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**Believers' Magazine**

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

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for all the Children of God.

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# Treasury Notes.

VESSELS OF MERCY. BY F. C. LUCKHURST, BALHAM.

MUCH use is made in Scripture of the figure of the potter, the clay and the vessel. For instance, Jeremiah went down to the house of the potter to be shown how entirely the clay, being shaped on the wheel, is at the potter's disposal. A marred vessel he can cast aside and then make another. "O house of Israel, cannot I do with you as this potter?" was the Lord's message from this (Jer. xviii. 6).

So we have, on the one hand, the sovereignty, mercy, and power of God; and, on the other, the nothingness of man, except as the Divine Potter is pleased to form and endow him for His use and glory. Christians "are His workmanship created in Christ Jesus," and we will briefly consider three important references to them as:—

(1) "*Chosen Vessels*," or "*Vessels of Election*" (as it is literally, Acts ix. 15).—Saul of Tarsus, in his conversion, stands forth as a conspicuous example of Divine sovereignty. He did not choose Christ, but Christ chose Him! In this (apart from his apostleship) he is but a sample of all who are saved by grace. The Scripture doctrine is that God chooses a man before he chooses God; just as it is with Divine love; "We love Him because He first loved us." "Ye have not chosen Me, but I have chosen you." C. H. Spurgeon once said, "I am sure if the Lord had not chosen me I should *never* have chosen Him." Nor would any one of us.

Saul, full of hatred against Christ, is arrested by an unseen hand, saved, and filled with heaven's choicest treasure.

"He is a *chosen* vessel *unto* Me, to bear My name before" a world of sinners. Oh, what wonderful mercy! This leads us to the next.

(2) *Vessels of Mercy* (Rom. ix. 23). "That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us whom He hath called." This solemn passage speaks also of "vessels of wrath fitted to destruction" (by their own sin), with whom God bears "in much long-suffering;" and such were all of us—"by nature children of wrath"—and God might justly have sentenced us to go our own way.

It is, therefore, sovereign, electing grace alone that has caused a difference and has made us vessels for the display of His mercy. The very word "mercy" implies no merit or claim on our part. All His reasons for blessing us and preparing us for glory, He finds only in Himself. But this should lead to our being

(3) "*Vessels meet for the Master's use*" (2 Tim. ii. 21).—Not one of the Lord's vessels is simply for ornament; all are for use—for His use—to convey refreshment to His own lips or the water of life to dying men around. Never let us forget that as vessels we can give out nothing but what God first puts into us.

Finally, we cannot be meet for His use unless, at least (1) we are self-emptied, and (2) we are clean. Would not a common earthenware cup, if ready and clean be used before the finest cup of gold that was not clean?

## A New Year Message

BY JOHN FERGUSON, DETROIT, U.S.A.



But now saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee (Isaiah xliii. 1-2.)

**T**HERE is a cheering message in these words for God's people as they stand on the threshold of a new year. When we survey the past, we have to record the unflinching faithfulness of our covenant keeping God. As we step into the unknown future, the untrodden path of 1928, we can by faith appropriate and comfort our hearts with this message.

### THE PRESENCE OF GOD.

It was this fact that enabled Moses, with the turbulent throng of people behind him, to step confidently into the sea bed and lead that people of God safely through the walls of waters to the other side. It was this promise that nerved Joshua to take up the fallen reins and marshal the hosts of the Lord for victories in Canaan. This, also, emboldened the Hebrew children to refuse the command of the heathen king, and also to walk into the fiery flames. The "Den of Lions" had no terror for Daniel, because he heard ringing in his ears, above the roar of the den, this soul-stirring promise, "I am with thee."

We too can step into the New Year not knowing what awaits us with a holy confidence that the Lord is with us. The sky may be darkened by the gathering

clouds of infidelity and impiety, the fierce opposition to the Truth of God, the spirit of tolerance and indifference among God's saints to the vital truths of God's Word, which are so essential to all that pertains to life and godliness, the intruding torrents of worldliness, the loose holding and letting go of precious truths, and see above and beyond them all the bright and unfading star of hope, "I am with thee." If all around should become darker and darker. If our untrodden path should become more and more difficult. If sickness and death should visit us. If poverty should be our lot. Yet will we not be moved, for still ringing in our hearts will be the "I am with thee." With us not only for our comfort and help, but also with us as one who will go before us to make our crooked places straight and our rough places plain.

Seeing that such a promise is ours, shall we not with increased loyalty to Him be found cleaving to His Word? These are the days when in guilty Christendom His precious word is being disowned and set aside, and man's wisdom and words being substituted. We are not surprised at this, for this scene is the theatre of the rejection of God's Christ, and this rejection will go on until it ends in the manifestation of "The Man of Lawlessness."

What does cause us true sorrow and concern is the tendency of God's own people to hold slackly the whole truth of God. The precious heritage of truth left to us ought surely to be loved and guarded. Instead of this we see in many places a growing indifference to the claims of God. Separation to the Lord is no longer

counted by the many a worthy attitude to take. The glamour and glitter of a false world is claiming and changing the souls and lives of many of God's children. What was once held precious and sacred is now being sold for the popular smile of the harlot world. In many of our assemblies there is not a desire for a fearless declaration of unbending ministry for the plain and wholesome word of God. There is being substituted in many quarters a musical programme, a kind of sickly sentimentalism in song, &c., that is but to the spiritual minded the evidence of real departure from the word and ways of the Lord from "the old paths and the good ways" (Jer. vi. 16).

Shall we not gird up the loins of the mind? Shall we not turn afresh to the Lord? Shall we not with fresh vigour and in God's way take the grand old Gospel to the perishing, and in fellowship with our Lord by lip, life, and purse, let them see we are in dead earnest?

There is need of making straight paths for our feet. The truth of God is still the same, also the God of the truth. A clean, straight cut of separation from all that is not according to "Thus saith the Lord," is still the path for His people.

Such a path will bring with it, as it ever has done, the reproach of the Cross; but with the promise of our text we can willingly and gladly suffer all for His Name's sake.

"Speak unto the children of Israel that they go forward!" So let us, with a holy, God-begotten determination, conscious of His promise with us in all the exigencies that may face us as priests,' warriors,

builders', saints, go on in the sweet consciousness of His "I am with thee," right into and through the unknown future of 1928. So that if left to see its end we will have cause to raise our Ebenezer. "Hitherto hath the Lord helped us."

### "His Own."

JOHN I. 11; X. 4 (R.V.); XIII. 1.

By W. J. M'CLURE, U.S.A.

THE Gospel of John is divided into two parts; the general character of the first part is ministry for the unsaved. Chapter after chapter brings out some aspect of the need and guilt of man. From its narratives the Gospeller may study the gracious tact of the Lord, as He deals with the religious Nicodemus and the woman of Samaria. He can find pictures of the sinner's condition, as hungry, thirsty, impotent, guilty and dead. In this section is found that much used illustration of the serpent in the wilderness, and that wonderful verse (iii. 16), which has been more blessed to souls, in leading them into peace and pardon, than perhaps any other in the whole Word of God. The second half is just as distinctly for the believer as the first is for the unsaved.

These two little words, "His own," in a way introduces both parts, only in chapter i. 11, they refer to the nation, "He came unto His own (His own things) and His own (His own people) received Him not." He had brought them out of Egypt and placed them in Palestine. He had claims upon them, and these claims He had brought before them in various

ways in His ministry. They ignored those claims, and rejected and crucified Him, and so chapter i. 11 gives us what we have in Dan. ix. 26, "And after three-score and two weeks shall the anointed One be cut off, *and shall have nothing*" (R.V.). As the Messiah, He was Lord of the land. All belonged to Him, and yet in that land He has not where to lay His head. He is a homeless stranger, that in death must lie in a borrowed grave. He had come to His own possessions, but His own people would not receive Him, and so He had nothing at His death.

"His own," in chapters x. and xiii., takes in a smaller circle within the nation. In the midst of the unbelieving mass they had gladdened His heart by their faith, which saw in Him the Christ, the Son of the Living God. In them He saw the Father's gift to Him, and "His own," as it is used in these two chapters, breathes a tenderness unknown in chapter i. 11. There is in this something which applies to the present time. All around there is a mass of unreal profession, men and women who call themselves Christians, but who don't want Christ. We need not hesitate to use the words "His own" of i. 11 to them, for He has claims over them as Creator and Sovereign Lord. But we know they ignore these claims and use their time, talents, and money to gratify their own desires, and refuse to acknowledge any accountability to Christ for these things. Now, while their sin in rejecting Him as Saviour overshadows all others, we must remember that they will have to answer for rejecting Him as Lord.

In the midst of this unreal profession

there are those who belong to the company referred to in x. 4 and xiii. 1. They are "His own" in a more blessed sense than those in i. 11. The Father has revealed to them His Son, and has given them to Him as a gift. Also, He has purchased them by His own blood, and they can sing—

I love to own, Lord Jesus,  
Thy claims o'er me Divine,  
Bought with Thy blood most precious,  
Whose can I be but Thine.

It is to these, then, the words "His own" in x. 4 and xiii. 1, apply, and it is to these He is carrying out the ministries brought before us in these portions. In x. 4 He is seen leading them out of the "fold," and in xiii. 1 fitting them for worship.

As we see the shepherd leaving the fold and sheep following, we see a picture of what we have in Heb. xiii. 12, 13. He "suffered without the gate," and so the injunction is, "Let us go forth therefore unto Him without the camp, bearing His reproach." This injunction the child of God will be able to carry out more intelligently and more gladly if the teaching of John x. 4 is apprehended. There will be joy in going forth unto Him without the camp, in testimony, as "royal priests," as there will be also in going inside the veil as "holy priests" in worship.

If only the lesson of John x. 4 were learned it would break the snare that holds many a child of God, that is the desire to worship, so to speak, inside the veil, without going outside the camp.

NEXT PAPER: JOHN X. 4.

## Another Comforter.

PART II. BY E. W. ROGERS, OF WALLINGTON.

HITHERTO we have confined our meditation to the 14th-16th chapters of the Gospel according to John, but we will now consider the subject as further developed in the New Testament.

### THE ADVENT OF THE SPIRIT.

“In the fulness of time, God sent forth His Son, made of a woman, made under law, to redeem them that were under the law, that we might receive the adoption.” So wrote the Apostle Paul to the Galatians (iv. 4) who were in danger of going back to legalism, from which in this verse and other like statements he tells them they had been redeemed. By it he presents the most wonderful of all historical facts to them, *i.e.*, God sent forth His Son, and of that fact he gives three particulars, viz. :—

- a. *When* He sent Him—in the fulness of time—when all His probationary measures were completed.
- b. *How* He sent Him—made of a woman (the God-man) made under law—a Jew.
- c. *Why* He sent Him—(a) that He might redeem them that were under the law, (b) that we, Jews and Gentiles, might receive the adoption of sons.

But the Son, whom He thus sent, was rejected and murdered by wicked men, and, though God raised Him from the dead and gave Him to be seen to an elect few for 40 days, yet thereafter the heavens “received Him” in His glorified body, where He is to this day. Ten days after

this, God “sent forth His Spirit” (Gal. iv. 6), not in a corporeal form, but invisibly, to dwell in the hearts of the believers, bringing them into the conscious knowledge of the relationship of children of God, enabling them thus to cry Abba (for a Jew) Father (for a Gentile). Thus, like as two messengers, visited Sodom before its destruction, and two messengers visited Jericho before its destruction, so these two Persons of the Godhead have visited and dwelt in this world ere its final judgment is accomplished. The first Messenger (the Son) was rejected and murdered; the second Messenger (the Spirit) cannot be so treated, though He may by the believer be grieved and quenched, and by the unbeliever be resisted.

### RESISTING THE SPIRIT.

Israël were guilty of this latter (as the book of the Acts historically records), to whom Stephen said, “As your fathers, so do ye; ye do always resist the Holy Spirit.” Israel of old rejected God when they rejected His representative Samuel. God Himself states the case thus—“They have not rejected you, but me.” Later, Israel rejected and murdered their Messiah, the Son of God, in the person of the Lord Jesus Christ; and in sending the “messenger back after Him” in the person of Stephen, they rejected the Spirit’s testimony and resisted His gracious overtures. Thus Israel have rejected the three persons of the Trinity—God, the Lord Jesus, and the Holy Spirit—and to-day they are scattered among the nations on that account. In a future day the Spirit of God will work amongst them (Ez. xxxvii.); this will produce

repentance and humiliation, and their acknowledgment of guilt respecting their treatment of the Lord Jesus which will result in their acceptance of Him (Isa. liii. ; Zech. xii. 10). They will then publicly own and worship the true God as foreshadowed by the Old Testament prophets (Ez. xlvi. 35).

Doubtless, too, in the present period, when the Gospel is presented to the unconverted, there are those who resist the strivings of the Holy Spirit, and in view thereof we cannot too strongly urge anyone who may chance to read this paper, and who is unconverted, to stay and consider the solemn, awful, and eternal issues which hang upon a persistent resistance to the Holy Spirit.

#### BORN OF THE SPIRIT.

But, while this was so with the Jew as a nation, yet from among them there was, and still is, an elect remnant composed of those who have believed on the Lord Jesus, as also among the Gentiles there are those who individually likewise have trusted Him as their personal Saviour, and accepted Him as their Lord. Each such individual having been "sanctified by the Spirit," *i.e.*, set apart by Him, has also been "born of the Spirit" (John iii. 8). Each has been "born of the water and of the Spirit," that is to say, the Word of God has been used by the Spirit of God in the case of each individual who has believed to his regeneration, as the medium through which he was born of the incorruptible seed (see 1 Pet. i. 23). Furthermore, immediately on believing, each received the Holy Spirit (Eph. i. 13), each was sealed by the Holy Spirit

(Eph. i. 13), and the body of each became a temple of the Holy Spirit (1 Cor. vi. 19). Their sealing ensured their eternal security: His indwelling their bodies incurred a solemn responsibility. But to this in more detail we will refer later.

#### BAPTISM IN THE SPIRIT.

In addition to the individual regeneration by the Spirit of these believers, they were in the same Spirit baptised into one body, so that, while hitherto they had been but followers and disciples of the Lord Jesus, they were now from this point brought into living union with Him. This "baptism" was originally effected at Pentecost in the upper room in Jerusalem where the one hundred and twenty disciples were gathered, and when the Holy Spirit came upon them in fulfilment of the message announced both by John and the Lord Jesus (Acts ii. ; John i. 33 ; Matt. iii. 2). The result of this baptism was that the body of Christ was formed, and as one spirit pervades, controls, and governs the human body, so the Spirit of God pervaded and still pervades this newly formed body—"The Church which is His body." It is to this baptism that Paul refers in 1 Cor. xii. 12. Though the subsequent conduct of the Corinthians was far from what could have been desired, yet by the Spirit's baptism they were initially incorporated into the body of Christ, being made bone of His bone and flesh of His flesh, each being a sharer of His life in resurrection.

Such a thing as this was not known in Old Testament days: then the Spirit constantly operated by different persons. He did but visit this world then, not



reside in any given company of people in it. But at Pentecost there was formed an unique thing, which continues to this day, and will continue till the Lord comes into the air, viz., the Spirit of God leaving heaven for earth, and taking up His residence in a company of people, all of whom have personal faith in and vital association with the risen Christ in heaven, which company of people by His presence and baptism He forms into one living organism—a body. Members of this body are to be found in all quarters of the globe to-day, for wherever a true believer is, such an one is a member of this body, though he may through one cause or another attach himself, contrary to Scripture, to a circumscribed earthly “body,” which admits only some of the members of “His Body,” and sometimes others who are not of His body.

### Outlines for Cospellers.

#### Christ's Gifts to Men.

He gave HIMSELF for them (Gal. ii. 20)—At the Cross.

He gives His LIFE to them (John xvii. 2)—From the Throne.

He gives LIBERTY unto them (Luke iv. 18)—Through the Gospel.

#### “My Lord” (Phil. iv. 19).

God is My Salvation (Isa. xii. 2)—As Lord.

God is My Strength (Psa. xliii. 2)—As Weak.

God is My Strength (Psa. cvii. 9)—As Needy.

#### Three Things to “Take.”

The Water of Life (Rev. xx. 17)—Freely, without Cause.

Christ's Yoke (Matt. xi. 29)—In Submission to His Will.

The Cross (Mark viii. 34)—In Confession of His Name.

The Armour of God (Eph. vi. 13)—In Conflict with the Foe.

### The Cloven Rock.

Isa. xxxii. 2.

IN the great and terrible wilderness  
I wandered in thirst and dread;  
The burning sands were beneath my feet,  
And the fierce glow overhead.  
The fiery serpents and scorpions dire  
Dwelt in that lonely land,  
And around and afar, as a glimmering sea,  
The shadowless, trackless sand.

Then came a day in my journey drear  
When I sank on the weary road,  
And there fell a shadow across the waste—  
The shade of the wings of God.  
The shadow solemn, and dark, and still,  
Lay cool on the purple sand;  
The shadow deep of a mighty Rock  
In a weary, thirsty land.

Of old from Heaven the thunder fell,  
And that mighty Rock was riven,  
And a river of water flowed down to me—  
A stream of the rain of Heaven.  
And the Hand that reft with the thunder dread  
The Rock of the Ages hoar,  
Down to my lips the waters led,  
And I thirsted nevermore.

For out of the great eternal deep  
Those glorious waters flowed;  
They flowed from the fathomless depths of joy,  
They flowed from the Heart of God.  
From the depths of the tenderness all unknown,  
That passeth knowledge, they flow;  
I know it as ages of bliss roll on,  
Yet I never shall say, “I know.”

And there, before the Rock that was riven,  
At the feet of the Lord who died,  
I drink of the depths of the love of Heaven,  
The mighty, exhaustless tide.  
“Drink, drink abundantly, O beloved!  
I was smitten, accursed for thee.”  
O lips as lilies, O mouth most sweet,  
That tell Thy heart to me!

## Studies in Philippians.

BY ANDREW BORLAND, M.A.

VI. CHAPTER II.—STRUCTURAL ANALYSIS.

THE CENTRAL TRUTH.	THE CONSEQUENT TEACHING.	THE CONVINCING TESTIMONIES.
The Mind of Christ. (a) Sacrificial. (b) Exemplary.	The Mind of the Christian. (a) Consideration. (b) Consecration.	(a) Paul. (b) Timothy. (c) Epahproditus.

CHAPTER two of this epistle has been one of the storm centres of modernistic controversy, and a great deal of speculation has been indulged in which is not only detrimental to the promotion of spiritual maturing, but has also been very much beside the point from the general bearing of the context. One word, wrenched from its surroundings, has been taken as a pretext for rationalism to pronounce its destructive criticism, which, it is contended, is all in the interest of a proper understanding of the mystery that attaches to the nature of our Lord. But, as the present article is to be devotional and practical, rather than controversial and critical, it will be unwise and unprofitable to pursue this line of thought, and better to reserve the discussion of it to a separate and future paper. Suffice it to say, that much of the vain philosophy of recent generations is but further evidence of how far perverted the sinful human mind has become, and how incapable of maintaining a true proportion in judgment is the heart not led into the truth by the revealing and guiding Holy Spirit.

Certain general considerations with regard to the whole chapter will reveal the outstanding argument of the apostle, and will bring us into line with his thought,

with a view to a practical application of the doctrine that forms the central theme herein recorded. That theme is Christ; and any exposition of the chapter that obscures His glorious Person and evades the immediate insistence of the declaration concerning Him and His followers is but partial, if not erroneous. The whole intention of the writer was to exalt his Lord, and to produce among the Philippians an atmosphere in which the "mind of Christ" would be pervasive; and, surely all ministry, exalting Christ and glorifying His Person, creates among His own an unconscious desire to exhibit likeness to Him.

There was need for this among the saints at Philippi. An element of discord is traceable in the epistle; in fact, forms the background of much of the subsequent exhortation to unanimity and concord. The tendency to individualism begets selfishness, and destroys the sense of inter-related responsibilities. It causes that state of mind which "seeks its own," and forgets that one of the primary implications of faith in Christ is that one "looks not on his own things" (ii. 4, 21), but considers others first. The correction of this wrong attitude was the objective of the apostle, as he presented to them

the amazing spectacle and heart-winning example of the Greatest of all who pleased not Himself, but considered our low estate in His self-abasement and sacrificial humiliation. He informs them that the dominant note, the characteristic quality of practical Christianity is having "the mind of Christ." Christ-likeness kills the germ of self-centredness. The call for such a warning is all the more urgent when it is remembered that general conditions are usually evidenced in particular cases. Here at Philippi the element of discord had shown itself in a difference between two sisters, Euodias and Syntyche, and the whole community, as suffering from such, is challenged, in the presence of the incomprehensible stoop of their Lord, to a spirit of consideration the one for the other. "How great a matter a little fire kindleth!"

Such a set of circumstances gives the apostle the opportunity of presenting one of the most extensive expressions of certain of the principles fundamental to our faith. Here he reminds us that Christianity is not a series of credal statements and theological dogmas pronounced with ecclesiastical sanction, but a set of living principles embodied in and demonstrated by Jesus Christ. In its final analysis it is a *personal* matter. Other religious systems are built on ethical speculations; the Christian faith is a dynamic arising from contact with and vital appropriation of One Who is the absolute and perfect embodiment of what He taught—the Truth conveyed and enforced in His own Person. "The mind of Christ" is the subject core of the immediate context.

But, furthermore, New Testament doctrine is stated not as such alone, but with a well defined objective—to produce holiness of life. It is no mere abstraction but a power to be utilised in a particular way, namely, to fashion the life of the disciple according to the presented pattern, and to demonstrate the possibility of the "mind of Christ," becoming also the mind of the Christian. It is a *practical* matter as well. The best guarantee of the teacher's sincerity is his own exemplification of his doctrine, his position to set himself, without presumption, as one whose claim to consideration is his own witness to the truth. The apostle not only appreciated the implicates of his faith, but sought to approximate to the Example, and applied himself consistently to the attainment of his object—winning Christ (ii. 17; iii. 12). Like the poor parson of the "Canterbury Tales" it was eminently true of him that

Cristes love . . .

He taught, and FIRST HE FOLLOWED IT HIMSELVE.

And again, it may be learned, to the further elucidation of the chapter as a whole, that the context is meant to convey the lesson that the beauty of our faith is to be seen in the studied cultivation of the spirit of joy, and the constant suppression of the tendencies that destroy the harmonious working together of the saints in daily life. All the magnificent doctrine of the chapter in presenting the unexampled sacrifice of Christ for the sake of others is to find its reflection in the radiance of a common task performed in the spirit of devotion to Him.

## Christ Foreshadowed.

THE PEACE OFFERING (LEV. III., VII. 11-29, 37.

BY G. HUCKLESBY.

WE have already seen that the Burnt Offering presents God's view of Calvary. It gives the highest aspect of the Cross. Then, in the Meat Offering, we had set forth the perfections of that One who thus offered Himself without spot to God. This Offering was shared by God with the priests, but the Peace Offering, which we have now to consider, was shared by God with the priest, the offerer, and the friends who had journeyed with him. Thus, the great truth of "Fellowship with God" through our Lord Jesus Christ, seems to be foreshadowed in the Peace Offering. No single offering could by any means have given us any adequate idea of the work at Calvary. Thus, by comparing, and contrasting these various Offerings, we notice important differences, and fine distinctions, which are fraught with instruction.

### OFFERINGS COMPARED.

For instance, the Burnt Offering was divided into various parts, which were washed with water, and all was then consumed by fire upon the altar. Not so with the Peace Offering, which was only partially burnt upon the altar. Again, the former must be a male, but the latter might be a female. So by contrasting the Meat Offering with the Peace Offering. In the former there was the absence of blood shedding, whereas in the latter the blood is very prominent. Only priests were permitted to share with God the

Meat Offering, whereas the priest, the offerer, and those who accompanied him, were allowed to partake of the Peace Offering. Thus the prominent idea in this offering seems to be "Fellowship with God." The blood of Christ has not only made peace for the believer, but it gives him a valid, undisputable title to enjoy this high privilege with God.

### FELLOWSHIP WITH GOD THROUGH OUR LORD JESUS CHRIST.

Fellowship with God was once enjoyed by man in innocence. This was Adam's greatest privilege, and highest joy in Paradise. Man, the creature, held face to face communion with the Creator. But by sin, he not only forfeited his life, but he also lost this hallowed fellowship with his Maker. Instead of meeting and greeting God, we see him fearing Him, and seeking to hide from His presence. An estrangement had set in, for how can two walk together in fellowship unless they be agreed? By disobedience the "silver cord" of Adam's spiritual life was broken, spiritual death set in, and his fellowship with God ceased. But, thank God, He has devised means whereby His banished be not expelled from Him. A plan had been designed by God, which He only could design, and which Christ alone could carry out, whereby, we might be brought back to God. This has been done, as it is written, "For Christ also hath once suffered for sins, the Just for the unjust, *that He might bring us to God.*" By His redeeming love and grace He is now "bringing many sons unto glory." We are brought back to God, not only as saved sinners, but as *sons*. And as such,

we hear our Father saying, "Let *us* eat and be merry."

BY HIS BLOOD.

In verse 2 we read, "Aaron shall sprinkle the blood *upon* the altar round about." The blood sprinkled *upon* the altar not only bore witness that a life had been surrendered, but it also testified to the fact that the claims of God had been met thereby. And being sprinkled *round about* the altar, where the offerer stood, this assures us that that same atoning blood has met our deepest need. This is the believer's legal title to enjoy this great privilege of fellowship with God. By this we see how our blessed Lord has "restored that which He took not away." He died that we might have life. A life in its highest form! Higher than the Adamic, or even Angelic, as our Lord has said, "This is life eternal, *that they might know thee the only true God*, and Jesus Christ whom Thou hast sent." We thus through grace are brought to know God in such a way as no other creatures are said to enjoy. We lip the language of children, and cry, "Abba, Father," which angels cannot do.

#### FELLOWSHIP WITH GOD CONCERNING OUR LORD JESUS CHRIST.

In the Peace Offering, we see foreshadowed the great *Object* in which we are permitted to share with God. It prefigures Him, who is the Object of the Father's love and delight. God delights to make known to us that One, who is "the Christ, the Son of the living God" (Matt. xvi. 17). Fellowship, or Communion, is having thoughts and interests

in common. And amazing grace! Not only have we a place given to us at the Father's table, but the very portion which He delights in we are permitted to share with Him. This is again foreshadowed in the Peace Offering. Jehovah's portion of this Offering was "all the fat which was upon the inwards," &c., as described in verses 3-6. This set forth in type those hidden energies, those inward perfections of Christ, which God could alone rightly enter into and enjoy. The altar is thus called "the table of Jehovah," and His portion, which was consumed by fire upon it, was termed "the bread of God."

#### THE WAVE BREAST AND THE HEAVE SHOULDER THE PRIESTS' PORTION.

The priests' portion of the Peace Offering is described in the law of the Peace Offering in chap. vii. 31-34. Two special portions of this Offering were there assigned to the priests by God, "the breast" and "the right shoulder." The breast speaks of *the seat of affection*, and typifies the boundless, fathomless, and changeless love of Christ. The apostle prayed in Eph. iii. "that ye may know the love of Christ." That is to know it personally and experimentally, and as far as our finite minds can know it in its eternity, its infinity, and in its individuality. "The right shoulder" at once suggests *the seat of strength*. It was upon His own Shoulders of Omnipotence the Good Shepherd laid the sheep when He had found it. The two Onyx stones, bearing the twelve names of Israel, were always worn by the high priest on his shoulders, as well as the Breastplate bearing also their names, was continually

borne upon his heart. Such is the Divinely assigned portion for all the members of God's priestly house to-day.

#### THE PORTION OF THE OFFERER AND FRIENDS.

The Offerer and those who had journeyed with him to the tabernacle, then enjoyed the remainder (chap. vii. 19). So in that great Family letter written by John, we read, "That which we have seen and heard declare we unto you, that *ye also may have fellowship with us,*" and truly our fellowship is with the Father, and with His Son Jesus Christ. "And these things write we unto you, *that your joy may be full.*" Again, we hear our Beloved Lord saying to us, "Eat, O friends; yea, drink abundantly, O beloved."

#### THE KIND OF PEOPLE WHO PARTOOK OF THIS OFFERING.

But there were restrictions laid down concerning those who partook of the Peace Offering in chap. vii. 20. To have fellowship with a thrice holy God was a marvellous privilege, but it carried with it a corresponding responsibility. Only those who were "ceremonially *clean*" could enjoy this privilege, and only those who are morally and practically clean to-day can feed by faith upon Christ. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." The defiled man at Corinth must be put out of fellowship because of his uncleanness. And again we read, "For this cause many are weak and sickly among you, and many sleep." God's chastening hand was upon them, because of their moral uncleanness and lack of

spiritual apprehension in not "discerning the Lord's body."

#### FELLOWSHIP FOR EVER.

The Eternity of this fellowship seems to be inferred in the fact that the Peace Offering is mentioned *last* in chap. vii. 37. Every omission, addition, variation, and alteration in Scripture, is not without design or its lesson. So with this Inspired alteration of the *order* of these five Offerings is not without design. The Peace Offering is here placed last by the Divine Author of Leviticus, as though it was to crown all the others. Our fellowship with the Father and His Son Jesus Christ, and with fellow-saints, commences here, and it is to be continued, yea, to be perfected above, and will continue for ever. We are to "sit down with Abraham, Isaac, and Jacob, and all the prophets," at that feast above. Yea, we are to eat and to drink at our Lord's own table in the kingdom, to which He will say, "Enter thou into the joy of thy Lord." "Thou art ever with Me, and all that I have is thine."

In the Old Testament God is teaching His saints their letters. In the New Testament He is teaching them how to spell, and no matter how they place those letters they will only spell one name, "Christ," and in the ages that are coming He will teach them fully the meaning of that Name.

Exhaustless is Thy new, and new Thy old,  
Most blessed Word.  
Such wealth of folded treasures to unfold,  
O blessed Word,  
Demands Eternity; helps me to see,  
How endless life may endless learning be.

## Lessons from Life of Abram.

THE BRINGING IN OF THE HEIR.  
PART XVIII. BY J. CHARLETON STEEN.

THE son and heir of all, long promised and waited for and longed for, at last is born. The Isaac of holy laughter, He comes in God's own time and in God's own way.

Say not, my soul, from whence can God relieve thy care,

Remember Omnipotence has servants everywhere :  
His methods are sublime, His ways extremely kind,  
God never is before His time, God never is behind.

He was to be miraculously born, and he was to be the Son of the free woman. His birth was a type of Christ in the following, viz. :—

1. Both births were announced long before they were born.
2. Both occur at the time fixed by God.
3. Both were named before they were born.
4. Both were miraculously conceived.
5. Both occasioned much joy.
6. The law of circumcision began with Isaac (as to its principle) and ceases with Christ.

### SONSHIP.

Isaac is the type of sonship. Abraham of the faith that begets him. We will see this faith and sonship in operation as we proceed. Abraham's fleshly strength is gone. Carnal self-will is no longer resorted to, as in chap. xvi., to get the seed. Then comes the great miracle. Out of the long barren and now dead womb comes the long promised seed. O child of God, O servant of the Lord, what deep and

spiritual lessons has God got for us here (see John i. 13 ; Ch. iii. 8) !

Abraham's faith was sorely tried, but he is graciously given to see and know the faithfulness of Him who had promised.

### CIRCUMCISED.

The son and heir, heir because son, was circumcised the *eighth* day. Ismael, when born, was not circumcised. He was the carnal product of a carnal act. A wild ass man, untameable, " His hand against every man, and every man's hand against him ;" but when the true heir is born, the true and genuine " Isaac," bringing joy and gladness to all around, he is taken and circumcised. Circumcision was the seal of the old covenant. It was not the putting away of the flesh, but the putting away of the filth of the flesh (see 1 Pet. iii. 21), for the flesh was on probation until Christ came, right up to the fulness of the times, then probation ceased, and the whole world was brought in guilty before God (Rom. iii. 19). Baptism is that which now sets forth our true place and condition before God. Not now the putting away of the filth of the flesh, but the putting away entirely and for ever, through His cross, all that pertaineth to the old creation, and the bringing in of a " New Creation," wherein all the old has gone for ever, and all is new. Man not in Adam, but man in Christ.

### THE EIGHTH DAY.

" This number eight is from a Hebrew root," to make fat, " to cover with fat," to superabound. As a participle it means one who abounds in strength, &c. As a noun it is " super-abundant fertility," so that as a numeral it is the ser-abundantup.

number. Seven is the number of completion, so eight is over and above perfect completion. It is the first of a new series, as well as being the "eighth." It opens up a most interesting line of study. It stands for resurrection, Eternity. It emphasises the fact that all God's covenant promises to Abram will have their complete and perfect fulfilment in resurrection. It is the dominical number, and the numerical value of His Name Jesus is 888, the false Christ being 666.

#### MILK FED.

Of this wonderful son it is said, "And the child grew" (v. 8). Of course the child grew, for he was milk fed. Sarah herself fed him. It was the genuine, sincere milk the child had, and it grew. So it is to-day. If you get the "small milk of God's Word" into the young babes in Christ, they will grow; yea, must grow. This all shows the great importance of true spiritual nursing (see 1 Thess. ii. 7, 8).

No one can over-estimate the importance of the babes being diligently fed on the sincere milk, and if the young saints are to grow, they can only grow in this fashion. What a solemn responsibility it is for those who assay to feed the babes. "To give food to My lambs." I tell you there will be a very real reckoning at the Judgment Seat, and the Lord will have far more to say to the nurses than He will have to say to the lambs. Paul, at Miletus, could say to the elders of Ephesus, "I am free from the blood of all. For I have not shunned to declare unto you the whole counsel of God" (Acts xx. 27-26).

## The Coming Again of Our Lord Jesus Christ.

PART IV. SIR WILLIAM FRY.

(20).—During the last  $3\frac{1}{2}$  years God's judgments, the seals, trumpets, and vials will be poured out upon the earth.

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

Joel ii. 31.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

Matt. xxiv. 29.

And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for



a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

And they cried with a loud voice, saying, How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth ?

And white robes were given unto every one of them ; and it was said into them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ;

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains ;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

For the great day of his wrath is come ; and who shall be able to stand ?

Rev. vi.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels which stood before God ; and to them were given seven trumpets.

And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices and thunderings, and lightnings, and an earthquake.

And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth ; and

the third part of trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood.

And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water ;

And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound !

Rev. viii.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

## Notes on the Apocalypse.

CHAPTER I. 1-3. PAPER I.

BY WILLIAM HOSTE.

THE Revelation of our Lord Jesus Christ holds a very important place in the Holy Scriptures. It is the full confirmation of the Old and New Testament prophecies, and of our Lord's promise concerning the Spirit, " He will shew you things to come " (John xvi. 13).

It is also the complement of the Book of Genesis ; that is the book of beginnings ; this of consummations ; there we behold the first Creation, but marred by the fall ; here " the new heavens and the new earth, wherein dwelleth righteousness ; " there sin and death enter the world ; here they are for ever banished ; there man is shut out from the tree of life and exiled from Paradise ; here the promise to the overcomer is, " He shall eat of the tree of life, which is in the midst of the Paradise of God " (chap. ii. 7). There the serpent has his world triumph, here he is dethroned and consigned to his eternal abode ; there the rule of the rejected Joseph prefigures here, the universal reign of the rejected but glorified Redeemer.

If Genesis is " the seed-plot " of the Bible, Revelation is its harvest field.

The Revelation, moreover, may be viewed as the concluding chapter of God's Book. How great would be the loss were it to end with Jude's dark picture ! Even there God's final triumph is left in no uncertainty, but the order of events, the special character of God's judgments, as not unmixed with mercy ; the opposition of Satan and men ; the deliverance of

Israel; the judgment of Babylon; the marriage of the Lamb; the setting up of the kingdom, and the final perdition of every foe, would be veiled in obscurity. But God has been pleased to take His people into His counsels and unveil to them their future accomplishment.

The Book is characteristically a book of judgment; "the acceptable year of the Lord" merges into "the day of vengeance of our God;" grace has been rejected now; God puts forth His power to set up the Kingdom.

No wonder if Satan has spared no effort to bring the book into disrepute by the undoubted difficulties of interpretation which presents it to us, the janglings of rival schools, the extravagances of the prophecy-mongers,\* and the pseudo-spiritual plea that it is unprofitable because it has nothing to do with the evangelisation of the masses or "our comfort;" but even were these premises true, which is not the case, God has given His people the book and encourages them to read it.

*"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."*

Man says you cannot understand it, and it would be useless if you could; but God says, Read! hear! keep, and the blessing is yours. May the Lord help us so to do!

The literary title of the book is "the Revelation of John, the theologian."† He was used to transcribe the book,

"bornè along by the Holy Ghost," but the true moral title is that given in v. 1, "The Revelation of Jesus Christ." This is a further encouragement to readers; for clearly the book is not meant to *conceal*, but to *reveal*. But does this title mean that our Lord is the subject or object of what is revealed, or is He both the Revealer and Revelation? No doubt He is the Revealer, a fact quite consistent with the words "which God *gave* to Him." This need present no difficulty. No doubt all the events recorded for us later, already lay open before Him as a book. It does not say that God "*made*" the Revelation to Him, in the sense of showing it, but "*gave*," in the sense of entrusting it to Him. He is still "the righteous servant of Jehovah," and only reveals what God commissions Him to reveal. It is as though a father should agree with his son that the time had come to inform his tenants of the arrangements for his approaching coming of age and marriage. Such matters would of course be already well known to himself; now he is to reveal them to others. So, not only is Christ the Revealer but the Revelation; He reveals in the Father's time things *concerning Himself*: He is the Key to the Revelation.

Thus, in chap. i-iii, He is revealed in His glory as Lord in the midst of His assemblies; in chap. iv., as Creator on the throne; in chap. v., as the Lamb once slain; in chap. vi. and onwards, as the Lamb taking possession in power of the purchased possession; and so on to chap. xix., where He is seen as the Bridegroom, and then revealed in glory as the "King of

\*As one has well said, if we study prophecy we should avoid trying to be prophets.

†Theologos.

Kings and Lord of Lords," to conquer and reign—"the Sun of Righteousness arising with healing in His wings;" chap. xx. 12, as the final Judge; and then in chap. xxii., as the Lamb on the throne in the Eternal State; and retrospectively in the Epilogue, as the "Bright and Morning Star."

The title of these papers will, the writer hopes, make it clear that he is not attempting anything, but a brief and simple study of this important book. He invites the fellowship of readers in prayer, that all may be guided by the Holy Spirit; their forbearance, if in some matter of interpretation they may not always see eye to eye with him; and their brotherly co-operation in comment, or suggestion, which must be very BRIEF AND TO THE POINT, if they are to find a place in the page reserved for this purpose.

### Fragments.

#### Lovely Comparisons.

"As" is a vast, yet little word. Applied to SALVATION, how simple and how glorious. "As Moses lifted up the serpent." Applied to our SINS, "As far as the east is from the west." But THESE seven! How lushiously they speak of the touching tenderness of our God, on whose beating heart we are obviously allowed to find our special place.

- I. "As \* \* a MOTHER comforteth."
- II. "As a FATHER pitieth."
- III. "As a NURSE cherisheth."
- IV. "As a SHEPHERD seeketh."
- V. "As a HEN gathereth."
- VI. "As an EAGLE fluttereth."
- VII. "As a BRIDEGROOM rejoiceth."

Like warp and woof all destinies  
Are woven fast,  
Lined in sympathy like the keys  
Of an organ vast.  
Pluck one thread, and the web ye mar;  
Break but one  
Of a thousand keys, and the paining jar  
Through all will run.

"Forgetting those things which are behind, and Stretching Forward to the things which are before, I Press On" (Phil. iii. 13-14, R.V.).

## The Story of the English Bible.

PART X. BY J. L. ERCK, OF TOOTING.

Some of our readers may recollect that, in the last article, we had arrived as far in our story as the death of William Tyndale in 1536. Within the next eighty years, a series of translations of the Scriptures into English followed one another in quick succession. Once again, however, let emphasis be given to the fact, which must be grasped if the narrative is to be understood aright, that Tyndale's work laid the foundation of what followed, and that to him belongs the honour of being the pioneer in this glorious enterprise. He had to struggle along, beset with difficulties, many of which were removed from the path of his immediate successors.

The next great name is that of a contemporary of Tyndale's, the famous Miles Coverdale, Bishop of Exeter. He was born in 1488, in Yorkshire. As a young man he was connected with the monastery of Augustine Friars at Cambridge, of which the head was Robert Barnes, a prominent Reformer, who later suffered martyrdom. When Barnes was summoned to London in 1526 to make a formal recantation of his teachings, Coverdale went with him and assisted him in his defence. About this time, Coverdale made the intimate acquaintance of Thomas Cromwell, the great minister of Henry VIII. (not to be confused with the famous Oliver Cromwell, who flourished a century later). Cromwell was friendly to the cause of the Reformers, principally for political reasons which cannot be entered into here, and it was through his influence, and that of Archbishop Cranmer, that Henry VIII. was made to see that his own aims and projects would be forwarded by the circulations of the Scriptures in English. The violently controversial notes in Tyndale's Bible would have rendered it hateful to Henry, who furthered the Reformation in England only because it suited his purpose to be independent of the Pope. Hence, in 1535, Coverdale was persuaded by Cromwell to undertake the task of translation.

The portraits of Coverdale and Tyndale show an absolute contrast in feature and expression, a contrast which is reflected in their characters and dispositions. Tyndale was the sturdy, heroic reformer, urged on by an overmastering passion to do what he felt was his life's appointed work; Coverdale was of a gentler and more difficult nature, more apt to follow than to lead, and, from a feeling of

his own insufficiency, was at first reluctant, as he tells us in the preface to his translation. However, he did overtake it, and one loves him for his statement that "Though I could not do so well as I would, I thought it my duty to do my best, and that with a good will." Coverdale's Bible was not based on a study of the original Hebrew and Greek, but, as he says, on "five sundry interpreters," which scholars generally agree to have been (1) the Zurich Bible, a Swiss-German version completed in 1529; (2) Luther's German Bible; (3) the Vulgate; (4) a Latin version published in 1528 by Pagninus, a Dominican monk; (5) Tyndale. It is of interest as being the first complete printed Bible in the English language; and also for its rendering of Jeremiah viii. 22: "Is there no treacle in Gilead?" which has caused it to be known as the "Treacle Bible." This Bible has had considerable influence on our *Authorised Version*, especially in the matter of melodious phrasing and delicacy of expression. It is well that our Bible should have received of the rugged strength of a Tyndale and the gentle tenderness of a Coverdale.

Closely following upon Coverdale's version, there appeared in 1537 what is known as Matthew's Bible, which was practically Tyndale's work, while embodying portion of Coverdale's translation for those parts of the Old Testament which Tyndale had left unfinished. The name "Matthew" was an assumed one to conceal the identity of the actual compiler, John Rodgers, an intimate friend of Tyndale, who had appointed him to his literary executor. Rodgers was destined to be, eighteen years later, the first martyr under the persecution during the reign of Queen Mary. This Bible was recommended by Archbishop Cranmer in a letter to Cromwell, in which he describes it as the best translation he had seen, and begs that Henry VIII. will license it for use "until such time as we bishops shall set forth a better, which I think will not be till the day after doomsday." It received the royal license, and thus became the first "authorised version" in a sense in which that usually so-called was not.

Thus, within a year of Tyndale's martyrdom, his version, in its new dress, but containing many of the features, including his introduction to the Epistle to the Romans, which had previously been found so obnoxious and had led to the wholesale burning of the New Testaments at St. Paul's, was circulated by the royal authority. It can only be supposed that Henry had not examined the volume

very thoroughly, or else that, as he had about this time reached the highest point of whatever sympathy he felt for the Reformers, he passed it without realising all that it portended.

John Rodgers, the compiler of this Bible, was burned at Smithfields in 1555, after having been tried and condemned in the Lady Chapel of St. Saviour Church, Southwark, now Southwark Cathedral. This beautiful chapel, not greatly changed from that day, still stands, amid noisy traffic, within a stone's throw of London Bridge Station, forming one of the many surviving relics of Old London, which are a source of never failing interest to those who study the history of our great city.

### The Believer's Question Box.

Questions for this column may be addressed to  
J. CHARLETON STEEN, Rosenath, Buckhurst Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.**—Some teach that the Lord Jesus is sometimes spoken of as an angel. How can this be seeing He is the Son of God and higher than the angels, and the object of their worship?

**ANSWER A.**—We cannot be too jealous for the glory of our Lord Jesus Christ. The first chapter of the Hebrews establishes His superiority over the angels in various ways, which we need not recapitulate. He has a place, a relation, prerogatives, and glory far transcending those of the highest angelic beings. But the Hebrew word "malak," from a root to depute, and the Greek word "angelos," from a root meaning to announce, both usually translated angel, are also frequently translated messenger, e.g., Gen. xxxii. 3; Num. xx. 14; 1 Kings, xix. 2; 2 Kings v. 10; Hag. i. 13; Isa. xlii. 19 (presumably of Christ Himself), and in N.T., Matt. xi. 10, referring to John Baptist; Luke vii. 24, messengers of the Baptist; ix. 52; 2 Cor. xii. 7; James ii. 25. So that when we affirm that there are places where the words "malak" or "angelos" represent in the Scriptures the Lord Himself, we are not bringing Him down to the level of His own creatures, the angels, but emphasising the fact that He was the MESSENGER OF JEHOVAH. There are indeed a number of O.T. passages where we are obliged to understand the angel mentioned as a Divine Being. In Gen. xlviii. 5, for instance, could it be a mere angel of whom Jacob speaks as His Redeemer, whose blessing he invokes on his grandsons? Is not this to place an angel on the level of

God? Then in Exodus 3, the angel of the Lord of v. 2 becomes God in v. 4. Later on Jehovah speaks of sending an angel before Israel, and adds, "Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions, for My Name is in him" (Exod. xxiii. 21). Could all this apply to a mere angelic being? In the case of Manoah, how could anyone but a Divine Person dare to identify Himself with the burnt offering? Certainly Manoah and his wife believed they had seen God (Jud. xiii. 20-22). To assert that God made Himself known by merely angelic beings is a flagrant denial of the truth of the words, "The only begotten Son who is in the bosom of the Father, HE hath declared Him" (John i. 18). He did not cease to dwell there. When thus revealing God, the Son of Man was in heaven, though on earth (John iii. 13). Blessed paradoxes! Human reasonings stumble at them; faith bows to God's word and adores. To close I would refer to Mal. iii., where the word "malak" is translated twice messenger—(1) as applying to John the Baptist, (2) to the Son of God manifest in flesh as the Messenger of the covenant, exactly the same Hebrew expression as is used in the rest of the O.T. for the "angel of the covenant." Is it not conclusive then that this being is Divine, and represents Him whom we know to-day as the Lord Jesus Christ?

**Question B.—Does God ever refuse to forgive in this life? If one is conscious of having resisted the call of God, may not that block the way of forgiveness?**

ANSWER B.—It is quite certain that God will never refuse forgiveness in this life to anyone who comes to Him as a sinner in the Name of the Lord Jesus, pleading in faith His atoning work. No other plea can suffice, that, will always reach the ear of God. "To Christ give all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins" (Acts x. 42). "We have redemption through His blood, even the forgiveness of sins" (Eph. i. 7). This is the forgiveness of God as Judge. Then to believers, the Father's forgiveness, for the restoration of communion, is granted on confession. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John. i. 9). As to Divine forgiveness, there may seem to be an exception in Matt. xii. 31, where the assurance of "forgiveness of all manner of sin and blasphemy" is qualified

by the Lord with the words, "but the blasphemy against the Holy Ghost shall not be forgiven unto men," the reason of His saying this being, "because they said He hath an unclean spirit." I know this is usually taken as proving that the Pharisees had actually committed the "unpardonable sin;" for myself I feel more and more persuaded, taking other Scriptures into consideration, that the Lord was rather warning them of the terrible danger of refusing the future testimony of the Spirit, at and after Pentecost. The rejection of Christ did not shut the door of forgiveness, for the Spirit was poured forth; but if His testimony were rejected there could only remain judgment. No one who finally rejects that testimony will ever, I believe, feel the need of forgiveness, much less ask for it. How many there are who did at first resist the offers of God's mercy, and the pleadings of His Spirit, but who afterwards were led to repentance. Was not Paul's "kicking against the pricks" a case in point? But it is not poor, timid, anxious souls who have finally resisted the appeal of the Spirit, but hardened and impenitent sinners like the murderers of Stephen.

**Question C.—Question re Abraham. Was he the first born? If so, the chronology does not work out correctly.**

ANSWER C.—The whole point hangs on whether Abraham was the first born of Terah, which I believe he clearly was not, but much the youngest son. This question was dealt with in May, 1927, "Believer's Magazine," to which the questioner is referred.

**Question D.—Does the fact that the year day was fulfilled in Daniel's 70 weeks justify us in applying it to other periods?**

ANSWER D.—In no way. The thought rests on a misapprehension. The Hebrew word, "shah-voog," translated "weeks," or a week (chap. ix. 24-27), does not necessarily mean weeks of DAYS, but also of years, etc., that is, any "hebdomad," or period of seven. When Daniel in the next chapter, vv. 2 and 3, wishes it to be understood that he was fasting three literal weeks, he uses the expression in the Hebrew, "weeks OF DAYS," probably to avoid confusion with the usage in chap. ix. Here seventy "hebdomads" of YEARS are meant. The so-called "year day" theory—that is, that when we read of definite periods, e.g., 1290 days, 1335 days, 1260 days, &c., we must read "years," has been fruitful in fantastical reckonings, and is at the basis of much amateur prophecy-mongering.

# The Lord's Work and Workers.

WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

JANUARY, 1928.

Made up, December 24th.

## SCOTLAND.

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

**Monday, Jan. 2nd.**—**Aberdeen**, Y.M.C.A. Hall, Union Street. **Dundee**, Hermon Hall, South Tay Street, 11, 2.30, and 6. **Kirkcaldy**, Beveridge Halls, 11.30-6. **Edinburgh**, St. Columbus U.F. Church, Cambridge Street, 12-7. **Glasgow**, Leckie Memorial Hall, Lorne Street, 11 and 2.30; St. James U.F. Church, London Road, at 3.30. **Larbert**, Dobbie Hall, 2 p.m. **Motherwell**, Town Hall, 11 a.m. and 4 p.m. **Hamilton**, Methodist Church, Keith Street, 11 and 4. **Kilmarnock**, Grand Hall, London Road, 10.30-5. **Ayr**, Town Hall, 1.30-7. **Dumfries**, Wesley Hall, Burleigh Street, at 11. **Creetown**, Foresters' Hall, at 11.15. **Stranraer**, Fisher Street Hall, 11-4.

**Tuesday, Jan. 3rd.**—**Kilbirnie**, Walker Memorial Hall, 12-5. **Auchinleck**, Gospel Hall, 2.30-6.45. **Larkhall**, Hebron Hall, 11.30-4.30. **Glasgow**, City Hall, Candleriggs, 10.15-6. **Prestwick**, Co-operative Hall, Main Street, 2.30-7.30. **Bathgate**, Co-operative Hall, Jarvey Street, 11-5.

**Wednesday, Jan. 4th.**—**Newmilns**, Co-operative Hall, Main Street, 2.45-7.30. **Dalry**, Public Hall, 3-6.45. **Bo'ness**, Hebron Hall, 2-8.

**FORTHCOMING.**—**Glasgow.**—Annual Conference in Wolsley Hall, on Saturday, 14th January, from 4 to 8 p.m. Speakers—W. J. Grant, W. M'Alonan, J. Gilmour Wilson, and S. Williams. **Overtown.**—Annual Conference will be held in Miners' Welfare Institute on Saturday, 28th January, at 3.30. Messrs. R. Scammell, P. H. Hulbert, S. A. Williams, James M'Culloch expected. **Aberdeen.**—Missionary and Sunday School Conference in Hebron Hall, Thistle Street, January 4. **Leith.**—Annual Conference in Junction Road U.F. Church, Saturday, 4th

February, 3.30-7.30. J. Charleton Steen, J. Ritchie, jun., A. Dalrymple.

**NOTES.**—J. L. Barrie gave special addresses on "The Person and Work of the Holy Spirit," in Wolsley Hall, Glasgow, which were much enjoyed. J. Charleton Steen will give special addresses in Princes Street Hall, **Peterhead**, January 6th-January 12th. Alex. Philip has visited **Rackwick**, **Sandwick**, and **Flotta**, needy places in Orkney, conducting meetings in recreation huts. People came out well to hear the Word of Life. J. Gilmour Wilson gave special addresses in Dunniker Hall, **Kirkcaldy**, December 18th-30th, on subjects of outstanding importance to saint and sinner. A special effort to reach the people is being made in **Newmilns**, the local picture house being filled on Sunday evening, some remarkable cases of conversion have taken place. Tom Richardson has returned after a long visit to the **Orkney Islands**, and reports good results. Tom Baird visited **Bothwellhaugh**, where there have been some notable conversions lately, which have given the assembly much cheer. He also visited **Cambuslang**, **Grangemouth**, and **Dumbarton**. Large and enthusiastic Conference of Gospel Postal Workers in Bute Hall, **Prestwick**, 14th December, was a time of real cheer. Stirring messages were given by A. Borland, A. Marshall, and others. **Glasgow.**—A crowded farewell meeting for Miss Cathie Peebles, who sailed for India on 25th November, was held in Wellcroft Halls on 18th November. Words of encouragement were given by Messrs. John Faulds, John Gray, W. A. Thomson, George Murray, and James M. Davidson. **Helensburgh.**—It is hoped to open the new hall, built for the assembly here, on January 20. H. and W. Steedman continue in **Bonnyrigg** during December, as from June, with blessing and prospect.

## ENGLAND AND WALES.

**FORTHCOMING CONFERENCES.**—**Manchester.**—January 2, in Irwell Hall, Irwell Street, Salford,

11 a.m., 2.30 and 6 p.m. **Carlisle**, January 2, in Nelson Hall. **West Hartlepool**, Co-operative Hall, Whitby Street, January 2. **Plumstead**, Young People, in Richmond Hall, Vicarage Road, January 7, at 4 and 6. **Newcastle**, Sunday School Teachers and Workers, in Bethany Hall, Park Road, January 7, at 2.30. **Highgate**, London, in Cholmeley Hall, January 14. **Exeter**, Bible Study Convention from February 12 to 15, in Burnfield Hall; Sundays in Theatre Royal. **Whitehaven**, Conference in Hope Hall, Scilly Banks, January 1 and 2; Lord's Day, 3 and 6; Monday, 2 and 6. **Peckham**, London.—Conference for Winter's Monthly Bible Studies will be held in College Hall, Queen's Road, Saturday, January 21st, 4.15 to 8. To be opened by H. E. Waddilove, Tring. **Tyneside** District Open-air Workers' Conference will be held on Saturday, 11th February. Place of meeting next issue. **Nottingham**.—Annual meetings in connection with the Open-air Mission will be held in Clumber Hall, High Cross Street, February 4, at 3.15 and 6.15. Fred Elliott, George Foster, and others expected. Details from H. T. King, 715 Mansfield Road, Nottingham.

**REPORTS**.—Mr. Fred Glover writes:—"Have had a time of real interest among the Jews in **Whitechapel**, living among them and becoming 'a Jew to the Jews' for the time being. Only thus can one really get in touch and see things in any degree from their standpoint. Many 'enquirers' were dealt with, not all of whom were 'seekers.' One or two appeared to definitely receive Christ. Request for prayer for a mission at **Crediton**, Devon, commencing (D.V.) January 1." W. H. Clare has just completed two weeks' meetings for believers in Ebenezer Hall, **Cardiff**. Ministry illustrated by a chart. Very good times, with blessing. **London**.—J. Charleton Steen has given special addresses in Rye Labe, Peckham, and Carton Hall, Baker Street, during December.

## IRELAND.

**Ballinaloob**.—J. W. Linton had three weeks' meetings here with chart, which were very helpful. W. L. Young has been holding forth the Word of Life in an Orange Hall near **Crumlin**. Bro. Poots is having large meetings at **Glenanne**. William Stevenson and Samuel Gilpin are having good times in **Killeter**, Co. Tyrone. T. Campbell and J. R. Diack have seen a few souls saved in their meetings in Adam Street Hall, **Belfast**. M'Cracken and Lyttle are in **Coleraine**. Hawthorne in **Bushmills**.

Beattie in **Portrush**, where some have professed conversion. Knox and Graham are at **Lisburn**. Bertie Stewart at **Killygordon**. Stewart and Kells in **Moneymore**. Crowded out on Sunday nights. Goold had good meetings in a barn near **Killycurragh**, some saved. Moneypenny in **Ballymena**, where some have professed conversion. Curran and Murphy in **Shanaghan**. M'Ilwaine in **Island Magee**. Meneely in **Clough**. Young at Orange Hall, **Fourseore**. Bailie in **Cork** district. W. J. M'Clure commended a series of addresses on "The Seven Churches of Asia" on December 6, in Gospel Hall, **Cookstown**, and the people are turning out well, the hall being full on week nights and packed on Sundays. **Belfast**.—Apsley Hall has been the scene of crowded meetings during November and December. T. Baird gave addresses on "Conscience." The conversion of two leading footballers has caused a strange stir in Belfast. Mr. Hickman had good meetings in Victoria Hall, and passed on to Merrion Hall, **Dublin**. Percy Beard had some well attended meetings in Ormeau Road, **Belfast**, and has now commenced at **Greystones**. John M'Alpine had good meetings in **Fangor** for about three weeks, with great interest and blessing to all. Joseph Glancy commences in **Granshaw** on 8th January. J. Finegan and D. Craig are having meetings in their new portable hall at **Corn**, near Clones, the people coming out well.

**CHANGE OF ADDRESSES**.—Joseph Glancy, 10 Kerrsland Parade, Ballyhackamore, Belfast; W. Bell, 10 Cross Street, Kirkcaldy; William Russell, 191 Station Road, Lochgelly.

## CANADA.

**Edmonton**.—The Conference was a time of cheer and thanksgiving. Among those who ministered were T. Kelly of Maybole, W. M. Rae (Portland), W. Wilson (Saskatoon). Bre. Kelly and Wilson followed with meetings, which proved a blessing. **Oshawa**, Ont.—A new Gospel Hall for the assembly was opened on November 13. Bre. Gillespie and Nugent conducted special Gospel meetings. **Hamilton**, Ont.—The attendance at the annual Convention was the largest we have ever had, and the word of a plain, helpful character. **Toronto**.—Dr. W. J. Matthews had meetings in Central, Pape Ave., and other halls in the city, with profit to his hearers. **Kitchener**.—C. R. Keller had four weeks' meetings in **Stratford**, and came on here to give help to the saints. **North Vancouver**.—Charles



Summers is having good Gospel meetings. Robert Telfer has visited these parts and given help to the Lord's people. **Montréal.**—W. H. Hunter had a fruitful spell of meetings here. **Winnipeg.**—Tom M'Kelvey and W. Bunting had three weeks' meetings in West End Gospel Hall. Some saved and saints cheered.

## UNITED STATES.

**Los Angeles.**—John Rankin was in Ave. 54 Hal for three weeks of Gospel meetings, which were good and well attended. **Pomona.**—James Erskine had good meetings here with the "Two Roads" chart. **Oakland.**—A. S. Rolph visited us here before sailing for Tasmania. His ministry was fresh and Christ exalting. **San Francisco.**—S. Greer and J. Hunt had meetings here for saint and sinner. **Kansas City.**—C. W. Ross had a series of meetings in Troost Ave. Gospel Hall on "The Tabernacle," which were greatly enjoyed by the Christians. **Waterloo, Iowa.**—James Marshall, after five weeks in Chicago, came on here for a course of meetings in 725 Western Ave. Hall. **White Roek, Mich.**—R. A. Barr had three weeks of meetings, helped later by W. Ferguson. Good attendance. **Boston, Mass.**—Ben Bradford and H. G. M'Ewen had fruitful meetings here. A joint letter, announcing the restoration of fellowship between the Boston and Somerville assemblies has been sent out, causing joy in the hearts of all who long for true unity of the saints. **Homestead.**—Bre. Armstrong and Winemiller had good meetings here. Some were troubled and anxious to be saved. Mr. Conaway had good meetings in **Pawtucket, R.I.** Several baptisms took place in **Bronx, New York,** lately. J. Marshall is still in **Iowa.** May visit **Des Moines** there. J. Ferguson had one much appreciated meeting, largely attended. W. H. Ferguson is visiting some town in west of **Michigan.** **Westerly.**—Conference very helpful, good attendance. Dr. Matthews has returned home to Ireland. **Avondale, Chicago, Ill.**—John Ferguson spent a Lord's Day with us here. Seven have been added to the assembly as a result of the tent work he had out in the country last summer. He also preached at 66 street, and went on to the **Pittsburgh** Conference. Sheldrick and Mick are in a district some miles out of Chicago, in connection with 66 Street assembly. James Marshall was in **Waterloo, Iowa.** He left for further West. The **Pittsburgh** Conference was larger than ever before, and the ministry was

exceptionally fine. One address, in which character and care of the local assembly was dealt with, will be long remembered. Speakers were M'Crory, Douglas, Waugh, Olliver, Ferguson, Hazelton, and others.

## FOREIGN AND COLONIAL.

**NORWAY.**—Alex. Mitchell had a five weeks' visit to **Arundal** and **Grundstad** with unusually large meetings. Some 15 or 20 professed conversion. He expects to visit **Copenhagen** for the New Year Conferences. **CHINA.**—Mrs. Hopkins, of Shanghai, writes:—"At the Soldiers' Home last Sunday we had the joy of seeing six more lads confess faith in Christ. The war clouds still hang heavily over this land, especially along the Yangtsi." **NEW ZEALAND.**—Forbes Macleod has been at **Waimate**, where a large number of people heard the Gospel in a specially hired hall. J. Spottiswoode had three weeks in **Whangarei**, the meetings being very encouraging, the people coming out well. R. Miller has a series of meetings at **Eltham**, following up a work of grace through the visit of Mr. Burt. E. G. Whitehead and A. S. Palmer continued their meetings at **Tauranga**, where there is a great need for the Gospel. J. Chrystal has been in **Gisborne** and **Hastings**, testifying in the Gospel. Though now passed eighty years of age, he is wonderfully sustained in strength and able for the work of the Lord. **SOUTH AFRICA.**—Mr. J. H. Fish writes:—"In the goodness of God I am able to visit **Robben Island** weekly, and God gives much encouragement in that work. I question whether one could continue if He did not. On the mainland I have the privilege of visiting hospitals at any time, holding Gospel services at different places, and ministering to small assemblies.

**PERSONALIA.**—After six months' travelling and preaching in U.S.A. and Canada, **John Knox M'Ewen** has again reached his home, 21 Monks Road, Exeter. **Dr. Matthews** of Belfast has visited a good many assemblies both in U.S.A. and Canada. His ministry has been much appreciated. He has now returned to his home in Belfast. **John Ferguson** is not intending to revisit presently the old land. It was so reported by mistake. He may at some future date. News has been received by Mr. James Anton, of Central Africa, at present in this country, that his fellow-worker at Kasenga, **Dr. P. K. Dixon**, had been severely mauled by a lion, and has been

taken to hospital at Elizabethville in a serious condition.

### Fallen Asleep.

**Jeanie Young**, Melbourne, aged 56 years, formerly of Graham Street and Bethesda Halls, Govan. A godly sister. **John Russell**, Gateshead-on-Tyne, on November 26, aged 70. In fellowship for over 47 years and correspondent for 30 years. A quiet brother with an untarnished testimony. **Mrs. Scroggie**, Turriff, passed into the presence of the Lord on November 25. Saved when 16 years old, she lived to prove the goodness of God for 58 years of the Christian life. **Albert Simpson**, of the Pawtucket assembly, on November 17, aged 58, from cancer. Saved 38 years ago, and connected with the assemblies almost ever since. The funeral was large. Dr. Martin, J. Conaway, and R. Halliday preached the Word. **Mrs. Craig**, Annathill, on November 22, aged 65. She bore a quiet and steady testimony, and was a great help and true comfort in the homes of both saved and unsaved. **Frank Cockrem**, of London, on November 5, for 43 years secretary to the Open-air Mission. An ardent witness for the Gospel, well known throughout the British Isles. **William Rollie**, Prestwick, in fellowship with Victoria Hall assembly, Ayr, for many years, and a staunch upholder of God's truth. **James Harvey**, Christchurch, New Zealand, on October 10, aged 74, father of J. G. Harvey of "The New Zealand Treasury." Born in London. Went to New Zealand 43 years ago. Highly esteemed for his whole-hearted service to the Lord. **Mrs. James Smith**, Buckie, on 29th November, aged 78 years. In fellowship with saints at Buckie since commencement of meeting about 50 years ago. Maintained a good testimony to the end. **James Conaway**, Duneon, on December 12, aged 74. For many years in Port-Glasgow and Greenock assemblies. Served the Lord and ran a steady course for over 43 years. **Thomas Callow**, Wallington, on December 17, aged 79 years. A brother beloved and well known in the London and district assemblies.

### Our Presentation Chart.

With this issue of *The Believer's Magazine* we have pleasure in presenting free to our subscribers an entirely new chart, entitled "God's Plan of the

Agas," the original of which was designed by the late Mr. Henry W. Figgis, of Dublin, and is now in the possession of our Editor, Mr. J. Charleton Steen, who has added the explanatory footnotes. This chart should prove of real help to young believers and Bible students, presenting as it does, at a glance the outstanding Epochs and Dispensations in the Course of Time, and should lead to a fuller understanding of the ways of God as revealed in the Holy Scriptures. Further copies of the chart, printed on stouter paper, can be had from the publishers. Price, 3d each, 2/6 per dozen, post paid.

We are glad to announce that we have in type for insertion in coming issues of *The Believer's Magazine* many fresh and seasonable papers by able ministers of the Word, including:—

**Notes on the Apocalypse.** An entirely new series of papers on The Book of Revelation. By William Hoste, B.A.

**The Feasts of the Lord.** A fresh series of papers giving New Light on an Old Subject. By Harold St. John.

**The Resurrection of our Lord.** Will be dealt with by F. Orton Smith, B.A.

**Papers on the Church and Churches of God.** Truths never more needed than they are to-day. By A. Lawes, Northampton, and A. F. Jack, Warrington.

**Christian Giving and Believer's Baptism.** Two simple yet telling papers by a new writer, D. M'Donald, Motherwell.

**"Tongues" and "Healing" in this Dispensation.** Are we to look for these to-day? J. C. M. Dawson, Belfast, answers this question.

**Kingdom Truths.** We have several important articles in type on these subjects, including one by Ernest Tarrant.

**Outline of the Epistle to the Romans,** a hitherto unpublished exposition by John Ritchie.

Will our readers and wellwishers kindly make the Magazine known to fellow-believers and mention in the assembly. A parcel of Specimen Copies—25, 50, 100 or more—will be gladly sent free of charge for this purpose.

### Sums Received for the Lord's Work and Workers.

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## Treasury Notes.

“JESUS WEPT” (JOHN XI. 35). HENRY STEEDMAN.

THE Apostle John, who presents the Son of God, also notices many traits of the Lord's perfect manhood.

1. Thirst (John iv. 7 ; xix. 28).
2. Fatigue (John iv. 6).
3. Love (John xx. 2, Gk. Philein).

To these might be added those traits of His manhood given by the other evangelists—

1. Hunger (Matt. iv. 2).
2. Joy (Luke x. 21).
3. Sorrow (Mark iii. 5).
4. Anger (Mark iii. 5).

Perfect Man! “Jesus wept.” Immanuel in tears!

We must be careful to distinguish the word used in v. 35 of John xi., from the word used in vv. 31, 33. The latter is translated “*bewail*” in Rev. xviii. 9, whereas the word in v. 35 refers to *silent* weeping. One has said, “It says just so much as that ‘tears fell from Him.’” Once, as we shall see presently, it is recorded that Jesus “wept with the sorrow of *lamentation*” (Luke xix. 41, the same word as is used in John xi. 31-33).

In John xi. 35, we have a pious, affectionate tribute of tears. The Jews were constrained to say, “Behold, how He loved ‘him!’” (v. 36).

Ponder the following (read the R.V. and note its margin):—

John xi. 33—He *restrained* His tears.

John xi. 35—He *relieved* His tears in silence.

John xi. 38—He broke off (*retained*) His tears—they ceased to flow.

Perfect and complete self-control!

Thus Jesus shared their sorrow, whilst *He* knew the issue (compare vv. 4, 40, “The glory of God”). Deeply moved, the word of power and the act of power was with Him. Hence also we read in v. 15, “He was *glad*,” and in v. 41, “Father, I *thank* thee,” etc.

He was more than conqueror! His friends shared the spoil, as He had shared their sorrows.

Lazarus was raised and liberated. “The Jews . . . believed on Him” (v. 45). Others desired to see Lazarus (chap. xii. 9), whilst “the chief priests consulted, that they might put Lazarus also to death” (vv. 10, 11 of John xii.).

Come now to *His sorrow of lamentation* (Luke xix. 41). Here we have the compassionate lamentation of “the King” over impenitent Jerusalem, already overshadowed by impending calamity, of which its inhabitants were unconscious.

His “*woes*” had gone forth, as also He had sought to “*woo*” them in grace and love, now He “*weeps*” and laments their doom. It was drawing nigh! “O Jerusalem, Jerusalem!”

Their King, unknown by them, lamented their dreadful desolation. They are seeing Him for the last time, “until He shall come again in the Name of the Lord” (Matt. xxiii. 39).

“JESUS WEPT.”

## The Holy Convocations of Jehovah.

BY HAROLD ST. JOHN.

WHEN my very good friend, and co-editor of this magazine, invited me to contribute a series of articles dealing with the Feasts of Israel, my first feeling was one of dismay: the old and well worn works of Holiday, Baron, and others were available in every good library, and "what shall the man do that cometh after the king?"

But during these few weeks I have been delighting myself in this most fertile field of God, and I find that the mine is still unexhausted, and that fresh wealth lies in every corner: the patriarch put the matter in a nutshell when he wrote, "As for the earth, out of it cometh forth bread, and under it is turned up as it were fire. The stones of it are the place of sapphires, and it hath dust of gold," and borrowing from a near neighbour of Job's I may add that "the gold of that land is good."

Turning to my task I would ask my readers to note first that, in the Old Testament, two Hebrew words are used in connection with the Feasts.

(a) CHAG, occurring 61 times and almost always rendered "feast;" in pagan usage the word originally meant "rhythmic procession around a shrine," and thus found its way into the religious vocabulary of Israel; it is the basis of the name Haggia, "the festive one," and readers of that prophet will remember how his feasts had turned into fasts.

(b) MOED, occurring some 220 times, rendered in the A.V. "congregation" 149 times; in such passages as Gen. xvii. 21; xviii. 14; xxi. 2; Ex. xxiii. 15, it is rightly rendered "set times" or "appointed feasts," because the thought of a more settled appointment than a "chag" lies in the root of the word.

A few references to the verb on which "moed" rests may be of interest to the reader; it is translated "bethroth" in Ex. xxi. 8, 9, and "to make an appointment" in Job ii. 11 (see Ex. xxix. 42; xxx. 6, 36, to meet with), and in Amos iii. 3, "to be agreed."

These examples will suffice to show that beneath the rather casual and uncertain English word "feast," there lie in Hebrew the deep and tender thoughts of wedded love, atoning mercy, and satisfied righteousness; in the "feasts of Jehovah" the worshipper must for ever remember that his only right of entry was the mercy-seat, and that the sprinkled blood had put him at Jehovah's table in cloudless favour.

The difference between the two words mentioned above may briefly be stated as follows: "chag" is more social and "moed" is the more dignified and religious word, though both elements are present in each. The value and interest of the feasts are threefold.

(a) They represent the social side of national life amongst the Hebrews, and served to bind the twelve tribes of Jacob into a fellowship which developed into a strong form of insurance against civil war: the meeting of the families

and the sharing of mutual pleasures fostered friendships which often resulted in intermarriage between the tribes and strengthened racial feeling.

It must be admitted that, in days when the stream of piety ran low, these occasions were often stained by excesses, and the dances were liable to become the vestibules to gross evils (see Jud. xxi. 21; 1 Sam. i. 13; Amos vi. 6; etc.).

(b) They also served as memorials of God's redemptive mercy to His people and as fingerposts of light pointing forward through the night of exile and captivity; for instance, in the Feast of Tabernacles, the deliverance from Egypt and the promised rest in Canaan could never be far away from men's minds.

(c) But for us their profoundest value lies beyond Israel, and carries the heart up to Christ: to Him every Feast points, and in every detail of celebration and of sacrifice the anointed eye can read rays of Messiah's glory.

Taken as a whole, they represent the far-flung scheme of God's ways with our race, and each feast plainly marks a stage or epoch, outwardly to be traced in Israel's place on the platform of history and inwardly in the private experience of the Christian.

This may be a convenient point at which to insert a list of the Levitical feasts, viewed from the foregoing stand-points.

