christ" for over 40 years, a steady and consistent walker in the ways of the Lord. **Miss Jenny G. Kennedy**, Toronto, Ont., August 4, a godly and devoted sister who loved the Lord, His Word, and ways. **Robert Somerville**, Hamilton, Ont., June 14, in his 85th year. Born in Scotland and saved in early years, in the Assembly in M'Nab Street for a number of years' **Percy Bracken**, Calgary, Alta., an earnest helper in the Assembly there, aged 36. **Mrs. Charles Rankin**, Aberdeen, October 8, aged 75. In Assemblies in St. Paul Street Hall and Music Hall, Square Room, for a number of years. She bore a quiet, consistent

testimony all those years. Her husband predeceased her two years ago. **Mrs. Dunbar**, at Novar, Motherwell, on October 15, aged 85 years. In the Roman Road Hall Assembly for many years, formerly in the Assembly at Glenbuck, Ayrshire.

Forecast of Writers and Articles for 1926.

Which (the Lord willing) will appear in "The Believer's Magazine."

In addition to the announcement made in our last month's issue, we have pleasure in adding the following extended list of **fresh and soul-feeding** papers, by well known contributors of former years, whose ministry has proved words in season for the spiritual edification, encouragement, and cheer of our readers, all through the years, since our **first issue**, 36 years ago, throughout which it has been our privilege to publish **The Believer's Magazine** month by month, without a break, or alteration of its character. Our original aim, as stated in the **first number** in 1890, was to provide "Plain, simple instruction in the **Word of God**, with reliable tidings of the **Work of the Lord**." We gladly acknowledge the long-continued fellowship of those fellow-believers who have, throughout all the years, been our fellow-workers" and "fellow-helpers" in contributing papers to, furthering the circulation, and commending the **Magazine** to Christians and Assemblies where they are, and bespeak a continuance of such valued help for the days to come, be they few or many, in which we may be permitted to continue our service in the issue of this **Magazine**. While heartily thanking all who have been our **fellow-helpers** in the past, we earnestly crave the continued and increased interest of all who are in sympathy with the teachings of **The Believer's Magazine**, which we desire and shall aim to maintain as in the past, keeping nothing back that is for true profit, to the Lord's people.

W. J. M'Clure, of California, contributes a seasonable paper on **Dwelling Together in Unity**, on Psalm cxxxiii., which should be for help to God's people generally in this day of confederations of denominations, in "en masse," with little concern as to who are **included** and what doctrines are **amalgamated** in the process.

T. D. W. Muir, of Detroit, gives striking papers on **Absalom the Flatterer** and **Ittai the True-hearted**, which, fully illustrates much that we see in our own time.

Wm. Hoste, of London, continues and concludes his series of papers on **Christ the Revealer of the Father**, and contributes a fresh article on **Fellowship in the Gospel**, a subject calling for consideration, in these times of contracted interest in work and workers, serving on Biblical lines.

J. G. Bellett, of happy memory, whose spiritual articles have been much enjoyed by our readers for the past 12 or more years, passed on to a personal friend of his, and have been sent on to us—**Musings on Scripture**—a fresh and uplifting series of meditations on the Word, of which the following are yet in our hands, and will (God willing) appear early in 1926. They include:—**Divine Counsels and Ways of God**," **Personal Knowledge of Christ**, **A Bible Lecture on Galatians**, **The Epistle of James and its Message for To-day**, **The Mornings of Scripture**, **Ministry in Varied Aspects**, and Six other edifying and practical papers, one of which will appear each month in our early issues for 1926.

The Lordship of Christ, in various aspects. A series of memorable addresses by **Alfred J. Holiday**, of Bradford, given by him in the years of his health and activities, to young Christians in Bradford, at a time in which many were being added to the Assemblies there. Truths never more needed, than they are to-day.

Overseers, their Qualifications and Work, by the late Alexander Stewart, of Glasgow. His matured thoughts on this much-discussed subject.

The Support of Christ's Servants. By W. H. Bennett, Yeovil. A much needed and well balanced paper on a theme much exercising the hearts of many at the present time of "straitness" in supplies.

The Editor provides **Short Practical Papers** for each month, on Truths such as all God's People **Need To-day**, non-controversial, including such subjects as **The Resurrection, its Facts and its Teachings**, **The Lord's Coming in Varied Aspects**, **A Purifying Truth for To-day**, **The Sons of Rechab**, **A Family Testimony for God in a Day of Decline**; **"Undenominational"**—**What does it Mean?** **Christ and the Word, in their Vital Connections**.

Led in Christ's Triumph and An Ambassador for Christ. By Dr. Peirson.

The **Christian Observatory and Outlook** will (God willing) be continued, dealing with present day problems of **Worship, Walk, Work, and Warfare**, especially for young believers.

Subjects for Preachers and Concise Studies for Believers, and Misunderstood Texts of the New Testament will be (God permitting) continued by **The Editor**, as ability is granted him.

We refuse to fill our columns in making public present time **Heresies of Destruction**, thus advertising them, and defiling "pure minds" in dragging them through the **QUAGMIRES** that occupy worldly minds, but **edify not**. And we absolutely detest to name those **Novellettes** which are now advertised as **Pure Gospel Books**, to be hawked for sale from door to door, consisting of **Fictitious Love Tales**, with a **tincture** of thin "Gospel," thrown in at the close to **colour** them, and make them palatable to those accustomed to read what may be found in any **Worldly Romance**, the creation of imagination. They are what depraves young Christians, and destroys a wholesome appetite for the Word of God, the pure fare of the "born again" (1 Pet. ii. 2) Christian.

Misinterpreted Texts in New Testament Scriptures, with Questions and Answers to Correspondents, on Common, Practical Matters, in Assembly Life and Conduct, will, as formerly, be continued for general help to all. **The Fellowship** of all who are in sympathy with the teachings of **The Believer's Magazine** will be valued, and in making mention of it in the Assembly where they are, will be much esteemed at the year's end by the Editor, who counts most on the personal commendation of its present readers, in extending its circulation among fellow-believers. A packet of 6, 10, 12, or as many as can be wisely used in handing among those who do not know it, will be cheerfully sent free to any who will undertake the service of introducing **The Believer's Magazine** among Christian. Send direct for these, to **JOHN RITCHIE, Publisher, Kilmarnock, Scotland**.

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

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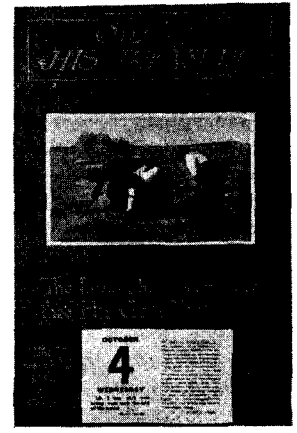
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The Lord's Work and Workers.

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DECEMBER, 1925.

Made up, November 20th.

SCOTLAND.