(a) Historically—

1. The Passover: the foundation of Israel's national life and the start of their spiritual pilgrimage.

2. The Unleavened Bread: lasting seven days and suggesting that blood sheltered men must live out their days in self-denying holiness.
3. The Wave Sheaf: proclaiming that resurrection from the harvest-field of death was Israel's only hope.
4. The Feast of Weeks; the pledge and prospect of the pouring forth of the Spirit.
5. The Day of Trumpets: the waxing light of the new moon awakened fresh hope of a national regathering.
6. The Day of Atonement: repentance as the condition of revival.
7. The Feast of Tabernacles: the eternal rest as the goal of the pilgrim way.

(b) Experimentally—

1. The Passover: the blood of Christ as the threshold from which all happy relations with God must start.
2. The Unleavened Bread: a life of sincerity and truth as opposed to the former walk in malice and wickedness. It is Christ as my sanctification.
3. The Wave Sheaf: Christ the firstfruits as the pledge of my cloudless acceptance with God.
4. The Feast of Weeks (New Testament name, Pentecost): the descent of the Spirit as God's answer to the ascent of Christ.
5. The Day of Trumpets: the Christian's Hope, enjoyed by faith and at the Rapture to be verified in actual fact.
6. The Day of Atonement: a life of self-judgment and a walk in the full sense of grace.
7. The Feast of Tabernacles: the rest into which we who believe have already entered and which we shall finally enjoy when we are at home with the Lord.

The main Scriptures which deal with these feasts are Exod. xxiii. 14-17; Lev. xvi., xxiii.; Num. xxviii., xxix.; Deut. xvi. 1-17. A careful reading of these passages will show that in Exodus and Deuteronomy three feasts only are mentioned, in Numbers six, and in Leviticus the list is crowned with the full cycle of seven. The reasons for these facts may be stated as follows:—In Exodus you have the beginnings of a life with God,

and in Deuteronomy the goal towards which we are moving, and hence in these two books essential feasts are named (the unleavened bread, the harvest, and the ingathering or tabernacles).

In Numbers the types all deal with the wilderness and the reign of death, and so the firstfruits (the resurrection of Christ) is omitted, while in Leviticus, the book of the sanctuary, you have the perfect circle, showing how in every circumstance Christ was well pleasing to God.

One more remark may close this article. Besides the foregoing divinely order "set times" of Jehovah, two other landmarks were erected in later days.

The feast of Purim, to celebrate the deliverance of the Jews in the days of Queen Esther, and "the Feast of Dedication," to remind us of an event unrecorded in the canonical Scriptures, but referred to in John x. 22, and fully described in the apocryphal books known as 1 Macc. iv. 52-29 and in 2 Macc. x. 5.

The supreme value of such times of remembrance for Israel and for us is found in the phrase, "they that wait on the Lord shall renew their strength; thrice each year Israel was called to realise God's presence amidst the stress of life, and in this lay the secret of the unparalleled serenity of the outlook on life which is reflected in the pages of the Old Testament: to wait upon men leads to bitterness and tragic disappointment, to wait on God gives courage for the common day of life's drudgery, and elevates the soul so that we mount up with wings as eagles.

## Christ Foreshadowed.

THE SIN OFFERING (LEV. IV. 1-21; VI. 24-30).

BY G. HUCKLESBY.

### GOD'S PARTICIPATION.

AGAIN, we have the thought of satisfaction in the words in ver. 2, "A sweet savour unto the Lord." The priest took his handful of the Meat offering and placed it on the altar, with all the Frankincense, and *all ascended with the sweet savour of the continually ascending Burnt offering*, a delight to the heart of God.

### MAN'S PARTICIPATION.

Then, in chap. vi. 16, we have the thought of participation. The remainder of the Meat offering became the *portion of Aaron and his sons*. But this had to be eaten in the holy place, that is, a special place set apart for them in the court of the tabernacle for this purpose. This is the privilege of the believer still. We are *called to share Jehovah's delight* in the person and work of His beloved Son, and to find satisfaction in that which still satisfies the heart of the eternal God. The believer can still by faith, and in the power of practical holiness, feed upon the perfectness of the Man Christ Jesus. And as the food we partake of becomes incorporated with our system, and the strength derived therefrom is made manifest in our daily life, so by feeding upon Christ we become strengthened and blessed, and changed by the Spirit into His moral likeness day by day. His life becomes reproduced in ours, as it is written, "The life also of Jesus made manifest in our mortal flesh." We thus become well pleasing children to our Heavenly Father,

both in our words and ways, warfare and worship. This was Paul's ambition in 2 Cor. v. 8; it was Enoch's hallowed experience as in Heb. xi. 5. And these are held up before us, not as *exceptions*, but as *examples*. What Paul desired we should also desire! What Enoch became, we may also become by the same grace, and what he enjoyed in this world, even so may we. Thus Christ becomes not only a reality to us, but *the* reality of our heart and life.

#### SIN'S TRESPASS OFFERINGS—THEIR DIFFERENT TYPES.

Having considered the three "Sweet Savour Offerings," we now come on to the "Offerings for Sin." These are two in number, and were divided into two classes, viz., the "Sin Offering" and the "Trespass Offering," as mentioned in Lev. iv.-v. There is an intimate connection between these two Offerings, and yet there is an important difference between them. The Sin offering foreshadowed the atoning death of Christ meeting God's claims as to our need as being sinners by *nature*, whereas in the Trespass offering we view that same atoning death meeting God's claims as to our need in being *actual transgressors*. Christ became responsible for all our liabilities, and made an atonement for all that which we had done practically. In the former we learn the *root* of all this evil, and in the latter we have the corrupt *fruit* produced by the root. The demands of a Holy God required an atonement for sin in our nature, also for the sins committed in our daily life.

#### SIN—WHAT IS IT?

Sin is the evil principle, or corrupt root, which produces this terrible harvest of sins in our practice. By the fall we have sin bound up with our fallen nature, and as such we have been brought under its dominion. Hence in Rom. vi., Sin is viewed as a "master," to whom, when unregenerate, we yielded our members as instruments of unrighteousness. But being born again, we are exhorted to "yield ourselves unto God as those who are alive from the dead," and our members as "instruments of righteousness unto God." In the death of Christ, we have died unto sin, and have now a New Master, even our Lord Jesus Christ.

Sin is also viewed as an "indwelling power" in Rom. vii. 17, "It is no more I that do it, but *sin that dwelleth in me.*" Sin still dwells in the believer, but it is not to *reign* over him. As to our standing in Christ, we are "not in the flesh," yet, experimentally, we find the flesh still dwells in us, and that it is unchanged and unchangeable, and will be so until that blest moment comes, when our Lord will change this very body of our humiliation, and fashion it like unto His body of glory. Nevertheless, it is also true, that we are indwelt by a *Superior Power*, even the Spirit of God, who is now working in us. Hence the conflict in our experience between the flesh and the Spirit (Gal. v. 17).

#### SIN SEEN AS A CONQUERED FOE.

But Sin has been condemned and judged by God in the Cross, and it is now viewed as "a conquered foe" in the end of Rom. vii. While we have to cry out

at times, "O wretched man that I am, who shall deliver me from this body of sin and death," we may also say, "I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin." By faith we become "more than conquerors through Him who loved us." Ere long we shall be able to say, "O blessed man that I am, for God has delivered me from the body of sin and death."

#### FOUR PROMINENT THINGS.

There are four prominent things mentioned in connection with the Sin offering, viz., "The *blood*," "the *fat*," "the *flesh*," and "the *ashes*."

#### THE BLOOD.

The blood stands out very prominently in chap. iv. 5-7. It is mentioned five times, and three distinct things are done with it. It was "sprinkled before the Lord before the veil of the Sanctuary." Not carried *inside the veil* as in Lev. xvi. 14: that was done but once a year on the great day of Atonement; but this in chap. iv. might take place frequently during the year as necessity required. The sprinkled blood before the veil thus *secured the Divine presence* in the midst of Israel's camp. It was only on this ground a Holy God could abide in the presence of an unholy people. It also gave man, who was a sinner by nature, a legal title to thus appear before the Lord, as in Heb. x. 19.

The blood was also put upon "the horns of the altar of sweet incense." This *secured God's acceptance of their worship*, although it was offered by one

in whom sin dwelt. The Father is still "seeking worshippers," and as it ascends from the assembly by the Spirit, through Christ to God, He can and does accept it because of the sprinkled blood.

The remainder of the blood of the Sin offering was "poured out at the bottom of the Brazen altar outside." This was where the offender stood as he presented his Sin offering unto the Lord. The blood there met his deepest need as a sinner, and *secured for him a safe standing before God*, against whom he had sinned.

#### THE FAT.

The "fat" of the sin offering is also emphasized in verses 8-10. All the fat of all their offerings was God's portion, and all was burnt upon the altar. It was a foreshadowing of the inward desires and energies of Christ; a type of those hidden excellencies and perfections of the Lord Jesus, which God only could see, and He alone could rightly understand and fully appreciate. Personally, Christ was pure and holy, but as the Sin offering, He was made sin for us, as in 2 Cor. v. 21.

#### THE FLESH.

The "flesh" of the sin offering is mentioned in chap. iv. 11, 12. The bodies of those victims whose blood was brought into the sanctuary were carried outside the camp, and was there consumed with fire. To this the apostle alludes in Heb. xiii. 11-13. *Where sin had placed us, grace brought Christ*, and where grace took Him, discipleship now takes us. Christ went outside the camp in order to bring us inside the veil. Now we are allowed to go outside the camp to Him, and bear His reproach.



## Lessons from Life of Abram.

PART XVIII. BY J. CHARLETON STEEN.

OUR last month's lessons ended with the necessity of giving the sincere, unadulterated milk to God's children, and emphasised the solemn responsibility of those who assayed to give food to the lambs; but in Heb. xiii. 17 we have the other side of this picture, namely, the solemn responsibility of the saints to obey and submit themselves to the God-given guides, for when the day of reckoning comes their account will affect your rewards. Please don't let us think there is bondage of any kind in this "obey" or "submit," for there certainly is not, because the "overseer" and guide, God's word contemplates, is one that any saint, desirous of pleasing the Lord, would gladly thus obey. Do you not, as you read this, think of such an one as God speaks of in this solemn verse, and your heart cries out gladly Amen? To any reading this who are seeking to do oversight work in the assembly of God where they are, let me say, Brother, are you such a shepherd as could expect or claim such obedience or submission from the saints? (see Acts xx. 32; 1 Chron. xii. 32).

### ISAAC WEANED.

There is a time in the babe's experience which in some ways is very trying to both the baby and the one who nursed it, and that time is what we have in the statement in v. 8, "The child . . . and was weaned." Then it is the long tense of the verb in the past, and suggests the act abiding (Newberry), thus emphasising that what was done *abode*. Not a condi-

tion like what you have in Heb. v., where weaned ones had left the strong meat of manhood, and gone back again to the milk of babes. No! Isaac in his weaning was weaned and continued weaned. You will find in a very remarkable passage in Isaiah xxviii. 9, "Whom shall ye teach *knowledge*? and whom shall he make to understand *doctrine*? Them that are *weaned* from the milk, and drawn from the breasts." Here we have the participle of the verb, which suggests "continuance of the action," weaned—weaning, e.g., "The Spirit of God moved" (Gen. i. 2), i.e., "was moving" ("Englishman's Bible"). So that here in Isaiah we have presented to us the action of weaning as continuous. Is not the thought here, in connection with the "weaning," what it costs us in our being "*weaned* from the milk and *drawn* from the breasts?" I think the mother's heart can understand more fully what this means than I can, or ever hope to. We sometimes sing—

It was the sight of Thy dear Cross

Which weaned my heart from earthy things,

That taught me to esteem as dross

The mirth of fools, the pomp of kings.

But in all our musings on this time in every babe's life, which has been thus milk fed, to which God brings us in Isaac's life and experience, let us ever remember the solemn reality and process and experience in the life of every babe in Christ, of whom it can be said, "And the child was weaned." Neither let us ever forget in our own life the necessity of going on in the path of having been and being weaned, and not become like those who "had *become* such" that they were not

able to go on with the strong meat of God's Word. Rather let us go on to full growth, even those who by reason of use have our senses exercised (trained) to discern both good and evil. The word weaning means to turn the child from the breasts to another kind of nourishment. So let us see that our being weaned from the milk and breasts does not mean leaving our Bibles and its milk to go back to the husks of the world and its citizens.

#### ISAAC MOCKED.

"God's chosen ones are the world's laughing stocks" (M. Henry), but perhaps more so when their feet are found in His ways. Isaac had very little trouble, as far as our record goes, until he was weaned. *Then* when the joy of that event was manifest in his life, Ismael is seen mocking. How very much of all this have those who seek to be led by the Spirit of God, experienced, for remember the word, "They who are being led by the Spirit of God, they are the sons of God," and like "the Isaac of promise," the true sons are mocked by those who, in their way and walk, answer more to Ismael than Isaac. It is when the believer seeks to be weaned and drawn from the milk and the breasts that God teaches knowledge, and gives to understand doctrine. Then the believer gets his teeth into the solid food of God, that for which God gives him his spiritual teeth. He begins to "bite" and "chew" the stronger meat of God's Word. He appropriates and masticates it. He sees things now as he never saw them. He seeks for grace to be in them and abide in them. To get his whole man and keep his whole man in the line of

God's will; to "know," "grow," and "go" therein. As he assays thus to be and do, he will experience the mockings, and that more perhaps from the carnal believer than from the true worldling. Saints of God have first to sit and *think*, and they will find in their own life some experiences of being mocked. True spiritual manhood demands growth, warfare, and opposition; but, thank God! if this mocking is the warfare and opposition which is yours as a Christian, who seeks to live as such, then you can glorify God in that name (see 1 Pet. iv. 14, 16).

Some will love you, some will hate you,  
Some will flatter, some will slight,  
Cease from man and look above you,  
Trust in God and do the right.

## Studies in Philippians.

ANDREW BORLAND, M.A.

No. VII.—OUR GLORIOUS LORD.

### THE MIND OF CHRIST JESUS.

THE central truth of the second chapter, then, reveals to us the mind of Christ in its activity and sacrifice. It is, in short, a sacrificial mind. Nothing should captivate the Christian's heart, and move his affections to worship and loyalty, like an intense and real meditation on the sufferings of Christ and the glory that followed. There is a sweeping breadth in the apostle's doctrine in this section, an overpowering depth, and an incomparable grandeur in his presentation of Christ Jesus that the reverent saint wishes to meditate silently rather than to analyse critically. He forgets the doctrinal argument in a devotional spirit. So should it ever be, so will it ever be where

there is a Spirit-begotten impulse to appreciation of the infinitely great stoop of an infinitely great Saviour in His accomplishment of His Father's will with a view to our redemption. The mass of backsliding Christians owe their sad position more to *coldness* of heart than to *emptiness* of head.

“TRUTH IN LOVE.”

These are days when cold, unfeeling, unsympathetic and critical analysis of every truth we hold precious, is not only undermining the faith of the shifty, but is also revealing how *indifferent* to the issues are multitudes who, loving their Lord in measure, do not love Him as they ought. With an insistence that cannot be denied, the Scriptures are constantly declaring that what matters above a formal statement of credal truth is a correct attitude of personal devotion to our Lord, expressing itself in sincere and ungrudging adoration, as well as having love towards all (1 Cor. xiii.). He who loves his Lord will not admit the faintest suggestion of disloyalty in his beliefs, and will guard with a care most jealous the citadel of his heart, lest the all too subtle enemy insinuate mischievous and vile perversions.

“HE EMPTIED HIMSELF.”

To correct the little personal differences the apostle draws the Philippians (and us with them!) to a consideration of Christ; and that is surely never out of place. The section is one of the three great Christological passages in the Pauline Epistles, and occupies the central position

in the three. These are to be found in Colossians, in verses 15 to 20; in Philip-  
pians ii., in verses 5 to 11; and in Ephesians i., verses 19 to 23. Each of these three passages states three great facts either explicitly or inferentially—namely, the pre-incarnation glory of our Lord, His earthly sojourn and death as an atoning sacrifice, and His consequent glory with the Father now and hereafter. But each of them puts a detailed emphasis upon one particular, and so reveals the characteristic doctrine in the context. In Colossians the apostle is concerned with the incomprehensible greatness of Him who is Head of the Church, and so presents, in language that awes and subdues, the pre-incarnation splendour of One “who is the image of the invisible God, the first born of every creature.” In Ephesians we have passed into the heavenlies, and have had a vision of an eternally exalted Lord who is the fulness of all things, and whose name, position, authority, power, and honour are far above principalities, power, might, and dominion, *and* every name that is named; and whose glory is immediately associated with the Church which is His body and completeness. But in Philippians that which is merely stated in the first passage, and assumed in the third, is detailed in such a manner as to throw into most vivid contrast the sacrificial life of Christ and the glory before and after. The emphasis is upon what He became for our sake, and upon the example He left.

The section is easy for analysis and may be set off as follows:—

## THE MIND OF CHRIST

HIS DEITY.	HIS HUMANITY.	HIS GLORIFICATION.
The Incalculable Splendour. Key—"In the form of God." Who He ever was.	The Incomprehensible Stoop. Key—In the form of a slave. What He became for us.	The Indescribable Glory. Key—A name above every name. Where He now is.

There was no doubt in the mind of the writer as to who left us such an example. He does not hesitate to make his statement, and there is no dubiety in the statement made. He rests not upon argument and inference, but upon fact. Speculation arising from his words did not annoy him, for he made none. And good it is for us when, leaving doubts and surmises, we rise into the region of divinely stated reality, and rest on the assured word of God. The difficulties of faith are incomparably fewer than the difficulties that intellectual doubts provoke.

How grand and positive, how sublime and strengthening are the statements of fact in Scripture! Like a crystallised gem the words of the inspired writer flash with a beauty and purity as he says of Him Whose mind we should possess that He was originally "in the form of God." The so-called "reverent criticism" of advanced modernism reveals itself soon in all sorts of "pious blasphemy," and denies, through specious argument and learned words of thunderous length, the plainest declaration of the word we love, whereas the heart of the believer, smitten through and through with awesome joy, worships in the presence of such stupendous truth. Words like these cannot but mean that He of Whom they are written is eternally and essentially God; that He

was "the Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father." In the words of another New Testament writer, He was "In the beginning with God . . . was God;" and of another, "the brightness of His glory, and the express image of His substance." If words are to have any meaning at all, then such expressions are unqualified testimony to the fact that He Who was "in the form of God," was co-equal, co-eternal, and consubstantial with God.

Here, then, we begin, where Paul begins; yea, where God begins. And as we contemplate the mystery and the meaning of it all we worship.

That glorious form, that light insufferable,  
And that far-beaming blaze of majesty,  
Wherewith He went at Heaven's high counsel table  
To sit the midst of Trinal Unity,  
He laid aside, and here with us to be,  
Forsook the courts of everlasting day,  
And chose with us a darksome house of mortal clay.

In one great sweeping picture we see Him take "the form of a *slave*," and, as we sit in wonder at it all, we feel constrained, like Thomas, to say, through a mist of grateful tears, "My Lord and my God." We cannot understand it, we simply believe it, because the Holy Ghost has told us, and bow our heads in reverent worship.

## Another Comforter.

PART III. BY E. W. ROGERS, OF WALLINGTON.

### LYING TO THE SPIRIT.

SCRIPTURE lays down clearly those principles which should guide the believer in respect of his "gathering together" with other believers, and of this we shall speak later; but let it not be overlooked that the presence of the Spirit of God in the church as a whole, and His presence in the believer individually, incurs a solemn responsibility as is evidenced in Acts, chapter v. It is a golden rule that one historical citation demonstrates a governing principle in God's ways, and such is the case here. Undoubtedly Ananias and Sapphira were true believers, members of this newly formed body, and therefore rightly they had a place in the local church. Were this not so, it is difficult to explain their falling under severe discipline; but grant this, all is plain since they so fell "that they might not be condemned with the world" (1 Cor. xi.). Being in the church, where the Spirit of God was, and where God had His habitation by the Spirit, and attempting to deceive Him, they fell under His judgment, to teach all that come after the solemn issues which hang on His presence there. It is to be feared that this has been much overlooked. God in His mercy effectively reminds us of it now to His glory.

### ENDUED WITH THE SPIRIT.

The book of the Acts further shows that the servant of the Lord, especially the apostle and evangelist, should be subject to the guidance and direction of

the Holy Spirit, as well as the recipient of His help in the work he undertakes.

No one can but be struck with the contrast that the later chapters of the four Gospels presents with the early chapters of the book of the Acts. Peter, one of the apostles cowardly denying His Lord before a girl is, not much later, a preacher, courageous and daring, before an immense crowd. What effected the change? What turned the eleven apostles into brave men, and that before the authorities, though but recently they had forsaken the Lord Jesus and fled when those same authorities had arrested Him. His resurrection, and their eye-witness of it, may partly account for it; but nothing can so adequately account for such a change as the descent and empowering of the Holy Spirit, who so wrought that when Peter writes of it afterwards, he says, "They preached the Gospel with the Holy Spirit sent down from heaven." And all Gospel preachers to-day should remind themselves afresh that, apart from the Spirit's power, their efforts are useless (see Acts i. 8); eternally effective preaching is dependent upon the Spirit's co-operation supplementing and utilising the work of the servant for His own glorious ends, by doing what the servant desires, but in himself cannot effect, viz., saving souls and uniting them to a glorified Christ in heaven, and adding them to the church on earth.

### GUIDANCE OF THE SPIRIT.

The Spirit of God not only assists the servant to preach, He guides him where he should preach. For example, Philip, the evangelist, was called away by the Spirit from a revival in Samaria, to a single man

in a desert, and was instructed by the Spirit to address himself to that man. Again, Peter testifies concerning his visit to Cornelius—"The Spirit bade me go with them nothing doubting," while none can read the account of the journeys of Paul, as given in the Acts of the Apostles, and also his letters, which make reference thereto, without discerning that his movements were guided by the Holy Spirit. As an example, reference may be made to Acts xvi. 6, where clearly the Spirit of God hinders the servant from taking a certain course, having other and better designs in view. In this respect, too, the Lord's servant of to-day needs to be on the watch lest he should, by any means, forfeit his liberty to follow the Spirit's leading. How often has an evangelist wished he could stay longer at a certain place, where clearly God was blessing and saving souls, but a prearranged plan precluded his so doing!

#### APPOINTMENTS OF THE SPIRIT.

The book of the Acts further shows that the "evangelist," "pastor," and "teacher" is called and appointed to his work by the Holy Spirit (see for an example ch. xx. 28), and not appointed by, controlled by, nor responsible to any earthly company, committee, "body," or society. In the 13th chapter the Spirit of God is seen calling two men to special evangelical work, and the same Spirit is seen guiding the assembly to release the same two men for that particular purpose; and they are seen going their way as "sent by the Holy Spirit." All this is of paramount importance to-day. The would-be missionary should be assured

that he is called to and fitted for the work by the Spirit of God: that the sphere contemplated is the place whither the Spirit would "send" him: and his local church should be assured that they have the Spirit's guidance in releasing the one concerned from among their number for the purpose.

#### THE SPIRIT AND THE SCRIPTURES.

Ere leaving this book of Acts it is well to remind ourselves that its closing scenes leave us with Paul detained as a prisoner at Rome during which detention he penned what are known as the "pastoral" Epistles, and sent them to the churches concerned. These letters, and the remainder of Scripture, are "God-breathed," the Spirit of God "bearing along" the human authors so that they communicated God's thoughts in God's words. This is not the place to enter in detail into the subject of the verbal inspiration of Scripture; nevertheless, these pastoral letters serve to emphasize the general fact of verbal inspiration as being part of the Spirit's work before, and subsequent to, the death of Christ.

Though it is true the Spirit of God could not come here as a resident until "Christ was glorified" (John vii. 39), yet His operation through the ages from Moses to John in guiding them as channels of communication in the writing of Holy Scriptures is seen by the volume that we now possess, our Bible. In Acts, chapter i. 16 and 28, 25 (and these are two of many references that could be cited), the Old Testament Scripture is attributed to the Holy Spirit.

# The Coming Again of Our Lord Jesus Christ.

PART V. SIR WILLIAM FRY.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

And I heard the angel of the waters say, *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

And I heard another out of the altar say, *Even so, Lord God Almighty, true and righteous are thy judgments.*

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

And the sixth angel poured out his vial upon the great river Euphrates; and the

water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue *Armageddon*.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*

And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

(21).—At the end of that time our Lord will return to the earth and all His ransomed saints with Him. He comes to the earth as King of Kings to reign.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Zech. xiv. 5.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Jude 14, 15.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him—Even so, Amen.

Rev. i. 7.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Rev. xvii. 14.

### The Vision of the Advent of the King of Kings.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written KING OF KINGS, AND LORD OF LORDS.

Rev. xix. 11-16.

(22).—Antichrist will marshal his forces to fight against our Lord and will gather them together for the Battle of Armageddon.

ARMAGEDDON, which means Mount of Megiddo, or Megiddon, in Palestine. Many battles were fought there. See Judges i. 27 and v. 19; also 2 Kings ix. 27.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

Joel iii. 9 and 16.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. Zech. xii. 2.



And he gathered them together into a place called in the Hebrew tongue Armageddon.

Rev. xvi. 16.

And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

Rev. xix. 19.

(23).—**Antichrist and his followers will be destroyed.**

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

2 Thess. ii. 8.

## Notes on the Apocalypse.

CHAP. I. PART 2. BY W. HOSTE, B.A.

THE links in the giving of this Revelation are fivefold. God gives it (*didomi*), He is the Source; to Jesus Christ it is entrusted, He is the Agent; His angel carries it, he is the messenger: it is signified (*seemaino*) to John, he is the seer; he shews (*deiknumi*) it to his fellow-servants, they are the recipients.

This illustrates a wide principle in God's working. He governs by hierarchies; He uses many means to His ends, and often a chain of links to convey his messages. We may miss being a link by mistaking our place in the chain, or by imagining we are the chain. Here again the words "give," "signify," "shew," speak of something being revealed.

The following verse indicates the threefold table of contents—"the Word of God," including, I suggest, the whole book; "the testimony of Jesus Christ,"

the Lord's actual words; and "all things that he saw," the visions to follow.

Verse 19, as already pointed out, gives the three main divisions of the book. The third, from chap. iv. 1 onwards, naturally predominates, because there the church period ends, and the book's main subject is God's dealings with Israel and the earth. Also the coming of the Lord, to which all points, is not "for His saints," for that will take place in "the twinkling of an eye" (1 Cor. xv. 52), and how could any but those interested see Him? but *with* His saints, when "every eye shall see Him," for they will have time to do so, aye and "to wail because of Him" (v. 7).

There was something peculiarly appropriate to John's circumstances in the Revelation being given, when it was. He was an exile "for the Word of God and the testimony of Jesus Christ, in the isle that is called Patmos," a desolate spot in the Ægean Sea, where he might easily think himself shut off from further public service for God and His people. It is not pleasant to find oneself on the shelf of the superannuated. What a cheer then to hear a call to fresh service! The moment was appropriate too. It was the Lord's day—*hee kuriakee\* heemera†*—the Lordly day, that is the first day of the week. Naturally, his thoughts would be with his fellow-saints on the mainland. He would know how they needed him. What more consoling vision than of the Lord in their midst! He was, moreover, "in the

\* This word is only found in one other place in the N.T., *i.e.*, 1 Cor. xi. 20, "the Lordly supper;" from this is derived "church."

† This expression is quite distinct from "the day of the Lord" — "*hee heemera tou Kuriou.*"

Spirit," which means much more than that he was in a spiritual frame—"walking in the Spirit," but that he was in that special state in which as a prophet he could catch the vision and prophetic message.

Suddenly he heard a voice behind him, declaring its author as "Alpha and Omega; the first and the last," the all-inclusive, the ever enduring name. Nor is he left in doubt, to whom to communicate the message. Seven churches in Asia\* are named, true Christian assemblies, which he doubtless already knew well. He turns at the voice and sees the vision. He knows at once the Central Figure, though so changed, still "the same," "One like the Son of Man;" but what the seven golden lampstands meant he could scarcely have divined alone. He learns they represent seven churches, whose foibles and failures he had only too well learned. Yet here they are symbolised as *golden* lampstands. This marks the difference of this chapter and the two following. Here they are in their Divine character, borne out by the following considerations. They are all *golden*—that is, formed by the Spirit out of Divinely created material; Sardis as Smyrna, Laodicea as Philadelphia.

They are all *recipients of the message* of grace and peace from the Triune God, "from Him which is and which was and which is to come," the Eternal One, God the Father, and "from the seven spirits, which are before His throne"—seven in the sense of sevenfold†—especially here

\* Not, of course, the Continent, as we know it, but the small Roman province at the west end of Asia Minor.

† Compare the sevenfold endowment by the Spirit of our Lord in Isa. xi. 2, "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord."

in the perfection of His operations among the seven churches. And from Jesus Christ, "the faithful witness"—when in this scene, "the first begotten of the dead" in ascension, and "the Prince of the kings of the earth" in His future reign.

(c) They are all the *objects of the love of Christ*. "Unto Him that loveth us" (no MS. authority for past tense here).

(d) They are *all cleansed (lown)* or loosed (*lwo*) "from their sins in His own blood."

(e) They are *all kings*, though not reigning as yet.

(f) They are *all priests* (lit a kingdom of priests). Let us hold fast, and seek to enter into more the priesthood to God of all believers, denied by clerics and Judaizers in general.

(g) They are *all lampstands*, to shine in the darkness around (not candlesticks, which consume themselves; but lampstands which only lighten by the oil put into them). The Lord is about to address searching words to the heart and conscience of the saints. They must therefore first be established in grace, so as to bear reproof and exhortation.

But "judgment must begin at the house of God," and the description of the Lord in the vision, shews that this is His ministry here. "The garment down to the foot" bespeaks His official character; "the golden girdle," preparedness for service; the whiteness of His locks, the purity and maturity of the Ancient of Days; "the eyes of flame," His all-searching discernment; "the feet of burning brass," His ways of judgment; His "voice as the sound of many waters," the compelling character of His message.

## Queries Raised on Apocalyptic Papers.

**A. A correspondent questions the threefold division of the book given in our Synopsis in December number, as based on chap. i. v. 19, and quotes Dean Alford as translating "write the things which thou sawest, and what things they signify, and the things which are about to happen after these."**

Alford based this on a point in the Greek, which is somewhat technical, and either escaped the notice of our translators and of the revisers, or had no real importance in their eyes. Dr. Ellicott too, to mention only one commentator of many, a Greek scholar of authority, takes no notice in his N.T. Commentary of the possibility of such a change. But even if we accepted Alford's translation, we should still, by his own showing, have to begin the next great division of the book, at chap. iv. 1; he refers to the "meta tauta" (after these things), which occurs twice in that verse (translated "hereafter" in chap. i. 19, and thus linking two verses. But if John is told to write the things he had seen, that is the vision of chap. i., and "*what it signifies*"—this latter is contained in the last verse of chap. i., and in that only; for it is difficult to see in what sense chaps. ii. and iii. can be said to give the signification of chap. i. They rather contain a new and distinct subject—the messages of the Lord to the seven churches—representing, as many believe, not only seven Christian churches then existing, but a panorama of the church from early to last days. These two chapters would then be a hiatus, not referred to at all in chap. xix. It

seems, therefore, more Scriptural and natural to keep the translation as we have it in A.V. and R.V., and our threefold division as usually understood.

**B. Another questions whether our Synopsis can be correct in describing chap. xxii. 1-5, as "the Eternal State," and asks how there could be "nations" to be "healed" with the leaves of the Tree of Life in that state?**

I admit this is a difficulty, and yet, though chap. xxii. does follow on chap. xxi. so closely, there is a distinct break, and primary conditions seem modified. No doubt much that is millennial will prove to be also eternal. Certainly, there is an atmosphere of finality about chap. xxii. 1-5, which does not belong to the millennial kingdom. How could it be possible to say of the latter, "There shall be no more curse," as long as sin is present, Satan is still to be set at liberty, the last rebellion remains to be suppressed, and the great white throne assize is yet future? Then only the New Heaven and the New Earth will be formed, and the kingdom will take on its eternal character, "they shall reign for ever and ever." It is hard to suppose that the nations will exist as such then. May not the reference to the leaves of the Tree of Life in verse 2 be retrospective, and only indicate that, though mentioned here for the first time, it will already have played a role during the millennium? In verse 14, the tree of life is mentioned as the right of those "who have washed their robes" (see R.V. undoubtedly right here). This cannot be united to the millennium.

## The Story of the English Bible.

PART XI. BY J. L. ERCK, OF TOOTING.

Last month, in dealing with the translations which followed Tyndale's version, we referred to Coverdale's Bible, known as the Treacle Bible, and to Matthew's Bible. Later on in the same year, 1537, in which the latter was produced, there appeared a second edition of Coverdale's work, issued with the royal license. In 1539 a revision of Matthew's version was published by Richard Taverner, a Fellow of Cardinal College, now Christ Church, Oxford. It had not any great influence upon the text of our English Bible, but it is worthy of note as being the first complete Bible ever printed on English soil. An edition of it was issued in five small volumes, so that those who could not afford the whole might be able to purchase a part.

In the same year, 1539, there appeared the next important version, known as the GREAT BIBLE, from the size of its pages, 15 inches by 9 inches. It would seem that Thomas Cromwell, at this time enjoying the fickle favour of Henry VIII., was apprehensive lest that monarch should have his attention drawn more particularly to some of the fiercely hostile references to the Romish Church which were included in the notes to the "Matthew Bible." He therefore resolved to have an edition free from these objections, and applied once more to Coverdale for his services as editor. The latter had stated, in the "Dedication" to his previous translation, "I am always willing and ready to do my best, as well in one translation as in another." He accordingly set to work and revised Matthew's Bible by the aid of certain Latin versions.

The printing arrangements were designed on a scale beyond the capacity of the English press of that day, and a special licence was, therefore, obtained from the King of France to print the volume at the Royal Press in Paris, under the supervision of the great French printer Regnault. When the work was nearing completion, an order of confiscation was issued by the Inquisition. Many of the printed sheets were smuggled to London; others were rescued, possibly by means of bribery, from the officer who had been appointed to destroy them, and were sold as waste paper to a haberdasher, who then resold them to Cromwell's agents. Cromwell then bought up the printing presses and type from Regnault, and they were brought to London, together with the staff of French compositors. In

April, 1539, the first edition of the Great Bible was published.

The political weather was now exceedingly favourable for the circulation of the Scriptures, and Cromwell issued an injunction to all the clergy that "one book of the whole Bible in the largest volume in English should be set up in some convenient place within the church," and they were to "expressly provoke, stir, and exhort every person to read the same." Very often the great volume was chained to a desk, and a few of these chained Bibles may still be found in old churches, recalling the days when one would stand to read aloud, surrounded by an eagerly attentive throng. This result was attained within thirteen years of the burning of Tyndale's New Testaments at St. Paul's!

The Great Bible, thus distributed so as to be within the reach of all, either by reading or by listening while others read, was received with widespread enthusiasm, and the influence of the Scriptures on English life may be said to date from this time. The old writer Strype, in his "Life of Cranmer," says:—

"It was wonderful to see with what joy this Book of God was received, not only among the learned sort and those that were noted lovers of the Reformation, but generally all over England among the vulgar and common people; and with what greediness God's Word was read, and what resort to places where the reading of it was. Everybody that could bought the book or busily read it, or got others to read it to them, if they could not themselves, and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read."

This enthusiasm, as might be expected at a period when men's minds were just emerging from darkness, was frequently excessive, and sometimes disorderly. Besides, there are never wanting those who will abuse a privilege. Discussions, and even wranglings, occasionally occurred during the reading aloud of the Bibles in the churches. Six copies had been placed in Old St. Paul's, and there the chaos and turmoil became so great that the bishop had to threaten to remove the books. But, notwithstanding these unfortunate happenings, there can be no doubt that an incalculable and lasting influence for good in our national life resulted from this widespread dissemination of Scriptural truth among the people.

## The Believer's Question Box.

Questions for this column may be addressed to  
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or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.**—Do saints with the Lord “look this way”? Are they cognisant of what is taking place on earth? As the hymn puts it, “Some one in glory LOOKING this way.”

ANSWER A.—I do not know any Scripture, which shews that those with Christ are cognisant of what is going on on the earth, or are “looking this way.” Samuel, when called up from beneath, as I believe he undoubtedly was, did not know why, but had to be told the circumstances by Saul (1 Sam. xxviii. 15). He was not “looking this way,” he called it being “disquieted.” The rich man in Hades did “look this way,” as far as remembering he had five brethren still alive, who, though he could not see them, he instinctively felt were on the wrong road. Lazarus was in Abraham’s bosom, and gave no indication of “looking this way” (Luke xvi.). From Ecclesiastes we learn that “the dead know not anything” (chap. ix. 5), that is, of world happenings; not that they are unconscious, but as v. 6 tells us, they have no more “a portion for ever in any thing that is done under the sun.” If we take our ideas from hymns, we may get some strange ones; but if we disapprove of a hymn, it is better not to sing it, or else to omit the offending verse, than to tamper with it. It is a serious matter to tinker a hymn, without the author’s leave.

**Question B.**—It has been often stated, and generally accepted, “That God did not need to be reconciled.” Now Trench, in his “Synonyms,” points out that *katallage* has two sides:—(1st) God laying aside His holy anger against our sins and receiving us with His favour. (2nd) The daily depositions under the Holy Spirit of the enmity of the old man toward God. Please help us in this? Did God need to be reconciled?

ANSWER B.—No question is raised as to God’s love to sinners, nor as to His willingness that all should be saved (the death of Christ does not make God love sinners. He “so loved that He gave”). But whether EFFECTIVE “reconciliation” is made in Scripture simply to depend on the sinner’s willingness to “make it up” with God. It is certain that our Lord by His atoning death has fully met POTENTIALLY all the claims of God on account of sin. But this only becomes ACTUALLY true for

those sinners who individually acknowledge their guilt, and believe in the Lord Jesus Christ, and until they do, God’s attitude toward them is not one of complacency, but of righteous displeasure. As the late Dr. Moule puts it—“Reconciliation (*katallage*) habitually points to the winning rather the pardon of an offended king, than the consent of the rebel to yield to his kindness.” “Be ye reconciled to God” would then mean “As the offending party, secure while you can His acceptance through the atoning work of Christ.” This is borne out by Matt. v. 23-24, where it is the offender who is told to go and be reconciled to his brother, ostensibly by confession and amends. We too are the offenders: in order to be reconciled we must come to God confessing our sinfulness, and believe the Gospel, and then we have peace with God. As Trench (Syn. p. 292) writes of reconciliation, “To make the secondary meaning (that is the breaking down of the enmity of the carnal mind to God), the primary, is based . . . on a foregone determination to get rid of the reality of God’s anger against the sinner” (*i.e.*, Psa. vii. 11, “God is angry with the wicked every day”).

**Question C.**—Is it Scriptural for a brother to say to the unconverted, that they have “beat God” if they go to hell, after hearing the Gospel?

ANSWER C.—No doubt the preacher wished to emphasise the undoubted fact that God has made a full, perfect, and sufficient provision whereby every sinner, who repents and believes the Gospel, may be forgiven and justified. “God wills (*thelo*, is willing) that all men should be saved.” “Christ gave Himself a ransom for all.” “He is the propitiation for the whole world.” “The Father sent the Son to be the Saviour of the world.” If the sinner is lost, he will only have himself to blame. But we never read that God “wills,” in the sense of a “determinate counsel” (Boulee) that all men should be saved. Therefore, and indeed in any case, I should judge such an expression as “you can beat God, and go to hell” most improper and objectionable. In the parable of the feast of Matt. xxii., and again of Luke xiv., provision was made . . . some rejected, but the feast was “fully furnished with guests.” It would be very ill-chosen language to say that those, who rejected the feast, “beat the king,” who had provided it. It would be correct to say they starved by their own “wretched choice.”

**Question D.**—Were the ten tribes restored after their dispersion? In the “Believer’s Magazine” of July, 1927, page 104, the statement is made that

they never were restored. Is this correct? (see Acts iv. 27; v. 21; ii. 36).

ANSWER D.—It is clearly impossible in this column to track out the deplorable delusion of "British Israelism," which is occupying so many minds to-day with earthly hopes and national ambitions, to the exclusion of Christ and the HEAVENLY calling of the church. This church is being called out from all nations, including the British Empire, which, however, as a whole, is fast apostatizing from God. At the same time, I think it is quite indefensible to contest this error by denying that the tribes of Israel were ever lost. All admit numbers of them seceded to Judah, but it is equally certain they existed as a separate kingdom till 721 B.C., when they were carried away by Shalmanezar into Assyria. They were no skeleton tribes then, but able to resist a siege to their capital of three years by the greatest world power of the time (2 Kings xvii. 6). The fact that the generic name of Israel is sometimes applied to the remnant of Judah, etc., who returned from Babylon, proves nothing; they were as truly descended from Israel as the other tribes, and they were the representatives of the whole nation in the land. This explains the expression the questioner refers to "as to the lost sheep of the house of Israel." At that time large numbers of Jews were scattered throughout the civilised world. The Lord was not sent to these, for He never stepped outside the promised land, but He of course fulfilled His mission perfectly to such as were within its limits. In the prophets, Israel or Judah are constantly distinguished (e.g., Jer. iii. 8-14; Zech. x. 6; etc.). To faith the twelve tribes existed still even to New Testament times, and do still, though mostly lost to sight. The breaking of the covenant between the two nations of Judah and Israel was only finally consummated at the crucifixion, *i.e.*, when "Beauty" was cut off, the bands are also broken, and (see carefully Zech. xi. 10-14) "the brotherhood also then finally between Judah and Israel," and that state of alienation will continue till the restoration of both in the last days. In Psa. xxvii. 13 we read, "They shall come which were ready to perish (ah-bad) in the land of Assyria (R.V. marg., "lost"), and this is the first meaning Gesenius gives to the word—like "a wandering sheep who gets lost and disappears," and quotes this verse in support. If you lose a thing, it is not a bad idea to look for it where you lost it. There is no record, biblical or historical, of the tribes of Israel ever having returned

to the land, or migrated to other lands or being scattered, as the Jews have been; in fact, they are called "OUTCASTS of Israel," in distinction from the "DISPERSED of Judah" (Isa. xi. 12-16). It is only in Ezek. xxxvii. 16-22, after the vision of the dry bones, that is, in quite the last days, that the two peoples are once more reunited. For Judah, and the children of Israel, his companions (*i.e.*, the seceders to Judah from the other tribes), and for Joseph, the stock of Ephraim and all the house of Israel, his companions (*i.e.*, the great majority of the ten tribes). I think a careful consideration of this passage alone is sufficient to show that up to that point, the two companies will have been separate peoples, leading a distinct existence, and with no attempt to coalesce. It is noticeable that in Zech. xii., when the Lord comes in glory to deliver Jerusalem, only "Judah and his companions" will have returned to the land, and they are addressed as Israel in verse 1.

**Question E.—Can a man be born again and not sealed with the Spirit (see Eph. i. 13)?**

ANSWER E.—The idea that the sealing of the Spirit is an experience subsequent to conversion has, I believe, no Scriptural authority. It seems to have arisen originally from the "after" in Eph. i. 13, as though there were an interval between "the believing" and "the sealing." However, this is an erroneous translation, and the verse ought to run as in the R.V., "in whom having also believed ye were sealed." This is not an attainment of some, but the heritage of all who believe, as is shown in chap. iv. 30. "Grieve not the Holy Spirit of God, whereby YE WERE SEALED, unto the day of redemption." Then, in writing to the Corinthians, he takes for granted they were all sealed by the Spirit, as he was himself. He does indeed refer to God's work in establishing them which was going on, but also to three blessings they and he had all received—the anointing, *sealing*, and earnest of the Spirit (2 Cor. i. 21, 22). These are the only three passages in New Testament which speak of the sealing of believers. Sealing is the attestation of ownership of something for its security. Thus we seal letters, legal transfers, &c. The stone at the Lord's tomb was sealed as a precaution against marauders; the 144,000 in Rev. vii. are sealed, ostensibly for safety in the Apocalyptic judgments and persecutions. A shepherd marks his sheep to know them again. So we have the comfort to know that the Lord seals His sheep, to keep them safe "till the day of redemption.

**Question F.**—Where do the “brethren” (so-called) find their Scripture for their Lord’s Day morning meeting? While one does not contend that the afore-mentioned is unscriptural, they in turn claim to have a “thus saith the Lord” for everything that they do. The questioner is familiar with 1 Cor. xi. 16, but this verse is surely beside the mark as regard a specified day and hour.

**ANSWER F.**—While Christians should be anxious to find Divine authority for what they do, they would not knowingly say “Thus saith the Lord,” if He has not spoken on a matter. Christianity is not an earthly system, like Judaism, run to a timetable, or in which every detail is legislated for. Principles are enunciated; examples are given; but details are often not filled in. The silences of Scripture must have their weight, as the precepts. All are agreed that the Lord did say, “This do in remembrance of Me,” but He did not say how often, or at what hour in the day, as in the case of the Passover. Historically, we read of the disciples at Troas (Acts xx. 7), as though it were already the well understood custom among believers, “Upon the first day of the week, when the disciples came together to break bread” (Acts xx. 7). Of the exact hour when they did so, nothing is said. Those who would force us to break bread only in the evening ought to be consistent, and only do it on Thursday evening, or whatever day it was on which our Lord instituted the supper. However, the Spirit by the apostle adds, “For as often as ye eat this bread and drink this cup, ye do know the Lord’s death till He come” (1 Cor. xi. 26). As for the exact hour in the day it is left open, I believe, to our convenience, so, though the morning is usually the most suitable time, it would be wrong to forbid breaking of bread in the afternoon or evening.

**Question G.**—Is it justifiable to say the Nicolaitans of Revelation (chap. ii. vs. 6, 15) refer to clerisy or priestcraft, as many say they do?

**ANSWER G.**—In the letters to the seven churches there is the mystic foretelling of our Lord, and this is seen not least in the symbols used, such as “Synagogue of Satan,” “Balaam,” “Satan’s throne,” “Antipas,” “Jezebel,” “Nicolaitans.” There is no proof that there ever was a sect of the Nicolaitans, far less that Nicolas, the “deacon” of Acts vi., founded it. It has been held by many teachers of God’s Word that to get at the meaning of the Word, we must take the meaning of the name, also its association with the other symbol used in the letter, viz., Balaam; Nicolaitans mean the conquerors of the

people, Balaam meaning the devourer of the people. In v. 6, the Lord refers to their deeds here in v. 15: it is their doctrine. Nicolaitan is simply Balaam’s Greek equivalent. The churches in which the symbol is found help us much in understanding the symbol, as well as its association with Balaam. In the Pergamos period clerisy was rampant. In the Ephesian period it was seeking a strong footing. Ignatius wrote a letter to Ephesus about twelve years after John’s letter, in which he supports clerisy in very extravagant terms, exhorting them to look on their bishop as they would on the Lord Himself. In his letter to the Magnesians he says, “As the Lord does nothing without the Father, so the church should do nothing without their bishop, whether he be presbyter, deacon, or layman.” In the Pergamos period, at the Council of Nice, there were 318 bishops present. These signed the church over to Constantine, denied the Headship of her Lord, and accepted by solemn deed and signature the headship of Constantine, and with it the royal patronage of Rome. Clerisy to-day, as then, makes all this and more possible, whether it be found in the great whore herself, or in the state church, her eldest daughter, or in nonconformity, her younger children. The man of God will flee all this, as that which the Lord hates.—THE EDITOR.

### Selected Fragments.

The new birth has disqualified us for contentment with the world, hence we have no choice but to find our all in Christ. Blessed necessity! Driven to Jesus by an unrest which finds no remedy elsewhere. Drawn to Jesus by an impulse which we have no desire to resist. It is our life’s business and our heart’s delight to point to Him so plainly that if any would see Jesus they have only to look in the direction in which our whole being is always pointing.

Many Christians desire power, but without love it profits nothing. “Though I have all faith, so that I could remove mountains, and have not love, I am nothing.” You are only in God in proportion as you have love. The trouble to-day is that many have as an ideal an intellectual understanding of God’s Word. They want to know it, and just know it in their heads. Such knowledge “puffeth up, but love buildeth up.” Knowledge without love makes Babylon, and false systems of religion which head up in the anti-christ. May God make us see our real calling.

# The Lord's Work and Workers.

WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

FEBRUARY, 1928.

Made up, January 24th.

## SCOTLAND.

**ANNOUNCEMENTS.**—Conferences of Christians will be held in **Glasgow**, Baltic Hall, February 4, at 3.45. C. F. Hogg, T. Baird, J. Gray, Dr. E. T. Roberts. **Leith**, Junction Road U.F. Church, 4th February, at 3.30. J. C. Steen, J. Ritchie, jun., A. Dalrymple. **Glasgow**, Porch Hall, February 11, at 4. Tom Baird, J. M. Gibson, John Gray, W. F. Naismith. **Greenock**, Caledonia Hall, February 11, at 3. Dr. J. Muir Kelly, W. Whitelaw, R. D. Johnstone, W. A. Thomson. **Shettleston**, February 18, at 4. Hy. Steedman, W. Whitelaw, A. Borland, W. M'Alonan. **Troon**, Wednesday, February 15, at 4. S.S. Teachers' Visiting Meeting. R. D. Johnstone, M. Paterson. **Larkhall**, Hebron Hall, February 25, at 4. Young Men and Women's Annual. Ed. Rankin, James Coutts. **Alexandria**, Saturday, 3rd March, at 3.30. **Bothwellhaugh**, March 3, at 3.30. G. Murray, J. Feely, W. M'Alonan, W. A. Thomson. **Helensburgh**, Bethesda, Colquhoun Square.—Annual Conference on March 10. Speakers expected—H. St. John, J. C. M. Dawson, and William Hamilton. Mr. Dawson follows with two weeks' meetings, commencing on March 11. **Ayr**.—Ayrshire Missionary Conference in Victoria Hall, February 18, at 3. Opening address by J. Ritchie, jun., followed by Messrs. Reid, Bodman (Africa), and others. **Pollokshaws**, Greenbank Hall, March 3, 3.30-8 p.m. Messrs. E. Rankin, W. F. Naismith, G. Westwater, A. Borland. **Glasgow**.—District Visiting Meeting of S.S. Teachers in Union Hall, West Graham Street, Saturday, February 18, at 5. David Campbell, James Govan, James Wilson. **Edinburgh**.—Conference in connection with Gorgie assembly in Gorgie War Memorial Hall, 17th March, at 3.

**NEW YEAR MEETINGS.**—Favourable weather allowed large numbers of believers from the country to assemble at these annual gatherings. Reports to hand tell of profitable times and seasons of refreshing. **Aberdeen**, 2nd and 3rd January. Messrs. Shaw, Grant, Weir, Stephens, Hopkins,

Scammell, Broadbent, Anton. Meetings well attended. Ministry live and practical. **Peterhead**, 5th January. H. St. John, J. C. Steen, R. Scammell, E. Broadbent, J. Anton. Searching and helpful ministry to large gatherings. **Inverness**, 26th December. As large as usual, notwithstanding the stormy weather. Messrs. Ewan, Grant, Morrison, Anderson, and others ministered. One of the best yet held. **Edinburgh**, January 2. R. Scammell, J. Ritchie, jun., T. Baird, L. W. G. Alexander. Largely attended. Beneficial ministry. **Motherwell**, January 2. C. F. Hogg, M. Goodman, J. Gray. Crowded hall. Seasonable ministry. **Hamilton**.—Conference held here on January 2 was well attended, and profitable. C. F. Hogg, W. Rodgers, J. A. Anderson, and T. Baird contributed seasonable ministry. **Larbert**.—This Conference embraces the Stirlingshire assemblies, and is a praiseworthy endeavour to promote fellowship in the shire. There was a full attendance, and seasonable messages were conveyed through Harold St. John, W. Watt, E. A. Greenlaw, and T. Baird. **Bathgate**.—Conference convened on January 3, and was greatly appreciated. Bre. W. J. Grant, Gilmour Wilson, J. M'Phie, and T. Baird all ministered according to ability given. **Kilmarnock**, January 2. New Grand Hall well filled. Soul inspiring ministry from W. J. M'Clure, A. F. Jack, J. M'Alpine, E. Tarrant. **Ayr**, January 2. Practical ministry on life and walk from Messrs. Dawson, Stephen, Wilson, Borland. **Kirkcaldy**.—Largest yet held, 600 present. Edifying ministry from J. E. Wilson, William Hagan, William Thomson. **Glasgow**, January 2, in Leckie Memorial Hall. Helpful ministry by Bre. Ewan, Feely, Brown, Gilmour, Moody, Rodgers. **Dumfries**, January 2. Practical godliness the theme of ministry. Good attendance. **Stranraer**, January 2. Time of happy fellowship. Encouraging messages by Messrs. Beattie, Irons, Sinclair, M'Ghie. **Glasgow**, January 3. City Halls packed to overflowing. Old truths restated in freshness and power by W. J. M'Clure, A. F. Jack, James



M'Phie, E. Tarrant, J. C. Steen. **Kilbirnie**, January 3. Good attendance. Ministry practical and profitable. **Prestwick**, January 3. Hall packed. A very profitable time. **Larkhall, Auchinleck, Bathgate** report good attendances and ministry excellent. **Newmilns**, January 4. An excellent spirit in the meeting, and ministry just what was required for the many young in the faith present.

**NOTES.**—John Miller had well attended meetings during December at **Bridge of Weir and Kilmacolm**. He had a week's special meetings at **High Blantyre** from 8th to 14th. Attendance extra good. He hoped to commence at **Low Waters** on 22nd January. Special addresses for Christians. **Helensburgh**.—New Hall, Bethesda, Colquhoun Square, was opened on 26th January, followed by one week's meetings by Mr. C. F. Hogg. **Kirkcaldy**.—J. Gilmour Wilson had a fortnight's meetings for Christians in Dunniker Hall. Saints refreshed and edified. Large and profitable New Year meetings in **Lerwick, Shetland**. Mr. Charles Reid continues with special Gospel effort. Attendance to date encouraging, looking for blessing. **Rothsay**.—Annual tea meeting held on January 2 in the Gospel Hall. Mr. Colin Campbell is still hale and active. T. Baird gave a Gospel address. **Innerleven**.—J. Charleton Steen gave lectures on "God's Plan of the Ages" from January 15-26, with much interest. **Carfin**.—A new assembly has been started at the Gospel Hall, Hattonfoot Place, Carfin, Lanarkshire. The hall is about 200 yards from the Carfin "grotto." About forty believers in fellowship. Correspondence should be addressed to A. C. Millar, 24 Hillhead Avenue, Jerviston, Motherwell. John Miller hopes (D.V.) to begin on February 25 to visit some of the needy villages in **Mid Argyll**. Prayer is specially asked for the isolated places along the shores of Lochfyne. Mr. Anton, Africa, is visiting during January some of the assemblies in the north—**Peterhead, New Deer, Buckie, Portessie, Inverness**, etc.

**CHANGE OF ADDRESSES.**—Andrew Borland, 1 Muir Drive, Irvine.

## ENGLAND AND WALES.

**FORTHCOMING.**—**London**, Peckham College Hall.—Conference for Monthly Bible Study (D.V.) on Saturday, February 18, at 4.15. Lieut.-Com. Denham will open the subject, "A Citizen of Heaven" (Phil. iii. 20). **Nottingham**.—Annual of Open-air Mission in Clumber Hall, February 4, at

3.15. Fred Elliott and others. **Exeter**.—A Bible Study Convention will be held from February 12 to 15 inclusive. Sunday meetings in Theatre Royal, 3.30 and 7 p.m.; weekday meetings in Barnfield Hall, 2.30 and 7 p.m. Speakers—Dr. Rendle Short, Messrs. W. E. Vine, M. Goodman, J. Stephen, H. St. John, J. B. Watson. **Birmingham**.—Missionary Conference, Town Hall, Paradise Street, Saturday and Monday, April 28 and 30. Correspondence to E. H. Whitehouse, 14 Haughton Road, Handsworth, Birmingham. **London**.—Annual in Bloomsbury Chapel, March 2 and 3. **Littlehampton**.—S.S. Teachers, April 5-10. H. E. Masson, F. G. Russell, Harold Thorpe. **Pendleburg**.—February 25, at 3.30.

**NOTES.**—New Year gathering at Hope Hall, **Seilly Banks**, was well attended, the name of the Lord being exalted and His coming again dwelt on by Messrs. Bullock and Steedman. **Carlisle**.—Conference in Hebron Hall on January 2 was a season of refreshing ministry of the Word. The ministering brethren were A. F. Jack, Dr. J. Muir Kelly, J. M. Barrie, J. W. Laing, J. Hawthorn. **Swansea**.—A new hall will (D.V.) be opened early next month for (chiefly) evangelical work. For over 20 years children's work has been carried on in an old shop in Percy Street, Cwmbwrla, Swansea, but owing to dilapidation of the premises the work ceased. The crying need of this isolated area calls for definite concern, the Lord having opened the way for part of cost to be met. It is hoped to establish a definite Gospel testimony, and perhaps the Lord will enable us to establish "a table" to His praise. Fuller particulars to be had from R. F. Parsons, 50 Wheatfield Terrace, Swansea. **Whitehaven**.—R. Scammell commenced special Gospel meetings in Meeting House, Sandhills Lane, on January 22. **Bolton**.—J. Gilmour Wilson hopes to commence a mission here on February 5. Mr. Fred Glover reports:—**Crediton** (Devon).—We have been privileged to see an ingathering among the young people in this old-fashioned little town. The adult work has been harder, yet not fruitless. Buller Road, **Exeter**.—Since the hall was built here a large population has been transferred to the district, through the building of Council house property. The Sunday School is crowded and young life abounds! At the present mission we are finding it difficult to accommodate all who want to attend. God is working most graciously in many young hearts. It is encouraging to meet with converts of former campaigns, now in the assembly.

**CHANGE OF ADDRESSES.**—Harold T. King (secretary, Nottingham Open-air Mission), 7 Wear-dale Road, Nottingham. **Newbury.**—Believers formerly meeting at Princes Place, Cheap Street, have removed to Temperance Hall, Northcroft, Newbury. **Stowmarket.**—Correspondence now to Robert W. Wilby, Ivydene, Combs, Stowmarket.

### IRELAND.

**Bessbrook.**—William Gilmore had a week's well attended meetings here for Christians, with much blessing to all the Lord's people. **Granshaw.** **Rathfriland.**—Joseph Glancy had large meetings here, with interest. His new home address is 10 Kerrsland Parade, Ballyhackamore, Belfast. J. Finegan and D. Craig have been nine weeks preaching the Gospel in their new portable hall at **Carn**, near Clones. The people come out well, and a number have been saved. They are moving to **Drumureher**, and will value prayer. Lyttle is at **Ballylintagh**. Poots and Kilpatrick near **Market Hall**. Curran and Murphy near **Banbridge**. Knox in **Moneymore**. Gilpin and Stevenson in **Carriekfergus** district. Moneypenny in **Larne**. Campbell and Diack in **Cookstown**. Beattie in **Portrush** district. Hawthorn in **Aughrin**. Alexander and Young in **Crossmaglin**. Kells and Stewart in **Antrim**. Bertie Stewart in **Killygordon**. Goold in **Clones**. Believers' meeting in **Cookstown** was large. Ministry by Rodgers, Moneypenny, Johnson, Glancy, Stewart, Lyttle. Believers' meeting at **Magherafelt** was crowded out. Ministry by Dawson, Mawhille, Goold, Stewart, Whitten, and others. Believers' meeting at **Killykorgan** was very good, place filled. Goodly words were spoken by Whitten, Knox, M'Cracken, Hawthorn, Stewart, Creighton, and others. Believers' meeting at **Quilly** was good. Ministry by Poots, Craig, Stewart, Knox, and others. Believers' meeting in **Armagh** fairly good. Ministry by Matthews, Curran, Lyttle, M'Cracken, Moneypenny.

### AMERICA.

**CANADA.**—**Portage la Prairie**, Man.—Bre. M'Kelvey and Bunting had three weeks of meetings in West End Hall, **Winnipeg**, when three professed to be saved. They were at time of writing in **Portage**, having good meetings, with signs of God's blessing. They are going further west to **Calgary** and **Vancouver**. **Waubashene**, Ont.—Bro. J. C. Beattie (Box 324, Barrie, Ont.) writes from here where he was holding a few meetings, where M'Mullin

and Goold had two weeks of meetings earlier in the fall. **Sherbrooke**, Que.—Bre. John Spearman and Russell Harris are here "holding forth the Word of Life." **Galt**, Ont.—Bro. F. W. Schwartz, of Detroit, has had a few weeks' meetings, in which God has blest the message to some. **Toronto.**—Dr. W. J. Matthews had some very large and good meetings in various halls before leaving for home. About 150 Christians "saw him off" at the depot, when he left. **Brantford**, Ont.—Mr. J. Blackwood had five weeks of Gospel meetings in Gospel Hall. We had also a call from Bro. G. Smith. **Saskatchewan.**—R. F. Varder spent last summer in the far north of this province, and later some were baptised. **Calgary**, Alta.—J. J. Rouse (1039 15th Ave., W.) has been finding the cold weather and bad roads a handicap in getting around among isolated saints in this province and Saskatchewan. However, he plods on. **UNITED STATES.**—The Conference at **Waterbury**, Conn., and **Westerly**, R.I., were very good, with a spirit of unity manifest, and the Lord gave liberty to His servants. **Boston.**—The Lord gave blessing on His Word when B. Bradford and H. M'Ewen were here, and a number followed the Lord in baptism. **Philadelphia.**—William Pinches had a week in Olney Hall, and Sam. M'Ewen had a series of meetings in **Eryn Mawr**. **Flint**, Mich.—John Govan and James Gunn had some meetings in Central Hall, with signs following the preached word. **Cleveland.**—Bre. Silvester and M'Geachy had four weeks' meetings in West Side Gospel Hall. **Oakland.**—Annual Conference was very good, the ministry being of Christ, and that is always good. Mr. Ainsley had two weeks' meetings, especially for young folks, which were well attended. Mr. Greer and Mr. Dempsey had meetings in **San Francisco**, with blessing to souls. **Coloured Meetings in United States.**—It is not generally known that a most aggressive work is carried on in many parts of the United States amongst the coloured people, by coloured preachers in our assemblies. In **New York City** there is a strong assembly of coloured people doing a most aggressive work. Then in **Mont Clair** and **Orange** and **Newark**, N.J., and also in **Philadelphia**, **St. Louis**, and **Chicago**. The leaders in these meetings are mostly the fruit of the labours of our missionaries in British West Indies. **Baltimore**, Maryland.—The address of the assembly here is Gospel Hall, Grindon Road, off Hartford Road, Hamilton, Baltimore. The address of correspondent is Mr. A. Gibson, 2804 West Southern Avenue, Hamilton, Baltimore, Md.

## Treasury Notes.

“I COME AGAIN.”

THERE is no truth of God in the New Testament that has the prominence given to it, that this truth of His coming again has. The coming again of our Lord Jesus Christ has been well called the “pole star” of the Church. When God graciously causes this blessed truth to take and hold a place in our hearts, it revolutionises our whole saved lives. We read our Bible in a way that was not before possible, which has led many to exclaim, “Why! I have got a new Bible.” It gives us an entirely new viewpoint of the things of earth, and it brings such a holy calm, peace, and rest into our lives, that is far better “felt than telt.” It draws out our affections to the Man at God’s right hand, our Saviour and Lord. It imparts to us a longing desire to see His face, and leads our hearts in response to His cry, “Behold, I come quickly,” to cry out, “Even so come, Lord Jesus.” His coming for His Church is Personal; that is to say, He comes in Person for her. In the following Scriptures this fact is stated, “I come again” (John xiv. 3). You will notice in R.V. there is no “will.” The verb is not future, but present. This is so important, for it keeps the fact of His coming as a present hope in our hearts. Again, the Lord Himself will descend from heaven, &c. (1 Thess. iv. 16). “We look for a Saviour” (Phil. iii. 20). The reader will readily think of other passages which establish this great truth—the Personal return of our Lord.

Then this coming is titular, *i.e.*, it is associated with His titles. When God brings Him before us as “Son of Man,” He does not want us to interpret it “Son of God,” and *vice versa*. No matter what the title may be, it is the same Blessed One; but it is God’s revealings of Him in different characteristics, relationships, and glories. His second advent is distinctly associated with His coming as “Son of Man.” His coming in manifested glories to Mount Olivet. This advent is Israel’s “hope.” The Old Testament is full of it, and it is to this coming the Synoptic Gospels refer.

But the Church’s hope is what the old Testament knows nothing of. It is given by revelation in the New Testament. It is His coming not to earth, but into the clouds. It is *secret and silent*. It is for the Church which He calls “My Church.” She who is His body, that she might be His bride. It is her hope—for “There is one Body and one Spirit, even as also ye were called in one hope of your calling” (Eph. iv. 4). She who is built upon Him, not as “Son of Man,” but as Son of God (Matt. xvi. 16-18). She waits and looks for Him as such. The One whom having not seen she loves. The One, thank God, she will soon see, and be like Him, and be with Him for ever. See Him in His unveiled glory, with nothing for ever between. This is her Hope.

He and I in that bright glory  
 One deep joy shall share:  
 Mine to be for ever with Him,  
 His that I am there.

## Jehovah's Feasts.

PART II. THE FIRST FEAST—"THE PASSOVER."

(PLEASE READ EXODUS XII.)

BY HAROLD ST. JOHN, MALVERN.

THE calendar in use in England descended to us from the Romans, who originally began their year with our third month, dedicated to Mars, the god of battle. In the course of time it struck a certain Numa Pomphylia that there was something even more urgent than killing one's enemies, and that was the problem of getting to heaven. To commemorate this happy thought Numa made January the beginning of months, because JANUS was the God of gates and avenues, and especially of the way to heaven.

The Hebrews, however, took their calendar from the Babylonians, who began the year with TISRI (September), the month of vintage, but in the passage which we have just read (or ought to have done so), we find a Divine decree commanding that the New Year must begin from ABIB (April), the month of "greenness," or fresh ears of corn. "This month shall be to you the beginning of months; it shall be the first month of the year to you."

This change was made so as to stress the supreme importance of the Passover, the broad foundation stone on which the whole sacrificial system of Judaism rested, as well as being the headstone of the scheme of God's ways in redemption. After the Exodus, the Passover divided out into four minor aspects of the work of Christ (like the river in Eden dividing into

four tributary streams), listed in Hebrews x. 5, 6, as peace-offering and meal-offering (Heb. *Shelem* and *Minchah*), whole burnt-offering and sin-offering (Heb. *Kalil* (Psa. li. 19) and *Chattath*). The essential feature of each of these four offerings is found in the root sacrifice of Exod. xii.

Like the Passover, the burnt-offering was roasted whole, the peace-offering furnished a feast for the family, the blood of the sin-offering was placed at the entry of God's house, and the meal-offering was composed of unleavened bread. For the sake of convenience we may consider the Passover under the following headings:—

1. The force of the word itself.
2. The primary Passover of Exod. xii. 1-13.
3. The permanent Passover of Exod. xii. 14-42.
4. The twelve historical celebrations.
5. The New Testament references.

I. The word "Passover" (Heb. *Pesach*). The verb which underlies the above is *pesach*, and it occurs in the following passages:—

- (a) Exod. xii. 13, 23, 27—I will pass over you . . . pass over the DOOR . . . passed over the HOUSES.
- (b) 2 Sam. iv. 4—Mephibosheth "fell and became limping."
- (c) 1 Kings xviii. 21, 26—"How long halt ye," "and they leaped about the altar."
- (d) Isa. xxxi. 5—As birds flying . . . He will pass over and preserve it.

In all these passages the idea of movement of the body up and down or backwards and forwards is present; in the last, we see the mother bird fluttering to and fro above the nest, ready to face and drive off the hawk which threatens her brood.

On the fatal night, two beings are represented as being abroad, first the "Destroyer" (Exod. xii. 23, *Shachath*, cp. the

same word in Jer. iv. 7, where we read of "the destroyer of the Gentiles"), representing the righteous judgment of God; his duty was to enter every house in Egypt and to slay the first born.

But Jehovah Himself went out that night, not to slay, but with more than mother love, to protect the nests of His people; at every house on which the blood was displayed He stood on guard, a sentinel and a Saviour.

Thus Jehovah is seen on that night in two distinct characters: first, as "passing through" (v. 12 and 23), and leaving a trail of death and dismay amongst the Egyptians, their cattle and their gods; secondly, as a watchman, guaranteeing the security of every Hebrew home.

II. The original institution recorded in Exod. xii. 1-13, 21-23. It is impossible, within the limits of these papers, to discuss the background of Exod. i.-xi., but the reader will be well repaid if he turns back and thoughtfully considers the whole section.

Three agents of evil are seen facing three defenders of good: Pharaoh, Jannes, and Jambres defying and imitating the power of truth; Jehovah, Moses, and Aaron waging war on behalf of stricken and oppressed believers.

The dullest eyes can hardly miss the prophetic bearing of all this. On the stage of Patmos we find the dragon, the beast, and the false prophet facing the God of Heaven and His two witnesses, and again the conflict rages until, "by the blood of the Lamb," victory is assured and the trinity of evil are seen in their eternal

doom, whilst God and His loyal servants rest upon the Throne!

If we summarise the instructions given for "that night," we shall find that they fall into four groups.

First, the Lamb. Note carefully the three phrases in v. 3, 4, 5. *A Lamb . . . the Lamb . . . your Lamb*; a Lamb declared that a Saviour is needed, the Lamb excludes any rival, but neither "a Lamb" nor "the Lamb" ever saved a soul; it is only when the grasp of faith has become personal and firm, and we can say "MY LAMB," that rest of conscience is found.

The Lamb must be unblemished to remind us of One who was "Holy, harmless, undefiled," "a male of the first year," to express the energy and vigour of youth; it may be taken from the sheep or goats according as we stress the idea of submission or sin-bearing, respectively suggested by these two animals, as taught from Genesis xv. to Hebrews ix.-x.

Then the blood. This must be struck upon the frame of the door with a bunch of hyssop in the hand of an elder, and when this was done the house was sealed until morning light.

Here arises a question which, I fear, has far too often been settled at a stroke, because of a preconceived tradition, instead of being patiently faced and studied in the light of the whole witness of Scripture. This question is, "Was the blood put upon the threshold, or not?" The youngest of my readers may find the solution of this problem a profitable after-supper occupation for a few quiet evenings.

## Another Comforter.

PART IV. BY E. W. ROGERS, OF WALLINGTON.

### TEMPLE OF THE SPIRIT.

IN the 1st Epistle to the Corinthians, chap. iii., v. 16, the Apostle emphasises the fact that the Spirit of God dwells among the saints as a local gathering ; while in chap. vi., v. 19, he emphasises the fact that the Spirit of God dwells in the individual believer, rendering his body thus a temple (*naos*, the holiest of all) of the Holy Ghost. These two references therefore indicate the two main branches of our meditation, viz., the dwelling of the Spirit in the believer and the dwelling of the Spirit in the assembly.

### THE BELIEVER'S BODY.

It is an oft forgotten fact, though one of intense practical importance, that the Spirit of God dwells in the body of each believer, so that its every voluntary function should be under His guidance and control, to the smallest details of life. He should not be treated as a visitor, and given permission only to dwell in certain parts of the "house of our body," but He should be regarded as the proprietor and thus given full permission to dwell in and govern all departments. This condition Paul describes elsewhere as being "filled with the Spirit"—He filling the whole life. If it be asked by what means He acquired the proprietorship, the answer is that "we have been bought with a price, we are not our own," therefore it is incumbent that we "glorify God in our bodies." If it be asked in what way we may glorify God, the answers are various, but some idea may be obtained

by paying regard to the sad moral condition into which the Corinthian church had degenerated, where certainly God was not being glorified, and which circumstances gave rise to this subject.

### WALKING IN THE SPIRIT.

To recognise and act according to the fact that the Spirit of God indwells the believer is in practice to walk in the Spirit (Gal. v. 16), whereby the conduct in all its details will be regulated by Him. Paul uses two different words, both translated "walk" in the same chapter (Gal. v.). Firstly, in verse 16 he says, "Walk in the Spirit," and secondly, in verse 25, "If we live in the Spirit, let us walk orderly (*stoicheo*) in the Spirit." The first "walk" contemplates merely the idea or locomotion by foot ; the second "walk orderly," is a word contemplating regularity in step. As the private soldier takes his step from his leading officer, so the Christian should take his step from and regulate his conduct by the principles as laid down in the Word of God, through which the indwelling Spirit communicates to him the will of God.

### SEALING OF THE SPIRIT.

But whilst it incurs these responsibilities, the indwelling of the Spirit is a great privilege, for thereby the believer is "sealed unto the day of redemption." The day is soon coming when the believer will be in spirit, soul, and body conformed to the likeness of his Lord, having then been freed altogether from the presence and power of sin ; this will be the full accomplishment of his redemption, part of which he already has now. "Unto" (with a view to) that day the believer is

sealed with the Spirit of God; that is, His indwelling is a seal and surety that the one so indwelt will ultimately reach the full accomplishment of redemption, so that the eternal security of the sealed person is ensured. He is made, to use a phrase occurring in the Gospel of Matthew in connection with sealing a tomb, "as sure as can be." The Spirit's presence in the believer is God's mark of ownership of the individual concerned, His "seal" of proprietorship. This mark is possessed by all who believe and was received by them immediately on believing (see Eph. i. 13). It is a mark which they cannot lose, since in the present dispensation the Spirit of God is never, in any circumstances, withdrawn from one who has received Him.