ANNOUNCEMENTS.—New Year Gatherings of Christians are announced as follows:—**Glasgow**, January 1, in Tron U.F. Church, Dundas Street, near Queen Street station, at 3.30. J. Macdonald, others expected to speak. **Glasgow**.—Annual Convention of Christians, (arranged for many years by Cathcart Road Assembly), on Saturday, January 2, 1926, in St. Mungo Halls, South York Street, off Crown Street—(the City Hall, as formerly used for this gathering, not being available this New Year). Take Blue Cars by Oatlands and Rutherglen routes from Queen Street and Jamaica Street. Hours of meetings—11 to 1.30, 2.30 to 5 p.m. Dr. Bishop, Wylam; Dr. W. J. Matthews, Belfast; J. Charlton Steen, London; R. Miller, New Zealand; John Ritchie, Kilmarnock; and William Rodgers, Omagh, are expected to minister the Word. **Kirkcaldy**.—Annual Conference, in connection with Duniker Hall, on January 1, in Beveridge Halls, near Railway Station, 11.30 till 6. H. and W. Steedman, I. Ewan, Jos. Strain expected. **Aberdeen**.—Conference in Y.M.C.A. Hall, Union Street, on January 1 and 2, at usual hours. Messrs. Dawson, Broadbent, Stephens, Suckling, and others, are expected to speak. **Motherwell**.—New Year Conference, as held for many years, Friday, January 1, 11 to 4. Interval 1 to 1.45. Messrs. Harold St. John, W. J. Grant, C. F. Hogg, John Ritchie, are expected. **Larkhall**.—Annual New Year Conference on January 2, in Hebron Hall, 11.30 to 4.30. Details next month. **Edinburgh**.—January 1, 11 to 4.30, in Congregational Church, Broughton Street, corner Albany Street. W. Fereday, Dr. J. M. Kelly, W. H. L. Alexander, C. Stokes expected to speak. **Glasgow**.—Annual Conference in connection with the Assembly, 41 Craigiehall Street, Plantation, on January 1, in Leckie Memorial Hall, Lorne Street, off Paisley Road, 1 till 8, interval 4 to 5. Speakers expected—John Brown, Dr. W. J. Matthews, William Rodgers, S. Davidson, John Feely, and others. **Hamilton**.—Annual Conference on January 1, 11 a.m. and 1.45 p.m. Speakers expected—J. Charlton Steen, H. St. John, Dr. Heron, George Murray. **Inverness**.—All day Conference on 25th December, in Ebenezer Hall, Tomnahurich Street, at hours as formerly. **Lesmahagow**.—January 4,

in Jubilee Hall, 4 p.m. H. Steedman, Thomas Richardson, Gordon Smith, and Andrew Borland expected to speak. **Stranraer**.—Conference on 1st January, at usual hours, in Sun Street Hall. **Creetown**.—New Year Conference, January 1. Particulars later. **Kilmarnock**.—January 1, in Wellington Hall, 10.30 till 5. Speakers expected—C. F. Hogg, J. C. Steen, William Rodgers. **Dundee**.—Conference in Hermon Hall, South Tay Street, January 1, 11 and 2.30 to 6 p.m. Speakers—J. C. M. Dawson, Percy Baird, James Stephen, Charles Stokes, and others. **Falkirk**.—Conference here, January 9, in Oddfellows' Hall, 3 p.m. Messrs. Dawson, Currie, Feely, expected. **Newmilns**.—January 4, in Co-operative Hall, 3 p.m. W. A. Thomson, J. Moffat, W. E. Taylor expected. **Clydebank**.—Conference on Saturday, 12th December, at 3 p.m. W. A. Thomson, W. D. White-law, W. M'Alonan, E. Rankin expected. **Bo'ness**.—Conference of Christians here on January 1, at 2 p.m. A. Gilmore, J. G. Wilson, S. Davidson, R. Moodie expected. **Dumfries**.—Conference in Greyfriars Street Hall, Irish Street, on January 1, at 11 a.m. C. Gordon Smith, James Barrie, and others expected to speak. **Auchinleck**, Ayrshire.—Conference, here on January 2, at 1.30. **Cowdenbeath**, Fife.—Conference here, January 2, 2 till 7.30 p.m. H. Steedman, George Murray, and others expected. **Larkhall**.—Annual Conference in Hebron Hall, January 2, 1926, 11.30 till 4.30, with interval 1.30. Speakers expected—H. St. John, James Anderson, Thomas Richardson, and others. **Kilbirnie**, Ayrshire.—Conference in School Wynd Hall here, 2nd January, 12 till 5. W. Fereday H. Crane J. G. Wilson, John Miller expected. Other Conferences, particulars not yet to hand, in next Month's Magazine.

REPORTS.—**Motherwell**.—Missionary Conference in Town Hall here, on October 3, 4, in which five missionary brethren from various countries, gave stirring and practical words to all. **Dumbarton**.—Missionary Conference in Bridge Street Hall, 3rd October, was shared by missionaries from various foreign parts, of an informative and practical character. **Strathaven**, October 10. Speakers from various parts of Scotland shared in ministry, and in reports of work. **Glasgow**.—Tract Band

Workers and others, met in Wellcroft Halls, October 10, when R. Scammell and others gave exhortation and words of help. **Ayr**.—Conference in Y.M.C.A. Hall, October 17, was well attended, where Messrs. Hagan, Stokes, Paris, and others, took part in ministry. **Glenuce**, October 21, in Public Hall, where J. Miller, H. T. Gander were the chief speakers. **Leadhills**, October 23. Messrs. Whitelaw, Borland, and others ministered the Word. **Wishaw**.—In Ebenezer Hall, October 31. Messrs. R. Miller, J. M'Alpine, J. G. Wilson J. Gibson, spoke to those assembled. **Springburn**, Glasgow.—Conference here in Hillside Place Hall, November 7, was large as usual. John Ritchie, W. J. Grant, and A. Borland gave seasonable words to all. **Portobello**, November 7.—Annual Conference here, well attended by Christians from Lothian towns. J. Feely, J. M'Donald, H. Steedman, W. M'Alonan were the speakers. **Galston**, November 28.—Goodly numbers from local Assemblies present. Dr. Kelly, W. A. Thomson, J. Gray gave the Word. **Pollokshaws**.—D. Roberts had large meetings here in October, a good hearing with interest in the Word spoken. A number of cases of blessing with it, were seen. R. Kennedy and D. M'Nab visited **Lochmaben** district of Dumfriesshire, with Caledonian Bible Carriage. James Calderhead had Wigtownshire tent at **Minnigaff**, a hard village of Kirkcudbrightshire, where people were difficult to get under the Word, but could be reached by house to house visitation with the Gospel. H. and W. Steedman continued in **Biggar** district, with varying numbers and some tokens of blessing given. E. Rankin at **Laurieston**, with Mid-Scotland tent, had good meetings and tokens of real interest and blessing. Peter Bruce and J. Adams had some interesting meetings in **Newmills**, near Keith, N.B. George Bond and C. Reid had Northern Bible Van at **Kirk**, near Wick, where goodly numbers heard the Gospel in the open-air. D. Roberts had a week's good meetings for saved and unsaved, in **Cowdenbeath**, Fife. R. Miller is giving lectures on "The Tabernacle" in Hebron Hall, **Aberdeen**. W. J. Meneely is preaching in the Assembly Hall, **Inverurie**. Alexander Philips, of Aberdeen, is at present in **Bervie**, having meetings. **Auchinleck**, Ayrshire.—Conference here, October 31, was well represented by local Assemblies. Those who shared in ministry were J. Carrick, George Westwater, Andrew Douglas. George Bond is preaching in **Flotta**, Orkney. Nice numbers come to hear the Gospel. He hopes to reach other islands in the Orkneys. He reports a good season,

in **Caithness** tent, with a little fruit in conversions there. **Valleyfield**, Fife.—Conference here was well attended. Ministry by Messrs. Brown, Miller, Ewan, A. Scott, a helpful time. **Low Waters**, near Hamilton.—Conference, November 7, large company. Ministry by G. Westwater, G. Henderson, J. Miller. **Macduff**.—J. G. Wilson and John Miller had meetings here, with cheer and blessing. **Glenuce**.—Conference on October 21. Good attendance. J. M'Gaw, R. Kennedy, M'Ghee, Gander, J. Miller were the speakers. **New Deer**.—Annual Harvest Thanksgiving meetings, held here for many years, were held on November 5. A nice number of believers from surrounding parts present. And seasonable words to all were spoken by various ministering brethren from Aberdeen and other northern Assemblies. J. G. Wilson had some good meetings in **Tillicoultry**. **Airdrie**.—Meetings for believers in Hebron Hall, November 14, were fairly large. W. A. Thomson, J. Macdonald, W. J. Grant, H. Steedman were the speakers. **Paisley**.—Cumberland Hall Assembly had their annual Conference in Liberal Club Hall, November 7, where those ministering the Word were E. Greenlaw, A. Borland, W. D. Whitelaw, and Percy Beard. **Galston**.—Conference here in Evangelistic Hall, November 28. W. D. Whitelaw, and P. Beard spoke. Alex. Philips, from Aberdeen, expected to visit places along the East Coast, as the Lord guides. Percy Beard had a few nights of meetings, chiefly for believers, in Fountain Hall, **Woodside**, near Aberdeen. Well attended, and enjoyed by the Lord's people there. E. Rankin, from Belfast, had a series of meetings in Victoria Hall, **Clydebank**, with interest in and blessing with the Gospel. W. J. Meneely had some three weeks of meetings in Union Hall, **Glasgow**, with some manifest interest in the Gospel. D. Roberts had large meetings in **Pollokshaws**, with blessing to souls. Garngad Hall, **Glasgow**, had their annual Conference on October 10. Numbers fair. T. Richardson, E. N. Hill, H. T. Gander, W. A. Thomson were the speakers. W. E. Taylor had a fortnight's meetings in Public Hall, **Moffat**, a dark and dead place, in need of an awakening. M. Macdonald had some good meetings in Bogston Hall, **Port-Glasgow**. James Barrie had some meetings in **Dumfries**, where a Holy Ghost awakening is much needed. R. Scammell had large meetings and some blessing with the Word, at **Coatdyke**. John Macdonald expected to begin a special Gospel effort in **Kilbirnie** early in November. Murdo Mackenzie, from Golspie, spent a week-end in **Kil-**