#### THE EARNEST OF THE SPIRIT.

The Spirit of God is furthermore the "earnest" or "first-fruits" (pledge, foretaste) of that which is to come. The Christian awaits an inheritance which is being reserved for him in heaven, whilst he is preserved for it on earth (1 Pet. i.), and as Israel had the grapes of Eschol before they possessed the land, so the Christian has now the foretaste of coming glory. Or, as Rebekah of old was given by the servant an earnest of the wealth of Isaac into which she was later to enter, so, too, to-day the Christian by the Spirit is given an earnest of that which He is to inherit.

Of this Paul speaks to the Corinthians and Ephesians (2 Cor. i. 22; v. 5; Eph. i. 14), the first in relation to God's promises, the second in relation to the believer's bodily glorification, and the third

in relation to God's inheritance. Much more awaits the Christian, which he will receive when Christ returns; but now already he has part—something on account—already he has part—something on account—he has the Spirit of God, with whom he is sealed, and who Himself is the pledge of that which later he is to receive in its fulness.

#### GOD'S LOVE ENJOYED BY THE SPIRIT.

The apprehension and enjoyment of this will support the Christian whilst he is pursuing his journey through the wilderness, which is beset on every hand with enemies of all kinds. The Spirit of God is in his heart, and (as the servant with Rebekah) is his constant companion, and by Him the love of God is "poured out into his heart" also, so that he enjoys God's love in and despite whatever circumstances he may be; a love which gave perfect demonstration of itself in the gift and death of His Son. By the Spirit the believer is assured that that love is ever the same, and will support him during present adversity, bringing him safely through it "to the other side." Further, that love, being poured out into the hearts of all believers (for all believers have the Spirit of God and none else), their hearts are, in addition, bound together in mutual love. Alas! how often is the Spirit grieved through "bitterness and strife," and the like obtaining amongst the saints!

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#### DIVINE RICHES.

Riches of Mercy (Eph. ii. 4).

Riches of Grace (Eph. i. 7).

Riches of Goodness (Rom. ii. 4).

Riches of Glory (Phil. iv. 19).

## Lessons from Life of Abram.

PART XIX. BY J. CHARLETON STEEN.

IT was a very sore trial to Abraham to be commanded to cast forth the bond-woman and her son, and to learn that the the bond-woman's son could not be heir with thy son, even with Isaac, for God upholds Sarah in this command (see v. 12). How Abraham clings to this carnal product is seen also in his cry before God in chap. xvii. 18, "O that Ishmael might be live before Thee." How men do cling to these products of fleshly activities, exercised by them in their eagerness and anxiety to produce in their own time and ways, that which can only be in God's time and way, in fulfilment of His purpose or plan. How difficult also is it for us to learn, that all such activities will have no part in "the heirship of Isaac." It is not easy to learn that in the spiritual realm, "The flesh profiteth nothing," and that he who is in flesh, be he a sinner as to his standing, or a saint as to his state, *cannot* please God.

### CAST OUT.

In Sarah's command we see that the faith that begets the true Son, the God-given way, is the faith that rejects and "casts out," that which at one time they were happy in sanctioning as of God, but now learns in the fuller light of the God-given vision, was only carnality. As I pen this I not only think of my own experience, but also the experience of every soul who goes on to know the Lord's ways, not simply to see His acts, but, like Moses, to get "far ben" into the innermost circle of His secret place, even

abiding under the shadow of the Almighty, and learn His ways. To the carnal saint, such an one will never and can never be understood, for he is, as we often sing, walking where no flesh can live.

Alone with Thee, O Master, where  
The light of earthly glory dies,  
Misunderstood by all I dare

To do what Thine own heart would prize.

May God graciously give us to know in our inner man, and that increasingly, what these things mean. So that be the trial what it may, be the cost what it may, we will gladly in the full enjoyment of the fuller vision, rid our lives of every way that is opposed to the Lord's ways, and every one and thing we know to be displeasing to "the heavenly vision." We tolerate and allow in our "*milk-fed days*" what we cannot now in our "*meat-fed days*."

### TYPICAL.

I often wondered how Abram could be so cruel to the bond-woman and his own child Ismael. He a prince in wealth, and yet casting out his own child and mother with no provision save a dry piece of bread and a bottle of water. I am sure those of us who have thought at all have wondered at this, until God has led us from Galatians iv. 21-31, to see that the whole incident is allegorical. Then we can well understand the history, the "whys" and "what fors" of the command. It reminds us of the Scripture in Rom. xiii. 14, "But put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." To us it vividly reminds us that we have the flesh within, and the only way to keep it in death is to starve it out.



Some say old Agag's dead  
 'Cause they don't feel him strive,  
 While others say, if he be fed,  
 He's sure to come alive.  
 This is the way to break his sway,  
 And quiet him for good,  
 Though loud he roar, feed him no more,  
 He dies for want of food.

Our lesson here is that Nature can do nothing for the furtherance of God's plans. It must be put and kept in the place of death, and then even faith must wait patiently on the Lord. Ismael was not changed, and could not be changed; his best still left him "The son of the bond-woman." A new life must be begotten, and that life the fruit of faith and altogether of God (see John iii. 6).

The casting out of the bond-woman and her son left the free woman and her son in full possession and enjoyment of all that pertained to the heir, with the father in the tent. And not only so, but gave Abraham a character and standing in the eyes of the ungodly around that led them to say, "God is with thee in all that thou doest" (v. 22), and not only so, but Abraham was able to deal with them and rebuke them for their wrongdoing (v. 25). A covenant is made on the basis of blood shedding, and Abraham there raises his altar, and "calls upon the Name of Jehovah, the everlasting God." The verb to swear is derived from the Hebrew numeral *seven*, inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices (see v. 28), or by seven witnesses or pledges.

In the birth of Isaac Abraham was assured of the "seed," in whom all nations of the earth were to be blessed.

This caused him to laugh, and this will cause God to laugh (see Psa. ii.), "He that sitteth in heaven will laugh."

Before we leave this wonderful chapter it would be interesting to note the titles of the Godhead which appear therein.

Jehovah (verses 1, 33).

Elohim (verses 2, 4, 12, 17 (3 times), 19, 20, 22.

El (v. 3).

Jehovah brings Him before us as the eternal, self-existing One, who inhabited eternity, the Lord of His covenant and people.

God.—"El" brings Him before us as the God of might—the strong one, *the Almighty*.

God—Elohim, which is a trinal plural, brings before us the Triune God, the Creator of all.

The Everlasting God is a lovely thought. "El-Olam," the mighty God of the untrodden path of the unknown future, is the Jehovah to whose Name he builds his altar, and under whose shadow he trusts.

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#### NEW TESTAMENT MYSTERIES.

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The Mystery of Godliness (1 Tim. iii. 16)—Christ Personally.

The Mystery Kept Secret (Rom. xvi. 25)—The Truth Revealed.

The Mystery of the Faith (1 Tim. iii. 9)—The Truth Held Fast.

The Mystery of Christ (Eph. v. 31-32)—Christ and the Church.

The Mystery of Union (Eph. iii. 3)—Jew and Gentile One.

The Mystery of Lawlessness (2 Thess. ii. 7, R.V.)—Satan's Counterfeits.

The Mystery of Glorification (1 Cor. xv. 31)—At Christ's Coming.

## Christ Foreshadowed.

THE TRESPASS OFFERING

(LEV. V. 14; V. 7; VII. 1-7).

BY G. HUCKLESBY.

WE now come to the Trespass Offering, which is the last of these five offerings, giving us yet another view of Christ and His sacrificial work. Thus, from different standpoints, we are enabled to view "that wondrous cross on which the Lord of Glory died." In the Sin Offering we saw that we possessed a fallen nature, and were sinful in our very being as sinners. But for this cause, Christ was made sin for us, and that in His Holy Person, "God has condemned sin in the flesh." Now, in the Trespass Offering, we see that we were guilty transgressors at the bar of God, and heaven's decree was, "the soul that sinneth, it shall die;" but in the Trespass Offering we have foreshadowed the pilgrim's truth, that "Christ was delivered for our offences," that "He died from sins, according to the Scriptures." It is with this aspect of the Cross that we begin experimentally as sinners. Being convicted of sin, we turn as penitent sinners to Calvary, and behold, Jehovah laying upon our Surety the weight of all our sins, and then God, for Christ's sake, forgives them all, and for ever puts them away "as far as the east is from the west." The Trespass Offering thus sets forth in type God's provision for us as guilty sinners. Sins are the fruit produced by the corrupt tree of sin (Rom. vi. 21). The one is the polluted source from which all the pisonous streams of sins proceed. But the one sacrifice at Calvary meets our need, both as sinners

by nature and by practice. As believers in Christ, we now stand before God clear of condemnation, and exempt from judgment (Rom. viii. 1).

### ITS TWO PARTS.

This offering was divided into two parts, "sins against God" and "sins against man" (chap. v. 15; vi. 2-6). These two phases of the Trespass Offering correspond to the two divisions of God's laws, which was summed up by our Lord under two heads, "Supreme love to God" and "Perfect love to man." As we are tested by such a standard, how far short we come, and how verily guilty we are! (Rom. iii. 19). The prodigal confessed he had sinned against *heaven*, as well as against his *father*. David also confessed how he had not only sinned against *Uriah*, but against the *God* of Uriah, in Psa. li. There had been "wilful sins on the part of them both." But there were also "sins of ignorance" under the first head, which also had to be atoned for (chap. v. 15). Not so with trespasses manward. Even conscience tells us what is right and what is wrong toward our neighbour. The Golden Rule is "Whatsoever ye would that men do to you, do ye even so to them." But whether the trespass was Godward or manward, an offering must be brought and offered to God.

### SACRIFICE THE ONLY BASIS OF FORGIVENESS.

Then, in chap. vi. 6, we have the Trespass Offering making an *atonement* for the sins. Sacrifice is the only ground on which God can clear the guilty. Sin must be punished, either in the sinner, or in his substitute. Heaven's decree is,

“The soul that sinneth, it shall die,” and again, “Without shedding of blood is no remission of sins.” A righteous God must act consistently with His own holy character, hence we read of “the *righteousness* of God.”

Then follows the blessed truth of *forgiveness* in verse 7, “It shall be forgiven him.” The atonement at Calvary is God’s righteous basis on which He can and does forgive the believing sinner; and the Word of God gives us the assurance of that Divine pardon. Thus we read “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” And again, “I write unto you, little children, because your sins are forgiven you for His Name’s sake.”

#### THE ACCEPTANCE OF THE FORGIVEN.

We then learn the glorious fact of *acceptance* in verses 3 and 5. This is linked with the “fat” of the offering being burned upon the altar of Burnt Offering. As we have already seen, the “fat” of the offering foreshadowed the excellencies and the inward perfections of Christ, which God alone could fully understand. So when this Perfect One had finished the work of atonement, He was raised from the dead by the glory of the Father. His resurrection was the public proclamation of God’s full satisfaction with the work of His Son. It also is the public declaration of the believer’s perfect justification, as Rom. iv. 25; v. 3. Christ was accepted *for us* in His death, now we are accepted *in Him* in His resurrection, and we now stand before God, “Accepted in the Beloved.”

#### GOD AND MAN GAINERS.

We then have the “*addition*,” which was added to the Trespass Offering in verses 3 and 5. Neither God nor man must be a loser by the trespass committed. But instead of adding the ordinary “tenth,” this had to be doubled, and a “fifth” was added to the trespass, both in its Godward aspect, also on its manward side. In this we have a foreshadowing that both God and man are gainers by the fall, which had both its Godward and its manward aspects. The bliss of the Father’s house will far surpass the joys of an earthly paradise. Redemption has given to God a new family, as Heb. ii. 10 and 1 John iii. 1. It has procured for the believer a new life far higher than Adam possessed in Eden. It has secured a new glory for Christ. He is seen crowned as the “Redeemer” in Rev. v., as well as the “Creator” in chap. iv. It has yielded a new joy to the Holy Spirit in calling out from this world the church which is the Bride of Christ, and which He is now conducting across this desert scene, and will soon present her to the Heavenly Bridegroom in all her peerless beauty and bridal attire. It has given to heaven a new song, as in Rev. v. 9. The old creation song was “It is good,” but the new creation song is changed into “*He* is good,” &c. In all this we have Samson’s riddle over again, “the eater is made to yield meat, and the strong sweetness.” As we gaze upon a ruined man in the midst of a blasted creation, it appeared as though the enemy had completely triumphed. As we behold Jehovah’s “Sent One” put to a public and shameful

death, it seemed as though His mission here was a complete failure! But by faith we see the wisdom of God, and the power of God overruling all for God's glory and for man's good, and we have to exclaim, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out," &c. (Rom. v. 33-36). That wondrous Cross has become the Divine answer to man's important question, "How can man be justified with God?" It is the Divine solution of God's mighty problem, "How shall I put thee among the children?" In the Cross we read the one and also the other. God is reaping, and will ever reap, a richer harvest from the vast fields of redemption than could have been the case from the fields of an unfallen creation. God's redeemed ones are raised higher, and brought nearer to God by the blood of Christ, than ever could have been the case with an unfallen race. Amid all the wreck and ruin brought in by sin and Satan, God is finding material of which He is erecting His masterpiece of grace, the Church, which is composed of those who are redeemed by blood, and saved by grace. This marvellous thing is termed "the body of Christ," the "Bride of the Heir of all things." Thus we sing—

Though our nature's fall in Adam  
 Seemed to shut us out from God,  
 Then it was His counsel brought us  
 Nearer still through Jesus' blood;  
 For in Him we found redemption,  
 Grace and glory in the Son;  
 Oh! the height and depth of mercy,  
 Christ and we through grace are one.

## Selected Fragments.

### LET US RUN WITH PATIENCE THE RACE SET BEFORE US (Heb. zoo. 1).

By running is meant cheerful, ready, and zealous observance of God's precepts; it is not go, or walk, but RUN. They that would come to their journey's end must "run in the way of God's commandments." It noteth a speedy, ready obedience, without delay. We must begin with God betimes. Alas! when we should be at the goal, we have many of us scarce set forth. When a man's heart is set upon a thing, he thinks he can never do it soon enough. And this is running, when we are vehement and earnest upon the enjoyment of God and Christ in the way of obedience. This running . . . is very needful, for cold and faint motions are easily overborne by difficulty, and temptation. A slow motion is easily stopped, whereas a swift one bears down that which opposeth it; so is it when men run, and are not tired in the service of God.

What I kept that I lost.  
 What I spent that I had.  
 What I gave that I have.

Christianity gets its character FROM THE PRESENT POSITION OF CHRIST: and determines, therefore, the believer's position on earth—heavenly. It is the great aim therefore of Satan to OBSTRUCT the truth of THE PERSONAL PRESENCE of the Holy Ghost on earth.

Satan makes choice of such as have a great name for holiness to do his work; there is none like a live bird to draw other birds into the net. Abraham tempts his wife to lie—"Say thou art my sister." The old prophet leads the man of God out of his way.

Our rest comes not from our being what He wants, but in His being what we want.—J. N. D.

The thing that will make you a soulwinner is divine love shed abroad in your heart, and the thing that will make you sacrifice yourself and everything to God is the spirit of divine love. Without love, the glory is departed. In the early church the heathen would say, "How these Christians love one another."

## Notes on the Apocalypse.

CHAP. I. 17-20. BY W. HOSTE. PART III.

DANIEL'S prophecy has clearly many points of contact with the Apocalypse. The two books should be read together. Their human authors, too, had much in common. They were both men of God, beloved of the Lord, and in exile; both prophesy of Israel, under the domination of the Gentile powers, especially in the last days, and of her final deliverance by the coming of Christ in glory. Both had visions of the Lord, similar in circumstance, as we may see by comparing the description of John's vision here, with that of Daniel's in his tenth chapter. This latter was granted to Daniel after three weeks' mourning and fasting, covering the season of the passover and the feast of unleavened bread. For how could he keep the Lord's feasts in a strange land? Mourning over the captivity of his people was more seasonable. And how could John "break the bread" alone on that Lord's day in the land of his captivity? What could make up to them their loss? Nothing but a vision of Him whom the passover and "supper" symbolised, the Lord Himself. But the first effect was in either case not comforting, but humbling. Daniel's "comeliness was turned into corruption," and John "fell at His feet as dead." So will nature always fade away in the presence of God. All its beauty is banished, and its pretensions are silenced. So Job "abhorred himself;" Isaiah cried "Woe is me!" Peter confessed himself "a sinful man;" Paul learnt that "in him . . . dwelt no

good thing." The self-satisfied, self-conceited man advertises himself, "I am morally out of the presence of God." But God will "dwell with him of *humble and contrite spirit*" (Isa. lvii. 15), and "when men are cast down . . . there is lifting up" (Job xxii. 29). This John experienced, for we read, "He laid his right hand upon me, saying unto me, Fear not," reassuring words, already familiar to the apostle from the same lips, but never before reinforced by such a full revelation of the Lord. "I am the first and the last: I am He that liveth and was (Greek, 'became') dead, and behold I am alive for evermore,\* and have the keys of hell (hades) and of death." A thief who breaks in and takes the keys has not only robbed the Master of the house, but rendered the house untenable. Christ came forth Conqueror from Hades and the grave, with the keys at His girdle. Henceforth none can lock or unlock those gates, save He. It is then the Eternal One, who cannot change; the Loving One, who can never pass away; the Victor, who cannot but finally win all along the line, who says, "Fear not." Thus the apostle is enabled to bear the presence of his glorified Lord on the ground of what He is, and is prepared to receive the Lord's triple commission, namely, describe the vision, convey the messages, and foretell the judgments (v. 19). To enable him the better to do this, the Lord has one more communication to make, the meaning of two symbolical objects shown in the vision—the stars and the lampstands. The latter we have

\* There is but scanty MS authority for the "Amen" of A.V.

already understood; "The seven lamp-stands *are*\* the seven churches." As for the "stars," there is considerable diversity of interpretation. Some have suggested that they were seven messengers of the churches, who had rowed across from the mainland to Patmos, and to whom now the apostle entrusts the Lord's messages. The Greek word for "angel" may also mean messenger, but the weakness of this interpretation is that the seven messengers are purely imaginary, there being no mention of them in the Biblical account. Others teach that the angels represent the "bishop," "clergyman," or "pastor" of each church. But such personages, as set over a Christian Church, are quite foreign to the New Testament. In the Ephesian and Philippian Churches there were several bishops or elders (Acts xx. 17; Phil. i. 1). and at Antioch there were several prophets and teachers, prominent in the church, and on an equal footing. But modern ecclesiasticism must have its *pre-eminent* man, in every church, and thus the headship of Christ is denied, for "He must in all things have the pre-eminence," and the operations of the Spirit are curtailed, if not quenched. Others again, with more Scriptural authority perhaps, see in the angels the symbol of those gifted to rule and edify in the churches—the under shepherds responsible to the Great Shepherd. The objection to this, which I judge insuperable, is that a symbol cannot be interpreted by a symbol. The lamp-

stands are symbolic of literal churches, and the stars can only represent literal angelic beings. If "angels are all ministering spirits sent forth to minister (*diakonein*) to them, who shall be heirs of salvation?" (Heb. i. 14). Why should this ministry be limited to individual saints? the word for "ministering" is, in fact, *leitourgika*, which has the special sense of public ministry. The ministry of angels is very prominent all through the book, and though it may be difficult to explain in what sense or what degree angels can be spoken of as responsible for the wellbeing of churches, it is not therefore impossible, and it is much simpler to understand it so.

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### The Evangelist's Corner.

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#### GOSPEL OUTLINES FROM THE MIRACLES.

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##### The Palsied Man Forgiven and Cured

(Luke v. 17-26).

The Needy Man, Guilty, Diseased—The Sinner.  
The Bringers use Faith, Means—The Workers.  
The Healer, speaks Forgiveness—The Saviour.  
The Religious Onlookers, Cavil—The Opposers.  
The Healed Man, Forgiven, Raised up—The Saved.

##### The Ten Lepers

(Luke xvii. 11-17).

An Urgent Appeal—"Have mercy on us."  
A Ready Response—Jesus saw and spake.  
A Great Result—"They were cleansed."  
A Grateful Return—One returned to "give thanks."

##### Bartimæus, the Beggar

(Luke xviii. 35).

In Nature, Blind and Destitute (Acts xxvi. 18).  
Near to Jericho, City of the Curse (Gal. iii. 10).  
Jesus Passing by, the Gospel Message (Acts xv. 14).  
Is Called and Responds (Matt. xi. 28).  
Receives Sight and Salvation (2 Cor. iv. 6).  
Follows in the Way (John x. 27).

\* *i.e.*, "represent," according to a well understood use of language. It is unreasonable for the Romanist and his imitators to harp on the "is" in our Lord's words, "This is My body," as though it could only be taken literally. Superstition cannot believe God's simple truth, but greedily seizes every pretext for believing error. They burn Bibles in the aggregate, while hanging on, like drowning men, to any Bible texts which seems to favour their creed. Only truth believes truth.

## Are there Tongues & Healings in the Church To-day?

By J. C. M. DAWSON, B.A., BELFAST.

WHEN the kingdom of heaven is set up in glory and power, at the return of the Lord Jesus to earth, Israel will occupy the central position amongst the nations. Then sorrow will give place to joy, disease and sickness will be practically shelved, death will be held in abeyance except for rebellion against the King, and men will speak one tongue (Isa. xxxv. 5-10; lxxv. 20; Zeph. iii. 9). Tongues are for a sign (1 Cor. xiv. 20-22), and the passage quoted (Isa. xxviii. 11, 12) refers prophetically to Israel in those future days immediately preceding the setting up of the kingdom. Consequently these miraculous sign gifts obviously point to the kingdom.

Matthew in his Gospel presents Christ as the promised Messiah, the King. In chap. iii., John the Baptist announces the approach of the kingdom. Then Christ, the King, issues His manifesto in the Sermon on the Mount, and displays His character and power by His miracles, defeating Satan, conquering death, healing diseases, and feeding the hungry. John sent from his prison two of his disciples to ask Him, "Art Thou He that should come?" (*i.e.*, "Art Thou the Messiah?"). The Lord answered: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up,

and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in Me" (Matt. xi. 2-6). The Lord thus declared His miracles and other works to be His credentials as the Messiah.

Again, later on, when our Lord healed a blind and dumb demoniac, the multitudes were amazed and said, "Is not this the Son of David?" They arrived at that correct conclusion from the miracle. The Pharisees, refusing to accept Him as the Messiah, sought to account for the miracle in another way. Our Lord refuted their charge, and said to them, "If I cast out demons by the Spirit of God, then the kingdom of God is come unto you." In other words, the miracle pointed Him out as the King, and declared that the kingdom was nigh (Matt. xii. 22-28).

Again, He sent forth His disciples to heal the sick and to declare the kingdom of God is come nigh unto you (Luke x. 9).

Notwithstanding that His miracles clearly accredited Him as their King, the Jews despised and rejected Him. They said, "We will not have this Man to reign over us," and they handed Him over to the Cross.

Raised from the dead, He commissioned His disciples, who were all Jews, to disciple, baptise, and teach (Matt. xxviii. 18-20). This commission covers more than the church dispensation, for it lasts until the present age of Gentile domination, and Jewish subjection terminate, by the return of Christ to enter on His reign. We read about miraculous signs in connection with this commission (Mark xvi. 15-20), which contains His disciples

marching orders down to the kingdom, for which the Jews were longing. Those signs were in operation from the day of Pentecost (Acts ii.) for a number of years, when they ceased, as we shall presently see, and they will be in exercise again after the rapture of the church and before the kingdom be set up (Rev. xi. 3-6). Consequently those disciples offered the Jews up to the murder of Stephen Christ as their Messiah and Saviour (Acts iii. 19-21), and, though the offer of the kingdom may have been withdrawn then, Israel had still preferential treatment wherever the Gospel was carried, up to Paul's imprisonment in Rome (Luke xxiv. 47; Acts iii. 26; xiii. 26, 46; xviii. 4-6; Rom. i. 16). From that time they were placed on a level with the Gentiles, and this will continue until the church is completed and removed to heaven.

God, on the other hand, who sees the end from the beginning, knew that the nation of Israel would not accept the Lord Jesus as their Messiah, and He commenced at Pentecost to gather out the church, though the disciples themselves were ignorant of it. At Pentecost they knew none of the special truth about the church, but after Stephen's death God revealed His Son to His chosen vessel, Saul of Tarsus, afterwards Paul the apostle, and through Him, while the favoured nation position was still accorded to Israel, He gradually unfolded the truth about the church, but not in its fulness until the preferential treatment of Israel ceased (Acts xxviii. 28), for it is in Ephesians and Colossians written after this, that we find the highest church truth.

The miraculous signs lasted until then (Acts xxviii. 3-10), for they were given in connection with the presentation of the Messiah to Israel, and they will be renewed after the church is taken to heaven, for God will then renew His dealings with Israel, and in due course the kingdom will be established, to which all such miracles point, and during which disease and death will be practically shelved and the confusion of speech be healed.

There is no Scriptural evidence of any miraculous sign after Paul's declaration to the Jews in Rome (Acts xxviii. 28). Tongues are last mentioned in 1 Cor. xiv., which was written when Paul was in Ephesus (Acts xix.). We know that after Paul made this declaration Epaphroditus (Phil. ii. 26, 27), Timothy (1 Tim. v. 23), Trophimus (2 Tim. iv. 20), and Gaius (3 John 2) were ill, all godly servants of Christ; but no gift of healing was used to restore them. Epaphroditus was restored in answer to prayer, and Timothy was ordered to take a little wine. It has been said that these sign gifts were not used in the case of believers, and that therefore these instances do not prove the cessation of these gifts. However, Scripture shows that those who had faith were miraculously healed and restored to life. Our Lord, for instance, healed Bartimæus and the woman with the issue of blood, and He raised Lazarus from the dead. He sent His disciples out to perform miracles in His Name (Mark xvi. 17-18). Their works were a continuation of what the Lord began to do (Acts. iii. 6, 16; iv. 7-12, 30; ix. 34). Paul received his sight three days after his con-



version (Acts ix. 18), Dorcas was raised from the dead (Acts ix. 36-41). Again, it was believers that were to be immune from injury by serpents (Mark xvi. 18), exemplified in Paul's person (Acts xxviii. 3-6). Tongues are for a sign to them that believe not (1 Cor. xiv. 22), but they were used for the edification of the church (1 Cor. xiv. 5, 6, 13, 27, 39). These gifts were signs to unbelievers, but they were used for the benefit of believers. Consequently, since they were not employed to heal Epaphroditus, Timothy, Trophimus, and Gaius, it is manifest that they had ceased to be.

Many people must have wondered why the Acts ends so abruptly. We are told nothing about Paul's actions while in prison, his trial, release, subsequent movements; his second arrest, trial, and martyrdom. Why is this? Because the book is the history of God's dealings with Israel until their preferential treatment at His hands ceased, and they were placed on a level with the Gentiles.

In 1 Cor. xii., written while Paul was in Ephesus, and therefore years before these miraculous signs ceased, we have a list of gifts, and amongst them "tongues," "healing," "miracles." In Ephesians, written after the event recorded in Acts xxviii. 28, we have the list of permanent church gifts and all the sign-gifts are absent from it—a plain declaration of their transitory character.

The promise given to Israel in Exod. xv. 26 is sometimes quoted as giving the believer warrant to expect entire immunity from diseases on rendering full obedience to God. But Israel in the

wilderness was a type of the church under its present circumstances (1 Cor. x.). Israel's blessings were earthly, temporal, material; the church's are heavenly, eternal, spiritual. Consequently, just as Egypt is a type of the world and Pharaoh, its king, a type of Satan, the prince of the world, so the promise in Exod. xv. 26, of preservation from the diseases of the Egyptians on certain conditions, typifies our preservation from spiritual diseases on certain conditions. The manna that fed their bodies was a type of Christ our spiritual food. Their shoes and clothes lasted through the journey to Canaan (Deut. xxix. 5), so will our spiritual raiment until we reach heaven. Unless I am to expect the food for my body direct from heaven daily, and my bodily clothing to last without any renewal until I make my exit from earth, I ought not to expect to be kept free from bodily diseases.

In conclusion, I would refer briefly to James v. 14-16. This epistle was probably one of the first portions of the New Testament to be written; in any case it was written several years before Paul was carried as a prisoner to Rome, and, therefore, while the sign-gifts were *exercised*. The sick one was restored in answer to prayer. The word for anoint is not that used for anointing kings—it is practically the equivalent of the modern term *massage*, and indicates means to be employed. The Christian finds in this passage the best advice for him when ill—that is, bring his sickness to God; He can cure through means or without them, the choice should be left to Him. God hears prayers and works miracles still.

## Two Memorable Scenes.

EXODUS XII. AND XXXII.

BY GEO. J. CHESTERMAN, BATH.

“**A LAMB** . . . *roast with fire*” was the centre of each family of God’s people in Egypt. Girded, shod, and with staff in hand, they stood around that lamb, whose sprinkled blood kept out the avenger. A little later, they stood still and saw the salvation of the Lord, while those who trusted in “horses” and in chariots were swallowed up in the waves. Israel’s song afterwards is ever linked with “Moses and the LAMB.” Their strength, salvation, and song were in the Lord. So likewise God’s pilgrim people, in all ages, feed on the Lamb, and as they lean not to their own understanding, nor trust in any arm of flesh, they will conquer. Should not the followers of the Lamb be lamb-like?

*The golden calf*, surrounded by an ungirded people, feasting and dancing, was another memorable scene in Israel’s history. Oh! how great a contrast to the midnight feast on the lamb, with unleavened bread! God appoints a *lamb*; man designs a *calf*—perhaps a turning back to the gods of Egypt, as well as to the flesh-pots of that land.

What better illustrates *power* than a young bull with its fine neck and its head crowned with two invincible horns? Moreover, it was not the rough casting of a calf, as Aaron would seem to imply, for nothing that art could render was forgotten. Man ever grows like to his own god, and becomes brutish, as the meaning of their “play” shows in the New Testament record (1 Cor. x. 7).

Strength has ever been worshipped, while the golden metal used for the calf, also serves to illustrate the mercantile spirit of all human religions. Oh, that in the matter of weakness, we sought more the lamb-like character, and ceased to trust in power and might, as typified by the calf!

Paul approached the divisions and sins of the Corinthians in the power and wisdom of the cross. He was not a “lion-like man of Moab,” and he had ceased to kick like an ox against the goad, but he was “in weakness and fear and in much trembling;” he was lamb-like. He came not with the sword of power, but with the weakness of the Cross of Christ. A sword is the very reverse of the cross. The old Crusader, when he kissed the hilt of his sword, mistakenly considered that he was kissing the cross. “Out of weakness were made strong” is still God’s way.

The sinew of self-will was touched in Jacob, the second born, ere he prevailed as Israel—“My first-born.”

Three huge dangers beset God’s people, especially the young—Leisure, Pleasure, and Treasure. They tend to lead us to become like the bullock unaccustomed to the yoke, and not like the dumb and feeble lamb.

There is much wisdom in the saying of a great Russian, who addressed a young man thus—“You have youth, health, and riches; everything is unfavourable to you.” These things *may be* turned to good account, but few of us are able to bear anything that in any degree exalts us, over our fellows.

Well might Paul say, “When I am weak, then am I strong.”

# The Coming Again of Our Lord Jesus Christ.

PART VI. SIR WILLIAM FRY.

(24).—Our Lord's feet shall stand upon the Mount of Olives, the Mount from which He ascended (see ante No. 2) and His people the Jews will look upon Him whom they pierced and mourn.

And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zech. xii 9, 16.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zech. xiv. 3, 4.

(25).—The scattered nation of Israel will be gathered.

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to

perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Isalah xxvii. 12, 13.  
Ezek. xxiv. 13, 25, 26.

(26).—Those who have been slain by the Antichrist will be raised from the dead.

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received the mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev. xx. 4, 5.

(27).—The Judgment of the Living Nations (the Sheep and the Goats) will be held.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Matt. xxv. 31-34, 41.

**THE MILLENIUM.**

(28).—Our Lord's millennial kingdom will be set up and Satan will be bound for 1000 years.

**The Vision of the Millennium.**

And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

Rev. xi. 15-17.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection : on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. xx. 1-6.

Isaiah ii. 2-5 ; ix. 7, 11.

(29).—At the end of 1000 years Satan will be loosed out of his prison and will go out to deceive the Nations, Gog and Magog, and to gather them together to battle against Our Lord. They will be destroyed.

And when the thousand years are expired, Satan shall be loosed out of his prison.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them.

Rev. xx. 7-9.

(30).—The Heavens and the Earth pass away.

But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

See 2 Peter iii. 10-13.

(31).—The Lost Dead will be raised for the Judgment of the great White Throne.  
**The Vision of the Final Judgment.**

And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

Rev. xx. 11-15.

(32).—**The new heavens and a new earth wherein dwelleth righteousness — the eternal state.**

Rev. xxi. 1-8.

(33).—**Our Lord will deliver up the kingdom to His Father that God may be all and in all.**

1 Cor. xv. 23-28.

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### THE POWERS OF SATAN.

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Satan's Seat (Rev. ii. 13)—His Political Power (John xii. 31).

Satan's Depths (Rev. ii. 24)—His Deceptive Wiles (Rev. xx. 3-10).

Satan's Synagogue (Rev. iii. 9)—His Religious Devices (2 Cor. iv. 4).

In the First he appears as "a Roaring Lion" (1 Pet. v. 9).

In the Second as a Subtle Serpent (2 Cor. x. 3).

In the Third as an Angel of Light (2 Cor. x. 14).

## Studies in Philippians.

BY ANDREW BORLAND, M.A.

### THE HUMANITY OF CHRIST.

[N turning from the phrases of last section, pregnant with majesty and inspiring with awe and worship, we do so to contemplate the most amazing sacrifice the universe has witnessed. Men of learning, divorced from a spiritual conception of the meaning and purpose of God, make spoil of faith in the grandeur of the Christian revelation by declaring how small is the world on which we live, in comparison with the magnitude of other denizens of the spatial depths. They forget. Here, and nowhere else, has been staged the pageant of man's life in its various parts, from the specific act of his creation down through the millenia of his existence, in his sin and rebellion against God. Here has been revealed to mankind the will of God; and here has His mind been communicated by His servants the prophets: in short, here God hath spoken. Here, in the scene of the ruin consequent upon man's sin, has been unfolded the redemptive purpose of our Saviour-God, reaching its climax and declaring itself ultimately and finally in the "Lamb slain from the foundation of the world," the Man, Christ Jesus, in sinless humanity, that "He, by the grace of God, might taste death for every man." The words of our present study, with a sweep that throws its magnificence across our hearts, disclose the steps of this incomprehensible stoop from the unspeakable glory of "being in the form of God," to the incontestable reality of being "in

the form of a *servant*." But let us remember, as with bowed hearts and bared feet, we approach "this mystery," that the apostle's intention in the context is not primarily to build a doctrine of faith, but to set before us an example, and, in so doing, to bring our minds to that tender, sympathetic, sacrificial, considerate condition in which we shall be able to esteem others better than ourselves. The doctrine is there, and will call for our attention presently, but in the meantime we shall catch the meaning of the passage by rehearsing its lesson in the light of our ever-recurring need.

What characterised the Example here set before us? That is declared in two statements—(a) He made Himself of no reputation—emptied Himself; (b) He humbled Himself and became obedient. Whatever else may lie within the meaning of these unfathomed expressions, and whatever else they may be intended to teach, this much is patent and understandable, that the "mind of Christ" has disclosed itself in an activity which makes itself known in a voluntary sacrifice of that which is peculiarly Christ's own in the accomplishment of the will of God and the demonstration of His love for us men. The fact that He, of whom the opening section speaks in such magnificent terms, became a Man, yea, *such* a Man as He did become, is meant to enforce the lesson that the heart of Christian practice proves its reality, warmth, and depth in its voluntary relinquishment of what is most personal and precious for the wellbeing and positive good of others. We miss the meaning

and the spacious movement of the apostle's exhortation if we do not grip his primary intention as he unfolds the awe-inspiring spectacle of Him who bears in heaven the second name becoming Man, that He might humble Himself to an act of obedience which consummated His life of perfect submission, in that He laid down His life vicariously and sacrificially in the will of His Father. We are brought into the very centre of reality as we face the exhibition of the "mind of Christ" in its actual historical outworking, in its visible expression as an ungrudged sacrifice on behalf of those whose love He sought and whose lives He desired. It is to the contemplation of this, and to the humble imitation of this that the apostle would lead us, in his desire to promote Christian unanimity and Christ-like self-forgetfulness. But we know that its attainment in an absolute sense is impossible, and are likewise aware that any approximation, however distant, to the Example so set before us, is only possible if, and as, and when, we *let* this mind  *dwell* in us. Much as the *constraint* of the love of Christ appeals to us and moves us, the reproduction of His spirit of sacrifice will remain unattained if we do not give Him *our consent* to work in us of His own good pleasure.

As we watch the movements of His love from the insufferable isolation of eternal glory to the unutterable isolation of the sufferings of Calvary, as we catch a glimpse of that unspeakable stoop from heaven to earth, and as we gaze with melted eye upon the spectacle of His sacrifice for our sake, shall we not long,

in an abandonment that speaks of devoted attachment to Himself and His cause, that He will reveal Himself afresh, and with a truer spiritual instinct, begotten of fervent desire, pray that His mind will express itself in our lives in a forgetfulness of self, and a constant remembrance of the needs of others? Such an Example is an appeal to our manner of living. Oh! to see in those who follow Christ the portrayal of His mind in the actual every day circumstances that constitute so much of our lives—"Let this mind be in *you*."

Such an Example is a challenge to our loyalty. Men follow their heroes, copy their characteristics, and, often in the end, become disloyal to the vision of an earlier day. And shall it be true of His followers that, as the years pass and the first joy of the vision wanes and the light fades, we sink from the van, and, in the careless multitude, follow afar off, content to bear a remote resemblance to Him who is our Lord? Men *die* for causes less precious than that for which we are bound to *live*, if the mightier transports which have thrilled our hearts, remain with us through the stress of the quest.

Such an Example calls for our love. As we sit again in the silence of meditation, and catch but the faintest glimmer of the meaning of this passage, we must feel a melting of the heart and a capturing of the affections leading inevitably to an unstrained pouring of our love at His feet as we say—

Take my love and let me pour  
At Thy feet its treasure-store.

### Poem.

FAR beyond the storm and tempest,  
That untroubled calm above,  
There the Son of God abideth,  
Resting in the Father's love.

Loved with love beyond all measure,  
Love that knows no check nor shade,  
Loved before the worlds were founded,  
Loved before the heavens were made.

Loved with all the love that dwelleth  
In the very heart of God,  
Loved with all the love befitting  
Him in whom all grace abode.

Loved with all the love He claimeth,  
Who endured the cross and shame,  
There, by God and man forsaken,  
Telling forth the Father's name.

Now in God's unmingled gladness,  
God's unmeasured, endless peace,  
He abideth, and rejoiceth  
With a joy that cannot cease.

And amidst that joy and glory,  
In that peace no tongue can tell,  
Far above the storm and tempest,  
There on high with Him we dwell.

Unto this His love has brought us,  
Nothing less than this He gives;  
This the secret joy and power  
Of the heart wherein He lives.

Let us praise that love for ever,  
Fall in worship at His feet,  
Lost in silent joy and wonder,  
Sinners made in Him complete.—BEVEN.

**Trusting Fully.**—Till our religion teaches us at least to try before God to be "faithful in all our house;" till it teaches us to deny ourselves in our selfish lusts and pleasures; till, above all, it gives us a high feeling in money matters, and makes us more honourable in our dealings than the world around us; for any sake let us give up talking of trusting in Christ. For as old Gurnall says, "His is too holy a Name to be written on such a rotten post."

## The Story of the English Bible.

PART XII. BY J. L. ERCK, OF TOOTING.

The scene of our story now changes to the Swiss town of Geneva, notable throughout Europe in those days, and famous in our own time in another connection. During the severe persecution in England under Queen Mary, many reformers sought refuge on the Continent, and among the other Protestant strongholds in which they established themselves was the Lutheran city of Frankfort. No sooner were they secure from their Romish persecutors than controversies broke out among them over the question of ritual. In 1555 an open rupture occurred, and an influential section, headed by John Knox, left Frankfort and removed to Geneva, which at this period occupied a supremely important position as a stronghold of the Reformation. This position she owed to the forceful personality of the famous John Calvin, whose religious teaching on election, reprobation, and other matters has been the subject of so much embittered controversy from then until now.

Imperious and distatorial, with boundless energy and genius for organisation, Calvin, by enforcing a stern religious discipline in all relations of life, political and social, had made Geneva into the most powerful centre of Protestant influence, and, as one writer has said, "The little municipality became, in all but name, a church." Its great importance in this respect was recognised by the enemies of the Reformation. The Pope described it as "a nest of devils and apostates," and Henry II. of France referred to it as "a swarm of vermin." From this city, as a result of the labours of the above-mentioned refugees during their enforced leisure, there issued, in 1560, the GENEVA BIBLE, the best and most scholarly translation which had yet been published—a translation which held the field for sixty years, during which time at least 150 editions appeared. One of the most prominent of the men to whom this version was due was William Whittingham, who had married Calvin's sister, and who afterwards became Dean of Durham.

This Bible, following the Matthew Bible and the Great Bible, may be taken as the third great revision of Tyndale's work, and there are several features about it which claim our interest as we seek to follow the DEVELOPMENT of the English

Bible from the time of Wycliffe to the present day. The New Testament portion, published earlier, in 1557, was the first in which the Roman type to which we are accustomed was used for the printing, in place of the old black letter. It was the first in which italics were used to indicate those words which were not represented in the original Hebrew and Greek, but were needed to complete the sense in English. Some of the best authorities, however, think that these have often been brought in unnecessarily, as the words, though not actually expressed, was involved in the original. The Geneva Bible was also the first English version in which there occurred the unfortunate division into verses. This was done for convenience of reference, but it often interferes with the sense, and, in some cases, particularly in poetic passages, it is a great disadvantage. The practice was not continued in the Revised Version, and anyone who refers to, say, the Psalms, in that version can hardly fail to see how much more effectively the beauties of the poetry are shown up by the special arrangement used for passages of that nature.

This translation is sometimes known as the "Breeches Bible," from its rendering of Gen. iii. 7: "And they sewed fig-leaves together, and made themselves breeches." This rendering had, however, already appeared in the manuscript Bible of Wycliffe.

The Bible contained a good index, a series of maps, woodcuts of the tabernacle and its contents and of Ezekiel's temple, and a large array of explanatory notes which, as might be expected, show in many instances decided traces of Calvinistic doctrines. It is curious, also, to observe how the distaste of the compilers for all forms of amurement is shown in connection with the Gospel account of the execution of John the Baptist, which is headed, "the inconvenience of dauncing!"

There are other points of interest in regard to the Geneva Bible, but this account has already grown to far greater proportions than we had intended. It is, however, only fitting that a prominent place should be given in our story to this version, which was so popular with the Puritans, who left such an enduring mark upon our national character; which introduced, as we have seen, so many new features; which continued to be printed and extensively used for nearly a century; and which was displaced only by the Authorised Version, to which it stands next in historical importance.



## The Believer's Question Box.

Questions for this column may be addressed to  
**J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,**  
 or to **WM. HOSTE, B.A., 2 Staverton Road, London,**  
 N.W. 2.

**Question A.—Is it scriptural for a Continental Brother (unable to speak English) to speak on the Lord's day morning, and his English wife, present act as his interpreter? The right was claimed to allow this because it was done at some large centre.**

**ANSWER A.**—Really there is no connection between the gift of speaking with tongues, as described in the 14th or 1st Corinthians, and the ability to speak a foreign tongue or interpret another in it. Both the "speaking of tongues" and the "interpretation" thereof were spiritual gifts (1 Cor. xii. 30), sometimes possessed by the same individual (chap. xiv. 13), sometimes not (v. 27). The speaking with tongues at Pentecost was different again, for there the point was that no interpretation was needed. Perhaps we have the key to this in chap. xiii. 1, "tongues of men" (as at Pentecost) and "of angels" (as at Corinth). The pronouns in chap. xiv. are none of them feminine, and in v. 26 "every one" is masculine; "any man" of v. 27 is simply "anyone"; "let ONE interpret"—masculine, though too much need not be made of this; but I do not think the apostle once contemplates the possession of these gifts by women. They are distinctly told "to keep silence in the churches" (v. 34). The burden of proof in the case before us lies first with the foreign brother that it was necessary for him to speak; and then, with his wife, that she could rise and interpret, without violating the Lord's express command that she should "keep silence" (chap. xiv. 34-37). I think both would have a hard task. The fact that such things are practised in some large centre carries little weight. It is better to follow the example of a small assembly that does right, than of a big one that does wrong.

**Question B.—Is there a difference between the "Kingdom of heaven" and the "Kingdom of God?"**

**ANSWER B.**—The former phrase (lit. "of the heavens") is only found in Matthew's Gospel, as befits its Jewish character. We may compare with it the phrase in Daniel iv. 26, "The heavens do rule." In the synoptic Gospels the two expressions, "kingdom of heaven" and "kingdom of God," are essentially the same, as testifies the fact that the

same parables of the mustard seed and the leaven are spoken by the Lord in Matt. xiii. 31, 33, of the "kingdom of heaven," and in Luke xiii. 18-31, of the "kingdom of God." They present the kingdom from two slightly different points of view; the "kingdom of heaven" is the kingdom viewed as to the seat of its authority; the "kingdom of God" as to the one who exercises that authority. In John, the Acts, and the Epistles it is always "kingdom of God," that is the reign of Christ either as a present experience in the soul, "righteousness, peace, and joy in the Holy Spirit" (Rom. xiv. 17; 1 Cor. iv. 20), or else the future kingdom (Acts xiv. 22; 1 Cor. vi. 10; 1 Cor. xv. 50; Gal. v. 24; and 2 Thess. i. 5).

**Question C.—Is it right to use wireless to convey God's Word to the souls of men? He says, "Clean vessels fit for His use." Can this be said of wireless?**

**ANSWER C.**—We ought to distinguish between the use and abuse of a thing. The abuse of printing for the production of pernicious books does not prohibit its use for good ones. The ether-waves, which man has lately utilized for transmitting wireless messages, are part of God's creation, and have, for one thing, already saved hundreds of lives at sea. "The earth is the Lord's and the fulness thereof." That these "waves" have been misused for worldly objects seems a weak argument against their use for worthy objects, such as sending messages by land or sea, or broadcasting the Gospel. These ether-waves are analogous to sound-waves in the air, by which we speak to one another by word of mouth. These travel slower and within a more prescribed area, but none the less convey wireless messages. But who would suggest that because sound-waves are misused to carry worldly or wicked words, they ought not to be used for preaching the Gospel? "Listening-in" may become a real snare and lead unwary Christians into worldly ways; but I think we may heartily pray for God's blessing on wireless installations, like that of Mr. A. Gook, of Iceland, by which he proposes to broadcast the Gospel to thousands.

**Question D.—It is being taught in some quarters that our Lord was "God the Son in eternity," and became the "Son of God in incarnation." Is this distinction scriptural?**

**ANSWER D.**—I do not know where the phrase, "God the Son," occurs in Scripture, though no serious objection need be raised to it. Before incarnation (*cf.* "God the Father"). As a Trinitarian

Person He was God the Son, but THEN, too, He was in the relation of Son to the Father, and was therefore Son of God. There are those who deny the Eternal Sonship of Christ, which is a very serious error, but clearly the teacher referred to here admits this important truth. But I believe it is unscriptural to limit the expression "Son of God" to incarnation. "To the Son He saith, "Thy throne, O God, is for ever and ever," and to the son also, "Thou, Lord, in the beginning hast laid the foundation of the earth" (Heb. i. 8, 10), uttered to the Lord centuries before His incarnation. I doubt if the Sonship of Christ is ever made to depend on His incarnation. He was CALLED the Son of God in incarnation, because He was the Son of God before incarnation (Luke i. 35), just as the "Son given" is called "Wonderful, Counsellor, the Mighty God," because He was all this before being "the child born" of the virgin (Isa. ix. 6). The above teacher has been referred to as to the phrase this question is based on, and he replies that what he intended to be printed was "Christ was God the Son in eternity, and became the Son of God as Man," which seems only to mean that personally He was unchanged, but now as Son of God He entered into Manhood and became changed in condition.\*

**Question E.—In what sense is the kingdom of God like unto leaven which a woman hid in three measures of meal till the whole was leavened? if leaven is the symbol of evil, and the kingdom of God embraces only that which is "born again" (John iii. 3)?**

**ANSWER E.**—When John the Baptist began his ministry, the Jewish people were and had been for some time under the domination of Rome, the fourth of the great world powers who were foretold by Daniel, of which the first three were Babylon, Medo-Persia, and Greece. Rome, the last, was to be superseded on the Divine programme by another of a totally distinct character. "In the days of these things shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. ii. 44). What other meaning could the Baptist's words, "Repent, for the kingdom of heaven is at hand," have to an intelligent Jew, who knew the Old Testament prophecies but that this kingdom was about to be set up? The Lord took up the same testimony, and in due course presented Himself to Israel as their Messiah and King. That He was

present in power as King was evidenced by His miracles, but by twice deliberately attributing these works to Satan, (see Matt. ix. and xii.) the leaders of the nation rejected His claims, and at chap. xiii. there is a break, the MYSTERIES OF THE KINGDOM are introduced, and parable to a great extent replaces miracle. The King is rejected, but a kingdom is set up notwithstanding, in the hearts of men. The kingdom, as we have it in the seven parables of Matt. xiii., is the condition of things produced in the earth as the result of the preaching of the Gospel, including very much of a mere profession of Christianity, which is not at all the genuine work of the Spirit, for when the Lord comes "He will gather out of the kingdom all things that offend and them which do iniquity." Clearly these were in the kingdom, BUT NEVER OF IT. The seven parables present to us the progress of the spurious, as well as of the real. In the first two parables we see the effects of the good seed being hindered by the mixed qualities of the soil, or by an imitation seed. In the second pair, the mustard seed and the leaven, we see the monstrous growth and insidious spread of the bad, as exemplified all around us in Christendom to-day. Far other is the real Divine kingdom, entered only by the new birth. That is a different phase altogether, misunderstood and despised of men, if not hidden altogether from their view. This is exemplified in the parables of the treasure and the pearl, first in its relation to Israel, and then as the whole aggregate of the children of the kingdom. The seventh parable, the drag-net, represents the last great testimony for God in the world. Multitudes will be gathered in, but here too, as with the tares, there will be a sorting out needed. Of course, it is impossible in the space available to take up all the aspects of this great kingdom subject, distinct from those touched upon here—"the kingdom of the Son of His Love;" "the everlasting kingdom of our Lord and Saviour Jesus Christ;" "the kingdom of the Father," etc. There is much to learn and unlearn. We may return to the subject later. In the meanwhile this answer may hope to meet the particular query raised here.

When on earth the people wished to take Christ by force and make Him a King; but He withdrew from them. Was He then not a King that He feared to be made a King? He was indeed a King; but not such a King as could be made by men, but such as should give a kingdom to men.—S. AUGUSTINE.

\* See "The Eternal Sonship of Christ," by present writer, 2½d post free, from John Ritchie, Ltd. Kilmarnock.

# The Lord's Work and Workers.

WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

**MARCH, 1928.**

Made up, February 24th.

## SCOTLAND.

**Pollokshaws.**—Greenbank Hall, March 3, 3.30-8 p.m. Messrs. E. Rankin, W. F. Naismith, G. Westwater, A. Borland. **Edinburgh.**—Conference in connection with Gorgie Assembly in Gorgie War Memorial Hall, 17th March, at 3. Messrs. R. Balloch, I. Watt, J. C. M. Dawson, and J. Brown. **Alexandria.**—Saturday, 3rd March, at 3.30. **Bothwellhaugh.**—March 3, at 3.30. G. Murray, J. Feely, W. M'Alonan, W. A. Thomson. **Helensburgh.**—Bethesda, Colquhoun Square. Annual Conference on March 10. Speakers expected—H. St. John, J. C. M. Dawson, and William Hamilton. Mr. Dawson follows with two weeks' meetings, commencing on March 11. **Dufftown.**—Annual Christian Conference (D.V.) will be held on Wednesday, 4th April. **Edgehead.**—J. Gilfillan had two weeks' meetings here, and some professed. He also visited **Loanhead** and **Newtongrange**. **Glasgow.**—Wellcroft Halls, March 31, 4 p.m. Half-yearly Conference of Sunday School teachers. Speakers—Messrs. St. John, J. Gray, and R. W. Start from China. **Baltic Hall.**—Conference held on 4th February. Attendance good and ministry appreciated. **Porch Hall.**—Conference on February 11th, a good muster and helpful ministry. **Clydebank.**—Conference, February 11th, was well attended, and ministry from Bre. J. Wilson Wall, Balloch, Richardson, and Baird was appreciated. J. Charleton Steen had a fortnight's meetings on "Prophecy," illustrated with diagrams. Meetings were well attended. **Ballmore Road Assembly, Glasgow.**—Tom Richardson begins a series of Gospel meetings here on 11th March. Union Hall Assembly's Conference on 31st March. Speakers—John Ritchie, jun., Hohn Gray, and others expected. **West Calder.**—Conference will be held on April 21st. **Portessie** and **Buekie.**—Joint Conference will be held on April 6th. These two Assemblies have just had a visit from Mr. and Mrs. Anton, Belgian Congo, and also from Mr. Wangberg, from Lapland, giving accounts of the

work in those parts in which they labour. **Kilmarnock.**—Co-operative Hall, Dunlop Street. Conference on March 3rd, at 3 p.m. Speakers expected—Messrs. H. St. John, W. J. Coleridge, Robert W. Smith, and John Gray. **Overtown.**—Conference was well attended. Helpful ministry by Messrs. Scammell, Williams, M'Culloch, and others. **Stromness, Orkney.**—George Bond has had a few weeks' meetings here, and is hoping to take meetings in other parts of the islands. The need is very great. **Palsley.**—Conference will be held in Liberal Club Hall on March 3rd, at 3.30 p.m. Speakers expected—Messrs. J. Gilmour Wilson, Hohn Steel, James M'Phee of Africa, and S. A. Williams from Argentine. **West Calder.**—Conference, 21st April, from 3 to 8 p.m. Speakers expected—Messrs. William Steedman, W. Whitlaw, A. Borland, M.A., and J. Douglas Ashgill. **Prestwick.**—Teachers' Conference will be held in Victoria Hall, Ayr, April 7, at 4 p.m. **Wishaw, Ebenezer Hall.**—John M'Donald has had a very encouraging series of Gospel Meetings here and blessing has followed.

## ENGLAND AND WALES.

**Birmingham.**—Missionary Conference, Town Hall, Paradise Street, Saturday and Monday, April 28 and 30. Correspondence to E. H. Whitehouse, 14 Haughton Road, Handsworth, Birmingham. **London.**—Annual in Bloomsbury Chapel, March 2 and 3. **Littlehampton.**—S.S. Teachers, April 5-10. H. E. Masson, F. G. Russell, Harold Thorpe. **Barrow.**—Abbey Hall. Annual Conference, April 6th and 7th. Speakers—Messrs. J. M'Alpine, A. Douglas, and H. Lewis. **Birmingham.**—Solihull, on March 10th, at 3.30 and 6 p.m., in the Public Hall, the sixth annual Conference will be held. Speakers—Messrs. D. Causer, C. F. Hogg, and H. Fingland Jack, M.A. **Cardiff, Ebenezer Hall.**—W. C. Clare had two weeks meetings, with blessing to saints and sinners. **Dartmouth, Stike Fleming.**—Mr. C. Darch had three weeks' meetings,

and some professed. Annual fellowship meeting at Sanders Cottage, 3 and 6 p.m. **Exeter**, Civic Hall, Queen Street.—Half-yearly meetings will be held on Wednesday, 14th March, 11 to 12.45, 2.30 to 4.30, and 6-9 p.m., with intervals for refreshments provided. **Greenwich**, The Hall, King George's Street.—Annual Conference will be held on April 9. Speakers expected—Messrs. J. Charleton Steen, H. C. Cole, and R. Scammell and P. Consick from India. 3 to 5 p.m., reports from missionary brethren; 6 p.m., for ministry. **Peckham**.—College Hall Conference on March 17th. Subject, "The Call and Destiny of the Church." **Ipswich**.—Kemball Street Gospel Hall. Mr. Fereday had a series of believers' meetings from January 29 to February 3. Ministry was refreshing and helpful, and they expect a special Gospel effort from February 25 to March 11 conducted by Mr. George Wallace, of Dublin. **Manchester Conference** will be held (D.V.) April 6-9. **Sideup**.—Nathaniel Hall. Mr. Luther Rees will conduct a special Gospel effort here from March 18 to 30. Prayers of God's people are asked for. **Cwmvrla**, Swansea.—New hall opened here in Percy Street. It was packed at opening on 4th February. R. F. Parsons, 50 Wheat Field Terrace, Swansea, is correspondent for the Assembly. It is in a needy part, and much blessing in the Gospel is looked for. **Stroud**.—Annual Conference will be held here on April 6, at 4.45; tea will be provided. Prayers of God's people asked for and valued. **Wickham**, Co. Durban.—All correspondence for Assembly to be addressed to Mr. R. Marshall, Cheviot View, Wickham, Co. Durham. **Walker-on-Tyne** Gospel Hall, Middle Street.—D. M. M'Kenzie Miller gave a series of dispensational lectures, illustrated with diagram, for three weeks from January 22. Meetings were well attended, and ministry was upbuilding. **Louchor**, Glam.—There is a little Assembly now here, and they are building a hall in which to meet and work, and are very much dependent on outside financial help. This is also true of a very worthy little Assembly at **Briton Ferry**, and as these two Assemblies are so well known to us we have no hesitation in making known their needs. They both have done a great deal themselves, which is very praiseworthy. Any fellowship from the Lord's servants would be gratefully appreciated by them. **Ealing**, Conference May 28th. **Nuneaton**, Manor Court Rooms, April 9th, 3 to 5, and 6.30 p.m.

## IRELAND.

**Money more**.—Frank Knox had meetings here, some saved. He is now at **Loughnagin**. **Antrim**.—Messrs. Kells and Stewart had encouraging meetings here. **Angrim**.—Mr. Hawthorn having meetings here. **Cookstown**.—Messrs. Diack and Campbell are having meetings here with encouragement. **Limnavady**.—Messrs. Gould and Beattie. **Belfast**, Windsor Hall.—Dr. Matthews having meetings here. Glad to welcome him home again from his visit to America. **Apsley Hall**.—G. Hamilton having good meetings, sinners professing to be saved. **Derriaghey**.—Mr. Megaw having meetings. **Port-Stewart**.—Mr. Baillie having good meetings here. **Granshaw**.—Rathfriland, Mr. Glacy, meetings well attended; Matchett Hall, Mr. Hutchieson. **Ballyshiel**.—Messrs. Little and M'Cracken. **Drum**.—In wooden tent, Messrs. Craig and Finnegan. **Crossmaglen**.—Messrs. Curran and Murphy. **Banbridge**.—Pool and Kilpatrick. **Aughavey**.—Mr. Dawson. **Magheramore**.—Mr. M'Ilwain. **Balmena**.—Conference meetings were large, and ministry was good. Dr. Matthews, Messrs. M'Clure, Dickson, Gilmore, Money penny, Johnson and others took part. **Carrickfergus**.—Messrs. Stevenson and Gilfin hope to begin meetings early in March, held in a wooden hall now being erected.

## AMERICA.

**San Diego**, Cal.—John Rankin has moved to this city, and his present address is 5069 Saratoga Ave. **Riverside**, Cal.—C. Davis was here and at **Hemet**, meetings appreciated. Mr. C. Kramer has visited the meetings in the south, and is now gone north, ere returning to Guatemala. **Bahamas**.—W. A. M'Cuilough and wife are settled in **Nassau** (Box 414), from which centre they hope to visit surrounding islands. Mr. and Mrs. James Frazer had to return from the Bahamas owing to his ill-health. The doctors are as yet unable to determine the cause, but he suffers much pain. Their address is 399 Totten Ave., Hamilton, Ont. **Venezuela**.—Mr. George Fraser is visiting some of the Assemblies, telling of good work in Venezuela. **Nova Scotia**.—Bre. W. N. Brennan, Ansley Goodwin, Isaac M'Mullin, and other workers from time to time keep the lamp of Gospel testimony burning in this province and the neighbouring one, New Brunswick. We commend this work to God's people for their prayerful interest. Any one of our brethren can be reached c/o Box 421, Port-Glasgow, N.S. **Tampa**,

Fla.—Assembly meets in Gospel Hall, 204 Floridaska Ave. F. C. Thisse, 610 Giddings Ave., is correspondent. Strangers will please bring Assembly letter of commendation. **Niagara Falls, Ont.**—W. Pinches, 223 Barker Street, writes of harmony among God's people there. Bre. M'Crory and Wilkie were expected. He had been at **Welland** visiting. **Calgary, Alta.**—J. J. Rouse (1039 15th Ave., W.) is home from the prairies. Extremely cold weather and bad roads. He had a week at **Carbon, Alta.**, where God gave help with His Word. T. M'Kelvey had some very much appreciated meetings here on his way west. **Lakeland, Man.**—William Bunting spent a while here in a schoolhouse. The people came out well. **Vancouver, B.C.**—We had a visit from T. M'Kelvey, en route to New Zealand. His ministry was good unto edifying. His New Zealand address is c/o J. Nelson, Box 19, Otane, Hawkes Bay, N. Island, N.X. **Uby, Mich.**—A hall has been opened three miles west of this place for the Assembly worship and work. It is six miles south of **Bad Axe**, and seven miles north and nine miles east of **Cass City**. **Candler, N.C.**—F. W. Mehl of Duluth and B. Shelburne of Chicago are having good meetings here. They have a Bible carriage, which is a great asset. **St. Louis, Mo.**—Maplewood Assembly has had a visit from Mr. C. Patrizio, also W. H. Lester of China. **Tulsa, Okla.**—A few saints have begun breaking bread in the Lord's name. They hope (D.V.) to have a tent up later. Correspondents are A. R. Wilder or Clayton Cox, 329 W. Golden Street. **Houston, Tex.**—S. C. Kellar and C. R. Keller are in Texas for meetings. **Palo-Alta, Cal.**—A Gospel Hall is being built here. When finished Greer and Hunt expect to hold some meetings in it. D. Cameron had some cottage meetings there and at **Los Gatos**. **Los Angeles, Cal.**—The Assembly meeting in Gospel Hall, 1231 W. Jefferson Street, commends to the fellowship of saints elsewhere, Miss Clarissa Pannifer, who is going forth to the Lord's service in Central Africa. **Central Falls, R.I.**—Continuous meetings have been held here for several months. Conaway, Halliday, Lyons, Ferguson, and others have paid us visits. John Ferguson had a series of meetings in **Irvington, N.J.** Some conversions.

## FOREIGN.

**FRANCE.**—Mr. William Taylor desires us to say that his address is "Les Hironnelles," Saint Egreve, Isere, France. He send a most interesting letter,

but too long for publication, giving account of the wonderful way God is giving him to see blessing among saints and sinners, as the result of his itinerancy through France and into Belgium with his among saints and sinners as the result of his itinerancy through France and into Belgium with his Gospel car. He asks for our prayers. **SPAIN.**—John Mitchell, of Malaga, writes of happy times in tract distribution and house visitation. Although now 72 years of age, he plods on, and prays that a young married couple may be led of the Lord to come and assist in the work. Samuel Chapman, writing from **Corunna**, tells of encouragement, although persecution is not lacking. The local Christians remain firm, and have maintained a steady testimony for the past 40 years. **BOLIVIA.**—When Dr. Hamilton arrived at **Santa Cruz** he found three more believers, fruit of the labours of Mr. and Mrs. Horne, who have now left to recommence the testimony at **Sucre**. **CENTRAL AFRICA.** **Angola, Luimbi Country.**—Mr. C. Day writes:—"You will rejoice with us that five natives, who were forced to work on the railway for six or seven months, have recently returned to **Monte Esperanca**, and, although not one of them can read, they have been 'kept' in the midst of countless temptations." **Lundaland.**—Mr. Nigel S. Arno writes:—"We reached **Kalunda** on September 8, and found that the Christians had not neglected assembling themselves together, although they had been without a white man for four months. About forty natives attend the meetings regularly. Hitherto unreached districts round about us are now being opened up by the new roads."

## AUSTRALASIA.

**NEW ZEALAND.**—Messrs. Howland and Patey have visited **Coalgate**, **Glentunnel**, and **Lake Coleridge** districts with the South Island Bible Carriage, No. 1. A real interest was met with. South Island Gospel Carriage, No. 2, has been worked by Messrs. Rankin and M'Nair in the **Tasman** district. Messrs. Ritchie and Graham have started out with North Island Carriage, No. 1, visiting **Paerata** and **Waikato**. J. Stout had four Lord's Days in **South Dunedin**, with good attendance. F. Macleod had several weeks' meetings in **Oamaru**. R. Miller has given help in the ministry at **Wellington**. G. H. Pearson had spent about ten weeks between **Waharoa** and **Walton**, and has had joy in seeing fruit. **AUSTRALIA.**—Mr. and Mrs. L. J. Donaldson from Singapore have been spending some weeks in

**Melbourne**, and our brother's ministry has been much appreciated. Mr. and Mrs. J. H. Brewster (China) are now in **Victoria**, and giving help in Assembly. Mr. H. Hitchman has been ministering among the Assemblies of **Melbourne** and **Tasmania**. Mr. and Mrs. E. V. Brewerton of New Zealand are spending a short time at **Sydney** on their return to Malaya. Their little child is with them. Mr. F. Woods is exercised about visiting the old country early in 1928.

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## Fallen Asleep.

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**John Faulds**, Glasgow, passed within the veil on January 20. The funeral was large and representative. The memorial service in Wolsley Hall was a happy after thought, as many were not able to attend the funeral. Messrs. Forbes and M'Kenna spoke of their long assembly association with the deceased in oversight and visitation. J. M. Davidson, of Cathcart Hall, referred to his early connections with Bro. Faulds. Bro. Kelly spoke for Parkholm, Bro. Gartshore for Springburn, while Bre. T. Baird and Montgomery ministered the Word suitably. **Robert Ritchie**, Victoria Road, Peterhead, was washed overboard and drowned on morning of February 11, whilst returning to Lerwick from fishing grounds off Flugga. Many years in assembly meeting in Prince Street Hall, and highly esteemed by all for his consistent life. Shall be greatly missed. Prayer requested for widow, daughter, and aged parents. **Archibald Lightbody**, on 30th January, at Bogside, Markinch, in his 79th year. Well known among the Stirlingshire Assemblies, where he laboured for nearly 40 years, a bulwark of the faith delivered to the saints. His ever open door at Bonnybridge and Airth brought him many friends from among the Lord's people. He wore his armour to the very last, having walked the Lord's Day previous a return journey of seven miles to remember Him. **Mrs. Hamilton**, the beloved wife of Dr. Hamilton, of Bolivia, has fallen asleep at Santa Kruz. Our sympathies and prayers go out for our dear brother in this great sorrow. Sorrow, yes! but not as those who have no hope. We have just learned of the homecall of our brother, the Lord's servant, Mr. **A. Lawes**, of Northampton, known and loved by so many very of the Lord's people. I first knew him about 40

years ago, and have always known him as a consistent and faithful servant of the Lord. He was one of the old brigade, and was very definite, in his life and teaching, to "the old paths and good ways" of separation for which this magazine has always stood. He was a great friend and admirer of Mr. J. Ritchie, and "The Believer's Magazine" found in him a true and a staunch friend. He had just consented to let us have a series of articles on truths relating to God's church and churches; indeed, he sent on the first instalment, but for want of room we were not able to get it in before his home-call came. His is the very far better, but to his surviving widow and his family we tender our sympathy, and seek to remember them before the THRONE. They desire our prayers. **James Miller**, Annathill, aged 53. Saved in Coatbridge 25 years ago, a great trophy, whose testimony was consistent right through. **Mrs. Clare**, Streatham, aged 85, mother of Mrs. W. B. Cammon, Clapham, and Mrs. E. Jones of Boscombe. **Mrs. Ginning**, Leyton, mother of A. Ginning, Spain. **Andrew Meggie**, Chelmsford, aged 83, an active worker for over 50 years. **Mrs. Thompson**, Wimbleton, widow of H. B. Thompson, Belfast, sister of J. T. Churchill. **Mr. Hugh MacLachlan**, of The Spurs, Styal, Cheshire, only surviving son of the late Mr. James MacLachlan, of Bradford and Manchester, and brother of Mrs. Gordon Davidson, of Glasgow, passed into the presence of his Lord on February 13. It was a very sudden call after an operation for appendicitis. To his sorrowing wife and six children, his mother and two sisters, we send our sympathy. All who knew him will join us in our prayers for all the sorrowing ones bereft so suddenly of one they so loved.

His day has come, not gone;

His sun has risen, not set;

His life is now beyond the reach of care and pain,  
Not ended, but begun.

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

In Foreign Lands, and Neglected Parts of Homelands,  
Serving the Lord in Dependence on the Lord alone.

Cruden Bay .. .. .	£3 0 0
J. N., Glasgow .. .. .	2 0 0
D. S. .. .. .	0 2 0
Westray .. .. .	1 0 0
Coulsdon .. .. .	2 0 0
J. L., Rutherglen .. .. .	1 0 0

Total to Feb. 20 .. .. . £9 2 0

## Treasury Notes.

### HIS COMING IMMINENT.

THE Lord's coming for His Church, which is His body, is not only Personal and Titular, but it is Imminent. To faith *that* was always so, and is still so, and we can ever say, "For now is our salvation nearer than when we believed" (Rom. xiii. 11). The Church of this dispensation is that *unique* thing which He is building (Matt. xvi. 18) and preserving (Eph. v. 22). It began historically at Pentecost, although it is that timeless thing which found its origin in the eternal purpose of God (Eph. i. 4). Although *timeless* in purpose, it is begotten in time, and is the great parenthesis between the fall and restoration of the earthly people.

The Imminence of His coming is surely emphasised in Philippians iii. 20. The word translated there is "looking for." Bloomfield's lexicon gives the meaning of the word thus: "To thrust forward the head and neck, as in anxious expectation of something believed to be immediate." The R.V. translates the word as "wait." Now, waiting is the attitude of the heart, not the head. It is a question of affection, and not knowledge. Its simple and only meaning is that He may come any moment. Let the hope destroying error that "*The Great Tribulation*" must come between, then the waiting not only ceases to be a necessity, but becomes impracticable; yea, impossible. Hope is destroyed, and the power of 1 John iii. 2 ceases.

Almost His last message from the throne is, "Surely I come quickly." The waiting heart responds with "Amen,

come, Lord Jesus" (Rev. xxi. 20, R.V.). It is very plain and clear that His apostles interpreted His coming as an event that was the very antithesis of death (this is made quite manifest in John xxi. 23) and also imminent. It is very helpful to notice how the Lord's promise in John xiv. dovetails into Paul's revelation, from the same Lord, in 1 Thess. iv. 16-18.

THE LORD (John xiv.).

"I come again."  
 "And receive you to Myself."  
 "Where I am there you shall be also."  
 "Let not your heart be troubled."

THE APOSTLE (1 Thess. iv.).

"The Lord Himself shall descend."  
 "To meet the Lord in the air."  
 "So shall we ever be with the Lord."  
 "Wherefore comfort one another with these words."

It is noticeable that when our Lord speaks of His coming as "Son of Man" He uses the third person, *e.g.*, "So shall also the coming of the Son of Man be," "When the Son of Man cometh shall He find faith on the earth," but when in John xiv. He takes His stand on resurrection ground beyond the cross (see John xvii. 4), He speaks of His coming in the first person, "I come again." May His Spirit ever so actualise this truth in our hearts, that we may indeed be waiting for Himself and for Himself at any moment, and thus it will become a potent factor in our lives.

I am waiting for the coming  
 Of the Lord who died for me;  
 O His words have thrilled my spirit,  
 I will come again for thee.  
 I can almost hear His footfall  
 On the threshold of the door,  
 And my heart, my heart is longing  
 To be with Him ever more.

## Studies in Philippians.

BY ANDREW BORLAND, M.A.

PART IX.—THE GLORY THAT FOLLOWED.

STILL bearing in mind that this section of Scripture throbs with a practical purpose, it becomes us to approach the present meditation with intention of seeing in process of exemplification the great principle on which God governs the lives of His people. Briefly stated, the argument of the passage is : Because our Lord voluntarily relinquished, for the work of redemption, what was His own, God has raised Him to heights of glory far transcending the words of men to describe. He humbled Himself ; God highly exalted Him. Let us draw from the passage a few lessons for our own guidance, and, in condensed form, restate several of the glimpses of that glory to which our adorable Lord has been raised, as God's answers to the challenge of wicked, sinful, and devil-propelled men.