marnock, and preached in Wellington Hall. Thos. Hynd had a brief effort in **Lochgilthead**, where some fruit of the Word preached was manifested. He expected to reach **Ardrishaig**, another needy and neglected place, in Argyllshire. **Kelty**, Fife.—Conference here, November 21, in Co-operative Hall, well attended, 3 to 7 p.m. Ministry and exhortation by J. Feely, Isaac Ewan, Alex. and W. Scott, and others. J. G. Wilson had three weeks of meetings in Wellcroft Halls, **Glasgow**. Goodly companies. Believers helped in the Word on vital truths spoken to them.

ADDRESSES.—Robert Morton, of Roman Road Hall, **Motherwell**, address now to "Selborne," Farm Road, Low Motherwell.

ENGLAND.

ANNOUNCEMENTS.—**Nottingham.**—Annual Conference on December 26 and 28, in Clumber Hall, High Cross Street. Speakers expected—C. F. Hogg, H. St. John, and others. Circulars from F. H. Munday, 134 Hucknall Road, Nottingham. **Teignmouth**, Devon.—Conference of Young People for Bible Study, February 25-28, 1926. Dr. Rendle Short, W. E. Vine, D. Brealey, J. M. Barnes, R. Thorn expected. Particulars from A. Marles, 48 Higher Brook Street, Teignmouth. **Luton.**—Annual meetings, January 23, 1926. C. Gordon Smith and others expected to speak. **Manchester.**—Conference, on January 1, in Wesleyan Chapel, Irwell Street, Salford, 2.30 to 8. January 2, in Hope Hall, Brumswick Street, 2.30 to 8. Speakers expected—J. B. Watson, J. M. Shaw, Robert Millar.

NEW YEAR CONFERENCES.—**Seilly Banks**, near Whitehaven, Cumb., Friday, January 1, 1926, in Hope Hall. **Carlisle.**—January 1, 1926, as usual, at 11, 2.30, and 6 p.m. Speakers expected—Charles Hickman, Dr. Jones, William Gilmore, and G. Gordon Smith.

REPORTS.—**Whitehaven**, Cumb.—Thos. Robinson had a week's meetings here and in **Frizington**, **Workington**, and **Cockermouth**, with blessing to believers. **Treforest**, Glam.—A new hall was opened here on October 3. Dr. Bishop, R. Stephen, J. Charlton Steen, F. C. Mogridge, and W. P. Annear spoke, with help to those present. **Crediton.**—Conference here on September 29 was well attended by Christians from Devonshire Assemblies. Ministry to meet all needs by Messrs. F. C. Mogridge, Surridge, Pester, and Loosemore, was to profit and for the spiritual uplift, of all present. J. C. M. Dawson had some cheer in meetings at **Barry Docks**, Glam. S. Davidson, from Motherwell, had meetings

in **Walker-on-Tyne**, in November. Goodly numbers attended, and there was fruit. E. Rankin had meetings, with interest, at **Forest Hall**, Tyneside. E. Fogarty had his tent at **Boldon Colliery**, with interest in the Gospel manifested there. John Gilfillan had some good meetings in **Blackburn** and in **Blackpool**. **Leeds.**—Christians in Gospel Hall, Joseph Street, had cheer by the addition of a number of young folks to the Assembly, mostly from the work in Sunday School there. C. Wyncoll expected to go for a Gospel effort in **Haverhill**, **Diss**, and in **Haughley**. **Cardiff.**—J. Charlton Steen had meetings in Adamsdown Hall, for Christians, for two weeks in November, well attended. Mr. Chilcote, of Swansea, in Mackintosh Hall. A recent Assembly in **Rumney**, near Cardiff, has begun. J. Frew, from Motherwell, had a good season in tent at **Tondu**, the Gospel was blessed to a number of conversions, some of Tent meetings in **Pontypool**, continued since June, were blessed to a number of conversions, some of whom have been baptised. A new wooden tent is expected to be opened here, in which it is hoped a new Assembly will soon be formed here. In **Pontypool**, with a population of some 40,000, and in **Blackwood** also, a recent hall was opened, where such a place of meeting for the Assembly there, was much needed. Another new hall is being built in **Llanharan**, where a good work was done some few years ago. In **Bynea**, near Llanelly, a hall was lately opened, in which a recent Assembly of believers gather in the Lord's Name, and go on happily. Edward Hughes began a series of addresses in Windsor Hall, Georgetown, **Cardiff**, on November 15. J. W. Hickey had interesting meetings at **Camberley**, Surrey, where fruit of the Gospel was seen; and also at **Framley Green**, and later at **Cove**, where the need for plain preaching of the Gospel, is great. A. Stephen and G. F. Anderson had tent near **Eastbourne**, in **Tevington**, Sussex, and at **Wilmington**, where there was an interest in the Word, and several cases of conversion. W. Stolton at **Sranford**. Converts of former seasons at **Sellindge**, Kent, make progress in the ways of the Lord. **Cardiff.**—George W. Ainsworth has preached in a large tent here for a month, to large companies, and there has been blessing with the Word, a number professing conversion to God. F. Glover and helpers have been evangelising among the "neglected" inhabitants in **Clevedon**, Som., where, amid virulent opposition, a few have been won to Christ, and others interested. G. J. Comber had some pioneer-

(Continued on page iv.)

Recovered Truths in Practice.

A BIBLE READING TO YOUNG BELIEVERS.
BY THE EDITOR.

DURING by-gone years, many precious truths have been recovered, and restored to the people of God. Of course they were in the Book of God all the time, ever since it was written by the inspiration of the Spirit of God, and no doubt all of them were well known to saints of early days. But the mists of human tradition and theology soon arose, and these truths became obscured. Gradually, their practice was lost or became corrupted, in their manifestation and obedience, amongst believers generally. When saints read them in their Bibles, it was through the coloured spectacles of their creeds and traditions. The "explanations" and "comments" given concerning them, by theologians and commentators, only served to further hide them from their vision, so that for hundreds of years, they have been virtually lost to the people of God as a whole. We mention the following—and there are many others, which might be reckoned among those lost and hidden parts of the faith—The heavenly Calling and Hope of the Church: the Priesthood of all believers: the Premillennial advent and reign of the Lord Jesus: the believer's separation from, and position as God's witness in the world: the Constitution, Fellowship, Worship, and Ministry of the Churches of God. It would be almost impossible to find in the literature of the middle ages—or even in general, since that period known as "The Reformation,"

anything like a certain sound, on these and kindred subjects. They have become virtually unknown among saints as a whole, although doubtless there were individuals—true seekers after God—to whom the Holy Spirit through the Word, revealed them in plainness and in power.