The passage illustrates the constant divine principle upon which God approves of His own, and rewards their conduct. The great central truth, demonstrated in and enforced by the superlative example of our Lord, is that the crowning glory of attachment to God is revealed, not in repeated and isolated acts of obedience, however spectacular these may be for the moment, but in the undeviating attitude of mind and heart to Him, as the ever-present Regulator of life and Controller of the whole of our experience. The sojourn of our Redeemer in this scene is of a piece with His whole existence prior to and subsequent to His incarnation.

The indescribable glory which followed His inexpressible anguish, suffered in His culminating act of obedience, is a declaration of the infinite satisfaction which God felt in the work of His Son in the accomplishing of our redemption. We may well review our lives in the light of the words of our context and, confronted with the utter selfishness of human nature, exclaim, even from regenerate hearts, "How little we who bear His name, His mind and ways express !"

But we may gather this encouragement : that no such devotion to our Lord, as expresses itself in obedience to His word and affection to His cause, will remain unrewarded. The closer the attachment to His person, the more constant will be the obedience ; the more constant the obedience the sweeter will be the communion with Him as He walks in the pathway with us. The compensation for such an experience is an undeniable inner acknowledgment by the Spirit in our hearts that we are pleasing to God. The sterner the duty, the more intimate is the fellowship, for

The path of duty is the way to glory :  
 He, that ever following her commands,  
 On with toil of heart and knees and hands,  
 Thro' the long gorge to the far light has won  
 His path upward, and prevailed,  
 Shall find the toppling crags of Duty scaled  
 Are close upon the shining table-lands  
 To which our God Himself is moon and sun.

He who is our Lord and our Example leads the van, scaling the heights of Duty in His love to men, until they reach the rugged Cross, passing in the way thereto the Garden of Agony in which He discloses the passion of His life—not my will but Thine be done. And to-day !



Far above principality and power and might and dominion, and with a name that is above every name, He occupies, in the affections and intentions of His Father, God, the highest place in heaven. And hereafter! "Every knee shall bow," and every tongue shall confess that He is Lord to the glory of God the Father. As we contemplate that glory let us remember that the pathway that led thereto was one which passed along the *Via Dolorosa*, and reached its turning on a felon's gibbet.

We cannot but also remind ourselves that the glory to which our Lord has been exalted is an endorsement by heaven of the work He accomplished on earth. An occupied throne in the presence of God sends to our hearts the assuring message that the work of salvation is completed, and the sacrifice of a sinless Saviour has filled all heaven with the incense of His reconciling blood. Man's direst need has been sown, the creature's vilest work has been done, and He, who sits upon the throne, sits as the great Sin-purger, and Serpent-crusher, having obtained eternal redemption for us. Now, for evermore, through the unending ages of eternity, God on the throne of His unsullied holiness, and the saints in rapture, and the angels in amazement, will gaze upon the Wounded Man, who humbled Himself and became obedient to the death of the cross. What soul-rest this should bring to us as we allay our fears, and, in spite of all the chatter of Modernistic theological speculations on theories of the Atonement, assure ourselves that God, even our God, has received into heaven itself our Sin-bearer, and said with

approval to the Worker of our redemption—sit on My right hand until I make Thine enemies Thy footstool! The believing one may confidently say—

Reach my blest Saviour first,  
Take Him from God's esteem,  
Prove Jesus bears one spot of sin,  
THEN tell me I'm unclean.

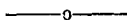
Oh, may we learn, with increasing wonder and growing adoration, the perfection of the work of our Lord who had glorified His Father to His expressed satisfaction, and so become the centre of Heaven's joy!

Before leaving this theme and touching on the doctrinal and controversial aspect of our present consideration, it may be good for us to recapitulate the points of importance, and to insist upon the emphatic declarations of the apostle to the enthralling of our wills and the moving of our emotions.

First, there is the pronouncement regarding the Person of our Lord Jesus Christ, in all the glory and perfection of His Being, stating, in words that *should* be beyond cavil and contradiction, the uniqueness of His place in the universe. He is both God and Man, blessed Redeemer and adorable Lord. How pregnant is the phrase towards the close of the magnificent description of His exaltation, that Jesus Christ is Lord! And He is! With one moving sweep we are carried from His essential and eternal Deity, through the humanly impenetrable mystery of the incarnation, along the pathway of unparalleled submission in voluntary obedience, into the abyssmal depths of an unexampled sacrificial death, and up, up, to until there bursts an indescribable glory

that surrounds the throne of God. And there we see the Lamb for sinners slain.

And secondly, we are reminded of the complete personal identity between the Babe of the manger, the Man of the cross, and the Lord of glory. The glory which He relinquished, and which He resumed for a moment on the mount of transfiguration, He has again assumed, and appears, a glorified Man, before the face of God. What a Saviour! He appeared. He has for the time being disappeared. Soon He will reappear, robed in splendour, wearing the insignia of His royalty, and every tongue shall confess that He is Lord. May our hearts, moved and won, hail the hour with gladness, and, in the meantime, acclaim Him as our Saviour, and crown Him, in very truth, as our Lord!



### Gospel Outlines from the Prophets.

#### CHRIST AND HIS GLORIES.

(Isa. ix. 6, 7).

- A Child Born—His Incarnation (Matt. i. 23).
- A Son Given—His Divine Glory (John iii. 16).
- A Counsellor—His Perfect Wisdom (Prov. viii. 30).
- A Prince to Pacify—His Atoning Work (Col. i. 20).
- A King to Govern—His Mighty Power (Psa. .xxii. 1).

#### A LIVING FOUNTAIN AND BROKEN CISTERNS.

- Living Fountain—Source of Blessing (Rev. xxi. 6).
- Man Forsaking Him—The Sinner's Path (Isa. liii. 6).
- Broken Cisterns—Worldly Pleasures (John iv. 13).
- Hewn by Labour—The Sinner's Toil (Isa. lv. 2).
- A Great Invitation (Isa. lv. 1; Rev. xxii. 17).

#### THE WATCHMAN AND HIS MESSAGE

(Ezek. xxxiii. 1-11).

- A Watchman's Work (ver. 2, with Acts xx. 26, 27).
- A Coming Judgment (ver. 3, with Heb. ix. 27).
- A Clear Call (ver. 4, with Acts xvii. 31).
- A Double Result (ver. 8, 9, with John iii. 36).
- A Divine Assurance (ver. 11, with 2 Pet. iii. 9, 10).

## Notes on the Apocalypse.

PART IV. BY WM. HOSTE, B.A.

WE now reach the second great division of Revelation, "the things that are," contained in chapters ii. and iii. They comprise the Lord's messages by His Spirit to "the Seven Churches" by the hand of John, addressed in each case to the angel of the church.

It is evident that these messages must have a peculiar voice to us, who live in the same dispensation of the Spirit, and are part of "the things that are." How they should speak to us of our Lord's constant love to His own, and of His tender solicitude for the welfare of His assemblies! In them we learn too the holy judgment of Him "Who hath His eyes like unto a flame of fire," and "Who walketh in the midst of the seven golden lampstands," as He views the churches, not as in the previous chapter on "the ground of grace alone, but in the place of public testimony and responsibility. Judgment has begun at the House of God. The works, condition, faithfulness of each church are weighed in "the balances of the sanctuary." Alas! the fine gold has become dim! Human failure has come in. Evil doctrine has built its nest among the saints, and has not been disturbed. Ungodly men have crept in unawares, and made a home for themselves for their own ends. The call now is to the individual to give heed to the Spirit's words and to overcome.

The first way to read these messages is clearly in their application to seven Christian churches, composed of believers,

gathered out from Jew and Gentile, and actually existing at that time. Some indeed have taught that these churches were exclusively Jewish, on the ground of the references to Old Testament history, which they contain, *e.g.*, Balaam and Balak, Jezebel, the manna, etc. On this shewing, it could be proved that churches to-day are all Jewish; for ministry of the Word abounds in such references. It really only shews that they were familiar with the Old Testament, as we should be. They might well, too, be opposed by false Jews, who had rejected their national Messiah (see chaps. ii. 9; iii. 9) without being exclusively Jewish themselves. Indeed, there never were such assemblies, except in the early days in Jerusalem.

These churches formed not "the Church of Asia," a great organisation ruled from some metropolis like Rome or Canterbury, or even by some central meeting of overseeing brethren, but merely a group of meetings in one geographical area, like the churches of Galatia,\* to which one Epistle could be addressed. They were not dependent on one another for direction or rule, nor yet, like Laish of old, mere independent units, "having no business with any man" (Jud. xviii. 7, 28), but interdependent, that is, mutually interested in one another's welfare, and respecting one another's acts of reception and discipline. We cannot imagine, for instance, that had the holders of false doctrine or the evil livers of Pergamos or Thyatira been dealt with, such would have been straightway received, with

their sympathisers, in Smyrna or Philadelphia, though possibly at Sardis or Laodicea, in their low state, this might have been possible.

No doubt there is an analogy between the history of man, especially of Israel, and that of the Church. We may trace it in these messages. The history of the race begins with a fallen man; that of the church with a fallen Ephesus. Man lost the tree of life; the overcomer here regains it; Smyrna in the fires of persecution may present an analogy with Israel in the brickkilns of Egypt; Pergamos with Israel in the wilderness, fed with manna and opposed by Balaam; Thyatira with Israel in the land exposed to the wiles of Jezebel, the idolatress. The overcomer will reign. Sardis may correspond with Israel in Babylon. When tested, some of these could not find "their names written." In Philadelphia we have the return of the remnant; Laodicea has close analogies with the condition of the returned remnant in Malachi's day. To them later the Lord presented Himself in person in the days of the flesh. But only "they that feared the Lord," the Marys, the Simeons, the Johns opened the door, and with them He supped.

But though such an analogy may be traced, the primary object of the Lord is (1) to warn the seven churches, and through them Christians, collectively and personally, in all time, of the dangers of declension and apostasy, so that giving heed to what "the spirit saith unto the churches," they might prove overcomers, through faith in Jesus as the Son of God (1 John v. 5).

\* Antioch, Iconium, Derbe, and Lystra, according to the best authorities, *e.g.*, Sir William Ramsay.

## Gilgal.

JOSHUA V. 10.

BY MARK H. PRIOR.

THAT Gilgal has a deep spiritual significance is plainly seen by the important place it is given in the Book of Joshua. Israel's camp was there, and thither they resorted frequently to their own blessing, again setting forth to fresh victories. Moreover, their failure to return there was marked, more than once, by defeat. Moses had brought them up to the Jordan, but was unable to bring them into the land, for the law (which he represented) could never do that. The hymn accurately describes this world in saying

The world is a wilderness wide,

but the pleasant land, upon which God had His eye continually, spoke of higher things—even those heavenly places in which we are made to sit “in Christ,” soon to be actually there “with Him.” To bring them into the land, Joshua (marked out by spiritual wisdom and power) was the chosen vessel—picture to us of that great Leader who, by His Spirit, leads us into all those precious possessions described in Ephesians and elsewhere. Hence, at the outset of the book, we find that “grace and truth” are introduced (chap. ii. 14, compare John i. 17), and that in connection with the poor Gentile Rahab, who was blessed even (one might say) before Israel got its blessing. Later she became the wife of Salmon and the mother of one of Israel's most illustrious sons, Boaz, and thus even in the direct lineage of the Lord Himself (Matt. i. 5). This shews what grace can do.

The Red Sea seems to set forth specially the results of the work of Christ, but Jordan brings into prominence our personal identification with Him in His death and resurrection. The Ark of the Covenant of the Lord of the whole earth goes down into Jordan, all whose banks are overflowing, and Jordan is “driven back.” Then the Lord's people pass through, identifying themselves thus with Christ in His death. Twelve stones are taken from the bed of the river and set up as a memorial. Twelve stones are buried deeply in its waters for ever. This was a Gilgal *the first place* to which they came in the Promised Land.

Joshua v. commences with a declaration of confidence. The land lies before them, but there are enemies ahead, and the first of these is the traitor within the camp—the flesh, the old man and his deeds. This must be dealt with before there can be any progress in Divine things. “We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. iii. 3).

“He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God” (Rom. ii. 28-29). The same apostle records that in Christ “ye are circumcised with the circumcision, made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (the lesson of Gilgal); “buried with Him in bap-

tism" (the lesson of Jordan) (Col. ii. 11, 12).

† The lesson of Gilgal is thus seen to be a most important matter. Gilgal means "rolling," for God had that day rolled away the reproach of Egypt from them. Had not theirs (and ours) been a shameful captivity to sin and Satan, and now all the reproach of that past was gone. They had put off the old man and put on the new man (compare Eph. iv. 17-32). So now it is a reproach for a Christian to be taken up with this world and with the old sinful life.

Then follows a most beautiful sequence of blessing. They "kept the Passover." While, of course, the Passover is quite distinct from the Lord's Supper, does not this suggest to our minds the precious way in which we can remember the Lord in His death, for surely it was to them a memorial feast. This is communion, and that of the very sweetest kind. How one would like to enlarge on the priceless privilege of being gathered together into His holy home to remember the Lord in His death. The very thought fills the soul with delight as one thinks of seasons of refreshment enjoyed. May our hearts be greatly stirred up in this respect.

They then kept the feast of unleavened bread, reminding us of that important Scripture, "Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 7-8). Moreover, they fed upon the old corn of the land, and this, no doubt, speaks of Christ in

resurrection, as has often been suggested. The fruit, too, of the land was food for them, even as the precious things of God are food for us.

The next wonderful thing is the revelation of the Lord Himself as "the Captain of the hosts of the Lord," and this led to *worship*. Here is the climax. The apostle desired for the Ephesians this same sweet revelation, that they might be given "the spirit of wisdom and revelation in the knowledge of Him" (chap. i. 17, &c.). Surely we must admit that Gilgal, if the heart was right, was a most blessed place; but if the heart be not right how dangerous a mere outward profession may become. In a word, it is possible to be more or less *ecclesiastically right* and *spiritually* wrong, and this is a very serious state, as we shall shortly see.

Instructions follow for the capture of Jericho, but failure to return to Gilgal led to defeat at Ai, for Achan's sin, and the people's self-confidence might well have been discovered by a season of waiting upon God at Gilgal.

We next observe that unless the heart is right, even though the accompaniment be at Gilgal, the enemy will get an advantage. The Gibeonites come to Joshua at Gilgal, and they asked not wisdom of God. If confidence in their own strength led to defeat at Ai, so confidence in their *own wisdom* led to their now being deceived. Surely we need the whole armour of God to stand against the wiles of the devil. This is all the more noticeable seeing that they were encamped at Gilgal, where they had put off the old man and his deeds.

It is very clear that these truths had not sunk really into their hearts, for again and again God has to say of them that they were rebellious and uncircumcised in heart, and even as early in their history as the Book of Judges, declension was rapidly setting in; but we also see how graciously God met them if they turned to Him even a little. We read, "The angel of the Lord came up from Gilgal to Bochim," where they were weeping (Jud. ii.). How ready God always is to meet us in our need.

One of Samuel's greatest efforts was to teach the people the lesson of Gilgal. There he judged Israel. He sent Saul there before he was made king, and how badly Saul needed to learn the lesson. Again, it was to Gilgal that Samuel resorted to renew the kingdom, and Saul was made king "before the Lord in Gilgal." Though his position seemed outwardly correct, yet Saul's heart was not right with God, and here, even at Gilgal, he broke down entirely (1 Sam. xiii. 8). It was here also that Samuel met the people on their return from the war against Amelek, in which they had so signally failed to obey the Lord. In fact, Israel's declension grew worse till at length the truth connected with Gilgal was entirely abandoned for *there*, of all places, "they multiplied transgressions" (Amos iv. 4), so much so that God says in Hosea ix. 15, "All their wickedness is in Gilgal; for there I hated them," and then the solemn judgment of God is pronounced upon them. for God hates hypocrisy.

We cannot leave them there. "For if the casting away of them be the reconciling

of the world, what shall the receiving of them be, but life from the dead" (Rom. xi. 15), and a most precious promise of the new covenant with them is that God will make good to them all the blessings of which Gilgal speaks—it will be a work of God (Deut. xxx.).

Now, is not the application of all this very plain, for it is only by identifying ourselves with Christ in His death and resurrection, and by putting off the old man and putting on the new, that the blessings alluded to can really be enjoyed. The other side of the picture may also apply, for even if the outward position be ecclesiastically correct, yet of what avail is it if the heart is not right with God.

### Scripture Studies.

#### REDEMPTION IN VARIOUS ASPECTS.

Obtained for us (Heb. ix. 12)—At the Cross.  
Sent to us (Psa. cxi. 9)—Through the Gospel.  
Known by us (Eph. i. 7)—In the Present.  
Perfectd in us (Rom. viii. 23)—In the Glory.

#### SALVATION.

Salvation in Possession (1 Cor. xv. 2).  
Salvation in Progress (Rom. v. 10).  
Salvation in Prospect (Rom. xiii. 11).

#### FULL ASSURANCE.

Full Assurance of Faith (Heb. x. 22).  
Full Assurance of Understanding (Col. ii. 2).  
Full Assurance of Hope (Heb. vi. 11).

#### THREE CARDINAL TRUTHS.

Repentance: a Change of Mind towards God (Acts xx. 21).  
Reconciliation: a New Position before God (Rom. v. 10).  
Regeneration: a New Life from God (John v. 1).

#### SACRIFICE SAVIOUR, AND KING.

A SAVIOUR sent from God to Save (John iii. 17).  
A SACRIFICE offered up to God (1 Pet. iii. 18).  
A KING appointed by God (Heb. i. 8).

## Oversight and Pastoral Work.

PART I. BY G. J. HYDE, OF WALTHAMSTOW.

THE purpose of God for the care of churches is clearly defined in the New Testament, and exemplified in the action of the Apostles.

Failure is apparent in all that man touches, and in our desire to rectify weakness there is a tendency to go to extremes in opposite directions. To counteract looseness and provide for proper government has caused men to set up a fixed order of control, which has developed a system of clerisy with all its baneful consequences.

On the other hand, there is also a spirit in some directions, of which we have painful illustrations among us, of allowing matters to drift carelessly without order and control. This is alike dishonouring to God and inimical to the life of the assembly. All God's ways bespeak perfection, in government as in other things. He is a God of order, and His work in creation and the upholding of the universe is orderly and harmonious. His design for the maintenance and development of the spiritual life of His people is equally so. God provides what is necessary for their sustenance. If there is a lack, it is not due to defect in Divine arrangements, but to weakness on the part of man in not apprehending God's ways, and in failing to appropriate His grace. The carrying out of His will in this direction calls for deep exercise of heart.

The subject is one of paramount importance, for many assemblies are languishing for want of effective oversight.

The expression does not refer to individuals, but to the service rendered. Though often used quite simply to convey a certain meaning, it is not scripturally correct to speak of elder brethren as "*The oversight.*" The word is always used in the New Testament in relation to the work done.

There can be no excuse for neglect of responsibility or indifference to the need that exists in this direction.

The lack of godly care is a fruitful source of the low state of assembly life and testimony, which frequently exists.

A prayerful spirit that mourns over this would lead to diligent supplication and a careful study of the Word to discover the remedy.

- In this way elders would be raised up
- (1) Fitted to minister "in the word and doctrine," and
  - (2) Granted wisdom, enabling them to guide the flock of God.

Clerisy leads to bondage and hinders progress, but we should guard against an apparent liberty that tends to independence and self-will, which lacks fellowship and unity. Control and rule are as essential in the church of God as in all other spheres of life. "Let all things," said Paul, "be done decently and in order."

What is the New Testament teaching on the subject, for we must get back to first principles if we would recover the ground we have lost. Apostolic practice alone precedes apostolic blessing. The Scriptures give full instructions for our guidance on all fundamental matters, and the maintenance of a healthy spiritual

condition demands an intelligent response to Divine commands.

In passing, we would mention, to avoid confusion, that a bishopric is not associated with a district, as is commonly understood in Christendom. Bishops, overseers, and elders are equivalent terms. Overseers were commonly known (by their Greek designation) as bishops, but though variously used the words carry the same meaning; as, for instance, in Titus 1, the person referred to as a bishop (in verse 8) is spoken of as an elder in verse 5, and in Acts xx. Paul sent for the elders of the church (verse 17), and calls them overseers in verse 28. That such should have the guidance and oversight in local churches is clear from Paul's Epistles to Titus (ch. i.) and 1 Timothy (ch. iii.). His message to the bishops at Philippi (see Phil. i. 1), and the passage in Acts xiv. 23, indicate that eldership was plural in every church, emphasising the fact that the work was never left in the care of one individual, but that in each place a number of godly men were raised up to labour among the saints.

There are six important principles in respect to overseers we do well to ponder.

### 1. *Their call is of God.*

When Paul gave his solemn charge to the Ephesian elders (Acts xx. 28), he warned them to take heed unto themselves, and to all the flock, *over the which the Holy Ghost had made them overseers.*

Again, in writing to Corinth (1 Cor. xii. 28), referring to spiritual gifts, he said, "God hath set some in the church, apostles, prophets, teachers, helps," etc.

In appointing elders in the churches which had been established, the apostles appear to have confirmed in their service those who, called of the Lord, were acting as overseers.

Such a thing as election is ruled out, as a person, totally unfitted, could be elected on the ground of popularity or influence.

The Scriptures equally close the door to ecclesiastical profession, such as choosing the ministry as a calling in life. Unless the qualification is bestowed by the Lord, Christian service becomes a mere pretence.

Overseers are God-given helps to the Meeting, raised up and fitted for their work by the Head of the church. They should be diligent in discharging the functions for which they are responsible, and should be recognised in the assembly by the work they do.

### 2. *Their motive.*

The spirit of their service is set out in Peter's Epistle (1 Pet. v. 2-3). There must be—

(a) *A willing heart.*—Love is to be the impelling force. "Not by constraint, but willingly," says the apostle. If God calls, there should be a cheerful response.

(b) *A generous spirit.*—No selfish desire for gain should operate. "Not for filthy lucre, but of a ready mind," is the Divine injunction. The care of the flock should be the controlling thought—not personal advantage.

(c) *A humble mind.*—"Neither as being lords over God's heritage, but being ensamples to the flock," is the true pattern.



Those who guide must not be harsh or arrogant. There is no room for *seekers after place or power*. The great asset is that of example. A holy life, a close walk with God, a prayerful attitude and a lowly spirit will accomplish more than anything else in overcoming difficulties.

### 3. *Their qualifications.*

These are stated by Paul in his letters to Timothy (1 Tim. iii. 2-7) and Titus (ch. i. 6-9). The standard is high (for it is God's), and is a searching test. Let us not attempt to lower it, but seek grace to live up to the ideal.

Four outstanding features appear to mark church elders. They must be men of—

(a) *Spiritual character* that will command respect: "Temperate, sober, just, lovers of good men, patient (with opposers) not covetous."

(b) *Spiritual weight* exercising moral power: "Ruling well their own house, and having their children in subjection," setting a godly example in the family circle that will fit them to exercise authority in the church circle.

(c) *Holiness of life* that none can deny, for "a bishop must be blameless, of good behaviour . . . Moreover, he must have a good report of them that are without."

Apart from this, the influence must necessarily be weakened, and if leaders are not walking in a pathway of holiness, we cannot expect the church to be living on a high plane. There should also be the grace of kindly consideration for others, for an elder "is to be given to hospitality."

(d) *Wide experience*, with sound wisdom that makes their judgment acceptable.

Paul adds, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers."

There are many difficulties in church life that call for delicate handling and careful administration, that only men of maturity and experience are fitted to deal with. In such cases, younger men, lacking breadth and knowledge, would, as the apostle suggests, probably be mistaken in their outlook.

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## Outlines of Gospel Subjects.

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### TWO FIRST QUESTIONS.

Where art thou? (Gen. iii. 1-9)—First in the Old Testament.

Where is He? (Matt. ii. 2)—First in New Testament.  
1. God seeking lost sinners. 2. Sinners seeking the promised Saviour.

### THREE JEHOVAH TITLES.

Jehovah-Tsidkenu—"Our Righteousness" (Jer. xxiii. 6).

Jehovah-Shalom—"Our Peace" (Judges vi. 24).

Jehovah-Nissi—"Our Banner" (Exod. xvii. 15).

This is the order in which Faith apprehends Christ.

### CHRIST OUR LIFE.

Life in Him (John i. 3)—The Source.

Life from Him (John x. 28)—The Supply.

Christ who is our Life (Col. iii. 4)—The Security.

We live by Him (John vi. 57)—The Sustenance.

We live unto Him (2 Cor. v. 15)—The Object.

### GOD REVEALED IN GRACE

(In Psalm ciii.).

As Redeemer (ver. 4)—To the Slaves.

As Healer (ver. 4)—To the Sick.

As Satisfier (ver. 5)—To the Empty.

As Father (ver. 13)—To His Children.

As Ruler (ver. 19)—To His Subjects.

### Selected Fragments.

Christ is. Christ CAN. Christ HAS. Christ WILL. Christ DOES.

CHRIST IS (Isa. xli. 10).

CHRIST CAN (Luke xi. 22 ; Heb. ii. 14 ; Col. ii. 15 ; I John iii. 8).

CHRIST HAS (Luke x. 19 ; Mark xvi. 17).

CHRIST WILL (I John v. 4, 5).

CHRIST DOES (Eph. vi. 16 ; Rev. xii. 2).

Here thou art but a stranger, travelling to thy country, where the glories of a kingdom are prepared for thee ; it is therefore a huge folly to be much afflicted because thou hast a less convenient inn to lodge in by the way.

#### The Pilgrim's Path through the Wilderness.

As illustrated by the Order of the Camp of Israel at rest (Num. ii.).

JUDAH—" Praising " may I ever be (Gen. xxix. 35).

ISSACHAR—" Serving," gladly follow Thee (Gen. xlix. 15).

ZEBULON—" Dwelling " in Thy precious love (Gen. xlix. 13).

REUBEN—" Gazing " only on Thy face (Gen. xxix. 32).

SIMEON—" Listening " to Thy wondrous grace (Gen. xxix. 33).

GAD—" Overcoming " through precious faith (Gen. xlix. 19).

EPHRAIM—" Fruitful " make me, Lord, to be (Gen. xli. 52).

MANASSEH—" Forgetting " all the past but Thee (Gen. xli. 51).

BENJAMIN—" Beloved " and " raided " together with Thee (Deut. xxxiii. 12).

DAN—" Judging " self and hating sin (Gen. xxx. 6).

ASHER—" Happy " with Thy love within (Gen. xxx. 13).

NAPHTALI—" Wrestling " against foes unseen (Gen. xxx. 8).

'Tis joy enough, my All in All,

At Thy dear feet to lie :

Thou wilt not let me lower fall,

And none can higher fly.—Cowper.

Three-fourths of the profession in our day is merely worshipping an " unknown God."

### Poem.

Written by the late Mr. MacLeod, a converted Roman Catholic, who met with God's people in Merrion Hall, Dublin, till the Lord called him home, a brother much loved.

ORD Jesus, my Saviour when first I beheld Thee,  
'Twas nailed to a cross bearing judgment for me ;

I gazed on Thy form, and thought of a lifetime  
I'd spent in rebellion and sin against Thee ;  
And yet Thou didst hang there, despised and rejected,

For me who had given Thee nothing but gall,  
Pouring out Thy life's blood, Thou the God of all glory,

My Saviour, Redeemer, my God and my all.

Oh ! what has become of the burden that crushed me ?

What of the chains and the fetters that bound ?

What of the fears and the terrors of judgment ?

What of the foes that encompassed me round ?

The burden is gone, and the fetters are broken,

The fears and the terrors no more can appal,

The foes are all conquered, and scattered, and beaten,

Through Thy blood, oh, my Saviour, my God and my all.

Oh ! take Thou the life Thou hast saved from destruction,

And use it, oh Lord, for Thy glory and praise,

Let it shine through the darkness and gloom of the world

Still guided by Thee in Thy paths and Thy ways.  
To take up my cross, and my Saviour to follow,

Let that be my work though the heavens may fall,  
Worshipping, serving, adoring, and loving,

My Lord and Redeemer, my God and my all.

The night is far spent, and the day fast approaching  
When Thy trumpet shall sound and Thy shout shall be heard,

When Thy dead shall be raised, and Thy living ones altered,

And caught up together to meet our dear Lord ;

I long for that day which shall never be ended

When, enraptured, I come in response to Thy call,

And beholding Thy glory for ever and ever

I worship my Saviour, my God and my all.

## The Essential Meetings of an Assembly.

BY E. TIPSON, MALAYA.

**I**N Matt. xviii. 20, the Lord said, "Where two or three are GATHERED TOGETHER in My Name, there am I in the midst of them." These two words, "gathered together," are the English translation of one word, which, if traced in its use in connection with assembly meetings in the Acts of the Apostles, gives us a clue as to the *least* number of meetings that are necessary for the welfare of a healthy assembly. They are found as follows:—

1. *The Prayer Meeting* (Acts iv. 31).—When they had prayed, the place was shaken where they were ASSEMBLED TOGETHER. It is surely very significant that the first meeting of the church should be a prayer meeting. This should be remembered in these days, when the prayer meeting is usually the most poorly attended of all meetings.

They prayed *then*, till the very place was shaken, and they were all filled with the Holy Ghost. Do we "go to the prayer meeting" or do we go to pray?

2. *The Teaching Meeting* (Acts xi. 26).—They ASSEMBLED themselves WITH the church, and taught much people. The command in Matt. xxviii. 20, was to teach to DO. Much teaching is only for the filling of the heads of the hearers. A servant is not taught in order to fill her head with knowledge, or for her to write a book on housework, but to DO.

They taught in the Acts of the Apostles "Jesus and the resurrection," "The

word of the Lord." They taught "doctrine," etc., etc. Apollos was an ideal teacher, in that what he had not yet understood, he was quite willing for ordinary folk like Aquilla and Priscilla to teach him; the best teacher is a teachable man.

3. *The Missionary Meeting* (Acts xiv. 27).—When they were come, and had GATHERED the church TOGETHER, they rehearsed all that God had done with them.

Note the things the missionaries brought before them. A lesson to us missionaries to-day. (1) All that GOD had done. (2) How HE opened the door of faith unto the Gentiles. (3) See also xv. 3, 4. Declaring the conversion of the Gentiles. (4) Also xv. 12. Declaring what miracles and wonders God had wrought among the Gentiles by them.

They caused great joy unto all the brethren

4. *The Elders' Meeting* (Acts xv. 6).—The apostles and elders CAME TOGETHER for to consider of this matter. What an object lesson for elders' meetings! Here there was all the elements of a division, and yet see how wisely and graciously handled, so that at the conclusion there was happy agreement. See how Paul on his way down to this meeting spends his time (xv. 3), telling of the conversions, and bringing joy to the hearts of the saints. Many others would have been so filled with the subject of the differences of opinion, that they would have been talking of nothing else.

5. *The Bible Reading Meeting* (Acts xv. 30).—When they had GATHERED the

multitude TOGETHER, they delivered the Epistle, which, when they had *read*, they rejoiced for the consolation.

They gathered the multitude together to read the Epistle, and I expect there was a general discussion, such as we know of in our Bible readings; at any rate, Judas and Silas helped with the subject.

What is the cause for the decay of the Bible reading in our midst? Is it not that the Bible reading has been left to take care of itself, and brethren attending, have, in many instances, never even looked beforehand at the subject or passage under consideration, consequently it became a most profitless meeting. On the other hand, where brethren have exercised their hearts and minds before the Lord as to the passage to be dealt with, have come to the Bible reading just full with matter, and thus have made the Bible reading a time of rich feeding from the Word.

6. *The Breaking of Bread Meeting* (Acts xx. 7).—When the disciples CAME TOGETHER to break bread. This was on the first day of the week, and seeing the apostles had been there for seven days, and broke bread on the first day of the week instead of the Sabbath (the day before), shows that the Sabbath was *not* kept by the disciples.

This meeting was an opportunity of having a word from the Apostle Paul, and preaching is not out of place at the Lord's Table, although some would exclude it.

7. *The Discipline Meeting* (I Cor. v. 4).—When ye are GATHERED TOGETHER, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to

Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

This is the saddest meeting of all, and it should always be remembered that the restoration of the offending one should always be kept in view. As J. N. D. so beautifully reminds us, we should think of what our feelings would be like were a beloved daughter of ours to go astray: our first and chief desire and aim would be to see the erring one brought back again, and how tenderly we would think and act towards such an one. We should remember that the offending one is *a member of the family*, and as such we should think and act towards him or her.

Thus we have a complete set of meetings. I do not say that these are the ONLY meetings an assembly should have but I would go the length of saying they are the LEAST number of meetings which go to make a healthy assembly.

Remember in all these meetings, He has promised "THERE AM I."

### The Father's Love.

"Keep yourselves in the love of God" (Jude 21)

NO earthly mother, whose first-born  
Lies nestling on her knee,  
Bends o'er her babe so yearningly  
As yearns my God o'er me.

He leads me on through mercies more  
Than sands that gird the sea,  
There's not a moment wings its flight,  
But bears love-gifts for me.

He ne'er repents His grace, though I  
His patience hourly test;  
But singing in His heart's deep joy,  
He in His love doth rest.

## Jehovah's Feasts.

PART III. THE FIRST FEAST—"THE PASSOVER."  
(PLEASE READ EXODUS XII. 1-13.)

BY HAROLD ST. JOHN.

LAST month we examined the meaning of the word "Pesach," and began to consider the ritual of the primary Passover instituted in Egypt.

After the shedding of the blood, there came the question of its disposal, and on this point there has arisen grave and even heated divergence of judgment.

I well remember the earnest, tender zeal of an evangelist of my boyhood days, and his urgent warnings against the idea that the blood was put upon the threshold, lest the precious symbol be trampled on. I once asked him, at the close of a meeting, what he made of the bason, and after a pause he declared, "Well, I have preached on the passage hundreds of times, but I never saw any special significance in that detail!"

In suggesting another view, I offer the following considerations:—

1st. The word twice rendered "bason" (Heb., SAPH) occurs 32 times in the Old Testament, and is translated 4 times as "bason" (Exod. xii. 22, 22; 2 Sam. xvii. 28; Jer. lii. 19); twice as "bowl" (1 Kings vii. 50; 2 Kings xii. 13; in v. 9 saph is given as a "door"); once as "cup" (Zech. xii. 2). In the rest of its occurrences, it bears its ordinary meaning of a threshold, a door or a gate, as in Jud. xix. 27; 1 Chron. ix. 19-22; Ezek. xl. 6, etc.

The root idea of the word is "anything hollowed out," and thus it would apply

with equal force to a cup, a bowl, or to the earthen threshold worn away by constant traffic.

II. In oriental lands and literature the threshold is always recognised as being of peculiar sanctity or dread, since there existed a universal belief that the household gods stood as sentinels between or beside the door posts.

The following passages of Scripture may be illustrated by this belief:—

In 1 Sam. v. 4, 5, we learn that the presence of the ark caused the downfall of Dagon, the fish god of the Philistines; the head of Dagon and both the palms of his hands were cut off upon the *threshold*; only the fish stump was left to him (J. N. D. vers.).

The inspired chronicler adds, "therefore neither the priests of Dagon nor any that come into Dagon's house tread on the *threshold* of Dagon in Ashdod unto this day."

The reader will note that the touch of the image made the *threshold* sacred or "taboo," and that this only affected the local Dagon; like the Romanists (our Lady of Lourdes, etc.), the Philistines had gods and goddesses for each town.

In Ezek. x. 4, the glory of Jehovah mounted up from the cherub and came over the *threshold* of the house; in xlvi. 2 the Prince stands by the gate post, while the priests offer his burnt offerings and peace offerings, and he "shall worship by the *threshold* of the gate." In answer to this the living waters flow out from beneath the *threshold* of the house.

In Ezek. xliii. 8, "the man with the appearance of brass," denounced the house

of Israel and her kings for their profanity in setting "their threshold by My threshold," and only "leaving a wall between Me and them." It seems they had placed an image of jealousy (*i.e.*, arousing jealousy) at the temple gates, and this was an affront to the majesty of Jehovah.

The Lord Himself, standing sentinel at the gates of His house, would be a sufficient protection, and if they divided their trust they would cancel the value of His presence and lose the vision glorious!

Finally, in Zeph. i. 9, the action of those that leap over the threshold is denounced as daring wickedness; their action is equivalent to a rejection of that divine shelter which ensures their safety during the watches of the night.

It is because of this "sanctity of the threshold" that burglars in the east never attempt to creep in at the door, but prefer the more toilsome but safer way of digging through the mud wall, and so avoid meeting the household gods (Ezek. xii. 5).

After this long digression we return to our passage, and I submit that we read Exod. xii. 22, "take a bunch of hyssop and dip it in the blood that is upon the threshold and smear the lintel and the two door posts with the blood upon the threshold."

Thus, the lamb would be slain, lying on the threshold, and in the pool of blood there the hyssop was dipped; by this ritual the house door became a crimson frame, above, below, and on either side the precious blood stood security for the safety of the first born.

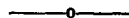
For this cause it is written, "none of you shall go out of the door of his house until the morning;" to have crossed the threshold before dawn would have been an insult to the blood, and would have exposed the trespasser to the vengeance of the destroyer.

The fear of the threshold is a very deeply rooted instinct within the human breast; each new experience of life, each fresh gateway into the unknown challenges us, and many of us remember our first day at school, our first situation, the wedding day, as having been seasons of serious gravity.

The Lord who fashioned us, and who has hung these warning bells within the shrine of our spirit, has at the same time provided that "cleansing blood" in the power of which we stand before God, and because we are right with Him we enter each fresh experience with unfaltering confidence; they overcame the beast by the blood of the Lamb.

After the blood is in its place, there follows the feast of faith; the Lamb must be roast with fire, and here two conditions are given.

The flesh may not be raw (Heb., *nah*, "half-cooked"), the full fierceness of the fire must be felt, and its work of judgment completed; anything less would have hindered His glorious cry, "It is finished;" to feed upon the Lamb "raw" would give the death blow to our peace.



Say not thou lovest Christ, so long as thou canst lay those sins in thy bosom which plucked His heart out of His bosom. Strange, if a child should keep and delight to use no other knife but that which stabbed his father.

## Lessons from Life of Abram.

PART XX. BY J. CHARLETON STEEN, OF LONDON.

WE now come to what has, from the earliest years of Christianity, been looked upon as the very earliest, outstanding type of God's gift unto death of His only begotten and well beloved Son (Rom. viii. 32). The chapter is connected with the preceding one by the "after these things," so that the Isaac God asks from Abraham to be offered up in the land of "Moriah," is the Isaac promised, waited for, for 25 years, then miraculously conceived, circumcised, weaned, and mocked, his only Isaac, the heir of all. "God did prove Abraham." This is the revised reading. It is lust that tempts, but it is God who tests and proves, and He only tests our faith. You never read He tested Lot : his own sins and wanderings tempted him ; but God tests faith, and wherever faith is exercised, God will test it in some way. This was Abraham's *most severe test*, and he stood it well. It was the test of his faith and friendship. Three times God calls Abraham His friend ; but friendship cannot be one-sided, it must be reciprocal, so if Abraham was God's friend, then God was Abraham's friend. So when He asked from Abraham his only Isaac, He asked all, for all Abraham had was bound up in that lag, for "In Isaac shall thy seed be called." How Abraham responded to that test and its value in God's sight is told us in the chapter, and especially in v. 16. "Moriah" means "The manifestation or sight of Jehovah from *Rahah*, to see." It was in this land, and on this mountain, that

you have the threshing floor of Araunah, Solomon's temple, and our Lord's crucifixion. I think these facts are remarkable (see 2 Chron. iii. 6 ; 2 Sam. xxiv. 21-25). Abraham, in his obedience and devotion to God, put his only Isaac alive on the altar, but all this in a figure. He proved the genuineness of his friendship in not withholding even Isaac from God his Friend. But God must ever have the better and the greater part ; so two thousand years afterward, in that same "Moriah land" and on the very same mountain, God actually, and literally, gave His only begotten Son to the death for His friend Abraham and his seed. "Verily, not of angels did He take hold, but He taketh hold of the seed of Abraham" (Heb. ii. 16, R.V.). So for Abraham, His friend, and his seed, Christ died, and "they that be of faith, the same are the *sons of Abraham*" (Gal. iii. 7, R.V.). Note, sons, not children, for it is character God is emphasising and not descent. The whole-hearted obedience of Abraham's faith is seen in the immediate and complete surrender of his will in this his supreme trial to his God. The three days' journey about 50 miles, and his pressing on with the one object in view, the sacrifice of his own heart's deepest love, the holding and carrying dead in his heart his only Isaac right up to the altar was a faint type of the heart of God, who gave His only begotten and well beloved Son to death for sinful men. With God's deepest affections, it was a "long foreknowledge of the dreadful tree." For in the heart of God the Lamb was *foreknown* before the foundation of the world (1 Pet.

i. 20, and Rev. xiii. 9). "The Lamb slain from the foundation of the world."

The question of Isaac, Where is the lamb? in v. 7, brings out that glorious reply that has rung right down through the years in every act of blood shedding, until the great Antitype Himself stands on Jordan's banks and John, in the Spirit of God, cries out, "Behold the Lamb of God" (John i. 29). In answer to Isaac, Abraham said, "My son, God will provide Himself the Lamb for a burnt offering, so they went both of them together" (v. 8). This is a wonderful foretelling of God providing for Himself the Lamb. Firstly, God provides the Lamb, *i.e.*, the plan of salvation. The Lamb character and work of Christ originated in the counsel of the Godhead. It was foreknown before the foundation of the world. Secondly, God is satisfied with the Lamb. God will provide Himself the Lamb, meaning He will provide for Himself the Lamb. This is seen clearly in the entrance into actual vision of the Lamb Himself. For John says, "Behold the Lamb of God," the genitive case speaking of origin and possession, *i.e.*, of Himself and His own Lamb. Third, if you alter a little the punctuation in Gen. xxii. 8, and read, "My Son, God will provide, *Himself* the Lamb," you have God Himself is the Lamb. The phrase, "So they went both of them together," reminds us of the close fellowship of the Father and His Son, as they not only went to Calvary together, but abode together there (see John xvi. 32).

We come now in the chapter to Isaac's part in all this. We see in him a type of

Christ, but please note, he can only be this up to the cross, but not on the cross in death. The reason for this is the fact, that he was a son of Adam, a human being, and no human being could ever be a type of Christ in death, for no human being could answer the holy requirements of God, that it should be without blemish; hence it takes the ram caught in the thicket by its horns to complete the type. We can, however, see in this great incident what we could never see in any Levitical priest or offering. We can see in the giving up by Abraham of his son, and the whole-hearted voluntary obedience even unto death of Isaac, something what it meant the Father God to give, and what it meant his only begotten and well beloved Son to surrender all in the will of His Father (Phil. ii. 8). We have already seen a faint glimmer of Abraham's heart sufferings during the three days' journey to the "mount of the vision," and seen them as typical of the heart of the Father God from away back in the counsel of the Godhead, that the plan of salvation necessitated by the entrance of sin, should be the blood shedding of the Son (Eph. i. 7), and now we see in Isaac the attitude of our Saviour who, through the eternal Spirit, offered Himself to God. His eternal attitude by means of the Eternal Spirit to His Father as the Redeemer of the race that loved not Him.

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Well might the Sun in darkness hide  
And shut its glories in,  
When Christ, the incarnate Maker, died  
For man, His creature's sins.



## Another Comforter.

PART V. BY E. W. ROGERS, OF WALLINGTON.

### RESURRECTION ASSURED BY THE SPIRIT.

SINCE, too, the believer is indwelt by the Spirit, he has the assurance of his ultimate bodily glorification even should he fall on sleep, and his body enter the grave (see Rom. viii. 11). God raised the Lord Jesus Christ from death: His Spirit dwells in the believer; therefore by that Spirit "our mortal bodies" whether we sleep or remain alive, will be quickened, into conformity to the likeness to the body of the glory of our Lord Jesus Christ.

### THE INTERCESSION OF THE SPIRIT.

Between these two points, however, that of the reception and sealing of the Spirit of God, which took place at our New Birth, and that of the conformation of the body of the believer (the Spirit's temple) to the likeness of Christ which is yet future, there are experienced trials and difficulties which sometimes make it impossible for the Christian to know how to express himself in prayer. In the midst of such circumstances he is not left helpless, for he has the help of the Holy Spirit, by whom he has "access to the Father," who Himself maketh intercession for us in groanings which cannot be expressed in words. Thus, whilst we have an Intercessor at God's right hand, we also have an Intercessor within, and He ever maketh intercession for us, according to the will of God. Just as the mother explains to a friend what her little child should say, but cannot express, for she does not know, so the Spirit of God intercedes

with our Father respecting us, according to the Father's will concerning us, for He shall be with you and in you for ever.

"THE SPIRIT LUSTETH."

But there are further results which affect our daily living. The Christian will ever have with him, whilst here in the body, the old evil nature called "the flesh" which, while judged and condemned, still exists within, and endeavours constantly to assert itself. Concurrently therewith the Spirit of God dwells within; and the flesh and the Spirit are mutually antagonistic the one to the other so that "we may not" (Gal. v. 17, R.V.) (*note: not we cannot*) do the things we desire. That is to say, if the flesh suggests anything, the Spirit of God within opposeth the suggestion, so that the desire of the flesh may not be accomplished. And conversely, the Spirit of God within stirs up certain pure and holy desires, which the flesh immediately opposes, so that "we may not do" those things. There is thus mutual opposition the one to the others. Who of us knows nothing of it? Surely none; but should this experience be altogether unknown to the reader, he may well ask whether he belongs to Christ at all, since such a condition of things is the inevitable consequence of His Spirit dwelling within. But victory comes by recognising that the "flesh has been crucified with its lusts."

### FRUIT OF THE SPIRIT.

Albeit conflict is not the only thing affecting our daily life resulting from the believer having the Spirit. The Spirit of God dwelling within the believer causes fruit to appear for God, and this fruit is

named in detail in Gal. v., vv. 22, 23, "Love, joy, and peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Such fruit of the Spirit is set in contrast to the works of the flesh, and it is not by accident that these two words "fruit" and "works" are used. "Fruit of the Spirit"—"works of the flesh." A machine may work very well, but it could not produce fruit. There must first be life if fruit is to be borne: fruit presupposes life. Therefore it is only the believer (who alone has eternal life) who is able to produce the fruit of the Spirit, whilst the dead worldling may make manifest, in abundance, the works of the flesh.

#### SOWING TO THE SPIRIT.

There is, moreover, a further practical aspect, for in Galatians chap. vi., v. 8, the Apostle Paul speaks of "sowing to the Spirit." If the context of this phrase be observed it will be found to have reference to monetary or material gifts to the *ministering servants* of the Lord. If all material blessings are devoted to the comfort of the flesh the ultimate issue must, in the nature of things, be corruption, since the flesh for which one has catered is bound so to end. But if material blessings are used in faithful stewardship for the furtherance of the Spirit's work here, then the issue will be reaped in eternal life, that is, when the believer is glorified with his Lord and Saviour. So that, like as the Spirit should guide and control the believer's daily conduct, He too should govern and control the believer's use of his money and property. May the Lord grant that we each may subject ourselves to the Spirit's promptings in this regard.

#### GRIEVING THE SPIRIT.

The failure to comply with anyone of the foregoing items, dishonouring God in our bodies, strife among the brethren, the absence of the fruit of the Spirit, the utilisation of material benefits for the gratification of the flesh, etc., involves "grieving the Holy Spirit" by whom we are sealed. You can grieve only a friend, and the Spirit Himself (for He is a person, not an influence) is the believer's friend, who has feelings, and those feelings are hurt whensoever the one in whom He is residing fails to follow where He would lead, fails to walk as He would instruct, or fails to do that which He would prompt.

Having thus briefly outlined the doctrine of the Spirit indwelling the individual believer, let us now proceed to examine the other branch of the Spirit's indwelling, viz., In the Church.

In the Epistle to the Ephesians (ii. 21-22), the church as a whole is looked upon as a holy temple, and locally as a habitation of God "in the Spirit," and in 1 Cor. iii. 16 the local church is regarded as the temple of God, the place in which God dwells, yea, even His innermost shrine. We see then God finding in each individual believer's body a temple of the Holy Spirit; also each assembly of God's saints, wherever scripturally gathered, an habitation of God in His Spirit.

—o—

Man, earthy of the earth, an hungered feeds  
 On earth's dark poison tree—  
 Wild gourds, and deadly roots, and bitter weeds;  
 And as his food is he.  
 And hungry souls there are, that find and eat  
 God's manna day by day—  
 And glad they are, their life is fresh and sweet,  
 For as their food are they. (John vi. 35).

## The Story of the English Bible.

PART XIII. BY J. L. ERCK, OF TOOTING.

Last month we considered the successful development of the Geneva Bible. We shall now see how its widespread popularity in this country caused the Church of England authorities and the Roman Catholic Church to issue translations of their own in English.

The Geneva Bible was, naturally, objectionable to both these bodies on account of the strongly Puritanical character of many of its notes. In these days, when our Bibles are printed without any running commentary on the text, it is not easy for us to understand the position in the period of which we are writing. We are, happily, not able to imagine the issue on a vast scale by, say, the Free Church Council, of a translation of their own, with quantities of notes giving doubtful or debatable passages of a strong Nonconformist colouring for the benefit of all English readers; this being followed by a translation published in self-defence by the Church of England, setting forth her own doctrines, the position thus created compelling the Church of Rome, in her own despite, to prepare another version, also with notes, in an endeavour to counteract the influence of the others. But in the sixteenth century religious feelings ran high, and Biblical translations were not always compiled with a single motive only. Nevertheless, as we shall see, each of the different versions contributed something to the English Bible as we now have it.

About 1564 Matthew Parker, the Archbishop of Canterbury, set about organising a committee for another revision of the Bible, and, as twelve out of the sixteen Church dignitaries who took part in the task of revision were bishops, this version is known as the BISHOPS' BIBLE. The work was portioned out among the members, Archbishop Parker having general oversight, and also himself undertaking Genesis, Exodus, Matthew, Mark, and the Epistles from II. Corinthians to Hebrews. The Great Bible was taken as a basis, and was to be followed "except where it varieth manifestly from the Hebrew or Greek original." The revision was finished in 1568, and a complete copy was presented to Queen Elizabeth, who, however, took no public notice of it.

The Bishops' Bible has been described as "the most unsatisfactory and useless of all the old

translations." There seems to have been a lack of co-operation on the part of the revisers, each of whom had his own portion for which he was responsible, and so the work was of very uneven merit. It is probable, however, that most of the translators had a loftier conception of their duties than the Bishop of Rochester, to whom the Psalms were, in the first instance, allotted, and who said, "When part of a Psalm is quoted in the New Testament I translate the Hebrew ACCORDING TO THE TRANSLATION THEREOF IN THE NEW TESTAMENT, for the avoiding of the offence that may arise upon divers translations!"

This Bible was imposing in appearance, but was too costly for people in general to buy it, and, while not appealing to the ordinary public, it did not commend itself to scholars. Thomas Lawrence, headmaster of Shrewsbury School, and an eminent Greek scholar, sent a paper to Archbishop Parker, pointing out a large number of instances of faulty or incorrect translation, and, as a result, a greatly improved edition of the New Testament was issued in 1572. This has furnished many happy phrases for our Authorised Version, such as "the middle wall of partition," and "less than the least of all saints."

In 1571 Convocation ordered every bishop to have a copy of this Bible placed in his hall or dining-room for the use of servants and strangers, and each cathedral and, if possible, each church was also to have one copy. Sixteen years later, however, Archbishop Whitgift complained that many parish churches still lacked a copy. Thus the Bishops' Bible never came into anything like general use, and even in the Established Church it was not the version exclusively used. It passed through nineteen editions, and ceased to be printed after 1606. It is important to remember, however, that the Bishops' Bible was officially chosen as the basis for the work of the revisers who prepared our Authorised Version.

The next version in the historical succession is that produced under the auspices of the Church of Rome, the famous DOUAI BIBLE, prepared by the scholars of the English College at Douai, in Flanders. This English seminary for the training of Roman Catholic priests had been founded by William Allen, who was afterwards made a cardinal. Political disturbances made it necessary to remove the college temporarily to Rheims, and it was here that the New Testament was printed in 1582. The

college returned to Douai in 1593, but want of funds prevented the publication of the Old Testament until 1609.

This translation was made from the old Latin Vulgate, and, as the translating was very slavishly literal, the result was greatly lacking in purity of English, a large number of words being practically left untranslated, and brought over thus into the English text. Most of these words failed to secure a permanent place in our language; but some remained to enrich it, such as advent, anathema, evangelize, eunuch, gratis, paraclete, pentecost, victim.

As might be expected, many of the notes are bitterly intolerant and controversial, and many contain superstitious stories and legends. In the note on the words "ravens wolves" in Acts xx. 29, Luther and Calvin are classed along with great heretics of earlier centuries, such as Arius, Macedonius, and Nestorius, as "great blood-sucking wolves, and wasters of the flock of Christ." A preface of more than twenty pages contained an explanation of such a violation of Roman principles as the distribution of the Scriptures in the vulgar tongue; the scattering abroad of false and heretical versions being given as a reason for the issue of a further translation, accompanied by anti-Protestant notes, for the benefit of the faithful.

Notwithstanding its many defects and deficiencies, the Douai Bible was not without its good points, and it exercised no small influence upon our Authorised Version. Anyone who reads a passage from it, particularly from the older version before the revision of 1750, can easily observe the pompous and obscure English in which it is couched. Only a scholar can pronounce judgment as to its actual value as a translation, and this aspect has, perhaps, been fairly and concisely summed up by Dr. Moulton, who said of it:—

"Nothing is easier than to accumulate instances of the eccentricity of this version, of its obscure and inflated renderings; but only minute study can do justice to its faithfulness, and to the care with which the translators executed their work. Every other English version is to be preferred to this, if it must be taken as a whole; no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong."

## The Believer's Question Box.

Questions for this column may be addressed to  
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W.2.

**Question A.—Is it right to look upon Ananias and Sapphira as true believers? Did they not belong to those spoken of as "the rest" (Acts v.)?**

ANSWER A.—I judge that Ananias and Sapphira were certainly, outwardly at anyrate, in the fellowship of the church. Can we imagine Jews, open rejectors of the Lord, having any interest in selling their property and bringing it to the apostles? What could they hope to gain by it? To such, the apostles would be arch-renegades from their faith as Jews. We to-day would not feel happy in accepting gifts from the world for the Lord's work. Can we imagine Peter accepting the price of their land from Ananias and Sapphira if they were unconverted persons? The words, "Of the rest durst no man JOIN HIMSELF with them" simply mean that the solemn incident deterred outsiders from "joining themselves" to the church by a premature confession of faith, and becoming mere hangers on," as we say. But these words do not follow directly on the incident, and it would be unnatural to suppose that these two sinning ones were representative of a class, as though "the rest" meant the rest of the Ananias's and Sapphira's, rather than quite an exceptional case. The work of the Spirit was certainly not hindered by His holy judgment, but furthered: "BELIEVERS WERE THE MORE ADDED to the Lord," etc. Personally, I could not go so far as to affirm, "Undoubtedly Ananias and Sapphira were true believers," though I may HOPE they were. The fact of their being dealt with in judgment argues in their favour, as the passage in 1 Cor. xi. would bear out: "For this cause many are weak and sickly among you and many sleep, FOR WHEN WE ARE JUDGED, WE ARE CHASTENED OF THE LORD that we should not be condemned WITH THE WORLD" (vv. 30, 32). God usually leaves the world alone now for future judgment. But if anyone falls under the judgment of God, or the extreme discipline of the church, we can only "stand in doubt of him." Paul did not call the incestuous man of 1 Cor. v. "our dear brother," but "that wicked person." The effect of discipline is too often hindered, if not altogether marred, by a determination on the part of some, in the name of

that much misused word charity, either altogether to oppose the discipline inflicted, or to act toward the object of it as least in social relations as though nothing had happened. A man under discipline should not be received into our houses in a social way, or bid godspeed to. The one who violates this rule becomes, in God's sight, partaker of his evil deeds (2 John x.). This is without prejudice to the endeavours of those competent to restore the fallen one. A mere profession of conversion in the past is not the ultimate proof of reality, but a continuance in the doctrine of Christ, and a holy walk (2 John i. 9; 1 John iii. 6).

**Question B.—Is it right to preach the Gospel when we come together to remember the Lord?**

ANSWER B.—Every meeting has its primary object, and that should characterise it; though other things may have a subsidiary place. In the prayer meeting prayer should PREDOMINATE; in the teaching meeting, teaching; in the Gospel meeting, the Gospel, though that would not prevent a word of Scripture in the first-named meeting, a word of prayer in the second, or a word for Christians in the third. This applies equally to the Lord's Day morning meeting, where the object is to "remember the Lord in the breaking of bread." That should be kept in view, and should characterise the meeting, and anything which helps to that end may have its place. A short word from Scripture to lead the saints to "dwell upon His dying love," to contemplate His glory and beauty could not be out of place if in the current of the Spirit's leading. General ministry, even though very beautiful, would seem quite out of place and a positive distraction, before the breaking of bread, and of course Gospel preaching too. We might illustrate this point. Suppose a florist were converted. He comes from a denomination where they have a so-called "altar" always decorated with flowers. The good brother feels nothing is too good for his Saviour, so he comes early one morning and decks the Lord's table with flowers and fruit. But the older saints, being more spiritual, could not tolerate these. They are beautiful, but out of place. Nothing must be on that table but the blessed emblems of His death. But if this good brother took those offerings to some bed-ridden saint, they would be quite in keeping and a sweet savour to Christ. As for the time after the breaking of bread, it may well be utilised for general ministry, often profitably arising out of passages read in the earlier part of the

meeting. I have known a morning meeting abroad overrun by worldlings, attracted by the presence of the foreigner; I should judge a loving word of Gospel to such, after the breaking of bread, very much in place, but this would be exceptional, as usually very few outsiders are present, and to preach the Gospel to the saints is not very profitable. Besides, the Gospel meeting is convened for that.

**Question C.—Are Christian shopkeepers justified in selling tobacco and cigarettes? If they do so, are they in a position to reprove the Christian who smokes?**

ANSWER C.—There are two questions here, of which we will take the second part. Clearly, if a man sells a thing, to reprove those who use it would be to "have a lie in his right hand." In condemning them, he condemns himself, for surely what is bad to use, is bad to sell. If a man has a troubled conscience, as to selling an article, and is seeking to get out of the business, let him do this first, before taking on himself to censor others. Now for the first question: I do not think it is one that I am called to settle for another, or another for me. Some of us, who many years ago gave up this habit, were clearly shewn it was not for us as Christians. Perhaps previously we may, as quite young men, have done so with an untroubled conscience, but how we fitted it in with "Whatsoever ye do, do all to the glory of God!" is an enigma. Perhaps we never faced those words of God! The day after the writer gave up what he now sees to be a self-indulgent, unclean, worldly habit, he saw two men, he knew as believers, passing his door with pipes in their mouths. How inconsistent it looked! He was now in the light, and saw the darkness. That was forty years ago and more. To-day the world has gone mad on the habit, and it is more than ever their badge. I gather they don't expect a Christian to smoke; they have a higher standard for him than that. A young convert I knew, who had been a smoker from boyhood, was walking on the cliffs at Sandown, Isle of Wight, smoking. He suddenly noticed, he told me, a remarkable appearance in the clouds. He had been a good deal exercised about this smoking habit that had held him so long. His thought was "the Lord is coming," and he snatched his cigarette from his mouth and STAMPED ON IT. In that moment he realised that what he was doing was not fitting for the presence of his Lord.

**Question D.—Some say (in Romans vii. 7) if Paul had not coveted, he would not have known sin. Is this the right meaning of the verse?**

ANSWER D.—How many difficulties we should be spared by noticing exactly what the Scripture says. The questioner here should read the passage again carefully, for the question is not accurately framed on the Scripture. The apostle is meeting the idea that, because we need to be delivered from the law, therefore the law itself is sin. On the contrary, it is holy, it is it which shews up sin. The apostle does not say, "I should not have HAD sin, but by the law, but I should not have KNOWN it." A savage lusts, but he does not know it is lust until he hears the law, "Thou shalt not covet." Not only so, but so evil is man that the very prohibition increases the lust. As we read in 1 Cor. xv. 56, "The strength of sin is the law." And here, "when the commandment came SIN REVIVED and I died," or in other words, the very prohibition "wrought in me all manner of concupiscence." Without the law sin was dead (*i.e.*, dormant). The commandment also increases the guilt of sin, giving it the aggravated character of transgression. Our strength is not to put ourselves under law as our rule of life, but "to live by faith in the Son of God," who gives all the needed grace.

**Question E.—What is blasphemy against the Holy Spirit? Is this sin possible to-day? If so, by whom?**

ANSWER E.—Our Lord's words about the blasphemy against the Holy Spirit arose from the ascription by the Jewish leaders of His works to "Beelzebub," implying that "He had an unclean spirit." Whether they KNEW intelligently He was actually working by the Holy Spirit is not said, but they were no doubt speaking deliberately against the Lord, and that was a very heinous sin, leading on to His cruel death at Calvary. Could a more dreadful sin be imagined? Yes, there was one greater. That could be forgiven, and many of His murderers were indeed forgiven on repentance (Acts ii. 28), through the testimony of the Holy Ghost sent down from heaven. What, then, is this more grievous sin, for which there is no forgiveness? It is the deliberate rejection of the testimony of the Holy Spirit, it is the sin of apostacy. When this sin has been reached, "It is impossible to renew again to repentance" (Heb. vi. 6). It is not say those guilty want to repent and are refused, but it is impossible to get them to want to repent. They

become adversaries (see Heb. x. 27). One thing seems certain, that no one who desires forgiveness has committed the unpardonable sin. Where there is the desire, confession is still available, with immediate forgiveness and cleansing for the Lord's sake (see 1 John i. 9; ii. 1, 2).

### Queries Raised on Apocalyptic Papers.

The interpretation of angels in March Notes of the Apocalypse has been criticised by a valued correspondent, on the ground that "Nowhere in God's book is a message sent by a human messenger to a heavenly messenger, *i.e.*, man to angel, but always the reverse." This is an interesting statement, and as far as I have been able to check it since, seems well founded; but would it be conclusive then in this case? Can John be said to be sent? Is he not strictly the amanuensis of the Lord? The message is rather conveyed by the Spirit, "What the Spirit saith unto the churches." My difficulty in making angels symbolical still seems to hold good. Why interpret a symbol "the stars" by another symbol, "the angels," meaning "the under-shepherds," or responsible elders in the churches?

Another correspondent writes approving of "I was in the Spirit on the Lord's Day," given in February "Believer's Magazine." He quotes chap. viii. 1 as parallel, with which I agree, and caught up to the third heaven as a similar experience (2 Cor. xii. 2). I cannot quite go so far as this, however. Paul did not know whether he was in the body or out of the body, but I certainly think being in the Spirit is more than and different to walking in the Spirit. Being in the Spirit scripturally describes a Christian. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man hath not the Spirit of God, he is none of His" (Rom. viii. 9). This is often interpreted, but wrongly of conduct, but it is "having," *i.e.*, possessing the Spirit of Christ. Being in the Spirit (Gal. v. 25), or living in the Spirit (Gal. v. 25), represents the Christian position, and we are then expected to walk in the Spirit.

W. HOSTE.

In one of his letters Rutherford said that whenever he found himself in the cellars of affliction, he began to look about for the King's wine.

# The Lord's Work and Workers.

WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

APRIL, 1928.

Made up, March 24th.

## SCOTLAND.

**Ayr**, Victoria Hall, 117 Main Street.—Half-yearly Conference of S.S. workers, parents, and friends will be held on Saturday, 7th April, at 4 p.m. Messrs. John Ritchie, jun., Troon; S. E. Bebbington, Clydebank; W. D. Whitelaw, Irvine, are the expected speakers. **Dufftown**.—The annual Christian Conference will be held here (D.V.) on Wednesday, 4th April. **Brora**, Sutherland.—Murdo Mackenzie is about to begin labours in this needy place, and desires our prayers. **Boddam**, Lower Gospel Hall.—James Petrie had a week's meetings here. The meetings were well attended and many heard the Gospel. **Ballater**.—P. F. Bruce has been visiting in and around Ballater speaking to saints and sinners. His visit has been a great cheer. **Bonnyrigg**.—As the result of labours of Henry and William Steedman here for eight months, an Assembly was commenced on February 5th, about thirty coming together. Blessing continues. Correspondent, Wm. Stoddart, 42 Lothian Street, Bonnyrigg. This is good news, the result of God blessing steadfast and immovable labour. **Dundee**, Hillbank Hall, Cotton Road.—Conference on April 9th, beginning 11 a.m. Speakers expected are Messrs. J. Barrie, J. Ewan, D. Weir, and J. Pender. **Dornock Brow**, Eastriggs, Dumfriesshire.—W. Steedman was encouraged in meetings here, and at the annual meeting of the Assembly profitable ministry was given by Bre. J. Watt, Carlisle; Tom Baird, and W. Steedman. It was a great uplift to all. **Clydebank**.—The Dumbartonshire Half-yearly Missionary Conference will be held in Gospel Hall, Miller Street, on Saturday, April 14, 3.30 to 8 p.m. **Gorleston-on-Sea**.—Annual meeting of the Assembly will be held in Bethel Gospel Hall on April 6, beginning 3 p.m. and going on to 8 p.m. for ministry of the Word. **Buckie** and **Portessie** joint Conference on April 6, St. Andrew's Hall. **Motherwell**, Shield Road Hall.—Conference will be held here on the 14th April, from 3.30 till 8 p.m. Expected speakers are Messrs. A. Borland, M.A., Irvine;

J. F. Ewan, Perthshire; John Feely, Newmains; Wm. D. Whitelaw, Irvine. **Lanark**.—Annual Conference in Church Hall, Castlegate, on May 12. Speakers expected—Messrs. H. Steedman, E. H. Greenlaw, A. Borland, and W. D. Whitelaw. **Orkney**.—David Walker has spent some weeks in **S. Ronaldshay** and also at the hall in **St. Margaret's Hope**. A good hearing and a little fruit. Was also at **Kirkwall** and **Downby**, where there seems to be an interest and where he hopes to return. **Paisley**, Cumberland Hall.—Tract Band Conference will be held on April 14th, commencing at 3.30 p.m. The following brethren are expected to take part. Messrs. J. Gilmour Wilson, Robert Smart, Andrew Douglas, and J. Steel. **Glasgow**.—Half-yearly meetings in Christian Institute at 5 p.m. on Saturday, April 7th, and on Lord's Day, at 2.30. In Cith Halls, on Monday, 9th, at 10 a.m., 2.30 and 6 p.m., and on Tuesday, 10th, at 10. Sisters' meeting at 2.30 and missionary meeting at 6.45. H. St. John, R. Hill, J. C. M. Dawson, Dr. Muir Kelly, W. Rodgers, R. Stephen, W. Drake (Argentine), R. W. Sturt (China), F. T. Lane (Africa), and M. Brown (India) are expected to take part. **Garngad Hall**.—Joseph Glancy is having meetings in this hall. Good attendances and some fruit. **West Calder**.—Conference, April 21, from 4 to 8 p.m. Speakers expected—Wm. Steedman, W. Whitelaw, A. Borland, M.A., and J. Douglas Ashgill. **Shetland Islands**.—The little assemblies struggle on. There are five small gatherings in outlying districts. One at **Whiteness**, where Charles Reid has been labouring for about a month. Four have professed faith in Christ, two were baptised in the sea, and about 100 gathered in hall for afternoon meeting. **Island of Tronda**.—Horatio Wallis has had meetings here, where they have been able to erect a nice hall, and at **Whiteness** they are looking forward to having a Conference shortly, and expect a good gathering from districts around. This is very encouraging, and calls for our thanksgiving and praise. **Stranraer** and **Sandhead**, Wigtownshire.—A. Gilmour has

had three weeks in Stranraer and two weeks in Sandhead, and speaks of a good ear for the message. **Glassford and Coalburn**, Lanarkshire.—Alexander Philips has had a number of weeks in the Gospel in these parts, and God has generously helped and saved. **Motherwell**, Town Hall.—Women's Missionary Conference, April 14th, 3.30 to 7.30. The following missionaries expected:—Mrs. M'Phee, Central Africa; Mrs. Melville, China; Miss Mills, Argentine; Miss Davidson, Venezuela. **Lochgilphead**.—Mr. J. Miller, of Helensburgh, has been labouring here. He has been round the doors with calendars and tracts, and had a good reception. Sixty present at Gospel service the first night. **Ayr**. On the 22nd February there was, in Victoria Hall, a most interesting meeting to bid good-bye to our Bro. and Sis. Rew, who are shortly returning to their labours in South Africa. The meeting was full, and quite a number of brethren took part, and the remembrance of the gathering will continue to be a cheer to our brother and sister when they find themselves in lands far distant. **Newmilns**.—On the 23rd of February there was a similar meeting, of a more local character, but with the same effect, of wishing our brother and sister God-speed. **Kilmarnock**.—Tract Band Workers Conference, April 14.

## ENGLAND AND WALES.

**London**.—We learn that the annual Conference, held here on the 2nd and 3rd ulto., was one of the finest. The subjects were "The Holy Scriptures," "The Doctrine of God," "The Doctrine of Man," "The Lord's Supper" (conference for brethren only), "The Incarnation," "The Cross," "Resurrection and Future Judgment" all being dealt with. Speakers were Messrs. J. Stephen, Montague Goodman, J. C. M. Dawson, C. F. Hogg, W. E. Vine, J. B. Watson, and H. Milne Kydd. **Oxford**.—Harrington Hall, April 18-19, afternoon and evenings. **Fforestfach**, Glam.—Mr. R. Scammel was here for three weeks' special Gospel meetings. Interest maintained each night, and the Gospel was faithfully preached. **Briton Ferry**, Glam.—The little assembly here (D.V.) will open their new Ebenezer Hall in Old Road on April 7th, with a Conference at 3 and 6.30 p.m. The most of the work they have done themselves after business hours, that they might find an acceptable place to put the testimony of the Name. All in the district who can possibly get ought to turn up and so encourage this little company and strengthen their hands in God. **Greenwich**, The Hall, King George's

Street.—Annual Conference on April 9th. Speakers expected—Messrs. J. Charleton Steen, H. C. Cole, R. Scammell, and P. Consick from India. 3 to 5 p.m., reports from missionary brethren; 6 p.m., for ministry of the Word. **Ealing**.—Conference, May 28th. **Newcastle-on-Tyne**, The People's Hall, Rye Hill.—Annual Conference will be held as follows:—Friday, April 6, 2 and 6 p.m.; Saturday, 7, 6 p.m.; Monday, 9, 10 a.m., 2 and 6 p.m. Messrs. H. P. Barker, Dr. Bishop, J. M'Phee, and F. A. Rose, Stephen, and others are expected to take part in the ministry. **Ipswich**.—Annual united Conference of the two assemblies will be held in St. Lawrence Hall, St. Stephen Lane, Old Cattle Market, on Easter Monday, April 9, beginning at 11 a.m., 2.30, and 6 p.m. **Kemball Street Hall**.—Phil Mills commenced special Gospel meetings on March 25 in this hall. **Eastbourne**.—M.S.C. Conference, April 5-10. **Littlehampton**.—S.S. Teachers' Conference, April 5-10. **Stroud**.—Conference in Acre Street Rooms, April 6, at 2.45 and 6 p.m. **Birmingham**.—Missionary Conference will be held in Town Hall, Paradise Street, on April 28-30. Correspondence to E. H. Whitehouse, 14 Haughton Road, Handsworth, Birmingham. **Cheltenham**.—Missionary Conference will be held on April 25 at 3 and 6 p.m. Messrs. Adams, Chilcott, and Gordon expected. **Nuneaton**.—Manor Court Rooms, April 9, 3-5 and 6.30 p.m. **Seaton**, Devon.—Missionary Conference, May 3. **Sheffield**.—Annual open Conference will be held in Beighton Gospel Hall on April 6. Ministering brethren are desired to note date. John Gilfillan has made a tour of various assemblies in and around **London**, and is due in **Walthamstow** during April. He desires our prayers. **Leigh**, Lancs.—Gospel Hall, Thirlmere Street.—Conference to be held here on Easter Monday, April 9, 3-6 p.m. All communications to Mr. Peet, 3 Burydell Road. **Barrow-in-Furness**.—H. Douglas had five weeks' meetings in Abbey Hall, Saints blessed and sinners saved. They hold their Conference on April 6-7. Speakers—Messrs. John M'Alpine and J. Douglas. Communications to H. Lewis, 44 Cheltenham Road. **Manchester**.—Conference April 6-9. Friday and Saturday's meetings will be held in Hope Hall, Brunswick Street, Ardwick Green, 2.30 to 8 p.m. Monday's Conference will be held in Irwell Hall, Salford, from 2.30 to 8 p.m. Brethren expected Messrs. C. F. Hogg, Gilmour Wilson, F. Vallance, M. Brown (India), W. Fisher (Africa), F. R. Adams (Poland), and Geo. F. Nichols (Barbadoes). **Bournemouth**, Pokes-town Hall.—We are pleased to learn that our



brother Geo. Hucklesby has just held a few meetings in this hall on "Solomon's Temple." Last year the hall was enlarged to meet a growing need for more room. J. Charleton Steen, of London, will (D.V.) begin a series of meetings here on May 20. **Clayton, Bradford.**—The assembly here opened their new Hall on March 10. The brethren built it themselves after their day's work, working on to 10 and 11 at night, which is praiseworthy, but then they were working for a good Master, who knows and loves and cares, and will not forget the smallest service done for Himself. Bre. M'Cready and Stansfield were [the speakers. **Leyton.**—Mr. M'Culloch has had a series of Gospel meetings here. Quite a number have professed faith in Christ. Our brother's throat is troubling him. He will value our prayers. **London.**—Manresa Hall and East Sheen.—George Hucklesby has had helpful meetings in these halls. Sinners professed Christ and saints were helped. He is now at **Uxbridge**, and goes on to **Bosecombe. Blackburn.**—Phil Mills had good meetings here and in **Livesly**. Near here Percy Beard had a good hearing. **Preston.**—T. Baird had one week's meetings here with good attendances throughout. **Manchester.**—Missionary Conference held here on 25th February. Missionaries present—Messrs. Blake, Cunningham, and Chilcott, also T. Baird, who also had meetings in Hope Hall and **Southport**; also in **Bolton** and **Blackburn**. Benjamin Mudditt, 1013 Forest Road, Walthamstow, London, E., who has been through two very serious operations, wishes us to say that he is now sufficiently recovered to take up his loved work once again. He wants us to convey his sincere thanks to God's people for their interest and prayers. **Poole, Dorset.**—Annual Conference, Mount Street Hall, April 6, 3 and 6.30 p.m. **Plymouth, Raleigh Street Hall.**—Conference, April 6, 11 to 8 p.m.