In the mercy of God, this "yoke" of tradition has in a measure been thrown off by many of the people of God. Saints do not receive teachings on the authority of "the Church," or of "the Fathers" so implicitly as once they did. They want to see things in "the Book." There has been and is, a wonderful return to the Word of the Lord to seek there "the faith which was once for all delivered unto the saints" (Jude 3, R.V.), to find again "the old paths" and the "footsteps of the flock" of God there. And to those who have thus sought unto Him, God has graciously made known His truth on many things. We might especially mention the Baptism of believers by immersion, the weekly observance of the Lord's Supper: the gathering together of saints in the Name of the Lord Jesus alone: the fellowship, ministry, and government of Assemblies of saints. These truths—barely known or practised by the saints of the last generation—are now familiar to many of us. What we especially need now to remember, is, that it takes *Divine Power* to carry out in practice these recovered truths: the power of the Spirit, ungrieved in the saint, and the power of the Spirit unquenched in the Assembly. Apart from Divine power, the knowledge of truths held in the letter—only perhaps to be quarrelled over—will do us little

good, indeed. Nor shall we be able for very long to hold them. They will soon be wrenched by the enemy, from our grasp. But walking humbly with God, conscious that in ourselves we are unable to give effect to what God has taught us, we shall prove, as we are cast upon Him whose Word we own, that our strength and sufficiency, is of the Spirit of God alone. A believer may know much of the truth of God : his mind may be well instructed, his intellect well stored with Biblical doctrine : he may be able to state it correctly, and even to find much pleasure in holding it fast, as an essential part of the faith once delivered to the saints. But in order to be able to *practise* the truths he has learned, he needs more than all this—he needs the power of the Spirit of God dwelling in him, and operating through him. If a saint is living out of communion with God : not perhaps in any form of open sin, but in respectable worldliness, such as will not be pointed at with scorn by his fellows, but which nevertheless grieves the Spirit of God in him, and renders him void of spiritual strength, he will not, he cannot practice, so as to please God and honour His Name, the truths that he sees, and acknowledges to be of God. The same is true of an assembly of saints. If through self-will, jealousy, strife, or division, the Holy Spirit is quenched, then the power to carry out Divine order in worship, ministry, and government, will be wanting, and things will either go into confusion, or they will be carried on in the energy of the flesh. In either case, they will be without real pleasure to God, or edification to men.

Man's Confederacies.

AND GOD'S JUDGMENTS.

BY J. G. BELLETT, DUBLIN.

OUR lot is cast in times in which the world seeks to *confederate* itself, for its safety and strength. It has its plans and its schemes to encourage, advance, and promote social comforts, and commercial "brotherhood" among its peoples: to make enterprises through its "Leagues" and "Covenants" among its nations, in order to utilise its resources, and make full use of its capacities. But I ask, Are these God's objects? Is *this* a work in which He has called His saints of the heavenly calling, to engage in?

Of old, God *scattered* the nations, and confounded their speech, as a judgment on man's first bold attempt at confederacy (Gen. xi. 1-12), to make him independent of God. And His judgment has not been reversed since Babel, nor will it be, until He who thus scattered the nations shall gather them, as He yet surely will, in His own appointed time. But this time is *not* yet, nor can it be hastened by the efforts of those who have only human interests in view, and leave no place in their plans for the Christ of God, other than to repeat or at least to concur in that cry, which was uttered by the world in the day of His rejection, "We will *not* have this Man to *reign* over us" (Luke xix. 14). The world has the hand of God toward it in judgment, still, because of its rejection of the claims of His Beloved Son. And not until it has been purged by judgment, can it be the object of His husbandry. And no commission has been left to His

people of *this* time of their Lord's rejection, to make common cause with the peoples of the world, in displaying their resources, or in organising their strength.

The path of the saint is a path of *separation* from the world, and of gracious testimony to it, but *not* of affinity with it. Yet, all do not own this, who have a common faith in the Gospel, and in the confession of the Name of Jesus, as their Saviour and Lord. The Church at Laodicea had this faith, but it lacked true vision, and was counselled by the Lord, to buy and to use the "eyesalve," which alone gives God's saints that spiritual vision, to discern what is due to Christ, and is according to the will of God. Without this clear vision, this singleness of eye, the saint will surely judge of things in the world, according to man's judgment, and not in reference to a rejected Christ. There is great danger of such dimness of spiritual vision settling upon the people of God in this day, with the result, that they cease to view events transpiring around them from God's standpoint, and soon reach that condition which an inspired apostle characterises as "walking as men," or "according to man" (1 Cor. iii. 3).

The object of all man's confederacies is to shut out God, to give such unity and strength as will enable them to work out their own designs, and to perfect their own purposes, independent of God, and generally in direct opposition to His will. I ask myself, "Is this a sphere in which a saint, separated from the world and crucified to it by the Cross of Christ (Gal. vi. 14) should move and act ?

Ittai, the Faithful Follower ;

OR, REJECTION WITH CHRIST.

T. D. W. MUIR, DETROIT.

FOR a time, as we may say, all went well, but as we have lately been reading together, of the kingdom of Israel under David, in Second Samuel, Absalom the Prince—a son of David—aspired to claim the throne. The conspiracy of Absalom, the flight of David, and the ultimate issue of the matter, the reader can peruse at his leisure, in 2nd Sam., Chaps. xv., xvi., and xvii. The special point we desire to emphasize is, that once again, God gives an opportunity for testing who have really true hearts to His anointed King.

And, dear Christian reader, this is one of the uses of trouble among God's people. Absalom, like many who have been since his day, had a heart for *self*, only ! Others stood by David when it was to their interest to do so. But the trouble then, as many a trouble since, brought out that there were some, at least, who were true in heart to David—God's Anointed—whether he were on a throne, or once again a fugitive, and an outcast.

Of such was Ittai the Gittite, and his six hundred men. Foreigners and aliens, they were, but David had won their hearts, and they were content to be with him, as and *where* he was. We read : "Then said the King to Ittai the Gittite, Wherefore goest thou also with us ? Return to thy place and abide with thy King, for thou art a stranger and also an exile. Whereas thou camest but yesterday, should I this day, make thee go up and down with us ?

Seeing I go whither I may, return thou, and take back thy brethren : Mercy and truth be with thee."

"And Ittai answered the King, and said, As the Lord liveth, and as my lord the King liveth, surely in what place my lord the King shall be, whether in death or life, even there also will thy servant be" (2 Sam. xv. 19-21). Noble words. Words that showed no selfish motive, but evidence a heart, true in a time of difficulty, as in times of peace and prosperity, to God's Anointed King. And the King showed his confidence in Ittai, by appointing him leader over a third part of the army that then followed him (2 Sam. xviii. 2).

DIFFICULT TIMES.

Alas, it oftentimes occurs that there are Absaloms, who arise to lead away God's people from the path of allegiance to Christ as Lord. And sometimes they succeed in a remarkable degree. Some even of God's true people get caught by them, and find themselves arraigned on the wrong side. Absalom, through his flatteries, had drawn many away after himself. And such men, with plausible speech, still seek to "draw away disciples after them." Let us not forget, however, that a true heart is often safe, where a clear head will fail. And therefore we do well to cultivate a heart true to Christ, His Word, and His ways.

In this rapid-going age, where everything seems to be held loosely, and nothing supposed to be worth contending for, where "every man does that which is right in his own eyes," and that is supposed to be the proper thing ; we need a

revival of searching of the Word of God, to enable those who are already, in profession separated unto Him, to be intelligent as to why they are, and where they are. This also, will give those, like Ittai of old, of a true heart, the chance to prove that nothing or no one, can draw them away from true allegiance to Christ.

We are living in strange times—"perilous times" the Spirit of God calls them. Side by side with all sorts of open worldliness, in the professing Church, is another element in which "Bible Study" finds a place, and Bible Classes, Bible Conferences and Bible Schools, are multiplying. But the strange thing is, that with such teachers and scholars, there does not seem to be much thought of *obeying* truths they find there ! Who would dare to teach, much less practice, the baptism of believers, in such circles ? The truths of death and resurrection may be taught, but the ordinance left by the Lord to be a witness to these truths, is relegated to the limbo of "non-essentials."

Who would dare to speak in such circles of "the sin of sectarianism," the evils of a hireling ministry, or the shame done to *Christ's* Name, by associating sectarian names with His ? Who would advocate a return to the simplicity of Apostolic days, and the associating in church fellowship of those only, who are His, that they might in all things give Him His place as Lord, in the midst of His gathered people ? Who, in other words would suggest, with any probability of it being put into practice, that henceforth Christ shall be our only Centre, God's Word our only Guide, and God's Spirit our one Teacher to lead us into

the path of obedience to all that we find in God's Book?

And yet, beloved fellow-believer, true "Bible Study" would ever lead to this, for all this is found in the Bible, is there for our obedience, that Christ may be glorified. Oh, to be true to Himself! Then will it lead us to identify ourselves with Him, rejected though He be. And we shall find that He has been leading others thither also, so that we shall be like David's men in the cave, "gathered unto Him," and He a "captain over us." By and by, the day of His glory shall dawn, and then He will not forget those who have truly sought, through shame and reproach to be true in heart to Himself—though He had naught to give them but a share in a lonely cave! But with this, they were content, when they had Himself, as their King, to honour and obey.

Ittai, the Faithful Follower ;

OR, SHARING REJECTION WITH HIS KING.

"Wherefore goest thou with me?" said the king disowned—
Said the king, despised, rejected, disenthroned.
"Go return unto thy place, to thy king of yore—
Here a pilgrim and a stranger, nothing more.
Not for thee the cities fair, hills of corn and wine ;
All was portioned ere thou camest—nought is thine.
Wandering forth where'er I may, banished from my own—
Shame, rejection I can grant thee ; that alone.
Turn and take thy brethren back : with thy people dwell ;
I have loved thee—I, the Outcast : fare thee well."

Then unto the crownless king, on the Kedron's shore,
All the wilderness before him, Ittai swore—
"As the Lord lives, and the king : ever lord to me,
Where in death or life he dwelleth, I will be."
"Go pass over," spake the king : then passed Ittai o'er ;
Passed into the place of exile, from the shore.
He, and all his little ones, granted by that word,
Shame, rejection, homeless wandering, with their lord.

"Go, pass over!"—words of grace, as spoken, Lord, to me ;
Where in death or life, where Thou art, I shall be.
Dead, and crucified with Thee, passed beyond my doom ;
Sin and law for ever silenced, in Thy tomb.
Passed beyond the mighty curse : dead, from sin set free,
Not for Thee earth's joy and glitter, not for me.
Dead—the sinner past and gone, not the sin alone ;
Living—where art Thou in glory, on the throne.

Transfiguration of the Lord.

BY THOMAS NEWBERRY, WESTON-SUPER-MARE.

IN the account of the Transfiguration given in Matt. xvii., and in Mark ix., it is stated to have been "after six days," which brings us to *the seventh* day, while in Luke, it is stated to have been "about eight days after." Luke, gives a view of the *heavenly* aspect of Christ's coming kingdom only, while the other evangelists give its earthly aspects also. As Luke presents this Transfiguration scene, of "the power and coming of our Lord Jesus" (2 Pet. i. 16), it is the risen and changed saints who are represented, in Moses, who died and whom God buried, and in Elijah, who was taken to heaven by a whirlwind, without tasting death. Both appeared in glory together, as representative of the two classes of the risen saints, who will possess the kingdom in heavenly glory, in company with their transfigured Lord (1 Thess. iv. 15-17). Here, these two representative saints are seen in heavenly glory "talking with Jesus." And the theme of their converse is said to have been "His decease, which He was *about to accomplish* at Jerusalem." It was future then. But now it is over, and will never again be repeated. We look back now, and see His decease as accomplished. And we look forward to the coming glory of Christ and His glorified people, when the theme of the redeemed in glory will still be the same; that "redemption" which was secured to them by His decease (or exodus), which He accomplished at Jerusalem. The song in heaven will for ever be of the slain Lamb, now

enthroned in the glory of the throne (Rev. v. 9), and from the midst of that glory we shall look back with wonder on the Cross, and converse with the glorified Lord, of the work accomplished there, and all its redeeming virtues, with their eternal issues. The Cross will form the subject of converse among redeemed and glorified hosts, through eternal years. Their theme of converse will still be, concerning His "exodus accomplished at Jerusalem." For amid those scenes of coming glory to which we look forward with holy expectation, the Lamb will be all the glory, "in Immanuel's land," and His redeemed will read in a new and heavenly light, the full meaning of that which was enacted on that "Wondrous Cross, on which the Prince of Glory died," and of all the virtues of the results thereof, in the redemption and glorification of all who then share in the virtues of that "accomplished" Redemption work of His.

Well would it be with all, who already share in the benefits of the Cross and its virtues, in their present salvation, which is *already* revealed to faith through the Gospel, to be found "talking with Jesus," on the mount of a present fellowship with Him, while awaiting that fuller "face to face" communion, upon which the dead and risen saints will enter, with those of their number who will "go without dying," or be changed "in a moment" into the likeness of His heavenly glory, on the morning of His coming again to receive His own unto Himself, according to His faithful promise given in John xiv. 3, And may the "hope" so set before us, teach us to the purifying of ourselves now.

A Plain Path, for God's People.

AMID THE PERILS OF THESE LAST DAYS.

A CONFERENCE READING TO YOUNG BELIEVERS.

IN reading the later Epistles of the New Testament, we see foretold the present declining condition of faith and practice, among God's people. The freshness of love and zeal, so manifest in earlier times, is seen to be waning. Firm and uncompromising adhesion to the Word of God, the only rule for individual and collective rectitude, is manifestly on the decline. And, as a consequence, innumerable forms of evil are found to be increasingly manifesting themselves among those who bear the Name of Christ. The advance of time has not retarded, but largely developed the growth of these germs of evil, until now in our own day, we have to witness not only in the world, but within the bosom of what professes to be "Churches of the Lord," a further apostacy from the faith "once for all delivered unto the saints." Evils mentioned in these Epistles as then germinating among the Churches, and now so widely spread abroad, may differ in their character and forms, but they may be said to have this common mark, that they all set aside the *authority* of Christ as LORD over God's house, and deny the supremacy and all-sufficiency of the Word of God, in matters pertaining to its Divine order and rule. This, would be a sorrowful condition to look upon,—and for a soul in whom the fear of God dwells, a cause of bitter anguish and hopelessness—if God had left His faithful witnesses no ray of light to guide them, in such

circumstances, and no clear path of obedience to tread, amid the confusion and lawlessness of these perilous times. But God has never left Himself without a witness, at any former period of general declension. Nor has He withheld from such as fear His Name, the knowledge of His will, or of that path in which they are called to walk and serve Him now, notwithstanding the general declension of all around them. Amid the faithless tribes of Israel, He had a Caleb and a Joshua who "followed Him fully." In the days of deeper darkness of the kingdoms of Judah and of Israel, He had an Elijah and an Elisha; men of God, separated from the idolatries around them, fearlessly witnessing for God and His downtrodden truth. And when national disgrace had come upon His people, and they were carried captive among the Gentiles, He raised up among those who had been the spoilers of Judah, a Daniel, to witness there a good confession. Then, we have Ezra, Nehemiah, and their fellow-helpers—a feeble band indeed, yet helped of God to raise His altar and His Temple, amid the desolations of Jerusalem, and to build the wall that kept the holy and the unclean apart. The work of God's servants at such seasons, is necessarily different from what it would have been, had things been in their normal condition. And their path was surrounded by many new obstacles and sorrows. Yet, they had marked out for them by God, a plain path to tread amid those conditions. and they were cast upon Him, for the needed grace and strength, to enable them to continue in it. And surely at no season is the sufficiency of