## IRELAND.

**Belfast.**—Roslyn Gospel Hall.—Our brother, Murdo Mackenzie, has just had five weeks' Gospel meetings in this hall. It is a new hall just opened in Roslyn Street. We wish our brethren God-speed in their united testimony there. Matchet Street Hall.—Mr. Hutchieson is having meetings here; a number confessed conversion. Grosvenor Hall, Grosvenor Road.—Annual meeting, April 9-11. **Limavady.**—Bre. Goold and Beattie have had meetings here in New Hall, where the Lord has wrought; some saved and the Lord's people cheered. They are now in **Bally-**

**mena. Broughshane.**—Stewart and Kells have had meetings here, with some encouragement. **Ballylinagh.**—Little has had some meetings here, the people came out well. A few have been added to the assembly in **Letterkenny. Ballywatermoy.**—Dr. Matthews paid a short visit here. He is now in **Bangor. Angrin.**—Hawthorne has had some meetings here with some blessing, and some added to the assembly. **Portavogie.**—Baillie having meetings here. **Curran, Co. Fermanagh.**—Craig and Fenegan had meetings here. Poots and Kilpatrick at **Ballyvea** district. Good meetings, some professed. Stevenson and Gilpin at **Carriekfergus**. Curran and Murphy near **Banbridge**, good meetings. **Dublin.**—Grosvenor Hall.—W. J. M'Clure is having meetings here. He is finding the work difficult, and will value our prayers. Merrian Hall.—Percy Beard is having the meetings here for the month of March. **Carriekfergus.**—Wm. Stevenson and Samuel Gilpin are continuing special meetings in wooden hall here. It is new ground and needs steady plodding. No assembly in the place.

## AMERICA AND CANADA.

**Ocean Beach, Cal.**—John Rankin has had meetings here, people came out well. **Winnipeg.**—Conference of West End and Main Street Assemblies will (D.V.) be held June 8-9-10, in Scott Memorial Hall, Princes Street. Circulars sent later. **Toronto.**—The Convention of Christians gathered into the Name of the Lord Jesus Christ here will (D.V.) hold their Easter holiday Conference in Massey Hall, corner of Victoria and Shuter Streets, on April 5, 6, 7, and 8, beginning with prayer on Wednesday in Central Gospel Hall, corner of Brunswick and Sussex Avenues, at 7.30 p.m. The rest of the meetings begin at 10 a.m. each day. On Lord's Day at 10 a.m., the breaking of bread (Isa. xl. 31). **Winnipeg.**—Bre. C. H. Willoughby and R. Telfer have been labouring here for two weeks in connection with West End and Main Street Assemblies. The saints turned out well, and the Word was blest unto their encouragement in the Lord. **Detroit, Mich.**—Bre. Gillespie and Nugent are having some encouragement in Central Hall; also bre. Dobbin and Kay in Springwells district. John Ferguson started in Chicago Blvd. Hall, Detroit, March 4, for a series of special meetings. He has just returned from the Eastern States, where he had encouraging times in the Gospel. **Caro.**—Bre. W. Ferguson and Warke had four or five weeks here in an old church hall, with blessing. An old man

## iv. **Fallen Asleep—Gifts for Servants and Sufferers.**

in his 90th year got saved, also another old man 12 or 15 hours before death. He left as his message to his friends and neighbours, "Tell them I am not dying as I lived, but have trusted Christ and left all with Him." God reached some others also. They are now in **Cass City**, in a dance hall rented for meetings. **Chicago**.—On account of decoration day falling on a Wednesday this year the usual meetings for believers in connection with the Assembly at Normal Blvd. and 66th Place, will be held (D.V.) Saturday and Sunday, June 2-3. Circulars will be mailed later. Address correspondence to Andrew J. Cotton, 36 W. 10 Place, Chicago, Ill. **E. Orange**.—J. Ferguson had a series of meetings here. The people came out in large numbers, and saints were much cheered. **Jersey City**.—A Conference was held here. Messrs. Nollage, Squire, Ferguson, and others took part. **Central Falls, R.I.**—The Assembly here has so grown that they may have to increase their hall to seat more than its present 500.

### **Fallen Asleep.**

**Ayr**.—Suddenly, on 2nd March, **Capt. William Walker**, aged 78 years. Converted over 50 years ago, many years in Buchanan Court and Parkholm Halls, Glasgow. Last seventeen years in Victoria Hall, Ayr. **Culty Backey**.—**Andrew M'Kelvey** passed away to be with his Lord. A good man, and will be much missed. **Collin, Co. Antrim**.—**Mrs. M'Farland** was called home suddenly as the after effects of an operation. She met with God's people in Gospel Hall, Derringly, beloved of all. A heart for the Gospel and opened her house for the preaching of same. She leaves a sorrowing husband and four children, to whom we extend our sympathy and prayers. Mr. Geddes of Central Africa took services at home and grave. **Matthew White**, of Whiteinch, saved fully 40 years ago in Belfast. About 30 years in Summerfield Hall Assembly, where he took an active interest in the Lord's work and where he will be much missed. Our brother had a great heart for the Gospel, especially amongst the working men of Whiteinch, and the coming day will reveal the results of our beloved brother's untiring zeal in the Lord's work. His end was peace. **Sydney Mines**.—Our sister **Mrs. Boyce** of this place passed away on 1st February while on visit to her three daughters in Chicago. Saved 35 years ago in Scotland, and met with the assembly at Auchentibber, Lanarkshire. She was one of the first to gather unto the Name at Sydney Mines,

where her remains were buried. A large company were at the grave, where W. N. Brennan spoke. She will be sadly missed as she was a quiet, constant soul. **Mr. W. H. Hoyte**, Nottingham, who in God's goodness reached a very advanced age, went peacefully into the Lord's presence on Tuesday evening, 6th March. He had been at the meeting on the Sunday morning, and said it was one of his best days. Felt very well on Monday, but on the Tuesday at 6 a.m. he just sighed twice and passed into the presence of his Lord. What a lovely way to go! He was buried at Rexhill Cemetery on the Friday at 12 noon. Mr. Hogg took the service. He was a very great missionary enthusiast, and has had four of his children—two sons, Dr. Stanley Hoyte, China, and Dr. Julian Hoyte, South Africa, and his daughters, the late Mrs. Percy Last, laboured for years in South Africa, and another married daughter, Mrs. Lyle, of India. His son, Dr. Stanley Hoyte, is home at present. We tender to Mrs. Hoyte, who survives him, and all his children our sympathy and prayers. **Chicago**.—Bro. H. Coyle, who came here from the Mourne Street Assembly, Belfast, about three years ago, went home to be with the Lord on November 20th. He brought his wife and nine children out from the old country last Spring, and shortly afterwards began to ail and kept getting worse until his home call. The funeral was from the Gospel Hall, 66th Place and Normal Blvd. Bre. J. Ferguson and L. Shelfdrake took part at the services. **Elgin, Ill.**—Our sister, **Mrs. Walter Ross** of this place, as the result of a stroke, was taken home. Prayer is asked for her husband, to whom she was married 42 years. **Toronto, Ont.**—Suddenly, at age of 56, **Mr. Thomas Breckles** was called home. For 32 years in the Broadway Assembly. With the death of **Mrs. George Watson**, who passed away here, there has been removed a familiar figure of many years' standing among the assemblies here. A godly woman who will be much missed. **Wanstead, Ont.**—Our brother, **William Garnham**, fell asleep in his 58th year. Saved at 14, and faithfully served his Lord among his people. His widow and ten children survive him.

### **Sums Received for the Lord's Work and Workers.**

Total to Feb. 20	..	..	£9	2	0
J. L. Rutherglen	..	..	1	0	0
E. R.	..	..	0	2	6
Brother in Christ	..	..	1	0	0
J. N., Glasgow	..	..	1	0	0

£12 4 6

## Treasury Notes.

### HIS COMING—WHERE AND HOW.

WE turn now to the Thessalonian Epistle to find light on this month's Notes. Paul had spent three Sabbath days at Thessalonica (see Acts xvii. 2), and as the result of this ministry they had turned to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9). They preached among these heathen folk a very clear and full Gospel, which had in it the death, burial, resurrection, and coming again of "Jesus," so that this Church was actually converted to the coming again of their Saviour, and their attitude was one of *waiting* for Him from heaven. If you asked them what they were expecting to happen, they would say the return of the one who is saving us from the wrath that is coming.

But it is when we turn to the 4th chap. vs. 11-18, that we get the fuller revelation. They are exhorted not to sorrow for the saints that fall asleep as those sorrow for their dead who have no hope, sleep being only true of the body of the saint, for the only diable part of man, saved or lost, is his body. There is no such teaching in God's Word (as "Bullinger" asserted there was) as corporal death applied to the soul of man. The teaching called "the sleep of the soul" finds no warrant in God's Word, and in face of clear distinct statements of God can only be characterised as unscriptural and evil in its doctrine, and disastrous in its results.

Then we come to the bold and clear statement that if we believe that Jesus

died and rose again, even them also which have fallen asleep, through Jesus, will God bring with Him. Meaning, He put them to sleep, fallen asleep by means of Jesus (Gk. through), will God bring with Jesus at His coming. For v. 15, what follows, is to Paul revelation from the risen Lord Himself. Let us look for a little at this special revelation to the apostle of "The Mystery," received from the Lord. "For the Lord Himself shall descend from heaven with a shout, and the dead in Christ 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." Here we have a clear revelation re our Lord's coming for His own of this dispensation, given to the great apostle of the mystery. It is not the Old Testament coming, for that is in manifested glory to "Mount Olivet," but this is *secret*, and *silent*, and in a moment, in the twinkling of an eye. Sleeping saints in Christ raised, and living saints changed, and both caught up together to meet the Lord in the air, and so shall we ever be with the Lord (see 1 Thess. iv. 16-17). Note how emphatically the apostle speaks, "and *we* which are alive and remain." The pronoun *we* is emphatic, and no less an authority than "Westcott" says it can only mean that the apostle expected it to be fulfilled in his own lifetime; the emphatic pronoun will bear *no other* meaning. We will again later refer to this emphatic *WE*.

## Oversight and Pastoral Work.

PART II. BY G. J. HYDE, OF WALTHAMSTOW.

### 4. *Their rule.*

If there is no order there will be lawlessness, a condition not countenanced by Scripture, and opposed to true progress.

The Epistle to Timothy (1 Tim. iii. 17) speaks of elders who rule well, and Hebrews xiii. refers three times to "them that have the rule over you." In verse 7, saints are exhorted to remember them to consider their example and follow their faith.

Obedience is enjoined in verse 17, because the elders watch for their souls with the desire that they may give account with joy. If saints are rebellious and self-willed, their disorderly walk will result in loss to themselves and grief to the overseer. The final message to salute those that have the rule, shews the mutual respect and good feeling that should exist.

In writing to the Thessalonians (1 Thess. v. 12), Paul beseeches them to know those that are over them in the Lord, that they may esteem them.

The relationship involves no humiliation on the part of those who are served: while the discharge of their service will ever tend to keep elders humble, as they recognise the gravity of their responsibility—"Take heed therefore unto yourselves" (Acts xx. 28).

Peter (1 Pet. v. 5) calls on the younger to submit themselves unto the elder.

These several passages combine solemnly to shew the Lord's mind as to church government and control; while it involves rule on the one hand, on the

other those that rule must be worthy of their position, devoted and consecrated, living such a life as will inspire confidence and trust.

### 5. *Their duties.*

Scripture should be carefully studied on this point as there are many details referred to by the apostles which cannot be adequately considered in a short article. Briefly, their labours are twofold—(1) Teaching, (2) Tending.

(1) Paul said to the Ephesian elders, "Feed the church of God, which He hath purchased with His own blood," and Peter exhorts elders in like manner, "Feed the flock of God which is among you."

Their business is to nourish and build up: they are to speak the Word of God (Heb. xiii. 7), to admonish (1 Thess. v. 12); warn the unruly, comfort the feeble-minded, support the weak, be patient toward all (1 Thess. v. 15).

The Scriptures meet every necessity, and dovetail into all circumstances of life. The wise overseer will know how to use the sword of the Spirit skilfully, so as to combat all difficulties.

We cannot here discuss fully the question of gifts, because that relates primarily to ministry, but it has an important bearing on the subject under review, and demands a reference, those who labour in the Word being worthy of double honour (1 Tim. v. 17).

In his sovereignty God distributes His gifts as He wills, but in His love He provides them as is necessary.

A consideration of the three main passages dealing with ministry shew that—

1. Gifts have their origin in the heart of God the Father (Rom. xii. 3-8).
2. Their bestowal is in the hands of God the Son (Eph. iv. 7-12).
3. Their power for effectual service is the energy of God the Spirit (1 Cor. xii. 4-11).

Rom. xii. classifies the work to be done. Eph. iv. specifies the worker to carry it out.

1 Cor. xii. declares the grace by which it is made profitable.

How essential, therefore, that elder brethren should walk in the Spirit that their service may edify the church.

(2) Eph. iv. 11 is the only New Testament reference to pastors, but pastor and shepherd are interchangeable terms (Jer. xxiii. 1-4), and suggest to care for and tend the flock of God. Pastoral work is an important branch of the service of an overseer.

Those who do not possess ministry gifts can do important work in faithful and systematic visiting. It brings fellow-saints into personal contact and promotes heart fellowship.

Troubles can be probed, prayed over, and disposed of in a way that is not possible in the meeting place—times of sorrow can be lightened by a kindly spirit of sympathy and gloom dispelled by a cheerful conversation.

Lack of this labour is the cause of much weakness. Local elders should do their part in this by exercise of more self-denial. A plan tried and known to the writer for many years has worked well, *i.e.*, the neighbourhood has been divided into districts; a certain number of visitors

each take a district and undertake to keep in constant touch with all members of the assembly residing therein. If an interest is taken in the members of the assembly in their homes, they, in turn, are likely to be more interested in the activities of the assembly.

Brethren wholly engaged in the Lord's work could also do much in this direction by cultivating a pastoral spirit, and would greatly add to the value of their service by visiting more when moving about among the assemblies.

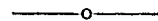
#### 6. *Their reward.*

God has given a special promise to those who shepherd the flock.

“When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pet. v. 4).

All who belong to Christ will enter into glory, but the “*crown* of glory” is reserved for such as have diligently nourished and pastored the saints.

Oversight work has its trials and disappointments, but in that day when the Master appears and we receive His “*Inasmuch*,” we shall surely feel that for His sake it was worth while.



### Themes for Bible Study.

#### Spiritual Unanimity.

One Accord in Prayer (Acts 1. 14; iv. 24).

One Accord in Fellowship (Acts ii. 46; v. 12).

One Accord in Counsel (Acts xv. 25).

The order of the above is significant.

#### Christian Position in the Epistles.

In ROAMANS the believer is seen as	Justified.
In CORINTHIANS	Sanctified.
In EPHESIANS	Exalted.
In COLOSSIANS	Filled.
In THESSALONIANS	Glorified.

## Christian Giving.

BY DANIEL MACDONALD, MOTHERWELL.

### A GIVING GOD.

TWO passages stand out in bold relief : 2 Corinthians, verse 9 of chapter viii. and verse 15 of chapter ix. We begin, therefore, by considering our Lord Jesus Christ. And surely we may say as well as sing, "No subject so glorious as He ; no theme so affecting to us."

Of the doctrines distinguished as fundamental, that relating to the *Person of Christ* is at the very foundation of all (Matt. xvi. 16, 18). In this view the all-important question becomes, "What think ye of Christ ?" And to change our views of Christ would be to change our Christianity as completely as you would change the circumference of a circle when you changed its centre.

In the Unitarian view of Christ there is no mystery. In the Bible view of Christ there is profound mystery. The mystery lying in Him who was God becoming flesh (John i. 1-14 ; 1 Tim. iii. 16). David's Lord becomes David's son (Matt. xxii. 42-45). The root from which David and all others sprang, becomes Himself the offspring of David. For according to the flesh He was born of *David's seed*, in *David's city*, for *David's throne*. The second man is the Lord from heaven (1 Cor. xv. 47).

In Christ's Person, there is entire littleness in majesty ; entire majesty in littleness. There is one thing passable, another impassable, yet His is the contumely. Whose is the glory ? He is in infirmity, Who is in power ; the self-same

Person is both capable and conqueror of death.

Christ, the Father's Son Eternal,  
Once was born a son of man ;  
He who never knew beginning,  
Here on earth a life began.

The mystery surrounding the Person of Christ is also attested in this, that "no one fully knoweth the Son, but the Father."

But the high mysteries of His Name an angel's grasp transcend,  
The Father only (glorious claim) the Son can comprehend.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," etc.

It is of more than ordinary significance that the word the Holy Spirit uses in Rom. xi. 23 to indicate the inscrutability of God's ways is also the word He uses to describe the riches of Christ in Eph. iii. 8. God's ways are past finding out. So the riches of Christ are unsearchable or past finding out.

### THE GEM IN ITS SETTING.

Three thoughts suggested to the writer's mind while around the Lord's Table— "Where He was" (John vi. 62), "What He was" (2 Cor. viii. 9), "Who He was" (Luke xix. 3).

2 Cor. viii. 9 has been designated as "A well known verse in a little known chapter." If this is true, then we are guilty of looking at a precious text apart from its context. Taking the gem out of its setting. While the gem shines with a superior brilliance, it shines none the less when looked at in the setting in which the Spirit of God has placed it. The setting is a chapter devoted to Christian giving,

with chapter ix. as a supplement, with its well known verse, "But thanks be unto God for His unspeakable gift." As much as to say, we may see an end of all giving, but all our giving comes so far short of this mighty gift, as to allow it to stand in solitary dignity.

Three consecutive verses in chapter ix. show us:—A Divine principle (2 Cor. ix. 6)—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

A Divine purpose (v. 7)—"Every man according as he purposeth in his heart, so let him give."

A Divine provision (v. 8)—"And God is able to make all grace abound toward you," etc.

Our reaping will be in *exact proportion* to our sowing. The "treasure in the heavens" will just be what we make it. For as of old, "There is that scattereth and still increaseth; and that is unreasonably sparing, yet groweth poor" (Prov. xi. 24, Lowth).

The purpose, like the preparation or arrangement of the heart, is from the Lord. For in our giving, as in all else, God "inspires the first impulse, and directs the final achievement."

As to the Divine provision, it embraces every kind of favour. Every sort of sufficiency. In *everything*. At *every time*. Unto *every good work*. So that our giving resolves itself into this—"All things come of Thee, and of Thine own have we given Thee" (1 Chron. xxix. 14).

For the heart grows rich in giving,  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain.

#### THE FOUNDATION OF ALL GIVING.

The foundation of all giving—"They first gave their own selves to the Lord" (chap. viii. 5). "Israel was holiness unto the Lord, and the first-fruits of his increase" (Jer. ii. 3). Beautiful picture of a people in all the bloom and beauty of their first love. Giving in this way affects us first in that which is greatest, afterward in that which is least. And so there must be the consecration of ourselves, followed by the contribution of our substance (Mal. iii. 10). See also Jude. v. 2; 1 Chron. xxix. 5, 9.

In chap. viii. 2 we have "great affliction"—"abundant joy." "Deep poverty"—"rich liberality." A combination that is only possible where the love of God dwells in the heart. Where this love is present, you simply cannot conceive of the "hard heart" or the "shut hand."

Their deep poverty made their liberality excessive. They gave up to the limits of their power and beyond their power. Retaining what meets our need, and giving of our surplus is giving according to our power. Giving our surplus, and cutting into what would by common consent be counted necessary for ourselves, is giving beyond our power. Compare the rich men casting in of their abundance, and the poor widow casting in of her penury.

"All that He had" was what the Lord Jesus gave. The poor widow too gave "all that she had."

#### THE GRACE OF GIVING.

The saints at Corinth came behind in no gift. They abounded in faith, utterance, knowledge, diligence, love. See,

says the apostle, that ye abound in this grace also (chap. viii. 7).

#### THE PRINCIPLE OF GIVING.

Viii. 12, "It is accepted according to that a man hath, and not according to that he hath not." The individual gives according as he purposeth, and according as the Lord prospereth, and according as he possesseth. The atonement money was half a shekel. The rich to give no more, the poor no less. The burnt offering of Lev. i. might be a bullock of the herd, a sheep or goat of the flock, or a turtle dove or pigeon, each successive alternative showing a lesser degree of intrinsic value; but in each instance it was a sweet savour unto the Lord. It was accepted according to what a man had.

We see the same principle operating in connection with the cities which were to be given to the Levites. Forty-eight cities had to be given of the possession of the children of Israel. From them that *have many* ye shall *give many*; but from them that *have few* ye shall *give few*. Every one shall give according to his inheritance (Num. xxxv. 7-8).

Giving establishes an equality (2 Cor. viii. 14). Your abundance for their want. Their abundance for your want. Gathering much and having nothing over; gathering little and having no lack is only worked out according to the Divine rule of giving.

#### A CHEERFUL GIVER.

What should characterise our giving? Willingness of mind (if there be *first* a willing mind). Simplicity or liberality (Remembering Him who giveth to all men liberally and upbraideth not). Cheerful-

ness (For God loveth a cheerful or hilarious giver. Not the cool, calculating thing that finds out the expenses of a meeting, and divides it by the number of those present, and then gives accordingly).

In our giving we show our love, our subjection to the Gospel, and our consideration for the poor; and that we remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

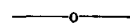
A writer, in the course of a short article, remarks that "The long-windedness of preachers is proverbial, but Dean Swift once preached a sermon remarkable for its brevity. He was making a charitable appeal, and chose for his text, 'He who giveth to the poor lendeth to the Lord,' then he continued, 'Dear brethren, if you like the security, down with the dust,' and closed the Bible."

HIS LOVE has no limit,

HIS GRACE has no measure,

HIS POWER has no measure known unto men;

For out of HIS INFINITE riches in JESUS,  
HE GIVETH and giveth and giveth again.



### Subjects for Bible Study.

#### Threefold Crucifixion.

Christ crucified for me (Gal. iii. 1 with Luke xxiii. 33).

The Flesh crucified in me (Gal. v. 14 with Rom. vi. 6).

The World crucified to me (Gal. vi. 14 with Col. ii. 20).

#### The Work of Christ.

The Atonement of Christ (Heb. ix.)—On the Cross.

The Advocacy of Christ (1 John ii. 1)—In Heaven.

The Advent of Christ (1 John iii. 2)—To the Air.



## Another Comforter.

PART VI. BY E. W. ROGERS, OF WALLINGTON.

THE SPIRIT AND THE LORDSHIP OF CHRIST.

THE Head of the Church is the Lord Jesus Christ, and the work of the Holy Spirit in the Church is to maintain among the saints that Headship and Lordship, for it is by the Spirit that a man "calleth Jesus Lord."

It results, therefore, that wheresoever there is a man appointed head, president, or the equivalent, there the liberty of the Spirit of God to maintain the Headship of Christ is hindered. Each member of the body has its proper function, and it is a thing altogether unknown in Scripture and incompatible with the dispensations of Christ for all the exercises to be centred in one person, as if he possessed all gifts, and for that person to be recognised as the "minister," "pastor," or "head" of any local church. This would entail the improper and excessive activity of the one so appointed, and at the same time hinder the liberty of others to exercise their own especial gift and fulfil their own particular responsibility to the Church; otherwise stated, it is that the operation of the Spirit is quenced, since a man-made organisation prevents the most of the believing men from discharging their proper public functions in the Church when gathered.

### PUBLIC MINISTRY.

To not a few, however, the doctrine of the sole Lordship of Christ over the Church, and the operation of the Spirit in prompting and guiding "public ministry" in the Church is unacceptable owing

to the fear that such a procedure is likely to entail what would be called disorder in the public gatherings of the saints. The Spirit-guided use of gifts in a local church, however, does not encourage "disorder," but rather "order," and should disorder exist it would be the result, not of the use, but of the abuse, of the gifts entrusted to the saints by the Risen Christ, and a disregard or non-discernment of the Spirit's guidance. "God is not a God of confusion," and therefore clearly *His* Spirit would never prompt or produce confusion. Furthermore, His Spirit, through His servant Paul, has enjoined upon the gathered saints for all time, "Let all things be done decently and in order," and it is inconceivable that the same Spirit would produce in a local church a state of affairs altogether in contravention of His own written instruction!

### SPIRITUALS.

It was to correct disorders in the local church that Paul wrote to the Corinthians explaining to them that God has set in the Church the various gifts for the edification of all in that church, and that the exercise of the gift should be resultant upon the operation of God indwelling the Church, and thus operating in every member thereof; hence the gifts are called "spirituals" (see specially 1 Cor. xii. 1-7).

Failure to recognise and submit to this is responsible for much that is undesirable and unprofitable in the gatherings of the saints. Each one who takes part in ministry or thanksgiving, or prayer, or even to the announcing of a hymn will find, in Scripture, guiding principles for his activities, and by acting according to

those principles one may assure himself that in his actions in the assembly he is really "Led by the Spirit."

#### LED BY THE SPIRIT.

An inward impulse that is the result of a personal favouritism to some given passage of Scripture, or some given hymn, is not of the Spirit, and results as a consequence in a "favourite hymn" or the like being announced, which the "spiritual" recognise to be altogether out of harmony with the Spirit's leading.

It should be remembered, then, that the Spirit of God never at any time (in private life or in public gatherings) leads contrary to the principles of the written word of God, but on the contrary His leading is made known by it! That, in that Word there are clearly laid down all needed principles for the assemblings of the saints, and their exercises when so assembled; to act accordingly is, therefore, to act under the guidance and the leading of the Spirit.

Infringement of the principles enunciated in the Scriptures respecting the local churches and the conduct of their meetings cannot in any way claim to be the leading of the Spirit; *e.g.*, should a woman speak in the assembly, such an one is manifestly led by other impulses, not by God's Spirit, for such an action contravenes the plain injunction of Scripture.

#### WORSHIP BY THE SPIRIT.

Writing to the Philippians Paul echoes the doctrine taught by the Lord Jesus to the woman of Samaria, *viz.*, "We worship God in the Spirit," which means that our worshipping God (for which no gift is required) is the outcome of the power of

the indwelling Spirit. This should not be an occasional or weekly incident in our lives, but the constant condition of our souls, so that when we gather together with other saints the whole company may rightly be able to be described as those who "worship God in Spirit." Happy it is, indeed, when all the saints "gathered together in one place" are under the control of an ungrieved indwelling Spirit, who can so affect the hearts of all that they are, as one, bowed before Him who died for them and rose again, in grateful acknowledgment of His eternal "worth." Then, indeed, would all ministry and every exercise be consistent therewith, and there would be no jarring note occurrent.

#### SPIRITUAL SONGS.

We may well thank God for those spiritual men whom God has employed to give to the Church "spiritual songs," the product of His Spirit's work in the authors, which have aided much the saints in the expressions of their hearts' feelings towards their Lord. The spiritual will know how rightly and suitably to use them.

#### A HONEY LESSON.

Honey in the Flower (Jer. xli. 8).

Honey in the Comb (Prov. xvi. 24).

Honey in the Mouth (Ezek. iii. 3).

1. Like the Gospel Promised in the Old Testament.
2. Like the Gospel Proclaimed in the New Testament.
3. Like the Gospel Possessed in the Heart.

#### SINNERS TRUSTING IN CHRIST

Are likened to

Conies in the Rock (Psa. civ. 18)—Hiding in Christ.

Doves in the Ark (Gen. viii. 9)—Resting on Christ.

Spiders in a Palace (Prov. xxx. 28)—Clinging to Christ.

## Hebron.

BY MARK H. PRIOR.

OF all the memories of the sacred places in Israel, the sweetest seem to cluster round Hebron, for, as it has often been said, it speaks of communion with God. It also tells of the present work, and future glory of our Lord Jesus Christ. Our thoughts turn instinctively to the very presence of God, for if the saints in former days found Hebron (that city of Priest and King) to be their place of communion, so we find our place of communion to be where He has sat down for ever Priest after the order of Melchizedec.

The consideration of Hebron seems naturally to come third in our series, for surely little can be known of communion with God unless we have had some experience of Bethel and Gilgal (compare Gen. xii. 8 and ch. xvii. with ch. xviii.).

### ABRAM AT HEBRON.

In Gen. xiii. Abram is seen dwelling at Bethel, but a controversy arises between the herdmen, and fearing his testimony for God would be harmed he, to whom the promises were made, gives Lot the first choice of the land. The latter evidently had leanings towards Sodom, and the circumstances brought out what was in his heart—a thing which is always true. He lifts up his eyes and sees the plains of Sodom “as the garden of the Lord, as the land of Egypt!” When we want excuses to follow our own will, how prone we are to see things in this confused way—for Eden and Egypt are poles asunder.

Abram's action, on the other hand, has God's approval, and he is honoured

accordingly. The full extent of the land—north, south, east, and west, in the length and breadth of it—all was his. Then Abram removed and pitched his tent in Mamre, which is Hebron, and built there an altar to the Lord. This is very beautiful. He preserves his pilgrim character, and also is seen as a worshipper, and here he enjoys the sweetest fellowship with God—for it is apparent that he spent most of his time at Hebron.

Dwelling in the enjoyment of the presence of God, he knows how to act in days of difficulty. He does not join in the worldly strife that so nearly overwhelmed Lot, but when Lot is taken captive Abram is all activity to deliver him. Setting out from that place of communion he goes to victory, and recovers all\* and returns—only to fresh revelations and still sweeter fellowship with God—for Melchizedec comes out to meet him. Truly these were wondrous happenings, and—while pointing onward to the day when Christ will come out from God's presence as Priest and King—remind us that that time has not yet come, but still He sits at God's right hand a Priest for ever after the order of Melchizedec (Psa. cx.), and in Hebrews, and elsewhere, we may read of His wonderful present ministry for us. “Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” “A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.”

The offers of the king of Sodom have no weight with one who is enjoying such com-

\* No doubt the picture is a dispensational one, and indicates the victory of the remnant of Israel in the last days.

munion, and ch. xv. goes to relate further precious moments spent in the Lord's presence.

The next thirteen years were not Abram's brightest, for they are clouded by his failure, and the Apostle Paul points the lesson out to us in Gal. iv. In Gen. xvii., however, God brings Abraham, as he must now be called, into all the preciousness of fellowship with Himself again. If previously he had learned the lesson of Bethel, now God Himself would teach him the lesson of Gilgal, and this paves the way for his wonderful experience in ch. xviii., for as he sat in his tent door at Hebron, three men stood by him, One being marked out by the words, "My Lord." This was indeed a glorious revelation to his soul, and the homely picture that is drawn for us is most attractive. God will not withhold His plans from Abraham, but freely tells him what He is about to do. Not only does He unfold His gracious plans for Abraham, but also His judgment that must come on Sodom, and God most graciously listens to his intercession for Sodom, and the fruit of it is seen in Gen. xix. 29. What intimacies these are, but we must pass on.

#### CALEB AND HEBRON.

In Numbers xiii. the people came to Kadesh Barnea, and they sent out spies to view the land. These searched the land and "ascended by the south and came into Hebron," where dwelt the sons of Anak. This citadel was in the hands of giants, and from this we may gather that it was perhaps the most difficult place of all to occupy. Certainly the

enemy tries to keep the children of God, in every age, from this, the most precious, portion of their inheritance. He makes every effort, first to keep us out, and if he does not succeed in this, then to rob us of communion with God.

Ten of the spies bring back an evil report, but Caleb and Joshua wholly followed the Lord their God, and Hebron was promised to Caleb as his portion. Forty years later Caleb reminds Joshua of His promise. He had once said, "We are well able to overcome it," and after all these years he owns he is as strong as he was then. How earnestly should we desire this spiritual vigour, even in old age (Psa. xcii. 14). Joshua must have rejoiced to hear Caleb so speak, and to see the faith that prompted it. So Hebron became Caleb's inheritance. It was *given* to him (Josh. xiv. 13). He *drove* out the sons of Anak (ch. xv. 14). Twice over is it mentioned that when Hebron was taken "then had the land rest from war."

#### AARON AND DAVID AT HEBRON.

At first sight it may seem strange, and almost a reversal of what we have just seen, to find in Josh. xxi. 9-13, that Hebron was given to Aaron and his family, the fields and villages only being reserved for Caleb. What would he say to this? A moment's reflection shews how very beautiful this was, and we feel that Caleb would rejoice with unspeakable joy at finding Hebron occupied by God's High Priest, with his family gathered around him, and Hebron itself a "city of refuge." Could anything be more beautiful—it wants but one thing to complete

the picture—the manifestation of the king, but it was not till many years after that David was crowned, and reigned, king in Hebron. So for Caleb, as for us, the time was not yet come for this full manifestation, but for him, and for us, the place of communion is graciously granted, and we can draw near, even into the Holiest of All, with the blest knowledge that we have a great High Priest in the presence of God. One after the order of Melchizedec, and we, like Caleb, wait the day when He will be a Priest upon His throne.

#### CONCLUSION.

For a moment we linger at this sacred spot, and think of the many thousands of God's dear saints who, through grace, have been privileged to dwell in communion with God. We think of the apostle in the dungeon of Phillipi, praying and praising; we think of him storm tossed at sea—"there stood by me this night the angel of God." From captivity in Rome he writes, "Rejoice in the Lord always." When he was stoned he heard "words unspeakable." When he had finished his course he says, "I am ready to be offered," and "the Lord stood with me." Another writes, "He that dwelleth in love dwelleth in God, and God in him." Coming down to more recent days, so amazed was John Bunyan at the joy of dwelling in the secret place of the Most High that he writes—

Where am I now? Is this the love and care  
Of Jesus to men who pilgrims are?  
Thus to provide, that I should be forgiven,  
And dwell already next door to heaven.

So that Bedford gaol was to him very near to heaven. Communion with God is a very real thing, earnestly to be desired, greatly to be prized, richly to be enjoyed, and not lightly to be laid on one side.

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### Selected Fragments.

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#### UNION WITH CHRIST.

There are many images whereby this is shown. Thus Christ is "the Head;" we are "the body:" there can be no interval between the head and body. He is "the Foundation;" we are "a building." He is "the Vine;" we are "the branches." He is "the Bridegroom;" we are "the bride." He is "the Shepherd;" we are "the sheep." He is "the Way;" we are "they who walk therein." Again: we are "a temple;" He is the Indweller. He is "the First-Begotten;" we are "the brethren." He is "the Heir;" we are "the heirs together with Him." He is "the Life;" we are "the living." He is "the Resurrection;" we are "those who shall rise again." He is "the Light;" we are "the enlightened." All these images indicate unity; and they allow no void interval, not even the smallest. The body, receiving but a small cut by the sword, perishes; the building, though there be but a small chink, falls to decay; and the branch, though it be but a little while separated from the root, becomes useless.—Chrysostom.

The Christian is like the ripening corn; the riper he grows, the more lowly he bends his head.

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#### DOING OUR BEST.

If I were a cobbler, I'd make it my pride,  
The best of all cobblers to be.  
If I were a tinker, no tinker beside,  
Should mend an old kettle like me.

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There is no holiness but by faith, and there is no real faith that does not tend to holiness (Marcus Rainsford).

## My Welcome.

LUKE XV. 20.

**I**N the distant land of famine,  
Craving with the swine to feed ;  
Oh, how bitter that awakening  
To my sin, and shame, and need !  
Dark and dreary all around me,  
Now no more by sin beguiled ;  
I would go and seek my Father,  
Be a bondsman, not a child.

Yet a great way off He saw me,  
Ran to kiss me as I came ;  
As I was my Father loved me,  
Loved me in my sin and shame.  
Then in bitter grief I told Him  
Of the evil I had done—  
Sinned in scorn of Him, my Father,  
Was not meet to be His Son.

But I know not if he listened,  
For He spake not of my sin—  
He within His house would have me,  
Make me meet to enter in ;  
From the riches of His glory  
Brought His costliest raiment forth,  
Brought the ring that sealed His purpose,  
Shoes to tread His golden courts.

Put them on me—robes of glory,  
Spotless as the heavens above ;  
Not to meet MY thoughts of fitness,  
But His wondrous thoughts of love.  
Then within His home He led me,  
Brought me where the feast was spread,  
Made me eat with Him, my Father,  
I, who begged for bondsman's bread !

Not a suppliant at His gateway,  
But a son within His home ;  
To the love, the joy, the singing,  
To the glory I am come.  
Gathered round that wondrous temple,  
Filled with awe His Angels see  
Glory lighting up the Holiest,  
In that glory Him and me.

There He dwells, in me rejoicing  
Love resplendent in His Face—  
There I dwell, in Him rejoicing,  
None but I can know His grace.  
To His blessed inner chamber,  
Ground no other foot can tread,  
He has brought the lost and found one,  
Him who liveth, and was dead.

This the ransomed sinner's story,  
All the Father's heart made known—  
All His grace to me the sinner,  
Told by judgment on His Son—  
Told by Him from depths of anguish,  
All the Father's love for me,  
By the curse, the cross, the darkness,  
Measuring what that love must be.

## Old Testament Gospel Subjects.

### An Utter Ruin

(The Sinner described in Isa. i. 6).  
The Head Sick—Sin in Thought (Eph. ii. 3).  
The Heart Faint—Sin in Desire (Jer. xvii. 9).  
The Body Bruised—Sin in Life (Luke iv. 18).  
The Sores Corrupt—Sin in Death (Jas. i. 15).

### The Watchman's Message

(Isa. xxi. 11 12).

A Scoffer's Question (ver. 11)—"What of the Night ?"  
A Dawn of Glory (ver. 12)—"The Morning Cometh."  
A Night of Judgment (ver. 12)—"Also the Night."  
A Call to Repentance (ver. 12)—"Return Come."

### A Story of Grace

State by Nature (ver. 3)—The Sinner (Eph. ii. 3).  
Place of Destitution (ver. 5)—His State (Eph. ii. 12).  
An Object of Love (ver. 6)—His Favour (Eph. ii. 4).  
Great Salvation (ver. 8-9)—His Blessing (Tit. ii. 11).  
Full Renewal (v. 10-14)—His Standing (Eph. i. 6).

## Outlines of Bible Studies.

### The Exaltation of Christ.

As the Purger of Sin He is seated (Heb. i. 3).  
As the Honoured Son, He is glorified (Heb. i. 5).  
As the Chosen King, He is enthroned (Psa. ii. 6, 7).  
As the Great High Priest, He is crowned (Heb. ii. 9).  
As Lord of all, He is to be owned (Phil. ii. 11).

# Lessons from Abraham's Life.

Genesis xxii.

PART XXII. By J. CHARLETON STEEN.

OUR chapter opens with God (Elohim) testing Abraham and when "the friend of God" stands the severest test, his only son, Isaac, bound, on the Altar, and the hand lifted to fulfil to the uttermost, the will of his God, then comes the intervention of the Angel of Jehovah. "And the Angel of Jehovah called unto him out of heaven and said, Abraham, Abraham, and he said, here am I" (v. 11). The Angel of Jehovah intervenes at the very summit of the trial "In the mount of Jehovah," and spares Abraham's heart what God's own heart was never spared, and spared Isaac, what He the Angel of the Lord Himself was never spared. The Angel of Jehovah here and in v. 15 was none other than the Second Person of the Godhead, whom we know to be "our Lord Jesus Christ."

Abraham lifts his eyes, and there caught in the thicket by the horns, a Ram, and Abraham takes this ram and offers it up *instead* of Isaac. This ram as we suggested last month completes the type. What a beautiful type of our Lord do we see in this ram. Caught by the power (horns) of His everlasting love and led and bound to Calvary.

Was it the nails, my Saviour,  
Which bound Thee to the tree?  
Nay, 'twas Thine everlasting love  
Thy love for me for me.

And thus in type and antitype, God provides Himself the Lamb.

God's estimate of Abraham's obedience is seen in the cry of our Lord out of Heaven, "For now I know that thou fearest God in that thou hast not withheld thy son,

thine only son from Me." (v. 12).

Abraham lifts his eyes and looks behind him (Gesenius explains behind as "In the background"). In the light of New Testament Revelation, we can see that in the background of God's mind, in His counsel and plan, we have the Lamb slain before the foundation of the world.

The oath! This is the only incident in the life of the patriarchs where you have Jehovah swearing to them, and here we have the Lord taking new ground and in absolute *surrender to Himself*, accomplished in Christ, thus becoming the sure and immutable ground for Jew and Gentile. It is interesting to notice the use the Spirit of God makes of this in the Hebrew passage. There we have God presented in wondrous grace "stooping to man's level and confirming His promise by an oath" *Delitch* (Greek: Interposed or mediated by an oath). "Wherein God being minded to shew more abundantly unto the heirs of the promise the immutability of His counsel, interposed with an oath; that by two immutable things in which it is impossible for God to lie we may have a strong encouragement, who have fled for refuge," etc., (Heb.vi.17). The two immutable things being His Word, and His oath. We thus see how the oath of Gen. xxii. brings in the two seeds, and in this dispensation unites them into one "New man" in which there is no Jew nor Gentile. This all reminds us of that great quotation from Edersheim, as he deals with "Redemption Types, as seen in the history of the nation of Israel." He says "It must of necessity be so. For when God bound up the future of all nations in the history of Abraham and his seed, He made that history prophetic, and each event, and every rite became a bud destined to open in blossom, and ripen into fruit on that Tree under

the shadow of which all nations were to be gathered" (see Galations iii., vv. 16-17).

This land and mount is not only historic but *prophetic*. And Abraham called the name of *that* place "Jehovah Jireh: as it is said to this day. In the mount of the Lord it shall be seen" v. 14 (R.V. M. *He shall be seen*) comp. Ex. xv. 17. "So earlier than His birth God reveals the city and place of His death *not* Bethlehem but Moriah's Mount." (Josephus).

The faith of Abraham is seen in his words to the young man concerning their abiding with the ass while he and Isaac should go yonder and worship, and come again to you (v. 5.) which attitude is fully explained in Hebrews xi. 19. He is not put to shame, faith is, as it ever will be, triumphant, and he comes back (v. 19), to the young man, and they all journey together to Beersheba. In fulfilment of the type, father and son must go together (see John xvi. 32). The Father and the Son must be alone in that of which Gen xxii. is but a picture. Indeed, the darkness that shrouded Calvary shut the Godhead in, for just as you have in Genesis i. a triune God creating the heavens and the earth, working out a material creation, so you have a triune God in the loneliness and obscurity of Calvary, working out man's Redemption.

1ST PERSON—"God made sin for us." 2 Cor. v. 21.

2ND PERSON—"He who knew no sin" 2 Cor. v. 21.

3RD PERSON—"Through the Eternal Spirit He offered Himself without spot to God." Heb. ix. 14.

Praise our God who willed it thus  
Praise the Lamb who died for us,  
Praise the Spirit, three in One  
Who so vast a work has done.

Please note, it is never said His Father

abandoned him, but when every man of them forsook Him and fled, His comfort is in the fact that His Father is with Him, and will not leave Him alone. And not only so but Calvary was sustained by Him in Manhood in the Holy Spirit of God, for by the "Eternal Spirit" He offered Himself without spot to God. We may well speak of the mystery of Calvary. Thank God we are not saved for understanding it, but we are saved for believing it. "Sometime we'll understand"—

Abraham and the young men return together, a very different journey back than it was on the journey out. Death and resurrection has rolled between; God's wonderful Revelation has been given; faith rests in the assurance that God will provide the Lamb. The whole seen in picture has been enacted, for short though the shadow must ever be of the substance, yet Abraham's faith rests in the fact that in that very mount somewhere, somehow, the true seed will die for Abraham's seed. Beersheba, the well of the oath, takes on a different significance. It got its name from the oath between Abraham and Abimelech. Now it takes on a very different significance being the place where he shall dwell in the assurance of the everlasting oath of the everlasting God interposed on behalf of Himself and His seed. There is to them both a new abiding peace.

Names of the Godhead in the chapter are Elohim (vv. 1, 8); Jehovah (vv. 14, 15, 16); Angel of Jehovah (vv. 11 and 15), to whom in the first usage of the title the attributes of Deity are ascribed, then a new title of Godhead, a new revelation of Himself, "Jehovah Jireh," *i.e.*, Jehovah will provide or "Jehovah will see" some express it as where "Jehovah shall be seen." All so beautifully typical of Calvary.



## Notes on the Apocalypse.

CHAP. II. 1-7. PART 5. BY W. HOSTE, B.A.

THE messages have yet another object, (2) to unfold a panorama of the Church's moral condition, during the course of this present age, marked generally on her part by unfaithfulness to Christ and His Word, and on His by constant faithfulness in dealing with her, "with mercy and with judgment."

Each message consists of seven parts (1) the address, (2) the special character in which the Lord presents Himself, (3) commendation (where possible), (4) blame (where necessary), (5) call to repentance, (6) exhortation to hear the Spirit's words, (7) promise to the overcomer.

The Lord's first message is to the Angel representing the Church of Ephesus. He presents Himself as the One having all authority—"holding the seven stars in His right hand"; and actually present among them, "walking in the midst of the seven golden candlesticks": recalling thus His parting words to His disciples "All authority is given unto Me," and "Lo, I am with you always." This character is specially suitable for the first message, as covering all the rest. Declension early set in in the primitive churches and Ephesus describes their condition. Paul's epistle had revealed to the Ephesian saints how high they had been raised, the Lord's message now declares they were already fallen. But first He commends what He can,—their patient continuance in well-doing (see 1 Thess.i.3); their intolerance of evil men; and their careful testing of professors. Can it be maintained that this service had no value in His eyes? Why detail it then thus? But

it had lost its *first quality* value. It could not be gold, it might be silver. But love loves love, and the Lord loves His people too much to be satisfied with anything short of their love, and no activities even "for His name's sake" can make up for its lack. It is Martha and Mary over again; "Thou has left thy first love." It was the same complaint as to Israel even in Josiah's reformation days,—"I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." (Jer. ii. 2), and so it should have been to the end. This declension must lead to a removal of their lamp, except they repent. Let them love their Lord above all, as He loves them, and their works will become once more as at the first! Before closing, the Lord adds one more word of commendation. Though they had left their first love for Him they had not lost their first hate of evil practices. "But (*alla*—same as 'nevertheless' in v. 4), this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate," and so far they had fellowship with Him. To-day it seems to be thought by some to be a mark of Christian charity to hate nothing, but to take up a neutral attitude, when evil has to be dealt with. But not so the Lord.

This whole message has a wide application. "He that hath an ear, let him hear what the Spirit saith unto the churches"!

The Lord closes His address with a promise to the overcomer, that is to the one who, by grace, proves himself to the end to be in truth a living member of the Church. "To him He will give to eat of the tree of life, which is in the midst of the Paradise of God." Originally in Eden there was no restriction to eating of the tree of life; but after the fall, man in mercy was excluded, lest, eating it, he should live for ever in a

body of sin. The tree of life in the New Paradise will be for all who "wash their robes and make them white" (*i.e.*, in the blood of the Lamb—Rev. vii. 14). (Rev. xxii. 14 R. V.) The ungodly in general (v. 15), and particularly those who "take away from the words of the prophecy of this book (v. 19), will be excluded, for they will be outside the heavenly realms. And what can the perennial fruit of the tree be but Christ's perfections ministered by Him to all His redeemed in the power of the Holy Spirit?



### Criticism of Apocalyptic Papers.

A CORRESPONDENT in Vancouver questions whether "the Lord's Day" in chapter 1, does mean "the first day of the week." "It seems a most strange thing," he writes, "that we should have to wait for such a description of "the first day of the week" in a prophetic book like the Revelation." But the verses describing John's exile to Patmos are not prophetic, and if, as our brother believes "the day of the Lord" is meant, his argument is double-edged, and may we not ask why *we* have to wait so long for this new name for it. For the expression "the Lord's Day" (*hee Kuriakee hemera*) is not used before of the day of the Lord. I do not think much stress can be laid on the absence of the article. Continually "*Pneuma*" without the article refers to the Holy Spirit (Rom. viii. 14), and "*en Pneumati*" etc., chap. ix. 1 does refer to the Holy Ghost. I think the expression certainly means more than a spiritual state, but rather a state under special, if not miraculous, control of the Spirit. In other places which our brother quotes, the apostle is said to be "carried away in (the) Spirit"

(chap. xvii. 3; xxi. 10), but there is no "carried away" here. Much cannot be made of the "turning." It simply means that the apostle (and we are, alas! too often like him) was not looking the right way, and had to turn to "see the voice of Him that spake with him." I do not think 1 Cor. xv. 24-28 describe a great interval, but imply the period of Rev. xx. 10-14. There will be no enemies to subdue after that. The day of the Lord (2 Pet. iii. 12) begins Rev. xx. 11 (see too xxii. 7).



The great importance of Mr. Hoste's answer to this criticism *re* The Lord's Day, leads us to augment it with a few extra remarks. The questioning by our Vancouver critic is an echo of the late Dr. Bullinger's exposition and theory which makes the Lord's Day here, the day of the Lord, and thus lays a basis by which he makes the whole Apocalypse Jewish. Three times in the New Testament we have a reference to the Day of the Lord, and in each instance the Spirit speaks thus "*hee hemera Kuriou*" (1 Thess v. 2). "*hee hemera tou Kuriou*" (2 Thess. ii. 2 R. V.). "*hee hemera Kuriou*" (2 Peter iii. 10). From these you see the idiom is different and the word used for Lord is different. In Rev. i. 10, the word used for Lord is an adjectival noun, and is only once again used (see 1 Cor. xi. 20). Again Ignatius, martyred in 110 A.D., a disciple of John's in Ephesus, writing on the eve of his martyrdom exhorts his readers to be no longer sabbatizing, but living after the Lord's Day. Thus clearly proving that at that early date the first of the week was known and spoken of by John's disciple as the Lord's Day.

J. C. S.

## Studies in Philippians.

THE KENOSIS THEORY (I.).

BY ANDREW BORLAND, M.A.

WE live in an age of ecclesiastical doubt, when it has become fashionable in certain circles to discredit the divine revelation both in His Word and in His Son; and by so doing to disregard the injunctions thereof by insinuated denial of the uniqueness of our glorious Lord. The clash of arms in the religious world, heard without understanding on the part of disconcerted onlookers, is the age-long conflict breaking out afresh between those who contend earnestly for the faith once for all delivered to the saints, and those who, everlearning (?), never come to a knowledge of the truth. It is the undying contention between Fundamentalism and Modernism, in which there can be no compromise whatever, not even on the ground of Essentialism—the name coined for that body of doctrine which meets the case of either side by the surrender of those points on which there is not agreement. Let us be sure of this, that there can be no cessation of hostility, so long as the “assured results” of the self-styled critics depreciates, by one iota, the glory that attaches to the solitary Person of our adorable Lord and Master. No theory of the present generations has been more delusive than that which, while pretending to be actuated by genuine concern for the proper knowledge of the humanity of the Lord from heaven, has really been most destructive in its attitude with regard to the earthly sojourn of the

Son of God. To accommodate their beliefs, the Lord has been reduced to a mere man, fallible and, in some cases, ignorant beyond men of to-day. The camp is composed of leaders and blind followers, who, “professing to revere Him as the spiritual leader of the future, yet strip Him of every supernatural attribute, and in loyalty, as they think, to the exigencies of modern thought, reduce Him to simply human and natural dimensions.”\* In other words, they wish a non-miraculous Jesus, because they do not appreciate, from lack of spiritual enlightenment, an inexplicable Lord. The more reckless criticism of to-day, reckless because short-sighted and badly balanced, leads to a purely legendary Christ built upon Babylonish and other Oriental mythologies, and a figment of second century imagination. The more reserved criticism, better informed in many ways and, consequently, more guarded in its methods and pronouncements, presents a Christ who is purely and entirely human; and charges those who still cling tenaciously to a supernatural element in the Scriptures with intellectual dishonesty. This theory, parading under various guises and existing in many forms, more or less advanced, is known as the Kenotic theory, because it is an attempt to explain the meaning of the expression “he *emptied himself*.” Whatever exegesis of the passage is favoured by men, the loyal and devoted saint, whose faith rests in the person of his Saviour and not on the vagaries of scholars’ interpretations, will revolt, with a holy horror, from any which diminishes

\* Prof. Orr in “The Bible Under Trial.”

the honour of his Lord and attacks the citadel of his most cherished beliefs.

What is this theory? In all its ramifications, covered by so many subterfuges, it is difficult to label and define it, and impossible, in an article of limited dimensions, to trace the origin and history of the ever varying ways of approach to the subject. Stated baldly, the contentions of the majority of *so-called modern* expositors, along widely accepted lines of deduction, are, that the original expression conveys the idea of a self-emptying of our Lord to such an extent that He was human and fallible. This latter deduction, they affirm, is corroborated by the general evidences in the synoptic Gospels, for, like cunning Counsels for the prosecution, they will not admit the relevance of the fourth Gospel, for, on their finding, it is not genuine.

The history of the theory is of a piece with that of a mechanistic conception of the universe, and, in many cases, is nothing short of an attempt, on the part of recognised leaders of thought in the theological world, to propitiate the propounders of new ideas in the world of science. On superficial observation it may not appear so, but on closer inspection it will be discovered that, although the idea is much older, the present form of the theory has been much moulded by the growth of the unproved declarations of Darwinian evolutionists. Rationalism has played its wicked part in trying to rob Christianity of its *divine* Founder, and all this under the pretence of seeking to explain the reality of Christ's humanity! And theologians have compromised! So

concerned have they been with aligning themselves with German-made unbelief that they have consistently refused to admit of a supernatural element in the life and experience of our Lord. Accepting the theory of evolution in the sphere of Biology, they have applied it in the world of religious experience, and attempted to account for all in terms of their new ideas. Saul of Tarsus had an epileptic fit and a vision, and the great transaction of the New Birth was completed! Moreover, the human experiences of the Lord Jesus Christ must, too, be accounted for, and all that His critics could not explain must be eliminated. Hence, on the plea of reverent criticism, and on the claim of modern scholarship, He must be charged with being fallible during the days of His earthly sojourn. But is it so? "Revelation or He is to be rejected altogether, while, if He is regarded as a Divine Incarnation, Evolution necessarily becomes disproved."\* Thus the various *Kenotic* theories of the type mentioned herein, tracked to their origin, and followed by their logical and ultimate issue, stand convicted of a deliberate effort to undermine the faith of the saints by presenting, in the name of religion, a modified, a human, an unreliable Christ.

The terms of this *kenosis* vary from a tentative admission that Christ may have erred to an unabashed recognition in Him of certain intellectual limitations. His pronouncements and judgments are unenlightened, and, in the light of the boastful knowledge of to-day, are simply

\* Griffith Thomas.

the current errors with regard to Old Testament writings believed in His own generation. The acceptance by our Lord of the Genesis account of Creation, the records of the Flood, the history of Jonah, the Davidic authorship of certain of the Psalms is, to His critics, an evidence of His inferiority in respect of scholarship. Admitting, as they do, His solitary and unique position as a Revealer of spiritual truth, they charge Him with ignorance in the realms of history and cosmology. With regard to such matters as the historicity of Abraham or Noah, Jonah or Adam, they know more than He! And yet again they aver that the prophetic announcements of our Lord as recorded by the Synoptists are based upon, and coloured by, Jewish apocalyptic literature. His judgments are not final, but their's are!

But the methods of attack are most subversive. They are not those of atheistic thinkers or of rabid rationalists who masquerade in the garb of spiritual leaders. The statements are often made by good men who, though not outspoken, yet insinuate the evil doctrine by suggesting that the word of our Lord, if not actually charged with error, are not to be regarded as final.

### Outlines of Gospel Subjects.

#### Two Seekers.

The Sinner seeking the Saviour (Luke xix. 2).  
The Saviour seeking the Sinner (Luke xix. 10).

#### A Contrast.

Whitewashed (Matt. xxiii. 27)—The Hypocrite.  
Washed White (Rev. vii. 14)—The Believing Sinner.

#### A Divine Ransom.

A Ransom Found (Job xxiii. 24)—By God.  
A Ransom Given (Matt. xx. 28)—By Christ.  
A Ransom Proclaimed (1 Tim. ii. 5, 6)—In the Gospel.

## Jehovah's Feasts

PART IV. THE PASSOVER (CONTINUED).

BY HAROLD ST. JOHN.

**A** GAIN, it may not be sodden at all in water, and this is all the more noticeable since this was expressly ordained in certain cases. Thus in Exod. xvi. 23, "seethe that ye will seethe" (BARSHAL, as in Exod. xii. 9) in the case of the manna, and in xxix. 31 the ram of consecration must have its flesh *boiled* in the Holy Place (see also Num. vi. 19).

What is even more remarkable is that, according to Deut. xvi. 7, the Passover Lamb was to be "seethed" or "boiled," and need *not* be roasted in later celebrations, after Israel had crossed the river of judgment, and had arrived at the central shrine. "At the place that the Lord shall choose, there thou shalt sacrifice the Passover . . . and thou shalt seethe (BARSHAL is here the forbidden word of Exod. xii. 9, and there translated "sodden"), and eat it.

It may well be asked why the original Lamb must face the full heat of the fire, while later ones might be prepared by the lesser and softened action of water protesting the sacrifice. The answer opens the gates of the mind to an avenue of exceeding and serious beauty: the first Lamb represents Christ at Calvary, baring His breast and bowing His head to the unbroken violence of the storm of divine wrath.

Alone and forsaken, in a curtained chamber across the threshold of which no human foot could ever follow Him, He faced the full and eternal consequences of

human sin (mine and yours, dear reader) ; in that furnace, heated seven times hotter than its wont, He stood and, as He emerged in triumph, a broad beam of light broke forth from the Holy of Holies and bathed the universe with the brightness of an everlasting Gospel.

For the weight of such a theme words are far too frail a bridge, and we can only stand with unsandalled feet and heads inclined in the presence of such a holy love, rejoicing that Christ having died once, dieth *no more*, death hath no more dominion over Him.

The Roman Church, in its sad blindness, proclaims a daily repetition of the holy sacrifice : it teaches that the Lamb must be roast with fire each year, to use the language of the type. No, replies the Holy Ghost, let the Lamb in Egypt suffer to the full the penalties of sin ; but the Lamb in the land is a memorial and NOT an atoning sacrifice, and this must be sodden with water.

If this is clearly seen we can understand why "the manna" (Christ in His humbled pathway), "the ram of consecration" (Christ in priestly service), the Nazarite's "sodden shoulder" (Christ's support in our service) were all to be seethed in water and NOT roasted, since no element of atoning suffering is prominent in them.

It only remains to mention that the Lamb in the kingdom (2 Chron. xxxv. 13) was seethed and not roasted (the word is BAHSHAL and not TZAH-LEE, see Exod. xii. 8, 9 ; Isa. xlv. 16, the only occurrences of this adjective).

In v. 9, we find that three parts of the sacrifice are especially mentioned as suited

subjects for the testing searchings of the flame : the head, because the mind of Christ was the divine hiding place for *all* the treasures of wisdom and knowledge ; the legs, since every step in His pathway of undeviating obedience was taken under God's direction, and the "inwards" because His inner affections were perfectly balanced and divinely approved at the Cross.

These glories become the food of faith, and it is by constant occupation with such holy themes that the grosser desires and hungers of the flesh are rebuked and wither within us, and thus the new man is formed.

The next law laid down is that nothing must be left over until the morning] ; but remembering our weakness, and knowing that the soul's appetite fails at times, we are reminded that even if perfect obedience be not given to this decree, God will receive what we cannot enjoy !

A whole Christ is available for us, but we are painfully aware that our grasp is feeble and our enjoyment of heavenly things is slight ; whatever lies untasted will be "burnt with fire" in "the morning without clouds," and no atom of the perfections of Jesus will ever be wasted.

The final instruction of the holy feast teaches how the pilgrims of faith are to eat "the bread of their God" (v. 11-13).

Four laws control all true feeding on the death of Christ, four attitudes will govern the loins, the feet, the hand, and the heart.

(a) The loins must be girt. According to Peter this represents the control of our thoughts, the gathering up of the loose

trailing garments of the mind, binding them firmly within the limits laid down by our beloved brother Paul. Whatsoever things are true . . . noble . . . just . . . pure . . . amiable . . . of good report, think on these things.

Both Hannah and Isaiah remind us that in this rigid self-discipline of the mind lies the secret of power, whether in warfare or in working (1 Sam. ii. 4; Isa. v. 27).

(b) The sandalled feet; here is no question of a burning bush or a man with a drawn sword (Exod. iii. 5; Jos. v. 15); the soul is about to address itself to a journey with God through a great and terrible wilderness, where scorpions, serpents, and many an Amalekite will be faced; only those with beautiful feet shod with the preparation of the Gospel of Peace can tread down the lion and the adder, and safely traverse these dreary desert steppes.

(c) The staff in hand: Jacob is the man of the staff, with it he left Israel's house, by its aid he crossed the river of death, and limped away from the ford of the struggler (Tabbok), and at the end he worshipped, leaning upon its top; the staff stands for the Word on which we were made to hope, and on that Word we shall lean as to stand before the throne.

(d) The eating in haste; the fear of Pharaoh lay heavily upon their hearts, and like Lot, fleeing from Sodom, they dare not tarry for a needless hour in Egypt's darkness; in a later day, in a more glorious second Exodus, "ye shall not go out in haste, nor go by flight; for Jehovah will go before you, and the God of Israel will be your rereward" (Isa. lii. 12).

## The Story of the English Bible.

PART XIV. BY J. L. ERCK, OF TOOTING.

We have now arrived at the greatest of all versions of the Scriptures; the one known as the Authorised Version, with which we are so familiar, but, before going on to consider it in detail, it might be well, as our account has become somewhat complicated and involved, to refresh our memories by a summary of the great translations following that of Tyndale, and leading up to the Authorised Version. Here, then, is a list of the principal ones that we have glanced at in the last few articles.

Coverdale's Bible (1535).—The first complete Bible printed in the English language. Known as the "Treacle Bible." Not in what may be considered as the direct succession from Tyndale, as it was based, not on a study of the original Hebrew and Greek, but on the Latin Vulgate and Luther's German Bible, and was, therefore, a translation of a translation.

Matthew's Bible (1537).—Compiled by John Rogers, Tyndale's literary executor, who adopted the name "Thomas Matthew" for reasons of prudence. May be taken as the FIRST REVISION of Tyndale's work. It was also the first "authorised version," being the first to be issued with the royal licence.

The Great Bible (1539).—So called on account of the size of its pages, 15 inches by 9 inches. Sometimes called Whitchurch's Bible, from the name of the printers. Part of this Bible still lives in the version of the Psalms in the Book of Common Prayer. May be taken as the SECOND REVISION of Tyndale's translation.

Geneva Bible (1560).—The first to be printed in Roman type instead of the old black letter; the first in which italics were used to indicate words not actually in the original; also the first to be divided into verses. Sometimes known as the "Breeches Bible." May be taken as the THIRD REVISION of Tyndale's work.

The Bishops' Bible (1568).—Issued by Convocation to counteract the effect of the Geneva Bible. Too expensive for people in general, and not satisfactory to scholars. May be considered as the FOURTH REVISION of Tyndale's version, and was officially chosen to form the basis for the labours of the scholars who prepared our Authorised Version.

The Douai Bible (1609).—Like Coverdale's, this was not translated direct from the original languages, but from the Latin Vulgate, to which it adhered too literally. The New Testament appeared at Rheims in 1582, and is known as the "Rheims Testament." The Old Testament not issued until 1609, from Douai. Very poor in many ways as a specimen of English, but had considerable influence on the Authorised Version, and has enriched our language with many useful theological terms.

At the time at which we have now arrived, that is, the accession of James I., two rival versions were in use in England, the Bishops' Bible and the Geneva Bible. It will easily be seen how very undesirable such a state of things was, especially as each had notes tending to give a certain colouring to the sacred text, and so to prejudice the mind of the reader. It is not to be wondered at that a widespread desire arose to have one national Bible, that should be entirely free from sectarian influences, and that might be used by all, without offence, because of its impartiality. Such a version was shortly to be produced, a version couched in English of the purest and most majestic form; one that is never likely to be superseded, that reigned absolutely without a rival for over two and a half centuries, and that would probably be doing so still, but for the discovery of manuscripts then unknown, and the advance in scholarship since the days of James I. It will now be our pleasant task to follow the history of this remarkable version; to see how one of the least worthy of our kings came to have his name for ever associated with it; and to explore a few of its unique beauties of language and style. Before doing so, however, it may be well, in view of many natural misconceptions which have grown around it, to state clearly what the Authorised Version is NOT.

In the first place, the very title "Authorised Version" is liable to be misleading. There is no evidence that this Bible was ever, by any act of King, Parliament, or Convocation, formally constituted the official version for the English nation, Matthew's Bible had received the royal licence, and the Great Bible was specially sanctioned by proclamation. The Bishops' Bible was approved by Convocation. No such royal or ecclesiastical authority supported the Authorised Version. It has become "authorised" simply by the acknowledgment on all hands of its superlative excellence,

which raised it above all its predecessors, good as some of them were.

Again, it is sometimes thought that the Authorised Version was a new and independent translation. We have been following the development of the English Bible from Wycliffe's time, and have seen that each of the translations since then has contributed something to the version that we now use. We shall see later, as we come to examine the rules given to the translators regarding their use of the various versions already produced, that theirs was a work of revision, and not by any means an entirely new translation. Furthermore, it is even erroneous to suppose that the text of the Authorised Version, as we have it now, is identical with that produced in 1611. Hundreds of changes, mostly in small details, have since been made at various times by men whose very names are often unknown.

There is, therefore, no warrant for saying or thinking that the Authorised Version is literally the Word of God in a sense which does not apply to other versions, except in so far as, being the last of a series of revisions, and having been compiled with great care and labour by some of the greatest scholars then living, it may have attained an accuracy in some respects in which they are lacking. That it does contain some mistaken and misleading renderings is agreed by all those best qualified to judge. Human work can never be without defects, but these are lost in the manifold glories of that version which has been described by one of our greatest masters of English as "that stupendous work, the English Bible, a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

### Outlines of Gospel Subjects.

#### A Work "for" us, and "in" Us.

The Work of Christ for us (John xvii. 4)—Perfect.  
The Work of the Spirit in us (Phil. i. 6)—Progressive.

#### Two Great "Hours"

The Hour of Life-giving (ver. 25)—Present.  
The Hour of Judgment (ver. 28)—Future.

All must meet the Lord as Life-giver or Judge.

#### Living Water.

For us as a Gift (John iv. 10, with Rev. xxii. 17).  
In us as a Well (John iv. 14, with John x. 10).  
From us in Rivers (John vii. 38, with Gal. iii. 5).



## The Believer's Question Box.

Questions for this column may be addressed to

J. CHARLETON STEEN, Rosemeath, Buckhurst Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W.2.

### Question A.—Has God bodily parts or passions ?

ANSWER A.—“ God is Spirit,” and “ a spirit hath not flesh and bones,” the Lord tells us. As bodily parts are formed of these, clearly God has none. The “ image of God,” in which man was made, was not material but moral. The gods of the heathen have mouths and eyes and ears ; but neither speak, see, nor hear. God has no bodily organs, but hears and sees. “ He that planteth the ear shall He not hear ? He that formed the eye, shall He not see ? ” (Psa. xciv. 9). When we read such expressions, as “ the eyes of the Lord run to and fro in the earth,” “ His eyelids try the children of men.” “ The Lord smelled a sweet savour,” the Spirit of God is condescending to use language suitable to our understanding. God is invisible (1 Tim. i. 7). “ Whom no man hath seen or can see ” (vi. 16). “ No man hath seen God at any time ” (John i. 18). Whenever we read in the Old Testament of God appearing as “ the Angel of the Lord,” or as a man to Abraham, Moses, Joshua, etc., it is always the Second Person of the Holy Trinity for “ the only begotten Son, who is in the bosom of the Father, He hath declared Him ” (John i. 18).

**Question B.—What is the office of a deacon ? Would it not be more scriptural to name what is called oversight by deaconate, and is it right for an elder to appoint or should the assembly appoint brethren to these position ?**

ANSWER B.—We must carefully distinguish between elders (or OVERSEEING brethren) and deacons (or MINISTERING brethren) (see Phil. i. 1 ; 1 Tim. iii.), where somewhat different qualifications are described for each class. No doubt an overseer can be a deacon too and *vice versa*. Paul was an overseer ; he had “ the care of all the churches,” but he calls himself and Apollos “ deacons by whom ye believed ” (1 Cor. iii. 5). “ Let the ELDERS who RULE WELL be counted worthy of double honour, ESPECIALLY THOSE WHO LABOUR in the word and doctrine ” (1 Tim. v. 17), *i.e.*, who minister as deacons. It is the Holy Spirit who appoints elders (Acts xx. 28), but there is also the human side : the one who desires oversight work should shew the scriptural qualifications (see i.

Tim. iii.), if he wants his brethren to acknowledge the appointment of the Spirit. The assembly does not choose its overseers, but should be able to recognise those who are truly called of God to the work. The deacon is (1) one who has some special gift of ministry, as a preacher or teacher, and if he is to be publicly recognised in the assembly he too should have the character and qualifications laid down by the Spirit (1 Tim. iii. 8-12). But only the risen Lord can appoint him, for it is His gifts which he is administering. But a deacon may be also (2) one who acts as treasurer or almoner for the assembly (Acts vi. 1-8), and in this case the assembly ought to have a voice in his appointment, as it is their money and gifts he is taking charge of. Phœbe was a deacon of the church of Cenchrea : that is, she had definite recognised service in the assembly suited to her sex.

**Question C.—Should believers outside the Established Church or other sects have their names, in the case of marriage, called out in those places (see Galatians) ?**

ANSWER C.—The “ Church of England,” so-called, is not only a religious denomination, but by its union with the State, it is part of the State, and the King is its head. The Government accordingly for certain matters uses the machinery of the State Church, when convenient, to reach citizens who frequent its religious buildings. The clergyman when publishing “ the banns,” as it is called, is acting as an official of the Government, not as a minister of religion. So, where there is no registry office, anyone may use the convenience of the other place for having his “ banns ” announced without hesitation ; he is simply “ submitting to an ordinance of man for the Lord's sake.” But where there is a registry office, it would seem more in accordance with our position as those who desire to be outside the religious camp, to have our names put up at the registry office, and so have nothing to do with a religious organisation which we cannot recognise as of God, but of the world, in spite of many true children of God, who, alas ! are kept in bondage in it.

**Question D.—Is the covenant referred to in Hebrews viii. 9-12 refer to this dispensation of grace ? Is it millennial or Christian ?**

ANSWER D.—This is a quotation from Jer. xxxi. 31-34, and no doubt primarily refers to the new covenant with the house of Israel and with the house of Judah in the last days. It is introduced

in the "Hebrews" broadly to show those addressed that the covenant of works made with their fathers, when they came out of Egypt, in which the nation as a whole gloried and do still, was, by the witness of a Jewish prophet, to be succeeded by a new and better covenant, "established upon better promises," and which breathes God's grace from beginning to end. This will be enjoyed in full measure by the restored nation of Israel in the millennium, but the apostle quotes it here as an encouragement to believing Hebrews, who found it an intense trial to be separated from all their earthly and national traditions and expectations. It is clear that a great deal of this new covenant cannot apply to believing Hebrews at the present time, "the remnant according to the election of grace," for in "the church, which is His body," there is neither Jew nor Gentile. But in chap. x. part of this covenant—the closing words—are so applied—"Their sins and their iniquities will I remember no more." As a matter of interpretation the new covenant belongs to Israel, as a matter of application believing Hebrews and others can lay hold of it, at least in part, to-day.

**Question E.—In this dispensation, to which person in the Godhead should the worship of the assembly be directed?**

**ANSWER E.**—Without question our Lord Jesus Christ is a true and proper object of His people's worship. The wise men from the east came to worship Him (Matt. ii. 2), and "when they saw the young child with Mary His mother, they fell down and worshipped (not them, as the Romanist and Ritualist would have it, but) Him." Not to mention such cases as chap. viii. 2; ix. 18, which perhaps would hardly mean more than an act of deep reverence (for "worship" etymologically means worthy-ship, and is used in thus law courts—"your worship"). In chap. xvii. 33 we read that those in the boat recognised Him as "Son of God;" and again the healed man of John ix. 38 when he exclaimed, "Lord, I believe, and he worshipped Him." In each case it is the revelation of the glory of His person, which draws out the adoring worship of His own. This was the case on earth after His resurrection (Matt. xxviii. 9), and in no case did the Lord disclaim such worship, as Peter (Acts iv. 25), but accepted it as His rightful due. This is all perfectly true and most blessed, and wherever to-day God is worshipped, our Lord Jesus Christ receives His part, for He is God the Son. But this

being so, we must not confuse the Persons of the Trinity. Each has His proper place and function, and in John iv. the Lord clearly indicates that it is God the Father who is seeking worshippers, and it is "in spirit and in truth" that the true worshipper must worship Him. The worship of the Old Testament saints was figurative. The worship of the Lord when on earth was direct and personal, but there was another worship, even then beginning, true and spiritual. The Lord Jesus is the Way to the Father. If in our priestly worship we habitually stop short of Him, we fall below what the Lord wills for His people. He is the High Priest over the house of God, delighting to present their worship to the Father. The object, the way, and substance, the power of worship are all indicated in that most inclusive verse, Eph. ii. 18, "For through Him (the Lord Jesus) we both (Jew and Gentile) have access by one Spirit unto the Father."

### Worship!

Matt. 18-20.

<b>For Where</b>	..	..	..	..	Divine Place
<b>Two, or Three</b>	..	..	..	..	Divine Testimony
<b>Are gathered</b>	..	..	..	..	Divine Separation
<b>Together</b>	..	..	..	..	Divine Fellowship
<b>In MY Name</b>	..	..	..	..	Divine Authority
<b>There am I</b>	..	..	..	..	Divine Presence
<b>In the midst of them."</b>	..	..	..	..	The Divine Centre

"CHRIST hath loved us and hath given HIMSELF for us— a sweet smelling savour."

"I will declare THY NAME unto My brethren."

In the midst of the congregation will  
I praise THEE."

"Accepted in the Beloved."

"As HE is so are we in this world."

"We love HIM because HE first loved us."

# The Lord's Work and Workers.

## WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

MAY, 1928.

Made up, April 24th.

### SCOTLAND.

**Lanark.**—Annual Conference in Church Hall, Castlegate, May 12. Speakers expected—Messrs. H. Steedman, W. D. Whitelaw, E. H. Greenlaw, M.A., A. Borland, M.A. **Ayr,** James Street Hall, May 16.—Christian Workers' Conference. Speakers—Messrs. Andrew Borland, M.A., David Weir, and James Rollie. **Dufftown.**—Annual Conference was held on April 4; attendance smaller than usual. Following speakers took part:—Messrs. Salter, Brown, Gilmour, Ewan, Miller, Petrie, M'Kenzie, Dunean, Moody, Morrison, and Walker. Ministry was of a helpful character and appreciated. **Buckie.**—Conference, April 6, the largest yet held. Ministry was most helpful. Speakers—Messrs. J. Brown, Miller, Gilmour, Grant, Moody, Salter, Petrie, Morrison, and Ewan. **Dundee.**—Annual Conference, held April 9. Attendance good; ministry all that could be desired. **Montrose.**—Mr. John Miller commenced a series of meetings here. Subjects, "The Coming Again of our Lord." Attendance and interest increasing. Mr. Miller also had a few meetings in **Inverness.** **Ardnishalg.**—Mr. E. Warnock had several weeks' meetings here. The people turned out well. A good ear for the Gospel; several bright cases of conversion. **Glasgow,** Garngad Hall.—Joseph Glancy had large meetings here. A number professed to be saved, including an old man of 80 years. Five were baptised and received into fellowship, and one backslider restored. **Ayrshire** tent will be pitched (D.V.) at **Springside,** near Springhill Institute. Open Conference, Saturday, May 26, 3 p.m. Speakers expected—Messrs. A. Borland, M.A., W. D. Whitelaw, Thomas Richardson, and others. Mr. T. Richardson, of Grangemouth, will be responsible for the Gospel testimony in the tent. **Dreghorn,** Ebenezer Hall.—Conference, May 5, 3 till 7.30. Speakers expected—Messrs. J. Campbell (Irvine), John Gray (Glasgow), J. Muir Kelly (M.D.), and Alex. Bayne, M.A. (Glasgow). **Irvine.**—The assembly here has been much cheered by a number of young people deciding for Christ. They

have had the joy of baptising in one night 16, all of whom have been received into fellowship. **Shetlands.**—**Voe.**—Charles Reid has had 5 weeks' meetings here, and a few professed faith in Christ. **Trondra.**—Mr. Reid is having a few meetings here also. **Motherwell.**—The Lanarkshire Gospel tents are to be pitched this season in **Carfin** district. Here Mr. Edward Rankin, of Belfast, will be working the tent. It will open with a Conference on Saturday, May 26. Speakers expected—Messrs. J. Wilson, J. M'Kenna (Glasgow), Samuel Chapman (Spain), and Edward Rankin (Belfast). The small tent will be pitched in **Douglas.** Mr. Alex. Philips, Aberdeen, will be working this tent. It will open with a Conference on June 2 at 4 p.m. Speakers—Messrs. J. Henderson (Busby), J. Steel (Glasgow), R. Chapman (Larkhall), and A. Philip (Aberdeen). **Glasgow,** Cathcart Hall.—Bre. Wm. Miller and Henry Steedman had a series of meetings here: saints revived and sinners saved. These meetings were indeed a time of refreshing to all. **Newmains,** Lanarkshire, Gospel Hall.—Conference on May 19. W. J. M'Clure and others expected to minister. **Tillicoultry,** Ann Street Hall.—Speakers expected—Messrs. William Hagen, George Murray, John Steel, and others. **Stornoway.**—Our brother, J. M. Nicholson, writes:—We have had a most bitter winter in the Outer Hebrides, with much suffering and hardship. The Gospel meetings were full all the winter, the best for 30 years, and God graciously blessing the Word. He desires prayer for the saints and work in these islands. **Lerwick, Hoswick, Whiteness,** etc.—Our brother, Horatio Wallis, has been active in his visitation of these little assemblies, including the island of **Trondra,** and says he and they were much cheered. **Pollokshaws.**—The quarterly district Conference of Sunday School teachers on May 19, in Greenbank Hall, Greenbank Street, at 5 p.m. Expected speakers—Messrs. James Stirling, William King, and James Milne. **Helensburgh.**—The annual Conference held in Bethesda Hall, on March 10, was well attended.

The ministry was by William Hamilton, H. St. John, and J. C. M. Dawson, and was much appreciated and enjoyed. Mr. Dawson continued for two weeks' meetings. At the special meetings his ministry was most searching and solemn. **Montrose.**—Mr. John Miller began here in April a series of addresses on the Lord's coming and subsequent events. **Good interest.** **Ardishaig.**—Mr. Edwin M. Wanwick has written to say the way has been opened up for the purchase of a motor car suitable for conversion into a caravan, in which he hopes to do a good summer's itinerant work in the Western Highlands, and desires prayer for this labour in the Gospel. All communications in connection with this work to Mr. John Craig, 95 Long Row, Campbelltown.

## ENGLAND AND WALES.

**Ealing.**—Conference, May 28. West Country Villages' Evangelisation.—Arrangements have been made to work tents in **Gloucester, Somerset, Dorset, and Wilts** this summer. Messrs. Stevens and Lewis in **Gloucester**, Messrs. Darch and Granger in **Somerset**, Messrs. Gittons and Catton in **Dorset**, and Messrs. Jones and Glover in **Wiltshire**. These brethren desire our remembrance of them in our prayers, as those who have for the Name's sake gone forth taking nothing of the Gentiles. **Ongar, Essex.**—Conference, May 28. **Coventry.**—Annual Conference on Whit Monday, 28th May, 3 to 8.15 p.m. The Conference this year will combine the public opening of the New Hall. Messrs. G. Hucklesby, Scammell, and others are expected. The New Hall is in Church Street (off Harnal Lane). All correspondence to W. E. Briggs, 12 Middlemarch Road, Coventry. Glad to hear this assembly is now housed in their own hall. **Cardiff, Adamsdown Hall.**—Messrs. H. & W. Steedman have had a series of meetings here with great acceptance. They hope to move about the Cardiff district for some weeks and will value prayer. Adamsdown's annual Conference on 9th April had a full hall. Messrs. H. & W. Steedman, W. Norris, W. Miller, J. Bernard gave very helpful ministry. Heath Hall Conference on the Saturday was also good and encouraging in numbers. **Big Tent Mission.**—Brethren responsible for this mission in **Cardiff** have decided to hold their sixth year's effort from August 18 to September 24. Speakers expected—Messrs. Harold Barker, R. Scammel, and A. Widdison. **Bridgend.**—Mr. Willie Miller, son of our brother, Robert Miller, of New Zealand, has had a few meetings here, and

will be a little time in the Cardiff area. **Neston, near Birkenhead.**—Conference will be held here May 27. **Sheffield.**—Beighton open Conference on April 6 was better than ever. Profitable ministry and much enjoyed. **Clive.**—Hebron Hall had a very profitable Conference on Easter Monday. Speakers were A. J. Robinson, R. Brough, C. Lloyd, and W. H. Clare. **Rogate, Sussex, Village Hall.**—Conference, June 27, at 3 and 6 p.m. Speakers expected—Messrs. George Goodman and Sydney Collett. **Ryde, Isle of Wight.**—Conference, Baptist Church, George Street, Whit Monday, May 28. **Gorleston-on-Sea.**—C. F. Warren, 1 Emgrove Road, Gorleston-on-Sea, is now correspondent for assembly here. **London.**—**Peckham, College Hall.**—Conference, May 19, 4.15 to 8 p.m., to be opened by Mr. E. H. Grant. **East Ham, Assembly Hall, Barking Road, E.**—Young people's Conference, Whit Monday, May 28, to 8 p.m., tea at 5. **Walthamstow, Croxley Green, Saffron Walden, and Cambridge.**—Our brother John Gilfillan has had meetings in these places with interest and blessing; also in **Chingford and Lewisham**. He hopes to be in Scotland in May. **Lowestoft, Lorne Hall, Lorne Road.**—Conference on Whit Monday, May 28, 11 a.m. to 8.30, with intervals for lunch and tea. God given ministry will be valued. **Bournemouth, Norwich Hall, Norwich Avenue, near West Station.**—Annual Conference on May 28 (Whit Monday), 3 to 8 p.m., interval for tea. **Sidecup, Nathaniel Hall.**—Luther Rees had a special series of meetings in this hall. Quite a reviving, some conversions, and many believed. **Sheffield, Fitzwilliam Street Hall.**—Annual Conference on Whit Monday, 28th May, at 3 p.m. Speakers expected—Messrs. W. W. Fereday and A. T. Parkin. Tea provided. **Briton Ferry.**—On the opening of the new hall here as the home of the little assembly, Mr. A. J. Chilcott, of Swansea, is having a series of special meetings, and is expecting a fruitful time. **Ipswich, Kemble Street Gospel Hall.**—There was in connection with the assembly here a most encouraging Conference, at which ministry was given by Bre. E. Luff, E. Tudge, P. Mills, J. Sayer, and J. W. Ashly. Mr. Phil Mills held special meetings from March 25 to April 15. Considerable interest aroused. Saints refreshed, **Greenwich.**—Conference held here on Easter Monday was most encouraging. There was a large gathering of saints together both afternoon and evening, and the ministry of the Word and reports of the work were all much enjoyed. **Cardiff.**—Missionary Conference on May 2-3. Correspondence

to Mr. J. C. Harvey, 3 Claude Road. **Bristol**.—Missionary Conference, May 19-23. Correspondence to Mr. A. E. Green, 37 Manor Park, Redlands. **Keswick**.—Y.P. Conference, May 25 to 28. Expected speakers—Messrs. G. W. Ainsworth, J. A. Gordon, A. F. Jack. Correspondence to W. T. Percival, 63 Wordsworth Street, Keswick.

## IRELAND.

**Upperlands**.—Mr. Knox is having large meetings. **Kellyleagh**.—Messrs. M'Cracken and Whitten, some have professed. **Cullybuckey**.—Messrs. Kells and Stewart had some encouragement here. They are now at **Fernesky** Orange Hall; people are coming out well. Mr. Fogarty at **Mullfernagan**. Mr. Linton at **Killater**. Mr. M'Ilwaine at **Templepatrick**. Mr. Meneely at **Ballingnashree**, some professed. Mr. Hutchison at Mchet Street Hall, **Belfast**. Mr. Beattie near **Limavady**. The believers' meetings in **Belfast** were the largest ever held. Messrs. Dr. Matthews, M'Clure, Rodgers, Briggs, Williams, Walker, and others ministered the Word. **Ballyclare** believers' meetings were good, and ministry helpful. Messrs. Hughes, Beattie, Stewart, Buick, and Hawthorn ministered the Word. **Belfast**, Victoria Hall.—Mr. T. Baird has been ministering here during April. Also in Apsley Street, Hollywood, and **Lisburn**. A number of missionary brethren—Melville, Bridge, and Whitton (China), Williams (Argentine), have been given interesting accounts of their work in **Belfast** and district. **Limerick**, Mallow Street Hall.—Mr. W. J. M'Clure gave three weeks' special addresses here, ministry very much enjoyed. **Ballintoy**.—Messrs. Peacock and Crighton had week's meetings near here, well attended, and a number professed. **Dublin**, Merrion Hall.—Bre. Percy Beard and H. St. John were responsible for ministry here for April.

## AMERICA AND CANADA.

**Regina**, Sask.—Correspondent of the assembly here is William Hutchison, 1145 Rue Street, Regina, Sask. **Paterson**, N.J.—Mr. George Garratt had a few Gospel meetings here. God blessed the message and some professed to be saved. **Riverside**, Cal.—Bre. Davis and John Hunt are commencing tent work here, and desire prayer on their behalf. **Chicago**, Ill.—Two days' Conference on June 2 and 3 in the Knights of Pythias Hall, 65th Street and Marshfield Avenue. No special invitations are being sent out to ministering brethren. All exer-

cised will be welcome. Correspondent, Andrew J. Cotton, 36 West 70th Street, Chicago, Ill. **Niagara Falls**, Willmot Street Gospel Hall.—Messrs. M'Crory and T. Wilkie spent five weeks here. God graciously blessed and saved. Eight were baptised and received into the assembly. **Brooklyn**, 434 Franklin Avenue Gospel Hall.—Mr. B. Bradford had three weeks' good meetings here. God's people helped and the fellowship strengthened. **Vancouver Island**.—Mr. H. Clifton has been having much encouragement in his labours in **Vancouver**, visiting the assemblies, namely, **Nanaimo**, **Alberni**, **Chemainus**, and **Ladysmith**. Saints were much cheered and refreshed. **Pittsburgh**, Pa.—The assembly is now meeting in the Gospel Hall, 532 Armadaie North Side. Correspondence to Mr. John Malloy, 3133 Frederick Street, North Side, Pittsburgh, Pa.

## PERSONALIA.

**Mr. James M. M'Cræ** writes to say that he is hoping (D.V.) to sail on the 30th May by the "Devonian" of the Leyland Line, for Boston. All who have had the pleasure of hearing our brother's ministry, and knowing him personally, will wish him God-speed. Our brother **James Anton** writes to say that he and his wife hope to sail on the 13th April by "Edinburgh Castle" for their much loved work amongst the Africans. He says they had the good news that on January 7 Seventy-seven men and women were baptised at their station, **Chibambo**. Our readers will be pleased to hear of the continued improvement in the health of our dear brethren, Dr. Bishop and Benjamin Mudditt. Both underwent similar operations, which were very severe for them. Much continuous prayer went up to God, and God graciously answered the cry of His people, and gave them and their services for a while longer to His assemblies, for which we do thank Him. I feel this acknowledgment of answered prayer becometh us. One has well said, "Prayer changeth things,"

"The great fundamental error, as far as I can see, in the economy of the Christian life, which many, and alas! I for one, commit, is that of having too FEW and two SHORT periods of solemn retirement with our gracious Father and His adorable Son Jesus Christ."—William C. Burns.

## NEW ZEALAND.

**Marton**.—Pleased to see our friend, Mr. Robert Miller is still active in his labours. He had a series

iv. **Fallen Asleep—Gifts for Servants and Sufferers.**

of meetings in **Marion**. The meetings were well attended and the ministry was blessed. Several evenings were devoted to Mark i., then Hebrews i., Chapters 1 and 2, with narratives from Luke's Gospel subjects. Many of our readers, who have heard, known, and appreciated our brother, will be glad to hear this. **Dunedin**.—Mr. J. Blair had an interesting series of lectures here, subjects being the Song of Solomon. Ministry fresh, helpful, and appreciated. Mr. Matthew Logg has been active in ministry in **Marion, Wanganui, East, and Hastings**. He is better in health, but must go quietly. Messrs. Ritchie and Graham are active in Gospel carriage work in the North Island. Messrs. Mai and Aiken have been also busy in Gospel carriage work, and are seeing some fruit. The South Island Gospel Carriage, No. 1.—Messrs. Howland and Patey are working this carriage, while the No. 2 carriage—Messrs. Rankin and M'Nair—are working the West coast. Mr. F. Macleod has had about seven weeks' tent meetings in **Dunedin, North**, a few confessing Christ. **Hamilton**.—The half-yearly meetings (Jan. 28-30) were well attended. Ministry was of a very practical character. Speakers were Messrs. Burt, Fox, Isaac, Manins, Winnicott, Yolland, and others. Mr. J. Stout has been labouring in **Gore** with some blessing in the Gospel each night. Mr. J. Benskin at **Geraldine** and **Ashburton, Palmerston North**.—The assembly here has had to lengthen its cords, and strengthen its stakes, a new hall being built, and Sunday School work and Gospel meetings have in numbers greatly increased. These increased activities and blessing are also being experienced in the parent assembly at Main Street.

**Fallen Asleep.**

**Mrs. William Patterson**, of Newtonards, Co. Down, on 8th April, aged 74 years. Saved some 48 years ago at Cardy, and gathered to Lord's Name through the labours of late Alex. Scott and John Halyburton. Devoted to the Lord's service in hospitality and Sunday School work, she bore a good testimony in the duties of daily life until "called home." Our sister **Bella Brander**, Elgin, aged 42, fell asleep on March 29. **Mr. Alexander M'Bride**, Oarmaru, New Zealand, passed away

here on February 5, in his 74th year. Converted in Dalry 45 years ago, baptised and received into fellowship. He had a large family (twelve) all saved and in the New Zealand assemblies. He went out to New Zealand from Larkhall over 20 years ago. There passed away here peacefully in his sleep, aged 63, **Frederick Arthur Walters**, after a long illness borne with Christian fortitude. Our brother for many years was in Cardiff, and then came to London. To his bereaved family we tender our sincere sympathy. **Mrs. James Pearson**, Carluke, passed away here on 22nd March. She was for many years in Glenbuck and Carluke assemblies. She ministered much to the Lord's servants and was much respected. **Mrs. M'Allister**, Ayr, age 74, wife of John M'Allister, saved 45 years, has been in Gospel Hall for over 30 years. Was called home on April 8, after a long illness, borne with Christian fortitude. She will be greatly missed. On March 21, **Louisa Elizabeth**, Cardiff, widow of Edwin Henry Bennett, was called home in her 84th year. She was in Adamsdown Hall over 50 years. To her two sons and daughter who survive her we tender our sympathy. **Mrs. Andrew Shearer**, Hamilton, fell asleep on March 25. For many years in Gospel Hall assembly. Beloved by all and much given to hospitality. **Mrs. Samuel Conway**, Cumberland, M.D., U.S.A., was called home on March 28, age 66 years. Saved in Dalry at the age of 15, baptised and brought into the assembly 47 years ago at Dalmellington, and went on steadily, for God to the end. Her husband, four sons and four daughters survive her. Her oldest son is devoting all his time to the Lord's work. Our brother **Mr. Samuel Birch**, Saskatoon, Sask., after 53 years of faithful service to the Lord, fell asleep on January 14 in his 84th year. Much esteemed and will be much missed. **Mrs. James Galletly**, of Glendale, Los Angeles, Cal., at the age of 52 years, passed away on February 15. Saved 35 years ago in Glasgow, she was connected with Wolseley Hall.

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## Treasury Notes.

THE MYSTERY OF THE HOPE (1 COR. XV. 51-54).

THE Corinthian Epistle was written six years after the 1st Thessalonians, wherein the apostle, by special revelation, had made known to them their Lord's personal, exclusive, and imminent return for His loved church. Now he goes on to unfold the mystery of the change. Death is not the hope or lot of all the saved of this dispensation. Indeed, it is not the hope of any, and not the lot of all. "We shall not all sleep." Often you hear the expression, "As sure as death;" but here is something surer than death. "We shall not all sleep, but we shall all be changed." Then the apostle unfolds this mystery. In revealing to them (1st) the suddenness of the change. "In a moment, in the twinkling of an eye." "The dead ones shall be raised incorruptible. And we shall be changed." (Note this *we* is emphatic.) For this corruptible must put on incorruption, and this mortal must put on immortality. The corruptible refers to the saints who, as to their bodies, sleep. The mortal refers to the saints living at His return. We have this wonderful unfolding of Himself as the Resurrection and the Life to Martha, in John xi. 25. Here He is the Resurrection to the saints whose bodies have seen corruption. They, as to their bodies, will put on incorruption, and here also He is the Life to the living saint for his mortal body, a body liable to death, but not yet in death, shall put on immortality, for our Lord is the Life. The dead in Christ shall rise first, for the great

harvest in Christ as to their bodies lie beneath the sod. The living saints upon the sod—the gleanings of the harvest—will be caught up together with them, changed into a body that is not mortal, *i.e.*, liable to death—but immortal. Certain creeds and sects labour to make "immortality" apply to the soul, and to also make it synonymous with "Eternal Life." Please note that in God's Word it has no reference to the soul, and is not the same as Eternal Life. It is purely and simply a body condition, and a body condition that will mark the change in those who are alive and remain when He comes. That coming will bring to the body of the saint that has died and seen corruption incorruption. It will be raised incorruptible. To the mortal body of the living saint will bring Immortality. There are only three uses of the word Immortality in the New Testament, two of them in this passage, and the last one in the great passage of 1 Tim. vi. 16. There is only one man to-day who possesses Immortality, and that is the God Man at God's right hand. Truly He saw death in His Manhood, but He was not suffered to see corruption (Acts ii. 31). So He only hath Immortality, dwelling in light, etc. When He comes every living saint will put on that "Immortality," while every sleeping one will be raised incorruptible. Then death will be swallowed up in victory.

He hell in hell laid low,  
 Made sin, He sin o'erthrew;  
 Bowed to the grave, destroyed it so,  
 And death by dying slew.

## Manna.

EXOD. XVI.

BY JAS. F. JOHNSON, OF SHEFFIELD.

MANY and varied are the types in the Old Testament which speak so blessedly and so eloquently of our adorable Lord. Not one of the number is superfluous: each must occupy its own place in perfect order, so that we may appreciate the dignity and grandeur of the Christ of God. Thus the Holy Spirit would bring the Lord Jesus before us in figure by the manna—the bread of God for a redeemed people who were toiling on in desert journey and pilgrim pathway. It is typical of “Christ come down from heaven,” for “it lay on the ground” (v. 16); that is, it was in association with the earth and would thus speak to our hearts of the Lord in manhood, a man amongst men. Four things are presented to us in connection with this heavenly food: it was round, small, white and sweet, thus bringing before us so accurately and minutely the moral glory that was manifest in Him, God’s Perfect Man. There it shone, illuminating every step of the pathway as He trod this scene; shone, whether men could bear the light or no; shone, never becoming dim or obscure. The manna, we have observed, was round—it manifested no unevenness, no sharp corners, but perfect symmetry. So our Blessed Lord in all His dealings with men was manifested in perfect balance; no favouritism, no jarring notes of temper, no emotional outburst, but in the perfect calm and dignity that marked Him out as “THE Man.” He displayed

this evenness of character, whether to Simon, the self-righteous Pharisee, or to the poor sinning woman at Samaria’s well. Then the manna was small: this, I judge, would bring the Lord before us in His humility. To read Phil. ii. in this connection, where we have the record of that wonderful sevenfold stoop “from heaven’s highest glory down to Calvary’s depth of woe,” can but bow our hearts in worship. But we remember Him too in Matt. xxvii. where, standing before Pilate, He fulfils the word twice spoken by Isaiah the prophet, “He openeth not His mouth” (Isa. liii. 7). What can we say as we view the willingness of the Lord to become degraded and debased in the eyes of men, that He might—as the Perfect Man—do always those things which pleased the Father, becoming obedient unto death—the death of the cross. We notice also that the manna was white: the thought here is of purity and righteousness. Unmoved by the feigned favours and at other times by the treacherous frowns of His hearers, He lived before men a life of unquestioned faithfulness and equity. Nothing turned Him from this path or changed His purpose of heart: whether it be the scathing rebukes to the Scribes and Pharisees in Matt. xxiii. or the more tender revelation to the poor sinning woman at Sychar (John iii.), the inflexible righteousness that was inherent in Him must be made manifest. Lastly, the manna was sweet; typifying, I judge, His grace. But the sweetness of the Lord was of an extraordinary order. “Grace AND . . . came by Jesus Christ:” “They wondered



at the gracious words," and the effect was twofold. In some it wrought appreciation for blessing, in others it was a rebuke and brought forth hatred. But there it was, whether men would have it or no, magnifying the moral glories of Him who was God's Perfect Man.

Having brought the Lord Jesus before His redeemed people in all the excellencies and glories attached to His Blessed Person, the Holy Spirit makes manifest the twofold way in which we may feed upon Him (Exod. xvi. 22). The manna was either to be (1) baked, that is, pass through the fire, or (2) seethed, that is, pass through the water: both of which immediately connect the Lord with suffering and with Calvary. It is in this line of things that Christ is presented to us in Isa. 1. and Phil. ii. Further, the Spirit says in v. 26, "Six days ye shall gather it, but on the seventh, the sabbath, in it there shall be none." Here we see in figure the Millenium, and observe that in that day there will be no manifestation of the manna. The Lord will not then be displayed in His moral glories as such, but rather, I judge, in His regal dignity, for He is there viewed as the One who shall bear the government upon His shoulders. In the meantime, an omer—a man's portion—is placed in a golden (Heb. ix. 4) pot and laid up before the testimony in the ark, in God's holy presence. So a Man—God's Man—who has been down here in humiliation, has been highly exalted (Phil. ii.), and "we see Jesus crowned with glory and honour" (Heb. ii. 9), having sat Himself down at the right hand of the Majesty on high

(Heb. i. 3). During this wilderness and pilgrim journey, you and I are called to feed upon the Lord Jesus as having been into manhood in association with things here, but who has been put into a golden pot and placed in God's holy presence, highly exalted. Manna—Christ ministered in the power of the Holy Spirit—is wilderness food, and the palate needs to be stimulated from heaven if we are to enjoy this heavenly bread. It is altogether strange food to Egypt, and the heart that is not yet freed from Egyptian or worldly influences can never be satisfied with or enjoy "the bread of God." The Christian who seeks the things of earth has no appetite for manna, but esteems it light food. Of Israel it is written, "They loathed this light bread" (Num. xxi. 51), which loathing is definitely connected with a longing after the fleshpots of Egypt. For this impious loathing God removed many from the path of witness and testimony, and one is solemnly reminded of 1 Cor. ii. 30 in this connection. The Israelite has to gather his portion daily, and to gather it early. Should he neglect this responsibility he must lack strength for the wilderness journey. Three very solemn lessons for the child of God. He must feed upon Christ as a daily portion, gathered fresh and gathered early. Aye, early, for the Lord must be the first object to the heart of the saint, not only as to time, but also as to importance—in ALL He must be the Pre-eminent One. To neglect these precious privileges means lack of strength, and the child of God who is careless or indifferent must of necessity become weak and faint.

## His Own.

(JOHN X. 4, R.V.).

OR, "OUTSIDE THE CAMP."

BY W. J. M'CLURE, U.S.A.

IT does not require much knowledge of the Word to see that what is all around us is far removed from the Christianity of the New Testament. Were a believer of the days of the apostles to return to earth to-day, he would not be able to see any likeness between the simple gatherings of his day, and the congregations of the present.

Instead of the simple gatherings of believers to remember their Lord in the breaking of bread, no man taking the place of administering the "Sacrament," as it is now called, congregations of saved and unsaved (mostly unsaved) come together to hear men discourse on any and every conceivable topic. These men, styled "Reverend," "Very Reverend," "Right Reverend," etc., and wearing a distinctive garb. And this sad change is the result of copying Judaism, which God never intended, but again and again condemned. If the teaching of John x. 4 is carried home to the heart of the believer by the Holy Spirit, it will deliver him from this mixture of Judaism and Christianity which bears not the remotest resemblance to the Church which is found in the New Testament.

For the sake of clearness we shall ask, and seek to answer the following questions:—(1) Who is the shepherd? (2) What is the fold? (3) What was the door? (4) Who was the porter? (5) Why did the shepherd enter the fold?

(1) The shepherd is our Lord Jesus. He it was who laid down His life for the sheep (vers. 11-15). And the Father has brought Him from the dead as, the "Great Shepherd of the sheep" (Heb. xiii. 20). And He will soon appear as the "Chief Shepherd" (1 Pet. v. 4).

(2) The fold is the company gathered by John's preaching of the "baptism of repentance." In the wilderness Israel proudly undertook to keep the law (Exod. xix. 8; xxiv. 3), and before Moses had given it, they had broken it; and that was a sample of their entire history down till John came. All who submitted to that baptism, owned by that act, that they had not kept the law, and that instead of earning life, they had but earned death, and just as the waters of the Jordan flowed over their heads, so they deserved that the wrath of God should overwhelm them. Thus they repented, changed their mind, as to keeping the law. But it is significant that the Pharisees and lawyers were not among these (see Luke vii. 29-30). Those then, thus gathered by John, constituted the fold.

(3) What was the door? The door was *death*, into which He must enter in order to give the sheep eternal life. But that death was symbolised by His baptism. When He came to Jordan, John hesitated to baptise Him, knowing who He was, but He removed John's scruples by saying, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness" (Matt. iii. 15). These words can have no application to the believer when he is baptised, as that scriptural act in

no wise fulfils all righteousness in their case. It is the owning of Christ as *Lord*, on the part of the baptised one. But how often do believers come short in giving Christ that place really, and fail to walk in "paths of righteousness."

To the Lord that baptism spoke of His death, *which would meet* all the claims of the holy law of God. There is a word in 1 John v. 6, which shews us how His baptism and His death are linked together. "This is He who came by water and by blood." John is looking back to the public ministry of our Lord, and he is speaking of its beginning and its end. It began with baptism, *water*, and it ended with death, *blood*.

(4) Who was the porter? Undoubtedly John. He it was who introduced Him to the fold, as we see by John i. 30, "But that He should be made manifest unto Israel, therefore am I come baptising in water." It was then, to the sheep in the fold, that he said, "Behold the Lamb of God which taketh away the sin of the world." He was born into the nation, but John introduced Him to the fold.

(5) Why did He enter the fold? To lead the sheep out of it, not to build up and perpetuate the fold. "When He putteth forth His own, *He goeth before them*." This just brings us to what we have in Heb. xiii. 12, 13, "Wherefore Jesus also that He might sanctify the people with His own blood, *suffered without the gate*. Let us go forth therefore *unto Him without the camp*, bearing His reproach."

"He goeth before them." He does not ask His people to go where He Himself

has not gone. And it is a mark that they are His sheep, when they follow Him, for we read, "And the sheep follow Him; for they know His voice."

What has become of the fold? It has given place to the flock. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one *flock* and one shepherd" (John x. 16, R.V.). To comprehend the difference between a *fold* and a *flock* is to comprehend the difference between Judaism and Christianity. A fold is an enclosure, four walls, inside which the sheep are driven, and where they are penned up. It speaks of a *place*, the flock speaks of a *person*. Sheep in a fold are held together by the walls, but the flock is held by the shepherd. Judaism was the fold, Christianity is the flock.

In John i. we read that two of the sheep heard John speak, and they left John and followed Jesus. Jesus turned and saw them following, and He asked them, "What seek ye?" They said, "Master, where dwellest *Thou*?" Instead of saying where, He just said, "*Come and see*." So we read, they came and saw where He dwelt and *abode with Him*. How this brings out what we see in John x., here are two of the sheep, and the shepherd Himself is the attraction. He draws them to the nameless place and *holds them there*. "They *abode* with Him."

Every system of Christendom, from Rome down to the latest sect formed, perpetuates the fold idea; some more than others, but they all do it. The difference between a company of believers gathered in the name of the Lord Jesus,

and a congregation of any sect, is the difference between the fold and the flock.

Take that little company: perhaps none among them is gifted to open up the Word, and seldom visited by a preacher, yet year after year they keep on, gathering together, to celebrate the death of the Lord, and for mutual edification and help. What is the secret of their constancy? Man cannot see what it is that holds them from scattering. What is it that does hold them? Simply this, they have gone forth *unto Him*. And they have His word, "Where two or three are gathered together in My name, there am I in the midst of them." They know that He will never disappoint His gathered ones. *He is the attraction.*

Take the ordinary congregation, the fold idea. Let them be without a minister for some months, and whoever will come as his successor will have his work cut out to regather them, and more than likely won't succeed in doing so. To belong to a sect is to belong to a fold; some of the sheep may be penned up there. To be gathered to the Lord Jesus, just as a believer, is to be identified with what speaks of the flock. All the sheep in any given place may not be there, but that is not the fault of those gathered, but of those who built the fold walls, and of those who prefer to remain with them. "The reproach of Christ" was coveted by Moses (Heb. xi. 26), but it is shunned by many a believer nowadays, who remain in systems where Christ is dishonoured, rather than bear the cross connected with companionship with scriptural assemblies.

## "Thoughts on Ruth."

BY HENRY STEEDMAN OF BROXBURN.

THERE are two books in the Old Testament which are named after two women, Ruth and Esther. One book in the New Testament is addressed to an unnamed woman—"The elect lady" (2 John i.).

Ruth is one of the four women mentioned in Matt. i 3, 5, 6. It is interesting and suggestive to learn from Gen. xvi. 7 that Hagar (an Egyptian, Gen. xvi. 1) was the first to whom "the angel of the Lord" appeared in the Old Testament. Likewise, the woman of Sychar was the first woman to whom the Lord Jesus, the Son of God, revealed Himself as Messiah in the New Testament (John iv.). Mary Magdalene was the first to whom the Lord Jesus appeared after His resurrection (John xx.).

In all these "the weaker vessel" is honoured (1 Pet. v. 7). To these, I add the *virgin mother* of our Lord, who was one of the first to be baptised into "the One Body," and thus she became a "*member*" of His Body (Acts i. 13, cf. 1 Cor. xii. 13).

The prime purpose of the book of Ruth is the preservation of the little snatch of pedigree which closes it. The genealogies of the Bible are as dry as dust to many, but among the dust lie grains of purest gold. The sovereignty and grace of God come out in this part of the Messianic chain. Take Pharez (read Gen. xxxviii, and cf. Matt. i. 3).

The sin of Judah followed the sale of Joseph (cf. Gen. chap. xxxvii. with Gen.

chap. xxxviii.). Judah gave away his *signet and bracelets and staff*. How significant is all this! I say, morally and dispensationally. Grace and government are both here. Forgetfulness and fleshly activity is seen in Judah, passivity in Joseph.

The black border of mourning binds the book of Ruth. These widows are seen in chap. i. They are also childless. "Naomi heard Jehovah had visited His people in giving them bread." So she arose with her daughters-in-law, that she might return to the land of Judah.

A quiet departure, followed by a sad parting. Orpah parted with Naomi and Ruth. There they wept. Naomi said, "Orpah is gone back unto her people, and unto her gods." But Ruth clave unto Naomi, "So they two went until they came to Bethlehem (the house of bread)." The city was moved about them, and they said, "Is this Naomi?" She said to them, "Call me not Naomi (pleasant), call me Mara (bitter), for the Almighty (Shaddai—All-sufficient) hath *dealt very bitterly* with me. I went out full, and Jehovah hath *brought me home again empty* . . . seeing Jehovah hath *testified against me*, and the Almighty (Shaddai—All-sufficient) hath *afflicted me*." A full and frank confession! Let backsliding ones learn the lesson, and return! Ruth "came to trust beneath the wings of Jehovah God of Israel" (ii. 12). A safe shelter for the stranger from the shades of death, and from the idol worship of her native land.

A. Consider the character of Ruth :—

1. A young woman (iv. 12).
  2. A virtuous woman (iii. 11, com. Prov. xxxi.).
  3. Decisive, loyal, industrious (i. 16, 17, etc.).
- Ruth was a woman in all the grace and beauty of womanhood. Strength and fervour characterised her religious convictions.

B. The *character of Boaz* :—

Might and wealth.  
Courage and caution.

Boaz was a man of fidelity, a man in all the strength and glory of manhood. He loved "the stranger"—Ruth.

Howbeit, grave difficulties threatened love for Ruth. Natural and legal hindrances stood between them. Ruth was a Moabitess (iv. 10, compare Deut. xxiii. 3, 4). National hostility was against her. The condition of the people of Israel. Personal poverty and widowhood were not in her favour. But "love never fails."

The chief difficulty with Boaz was a legal one. He said to Ruth, "And now, that I am thy near kinsman: howbeit, there is a kinsman nearer than I." Read ii. 1, 20; iii. 12, 13; and read carefully chap. iv. 1 to 11. However, these Scriptures teach us that the "nearer kinsman," who is unnamed, refused to do the part of a kinsman. So Boaz performed this work. He "*bought all that was Elimelech's, and all that was Chilion's, and Mahlon's of the hand of Naomi.*" "Moreover, *Ruth was purchased* to be the wife of Boaz," etc. "So Boaz took Ruth and she was his wife." She bore a son, and his name was called Obed.

Thus the history of this domestic episode was lifted to a higher plane. Ruth was now an ancestor of the Messiah. She was now a link in the chain.

The Kinsman-Redeemer (Boaz) loved, bought, and brought "the stranger" to himself. So it is with us. We can sing—

Oh, the love that sought me,  
Oh, the blood that bought me,  
Oh, the grace that brought me to Himself.

'All things are yours' (1 Cor. iii. 21).

We can now retrace Ruth's steps toward Boaz.

1. In his field (ii. 3).
2. Spoke to Boaz (chap. ii.).
3. Feasted with Boaz (ii. 14).
4. At his feet (iii. 7, 8).

Persistently and patiently she found her way to the feet; yea, to the very heart of Boaz.

The steps of Boaz toward Ruth.

1. Boaz REACHED HER parched corn (ii. 14).
2. Let fall also of the handfuls of purpose for her (ii. 16).
3. Gave Ruth six measures of barley (iii. 15).
4. Boaz purchased Ruth.
5. He took her.

Praise God, He found Ruth "the stranger," a link from the "furnace of affliction," and bound her to the Redeemer by the right of redemption and the power of love.

And thus, through one who was a poor widow in the fields of Moab, the Messiah came.

Let us love "the stranger." Who can tell the full value of one life to God.

### Ready for His Coming.

ARE you ready for His coming,  
Do you truly love the Lord?  
Do you find delight in reading,  
All about Him in the Word?  
Do you know communion with Him,  
And abide in Him always?  
Are you ready for His coming,  
If the Lord should come to-day?—X.

### The Cloister Garden

PSA. XCI. I.

HOW good it is, when weaned from all beside,  
With thee alone the soul is satisfied,  
Deep hidden in His heart!  
How good it is, redeemed, and washed, and shriven,  
To dwell, a cloistered soul, with Christ in heaven,  
Joined, never more to part!  
How good the heart's still chamber thus to close  
On all but God alone—  
There in the sweetness of His love repose,  
His love unknown!  
All else for ever lost—forgotten all  
That else can be;  
In rapture undisturbed, O Lord, to fall  
And worship Thee.  
No place, no time, 'neath those eternal skies—  
How still, how sweet, and how surpassing fair  
That solitude in glades of Paradise,  
And, as in olden days, God walking there.  
I hear His voice amidst the stillness blest,  
And care and fear are past—  
I lay me down within His arms to rest  
From all my works at last.  
How good it is when from the distant land,  
From lonely wanderings, and from weary ways,  
The soul hath reached at last the golden strand,  
The Gates of Praise!  
There, where the tide of endless love flows free,  
There, in the sweet and glad eternity,  
The still, unfading Now.  
Ere yet the days and nights of earth are o'er,  
Begun the day that is for evermore—  
Such rest art Thou!

G. T. S.

### HIS PIERCED SIDE.

In fore-announcement of this it was that Noah was bidden to make a door in the side of the ark, by which should enter in the living creatures that should not perish in the flood. With regard to this it was that the first woman was made out of the side of the man as he slept, and was called "Life"—the "Mother of all living." Here the second Adam with bowed head slept upon the Cross, that thence might be formed for Him His bride, even that which flowed from His side as He slept. O death, by which the dead come to life again! What wound more healing than this in the side of Christ!—Augustine.

## The Reason for the Departure of the Glory from Israel.

LESSONS FOR US TO-DAY.

BY WM. FERGUSON, DETROIT, MICH.

THE prophet Ezekiel received his vision whilst among the captives in the land of the Chaldeans. The backsliding had been complete—the judgment was severe—the people had lost their land, and as far as could be seen, their God. The solemn part of backsliding is that opportunities for pleasing and serving God are lost, never to be regained. In restoration there may be much that is pleasing to God, but the past days and months and years of unfaithfulness are gone.

Ezekiel gets a vision of the glory of the Lord and its gradual departure from the temple, the city (Jerusalem), the people (comp. Ezek. viii. 4; ix. 3; x. 4; x. 18; xi. 22-23). It was withdrawn completely, only to return as far as Israel is concerned, when the Son of Man returns, according to Ezek. xliii. 2, 3, 4. It was a gradual withdrawal and departure, and evidently the people had been going on in their worship apart from the enjoyed presence of God. It would be hard to believe they had been utterly unaware of what had taken place, since in Ezek. viii. 12 the ancients said, "The Lord hath forsaken the land" (R.V.), but they were going to carry on regardless of the withdrawal of His presence.

A solemn lesson is found here for us to-day as far as assembly testimony is concerned. It cannot but be felt and

known at times that there is not the known and felt presence of God amongst His own on account of departure from Him. Far better then to wait on Himself (Isa. l. 10, 11), than go on without God and "lie down in sorrow." It is wise to "take stock" regularly, finding out those things which are displeasing to God, seeking to have things put right and then go on.

We marvel at Israel's folly—let us beware lest we be found going on without the consciousness of God's presence with us.

Chapter viii. of Ezekiel gives us clearly the reason for God's displeasure with His people. Written largely across this chapter is the word IDOLATRY. *That* was the reason for the withdrawal of the "glory of the Lord." God could bear with their murmuring, unfaithfulness, waywardness, etc., albeit He chastised them for it, but He could not, and did not, bear with IDOLATRY. *He* must have *the* place amongst His own.

In this we learn a lesson concerning our assembly testimony. God can bear with much that appears wrong—much unfaithfulness, much waywardness, although He must chastise for it (1 Cor. xi. 29, 32), but He must have His rightful place amongst His own to ensure a rightful claim to His presence (Col. i. 17, 18). The opening verses of 1 Cor. xi. are a lesson in "Headship," a truth the Corinthians were in danger of losing. The corrective is seen in v. 23-25, where the apostle seeks to show them the reality of that which they professed to remember, and in the "broken bread" and "the cup" takes them *back*

to the cross, where subjection commences, and in the remembrance of which alone does it continue.

Only that company of His own that gives Christ His true place as Head and Lord has any right to claim "His presence." This is a very important truth—it does away with false claims and false positions.

During the "Reformation" there was much ignorance in regard to many important Scripture truths, but there was an earnest and honest desire on the part of many to repudiate the false claims of those who usurped Christ's place as Head, and a desire to give Him His place—witness the blessing that has flowed out to this poor world from that band of men "whose hearts God touched." Failure has followed, but let us not forget the desire that was shown in the case of many then. Christ must have His place. There must be no usurping His place—this is IDOLATRY, and in any company that has enjoyed His presence, will cause its removal.

THE IDOLATRY IN EZEKIEL VIII.  
IS FOURFOLD.

Vers. 3, 5.—"Babylonish."—The image of jealousy was just a huge sham. Running side by side throughout the Scriptures are the real and the false, from Abel's day until the present. See Rev. xviii. 24—"In her (Babylon) was found the blood of prophets, and of saints, and of *all* that were slain upon the earth." Abel was the first one slain upon the earth by one whose "religion" was a sham, a substitute for the real, and human in its origin. Beware lest we allow room

for Babylon or Babylon's ways amongst us.

Vs. 7, 12.—Here we have IDOLATRY in the wall. The wall speaks of testimony, and the maintenance of testimony. Those foremost in this idolatry were the ancients. The world (Egypt) had gotten into their hearts—it was soon portrayed upon the wall (v. 10). The influence of one who professes to lead the people of God is for good or for ill (Josh. xxiv. 31).

Vs. 13, 14.—These verses give us another form of idolatry—"women weeping for Tammuz." There was no weeping for sin, but a false emotionalism and sensualism. This may have reference to some form of Grecian IDOLATRY, which country was noted for its worldly wisdom. How possible for His own to be occupied with the "wisdom of this world," praising those who have it, refusing those who do not have it. This also constitutes IDOLATRY.

Vs. 15, 16.—Now we have *open rebellion*—about twenty-five men, with their backs toward the temple of the Lord, openly and brazenly worshipping the sun (Persian idolatry).

The departure is complete. The people have had their way. IDOLATRY has won the day. The people are in a strange land—the glory is gone—the opportunity for testimony lost—ICHABOD.

The Blessed Man

As Portrayed in the Psalms.

- The Forgiven Man (Psa. xxxiii. 1).  
The Trusting Man (Psa. xxxiv. 8).  
The Separated Man (Psa. i. 1).  
The Disciplined Man (Psa. xciv. 12).  
The Obedient Man (Psa. cxii. 1).



## Lessons from Life of Abram.

GEN. XXIII. AND XXIV.

PART XXIV. BY J. CHARLETON STEEN, LONDON.

**S**URELY the unique order of chaps. xxii., xxiii., and xxiv. must be more than a mere coincidence. Faith sees in them not only an inspired account of what took place, but in their very arrangement we see the hand of God.

In chap. xxii. Isaac is offered up, in chap. xxiii. Sarah the free woman and mother of Isaac dies, and in chap. xxiv. we have the unnamed messenger going into the far country, sent by the father and sent bound by an oath, to bring the bride home to and for Isaac, the heir of all, while he remained hidden at home in his father's house. It takes no stretch of imagination, or flight of fancy, to see in the consecutive order of these chapters a dispensation picture of what has been and is being fulfilled in the great antitype Himself, and His Church. I don't say it is a type, but I do say that it is a beautiful illustration of our risen Isaac, the Lord Jesus Christ, and the wooing of His bride, while He Himself is hid from the eyes of men, the Heir of all, by His Father's side at home.

In chapter xxii. you have Isaac (the only Isaac) offered up in a figure, and received again from the dead in a figure (see Heb. xiii. 19). In chapter xxiii. the mother of the heir dies, and is buried. In this we see the nation of Israel the mother of Christ, according to the flesh, set aside and rejected by God as His people until they say in spiritual resurrection, "Blessed is He who cometh in the Name of the

Lord" (see Rom. ix. 5; Rom. xi. 25, 26). indeed the whole parenthetical portion of Romans, chap. ix. to chap. xi. inclusive).

In chapter xxiv. you have the expressed desire of the unnamed servant to go into the far country and find there a bride of his risen Isaac. The picture is perfect. Isaac risen is with the father at home by the well of Lahai-roi. Isaac offered, accepted, and risen from the dead, and heir of all. Sarah is dead and buried, and now the father's one object is to find by the servant unnamed out of a far country a true helpmeet for Isaac. This is all so beautifully illustrative of the Holy Spirit of God. In this distant and alien land seen to-day, seeking out, wooing, and winning a bride for Christ, who is at this moment hid from men's eyes, the true Son and Heir at home. Note, he did not go into the far country to bring the whole of that land to Isaac, but out of it to bring one sought, wooed, and won, to start as a stranger and pilgrim to the unseen man who had won and led captive her affections. Is not this a word picture of the present work in the dispensation of the blessed Holy Spirit of God, who is at this moment in a very far country, bitterly spurned and hated; yet here, not to lead the whole earth to Christ, but with the specific object of leading out and on to Him the bride of His choice and heart.

There are some very striking and lovely pictures seen in this wooing of the unknown servant. (1st) He is sent of the father on this mission. (2nd) He speaks not of himself, but he takes of the things that belong to the father and heir, and

reveals them to her. Then comes her lovely decision, I will go with this man to a man she has never seen, but to a man who has got her spirit, soul, and body for his true and only one. Then comes the wilderness, which intervenes—three to four hundred miles of a dry, parched desert on the back of a camel; but thank God, not alone, but accompanied by the faithful seeker, revealer, and guide. How literally true in our own experience. Have we not so often sung :

Long the blessed Guide has led me  
By the desert road,  
Now I see the golden towers,  
City of my God.

Then the chapter ends with Isaac coming out at the even time to meditate (to pray), and he lifted up his eyes and saw, and behold the camels were coming; and Rebecca, she too met his gaze, for simultaneously she lifted up her eyes and alighted off the camel. She then learned from the servant it was her master. O saint of God, does not the picture ravish your heart. Have we not, do we not, love to sing of it ?

Who is this that comes to meet me  
On the desert way ?  
As the morning star foretelling  
God's unclouded day.

At that sight we will leave the camel too. The rough, jostling ride of the camel's back will be over for ever, and we shall see the lovely man of Calvary, and be with Him and like Him for ever, in the holy nuptials of that eternal day by the well of the God who lives and sees.

He and I together entering  
Those bright courts above,  
He and I together sharing  
All the Father's love.

All this would lead our hearts to consider and prize the elective grace of our God, who did choose us and marked us out in Christ to Sonship. The Holy Spirit in convicting and quickening grace has led our hearts out to the Man in yonder glory, heir of all. We have started on a long and weary pilgrimage through a world that hates us, truly "a pilgrim band in a stranger land," but we are going on to the Saviour we love and adore. We have not yet seen Him, but we love Him, and one moment soon we will see Him. Our eyes will meet, and we will gladly own ourselves His eternal prize. Grace from first to last. Our triumphant shout, which will be our Amen to His shout, will fill all heaven with song and worship. Till that day may we be kept faithful and true to our absent Lord and Lover. True to our betrothal vows, devotedly loving and waiting for His coming, and filling up all the little while between with true service out of love to Him, for

'Tis the joy I have found in His love  
That has made me a pilgrim below ;  
And 'tis there when I meet Him above,  
As I'm known, all His fulness I'll know.

### Seven Jehovah Titles.

Jehovah-Jireh—The Lord will Provide (Gen. xxii. 14).

Jehovah-Tsidkenu—The Lord our Righteousness (Jer. xxiii. 6).

Jehovah-Ropheka—The Lord our Healer (Ex. xv. 26).

Jehovah-Shalom—The Lord our Peace (Jud. vi. 24).

Jehovah-Rophi—The Lord our Shepherd (Psa. xxiii. 1).

Jehovah-Nissi—The Lord our Banner (Ex. xvii. 15).

Jehovah-Shammah—The Lord is there (Ezek. xlvi. 35).

## Studies in Philippians.

THE KENOSIS THEORY (II.).

BY ANDREW BORLAND, M.A.

HAVING traced the history, and having outlined the intentions of this theory, it may now be pertinent and profitable to suggest substantial reasons why every honest-minded and sincere-hearted Christian should give no countenance to its advances in whatever shape it approaches.

(1) ITS DATA ARE VERY FEW. The marvel is that open-minded men, professing to be scholars with critical abilities, should be so persistent to stress into an interpretation consonant with their theory one or two passages, and override the evidence, so weighty and so general, in all parts of New Testament Scripture. Should not the very consistency of Scripture to its own statements be a sufficient warning to them as they attempt to base their arguments on inferences from passages which are capable of a satisfactory explanation in harmony with the explicit declarations of the body of doctrine as a whole?

(a) They maintain that the "assured results" of modern scientific investigation are in opposition to the words of our Lord, by declaring, with all the finality of incontrovertible authority, that there is no such occurrence as a *specific creation*, and that Adam was not the first man. Our Lord stated that there was a beginning in the sense of creation; so, *He must be wrong!* And if wrong, then He must have "emptied Himself," and on earth was fallible. He accepted the current errors of the day, it is affirmed; but if He did so, He is to be charged either with ignorance or with wilful perpetuation of what He knew to be wrong.

Let us be quite clear about the matter. No amount of sophistry can reduce the dilemma. If the former of the two possibilities is true, then the "solidarity" of Christ with God is destroyed, and the testimony of John's gospel (and of the synoptists too!) must be surrendered, for His relation with the Father is so intimate and immediate that He knows the Father, and He and the Father are one. If the latter is true, then we are faced with the grave situation of being, in all fairness to the contention, compelled to charge Him with "intellectual dishonesty." Perish the idea!

(b) They aver that Luke's account of the physical and intellectual growth of our Lord implies that there was such a limitation as to make possible grounds for their own theory. But is not that the Holy Spirit's way of reminding us of how closely identified with us our Lord was in suffering certain physical limitations in no way inconsistent with other considerations that He was "*God manifest in the flesh*"? It seems almost like shutting one's eyes to the sun and then declaring that it has ceased to exist. The testimony is so abundant that the contrary contention is inescapable, *i.e.*, that Jesus Christ is the Son of God without qualification (see John xx. 30). All the gospels bear witness to the fact, that He is "truly God, perfectly man, inseparably One Person, unconfusedly in two natures." He performed miracles, He revealed God in His words, He forgave sins. And yet He suffered certain limitations due to His being in the likeness of men! As God, He was *omnipotent*; but He constantly withheld His power and seemed to contradict all claims to the Messianic Kingdom. He ever recognised the Roman authority. Yet men were daily permitted to behold His exercise of divine power in the miracles He performed.

As God, He was omniscient; but He gave evidence that He was truly man. He knows all things (John ii. 24), yet He makes a remarkable pronouncement about the future in Mark xiii. 32. But this saying regarding His ignorance of the date of the Second Advent is one in which His true manhood is brought out. The mystery is continually confronting us in the Gospels in which, as a man, He is stated as suffering necessary limitations due to the incarnation, but by no means inconsistent with, or contradictory to the emphasis which is placed on His omniscience.

(c) It is further maintained that Phil. ii. is explicit about the emptying. But is it not unfair in the extreme to import to an ancient statement a theory that is modern? The critics have wrenched a word from its context as a pretext for launching an idea that the general argument of the passage will not bear,—and all this under the guise of explanation! Not only is it irreverent, it is also irrelevant. The scope of the section will not countenance the theory. The apostle had not the slightest intention of conveying what the theorist has declared he has found in the word. The New Testament nowhere asserts that our Lord ever became other than He was. It guards most carefully His absolute Deity. "The laying aside had reference to the outward form." *He became what He had never been, but still remained what He had always been.*

On such slender data, and with such sophistry, do the modernists attempt to build a theory which takes away the perfectness of our Lord.

(2) IT IS THE OUTCOME OF RATIONALISTIC SPECULATION based upon a desire to explain the phenomena of the life of Christ on a purely natural basis. But the New Testament writers give facts about a life that is

in its entirety unique, and which consequently cannot be judged on the experiences of other men; for, while our Lord was truly man, He was likewise "God manifest in flesh." Miracles cannot be explained; and *He is the greatest miracle of all.* The Rationalist, who seeks explanation for everything, finds he cannot explain the facts of the life of our Lord on the accepted principles of biography, and, so to remove the difficulty, even at the expense of disregarding a whole volume of evidence to the contrary, he "explains away," what he cannot understand. He reduces our Lord (and professedly *his* Lord) to the dimensions of a mere man like himself, perhaps to a man making claims which the critic cannot admit, but which he prefers to describe as the discarded ideas of an unattained Messianic longing bodying itself forth in the personal presumptions of Jesus of Nazareth. The modernist, uttering his dogmas *ex cathedra*, makes no mistake about it; he knows infinitely more about the historicity and reliability of the Old Testament writings than did our Lord in the days of His flesh. In short our Lord was fallible in matters touching things into which *scientific investigation* had not yet been made.

(3) IT IS DANGEROUS IN THE EXTREME for, having admitted error in one particular, it ultimately leads to a condition of mind that willingly allows of further destructive criticism both with regard to our blessed Lord, and also with regard to the Scriptures which He endorsed. Having charged the Lord with limitation, in one sphere, it is not slow to follow the charge into other domains of His experience, until staggered faith exclaims, "They have taken away my Lord."

(4) IN SPITE OF THE PLEA OF REVERENT HANDLING of the Truth in the name of criticism, its attitude is one of the utmost

disregard for the Scriptures which it would reduce to a collection of material, sometimes reliable and sometimes not reliable; and one of undisguised irreverence with respect to the person of our adorable Lord. How can they who traffic in such things profess to honour Him in worship in one sphere, if in another they do not admit His claims? To say the least, they are inconsistent in the extreme.

(5) IT FORGETS THAT THE LIFE OF THE LORD IS OF A PIECE. One weak thread in the fabric destroys the whole. If He erred in one particular, then He may have erred in others, and consequently there is no logical end to this process of reasoning other than to reduce the Son of God to the level of an ordinary man with an extraordinary faculty of spiritual discernment. Truly, the descent to the abyss of irreverence is easy!

No! We return to our text, and find, in terms that carry conviction in every word, that our Lord Who thought it not robbery to be equal with God, and Who, subsequent to and consequent upon His humiliation, has been highly exalted and given a name above every name, is the same glorious Person as He Who made Himself of no reputation,—our Lord and our God. We worship Him. We adore Him. We love Him. We serve Him gladly. Another\* has written; " 'Back to Christ' is the watchword of theology in this generation; and I will repeat it with an enthusiasm born of a life-long study of His words; but, when I go back to Him, I do not find a Christ Who puts to shame the highest which His Church has taught about Him." Yes, brethren, let us go back to Christ, drawn by the affecting magnetism of His blessed Person, won by

His incomparable love, conquered by His all-sufficing sacrificial and vicarious death, back to Him, with captivated hearts, to hold Him in honour, to defend His unique glory in that for our sakes He became poor, that through His poverty we might be rich.

## Notes on the Apocalypse.

REV. ii. 8-17. (PART 6). BY W. HOSTE, B.A.

THE Lord addresses His second message to the Church at Smyrna. Their circumstances correspond with the pagan persecutions of the Church under the Roman Emperors, from Nero's to Maximin's (308-14), the severest of them all, according to some historians, as though Satan, like the demon in the Gospels, rent his victim sore, when he saw his time of violence was to close for a season. These persecutions are said to have been ten in number, if so, the Lord's words here, "Ye shall have tribulation *ten* days," may point to this.

Thus did the Lord deal with His Church, who had left her first love. To rekindle it He passed her through the fires of persecution. He tells them plainly who is against them and what to expect. "Behold the devil shall cast some of you into prison, that ye may be tried." The Lord has no reproof for Smyrna. Affliction was doing its salutary work. The word means "myrrh." As piercing the tree allows the fragrant resin to exude, so trial brings out sweet graces from the saints of God. The character in which the Lord presents Himself is in harmony with this. As the Eternal One, "the first and the last," He embraces all time and circumstance: as He who "was dead and is alive," He had tasted to the

\* Professor Orr.

full the dread experience that threatened them, and in a way they would never know; but He had triumphed.

He knows their works and tribulation. They are poor in one sense but rich in a better, unlike Laodicea later, who thought herself rich, but was poor of all true riches. He knows, too, the blasphemy of the Jewish nation, boasting in their privileges, but really a synagogue of Satan because rejecters of their Messiah. He sustains His people by encouragement, "Fear none of those things, which thou shalt suffer," and by the offer of a reward, "Be thou faithful unto death and I will give thee a crown of life." It is only to Smyrna and Philadelphia, where there was nothing to blame, that the Lord speaks of a crown. (See chap. iii. 11). Here it is "a crown of life" (see James i. 12). The promise to the overcomer is specially suited to their need, "He shall not be hurt of the second death." Clearly the prerogative of every true believer (John viii. 51). To be hurt of it will be the terrible and everlasting portion of the lost (Rev. xx. 6, 15), and is the antithesis of "having part in the first resurrection," and of inheriting all things, which will be the glorious and everlasting portion of all the redeemed.

This message is succeeded by that to Pergamos. The condition of things here is widely different. They dwell "where Satan's seat is." But he is no longer as "a roaring lion," but an "angel of light" seducing the saints from Christ, as Balaam did Israel, by conformity to worldly religion and the indulgence of the flesh. "Let him that thinketh he standeth, take heed lest he fall." Here the deeds of the Nicolaitanes have become stereotyped into doctrine. How often evil practice and evil doctrine go hand in hand; the former engendering the latter,

the latter justifying the former. The early persecutions gave place to the patronage of the state. When Constantine adopted Christianity as the Empire religion, with paganism, the latter is said by some to-day to have fallen before Christianity: really it was the Church which fell and Christianity became Christendom. The Lord addresses, however, words of encouragement to His true people. He knows their surroundings\* and their experiences, and commends them for "holding fast His Name and not denying His faith." They were true "non-conformists," and some had, like Antipas, to suffer for it. No wonder the Lord presents Himself in the character He does, and threatens the seducers with condign judgment. "Repent or else I will come unto *thee* quickly, and will fight against *them* with the sword of My mouth."

The overcomer is promised a three-fold reward (1) Heavenly sustenance—"the hidden manna" (2) the Lord's open recognition—"a white stone" and (3) His secret appreciation—"a new name, which no man knoweth saving he that receiveth it."

\* They are said "to dwell where Satan's seat is" and to be suffering "where Satan dwelleth." Sir William Ramsay believes Pergamos is thus described because the chief centre of the worship of the Imperial cult in the early empire. It is also said to have been a great centre of serpent-worship.

### "Thou Remainest."

"Thou, O Lord, remainest for ever"  
—(Lam. v. 17).

For ever Thou remainest—Thou whose name  
Is Alpha and Omega, First and Last,  
Jehovah—Jesus, changelessly the same  
In future, present, past.

Amid the rolling years of changing time,  
The shifting sands upon the ocean shore,  
The coming and the passing, how sublime  
This thought—for evermore!

"Jesus Christ, the same yesterday, and to-day,  
and for ever."

## Jehovah's Feasts

PART V. THE PASSOVER (CONTINUED).

BY HAROLD ST. JOHN.

OUR next task will be to trace the Passover through the Old Testament writings, and here the Concordance shows that the noun "pesagh" occurs 22 times in the Pentateuch, 26 times from Joshua to Ezra, and once in the prophets (Ezek. xlv. 21), making 49 times in 9 books.

In all seven feasts are recorded, six as actually taking place and one seen in vision, as part of the ritual of the Millennial Temple revealed in Ezekiel: each occasion offers its own special light and lesson.

These seven fall into three distinct divisions: first, a triplet set at the beginning of the nation's history, and given to illustrate the Christian's relations to Calvary, as viewed from the standpoints of Satan's power, of divine provision, and of a life of victorious fellowship with God.

The first of these was celebrated in Egypt, the second in the wilderness of Sinai, and the third at Gilgal, in Canaan.

The second group, also of three, treats of the times of Hezekiah, Josiah, and Haggai; the days of the kingdom and the return from exile fitly reflect the wisdom and dignity of God's discipline; these all are celebrated in the city of the great King.

The seventh and last stands alone, and is kept within the frame of a city, lying to the south of a very high mountain. I do not imagine that this "frame" is

marked on any atlas yet published, though its builder and maker is God.

I. *The Lamb in Egypt*.—The original Passover had two features which it was never intended should be repeated; on that night alone was the blood sprinkled upon the doorpost, and then only was the lamb roast with fire (see 2 Chron. xxxv. 13).

The Word of God leaves no room for any second application of the cleansing blood, and it is our joy to know that only once did the Blessed Sinbearer face the fierce heat of God's holy wrath: in the later "feasts of remembrance" other features might be repeated, but these two never.

The feast in Egypt teaches us deep and wondrous lessons, but it has the limitations proper to the "land of double darkness;" the very name Mizraim means "double distress" (dual form of *matsor*, see Deut. xxviii. 53, 57, etc.).

In Egypt, Israel learned that the blood had set them right with the Lord of Heaven, but it did *not* set them free from the King of Egypt: they no longer feared the destroyer, but they still trembled before the frown of Pharaoh.

While still in the house of bondage, the people were taught the value which God attached to the unleavened bread (sincerity and truth), and also learned that hand, eyes, and mouth were to be controlled by the law of Jehovah (Exodus. xiii. 9). Before they left the "iron furnace" God asserted His claim to the best that their flocks and families furnished, and shewed them that the same Lamb that died to shelter their homes

from divine judgment could redeem them from the consequences of their "wild ass" nature (see Gen. xvi. 1, margin, with Exod. xiii. 12-13).

All this was truth, but light is not power, nor, as long as Israel was in Egypt, could that power be granted them; on the far side of the sea of death they could enjoy the "love of their espousals," and produce fruit worthy of those who had been married to another, even to Him who has been raised up from among the dead (See Exod. xv., Jer. ii., 2 Rom. vii. 4).

II. *The Passover at Sinai* (Num. ix. 1-8).—On the anniversary of the "night of observations" (Exod. xii. 42, marg.), the second Passover was held, and on the same day an unforeseen difficulty arose: certain men had contracted defilement through contact with a corpse, and found themselves in a dilemma.

The law of Exod. xii. 47 ordained that every male must keep the Passover, and that of Num. v. 2 demanded that polluted persons must be excluded from the camp; a conflict with one law seemed inevitable.

The case was urgent, and since Moses had no light on the matter he leaves the perplexed group standing at the door of the tent and seeks guidance from Him who has promised to speak with him from above the mercy-seat (Exod. xxv. 22; Num. vii. 89).

Divine wisdom is never at a loss, and it is decreed that in such a case a month's grace would be given; on its expiry the feast must be eaten, in purity and self-judgment, on the corresponding day and at the same hour (Num. ix. 11).

Two reasons alone could excuse any person from eating the feast on the appointed day, viz., distance or defilement. We may well ask whether this is merely a scrap of desert lore, or if these possibilities may have a grave and searching message for us all.

We are living in the last days of the pilgrimage of the Church, and everywhere departure and uncleanness meet our eyes; the feast of the Lord has been corrupted and moved so far away from the simplicity of Christ that we can no longer pretend to "keep festival" with the power and unity of early days.

In apostolic times all saints were in accord, and only two circles were recognised in the New Testament: the black circle of the world outside, and the pure white fellowship of the Church within; to-day these have shaded off into a thousand tints of grey and hundreds of man-made churches, sects, and parties surround us, each crying with more or less energy, "Lo, here is Christ."

To many of our readers grace has been given to seek to please the Lord and to obey His Word, and to go back to apostolic doctrine and practice, and seek to build our collective testimony according to the pattern shown, believing that to those who thus seek His face, He will manifest Himself, and afford a true rallying centre for their faith: if His people sigh and cry for the abominations that are done in Christendom, He will set a mark upon them, and will be to them "a little sanctuary" in all places whither they come.



The Lord will never link Himself with any pretension, He will never support us in any claim to be the "assembly," but He will not only stand with us, but He will lead us if we follow righteousness, faith, love, and peace with those that call on Him out of a pure heart (2 Tim. ii. 22).

The writer has sought to keep the feast of the second month for over thirty years, and can testify to having tasted a deeper joy and a holier fellowship than any which the most venerable religion or historical succession could afford.

III. *The Passover at Gilgal* (Josh. v.).—At this point of the history, the hosts of Jehovah have passed through the swellings of Jordan; behind them lie forty fragrant and imperishable years, bright with memories of divine tenderness and care. Before them frowns the fortress of Jericho and the unconquered land of giants.

The One who has carried His people, as a nursing father bears his son, and who now sends them to face the perils of Palestine, will not suffer them to fight unfed, and thus, on the fourteenth day of the first month, at the place of "rolling away" (Gilgal), the reproach of Egypt, a richly spread table is set before them.

The provision of that day was unparalleled in the nation's history, and the memorial of it was graven on the sacred records, although they never again could taste such a feast.

First, standing on resurrection ground, they ate the Lamb, and learned afresh the value of Christ as their shelter (v. 10). It would seem that the Passover had fallen into abeyance during the 39 years

of desert wanderings (Amos v. 25, 26; Acts vii. 42), and thus this would be the *third* Lamb of which they had eaten. Then the manna was tasted for the last time; from henceforth the ministry of Christ as the humbled "bread of God" was no longer needed.

Lastly, they found the "old corn of the land," literally "the store corn" (*gavoor*, only in Josh. v. 11, 12), typifying Christ as the Father knows Him. The Spirit leads us into the heavenlies, and there at the place of the "sharp knives," we learn at least the alphabet of that science which will be our eternal study!

In summarising the first cycle of Passover feasts we find that in Egypt, I learn that Calvary has settled every question between God and my soul: the solitary dignity of the blood has met every claim (Exod. xii.).

In the wilderness, I discover the wealth and wisdom of the Lamb, leading me across trackless wastes, feeding me with the "bread of heaven," and offering sure-footed guidance (see the cloud, the trumpet, and the ark in Num. ix.-x.). In Canaan I am taught that heavenly truth alone can empower me for spiritual conflict (Josh. v.; Eph. vi. 12).

Let Him lead thee blindfold onwards,  
Love needs not to know,  
Children whom the Father leadeth  
Ask not where they go.  
Though the path be all unknown,  
Over moors and mountains lone!

Give no ear to reason's questions,  
Let the blind man hold  
That the sun is but a fable  
Men believed of old.

At the breast the babe will grow:  
Whence the milk, he need not know!

## Another Comforter.

PART VII. BY E. W. ROGERS, OF WALLINGTON.

### "GIFTS."

WE have already seen earlier in the paper that the servants of God in the Church are appointed by the Holy Spirit, and with such appointment there is the equipment that renders them competent for the performance of their work. Such gifts are named in Eph. iv. and I Cor. xii., though not all remain.

A *sine que non* for an "apostle" was that he should be an "eyewitness" of the risen Lord. Hence, since all such eyewitnesses have passed away, "apostles" have ceased. "Prophets" were furnished to the Church pending the completion of the Scriptures, but seeing this latter is completed "prophets" no longer remain.

The evangelist finds his work in the world with a view to bringing souls into the Church, and of him we have spoken already. The pastor and teacher remain with the Church, and find their work in the Church. The spiritual will recognise such, and not resent the pastoral attention paid to them, nor will they resent but rather heed the instructions and exhortations given to them by the teacher.

Clearly, if the Spirit of God be grieved in any individual, then to that extent at least the liberty of the Spirit is hindered when the saints are gathered together. If carnal activity is present to that extent also, the Spirit is hindered from working among the saints through His appointed servants. How careful should

we then be to see that the Holy Spirit dwelling within us as individuals is not grieved, and to guard against any activities of the flesh when gathered "in the Church."

Nevertheless, let it be observed that our gracious God is merciful, and does not penalise all through one. Though one or two may be out of communion through having grieved the Spirit, yet in mercy all the saints gathered will not be deprived of His gracious unction; they may enjoy much in their own souls despite the existing hindrance in others.

### QUENCH NOT THE SPIRIT.

When Paul wrote to the Thessalonians he addressed certain pertinent exhortations to them in the last chapter of his first letter. They have to do with the local Church when gathered. The first is, "Quench not the Spirit," that is, that there is to be present nothing which would result in the Spirit being quenched in His activities through his appointed servants, be they who they may, uneducated or educated, rich or poor. When He operated in early days it was by way of prophesyings and revelations; to-day, it is by way of teaching and exhortation; thus the exhortation is given "despise not prophesyings;" for us, it is "despise not teachings or exhortations," which are given under the guidance of the Spirit; "prove all things" that are uttered; "hold fast that which is good" of that which is taught, and should "any form of evil" doctrine be existent in the verbal ministry we are to "abstain from it."

## The Story of the English Bible.

PART XV. BY J. L. ERCK, OF TOOTING.

It is not surprising that, when James VI. of Scotland ascended the English throne as James I., in 1603, the Puritans of this country looked to him with high expectations as a supporter in the religious struggle then taking place. He had, in Scotland, been brought up in the Presbyterianism with which they had so much in common, and had declared that he belonged to the purest Church in Christendom, whose principles he pledged himself to maintain as long as he lived. Knowing nothing of that incurable falsity of the Stuarts, which was later to bring so much trouble on the nation, they took him at his word.