His grace more fully proved by God's servants, than at such times as these. Feeble and imperfect as their service was, they had abundant tokens within their own souls, that they were pleasing to God. The Second Epistle to Timothy is one of those parts of the inspired Word, that give clear guidance in such a condition of things as this. It was written by the Holy Ghost, to provide instruction for the individual believer, and especially for the servant of the Lord, whose lot would be cast amid the last days of Christendom's apostacy. The lines of deep declension from the faith and practice of the early churches, are there too plainly marked, to need comment. The Apostle, whose Gospel labours had brought the Church at Ephesus into being, and under whose watchful eye it had been watched over, for the space of three years: who had gathered its overseers together at Miletus, and charged them before the Lord with words of affectionate warning and entreaty, was now in prison. The day of His personal service toward them was over, but his heart and his eye were toward them still. He had before warned them of the approach of "ravening wolves" from without, and of the presence of "perverse men" within, who would seek to draw away "the disciples" after them, and work havoc among the flock. Now, these were manifestly doing their evil work. Timothy—his genuine child in the faith—was there (1 Tim. i. 2), like another Nehemiah, amid the ruins of the dwelling-place of God, seeking faithfully to serve the Lord, and to separate between the precious and the vile. But

this Epistle was written to encourage their faith, and to provide instruction and help for the exigencies of such a path. Blessed be God! It still abides, to encourage all who in similar circumstances now seek to honour God, by serving Him among His saints, and in guarding "the faith" (2 Tim. iv. 8), amid the perils and difficulties of these last days. And to all who "willeth to do the Lord's will," the "doctrine" and the path, will assuredly be made plain, and grace given to "continue" walking, humbly but firmly in them, as the living Lord has commanded them to do all the days, even unto the end of the path.

"How the Lord Sustains."

"Cast thy burden upon the Lord, and He shall sustain thee" (Psa. lv. 22).

CHRISTIAN, when thy way seems darkest,
 When thine eyes with tears are dim,
 Straight to God thy Father hasting,
 Tell thy troubles all to Him.
 Not to human ear confiding,
 Thy sad tale of grief and care;
 But before thy Father kneeling,
 Pour out all thy sorrows there.

Sympathy of friends may cheer thee,
 When the fierce, wild storm has burst;
 But God *only* can console thee,
 When it breaks upon thee first;
 Go with words, or tears, or silence,
 Only lay them at His feet,
 Thou shalt prove how great His pity,
 And His tenderness how sweet.

Think, too, thy Divine Redeemer,
 Knew, as thou canst never know,
 All the deepest depths of suffering,
 All the weight of human woe.
 And though now in glory seated,
 He can hear thy feeblest cry,
 Even know the stifled sighing
 Of thy dumb heart's agony.

The Word of God,

SPOKEN IN GRACE, AND WITH POWER.

THE Word of God, spoken in the grace and power of the Holy Ghost, never fails to bring blessing to those that hear it. But it must come from God, through a clean and sympathetic channel. It is not the multitude of words spoken, nor their lucidity, not even their soundness in doctrine, that reach the hearts of the hearers. It is the spiritual condition of the speaker, and the fitness of the message, as a word direct from God to the hearers' present need, that brings the conscience into exercise. The spirit and manner of the speaker, the grace and wisdom with which he gives the Word (Acts vi. 10), and the personal touch he imparts to his message, all conduce to the blessing of those who hear it. Just as many a meal is spoiled by bad cooking, or made unpalatable through untidy serving, so it often happens that much of what might be profitable ministry, is rendered useless and even nauseous, by the uncouth and ungraceful manner in which it is given. The object of all ministry of the Word should be, the conviction and conversion of the lost, and the sanctification and edification of the saved. And whether severe or soft, whether to warn or to comfort, it should be so rendered, as not to cause unnecessary offence, by the *manner* in which it is given. There is need for all who open their lips, to speak the Word of the truth of the Gospel, praying that "utterance may be given them, that they may so speak" (Eph. vi. 20), as that the Lord's message may not suffer at their hand, in the

way that they give it out. But alas! this is to be feared is often done, either in withholding those parts of it that might give offence to those who are not in sympathy with it, or what is perhaps more common, in giving that which is unseasonable, or unsuited to those who hear it, and in the *spirit* and *manner* in which it is given. Uncouthness in tone, and rude manner of delivery, are too often mistaken for "faithfulness" to the Truth.

But while the Word of the Lord, spoken "with grace, and seasoned with salt" (Col. iv. 6), will never be acceptable to the worldly-wise, nor be welcomed as "in season" by the carnal, who "walk as men" (1 Cor. iii. 3), there will always be found a response in the hearts and consciences of all who desire to go on in "the ways that be in Christ" (1 Cor. iv. 17), even when that Word "corrects" and separates them from cherished associations, which they may have grown up in the midst of, and have personal friends connected with, but which the Word of God would seek to cleanse them from, as being hurtful to their spiritual lives, and a hindrance to their progress in the ways of the Lord, and the pathway of obedience taught in His Word. For it is to be remembered, that our Lord Himself, who was always meek and lowly in heart (Matt. xi. 29), and had the wisdom of God in all that He spake to His disciples, did not always please them in His utterances, but oft offended them in their ignorance. And His faithful words displeased them at times, so that some who claimed to be His disciples, were offended and "walked no more with Him" (John

vi. 66), because of His searching teachings. And thus it will always be. For while the willing and obedient mind will go on to know the Lord, and to follow on to know Him more (Hos. vi. 3), the self-willed and disobedient who love their own way, will by the severing power of the Truth, be left in the darkness of their own choosing, and the light that is in them declines and becomes darkness (1 John ii. 11)—a condition that accounts for many returning to partial blindness to truths, that they once saw, or professed to see and enjoy, in their earlier and better days.

The Word of the Lord is intended to be a "searching" and a "separating" Message. And when it is given in the Grace and unction of the Spirit, it will bring gladness to the hearts of those who love the Lord, and bow submissively to His Truth, while to others, it will always be an offence. And the carnal and worldly, will assuredly resent it, and oppose those who speak it faithfully to their hearts and consciences, in the grace and power of the Spirit.

The Word of Life.

FATHER of mercies! in Thy Word
 What endless glory shines,
 For ever be Thy Name adored
 For these celestial lines.

Oh, may these holy pages be
 Our ever new delight;
 And still new beauties may we see,
 And still increasing light.

Divine Instructor! gracious Lord!
 Thou art for ever near;
 Teach us to love Thy Sacred Word,
 And view a Saviour there.

character of our Bible Class for the last twenty minutes. One of the teachers—oft a stranger from a neighbouring town, who usually takes the evening Gospel meeting—gives our Christian lads a short, helpful talk, on such practical subjects as: Taking part in prayer meetings, beginning to testify in the open air, distributing the Gospel among those who do not hear it. These 'Talks' have been much enjoyed, and have proved very helpful. I commend this plan, to my fellow-workers."

Happy Workers.—"I met six of my Bible Class lads this afternoon, on their way to a village two miles out. They had each a bundle of tracts, and seemed to be happy in their work. It was a joy to ME, to see them. You should encourage your converted lads, to take a share in this fine and very needy work."

Bible Study.—"The interest in Bible study among our young people here, has greatly cheered us fo late. They have taken up the subjects of 'The Bible Student's Class,' and each Sunday afternoon they meet together for mutual consideration of the subject, one of the elder lads opening it with a short address, and the rest each contributing what he has personally gathered from God's Word."

Conversions are to be sought and EXPECTED as the result of the Word faithfully taught (2 Tim. iii. 15), as applied by the Spirit. But there should never be any *forcing* confession of faith, or demanding profession of surrender to Christ. Where there is real work within, it will come out in due season. When there is undue pressure made, apart from any visible marks of the Spirit's work, there, you will find superficial work, false profession, not always cast off, but retained with inconsistent practices, which hinder the real work of God. And this hopelessly hardens those who are so acting hypocritically, and ruinously, to themselves, and others.

Special Questions on Current Topics.

Does Heb. ii. 16, give any sanction to the theory, now so widely taught, that Christ by becoming man, has thus dignified human nature, and elevated the race? The words, "the nature of," as they stand in the A.V., are erroneous. The marginal reading is, "He taketh not hold of angels, but of the seed of Abraham He taketh hold." This "taking hold" includes incarnation, redemption, and resurrection, but it is not said that the result is salvation to all men, or an elevation of all mankind. "The seed of Abraham." The Sacred Scriptures define

who these are: "They which are of faith, the same are the CHILDREN of Abraham" (Gal. iii. 7). These alone are laid hold of, and raised up to rank with the Risen Christ. Union with Christ, is only in a new creation, which is entered through the door of regeneration, or of a heavenly birth. Men by nature are "children of wrath" (Eph. ii. 2), and by wicked works, "children of the devil" (John viii. 44; 1 John iii. 8-10). "By faith in Christ Jesus" alone, do men become children of God (Gal. iii. 26), and "joint heirs with Christ" (Rom. viii. 17). There is no union with Christ, apart from faith, and a new birth from above.

I read in a well-known religious paper lately, that it was wrong to expect the Lord to come at any moment, and that Bible students differed as to whether He would come *before* or *after* the tribulation. As a young believer, this perplexes me. Can you give me any help in this matter?—The Thessalonian saints were "WAITING" for the Son of God from heaven (1 Thess. i. 10). The Philippians were "LOOKING" for the Saviour (Phil. iii. 20), and the grace that saves, teaches not only to deny ungodliness, but to be "LOOKING" for that blessed hope (Titus ii. 11). The Scriptures of the New Testament most fully and clearly teach, that the proper hope of the believer and of the Church is, the coming of the Son of God from heaven. And there is no hint whatever, that any event MUST intervene, or any word of prophecy MUST be fulfilled, BEFORE He comes to the air, to receive His people unto Himself. There will be saints on earth during the tribulation, but not belonging to the Church, the Body of Christ, but of the earthly calling, worshipping in an earthly temple, offering earthly sacrifices. Those who teach, that this tribulation precedes the coming of the Son of God from heaven, are generally very dark on dispensational truths, and see no difference between the present out-calling of the Church, and all that went before, and that follows after it. With these "The Church" is the aggregate of the saved, but in Scripture it is not so (see Eph. iii. 5). I know that some who believe and teach that the Church will go through the tribulation, attempt to blend with their theory, exhortations to God's people to be *waiting* for Christ. But this is impossible. For if the tribulation, the building of Babylon, or any other event whatever, HAS to come first, then Christ's coming is not the proximate hope of the Christian. Do not allow anything to obscure your hope, but keep waiting, watching, looking for, and expecting your Lord "at any moment."

ing work in **Portland**, Dorset, where there is a large field for such work, and great need for it. A. Widdison and others have been preaching in **Southsea**, Hants., with much to cheer, through August, in a tent erected on the Common here. W. P. Barry had meetings in Old Foundry Hall, **Barnsley**, Yorks, where numbers heard the Gospel; also in **Pontefract**, **Andale**, and **Lundhill**, where young men from **Barrow** had open-air meetings, with goodly numbers listening to the Word spoken. Thomas Richardson made a Gospel tour through parts of the Midlands. At **Barnsley**, Yorks and in **Erybuckworth** there is a small but healthy Assembly there, where good meetings are got. **Rawcliffe**.—Had Ten days here, with stirring meetings. **Doncaster**.—Children turn out well here, some in Sunday Schools professing faith in Christ. **Bingley**.—Large meetings of young folks here, and some recent cases of conversion. E. Hughes has been preaching in **Ynysybwl**, South Wales, where there is interest in the Word, and exercise of heart in obedience to it.

NOTES.—**Bogner**.—As from October 16, all meetings of the Assembly, previously meeting in Meeting Room, Canada Grove, will now be held in Burnett Hall, London Road, on Lord's Days, 11 a.m., for breaking of bread: Gospel, 6.30 p.m.; Fridays at 6.30. **Epping**, Essex.—Believers still meet in Room 5, Victoria Buildings, Market Place. Correspondence to T. W. Moore, Elmcroft, Epping. F. H. Cartwright, of Bolton, gave addresses on "The Tabernacle," October, 6 13, 20, 27, in Gospel Hall, School Street **Wigan**. A. W. Lawes, of Northampton, is giving Lectures on "The Tabernacle," with a model, on Wednesdays of November, in Gospel Hall, London Square, **Southport**. J. K. M'Ewen expected to have meetings in various parts of South Wales during November. He is just back from a visit to Canada and the United States. **Haydock**.—Conference here, on October 10 was well attended by Christians from 13 different places.

IRELAND.

BELIEVERS' MEETINGS.—**Donemara**, October 15, large as usual. Speakers—Moneypenny, Creighton, Rodgers, Hawthorne, Wright, and Stewart. **Newton-Hamilton**, October 23. M'Crory, M'Cracken, Rodgers, Campbell, Lyttle, M'Kelvey. **Omagh**, October 8. Goodly numbers. M'Crory, M'Cracken, Rodgers, Campbell, Lyttle, M'Ewen, Crichton, Stevenson, Hawthorne. **Tullylagan**, November 5. Dr. Matthews, Megaw, Rodgers, Irwin, Walker, M'Cracken, Hawthorne.

REPORTS.—Stevenson and Alexander in Schoolhouse, goodly numbers come to hear. **Brookborough**.—H. Creighton is having good meetings here. There is a recent and happy Assembly at **Killeter**, near Dorry. J. K. M'Ewen had meetings here, and is now at **Slon Mills**. D. Walker had good meetings in **Cookstown**. **Belfast**.—Messrs. Hawthorne and Bingham are preaching in Adam Street Hall to goodly companies, with blessing on the Word. William M'Cracken and T. M'Kelvey began a series of Gospel meetings in Ebenezer Hall, Old Park Road, **Belfast**, on November 15. Baillie and F. Bingham had meetings in Adam Street Hall here, at end of October. Goodly numbers attended, and tokens of blessing were given with the Word.

CANADA.

Forest, Ont.—The 41st Annual Convention for Ministry of the Word, was held in Gospel Hall, November 7-9, to which goodly numbers of believers from the district came to share the fellowship and ministry, given by servants of the Lord from various parts of the Dominion, for the help of God's people. **Hamilton**, Ont.—Annual Christian Convention held here for many years—one of the first to be held on simple, Scriptural lines in Ontario, when evangelistic work was begun by Donald Munro, John Smith and others—was launched here, and the Assembly in M'Nab Street Hall begun, which continues stedfastly in the "first ways," "holding fast the faithful Word" (Tit. i. 9), as they were taught at the beginning, and have not swerved from it, as is "the fashion" now in many places, who follow the customs of the times, and drift into the ways of "worldly religion." It is a joy to all to see "the old paths" maintained, and the guidance of the Holy Spirit, and His ministry owned, without "a pre-arranged platform" or selected speakers "engaged" beforehand to speak, but the Lord is owned and left to send whom He will, with whatever message He may give to His servants, for His waiting people, a practice fast dying out, even among those who professedly own the principles of 1 Cor. xiv. 7-11, for all such gatherings, and which have been proved, through many years' experience, to be capable of practice still, with all who "wait on God" for His Word in season, to His people, and expect to receive it. **Parkhill**, Ont.—A new Gospel Hall has been built, and was opened for the Assembly here on October 11. It was in this place, that Mr. Donald Munro, when on a visit to his brother in 1871, who then resided here, began his ministry in

the Gospel, and the truths that separate believers from the world's religions, and gather them to the Name of the Lord Jesus alone. And the flame that was lit then, has burned steadily all through the years, throughout large tracts of Canada, and many cities of the States, where "The Northern Evangelists," as those fellow-workers of Donald Ross came to be called, laboured and were used of God for many years. H. Clifton has been preaching the Gospel and the Word, in British Columbia. He visited and preached in **Lethbridge**, Alta.; in **Secreston** and **Moosejaw**, Sask.; and later in **Penticton**, B.C. In the latter place, the little Assembly of believers goes on happily, seeking to maintain "the unity of the Spirit in the bond of peace." **Vancouver**, B.C.—Thomas Black had meetings in various halls here. **Huntsville**, Ont.—At Conference here, a goodly number present, some from 200 miles away. **Capman Valley**.—Conference here was large, and ministry helpful to all. **Reford**, Sask.—Roy Gratias had meetings here and in **Glen Ewan**, **Conquest**, and **Moosejaw**, some in farmhouses, not often reached. **Deckerville**, Ont.—R. Barr and J. Lyon, with Gospel Car, visited this place preaching the Word.