It is extremely interesting to note that the production of the Authorised Version, like so many other events of far-reaching importance, arose from what was, at first, an accidental side issue. The Puritan section of the Church approached the new king with what is known as the Millenary Petition, meaning a petition with a thousand signatures, though, on this occasion, the total fell short of that number. This petition had no reference to the Bible; it sought the removal of what the petitioners considered to be various superstitious observances in the services of the Church, which had crept in since the Reformation, or had never been got rid of during that change. Those of the opposite way of thinking did not let the grass grow under their feet in their attempts to gain the king's favour, and, consequently, James summoned both parties to the famous Hampton Court Conference, in January, 1604, to consider the whole question of ecclesiastical practices and discipline.

The king presided, and soon let the Puritans see in which direction his sympathies lay. He had suffered much under Presbyterianism in Scotland; some of its preachers had dealt very faithfully with him, and one had described him as "God's silly vassal" to his face. All this was most galling to one who held his exaggerated notions as to the Divine Right of Kings, and he now determined, in his new and powerful position of King of England, to ally himself with the obsequious bishops, who would support his extravagant claims. His treatment of the Puritan leaders, men world famous for their learning, was disgraceful. Because they differed from him, he addressed them as "dunces fit to be whipt," and said of them, "I will make

them conform, or I will harry them out of the land." One had suggested "district meetings" to discuss ecclesiastical matters. This reminded him of the Presbyterianism which he loathed, and he burst out, "No! for then Tom and Will and Dick shall meet and censure me and my Government. Stay, I pray you, Dr. Reynolds, for one seven years before you ask that of me, and if you then find me pury and fat, and my windpipe stuffed, perhaps I will hearken to you, for let that Government be once up I am sure I shall be kept in breath. Scottish Presbytery agreeth as well with monarchy as God and the Devil." Describing the Conference to a friend in Scotland, he said, "I have kept a revel with the Puritans, and have peppered them soundly." This is the king who, in the Dedication in the front of our Authorised Version, is addressed in sickly terms of flattery which would be out of place in such a setting even if they were true of him.

It was not until the third day of this Conference that the question of a fresh translation of the Bible arose, in connection with suggested reforms in the Prayer Book. Dr. Reynolds, the leading representative of the Puritans, had moved that there should be a new version prepared, because those in use were "corrupt, and not answerable to the truth of the original." The examples he gave were not well chosen for his purpose; the Bishop of London replied that "if every man's humour should be followed there would be no end of translating, and the matter might well have ended there, but that the king was struck with the idea.

Thus, in what might almost be termed a casual and unpremeditated way, this great project, which was to have such vast results, was first mooted. Now Dr. Barlow, Dean of Chester, who was present at the Conference, has furnished us with an account of what went on, and from this we learn that James replied with a speech, in which he professed that he had never yet seen a good translation of the Bible into English, but that he thought the Geneva the worst of all. This dislike of the Geneva Version on his part was chiefly because of the marginal notes, which, in many cases, were in direct conflict with his ideas as to the absolute submission due to kings, particularly the note on the incident in the last paragraph of Exodus i., where disobedience to kings was upheld, and that on 2 Chron. xv. 16, which condemned Asa for deposing his mother instead of putting her to death. He professed to have seen these notes "in a Bible given him by an English lady." This absurd pretence that he had

only an incidental acquaintance with the Geneva Bible is an amazing example of untruthfulness which can scarcely have deceived any of his listeners. In point of fact, he had been brought up in Scotland on the Geneva Version, had had sermons preached to him from it for years, and had himself published learned expositions on parts of it; while the marginal notes had often been used against him by the outspoken Presbyterian divines. The fact that he knew only too much about it was the very reason for his intense dislike of it.

The Conference ended without anything having been settled in regard to what then appeared to be a comparatively unimportant side issue, but the idea of supervising such a great national work pleased the vanity of the king, who was proud of his theological knowledge, which was, indeed, considerable. He pushed the matter forward, and, on the 22nd July, 1604, was able to write to the Bishop of London that he had appointed "certain learned men for the translation of the Bible."

We will leave for next month an account of the committee of translators, and of the Rules under which they worked.

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### Selected Fragments.

The Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these He is precious.

Do not quarrel with the narrowness of the way—ye cannot afford to have it widened.

We can hardly learn humility and tenderness enough except by suffering.

What we want in Christ we always find in Him. When we want nothing we find nothing. When we want little we find little. When we want much we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Him God's complete treasure house, out of which comes gold and jewels, and garments to clothe us, wavy in the richness and glory of the Lord.

To keep on good terms with the world and at the same time not to "break" with the Lord Jesus Christ is the absurd and abortive endeavour of too many who profess and call themselves Christians.

Bunyan describes this style of character in "Mr. Facing-both-ways." This class hanker after all the fashions and follies of Vanity Fair, aim to get their fill of sinful enjoyments, that can be indulged in without too much public scandal; and yet claim to be the Lord's pilgrims, bound toward the Celestial City. This wretched attempt at compromise and conformity only provokes the contempt of the world's people and the holy indignation of God.

Augustus, whilst sending forth his edicts to the utmost limits of the East, little knew that on his part he was obeying the decrees of the King of kings. God had foretold that the Saviour should be born in Bethlehem. In order that this might be accomplished He made use of Augustus, and through this prince the order was given for the census of the whole people. At the sight of these wars and revolutions that upset the world you feel inclined to imagine that God no longer governs the world or those in it. You are mistaken. God permits that these awful catastrophes should take place, just for the salvation and perfection of this or that person whom the world knows not.

"The Bible itself," said Tayler Lewis, "must be brought out as the best defence against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can ever account."

A bird upon the wing may carry a seed that shall add a new species to the vegetable family of a continent; and just so a word, a thought, from a flying soul, may have results immeasurable, eternal.

One flower is sweet, but a garden! a garden! who can tell how sweet this is? So one glorified saint is one of God's flowers, but a glorious Church is Christ's garden.

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### Three Passovers.

Exodus xii.—Deliverance from Wrath.

Num. ix.—Deliverance from the power of the Flesh.

Joshua v.—Deliverance from the power of Satan and power to conquer the hosts against us.

## The Believer's Question Box.

Questions for this column may be addressed to

J. CHARLETON STEEN, Roseneath, Buckhust Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.**—Is it true that before any one can be saved, he or she must stand up before all, and say "I believe in the Lord Jesus Christ as my personal Saviour," and continue to do so in meetings convened for the purpose? Some brethren here insist on this procedure, and those who do not fall in with it are held in doubt.

**ANSWER A.**—The custom here referred to has no scriptural warrant that I know of. It is based on a misunderstanding of Rom. x. 9-10. There is nothing in the passage about confessing "the Lord Jesus Christ as personal Saviour" (a thing the believer should certainly be ready to do as the occasion presents itself), but of "confessing with the mouth the Lord Jesus," and believing in the heart that God hath raised Him from the dead. "Confessing the Lord Jesus"—or, as the R.V. has it more correctly, I believe, "Jesus as Lord"—is acknowledging His Lordship. When Paul heard the words of the Lord, "I am Jesus whom thou persecutest," he certainly believed in Him in his heart as the risen Son of God, but his next words were not, "I believe in the Lord Jesus Christ as my personal Saviour," but "LORD, what wilt Thou have me to do?" That is, with his mouth he acknowledged the LORDSHIP of the risen Christ. This makes the difference between a spurious and real conversion, and it is primarily, whoever else hears it, a confession to the Lord. Personally, I could not have any active fellowship in such proceedings, as described by the questioner.

**Question B.**—Is God invisible? Please explain the seeming contradiction of the following passages: 1 John iv. 12; Exod. xxxiii. 11, 20, 23; Gen. xxxii. 30.

**ANSWER B.**—Question A in May number partly answers this. There can be no contradiction in Scripture, therefore when we have a positive statement in 1 John iv. 12, we must seek to understand apparent discrepancies in the light of it. Now Exod. xxxiii. 11 does not say that Moses saw the face of God, which would contradict vv. 20 and 23. Would it not be possible to speak face to face with a blind man, or with a friend in the dark, and yet in neither case for your face to be seen. If a man cannot gaze on the sun, how could he gaze on its

Creator, but to His creatures "He made darkness His secret place" (Psa. xviii. 11). Moses drew near the thick darkness (Exod. xx. 21; see also Deut. v. 22; 2 Chron. vi. 1). Is there not a seeming "contradiction" between such verses and 1 Tim. vi. 15? But what light is, and what darkness is? are mysteries not solved today. In any case we may be sure that wherever God has made Himself visible, as at Peniel, it was in the Person of "the only Begotten Son."—W. H.

The Old Testament Theophanics are the only possible explanation of these seeming contradictions. Every one of these were Christophanies, *i.e.*, an invisible God appearing to His creatures in human form. The One who ever thus appeared was the only Begotten Son, the second person in the Godhead (John i. 18). In Exod. xxiv. 10, "They saw the God of Israel," and in v. 11, "They saw the God and did eat and drink." In Ezek. i. 26, the seer saw the form of a man upon the throne, and in Ezek. x. 20, says that man was "The God of Israel," the one who is our Lord Jesus Christ.—ED.

**Question C.**—What "law" is meant in Rom. viii. 4?

**ANSWER C.**—There can be no reasonable doubt that the law in verse 4 is the same as in verse 3, that is the law given from Sinai. It was "weak" only because of what it had to act upon, the flesh, like a lever of iron on a fulcrum of sand. The law could not bless, but only curse, because no one could "observe it in all things," and moreover it could not condemn sin, without condemning the sinner. But through the sacrifice of Christ, God can justify the sinner, while condemning sin in the flesh. The law is no more our rule of life, than our means of justification, for we died to it with Christ or by the body of Christ (Gal. ii. 19; Rom. vii. 4), but at the same time the law is holy and the commandment holy, just, and good. The word here for righteousness is not "dikaiosunê," the ordinary word for righteousness, but "dikaïoma," the righteous requirement (of the law), the acknowledgment of God's righteous claims over us, that we belong to Him. The law is not viewed here as a legal system, but in its holy essence. All the ten commandments, except the fourth, are repeated in the New Testament, as containing a principle of righteousness for all time, and included in the law of love.

**Question D.**—Does Heb. ix. 12 teach that He entered with His blood (literal blood taken in), or

**Is it not rather that by means of His blood (death) He entered in?**

ANSWER D.—Some of our beautiful hymns teach the former, *e.g.*, "He sprinkled with His blood the mercy-seat above." This is poetry, but not doctrinally correct. The high priest did carry in the blood into the holiest. He went in in virtue of it, and with it, but the former alone is true of our Lord. "Christ, **BY MEANS OF OR IN VIRTUE OF** His own blood ("dia" with a genitive case), entered in once into the holy place" (Heb. xi. 12), whereas in v. 25 we read that "the high priest entereth into the holy place every year with blood of others ("en" with a dative case). By the blood shed at the altar, a symbolical atonement was made, at the mercy-seat it was presented. At Calvary the true atonement was accomplished. Out of the pierced side of Christ flowed the blood and the water, but it was not gathered up, to be carried in anywhere. But Christ went in in virtue of His atoning work, and what corresponds to the blood on the earthly mercy-seat is Christ Himself on the throne of God, bearing in His Person the scars of Calvary.

**Question E.—Is it according to Scripture for brethren to change places in preaching the Gospel, or is each assembly responsible for its own testimony? Is it scriptural to appoint a brother to arrange for all the Gospel testimony, and local brethren to wait till they are invited by this brother?**

ANSWER E.—Acts xx. 28 seems to shew that oversight is confined to the local assembly. "Take heed . . . to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood." To exercise oversight clearly a knowledge of local needs and conditions is needed. But from Eph. iv. it would seem that the risen Christ gave His gifts for the benefit of the whole church. "He gave gifts to men . . . and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, in view of the work of the ministry, in view of the edifying of the body of Christ, till we ALL come unto the unity of the faith of the knowledge of the Son of God, unto a perfect Man." That gifted men travelled about in the early days visiting the assemblies, ministering the Word, and preaching the Gospel, is clear from the history of the Acts, *e.g.*, Philip in Acts viii., Peter in chap. xi., Barnabas and Saul at Antioch in chap.

xiii., Apollos in chap. xviii., &c. I should think an assembly in a spiritual state would be thankful for any ministry the Lord might send among them, especially in these days of remnant testimony and considerable weakness. Probably if there were less cut and dried arrangement months, if not years, ahead, the Spirit would give us more of these spontaneous visits, but there must be spiritual guidance from both ends, so to speak, and no evangelist or teacher has a right to impose himself on a church without the full fellowship of the elder brethren. If one brother undertakes, in the fear of God, to arrange for the ministry and Gospel preaching, this should only be with the full fellowship of his brethren, and in consultation with them when need be. There is no scriptural authority for a turn and turn about Gospel preaching of all brethren in an assembly, for all are not evangelists, but any manifesting the least trace of gift from Christ should be encouraged to stir up their gift and given opportunities to do so.

**Question F.—Is there any Scripture in the Word of God for commending sisters to the Lord's service at home or abroad?**

ANSWER F.—We have the well known instance (Rom. xvi. 1) of the commendation of Phœbe—"a servant or deaconess (diakonos) of the church which is in Cenchrea." She was a "deaconess" in the sense that she was recognised as one to whom the care of suitable assembly work could be entrusted, *e.g.*, the women's meeting, visiting the sick, etc. I do not think there is any indication in the Scriptures that Phœbe was journeying to Rome for anything but the Lord's service. She was a "succourer of many," so that we need not suppose she was commended merely to them for material help, but rather for spiritual help in the service she had in hand, "that ye assist her in whatsoever business she hath need of you." Dorcas was another active sister in her proper sphere. How many women's names are found in the list of Rom. xvi. besides Phœbe: Priscilla, Mary, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, the sister of Nereus. The apostle commends several of them in the work of the Lord. On the analogy of Phœbe, one cannot see any difference in the apostle's commending them for the work of the Lord, if they had been moving to some other place. There is much need of godly sisters in the foreign field, especially in spheres such as Zenana work, not open to men, and such sisters should certainly not go uncommended.

# The Lord's Work and Workers.

## WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

**JUNE, 1928.**

Made up, May 24th.

### SCOTLAND.

**FORTHCOMING.**—**Tranent.**—Conference in Loch-square Gospel Hall, June 2, from 3.30 till 7.30. James Calderhead and John Douglas expected. **Troon.**—Ayrshire Missionary Conference in Bethany Hall, on Wednesday, 6th June, at 6.15 p.m. F. Lane (Central Africa), Mr. Buchanan (S. India), and Stephen Adams (Venezuela) are expected. **Newmilns.**—Annual Open-air Conference in field adjoining Missionary House, 21 Hillside Place, on Saturday, 7th July, at 3. **Craigellaachie.**—Annual Conference, July 17-18. Correspondence to Ed. A. Grant, Craigellaachie, or W. A. Frazer, Balvenie Street, Dufftown. **Glasgow.**—Conference in Rockvilla Free Church Hall, June 2, at 4.

**NOTES AND REPORTS.**—Large gathering in Ebenezer Hall, **Dreghorn**, on 5th May, when helpful ministry was given by Dr. Kelly, A. Bayne, J. Gray, and others. Conference at **Lanark** on 12th May was well attended. Messrs. Greenlaw, Borland, Steedman, and Whitelaw ministered edifying and practical words. Gavin Hamilton visited **Lesmahagow** and had blessing. Some saved and added to the assembly. He is now in Birkenhead district, and expects to remove his home to 56 Thorburn Crescent, Thorburn Road, New Ferry, Cheshire, end of May. **Aberdeen.**—Tom Rea had four weeks' meetings in Fountain Hall, **Woodside**, when many sinners professed conversion and several backsliders restored. Twelve young converts followed the Lord in baptism at the close of the mission. **Annathill.**—J. A. Jones and A. M'Broome had three weeks' Gospel effort here, with good interest and blessing. Four have been added to the assembly. John Gilfillan has visited **Wishaw**, **Helensburgh**, and **Bo'ness** during May. William Hamilton, of Prestwick, has commenced for another season visiting the needy villages of Ayrshire, distributing Gospel booklets from house to house. George Bond had three weeks' mission in Gospel Hall, **Kirkcaldy**. Ministry very helpful and refreshing. Matthew Brown, of India, has given much appreciated help

in several of the Ayrshire assemblies. Fred Lane, of Central Africa, is expected in Ayrshire during this month. W. J. M'Clure and H. Baillie paid a short visit to **Newmains** on May 19th, which was much appreciated by the Lord's people there. **Ayrshire Tract Bands** have commenced season's work in various centres. Reports so far tell of a good hearing being given to the Word, especially in country districts. **Glasgow and District Tract Bands** commence mostly this month. **Open-air Rallies** have been arranged as follows:—**Saltecoats**, 7th July, 3 p.m.; **Ayr and Largs**, 14th July, 3 p.m.; **Prestwick**, 21st July, 3 p.m. Tract distributors have arranged to visit **Bothwell Bridge** Convention, June 25; Tannahill gathering, **Paisley**, June 2; and Racecourse meetings at **Hamilton**, **Ayr**, and **Bogside**. The co-operation of soulwinners will be valued. The annual gathering of evangelists and workers was held at **Forres**, commencing May 16. Messrs. Broadbent, Hogg, Gilmour Wilson, and others took part in the ministry, which was of a helpful, corrective, and improving character.

**GOSPEL TENTS AND CARRIAGES.**—Ayrshire tent is pitched at **Springside**, and was opened by a Conference on May 26. Thomas Richardson, of Grangemouth, will be responsible for the Gospel testimony in the tent during the season. **Glasgow.**—J. Gilmour Wilson will pitch a new tent, capable of seating over 600, at Wellshot Road, between Tollcross and Shettleston. Opening Conference on June 16. Speakers—W. W. Fereday, J. Gilmour Wilson, and W. Hagen, of Belfast. Mid Scotland tent, with Joseph Strain in charge, was opened with a Conference at **Cumbernauld** on May 26. The large Lanarkshire tent has been opened for the season at **Carfin**, where Edward Rankin will be in charge. The smaller tent, under the care of Alex. Philip, will be pitched at **Douglas**. Opening Conference on June 2, at 4. James Barrie hopes to open the Glasgow tent at **Possilpark** on June 2. H. Steedman hopes to pitch his tent at **Lockerbie** during June.

## ENGLAND AND WALES.

**FORTHCOMING CONFERENCES.**—**Cambridge.**—4th Annual Missionary at The Poplars, Histon, June 2, at 3.45. **Seaton.**—June 7, at 2.45. **Ashstead, Surrey.**—Saturday, June 23, J. M. Shaw and J. B. Watson. Afternoon at 3.30 in Ashstead Woods if weather favourable. Evening meeting in Free Church. **Chelmsford.**—Young Believers at Oak Lodge, June 9. **Muswell Hill, London, N.10.**—3rd Annual Meeting in Parish Hall, Fortis Green, Road, June 9, at 4 and 6.15. J. C. M. Dawson and J. B. Watson expected. **Epping.**—Missionary Conference, Gospel Hall, Fairfield Road, Saturday, July 14. **West Mersea.**—Annual Conference, June 14, 2.45. Archie Payne and J. B. Watson. **Birmingham.**—Fourth Summer Convention, June 30, 3.30 and 6.15, in Sutton Coldfield Town Hall. **Rogate.**—Annual in Village Hall, June 27, at 3 and 6. **Upminster.**—17th Anniversary, June 30. **Bath.**—Believers' Meetings, July 2-6. Particulars from H. A. Raymond, 1 Widcombe Crescent. **Harrow.**—Annual Meetings in Belmont Hall, 23rd June, James Stephen, J. A. Anderson, C. F. Hogg. **London.**—J. Charleton Steen will give a special address on "The Mystery" to Conference in College Hall, Peckham, London, on Saturday, 16th June. Also will give addresses, illustrated with model of Tabernacle, in Kensington Town Hall on the Sunday evenings of June, at 7.

**REPORTS AND NOTES.**—**Blyth.**—D. Mackenzie Miller spent two weeks in the Gospel Hall, with some encouragement. Hopes to pioneer in **Durham** during the summer. **Cardiff.**—Bros. Steedman had a fortnight in Adamsdown, large meetings, several saved. Also two refreshing meetings in Heath. Visited several small assemblies around Cardiff. They purpose opening their wooden tent in **Lockerbie, Scotland**, in June. Prayer requested. **Llandudno.**—A new Gospel Hall was opened here in November last, and quite a number have recently been saved. The Lord's people on holiday will be heartily welcomed. The address of the new hall is Mowbray Road, West Shore, Llandudno. **Bournemouth.**—J. Charleton Steen commenced on 20th May a fortnight's meetings in Pokedown Hall, on "The Tabernacle." **Nottingham.**—John P. Lewis gave most helpful ministry in Parade Hall, May 5-12. Young People's Conference on May 12 was well attended. Refreshing words from John P. Lewis and Harold Moore. **London.**—Open-air meetings will be held during the summer at Hyde

Park (Marble Arch end) on Saturday evenings at 7 o'clock, commencing Saturday, June 2; also on Tuesday evenings at 8 o'clock. Gospel meetings in Carton Hall, King Street, W. **Birmingham.**—J. Charleton Steen had a fortnight's meetings at **Walmley** on the Tabernacle, with model. Meetings were well attended in this small village, where there is now an assembly of about 60 saints.

**GOSPEL TENTS AND CARRIAGES.**—West Cumberland tent will be pitched at the needy mining village of **Lowca**, about three miles from Whitehaven, and will be worked by brethren from local assemblies. Opening Conference on Saturday, 2nd June. Gavin Hamilton hopes to commence tent work in **New Ferry, Cheshire**, in June. Phil S. Mills and W. Clare hope to pitch their tent at **Monmouth**, the first week in June. This is a very ritualistic town with no assembly at present, and our brethren would value prayer. Fred A. Glover writes that arrangements have been completed for putting four tents into commission. No. 1, in **Gloucester**, will again be in charge of Mr. W. T. Stevens. No. 2, in **Alcombe.**—Mr. Chas. Darch, who was to have been leader in the Somerset tent work, has met with a serious accident, and for him we ask your earnest prayers. His brother, Mr. Fred Darch, has kindly promised his help, and will have Mr. Ben Grainger as a fellow-labourer. No. 3 tent is being moved to the **Sturminster, Dorset.** Mr. Geo. Gittings will be assisted by Mr. C. Catton, a prospective missionary. No. 4 tent, which was launched last season in **Wilts**, will again be in charge of Mr. J. D. Jones, who was so helped and blessed of God in the same county last year. Mr. Glover will (D.V.) be giving him and the other workers assistance, as the need arises. John Guilfian hopes to commence tent work in **Surrey** on June 3. **Liverpool.**—It is hoped to pitch two tents in new housing districts, June 2, continuing until end of July. Large tent will be erected on a central site on August 11. F. Woods, of Australia, expected in earlier part. J. M'Alpine and R. Scammell later. **Cardiff.**—Big Tent Mission will be held on a new site, August 18 to September 24. H. P. Barker, R. Scammell, and A. Widdison expected. Fred Elliott, assisted by George Wallace, commenced in **South Ealing**, May 10, later in Thornton Heath and Walthamstow.

**ADDRESSES.**—**Guildford**, Ward Street Hall: correspondent, William Lamdin, "Fairhaven," Stoughton Road. **Corleston-on-Sea**, Bethel Gospel



Hall, Pier Walk: correspondent, Charles H. Warren, 104 Springfield Road.

### IRELAND.

**Belfast.**—Village workers commenced the summer work on Saturday, May 5, going to **Carrickfergus** and **Woodburn**. T. Baird has spent two months in and around **Belfast**. Large meetings in Victoria Memorial Hall and Apsley Street, with cheering results. Also visited **Hollywood, Carmalea**, and **Lisburn**, with interest. E. Fogarty continues Gospel meetings at **Mullafernaghan**, where several have professed faith in the Lord Jesus. The Conference here will not be held this year on July 12, but at a date to be intimated later. **Ballinaloob.**—J. W. Linton had two weeks' meetings here for believers, with blessing. Poots and Kilpatrick have had good meetings in **Donegal**. Love was at **Ballywillwill**, where quite a number have been added to the assembly. David Walker had well attended meetings in Mourne Street Hall, **Belfast**. W. J. McClure, before leaving for America, had meetings at **Banbridge**, also at Grosvenor Hall, **Dublin**. H. Bailie has just finished a series of meetings at **Purdysburn**. **Waringstown.**—Annual Believers' Meeting, Wednesday, 6th June, 2.30. **Dublin.**—Believers' Meeting in Merrion Hall, June 5-8. Particulars from G. McDonald, 5 Duncairn Terrace, Bray.

### UNITED STATES AND CANADA.

**Waseca, Sask.**—Second Annual Convention will (God willing) be held on July 7-8-9, in the Memorial Hall. Correspondent, Walter Broadhead, Waseca, Sask., Canada. **Toronto, Ont.**—The 42nd Annual Convention was held as formerly in Massey Hall for four days, and was as usual large. The meetings were happy, helpful, and harmonious. Of those who took part in ministry were Bre. C. W. Ross, J. J. Rouse, D. M'Geachy, D. Oliver, R. M'Crory, G. Goold, T. D. W. Muir, and others. Mr. Ross remained for a few meetings in Broadview and Central Halls, ere going on to **Detroit**. **Jackson.**—Bre. W. Jackson and W. Warke had some cottage meetings here, while passing through with Bible carriage. God has given encouragement here, and some are desirous of baptism who have been saved lately. These brethren will value prayer, as they move on into **Wisconsin** and **North Michigan**, where there is a big territory without any assemblies or aggressive Gospel work. The work with the carriage

is mostly in the open air, and house to house. **Port Huron.**—A. Stewart and A. Klabunda are here having Gospel meetings. It is hoped to follow up the work with a tent again this summer. **Detroit.**—Bro. C. W. Ross is having good meetings in Central Hall, using a large prophetic chart; also Bro. Jas. Marshall in **Ferndale**, with a dispensational chart. **Waterloo, Ia.**—It is proposed (D.V.) to hold the annual Conference this year on June 29, 30, and July 1, in Gospel Hall, 726 Western Ave. Circulars from E. G. Matthews, 206 Leland Ave. **Petersburg, Va.**—The annual Convention held here this year was the largest in numbers ever held. Ministry was given by Bre. Bradford, Beveridge, Marshall, Hunter, S. M'Ewen, Duncan, Ferguson, Armstrong, and Winemiller. The latter two brethren remained for meetings. **Kearney, N.J.**—Bro. Garrett has been with us here, and had large meetings, from 200 to 300 in attendance. A number have professed to be saved, and others seemed concerned. Mr. Garrett was also in **Paterson, N.J.**, for meetings lasting three weeks. Some professed. Prayer is asked that the work may prove real for God. **Vancouver, B.C.**—We had Bro. H. Clifton, from Penticton, B.C., with us for two weeks' meetings in the Seymour Street Gospel Hall. They were helpful and much enjoyed by God's people. **Philadelphia, Pa.**—Bro. Morton, of Mascher Street Gospel Hall (2447 N. Mascher Street), writes: "We had the joy of seeing 20 follow the Lord in baptism, many of them saved during meetings held by Bre. Conaway and Halliday the past winter." **Brooklyn, N.Y.**—We had three weeks of meetings in Gospel Hall, 434 Franklin Street, when Bro. B. Bradford was with us. They were good. Bro. H. M'Ewen is now with him in Fisk Ave. Hall, Long Island City. Our esteemed brother, **William Rodgers**, of Omagh, Ireland, whose written ministry has proved so helpful to our readers, hopes to pay a visit to some of the assemblies in Canada and the United States, leaving June 1. His address will be c/o Mr. Hamilton, 118 Armstrong Ave., Toronto. C. H. Willoughby and A. Morning have had a series of Meetings with interest at **Mervin, Sask.**

### AUSTRALASIA.

**NEW ZEALAND.**—**Gore.**—J. Stout was here eight weeks. Though no "great things" were seen, yet many heard the Gospel and every home was visited. **Dunedin.**—Tent meetings, conducted by F. Macleod, have continued over ten weeks. Interest increasing and fruit in conversions. Tent

work is also being carried on by Messrs. Whitehead and Palmer in **Levin**, where there has been blessing, and by Messrs. Gedge and Brown in **Martinborough**. J. Blair had three weeks at **Lumsden**, and a number of souls have been saved. **AUSTRALIA.—Brisbane.**—A very large meeting was held in Conference Hall on March 10, to commend to the Lord Mr. and Mrs. W. D. M'Kenzie, returning to Central Africa, and Herbert Witheridge going to China. **Ballarat.**—“Annual Conference on February 14 was the best we have had,” the ministry by Bre. English, Hayes, Demsey, Gates, and others being very profitable.

### THE WORLD FIELD.

**HOLLAND.**—Mr. P. Wilson—“I am again in the province where I held special meetings for the Reds. The hall is crammed long before the advertised time, and many have to turn away. Communists, Socialists, Bolsheviks, Anarchists, poachers, smugglers, drunkards, wife-beaters, showmen, and an actress have been saved. Fully fifty have already professed, and the full harvest has not been gathered yet. There is a complete absence of excitement, and a deep felt sense of sin before God. We have seen many big, strong men shedding tears.” **PALESTINE.**—J. W. Clapham tells of encouraging times at **Haifa**. There are now twenty-nine in the assembly, from whom the Lord is raising up workers with an ardent desire to live and work for His glory. **AFRICA.**—Mrs. Crawford, writing from **Luanza**, tells of the conversion of the chief Luvamba, and also of the son of Muhanya, who recently professed faith in Christ, and has now returned to his own people with the Gospel. Dr. P. K. Dixon from the **Belgian Congo** has arrived home for treatment after being mauled by a lion. His address will be 42 Elgin Road, Dublin. **India.**—H. Bird tells of a prisoner serving a life sentence for murder, who has professed to be saved in **Madras**. Mr. Rawson who visits the prisons in **Podanui**, had during 1927 circulated over 1,000 Bibles and New Testaments, and 2,000 Gospels in six languages.

### PERSONALIA.

**Mr. Richard Leyshon**, of Cardiff, is laid aside with a serious breakdown. Both he and Mrs. Leyshon will value the prayers of God's saints, that God may graciously restore our brother to his wonted health. Our esteemed brother, **W. J. M'Clure**, sailed for America on May 30. He is accompanied by brethren M'Cracken and Goold from Ireland. **Mr. C. F. Hogg** writes to say that he

hopes in the will of God to cross the Atlantic in July. In answer to many kind enquiries, we are pleased to say that Mr. John Ritchie, the Senior Editor of “The Believer's Magazine,” is now enjoying very much better health and is able to be out and about.

### Fallen Asleep.

April 18.—**Lizzie Morrison**, New Stevenston, aged 24. Converted at the age of 12, she truly carried the meek and quiet spirit so valued by God.

April 13.—**Alfred E. Ainslie**, Jersey City, son-in-law of Robert M'Murdo. A valued helper in Liverpool in earlier years; went to America, where he has been active in Gospel work.

April 18.—**Fred Page**, Grand Bend, Ontario. Saved fully 15 years ago, he was a bright and shining light in the little assembly, and will be greatly missed.

April 19.—**John Reid**, Belfast. Saved at 14½ years of age, went to be with the Lord at 24. A young man of very great promise, a godly liver, and a gifted speaker. A brief memoir, with photo., appears in “Christian Worker” for June.

May 6.—**James Black**, Glasgow. For many years in Cathcart Hall, went home to be with the Lord from the Sunday morning meeting. He had just given thanks for the wine, and very feelingly thanked God for the value and preciousness of the blood, when he fell back into his wife's arms, and entered into the presence of the Lord he so loved and served.

May 8.—**Mrs. Martin**, Rathfriland, aged 86 years. Loved by all who knew her godly, consistent life. She ever bore a bright testimony.

May 12.—**Catherine Simpson**, Darvel, aged 76. A native of Dromore, Co. Down, she was in fellowship with the saints in Darvel for many years.

May 21.—**F. E. Payne**, Leigh, Lanc. Suddenly called home through an accident while cycling home from work.

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

In Lands Across the Seas, and in Needy and Neglected Villages and Hamlets of the British Isles.

J. N., Glasgow	.. ..	£2 0 0
J. L., Rutherglen	.. ..	2 0 0
Total to May 25		£4 0 0

## Treasury Notes.

THE EXPECTANCY OF THE HOPE (Phil. iii. 20, 21).

OUR Notes this month are regarding the attitude of the heart to the hope of His return. What should this attitude be? The Scripture before us gives the answer: it is one of expectancy. Our citizenship is in heaven (R.V.). In their margin the revisers put our commonwealth; the word is only found here (*Politeuma*), i.e., either city, or citizenship. It is the word we get our word politics from. It surely brings before us our heavenly character, calling, hope, and destiny, emphasising our stranger and pilgrim relationship to this present world.

'Tis the treasure I have found in His love,

That has made me a pilgrim below,

And 'tis there when I reach Him above,

As I'm known, all His fulness I'll know.

*Politeuma* means the seat of government with which we have rights and responsibilities, and in its verb form in Phil. i. 27, where it is translated manner of life, has a clear reference to present time. In these days of deepening worldliness and conformity *we do need* to be reminded of our "heavenly citizenship," so that we may associate therewith our politics.

The word *Apekdechomai*, translated as "wait," is used eight times, and it would be helpful to examine each of these usages. They are as follows:—Roman 8, 19, 23, 25; 1 Cor. i. 7; Phil. 3, 20; Heb. 9, 28; Gal. 5, 5; 1 Pet. 3, 20 (R.V.). Bloomfield gives the meaning thus: "To thrust forth the neck and head as in anxious expectation of something believed to be immediate."

The coming of our Saviour is thus expressed in the simplest and also the strongest language to be a *present hope* in the hearts of these Philippian. Their eyes and heart were up to heaven, where their city was, and their gaze was earnest and expectant for the Saviour. They were not looking for the fulfilment of any prophetic Scripture, not to any event taking place on earth at that time, or any time, not occupied with "times or seasons," but waiting for their Saviour out of heaven, who is expected immediately. They would say, and so would we, perish the thought that death or the tribulation must intervene, for if any such thought finds a place in their, or our hearts, then good-bye to the any moment coming of our Lord. If we say our Lord delayeth His coming, then the purifying character of the hope is endangered, and loose living and behaviour may readily follow.

We wait for a Saviour. We have a Saviour, but this body of ours needs saving, as we read in Rom. viii. 23, "Waiting for the adoption to wit, the redemption of our body," and it is for this salvation we wait, for this will be brought to us when He comes, when this mortal puts on immortality. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (R.V.). We read in Rom. viii., that we are to be conformed to the image of His Son, again "that when He shall come we shall be like Him, for we shall see Him as He is" (1 John iii. 2).

## Unchanging Love,

AND AN UNCHANGEABLE SAVIOUR.

A MEDITATION AT THE LORD'S SUPPER.

BY SIDNEY H. PUGH, OF NOTTINGHAM.

AS we sat around the memorials of our Lord's death, we sang—

But Thy love remains, that entered  
Into death to make us Thine.

The darkness, the suffering, the agony of the Cross has passed for ever, but Love, which found its fullest expression in the Cross, abides in all its glorious fulness.

Our thoughts were then directed to the triumphant words of Heb. i., "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but *Thou remainest*; they shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but *Thou art the same and Thy years shall not fail.*"

Thus we learnt that His love is like Himself, unchangeable and eternal. His love for all His own is the same to-day as it was when He suffered and died for them at Calvary. Yet we cannot always recognise that all the events of our lives are planned by love. Sometimes we are tempted to doubt it, and we say, "If God loves me, why does He allow all this pain and disappointment to come into my life." When such doubts arise there is only one way of assuring ourselves of His *personal love* for us; that is, by going back to that perfect revelation and display of His love at the Cross. There the conviction is brought home to our souls that since He loved us so much as to give

Himself for us, He never can cease to love us. He must love us eternally. "Having loved His own, which were in the world, He loved them unto the end," "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

Infinite love constrained Him to go to the Cross and bear indescribable sufferings for our sakes. With subdued hearts we call to mind the awful Roman scourging, the pierced hands and feet, and that brow of His—worthy to be crowned with heaven's brightest diadem—crowned with thorns. Cruel hands plaited those thorns together, and crushed them on His head, causing the blood to gush forth from many wounds. As we consider how patiently He bore this cruel torture ("He was oppressed and He was afflicted, yet He opened not His mouth"), we remember how we have been hurt by some slight we have received, how that slight has rankled in our minds and caused us to forget all the tender love of Calvary. We are bowed with shame when we compare His calm endurance of such awful sufferings with our irritation and annoyance over the little pinpricks and scratches we have received. Yet those "scratches" and "pinpricks" are painful and need attention, otherwise they will fester and injure our whole moral being. The Christian poetess teaches us how to apply the healing balm—

I suffered much for thee,  
More than thy tongue can tell,  
Of bitterest agony,  
To rescue thee from hell.  
I suffered much for thee,  
What can'st thou bear FOR ME?

“Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.”

But His physical sufferings, awful though they were, were not the heaviest burden He had to bear. Again we sang together—

Lord Jesus, we remember,  
The travail of Thy soul,  
When through Thy love's deep pity,  
The waves did o'er Thee roll.

Great as was the suffering of the body, His soul suffering was infinitely greater. When He voluntarily took upon Himself “the sin of the world,” then He entered into an abyss of suffering that the human mind can never conceive. We ask ourselves—could this terrible suffering not be avoided? When He prayed—“O, My Father, if it be possible, let this cup pass from Me”—was there no other way, no easier path?

But as we consider the mighty issues involved the conviction is forced home upon us that the Cross was a necessity. *It was a necessity for us.* Had it been possible for God to have forgiven us our sins without the Cross, we should not have appreciated the forgiveness. We should have treated it lightly. We should have thought—My sins are not such a serious matter after all, seeing that God has forgiven them so easily. But when we apprehend in some measure, first, the awfulness of Calvary, and, secondly, the infinite value of the One who suffered there—God's only begotten Son—then we begin to realise the greatness of our guilt and the grandeur of

God's redemption. Well may every believing soul exclaim—

Oh! how vile my low estate,  
Since my ransom was so great.

But with reverence we say it, the Cross was also a *necessity for God.* God is love, but His love is a holy love, and before He can forgive the sinner He must show His abhorrence of sin.

To quote the words of another:—

“There is necessarily in God as Holy Love a reaction against sin. He cannot tolerate it or make compromise with it. When, as in Christ, God offered to the sinner full and free forgiveness, it was a necessity of His nature, as holy love, to execute judgment upon sin, not in leaving its consequences to fall on the sinner, but in taking them upon Himself, in the shame and scorn, sorrow and suffering, death and desolation that sin inflicted on Christ, and God in Him.”

God loves the sinner, but abhors the sin. God saves the sinner, but condemns the sin. The Cross is God's witness to the universe of His unutterable hatred of sin, and His overwhelming love for men.

The judgment is passed, the suffering is ended, but *the Love remains.* With great joy we traced the activities of that love on the first resurrection morning. In spirit we followed our Risen Lord as He sought out the broken-hearted Peter, proclaimed the Father's Name to the devoted Mary, cheered the downhearted pair on the Emmaus road, causing their heart to burn within them as He talked with them by the way, and finally took His place in the midst of His own, in that upper room, dispelling their fears by His

word of peace, and turning their sadness into gladness.

God would have our hearts engaged with our Risen Lord and His unchanging love. The Divine motto for our lives is—"LOOKING OFF UNTO JESUS." A saintly soul of the last century looked at the restless world around and wrote—

Change and decay in all around I see,  
Oh! Thou, who changest not, abide with me.

Another, one who knew his Bible better, perhaps, than any of his generation, looked within his own heart, and wrote—

Ah! Lord, alas, what weakness,  
Within myself I find,  
No infant's changing pleasure  
Is like my wandering mind.

If we look at the restless world around, or the fickle heart within, we shall have sorrow and disappointment, but if we look *up* we shall see upon the throne of God unchanging love and an unchangeable Saviour.

Thy love we own, Lord Jesus,  
For though thy toils are ended,  
Thy tender heart doth take its part  
With those Thy grace befriended.  
Thy sympathy, how precious!  
Thou succourest in sorrow,  
And bid'st us cheer, while pilgrims here,  
And haste the hopeful morrow.

### The Great High Priest.

HEB. VII. 24, 25.

SWEET to trace His toiling footsteps  
Here amidst the desert sands;  
Bear in memory all His sorrow,  
Thorn-clad head and pierced hands!  
Learn His love beside the manger,  
Learn it on the stormy wave,  
By the well, and in the garden—  
Learn it by the Cross and grave.

Christ at God's right hand unwearied  
By our tale of shame and sin,  
Day by day, and hour by hour,  
Welcoming each wanderer in;  
On His heart amidst the glory,  
Bearing all our grief and care;  
Every burden, ere we feel it,  
Weighed and measured in His prayer.

Fragrant thus with priestly incense  
Each distress, each sorrow tells  
Thoughts that fill the heart of Jesus  
In the glory where He dwells.  
All His love, His joy, His glory,  
By His Spirit here made known,  
Whilst that Spirit speaks the sorrows  
Of His saints before the throne.

He, of old the Man of Sorrows,  
Pleads before the Father's face,  
Knowing all the needed solace,  
Claiming all the needed grace.  
We, so faithless and so weary,  
Serving with impatient will—  
He unwearied in our service,  
Gladly ministering still.

Girded with the golden girdle,  
Shining as the mighty sun,  
Still His pierced hands will finish  
All His work of love begun.  
On the night of His betrayal,  
In the glory of the throne,  
Still with faithful patience washing  
All defilement from His own.

When the Father's house resoundeth  
With the music and the song;  
When the bride in glorious raiment  
Sees the One who loved so long;  
Then for new and blessed service  
Girt afresh will He appear,  
Stand and serve before His angels  
Those who waited for Him here.

He who led them through the desert,  
Watched and guided day by day,  
Turned the flinty rocks to water,  
Made them brooks beside the way—  
He will bring them where the fountains  
Fresh and full spring forth above,  
Still throughout the endless ages  
Serving in the joy of love.

## The Lord's Resurrection.

ITS NECESSITY, ITS EFFECT, AND ITS RESULT.

BY F. ORTON-SMITH, B.A.

### I. ITS NECESSITY.

“IF Christ be not raised, your faith is vain; ye are yet in your sins.”  
Why is this?

We have confidence in a physician if he can diagnose the patient's disease, and the Christian Revelation (unlike any religion of the world) discloses the root of the human trouble. It is Death! And not only do we learn that death passed upon all men, but that death reigned; and not only are these expressions found in the Scriptures of Truth, but they exactly accord with human experience. Death is a tyrant, a king against whom there is no uprising, who has held the entire human race in his grip.

Men say, “While there is life there is hope.” There is illness in the house; the family doctor is called in. He shakes his head and pronounces the case a very serious one, but suggests a consultation with a leading physician from London. The great man comes—perhaps he is one whose eminence has earned him a knight-hood—he supports the opinion of the family doctor, but prescribes a remedy which he hopes may possibly combat the malady. The medicine is administered, but next day the breath has left the patient's body. Do the household immediately telephone the great physician to give further advice or to pay another visit? No! they recognise at once that it would be useless. He would

only say, “My power is at an end, I can do nothing for you, the patient is dead.”

It comes to this, then, that although man is a marvellous being who can harness the powers of Nature to his service, he is impotent in the presence of this grim monarch Death. His latest triumph, a boasted conquest of the air, is overshadowed by the awful tyranny of Death, for the airman has only succeeded in flying the Atlantic at the peril of his life.

Such being the case, if man is to be delivered from this thralldom, it must come from some one who has power over death. Who is he? The Christian can point with boldness to the Lord Jesus Christ, the Son of God, who came down from heaven, and took part in human flesh and blood in order that he might fight and conquer the tyrant and rescue his victims. And this is true as to all that is meant by death in all its bearings on human experience.

To begin with, what is death? Certainly not cessation of existence, for then there would be no work for the undertaker. The body of a dead man still exists, or there would be nothing for that functionary to do. Death is severance: the body is alone without the other constituent parts which together made up the man in his wholeness. But this is only a small part of a great principle which the Word of God reveals. Man is dead already, because he is severed from God. “In the day that thou eatest thereof thou shalt surely die.” Men have pointed the finger of scorn at the story of Eden, as proclaiming the wreckage of human destiny for a peccadillo. But they

evade the issue, as the sin of Adam was not a peccadillo but disobedience to God's one command.

God is Spirit, and hence by his disobedience man became severed from God in spirit, and that was death. That he died in soul and body too, merely followed, because the greater includes the less. Yes, there are three departments of man's being : spirit, soul, and body, and in each of these departments the sway of Death is a matter of experience, and equally in each of these departments our blessed Lord manifested during His sojourn on earth that He had power over Death.

First, as to the spirit : the fact that every man possesses a spirit is evidenced by his religious inclinations, wherever they may lead him and whether they are owned or suppressed. Heathen philosophy at its best only shows us those who were groping in the dark, seeking to discover the supernatural by means of their own speculations. Then we have the worshippers of the Unknown God, and the strangle-hold of Death in this department of man's being is at its worst when he is seen changing His glory into an image made like to corruptible man and to birds and four-footed beasts and creeping things. In this department of man's being, he is impotent. To the great man and to the mean man, to the wayfaring man and to the philosopher God remains unknown and far off, but in this department of man's being the Lord Jesus Christ manifested Himself as the conqueror of death, because He revealed the Father. Severance exists no longer : " I am the Way, the Truth, and the Life."

Next, as to the soul. If Death did not reign in this department of man's being, there would be no need for any judges, magistrates, or police ; there would be no crime and no quarrelling ; there would be no wars, and peace would also prevail in homes and families. Educationists and reformers have sought for remedies, but here, too, man is impotent, for after many centuries of their endeavour there is still war, crime, and disorder. But in this department, too, the Lord Jesus Christ had power over death, for He could pronounce the forgiveness of sins.

And, finally, in the department of the body : it is here that the reign of Death is particularly manifest. Why do we suffer from colds or toothache ? And why do more serious diseases attack the human frame ? As in the case of Death's reign over men's souls, relief is derived from wise legislation and personal control, so as regards our physical bondage we are all at times thankful for the relief to be derived from a physician's skill. But relief is not deliverance. Let a man be cured of rheumatism : it will not prevent him from dying of pneumonia. But here the Lord Jesus Christ daily manifested His power over death, for disease would flee at His Word.

And here special attention is called to the incident recorded in the ninth chapter of Matthew's Gospel. Jesus said to the sick of the palsy : " Son, be of good cheer, thy sins be forgiven thee." Opponents complained that He blasphemed, and His answer was : " Whether is it easier to say, thy sins be forgiven thee, or to say, arise and walk ; but that you may know



that the Son of Man hath power on earth to forgive sins (turning to the palsied man), arise and walk." It was not merely that power to do one marvel necessitated power to do another, but there is a connection between the two. The healing of the palsied man demonstrated that the Lord had power over death in the bodily department, and for that reason it might well be supposed that He had the like power in the department of the soul. And having power over death, the Lord could raise up one and another who had died, and He did not act like Elijah and Elisha, each of whom identified himself with the corpses in helplessness by stretching himself upon it, member for member, and then calling upon God. No, the Lord Jesus gave the word of command: "Talitha cumi" (get up, darling); "Young man, I say unto thee, arise;"—"Lazarus, come forth."

Yet He died! Why? For He had already manifested power over death. Answer another question; why is it that the blood makes atonement for the soul, and without the blood there is no remission? The answer is found in two Divine pronouncements: "In the day that thou eatest thereof thou shalt surely die," and "the blood is the life." A life is needed to pay the penalty of disobedience, and nothing but a life will suffice. The Lord Jesus Christ was the only one who had a life to give, for everyone else's life was already forfeit. And so die He must, if there is to be atonement. But is His death not enough? No, for had He only died, Death would claim Him as a victim like others before Him. God had said of

yore: "Moses, My servant, is dead," and if we only had the memory of a deceased leader, we should be no better off than the disciples of Moses.

The Lord Jesus Christ rose from the dead, and so we know that, although He died, His power over death not only remains unimpaired, but is displayed beyond any shadow of doubt. And, further, we have the assurance that atonement has been made, for apart from resurrection there would be the historic record of a good man's death; but the resurrection proclaims that the One who died is the Saviour.

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### The Bible.

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OLD TESTAMENT.—Number of books, 39; chapters, 929; verses, 33,214; words, 592,439; letters, 2,728,100.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse would be 2 Chronicles xx. 17, if there were a verse more, and verse 18 if there were a verse less.

The word AND occurs 35,543 times.

The word JEHOVAH occurs 6855 times.

The shortest verse is 1 Chronicles i. 25.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

NEW TESTAMENT.—Number of books, 27; chapters, 260; verses, 7050; words, 181,258; letters, 828,580.

The middle book is 2 Thessalonians.

The middle chapter is Romans xiii., if there were a chapter less, and xiv. if there were a chapter more.

The middle and least verse is John xi. 35.

OLD AND NEW TESTAMENTS.—Number of books, 66; chapters, 1189; verses, 40,264; words, 773,697; letters, 3,556,680.

The middle chapter, and least in the Bible, is the 117th Psalm.

The middle verse is Psalm cxviii. 8.

## Ebenezer and Mizpeh.

"THE STONE OF HELP" AND "THE WATCH-TOWER" (I SAM. VII.).

BY MARK H. PRIOR.

IT is always very blessed to be able to retrace the way in which God has helped us in the past, and, in fact, His Word tells us "to remember all the way." He has led us these years in the wilderness. As we do this we can truly say, with Samuel, "Hitherto hath the Lord helped us" counting, in spite of all circumstances, on His gracious help for the future.

This chapter brings before us a remarkable epoch in Israel's history. We feel saddened as we read of their failure (a picture possibly of the Church's failure) in the book of Judges, and disaster follows disaster until even the ark is in Philistine hands, and the priests of the Lord are slain; so that the people have no resource but in God Himself.

God's hand was heavily upon them in discipline, though His purposes of blessing may be traced in Psa. lxxviii. 59-72, and in 1 Sam. vii. we see the beautiful way in which He commences a work of grace in their midst.

The ark, precious token of God's presence, and most beautiful type of Christ, is miraculously restored to them, it being set down upon the great stone of Abel, "which stone remaineth unto this day" (chap. vi. 18), and this stone thus became a permanent testimony to the events of that day—just as to-day the Word of God is an abiding witness of Him of whom the ark speaks. It is, however, no longer seen in its usual resting place at Shiloh,

for it finds its home in the house of an individual, whose son was sanctified to keep it. This is, in itself, of great significance, for in the days of the lukewarmness of Laodicea the same thing is seen. "If any man hear My voice, and will open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

It is not surprising, when we know something of the character of our God, to find Him working outside the usual course of the dispensation. In Ahab's days, for instance, God raised up Elijah, and what a powerful testimony that faithful servant of God was enabled to give in some of the darkest days of Israel's history. In this case "all Israel knew that Samuel was established to be a prophet of the Lord," for such is His heart towards His people that, if they turn from Him, His love is seen in great activity in bringing them back to Himself.

Here we find Samuel seeking to deepen the work in the hearts of those that lamented after the Lord, by shewing them the necessity of bringing forth fruit meet for repentance. His exhortation is effectual, and they gather at his command to Mizpeh—the significance of which we shall presently see. There Samuel prayed for them and they, owning their own weakness (as water poured upon the ground) and fasting, confessed their sins. There, too, Samuel judged them—for all evil must be put away. Thus commenced a work of God in their hearts. As might be expected, the wrath of the enemy is kindled, and the Philistines come up against them to hinder that work.

It is of the greatest interest to find Samuel offering up a sucking lamb for a burnt-offering wholly to the Lamb, for blessing can only come to them as a result of God's great delight in Christ (in type), and in the sacrifice which He offered. It is not so much their sins in this passage of Scripture, but their *acceptance* on the ground of that Perfect Sacrifice. We can appreciate something of that beautiful expression of John the Baptist, "Behold the Lamb of God." We see Him in His personal perfection and beauty, the holiness of His character, His sublime life, and His perfect sacrifice; but it is God alone who can fully appreciate the burnt-offering which was wholly for Him, and *He accepts us in "the Beloved"* on this ground.

While Samuel prayed the Lord gave the answer—for as the sacrifice was being offered the Lord commenced to "discomfit" the enemy, just as upon the Cross of Calvary the victory was achieved, the fruit of which will be fully reaped when the last enemy, which is death, shall be destroyed. In this connection, Matt. xxvii. 52-53 is a wonderful exhibition of the results of His victory, and shews what God will do in His own good time. The Philistines were smitten, and driven away, to return no more during the days of Samuel.

Then Samuel took a stone, and set it between Mizpeh and Shem, and called the name of it "*Ebenezer*" (the stone of help), saying, "Hitherto hath the Lord helped us." Once lying prone upon the ground, but now set up, we cannot help thinking that this stone speaks of Christ

in resurrection, who has become the Helper of all that put their trust in Him.

In another connection, Peter says of Him in resurrection that the "Stone which the builders disallowed, the same is made the head of the corner." This is the Lord's doing, and it is marvellous in our eyes. Daniel, in interpreting Nebuchadnezzar's dream, tells of a Stone cut out without hands, becoming a great mountain and filling the whole earth.

Jacob, as he gave Joseph his dying blessing, spoke beautifully of the help that God had given Joseph, for he says, "The arms of his hands were made strong by the hands of the mighty God of Jacob (from thence, *i.e.*, from God, is the shepherd, the *Stone* of Israel), even by the God of thy father, who shall *help* thee; and by the Almighty, who shall bless thee" (Gen. xlix. 24-25).

How good it is to know that God has laid help upon One that is mighty, and we can even speak of God Himself as being "a very present help in time of trouble."

As we look back into the past, we can assuredly say, "Hitherto hath the Lord helped us," and the longer our experience with the greater emphasis can we say it: However great the difficulty, however strong the foe, or whatever the circumstances may have been, we have found Christ to be just the very Helper that we have needed.

Then there is another thought, that those who have been helped may, in turn, become "helps." As I write I think of an aged Christian who often used to say that he felt that his father must have been prophetic when he gave him

the name of "Ebenezer," for so often, during a strenuous life, had he proved the truth of the words, "Hitherto hath the Lord helped us;" but those who knew him could see that the one who had been remarkably helped, was also a wonderful helper of others. So too, if we have received help from God, we should be helpers one of another.

It is most interesting to observe that Samuel now goes in circuit to Bethel, Gilgal, and Mizpeh, and judged Israel in all those places, each of which—in common with "Ebenezer"—was connected directly or indirectly with the erection of "stones." We have already referred in this little series of papers to the great significance of the stone that formed Jacob's pillow, which became the pillar at Bethel. We have also considered some of the important lessons we may learn from the stones of Gilgal (of which it may be said equally true as of Ebal, &c.), "are they not on the other side Jordan, *by the way where the sun goeth down*\* . . . in the champaign (country) over against Gilgal" (Deut. xii. 30).

We have just seen something of the meaning of the "Stone of Help" set up between Mizpeh and Shen, and now it remains for us to think, for a little while, of what "*Mizpeh*" stands for. The meaning of the word is "watchtower," and although this city is not identical with the place mentioned in Gen. xxxi. 49, yet it doubtless sets before us the same truths, the foremost of which is the blessed fact that God is watching over us.

\* That is our practical identification with Christ in the place of death. (of which the sun going down speaks) as regards all that is merely life in the flesh.

"The Lord watch between me and thee." If the Stone of Help sets forth Christ in resurrection, surely the stone at Mizpeh sets forth Christ ascended to the right hand of the Majesty on high, for

"'Tis THENCE Thou watchest o'er Thine own  
Guarding them through the deadly fight."

Our true Mizpeh is the Lord Himself—for "the name of the Lord is a Strong Tower; the righteous runneth into it and is safe" (Prov. xviii. 10). "I will love thee, O Lord, my Strength. The Lord is my *Rock*, and my Fortress, and my Deliverer, my God, my Strength, in whom I will trust, my Buckler, and the Horn of my salvation, and my High Tower" (Psa. xviii 1, 2)

There is also a practical side of the matter, for the watchtower is:—

- 1 The place where we may listen to God's Word. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd" (Hab. ii. 1).
2. The Place of Prayer. "Watch and pray." "Watching unto prayer."
3. The Place of Outlook. "Keep the munition, watch the way" (Nah. ii. 1). "Watchman, what of the night? The morning cometh and also the night" (Isa. xxi. 11, 12).
4. The Place of Anticipation. What I say unto you I say unto all, "Watch." "The coming of the Lord draweth nigh."

From all this, the importance of gathering together at Mizpeh in v. 5 becomes clear.

The world may have its Tower of Babel, but it is built of bricks, the work of man's hands, and fastened with slime! but it is under the judgment of God. If the beginning of the world's kingdom is Babel, or confusion, what will the end be but a HEAP of ruins (Rev. xviii.); while we have our High Tower with its "HEAP of witness" (Gen. xxxi. 48, marg.) to the unfailing faithfulness of God, for not only was there one stone at Mizpeh, but a heap of stones as well (Gen. xxxi. 45, 46; Luke xxiv. 48).

Then we read that Samuel's "return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." What beautiful words are these—a place of repose where he might enjoy sweet communion with God—yet a centre of activity, for there he judged Israel; also a centre of blessing as we may see from chap. ix., a place where those in need might resort for loving counsel and help; a place also of family worship, for there he erected an altar unto the Lord. Surely there are lessons of the greatest value for us all in this remarkable chapter.

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#### SEVEN ASPECTS OF CHRISTIAN LIFE

In 2 Timothy, Chapter ii.

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- A Son (Ver. 1)—In Affection.
- A Steward (Ver. 2)—Faithfulness.
- A Soldier (Ver. 2)—In Endurance.
- A Wrestler (Ver. 5)—In Skill.
- A Workman (Ver. 15)—In Diligence.
- A Vessel (Ver. 21)—In Fitness.
- A Servant (Ver. 24)—In Obedience.

## Honey, Leaven, and Salt.

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THERE were two things which were excluded by Jehovah from every sacrifice offered unto Him: these were "honey" and "leaven" (Lev. ii. 11). And there was one thing which no sacrifice was to be offered without: this was "salt" (Lev. ii. 13). There is an application of these solemn injunctions to-day for us. "Honey" may represent all that is sweet in human nature—natural affection—as honey was the product of an insect that was "unclean;" while "leaven" was corrupt in itself, and represents the fact that nothing in or of man, whether sweet or evil, can be accepted by the Lord. In these perilous times we are to put away all that is evil or sweet in the doctrine of others. Whether religious (honey), or irreligious (leaven), the flesh is flesh, and not spirit.

Our popular hymns and hymn books are full of "honey" and "leaven," while very little of the "salt of the covenant" is to be found in them. Besides the leaven of false doctrine that is taught, there is much honey in such expressions as "dear Jesus," "sweet Saviour," &c., with which they abound. This "honey" is abomination in the sight of God. Such expressions really lower Christ; and while unscripturally calling Him "our brother" exalts man. Honey charms the natural taste; leaven may corrupt the natural heart; but salt alone will preserve us and make us acceptable in the presence of God.

## THE TWO NATURES.

The two wave-loaves of Leviticus xxiii. were to be of fine flour, *baken with leaven*. Here are two constituents in the types, so opposed to each other that one who knew their use elsewhere in Scripture might wonder what to think of them here. "Fine flour!" Why, that is like Christ, pure, without sin; and "leaven," that is like ourselves, naturally corrupt and corrupting (for "leaven" in God's word never in any single instance typifies anything else than evil—not even in the parable of Matt. xiii.). Here we have an illustration of the "two natures;" craving after what is evil and the old habits of self, the other delighting in the will of God and loving what is of Christ. It is not only in the epistles that we are taught the truth concerning the two natures; in Leviticus xxiii., in the two wave-loaves of fine flour and leaven, we have the illustration so clear that the wayfarer may not err.—*Selected.*

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## The Woman Covered.

I COR. XI. 3-16.

COVERING is the proper sign of woman. It expresses the *subjection she owes*. But the woman is mystically the Church; and thus, if a woman appear in the congregation covered, she appears duly, with the sign of subjection to Christ or the man (Eph. v. 24). But it expresses also *the protection she receives*. And thus, if she does not appear covered, *she publishes her own shame*, for she does not carry the token of her proper state, but appears rather as a captive, or as a suspected woman (see Num. v.; Deut. xxi.). But

there is another reason why this should be. She should be covered "because of the angels," for angels are learning lessons from and through the Church (Eph. iii. 10), and the uncovered head of the woman would teach them a wrong lesson. But the man is not to be covered in the congregation, because, mystically, the man is Christ, and the image and glory of God, and it belongs not to Christ to bear the signs of either *subjection owed or of protection claimed*.

In verse 5. I judge that the apostle means *the place* where praying or prophesying is going on, as in the assembly of the saints. I do not think that his language implies that the women were *themselves* either to pray or to teach, because in verse 4 the same words are used as to the man, and we are sure that all the men are equally to be uncovered in the place of prayer, though *most of them may never engage actively in it*. And so also those men who do at times in the assembly either teach or pray, yet when merely sitting silent in their places, are to be as much uncovered as when they are actually ministering. So that the apostle speaks of the *place* of prayer and teaching, or of the *condition of the assembly*. He legislates, without assuming, that women necessarily are either to teach or to pray. In 1 Tim ii., on the other hand, it is not the mere condition of things in the place of prayer, or the *mere appearance* of the *male and female*, the apostle has in hand, but the *actual services* of the assembly, and there he expressly requires the silence of the woman.

J. G. B.

## Studies in Philippians. CHAPTER II.

BY ANDREW BORLAND, M.A.

THE CONSEQUENT TEACHING. (a) Verses 1-4.

### THE STRUCTURAL ANALYSIS.

THE CHRISTIAN POSITION.	THE CHRISTIAN PRACTICE.
1. Consolation in Christ.	1. Be like minded.
2. Comfort of Love.	2. Have the same love.
3. Fellowship of the Spirit.	3. Be of one accord.
4. Bowels and Mercies.	4. Be of one mind.

IN preceding studies in this chapter of the Epistle our attention has been focussed upon the Great Central Truth,—the amazing display of a condescending love in the person of our adorable Lord. Necessity was laid upon us to digress for a little in order to dispose of the idea abroad among rationalistic thinkers that the human experience of the Son of Man was one of such limitation as to charge Him with positive error. But let us now recall that the whole section is dealing with a real practical issue as affecting the lives of the saints in Philippi among whom had grown up,—perhaps almost imperceptible but none the less present—a spirit of strife resulting from the variance existing between two sisters. To the end that this atmosphere might be dissipated the apostle had introduced the unparalleled example of the Lord from heaven in His obedience to His Father's will in the accomplishment of our redemption. We may now return to the introductory section and find in it the apostle's attitude to the difference then persisting in spite of the fellowship into which the named sisters had been brought in the preaching of the gospel (Chap. 4).

The opening verses are a deduction from the closing verses of the preceding chapter and an introduction to the truth concerning our Lord which has already engaged our

attention. The section consists of two parts:—

(a) The Servant's Compensation (1.2)—“fulfil ye my joy.”

(b) The Saints' Consideration—“other” . . . . “things of others.” A study of the Structural Analysis will reveal the balance of the writer's thought and show how the outward exhibition of certain Christian graces is due to a hidden source in the inspiration which comes from the “encouragement of Christ” and the “fellowship of the Spirit.” No believer in the Lord Jesus should ever forget that every trait of character that reminds men of the Perfect Example is the outcome of His own gracious work in the heart of the saint. The parties in Philippi had already gone a long way on the road to spiritual disaster when the apostle had to rebuke them for uncharitable dealings the one with the other. Two dangers confronted the Christians in Macedonia, have confronted the saints down through the centuries, and confront us today. From the outside may arise persecution, in naked brutality or in veneered boycott; from the inside the peril of dissension and consequent disunion may work indescribable havoc resulting in irreparable disaster. Of the two the second is the worse. How carefully the entrance of aught which savours of the nature of disharmony should

be guarded against! The apostle saw it at Philippi and attempted, under the guidance of the Spirit, to correct the wrong attitude and to break up the vitiated atmosphere. Let us see how he does so, and, as we follow the method, we too may be led to a higher conception of that life which delights in sacrifice and counts its highest honour in being permitted to provoke others to abound in love.

The uppermost thought in the apostle's mind is that his own joy will be increased if and when he sees evidenced in the lives of the saints amongst whom he had laboured with such devotedness those Christian characteristics which are the inevitable result of growth in grace through the apprehension of the gifts that are ours in Christ. First of all he fastens their attention on four positions in the divine life.

- (a) Consolation in Christ.
- (b) Comfort of love.
- (c) Fellowship of the Spirit.
- (d) Bowels and Mercies.

These are the actual possession of the saint, and exist in germ in every heart regenerated by the action of the Holy Spirit. The expressions declare the work of Christ and of the Spirit, and reveal the direct conveyance of a specific gift from the One and the Other to the believer's heart. The encouragement in Christ produces in the believer a strengthening comfort in His love and overflows in a bringing of such comfort to others. This sense of union with Christ expresses itself in a discharge of responsibility to fellow-believers. The communion of the Spirit reveals itself in a practical out-going of sympathy, both strong and tender, and continuing through every experience where its wealth is poured out on those

whose need is urgent. This "comfort of love," and these "bowels and mercies," so beautiful and so indispensable, are the product, not of a highly developed sense of the nobility of the brotherhood of man, but directly of the action of divine grace through Christ and the Spirit. We might conveniently set it out in tabular form thus :

#### THE CHRISTIAN POSITION.

THE ROOT.
1. Consolation in Christ.
2. Fellowship of the Spirit.

THE FRUIT.
1. Comfort of Love.
2. Bowels and Mercies.

If these are ours,—and they are, if we are in Christ,—our lives should be so influenced by them that, as naturally as the seed produces fruit of its own sort, so should these gifts from Christ and the Spirit produce in us graces corresponding. If we have enjoyed the comfort of love in our own experience, we should give outward token of that in displaying these qualities of love as detailed by this same apostle in 1 Corinthians xiii. If we have experienced, in measure as we may, the communion of the Spirit, then we shall not belie that experience by not producing the fruit of the Spirit which is "love, joy, peace" (Gal. v.). In short, the test of the true inner possessions of the saints is the visible demonstration of characteristics corresponding to these in the daily life in circumstances which do not naturally promote their growth. Let us cultivate them by loving the Lord and walking in the communion of the Spirit.



## Notes on the Apocalypse.

BY WM. HOSTE, B.A. Rev. II. 18—III. 6.

THE Lord next addresses the Church in Thyatira. Here things are worse even than at Pergamos, for what is *held* is sure ere long to be *taught* publicly or privately and so we read, "I have against thee, ("few things" omitted in best M.SS.), because thou sufferest that woman Jezebel, which calleth herself a prophetess, to *teach* and to seduce my servants to commit fornication, etc.—the very doctrine of Balaam *held* at Pergamos. It is in an aggravated form too, for he was a man of true prophetic gift, who for reward ensnared Israel, but Jezebel an open enemy of God, who seduced His people and persecuted His servants. But even in her day Jehovah had His witnesses and a remnant He had reserved to Himself, who "had not bowed the knee to the image of Baal." So here, too, there was a remnant (v. 24) known to God and kept by His power. May we all know the privilege of being of it!

It is difficult to conceive an apostolic church as described here, though I am not calling in question its literal character, but any difficulty disappears, if we remember the prophetic character of these messages. The one now before us points on to Christendom in the dark ages of Papal supremacy, to be surpassed still later when the much talked of "Union of Christendom" is realized. Then she will be seen as "Mystery, Babylon the Great," in unholy alliance with the great world-rulers of "the last hour"—"the woman seated on the beast" and soon to be devoured by it. The faithfulness of the remnant at Thyatira was doubtless very acceptable to Him in presence of such

terrible inroads of evil, in which many of His own had been implicated. No wonder for such He appears as the Son of God—Giver of life and liberty—object of faith for all who would overcome the world (1 John v. 5), but also as He whose eyes are as a flame of fire, and His feet as fine brass, for He stands at the door as Judge.

He commends the faithful ones for their "works and love and faith and service, for their last works more than the first." But judgment against Jezebel and her children lingers not, and all the Churches will know that "He is the One which searcheth the reins and heart." yea even each of *them* will be rewarded according to their works. In the meanwhile on such He lays no other burden, that is no fresh responsibilities, let each *hold fast what he has*, till He comes. To the overcomer He promises a share in the future Kingdom. This will be when "He rises as the Sun of Righteousness, with healing in His wings" (Mal. iv. 2), but before that day dawn they will enjoy another sight, the shining of the Morning Star (Rev. xxii. 16). This settles the question, which ends first, the Old or New Testaments? The appeal to the hearers comes last here, and in the three succeeding messages, as though now only overcomers are addressed. The last four phases will continue to the end.

The next message is to Sardis. Her's is the worst state so far. The Lord has nothing to commend in the Church as a whole. "Thou hast a name to live and art dead." This describes Protestantism, not in its initial stages, but when stereotyped in its national and political phases. It is not for us to belittle the Reformation—that great work of God, carried out by His chosen instruments, beside whom most to-day are the

merest pygmies; but the Luthers, Calvins, Farrels, Knoxes, Wycliffes, the Waldenses and Albigenes even, would be included rather in the faithful remnant of Thyatira. They did not go far enough, but to rescue from the mortuary of Rome, what they did was a mighty work. Sardis is exhorted to be watchful and to "strengthen the things, which *remain* that are ready to die." There are "remnant" things (*ta loipa* Chap. iii. 2), as well as the remnant (*hoi loipoi* Chap. ii. 24). It is for us to strengthen them and not "to despise the day of small things"—the remnant testimony. There were a few even in Sardis undefiled—and "they will walk with their Lord in white, for they are worthy." This will be too the reward of each overcomer, and if names had had to be erased from the ill-kept registers of the church in Sardis, the names of overcomers will never be from the book of life; nor indeed will any name, once written there. But let each make sure of his name being there. Finally, the Lord will confess all His own before His Father and before His angels. He will not be ashamed of them there.

Build your nest upon no tree here, for you see God hath sold the forest to death: and every tree whereupon we would rest, is ready to be cut down, to the end we may flee and mount up, and build upon the rock, and dwell in the holes of the rock . . . There is less sand in your glass now than there was yester-night: this span length of ever-posting time will soon be ended.  
Rutherford.

#### Service.

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.

### Crumbs from His Table.

#### "THE SON OF MAN LIFTED UP"

He draws, we are drawn. John vi. 44; Jer. xxxii. 3; Cant. i. 4.

This implies—

- (a) Distance. Eph. ii. 13.
- (b) Resistance. Luke xi. 21.

#### He Draws.

- (a) To Himself. Not to church, or to goodness. He alone can satisfy.
- (b) By His Cross. John xii. 32.
- (c) To Heavenly places. Eph. ii. 6.

#### How He Draws.

- (a) By His Spirit. John iii. 8.
- (b) By conviction of need. Acts xvi. 30.
- (c) By a revelation of Himself. Gal. i. 16.

#### Whom He Draws.

- (a) All, without distinction—not, all without exception.
- (b) Defiled ones for cleansing. Lepers. Matt. viii. 2, 3.
- (c) Blind ones for sight. Mark x. 51, 52.
- (d) Burdened ones for rest. Weary. Matt. xi. 28.
- (e) Sorrowing ones for comfort. Heavy laden. Matt. xi. 28.
- (f) Hungry ones for food. Starving. John vi. 11, 12.
- (g) Sinners for pardon. Mark ii. 5.

Just as I am, poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, all I need in Thee to find,  
O Lamb of God, I come.

#### A Triplet of "Haths."

In Colossians I. True of all Believers.  
"Who hath delivered us" (ver. 13).  
"Who hath translated us" (ver. 13).  
"Who hath made us meet" (ver. 12).

#### Three Divine Realities.

Christ's Blood shed for us (Matt. xxvi. 28)—  
Atonement.  
The Spirit shed on us (Titus iii. 6)—Regeneration.  
God's Love shed abroad in us (Rom. v. 5)—  
Communion.

## The Feasts of Jehovah

PART VI. THE PASSOVER (CONTINUED).

BY HAROLD ST. JOHN.

THE second cycle of historical Passovers deals with days of revival in the midst of apostasy; the last days of the kingdom and the restoration show how the lamp of faith burned brightly when the darkness is deepest; we read of no celebration of the feast between Joshua and Hezekiah.

In case some lynx-eyed reader writes to tell me about 2 Chron. viii. 13, I protect my reputation for accuracy by pointing out that the feast is there referred to as "the unleavened bread;" the Passover is a midnight feast, and therefore the Spirit carefully avoids applying the *word* to a day of glory, and we must respect His reticence.

IV. *The Passover of Hezekiah, King of Judah* (2 Chron. xxx.).—This young sovereign ascended his throne in evil days; not only were the moral conditions of the time at a low ebb, but even across his sanctuary itself three dark shadows had fallen.

In chap. xxix. 7 we read, that the doors of the porch were shut up, and hence there was no access to God; the lamps had been extinguished, and thus no guiding light from heaven was available; the incense and the burnt-offering had ceased, so that empty altars witnessed to the fact that men no longer appreciated the fragrance of Christ nor His value to God.

The royal reformer began by rectifying these abuses, and then proceeded to cleanse the house of God; the priests

entered into the holiest, and carried out all the filthiness they found, and the Levites then bore it down to the brook Kidron, from whence the purifying waters bore it to the river of judgment (Jordan), and to the sea of death!

No doubt they did their best, but so ingrained was the filth and so vast the heaps of rubbish, that when the vessels were all shining and the sanctuaries perfectly cleaned, they found that they were just two days late for the Passover!