UNITED STATES.

ANNOUNCEMENTS. — **Philadelphia**, Pa. — New Year Convention of Christians on January 1, 2, 3, 1926, in Bethany Brotherhood Hall, 2115 South Street. Circulars from D. P. Harray, 535 Robbin's Avenue, Lawndale, Philadelphia.

REPORTS. — James Lees, of Esthonia, has gone on a six months' visit to Assemblies in America, to tell of the Lord's workings in that land, and to stir up interest in the needs of those lands in the N.E. of Europe. His address for some months will be c/o J. W. Robinson, E. 517 8th Avenue, Spokane, Wash., U.S.A. **Richmond Hill**, N.Y.—Annual meetings for Christians were held here in Gospel Hall, on November 1, 2, 3, when goodly companies from various States assembled, to wait on God, for seasonable ministry, which He supplied through various of His servants, to the need of His people. **Waterville**, Conn.—Annual Convention here, October 13-15, in Grange Hall, Waterbury, was representative of this district and from further afield. And suitable ministry given by various of the Lord's servants, to the profit of all. **Punxsutawney**, Pa.—Conference of believers from this and other parts of **Indiana**, on November 13-15, was larger than usual, and preceded by

a Prayer Meeting, in which supplication was made for the Word in season, to the need. This was abundantly answered. **Oakland**, Cal.—Conference here in Bethany Hall, at "Thanksgiving" time, was a season of help to God's people, goodly numbers of whom came from many parts of the States to share the fellowship and in ministry of the Word. **Pittsburgh**. A four days' Conference at Thanksgiving time, November 26-29, in Gospel Hall, was a time of practical ministry and exhortation, which was found seasonable and helpful to those who assembled. **Fairhaven**, Mass.—W. H. Hunter visited and had meetings in **Westbrook**, Me., which were enjoyed, and uplifting to the Lord's people there. J. Conroy had a few good and encouraging meetings in **New Bedford**, Mass., and Forbes Macleod in **Pawtucket**, R.I., which were a cheer and help to believers there. **Waterloo**, Ia.—John Blair and O. G. Smith had good meetings in **Applington**, and were here for a number of weeks, with a growing interest and conversions. The tent was heated with oil stoves, to make it comfortable in the cold weather. **Bay City**, Mich.—Bre. Dickson and Thorpe, had two weeks of meetings here. They also visited **Midland** and **Saginaw** for meetings, which were appreciated. **Lawrence**, Kan.—Bre. White and Grierson have been prraching in a tent here. **Oakland**, Cal.—J. Rankin has been encouraged in tent work in this city. James Erskine has been pioneering in **Rouse**, Colo. **Los Angeles**, Cal.—Tent work in connection with Gospel Hall, W. Jefferson Street, has been continued by J. Hunt and Harris, with some encouragement. **Everett**, Pa.—G. Winemiller and S. Mick had some fruit of the Gospel here. **Chicago**, Ill.—John Ferguson had a week's meetings in Avondale Hall here. Jos. Pearson has a tent in **Manchester**, N.H., working the districts around, by visitation and tract distribution. W. Ferguson and G. Smith have visited and preached in parts of **Upper Michigan** with the Gospel, finding many open doors in needy places. **Steubeville**, O.—Brn. Patrizo, Rosina, and local workers, have been cheered among Italian and English hearers of the Gospel here, in a tent. **Bonneton**, N.J.—Alf. Hazleton has moved his tent to this part, where there is more scope for Gospel work. **Bridgeport**, Conn.—B. Bradford and W. H. Hunter are actively engaged in tent meetings here. **Buffalo**, N.Y.—S. C. Kellar has been preaching here, and has visited **Rochester**, **York**, and **Holland**, where the Lord gave blessing with the Word. **Flar Rock**, N. Carolina.—W. G. Smith and W. G. Foster have pitched their tent

here, well away from the beaten track, and are having interested companies to hear the Gospel. **Deckerville, Mich.**—Brn. Lyon and Barr, continue at **Carsonville**, eleven miles from here, with well attended meetings. **Aplington, Mo.**—John Blair and Smith have seen interest and fruit in their meetings here, which continue good. **Richmond, Va.**—Beveridge and Conoway are much encouraged in tent work here. Tent filled on Sundays, and many listening outside the canvas. **Brockton, Mass.**—Thorpe and Dickson continue here in tent, with goodly number of unsaved, listening to the Word. **Ferndale, Mich.**—Douglas and M'Geachy continue in tent here, with goodly numbers hearing the Gospel nightly. **Standish, Mich.**—E. A. Martin had meetings here, and also in **Sterling**, and **Saginaw**. **Cleveland, O.**—John Ferguson had two weeks of meetings in East and West End Halls here, with good attendances.

In European Countries.

NORWAY.—Angus M'Kinnon, of Skien, expected to make another visit to **Faroe Isles**, in which Wm. Sloan pioneered years ago. Alex. Mitchell visited **Oslo**, and had cheering times, and interested hearers to the Word. **SWEDEN.**—Mr. M'Kinnon visited **Uddeville**, and had a hearty and profitable time there, seeking to help Christians in the Word and Ways of the Lord. **GERMANY.**—W. Mounses, Insterburg, tells of large and interesting meetings in a tent here. Large companies, some nights about 2000 hearing the Gospel there. **CZECHOSLOVAKIA.**—A good work in the Gospel has been continued here. A baptism of 28 believers was lately reported from a village, in which there is a fine company of believers, seeking to learn and practice the Lord's ways. **ITALY.**—A Christian Conference, known in Italy as an **AGAPE**, was held at **Pesaro**, which was found a very happy and profitable season of fellowship and help in the Word. About 80, from six different districts, assembled, each bringing their own refreshments with them. Eleven believers were baptised. **ESTHONIA.**—James Lees tells of very large and interesting meetings in **Leningrad**. Inviting believers from a wide circle of villages, a number assembled for a whole day, around the Word of God. He and Mr. Hopkins from Ipswich, spent eight days in **Warsaw**, preaching and teaching the Word to very interesting audiences. They hope to reach **East Poland** about end of this month. Mr. Lees, has meantime gone on a visit to Canada, and the United States.

Fallen Asleep.

William Geddes, Lochgelly, Fife, October 24, aged 60. "Born of God" in Ayrshire, 45 years ago. A true helper in the Assemblies in Fife, for 35 years. Communications for the Lochgelly Assembly henceforth, to William Russell, 3 Burnside Cottages, Glencraig, Fife. **Mrs. J. K. Wilson**, Albia, Iowa, September 4, aged 71. Converted in Scotland in 1872, in the Larkhall Assembly. **Mrs. Stapleford**, Philadelphia, Pa., aged 100, seven weeks in Christ. **Andrew Aitken**, Perth, November 13, aged 62, for 30 years in Assemblies in Kirkcaldy, Perth, and Abernethy, where he was valued as a helper in ministry of God's Word, and in preaching the Gospel.

NOTE.—We learn, with regret, that our aged brother, **J. Hixon Irving**, now in feeble health and frail in body, is not likely to be able again to give help in ministry of the Word. Friends in various parts, who shared his ministry in years past, may desire to communicate with him. His present address is c/o Mrs. Mayo, 11 Dorning Street, Leigh, Lancs.

Special Papers for all Believers.

To appear in these pages (God willing) in 1926,
In addition to those already named in our
November issue.

Satan, His Activities and History. A fresh series of Papers on a subject seldom touched. By a new contributor, will (God willing) be begun in the **January** issue of **The Believer's Magazine**, and continued monthly throughout 1926.

The Lordship of Christ, in its application to the Individual Believer, and to "Churches of the Saints." Six addresses given in Bradford, Yorks, by Alfred J. Holiday, in the years of his activity there. Taken as delivered, and revised by the speaker. Seasonable and practical truths for all believers, and especially so at the present time. Already used for help in the things of God to many, for giving light on the Lord's ways, especially to young believers, of years gone by.

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