God always aids an upright man, and a reference to Numbers ix. shewed that even in the days of Moses God had foreseen and arranged to meet every difficulty; the feast of the second month furnished a precedent 500 years old.

The king was not content that Judah should "eat its morsel alone" (Job xxxi. 17), his affections embraced all the people of God without exception; the posts were sent northwards to the separated brethren of Ephraim, bearing letters of loving invitation to the common feast of faith.

The reception accorded to the messengers was mingled; some laughed them to scorn, but divers of Asher and Manasseh and Zebulon humbled themselves and came to Jerusalem.

There, amidst scenes of holy joy, the lamb was slain, and for seven days the Levites taught the "good knowledge of God," resulting in confession to the Lord God of their fathers, and the offering of the sacrifices of peace.

Small wonder that, in an ecstasy of devotion, it was decided to leap over the

barrier of the letter of the law, and for once to enjoy a double week of feasting.

There was just one blot upon the scene : it was undeniable that many of the congregation, and notably those from the north, were not ceremonially clean, and yet they were allowed to eat the passover "otherwise than it was written."

In all these there was neither lightness nor looseness, but simply a wise recognition and a clear confession of the actual conditions of the time ; the mediator's prayer ascended to the sky. "The good Lord pardon every one that prepareth his heart to seek God . . . though he be not cleansed according to the purification of the sanctuary."

Since the reign of Solomon no such days of glory had dawned in Jerusalem, and it appears that Psalm cxxxiii. (as well as others) were written in view of this occasion, and hence the allusion to the dew of Hermon falling on the mountains of Zion ; men would say that it was physical impossibility of the northern range to fertilise the most southerly hills in Palestine, but in the realm of the Spirit anything may happen.

I cannot read such a story as this without a deep sense of seriousness stealing over my spirit ; this royal revivalist rebukes me, and my heart goes out to my separated brethren, many of whom dwell in a dry land indeed, with but little fresh ministry of Christ or spiritual help available.

Of recent years the Lord has wonderfully blessed His gathered people ; fresh light is breaking out from the Word, gifts are being raised up, the truth is

taking shape and form with new power, and all this heralds some evident movement of the Spirit.

It should deeply exercise us to see how far we covet the fellowship of all saints, and to find out whether we are available for the Lord's high and undisclosed purposes ; is it possible that many of the scattered flock are standing aloof from us, because of barriers, not erected by the necessary claims of Divine holiness, but which are merely the mud walls of human prejudice and sectarian strife ?

V. *The Passover of Josiah* (2 Chron. xxxv.).—In this case it is the trembling hand of a little child that grasps the sceptre, and for eighteen years Josiah seeks in pious ignorance to know the Lord, to cleanse his kingdom, and to influence the regions which lay to the north of Judah.

At the age of 26 he decides to repair the house of the Lord, and whilst the labourers are completing their task a book is found lying amidst the débris, and after awed and anxious inquiry men learn that the shadow which has lain upon the land for 73 years is at last lifted, and once again the sure word of God is in their hands.

In that precious volume the story of the Lamb is recorded, and a Passover is celebrated, but not as in Exodus, where the heads of houses slew the sacrifice and sprinkled the blood.

Josiah issues a special royal decree, in accordance with which his priests sprinkled the blood and the Levites removed the skin of the sacrifice ; by this the *national* value of the Lamb was

stressed, and the *family* character falls into the background.

In v. 13 our version reads that the Passover was roasted with fire according to the ordinances, and this apparently conflicts with what was stated in our fifth paper, and with other Scriptures.

The difficulty is this: in Exod. xii. 8, we read, "They shall eat the flesh in that night, roast with fire" (Heb. *tzahlee*, as also in v. 9). This refers to the original night alone.

In Deut. xvi. 7, referring to Passovers celebrated in "the place which the Lord thy God shall choose," they are told to "roast" and kill, but here the word translated roast is "bah-shal," and this never once in all its 28 occurrences means anything but "boiling" (see 1 Sam. ii. 15; Lam. iv. 10), and is correctly translated by the old English "sodden" in Exod. xii. 9 (eat not of it raw nor *sodden* at all with water).

In our passage (2 Chron. xxxv. 13) we should read, "They boiled the passover with fire . . . the other holy offerings boiled they (in both cases 'bah-shal' is used) in pots and cauldrons." The contrast seems to be between the haste of the people and the patience of the priests, and *not* in the manner of the cooking.

The chronicler notes that no such Passover had been held since the days of Samuel (the judges in the Kings parallel); the discovery of the lost Bible, the peculiar part played by the priests, and the vast number of offerings given to accompany the one national Lamb, combined to mark the occasion as one of unusual power and solemnity.

## Lessons from Abraham's Life.

CONCLUDED. BY J. CHARLETON STEEN.

IN bringing these articles to a close, I would like to do so with a resumé of some of the salient points which we have had before us in this God-given biography of His friend. Chapters xii.-xiv. gives the history of his call and separation to his God outside of every phase of the then evil world, and his aggressive warfare with Babylon, and his deliverance of Lot who was held captive by it. In this wonderful section we have the appearance to him, while in idolatrous darkness in Mesopotamia, of the God of glory in the person of our Lord. Abraham's salvation took place then and there, by personal touch with the Lord. His command to separate from country, kindred, and his father's house, into a land of God's choice for him. His obedience was opposed by "Terah," his father, and only partially fulfilled, until God stepped in and took Terah out of the way by death. *The old man must die*, and then Abram, freed by death obeys his Lord. Then we saw a fresh appearance to Abraham when he was obedient yonder in the plain of Moreh, and a fresh revelation to him of his God as Jehovah. What this growth in knowledge meant we have already seen. It more effectually separated him from every thing around, and led him to *build* his altar unto the Lord, who appeared unto him, which altar became the centre of Divine worship, the place of the Name in godless Canaan. Then in chapter xiii. we have a further growth in knowledge, for there he learns that the promised seed

to whom the Lord promised the land was to have it for *ever*. In the maintenance of his separation, Lot has to go, for God had called Abram alone (Isa. li. 2). In chapter xiv. you have his warfare with the Babylon world, his defeat of the four powerful kings of Babylon, his meeting with Melchizedek, and his revealing to Abram that his God was also God most high, possessor of heaven and earth. Abraham's oath, and in the revelation of God most high, his victory over Sodom's king. In chapter xv. we have one of the great chapters of God's book, for in it we have Abram two days and two nights alone with God. We have also two new titles of the Godhead, viz., "The Word of Jehovah" and "Jehovah Adonahy," the great principle of heirship revealed, resting on sonship, reminding us of Heb. i. "God hath spoken to us in a son whom He hath appointed heir of all things." We have the revelation of the heavenly seed as seen in the stars (v. 5), and Abraham believing *in* the Lord, and it imputed to him for righteousness. Faith is used in this chapter for the first time, also righteousness and peace. Calvary in type is brought in in v. 9, in answer to Abraham's question in v. 8, and Calvary in its pieces (see five offerings in Lev. chaps. i.-6). The unconditional covenant referred to in Gal. iii. 15-18, cut by Jehovah Himself, which the law, 430 years afterward, could not disannul, or make of no effect. Then, owing to the fact of Calvary in type having rolled between, we have the tense of the promise altered in v. 18, "Unto thy seed *have I given* this land." His wrong, with its awful conse-

quences in chap. xvi., with a new name of the Godhead in v. 13. Chapter xvii. opens with a new title of the Godhead, "El Shaddai," and in this wonderful revelation of God Abram is made Abraham, and Sarai is made Sarah. The rite of circumcision is given and enacted in all Abraham's household (v. 23). In this rite we get a deeper and fuller separation of Abraham's seed, from the peoples around. Then comes the manifestation of the Lord to him on Mamre's plains, and the revelation of Sodom and Gomorrah's doom. Chapter xxi. has the miraculous conception and birth of the heir of all. Chapter xxii. His death and resurrection in a figure. Chapter xxiii. Sarah's death. Chapter xxiv. the journey of the steward into the far country to obtain a bride for Isaac; the choice, call, and separation of Rebecca to Isaac. Lastly, in chapter xxv., we have reference to Abraham's marriage with Keturah and the children therefrom. When this marriage took place we don't know. Some say immediately after Sarah's death. Be this as it may Abraham's course finished in Rebecca's homecoming, and Isaac comes to the front. May not this incident be placed here to bring before us typically of the blessing of the Gentile nations through the restoration of Israel at the close of the church period (see Isa. ii. ; Zech. xiv.); also the judgment of the "living nations" in Matt. xxv., when the Gentile world will owe every particle of blessing to the Jews. May God graciously set His seal on all that has been of Himself in our consideration of this wonderful life, and to Him be *all* the glory.

## The Story of the English Bible.

PART XVI. BY J. L. ERCK, OF TOOTING.

We may now take a brief glance at the company of men who compiled the Authorised Version of the Scriptures, and at the conditions under which they worked.

In his letter of the 22nd July, 1604, from James I. to Bancroft, Bishop of London, the king requires him

To move the bishops to inform themselves of all such learned men within their several dioceses, as, having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures for the clearing of any obscurities either in the Hebrew or the Greek, or touching any difficulties or mistakings in the former English translations, which we have now commanded to be thoroughly viewed and amended; and thereupon to earnestly charge them signifying our pleasure therein, that they send such their observations to Mr. Lively, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrews, Dean of Westminster, to be imparted to the rest of their several companies, that so our intended translation may have the help of all our principal learned men within this our kingdom.

Those who took part in this great work were to be rewarded by means of Church preferment, and the king directed that the bishops should give him the opportunity, as benefices became vacant, of promoting the translators. Many of the latter were, in fact, appointed to high positions in the Church. As to the immediate expenses, all that the translators received was free entertainment at the colleges of the universities in which they met, for though James, "of his most princely disposition," professed his willingness to defray the expenses, "some of my lords, as things go, did hold it inconvenient."

In the selection of the committee of revisers, the greatest pains were taken to secure the services of the best men available. Those finally chosen represented a wide variety of opinion and outlook; the one indispensable qualification was that they should be thorough Biblical scholars; hence High Churchmen and Puritans, theologians and linguists, met harmoniously in this noble task. In the king's letter, referred to above, "four and fifty" are said to have been appointed, but only forty-seven names have come down to us.

The whole body of revisers was divided into six companies, of which two met at Westminster, two at Oxford, and two at Cambridge; those at the first-named being presided over by the Dean of Westminster, the others by the Hebrew professors of the respective universities. The whole Bible was divided up and allotted to these companies in the following manner:—

Genesis to II Kings—First Westminster company.

I Chronicles to Ecclesiastes—First Cambridge company.

Isaiah to Malachi—First Oxford company.

The Apocrypha—Second Cambridge company.

The Gospels, the Acts, and the Apocalypse—Second Oxford company.

The Epistles—Second Westminster company.

No useful purpose would be served by giving the names of all those who took part, but one or two of the principal ones may well be mentioned.

Presiding over the first Westminster company was Dr. Lancelot Andrewes, the great scholar, theologian, and linguist, considered by many to be the most learned man of his time in England. It was humorously said of him that he might have been "interpreter-general at Babel." He was successively Bishop of Chichester, of Ely, and of Winchester. A fine monument to his memory stands in that same Lady Chapel in Southwark Cathedral in which took place the trial of John Rogers, compiler of the "Matthew" Bible, and many other martyrs.

Dr. Bedwell, Vicar of Tottenham, working in the same company, was considered the greatest Arabic scholar in Europe. Sir Henry Saville, Warden of Merton College, was the most famous Greek scholar in England at that time. Dr. Miles Smith, afterwards Bishop of Gloucester, who is said to have "had Hebrew at his finger ends," is supposed to have written the long and beautifully worded Preface, and, with Dr. Bilson, then Bishop of Winchester, helped in the final revision of the whole volume, and saw it through the press.

The great and learned Dr. Reynolds, to whom, as we have previously seen, the honour is due of having first brought forward, at the Hampton Court Conference, the suggestion for another revision of the Bible, had had allotted to him, with other members of the first Oxford company, to which he was attached, the difficult task of revising the prophetic books of the Old Testament. But, alas! he died in 1607, and the account of his last illness is almost as pathetically beautiful as in the

case of the Venerable Bede. His biographer, who preached his funeral sermon, tells us that, "for his great skill in the original Languages," the other members of the Oxford company visited him "once a weeke, and in his Lodgings perfected their Noes ; and, though in the midst of this Worke the gout first tooke him, and after a consumption, of which he dyed ; yet in a great part of his sicknesse the meeting held at his Lodging, and he lying on his Pallet, assisted them, and in a manner in the very translation of the booke of life, was translated to a better life." Thus was manifested once again the spirit which animated those who have given us our English Bible. The great Church historian of that period, Dr. Fuller, says of him that he was deserving of the epitaph, "We know not which was the greater, his learning or his goodness."

We must defer, until next month, a brief study of the Rules drawn up for the guidance of the revisers.

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### Selected Fragments.

Retribution, atonement, grace, redemption, a great perdition, a great salvation, a great and divine Saviour, all become credible when there is truly realised the idea of sin. They all rise as it rises in the moral estimate ; they all fall as it falls. When it goes out they become incredible.—Tayler Lewis.

God respects not the arithmetic of our prayers, how many they are ; nor the rhetoric of our prayers, how long they are ; nor the music of our prayers, how melodious they are ; nor the logic of our prayers, how methodical they are—but the divinity of our prayers, how heart sprung they are. Not gifts, but graces, prevail in prayer.—Trapp.

We ought to think much more of walking in the right path, than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, was reserved for other times and other hands.

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### BE IN TIME.

Be in good time at all the meetings, especially that for fellowship and the breaking of bread, for

your own sake. If late you get hurried, flurried, and cannot worship happily. You come tired, vexed, ashamed ; your mind and body are not free for meditation and rest. Then for the sake of others. Example is contagious, coming late breaks fellowship, disturbs quiet meditation. Then for the Lord's honour. Believers and children will have just cause for reflection, and talk seeing those in fellowship arrive, as also others on their way to the meeting, when past the fixed time for assembling. The hour being come, the Lord is there, and all ought to be in their place to receive Him, and not He waiting for His people.

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### THE REMEDY.

A little less indulgence in the bed,  
A little more contrivance in the head,  
A little more of Jesus in the mind,  
Would quite prevent our being so behind.

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### THE WORD OF GOD.

How truly refreshing to the soul, when too weak to read or think much, to take a little sentence from God's Word and think over it ! Take the following : " Justified from all things," or " Made nigh by His blood." " As the Father hath loved Me, so have I loved you." " I have chosen you." Just feast on those four words. " I." Who ? Jesus ; the altogether lovely One, the delight of God's heart. " Have ?" yes, LONG AGO ; before the world began His love fastened on us guilty sinners. " Chosen you." To think that I should be His CHOICE, HIS CHOSEN ONE—me, a poor wretched thing ! And He NEED NOT have chosen me. Hosts of glorious beings were before Him ; but He passed them all by, and came down to love a little worm of the dust, and He became like us. " I am a worm, and no man " (Psa xxii. 6). Oh, may our souls be fattened on the love of Christ ; thus shall we be filled with joy and peace.

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### FORGIVENESS.

Said General Oglethorpe to Wesley, " I never forgive." " Then I hope, sir," said Wesley, " you never sin." Lord Bacon said : " He that cannot forgive others breaks down the bridge over which he must pass himself."



## The Believer's Question Box.

Questions for this column may be addressed to

J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.**—Is it of God to say in ministry that "The Lamb" was slain before the foundation of the world in the purpose of God, and is there a difference between His purpose and His counsel (Eph. i. 11) ?

**ANSWER A.**—It is important to quote the Scriptures accurately, both in ministry and in asking questions. The words in question run as follows: "Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot, who (that is Christ) verily was foreordained before the foundation of the world" (1 Pet. i. 19, 20). The word "foreordained" is simply "foreknown," and foreknowledge does, I hold, imply a purpose, and an eternal purpose too. "According to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 11; see too chap. i. 11). The word "purpose" is etymologically the same as "propose" (Greek "prothesis," something I place before me as my object). God has wonderful purposes, all centred in Christ, and all lay open before Him: "Known unto God are all His works, from the beginning of the world" (Acts xv. 18), and they are all the outcome of His eternal counsels, or as we have it in Eph. i. 11, "the counsels of His own will." In a past eternity God's purposes were framed; in the Word they are revealed; in the future they will be perfected.

**Question B.**—When together on Lord's Day morning to remember the Lord's death, do we come to be led of the Spirit in all we do, singing thanksgiving, reading the word, and ministry of same ?

**ANSWER B.**—When a brother is invited to preach the Gospel or teach the saints, if he gathers that the invitation is according to the mind of the Lord (and each must be exercised to know this), he accepts it as from the Lord. It is a ministry he receives in the Lord, and he must get his message from the Lord and wait on Him for the power to deliver it (Eccl. xii. 9-11). He may also choose, either before or at the time, suitable hymns for the occasion. This is a matter of his individual responsibility. But when we come together on the Lord's Day morning, it is quite another matter. We ought, it is true, to come together in a prepared

state of soul. "Let a man examine himself and so let him eat." But the object is not to minister, but to break the bread in remembrance of the Lord. There may be ministry, but it is secondary, and must be in keeping with the central object of the meeting. Meetings do generally begin quite suitably with a hymn, but there is no rule that they should, and we should avoid formality. Christ is in our midst, and we should set Him before us. If anyone comes with a hymn chosen or a word prepared, they will, one would judge, have that before their minds, and perhaps be quite out of harmony with the current of the meeting.

**Question C.**—It has been taught by some that the words, "It is finished" (John xix. 30), have no reference to the putting away of sin, but to the vinegar of the previous verse; also that the chorus we sometimes sing, "Jesus paid it all," is not scriptural, that sin is not looked on in Scripture as a debt. Are these things so ?

**ANSWER C.**—In John xix. 28-30, we may notice in our English version three expressions—"All things have been ACCOMPLISHED" (tetelestai); "that the Scripture might be FULFILLED" (teleiôthê); "It is FINISHED" (tetelestai). If these three last words (which are only one in the Greek) referred merely to the fulfilment of the prophecy of Psa. lxix. 21, "In my thirst they gave me vinegar to drink," we should expect the evangelist to use the same word of the fulfilment of the prophecy, whereas the two verbs, though of the same root, are distinct. This fact seems to disconnect the Lord's words from the prophecy, and give them a much wider and more inclusive sense. All is completed; the bearing of sins, the enduring of judgment, the experience of abandonment by God, the drinking of the cup, the payment of the penalty of sin—in a word, all which by the appointment of a Holy God He must do and bear. All that remained now was to die physically, commending His Spirit into the hands of His Father. We must remember that the outpouring of His blood by the Roman spear was only the consummation of what had already been taking place on the cross, the shedding of His blood. It was indeed the full PROOF of His death.

**Question D.**—Am I right in refusing to take the cup at the Lord's Table because it is not "non-alcoholic," and should alcoholic wine be used there ?

**ANSWER D.**—That the wine used by the Lord at the institution of the Lord's Supper was the ordinary

wine of the country, nothing but special pleading can deny. The vintage was then long past, so that any idea of fresh grape juice and water is ruled out. At Corinth (see 1 Cor. xi.), the erroneous idea had crept in that the Lord's Supper was to be a meal, and each brought his or her provisions, and "one was hungry and another drunken!" How does the apostle meet this scandal? Not by advocating the use of some substitute for the ordinary wine used, but by shewing that it was not a meal, but a memorial act, for which a morsel of bread or a sup of wine sufficed. I am not advocating the habitual use of wine as a beverage; on the contrary, but for anyone to refuse to partake of the cup, which the Lord Himself instituted, because it contains wine, which some have abused, seems like setting up himself to be wiser than God, and to incur a serious responsibility.

**Question E.—What would the order of the grave clothes in John xx. 6-7 suggest?**

**ANSWER E.**—I would suggest that there is a very important point behind the statement in John xx. 6-7, namely, the complete absence of hurry in the resurrection. Had men come to steal away the body of our Lord, while the guard slept, as the priests lyingly concocted, the sepulchre would have been a scene of wild disorder. The robbers would have torn the clothes off the body and taken it away, leaving everything in confusion on the floor. Who could have thought of folding up the napkin in a place by itself? The resurrection was a Divine work, and God is not the author of confusion.

**Question F.—In Matt. xxvii. 9-10, the writer ascribed to Jeremiah the well known prophecy of Zechariah, ch. xi. 12-13. Please explain.**

**ANSWER F.**—Was Matthew as a pious Jew, long in the companionship and service of our Lord, and a man of apostolic gifts, likely, quite apart from the inspiration of the Holy Spirit, to confuse the prophets Jeremiah and Zechariah? And here he was engaged under the direct guidance of the Spirit, in writing a book which was to live down the ages, and which he, as a mere man, was perfectly incapable of producing. Infidels have foolishly boasted sometimes that they could write as good a book as the Bible. They ought to do it then, for it would pay them well. It would be a "best-seller" for years. Matthew plainly was familiar with Zechariah, as his quotation in chap. xxi. 4-5 shews, and could not have confused the books, even

with his own intelligence alone. The probable explanation is the one cited by Lightfoot that Jeremiah, as considerably the longest of the prophets, had the first place among them, and so his name came to be used for the volume of the prophetic writings. He quotes the learned David Kimchi as his authority. We often speak of the Psalms of David, without affirming he wrote them all. There is another explanation which may also be the true one. Thus the expression, "spoken by Jeremy the prophet," may refer to some well known word of the prophet, just as Paul refers to words of our Lord in Acts xxi., "It is more blessed to give than to receive," which are not recorded in the Gospels. The quotation of Matthew does not agree exactly either with the Hebrew or Lxx of Zech. xi. Sometimes the prophets did receive messages as to the same events in almost identical language. Supposing, for instance, some New Testament writer had quoted Micah iv. 1-4, and it had not been recorded that Isaiah had said the same words in chap. ii. 2-4 of his prophecy, and we had read that the well-known words of Micah "were spoken by Isaiah the prophet," how eagerly critics would have seized upon it as a mistake. Of one thing we may be sure, Matthew, an inspired apostle, chosen of God for this wonderful ministry, did not make a mistake.

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## Bible Notes.

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### DIVINE REVELATIONS.

God's Righteousness (Rom. i. 17)—In the Gospel.

God's Son (Matt. xvi. 17)—By the Father.

The Church (Eph. iii. 3)—In the Word.

The Glory (Rom. viii. 18)—At Christ's Coming.

The word "Revelation" means the unveiling, or uncovering of that which was hidden.

### "IN THE SPIRIT."

Live in the Spirit (Gal. v. 25).

Walk in the Spirit (Gal. v. 25).

Pray in the Spirit (Eph. vi. 18).

Worship in the Spirit (Phil. ii. 3).

Love in the Spirit (Col. i. 8).

### GRACE.

Saved by Grace (Eph. ii. 9).

Standing in Grace (Rom. v. 2).

Disciplined in Grace (Titus ii. 12).

Growing in Grace (2 Pet. iii. 18).

# The Lord's Work and Workers.

**WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.**

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

*No Charge for Insertion.*

**JULY, 1928.**

*Made up, June 26th.*

## SCOTLAND.

**FORTHCOMING.**—**Newmilns.**—Open-air Conference will be held in field adjoining Ayrshire Missionary House at Hillside Place, Saturday, 7th July, from 3 to 7.30, with interval for tea. **Ayr.**—The annual open-air Conference will be held as usual on July 14, at the Low Green, commencing at 3, and continuing till about 8, with interval for tea. **Craigellaachie.**—Annual gatherings on 17th and 18th July. **Largs.**—Bible Study Convention, July 14-28. **Newtongrange.**—Annual Conference here, 25th August. **Tract Band Workers.**—Open-air rallies—27th July, **Saltcoats**; 14th July, **Ayr** and **Largs**; 21st July, **Prestwick**. Meet at 3 o'clock. Annual Conference in Assembly Hall, **Inverurie**, 8th August, 10.30 a.m.

**REPORTS.**—**Glasgow.**—J. Gilmour Wilson has pitched new tent between Tollcross and Shettleston. Opening Conference was held there, June 16, at which Messrs. Fereday, Wilson, and Hagen ministered to profit. E. Rankin has Lanarkshire large tent at **Carfin**. Alex. Phillip has the smaller Lanarkshire tent at **Douglas**, finding the work very stiff. Will value prayer that the Lord may awaken interest and give time of blessing. J. Strain had Mid-Scotland tent at **Cumbernauld**. Peter Bruce commenced work in tent at **New Aberdour**, and will value help in prayer. George Bond, writing us from **Invergordon**, says, "We have distributed 'God's way,' etc., among the sailors, the Fleet being here. Hope to commence tent and Bible carriage work now with Bro. Reid in **Caithness**." W. Duncan has been preaching the Word and distributing Gospel tracts in **Perthshire**, **Forfarshire**, **Kincardineshire**, **Aberdeenshire**, and **Morayshire**. Has had good meetings, and the Lord has given some fruit. Hopes to labour in **Perthshire** during July. Our brethren Carrick and Warnock are working in **Argyllshire**. They had the privilege of helping at Conference in connection with opening of new hall at **Campbeltown**. M. H. Grant has given away

thousands of tracts and booklets and preaching the Word in the open-air in **Morayshire** and **Sutherlandshire**. Hopes to pitch the tent used by the late William M'Kenzie soon. H. Wallis visiting country districts in **Shetland**. Large Sunday meetings in **Lerwick** during the herring fishing. **Ayrshire** tent.—Conference at opening, **Springside**, large gathering. Appreciated ministry by Messrs. Borland, Whitelaw, Adams, Soutter, Campbell, and Richardson. T. Richardson having good meetings night by night, with special weekly service for children in addition, at **Springside**. Quite a number of definite decisions. Ayrshire Missionary Conference was held in Bethany Hall, **Troon**, on Wednesday evening, 6th June. Good gathering. Interesting reports of the Lord's work given by F. Lane (Central Africa), J. Buchanan (India), and S. B. Adams (Venezuela). Conference in connection with opening of Glasgow tent was held in Rockvill Church, when Messrs. Barrie, Bayne, Gray, and Sinclair gave suitable ministry. James Barrie of Hawick has Glasgow tent at **Possilpark**. R. A. Sinclair, of Edinburgh, gave special addresses on "The Holy Spirit" in Victoria Hall, **Glasgow**, with much interest. The large Lanarkshire tent will be removed to **Craigneuk**, and Mr. James Barrie, of Hawick, will commence meetings therein on 29th July. The small tent will be removed to **Douglas Water**, and Mr. Alex. Phillip will continue preaching the Word there. **Lockerbie.**—The Steedman Brothers are pitching their tent here, and desire the prayers of God's people for this work. There is a little assembly of God's people here. May they be greatly helped and cheered in seeing sinners and saints saved and blessed and walking in the truth. Their address is: c/o Miss Jessie Burns, Kidroston, Lockerbie Dumfriesshire.

## ENGLAND AND WALES.

**FORTHCOMING CONFERENCES.**—**Epping.**—Missionary Conference, Gospel Hall, Fairfield Road, July, 14. **Bath.**—Believers' meetings, July 2-6.

**Hertford.**—Young people's gathering at "The Goldings," July 7. Annual Wearside Conference in Bishopwearmouth Church Hall, Low Row, **Sunderland**, August 6, 10-30-8.30. Speakers—W. W. Fereday, J. Gilmour Wilson, G. G. Jones. Fellowship Conference in Gospel Hall, Mowbray Road, **Llandudno**, August 4, at 3 p.m. C. W. Nightingale, A. Fingland Jack, R. H. Pritchard, and others expected. **Felixstowe.**—August 4 to 18. Apply to F. A. Adams, 22 Royal Arcade, Norwich. **Malvern.**—August 4 to 9. Apply to G. Freer, 3 Pemberton Street, Birmingham. Annual Young People's Conference, August 6, 2 and 6 p.m., at **Wylam**. T. Baird and E. W. Rogers expected. **London.**—Scripture Text Carriers' Annual Conference, 4th August, in Cambridge Hall, Kilburn, 3 p.m.; 5th, Hyde Park Hall, 3 p.m.; and 6th, Eccleston Hall, all day. **Frizington**, Cumberland.—Annual Conference in Gospel Hall, August 6, at 1., 2, 6. Speakers expected—Messrs. Cauker, Currie, Kerr.

**REPORTS.**—Believers now meet at Southfield Hall, Pope's Lane, **South Ealing**. Meetings on Lord's Days—Breaking of bread, 11 a.m.; Bible reading, Bible Classes, and Sunday Schools, 3 p.m.; Gospel meeting at 7 p.m. Weeknight meetings, Mondays and Wednesdays, at 8. Correspondence to A. J. Southcombe, 18 Gloucester Road, Ealing, W.5. The above meeting, we understand, has been started in hearty fellowship with existing assembly at Ealing. G. Hamilton had meetings at **Ellesmere Port**. Several young men and women came out for Christ. Now with tent at **Bromborough**, encouraging start. T. Baird visited **Lancaster** and **Morecambe** assemblies, with interest and blessing. **Bradford** Conference.—Meetings largely attended, and fine fellowship enjoyed. C. F. Hogg, Dr. Bishop, John M'Alpine, and T. Baird ministered. Bro. Holmes from Spain and others gave reports of their service. T. Foster and T. Baird also gave reports. **Buxton.**—The old Court House was well filled while Mr. T. Baird gave his lecture on "Conscience," illustrated by a large diagram. **Southport** now owns one of the finest halls in the country, and the people respond well in the new hall to hear old Gospel. Visitors please note the new address: 15 Aughton Road, near Lord Street. John Gilfillan finding work at **Grayswood** very stiff, but attendances increasing and interest growing. Moving on to **Farncombe**. Prayer valued. **Sheffield.**—Large gatherings at Fitzwilliam Street Hall on Whit-Monday. Profitable ministry by W. W. Fereday and A. T. Parkin. Annual Conference in

connection with **Ryde** assembly was held in Baptist Church, Ryde, on Whit-Monday. Ministry by M. Goodwin and E. Curzon very searching and helpful. Conference at Hedley Hall, **West Stanley**, in open-air, with delightful weather, on Whit-Monday. T. Jack, Strathaven, J. Miller, Helensburgh, and Mr. Eastern from Africa spoke to large numbers with interest. Mr. Miller continued for two weeks on the Lord's coming. Annual Conference at **Seaton**, Devon. Helpful ministry on the subject of the person and work of the Holy Spirit to large gathering. **Crawley**, Sussex.—The assembly here have had to give up their hall to owners, and are now without one. Prayer is asked on their behalf that God may graciously provide and guide aright in a new home for His testimony. **London.**—College Hall, Queen's Road, **Pechkam**, S.E., held their Conference for Bible study, J. Charleton Steen opening with an address on "The Secret and Purpose of this Dispensation," other brethren following. Norwich Avenue Hall, **Bournemouth**, held their annual Conference on Whit-Monday. Attendance was very good, and the following brethren ministered:—Messrs. G. Price, A. Burr, K. Hyland, and J. Charleton Steen. The ministry was most up-building and appreciated. **Kensington Town Hall.**—J. Charleton Steen is responsible for ministry here during month of June, and in their own hall at the Mall, Notting Hill Gate, on the Wednesday evenings, and he will (D.V.) take the meetings in Clapton Hall during the month of July. He will value prayers of God's people for help and blessing in his ministry.

**GOSPEL TENTS AND CARRIAGES.**—Messrs. Clare and Mills have had good meetings in the tent at **Monmouth**. Great interest is being taken. They hope to move to **Manchester** for July and August. J. M. Bernard and W. A. Norris are engaged in tent in **Rhondda Valley**. T. Traynor at **Blackthorne**. W. P. Barry at **Widnes**, Lanc. D. W. Brealey in the **Blackdown Hills**, Som. G. J. Comber and S. Robins in the villages of **North Dorset**. A. Douglas in **Yorkshire** tent and Bible carriage. H. E. Dunsford with Gospel car, **Castle Combe**. I. A. Elias in **North Wales**. F. Elliott and George Wallace in **Ealing** and **Croydon**. F. Foley and J. O. Smart, **Swanage** and **Corfe Castle**, Dorset. C. Gahan, **Stamford**, Lincs. G. Gittings, **Sturminster Marshall**. G. Hamilton, **Newferry**, **Birkenhead**. J. Hollands, **Cueran**, **Bridgend**. R. Lauriston, **Ossett**. J. Mackenzie, **Newbury**. W. Mitchell, **Oxfordshire**. D. Roberts, **Herefordshire**. W. Rouse, **Gloucester-**

shire. W. Stolton near **Dover**. W. Trout, villages of **Devon**. H. E. Waddilove, **Hertfordshire**. D. Ward at **Maryport**, Cumberland. G. Webber, **Hornecastle**, Lincs. E. S. Wilcox, **Blackmore Vale**. C. Wyncoll, **Brookford**, Syffolk. J. M'Culloch has had South-west Essex tent and carriage at **Pitsea**. Tent filled nightly, and some conversions. Backsliders restored and saints blessed. Messrs. Darch and Grainger had cheering times with Somerset tent at **Alcombe**. Now at **Creech**. Messrs. Robins and Comber have commenced at **Shillingstone** with tent. Reports of tent work at **Crowhall**, **Sturminster**, and **Erlestoke** tell of much interest, and quite a number of conversions. A tent mission will be held in the grounds of South Gorve Gospel Hall, Markhouse Road, **Walthamstow**, from July 21 to September 4. **Cardiff**.—Big tent mission, August 18-September 24. H. P. Barker, R. Scammell, A. Widdison.

**CHANGE OF ADDRESSES**.—**Dovercourt**, Harwich.—From Masonic Hall to Milton Hall, Milton Road. Correspondent, J. J. Ainslie, Elim, Dovercourt.

## IRELAND.

D. Montgomery had special meetings in Adam Street Hall, **Belfast**, with interest. W. R. Wallace having meetings at **Ballintoy** and **Curryshiskin**, with interest among saints and sinners. Annual Believers' Meetings held June 6th in large tent, **Waringstown**, Co. Down. Messrs. Brown, Gilmore, Moneyppenny, Stevenson, and M'Ewen gave profitable ministry. W. J. Meneely had good open-air meetings for four or five weeks in **Belfast**. J. M. Bernard visited **Bangor**, **Ballymena**, **Magherafelt**, **Cookstown**, **Portadown**, **Derry**, and **Malin** lately, with blessing. D. Craig had meetings at **Drumucher**, interest and attendance fairly good. Large meetings at **Lisachrin**, goodly words ministered by Bre. Chilcot, Buick, Campbell, Curran, Stewart, Lyttle, Hawthorn, Baillie, and Megaw. Believers' meetings at **Magherafelt** were large and good. Ministry by Baillie, Hawthorn, Megaw, Campbell, and others. Believers' meetings at **Augharey** were large. Ministry by Megaw, Creighton, Campbell, Whitten, Knox, Stevenson, Stewart, and others. **Ballywillwill**.—Large meeting, helpful ministry by Gilmore, M'Ewen, Hawthorn, Bailie, Stevenson, and others. **Losseset**.—Believers' meeting was good. Word ministered by Messrs. Megaw, Moneyppenny, Creighton, Hutchison, and Irwin. Bre. Hutchison and Irwin near **Omagh**. Curran and Murphy at

**Desert Martin**. Campbell and Diack in **Magherafelt**. Walker in **Waringstown**. Stewart and Kells at **Mullidren**. Arenon at **Clough**. Whitten near **Rathfriland**. Gilpen and Stevenson near **Crossgar**. M'Ilwain at **Drumerow**. Kilpatrick and Pools near **Monaghan**. Wright and Beattie near **Lunnardy**. Hawthorn near **Bush Mills**. Knox at **Kilmore**. W. R. Wallace had good meetings at **Bush Mills**, and is now at **Stranocum**.

## CANADA.

Bre. Brennan and M'Millan had meetings in the coal mining district of **River Hibbert**, N.S., with good interest. They hope to go to **St. John's**, Newfoundland, again this summer with a tent, and will value prayer. **Toronto**.—D. Oliver had meetings in West Toronto Hall. R. M'Crory and R. Telfer in Swanwick Ave. Attendance and interest good. **Truro**, N.S.—The first Conference held here was a memorable time of happy fellowship. Bre. Goodwin, M'Mullen, Sharp, and Brennan ministered the Word profitably. **Merirn**, Sask.—Bre. Manning and Willoughby have been here for a few weeks. The Lord's people were refreshed, and new openings found for the Gospel.

## UNITED STATES.

J. T. Dickson has visited **Maine**, a big state with only one small assembly. He hopes to pitch a tent this summer at **Bristol**, Conn., a Godless city with no assembly. **York**.—Conference was well attended. Helpful and happy ministry from Dr. Martin, D. Oliver, R. M'Crory, John, Ferguson, and others. William Ferguson is out in his Bible carriage, and is going through **Wisconsin** and **Upper Michigan**. John Ferguson has meetings in Mascher Street Hall, **Philadelphia**, and ten days in **Westfield**, N.J., with several cases of conversion. Dr. Matthews has had meetings in **Brookline**, near Boston. W. Beveridge has had good meetings at **Barrington**, N.J. **Cedar Lake**, Ind.—Sixth annual Summer Conference for Bible study will be held here, July 21 to August 5. **Detroit**.—C. W. Ross had three weeks' meetings in Central Gospel Hall, where he gave lectures on "The Times of the Gentiles" to large audiences. Later he went to **Cleveland**, where he had similar meetings in East Side Hall. **Strubeville**.—T. Dobbin and James M. Kay are holding forth the Word in the Gospel Hall, with encouragement. **Philadelphia** district has enjoyed a revival of interest and consequent blessing in the things of God. About 90 have professed faith in Christ during the past winter in the various assemblies.

## AUSTRALASIA.

**Wellington.**—Best Conference for years. Miller, Whitehead, Murdoch, Adams, A. J. Clarke, Donaldson (Malaya), Hickman, and others ministered to profit. **Auckland.**—Large Conference here. Profitable time. Edifying ministry. E. E. Clarke of China and others were with us. **Timaru.**—Attendance at Conference time fully taxed hall. J. Stout has been helping the little assembly at **Fairlie**, and reaching out to others with the Gospel. R. Miller had a series of meetings at **Marton** on "The Tabernacle in the Wilderness." Annual Conference at **South Brisbane**. Large gathering. **TASMANIA.**—Bre. Martin and Nicol have had tent meetings at **Devonport** with quite an interest and some blessing.

## THE WORLD FIELD.

**WEST INDIES.**—D. M. Reid, writing us from **Puerto Plata**, tells of increasing interest in the Gospel. **NORWAY.**—Our brother Mitchell Continues to hold forth at **Skien**. **INDIA.**—E. Lynn tells of 10 of the girls from the home at **Kollegal** having been baptised lately. **BOLIVIA.**—We learn our brother Dr. Hamilton has been ill, and will value prayer. Our brother and sister, Mr. and Mrs. Peter Horne, are helping with the work at **Santa Cruz**, and will value prayer.

## PERSONALIA.

Our brother, **Mr. Orton Smith**, of North London, is lying very seriously ill, and much prayer is desired for himself, his wife and family in this trying hour. The wife of **Mr. J. Charleton Steen** is having a serious operation to one of her eyes, and both desire the prayers of God's people for them in their present distress, and that it may please God to restore sight in the diseased eye. Our brother, **James A. Anderson**, lies at his home, Ikaya, Croydon Road, Beddington, Surrey, in a very critical condition. Prayer is asked that God may be pleased to restore him to health again.

## Fallen Asleep.

As we go to press we have received intimation that our beloved brother and fellow-helper, **James M. Davidson**, passed to his eternal rest with Christ on Lord's Day, 24th June, at the age of 73 years. A lifelong friend of the Editors, he was a staunch supporter of the truth for which the "Believer's Magazine" stands, and his valued help will be much missed. Our brother was well known throughout the assemblies in the North and West if Scot-

land, and took a special interest in Cathcart Road Gospel Hall, Glasgow. The arrangements of the large annual City Hall Conferences were in his care. We hope to give an account of our brother's life and service in the August "Christian Worker." Meantime, our prayers and sympathy go out to his sorrowing sons and daughters.

**J. E. Walker**, Hallboro', Man., Canada, on May 18, aged 79 years. Saved 50 years ago under the preaching of Donald Munro. He maintained a bright testimony unto the end. **Wm. M'Whirter**, Astoria, New York, on April 25, aged 74 years. A helper of many and an earnest soulwinner. **Mrs. William Hamilton**, of Ballymena, passed to be with the Lord. An unselfish young woman and a succourer of many, her ambition in life was that others might be blessed. Will be much missed. **Mrs. R. Orr**, of Ballysudden, Cookstown, a beloved sister who was given to hospitality, and always pursued a steady course. **J. L. Poole**, of Lerwick, Shetland, aged 81. Converted and baptised when a young man, and linked with assembly. Preached the Gospel indoors and in open air. **Mrs. G. Lucas**, of Bridgeport, Conn., saved in Ireland 30 years ago, had a quiet, consistent testimony. Was in Bridgeport assembly since coming to U.S. eight years ago. Bro. Kennedy spoke to those gathered at funeral. **Thomas Mulholland**, Clydebank, saved 30 years ago through hearing and believing Rom. x. 9. He was an active Sunday School worker; also took a leading part in children's weeknight meetings. Aged 54. **Robert M'Kenzie**, aged 72. Born in Strathaven, and born again in same place. 54 years in fellowship, being many years in Muirkirk and High Blantyre, and for the last 22 years in Clydebank. A quiet and consistent brother, bearing a good testimony. **Robert Leishman**, Longcroft (Haggs assembly), on 29th May. A quiet, consistent brother. Was a great help to the assembly in many ways. His presence here is sadly missed, but he is now with his Lord, whom he so dearly loved. **W. T. Shattell**, of Collingwood, Australia. Our brother was converted as a young man, and went out to Australia 38 years ago.

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

In Lands across the Seas and in Needy and Neglected Parts of the Homeland.

J. N., Glasgow ...	...	£2	0	0
J. L., Rutherglen ...	...	1	0	0
A Brother in the Lord ...	...	1	0	0
The Lord's Portion ...	...	2	10	0

£6 10 0

## Treasury Notes.

SHE LOVED MUCH (LUKE VII. 47).

NAMELESS, homeless, cityless, speechless, confessionless, our blessed Lord seeks to fix the self-righteous Pharisees's gaze upon her with the words, "Seest thou this woman?" (v. 44). His testimony concerning her is, "She loved much." She comes before us in the narrative for a few short moments, and yet she speaks to, and in every generation ever since, and the narrative has comforted millions, and will comfort millions more. As she leaves His presence it is to hear Him say, "Thy faith hath saved thee; go in peace." Sinning, sighing, weeping, adoring woman, "*she loved much*," and her love ravishes His heart. Seest thou, proud, self-righteous Pharisee (true replica of the elder brother in the parable of the prodigal), *this* woman, a great sinner, a 500 pence debtor, "she loved much." To listen to the thanksgivings of some saints you would think they never owed a penny, but those who realise their lost estate in the light of Calvary cry out, "of whom I am chief."

Oh! how vile our low estate,  
Since our ransom was so great.

In Psalm ciii., the list of Jehovah's benefits are headed with these words, "Who forgiveth *all* thine iniquities." Not *some*, but all. "O the blessedness of the man whose transgression is forgiven, whose sin is covered" (Psa. xxxii.). It does not say, "O the blessedness of the man who has never sinned," but O the blessedness of the "forgiven sinner."

The narrative would suggest that it

was her much love to Himself that led her to bathe His feet with her tears, and to kiss them with a deep pathos. It was centred, not in church, sect, or party, but in the glorious person of her Lord. In v. 38 the word translated washed is "brephein," *i.e.*, bathed, and the word translated kiss is "katephlei," *i.e.*, to caress, to kiss tenderly and repeatedly. She had faith in Him, else she would never have been found at His feet. Who Simon was we don't know. He was a Pharisee, a true representative of the elder brother in the parable of the prodigal, a self-righteous Pharisee who gathered round him his robes of moral rectitude lest she should defile them, and could not understand our Lord's attitude, and questioned His omnipotence, doubted His status as a prophet, not knowing that He came to seek and to save the lost.

Our Lord's difficulty is not with the woman, but with the Pharisee. It is a wonderful study, which want of space denies us to enlarge on, the three characters in this narrative. The Lord, the sinner, the Pharisee; but in the little we have said, reader, let us put the question to our own hearts, Where do I stand in all this? Is His testimony of me? He, she loved much, or is it, "I have somewhat against you, for you have left your first love" (Rev. ii. 4). We who have light, she had not; we who see that love displayed on Calvary, where do we at this moment stand? Let each answer this question to Him.

## Building What?

GAL. ii. 18.

BY J. FERGUSON, OF DETROIT.

IT is an exceedingly solemn thing to become a Christian. It is to be feared that in these days of increasing laxity in the things of God, this is being lost sight of. When we accepted Christ, there and then by that very fact we destroyed or threw down certain things. These had their hold upon us previous to our conversion, but they lost, or should have done so, their hold upon us. The danger foreseen in this statement lies in our taking up again or going back to the things we once destroyed.

We destroyed at conversion our NATIONALITY. There is no longer room in the spiritual camp for the distinctions of race or country. While the traits of our first citizenship will remain with us, and by speech and life we may proclaim to all the country we once did belong to, there can be no entering into the affairs of the Kingdom, anything that favours one nationality above another.

Abram was told to leave his Country, his Kindred, his Father's House, and we, in a spiritual sense, are expected to have done the same. We are glad to know we are children of God, that we are all, as far as our relationship with Him is concerned, ONE IN CHRIST. There ought to be no such thing in the Church of God as partiality shewn to any one who may have belonged to the same native land that I came from. Our claims of all earthly citizenship were destroyed at the Cross, and we became citizens of heaven there.

We vote no more, we mix no longer in the politics of this scene. The war and strategies, the ambitions and aims are all to us but an evidence of the soon approaching disaster of judgment, and we pray for the poor misguided sons of men who are fast becoming the pawns of the coming Man of Sin. To vote or strive for a place in the sin doomed earth is surely to *build again the things I once destroyed*.

We destroyed our RELIGIOUS BELIEFS at conversion. We were, in our blindness, led on in an earthly religion. The forms and ceremonies of the church of our fathers had their hold upon us, and we were the mere puppets in the religious game. What seemed to us to be so sacred we found, at conversion, to be merely a form without the power of God. The sad mass of empty profession became to us as a cage of unclean birds, and we were very grateful to God for being delivered from it all. We found the place and position—the only divine ones on earth—and it was with a sigh of relief that we turned forever away from the denominations of men. “Where two or three are gathered together in My Name” became to us the gathering standard of the Lord, and we gladly took our place “OUTSIDE the camp.” To go back and to participate in the old thing, to help to encourage or to build up the sects of men, is certainly to be found *building again the things I once destroyed*.

There is liberty and scope in the outside place for all the activities we may be capable of carrying on, and there is no need to be found in the high places of Christendom where, after all, there is



really no room for the things of God in their entirety. It is a solemn thing to be found, instead of seeking to strengthen the existing testimony where we may be located, to be helping to encourage that which we left behind us at the Cross.

We destroyed our EARTHLY AMBITIONS at the Cross. It was once deemed a thing to be grasped at to be aiming at a sort of social caste among men. To be found having some desire to be *big* in this world was to us a very desirable thing. We felt that to stand aloof from the aims and purposes of good society, from seeking to mingle with the better class, from having desires to better the world we lived in and to improve our social position was to lose prestige among men.

All this we gladly laid aside. It cost some a very great deal to do so, but the compensation found in the smile of the Lord, who was ever the friend of the poor and the lowly, was far more to them than the favour of the proud rich. To aim again at such is to be found *building again the things I destroyed*.

We destroyed the SELFISHNESS we were so prone to before we knew the Lord. The new birth charged us with holy and benevolent desires for the good of others. The means we once used altogether for our own ends we freely spent on the need of others. The missionary and the preacher became to us the object of our heart's fellowship. No one can tell how much the great heart of the blessed Lord has been cheered by the liberality of His saints in the spreading of the Gospel among men. In a coming day, when the

accounts of heaven are made up, will it not be a reward above all we can think of to know that we have, in any small way, been able to further His purposes among men in the loving distribution of the means at our disposal. Let this be remembered: to slack off in our contributions to the spread of the Gospel is to *build again the things I once destroyed*.

We threw down SECTARIANISM at the Cross. We are not, though walking apart from an apostate Christendom, without a heart for all the people of God. It ought to be our hearty desire to see them enjoying the freedom we are in ourselves. The best way to shew our true love to fellow-saints is to seek to be the means of leading them into the place of blessing we have surely found. It is a sad evidence of a sectarian spirit when we hear it said that so and so is "TIGHT." To be found having a desire to walk in the true ways of the Lord is surely not a thing to be censured by any fellow-Christians. The nearer we can keep to the Pattern is to be pleasing Him who was the ONE FAITHFUL SERVANT. Our walk and conversation ought to be in love and in the carrying out of the truth we are to shew that love and forbearance which is so Christ-like to all we come in contact with. If we can lead a child of God into the paths of real separation to Himself, we are doing a thing that brings joy to His heart, and we are emulating the one who said, "I have no greater joy than to see my children walking in truth." To let go any of the truth to accommodate any who are not walking in separation from the world, is to say we have not found

the Divine position to be all God promised it to be. We can only help others as we are really walking in the WAY ourselves.

There is also a sectarian spirit that we need to beware of in glorying in a fleshly way in the paths of separation ecclesiastically. We have to remember that we are but the custodians of such truth as He has graciously shown to us. "What have you that ye did not receive" needs to be remembered. Let all bitterness be departed from, and in the strict carrying out of His truth let that charity and love be seen that was so manifested in Him. Grace and truth came by Jesus Christ, and when we divorce these we are not pleasing to the Lord as we should be.

Looseness in the things of God is to be deplored also. There is nothing more dishonouring to Christ than to see His people having little regard for the place and position He has brought us into. Where there is a loose hold of the truth, there is generally to be seen a very little margin drawn between the world and the Church. It is the device of the enemy to get Christians to take up again the pleasures they once departed from. The flesh is the same in any one of us, and the only way we can escape its ravages is to be taken up with Christ and His ways and His WORD. There is little to be gained by speaking in a hard way of any who are His. Pity only ought to be in our hearts for any we see departing from the way of truth, and we will be in keeping with the mind of the Great Shepherd Himself if we seek by prayer and godly effort to restore such.

These are a few of the THINGS WE

DESTROYED at conversion, and it is with the true desire that we may be warned in regard to the momentous matter that is ringing in these words that this article is written. Let us cleave to His Word, there we can find, as we have so often done, all we need to not only save but fully satisfy. We are soon to hear the SHOUT that will call us into His presence, and in view of this we can only be happy as we are seeking to uphold the banner of the Cross and refusing to BUILD AGAIN THE THINGS WE ONCE DESTROYED.

## Worship and Pilgrimage.

AS SEEN IN THE BOOKS OF LEVITICUS & NUMBERS.

BY JAMES M. S. TAIT, OF FRASERBURGH.

"LET My son go that he may serve Me," was the message of the Lord to Pharaoh. Here, in two pregnant clauses, we have a summary of the purposes of God with regard to his people; first, that they should be a pilgrim people ("Let him go"), and further that they should be a worshipping people ("that he may serve Me"). Answering to this twofold purpose, we see brought into being in the book of Exodus the two remarkable institutions around which the life of Israel in the wilderness was to revolve, namely, the Camp and the Tabernacle. The laws and instructions relating to these institutions occupy the greater part of the two succeeding books.

Leviticus treats of the Tabernacle; not, indeed, as to its structure (that having already been established to the Divine satisfaction), but as to the order to be observed within the holy erection

which had already been set up. The Spirit does not repeat here the particulars already given in Exodus regarding sockets and bolts and bars, curtains and loops and pins. Foundations laid once do not require to be laid again a second time; and Israel had now reached a stage in spiritual development where they might be expected to leave first principles, and to go on to perfection. They were now to be taught how to make use of the privileges granted to them, and how they might most becomingly discharge the duties incumbent upon them as a nation of priests. Leviticus has indeed been well termed the priests' guide book. Its subject is approach; and while it shows the blessedness of being able to draw near at all, it does not fail to warn against presumption and levity on the part of those who would seek to present themselves within the sacred place where Jehovah has set His name.

The viewpoint of Numbers, again, is somewhat different. In this book it is not so much a question of entering in as of "going forth" (chap. i. 3). The tent of the Lord is the prominent feature in Leviticus; but in Numbers the tent of the individual Israelite is in view as well; and if in the one book there are minute instructions in regard to the order to obtain in the general meeting place, there are, in the other, instructions almost as copious with reference to the arrangement of the private dwelling places (Num. ii. 2, &c.). There was to be no disorderliness in the camp more than in the tabernacle. On the contrary, every movement and every position was to be regulated in

relation to the God-given centre. Is there not a lesson here for us all? There is always the danger that we may begin to exalt Leviticus at the expense of Numbers, or *vice versa*. Thus, we sometimes hear church order referred to in an almost disparaging way, as though it were of little consequence whether we follow the New Testament pattern in our gatherings or not, if only the personal life of the Christian be blameless. On the other hand, it is to be feared that some, even while contending for scriptural principles in ecclesiastical matters, have failed to emphasise sufficiently the need for such simple fireside virtues as modesty, kindness, truthfulness, and forbearance. Let us beware of severing what God has joined. Israel had to be taught that the sanctuary and the camp were interdependent; and in like manner the man of God in the present age requires to know how to behave himself both in the house of God and in his own house as well (1 Tim. iii. 1-7).

The book of Numbers reveals, in a most vivid and impressive manner, the characteristic features of the wilderness life, its ceaseless wanderings, its severe testings, its many failures, its apparent futility. The early chapters especially leave upon the reader's mind an impression of constant motion and change, thousands upon thousands moving onwards, each in his own appointed place. But however frequently the people strike their tents, and however far they travel, the tabernacle must always be taken with them. Through every circumstance of the wilderness journey there were those who felt the

burden of the sacred edifice resting upon their shoulders. Does this not remind us of the devoted apostle who in the midst of every kind of personal difficulty and danger, never ceased to feel the "anxious care of all the churches?" How many of us have to confess with shame how little we know of this constant, unremitting diligence in upholding the things which are Jesus Christ's! There is much talk in our easygoing days of this, that, and the next panacea for all the weakness of the church. What we need is not another "new cart," but a good deal more of genuine shoulder work.

Every believer to-day is called to be both an Aaronite and a Levite. He is privileged not only to worship the Lord within, but to serve Him before a critical and unsympathetic world without. A beautiful little illustration of this comes out in John xii. The Lord is there seen accepting the tributes of loving hearts. Mary comes first, and makes her approach to Him in the privacy of the house, shut in with only himself and His own. In her we see the worshipper within the veil. But there comes a "next day," when the journey to the Cross must be resumed, and when those who love and honour Him have the opportunity given them of showing their respect for Him in a more open and public way. True, the particular form of expression which Mary used indoors would have been very unbecoming in the Jerusalem road, just as to-day the language and tone appropriately used in the Holiest might be anything but suitable in the presence of the ungodly outside; but the one who is

truly devoted to the Lord will always find ways and means of honouring Him and testifying to His greatness and glory. The world may not be able to sense the odours of our ointment; but what it can see to some extent is whether or not our time, our talents, and our means have been laid down, like the palm branches in the road to Jerusalem, at the feet of the Lord Jesus. Surely to the Lord Himself such exalting of Him in the pathway must be precious indeed.

The Holy Spirit's commentary on the wilderness books is to be found in the Epistle to the Hebrews. The first ten chapters are taken up to a great extent with the New Testament doctrines corresponding to the typical ceremonies and offerings of the book of Leviticus. The culminating point of this section of the epistle seems to be verses 19-22 of chap. x., where the writer points us to the rent veil and invites us to draw near. What the Levitical offerings did typically, partially, and temporarily, the death of Christ has done actually, perfectly, and eternally. Every hindrance to approach has been swept away, and we now have boldness to "enter in."

But the staff is as much a part of the Christian's equipment as the censer, and accordingly when we come to chap. xi. we again find what met us in Num. i. God's pilgrim people on the march, treading in faith the rough pathway to the "better country." The writer has brought us out of the sanctuary to show us the camp, and his exhortations are now of a very homely and practical kind. Here it is not, as in the first section of the

epistle, a case of following a Forerunner who has entered for us within the veil (chap. vi. 20); but a case of going forth in the footsteps of one who for our sakes was willing to be cast out and despised (chap. xiii. 13). Surely there is a Divine harmony in such a sequence. If we have been made priests inside, we are to be Nazarites outside. Yet though our heavenly privileges should and must issue in corresponding holiness of daily life, they are in no sense dependent upon our either relinquishing anything or acquiring anything. Rather we are first introduced to the glories of the Holiest that, having had a foretaste of what has been laid up for us, it might be easy to take present spoilation joyfully; even as the great Example Himself endured the cross and despised the shame in the light of that joy which was set before Him. The one who has seen something of the Christian's portion in Christ is ready to confess

" 'Tis the treasure I've found in His love,  
That has made me a pilgrim below."

This is, indeed, in keeping with all the ways of God in grace. He speaks first (chap. i. 1 and 2); and then from the lips of those who hearken there comes a response, feeble and stammering it may be, yet acceptable "fruit" to Him (chap. xiii. 15). In the riches of His love He opens a door to us (chap. x. 20); and the love begotten in the believing heart responds by keeping open a door for him and for all who are his (chap. xiii. 1-2).

Whether in our character as those who enter in, or as those who go forth, we have need to keep our eyes upon the Lord Jesus. If we wish to avail ourselves of

our privileges in the sanctuary, we require to consider our Great High Priest (chap. iii. 1). If the desert pathway is rough and discouraging we have to consider Him who endured (chap. xii. 1-3). It is very comforting to trace in Hebrews how perfectly the Lord Jesus sustains all the offices which were partitioned out between Moses and Aaron. He is both High Priest and Captain. Moses was not sufficient for this. The concerns of the camp were more than enough for him (Num. xi. 14), without the additional burden of supervising the tabernacle; and when Aaron on one memorable occasion stepped out of the priestly sphere to take up the work of the administrator, he, too, failed miserably (Exod. xxxii.). How different is the case with the Lord! It is his very perfection as the Captain of faith which qualifies Him, if we may so speak, for His unchangeable and ever-efficient priesthood (Heb. ii. 17-18). It is because we can "look off unto Jesus," as the Man who shared in all the sufferings and understands all the failures of the wilderness way, that it is so consoling to look up and "see Jesus" representing us at the right hand of the Majesty on high. The Lord quicken in us all the desire both to be led in and led out by Him!

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### Jesus Christ, our Saviour and Lord.

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- A Divine Saviour (John i. 2)—Who is God.  
 A Human Saviour (John i. 14, R.V.)—Who became Man.  
 A Crucified Saviour (John xix. 18)—Who Died in Weakness.  
 The Risen Lord (John xx. 19)—Who Rose in Power (1 Cor. xx. 20).

## Solomon's Temple.

BY G. HUCKLESBY.

THE building we have to consider was one of the most remarkable structures the world has ever seen. It was remarkable in being *planned* by God. The Great Architect of the universe, who planned the starry heavens, condescended to design the temple erected by Solomon, as we learn from 1 Chron. xxviii. 11-19. The three courts with their gates, the three divisions of the building, the porch, the holy place, and the holiest, were all arranged by Him. The three rows of side chambers erected around the main building were all part of His design. Thus, from the outermost gate, to the innermost shrine, from the rock foundation to the radiant finish, all was planned by God. It was also remarkable as being *possessed* by God. The One who inhabits Eternity deigned to dwell in that house. He who fills the highest heaven with His glory condescended to fill that temple with His glory. Then again, it was most remarkable when we think of the *enormous cost* of the edifice. The walls were built of costly prepared stones, which were covered or plastered with refined silver. This, again, was overlaid with beautifully carved cedar wood, which was skilfully covered with the finest gold, and the gold was garnished, or in the margin, covered with all manner of precious stones. What an enormous quantity of these gems were required thus to cover these walls, which were 90 feet long, 45 feet high, and 30 feet wide. The lowest estimate we can put the cost of the whole building is two thousand million pounds.

But we learn from the New Testament that this pile of wealth, this mound of magnificence, was but a type of that spiritual temple which God is now erecting by His Spirit sent down from heaven, the MY church of Matt. xiv. 18. As we read in Eph. ii. 20, "And are built upon the foundation of the apostle and prophets, Jesus Christ Himself being the chief cornerstone." Every true believer in Christ is made a "living stone" in that "church of the dispensation." This will be the masterpiece of grace of a wonder working God, in the ages which are yet to come (Eph. ii. 7).

*The Site* on which the temple was erected is also most suggestive. It was purchased by David from Ornan the Jebusite, as recorded in 1 Chron. xxi. In 2 Sam. xxiv., we are told he gave "50 shekels of silver for the immediate site of the threshing floor, where he erected his altar," whereas we are further told in Chronicles that he gave 500 shekels of gold for the whole estate, on which stood the temple, and its extensive courts. This site is also very minutely described in 2 Chron. iii. 1. "It was in Jerusalem," the city of the great king, the very name meaning "the possession of peace." It was also in "Mount Moriah," that memorable scene where the Father spared not His Son. Again, we are told, "it was where the Lord appeared unto David." It was on that site David heard the voice of God saying, "It is enough," and where he witnessed the sword of justice put into its sheath. It is further described as the "place David prepared, in the threshing floor of Ornan the Jebusite." On that

spot David offered his sacrifice, which was consumed by fire from heaven, a proof of Jehovah's acceptance of his offering. How this graphic description of the site points to the place called "Calvary."

In 1 Kings v. 17, we read, "And the king commanded, and they brought great stones, costly stones, and hewed stones to lay the foundation of the house." A building to be erected at such a cost, and for such a purpose, must have a firm, stable foundation to rest upon. These very foundation stones were unearthed by the Palestine Exploration Society a few years ago. They found that the foundation of the temple still remained intact after 3000 years, although the building had been raised to the ground on two occasions. They discovered that these massive foundation stones were based upon the bedrock of Mount Moriah, thus forming one solid mass of masonry. A foundation which is unique in the whole world of architecture to-day. They also discovered that these enormous foundation stones were so beautifully finished, and so finely adjusted, that they could not get the point of a penknife between them. The workmanship was of such a high order.

This "rock foundation of the temple" at once brings to our minds our Lord's words, "Upon this rock will I build My Church." This spiritual structure is not only built by Christ, but it is based upon the bed rock of His own eternal deity, which had just been confessed by Peter in Matt. xvi. This is a foundation which all the powers of earth and hell can never

shake, much less destroy. It will remain undisturbed when the whole fabric of Nature will be shaken, it being one of those things which "cannot be shaken," the foundation which God has laid and which abideth for ever.

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### Whiter than Snow.

HEB. IV. 14.

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TO heart and soul how sweet Thou art,  
O great High Priest of God!  
My heart brought nigh to God's own heart,  
By Thy most precious blood.

No more my countless sins shall rise  
To fill me with dismay—  
That precious blood before His eyes  
Hath put them all away.

My soul draws near with trust secure,  
With boldness glad and free;  
What matters it that I am poor,  
For I am rich in Thee.

Forgotten every stain and spot,  
Their memory past and gone,  
For me, O God, Thou seest not,  
Thou lookest on Thy Son.

Is all a dream? Thou canst not lie,  
Thy Spirit and Thy Blood  
Proclaim to sinners such as I  
The boundless love of God.

They tell Thy love, do deep, so free,  
They tell the Father's heart—  
Not what I am, or I must be,  
They tell me what Thou art.

Come, weary sinners, great and small,  
The open door stands wide,  
Thy blessed heart that welcomes all,  
O Lamb of God, who died.

G. T. S.

## The Lord's Resurrection.

ITS NECESSITY, ITS EFFECT, AND ITS RESULT.

BY THE LATE F. ORTON-SMITH, B.A.

### II. ITS EFFECT.

**M**AKE disciples of all the nations, baptising them." The word for "nations" is neuter, and the word for "them" is masculine and therefore the command is to baptise the disciples, not the nations. And how is a disciple baptised? While there has been much controversy as to how this ceremony *may* be performed, there is happily none as to how it was carried out originally. The disciple was immersed beneath the water, and came out from the water. To this the apostle makes reference in the sixth chapter of Romans and in the fifteenth chapter of First Corinthians. "We are buried with Him by baptism." A corpse, which is buried, stays where it is laid; but yet, with this thought of burial clearly in mind, the apostle reminds the Corinthians of baptism in support of resurrection. "Else what shall they do which are baptised for the dead, if the dead rise not at all." Each person who is baptised is buried as, for, in place of, in the name of a dead person, his dead self, and if there is no such thing as resurrection he should stay beneath the water.

And so "we are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." And the same apostle writes to the Colossian believers, "Ye are dead and your life is hid with Christ

in God." Dead and yet having a life! Yes! because there is the old life and the new life. As far as that old life is concerned the believer is dead, but he is alive as living the new life: he is dead indeed to sin, but alive to God in Jesus Christ our Lord.

Sometimes one who seeks to expound the eleventh verse of the sixth chapter of Romans will emphasise the word "reckon" and tell his hearers that they are to reckon themselves as dead, although in reality they are alive. He is wrong! To him the word "reckon" means "pretend," but it is not God's meaning. God does not desire or encourage make-believe. No! The child of God is to reckon as true that which God, through the resurrection of Christ, has made true.

Then, says someone, if I am dead to sin, why do I have evil thoughts? Why is it that I am still attracted by worldly allurements? In fact, if I am dead to sin, then surely it will never be possible for me to sin again. The mistake is in failing to understand what death is. Death is not annihilation, but separation. The body is separated from the soul, and that is death. That is just how it is with the believer and sin; he is cut off completely from the whole principle of sin, and this must ever be borne in mind.

As we follow the apostle's reasoning, we see that the consequence of this reckoning is that sin is not allowed to reign in the mortal body; that is to say, in that brief span which is spent here upon the earth, that life which the world can see as distinct from the believer's real life, which



is a secret between him and God. The reign of death was dealt with in the first paper, but death came by sin, so that death and sin are part and parcel of the same dark system from which the believer in the Lord Jesus Christ is delivered.

The development of this truth in the following chapters of Romans brings out that the believer not only has deliverance, but a new power. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive: for the Holy Spirit was not yet given, because that Jesus was not yet glorified." The deliverance must be complete, attested on earth by the resurrection of the Lord from the dead, and attested in heaven by His session at the Father's right hand, and then the delivered one has been put into a position to receive the gift of God's Holy Spirit, who takes up His dwelling in the believer, giving him not only a new life, but the power to live that new life.

In connection with the law, we find such expressions as "carnal ordinances" and "carnal commandment," that is to say, pertaining to the old life after the flesh, to which the believer used to be alive. Hence it is that these ordinances and commandments do not belong to the new life, and yet they are all fulfilled in the one who walks not after the flesh but after the Spirit, that is to say, who lives the new life: they are fulfilled not by

legal observance, but as the fruit of what God has planted.

As a practical illustration, the one who is born of God does not steal, but this is not because he seeks to obey the eighth commandment, but because his new nature recoils from an act so displeasing to God.

Then we are told that Christ rose again for our justification. There never could be any justification under the Law, but it is effected as the necessary outcome of the new life, with which the Law has nothing to do. The Law brings in every man as a law breaker, and a law breaker cannot be justified. There is only one possible ground on which a prisoner at the bar of a human court can be justified, and that is that he has not committed the crime of which he is charged; he leaves the court without a stain upon his character. If he has committed the crime, he is sentenced, he fulfils his term of imprisonment, and the law is satisfied. Were he by some mistake to be charged again with the same offence, his plea would be "not guilty," and that plea would avail him. But he would have the greatest difficulty in finding employment. Why? Because the taint of crime is still upon him, he is not justified. But the sinner who has trusted in Christ is not merely forgiven (though that is much), it is not only that the claim of God's law has been satisfied, but he is justified, accounted as righteous in the sight of God. How is this? It is because he is a new creature, he is risen with Christ.

"One with Christ in resurrection."

"'Seated' now in Him on high."

## Selected Fragments.

### AS.

That little word has cost me more trouble than the whole vocabulary of the English language. It often makes me tremble from head to foot; and not infrequently bring tears to my eyes. It is not the two letters of which it is formed, or just the word itself, but the place which it occupies in one of the petitions of that inimitable prayer which Jesus Christ taught to His disciples: "Forgive me my debts AS I forgive my debtors." There it stands as the deciding index on the beam of the balance, while in one scale is placed my prayer for forgiveness; and in the other the exact weight of my pardon. As I forgive, so Lord forgive me.

What if the parent bird should sit, nervous and fluttering, upon the bough, when the young ones were hatching, and mourn because its beautiful egg shells were being broken?

Yet this is what we do. We have joys and truths deep as eternity, committed to us in the egg form, and the shell must needs be chipped before they can be born, and fly, full-fledged, singing, towards the gate of heaven. Yet we grieve and fear, and cling still to the undeveloped egg.

### THE DARKNESS OF THE CRUCIFIXION.

In the days of Pilate, when Christ died, the sun disappeared in full day, and the mid-day light was interrupted. This darkening of the sun, it is quite plain, did not happen in the regular and fixed course of the heavenly bodies, because it was then the Passover, which is always celebrated at the full moon; but a regular eclipse of the sun does not take place except at full moon.—S. Augustine.

Because meditation is best conducted in the dark, the Divine Providence cast darkness over Jewry that the faithful who were present on Calvary might ponder on what took place, and the perverse might be enabled to reconsider their purpose and be brought to repentance.—S. Hilary.

### CHRIST'S CITIES.

The city which gave Him birth was Bethlehem; that which brought Him up was Nazareth; that which had Him continually inhabiting it was Capernaum.—S. Chrysostom.

### CUSTOM.

Custom without truth is but the antiquity of error.—S. Cyprian.

## ABSOLUTELY CONTENT.

"I have learnt," says the blessed Paul, "in whatsoever state I am therewith to be content." This state, then, is evidently an object of discipline, and exercise, and care, for it is hard of attainment. It is as if the apostle had said—"I know how to use little, to bear hunger and want, to abound as well as to feed need." Happy the man with such feelings! He is master both of himself and his circumstances.

Thy birthday was when thou wert born again; thou didst exist before, but only beganst to live when Christ began to live in thee.

If you want your interest in spiritual things to be productive, it must be intense. You cannot afford distractions. You must lay aside every weight. To kindle a fire with a burning glass, you must keep the focus on the same spot. You do not wait till the smoke begins to curl, and then move it a little. Keep it right there, and you may soon have a small fire. If you can only get one splinter in a blaze, from that you may kindle a forest. So one Christian whose faith and love are at white heat will move the world more than ten thousand who are almost aglow.

## Brief Bible Studies.

### A THREEFOLD GLODY OF CHRIST.

In Psalms xxii., xxiii., xxiv.

- A Worm (Psa. xxii. 6)—Suffering in Weakness.
- A Shepherd (Psa. xxiii. 1)—Guiding in Faithfulness.
- A King (Psa. xxiv. 7)—Reigning in Righteousness.

### THREEFOLD DELIVERANCE (2 Cor. i. 10).

- Who HATH delivered (Psa. lxxvi. 12; )Thes. i. 10)—Past. Known to all believers in Christ.
- Who DOTN deliver (2 Pet. ii. 9; 2 Tim. iv. 18)—Present.
- Who SHALL yet deliver (Rom. vii. 24; viii. 21)—Future.

### THREE WORDS OF CHEER.

- "Fear not" (Isa. xli. 1)—The Word of Pardon.
- "Fret not" (Psa. xxxvii. 1)—The Word of Peace.
- "Faint not" (2 Cor. iv. 16)—The Word of Power.

- A THREEFOLD VICTORY, In Christ for all His people.
- Victory over Sin (Rom. iv. 14)—By Grace.
- Victory over Satan (1 John ii. 14)—By the Word.
- Victory over the World (1 John v. 4)—By Faith.

## Studies in Philippians.

THE CONSEQUENT TEACHING,

(a) II. 1-4.

BY ANDREW BORLAND, M.A.

CHRISTIAN practice, *i.e.*, acting in a manner becoming the life which we possess in Christ, is the immediate outcome of an intelligent appreciation of the position into which the marvellous grace of God has brought us. That is not attained by personal effort but by the persuasive instruction of the Spirit, so that, unconsciously and without studied fleshly cultivation, there grow towards perfection the fruits of the graces planted in the heart. Arising from our previous consideration, the truths of the immediate context of the section find their application in the experiences both of individual saints and of saints in community. The stress, however, is laid upon the social life of the believer. Four characteristics, corresponding each to a separate grace in the Christian position, follow, so that the inference in the Apostle's argument is that, granted the presence of the one set, the other will not be absent. What are these?

- (a). Like mindedness.
- (b). Having the same love.
- (c). Being of one accord.
- (d). Being of one mind.

Any company of believers, of no matter what nationality, represents a variety of temperaments co-extensive with the number of individuals; and, consequently, viewed from the angle of natural inclination, these believers are a heterogeneous mass without any tendency to cohesion. But brought into the realm of grace, where conditions have changed, these same individuals are merged

into one, so that, while it is true that each retains his distinct individuality, it is also true that this individuality is submerged for the promotion of harmony in the larger body. This is not accomplished by the imposition of a certain fixed code of rules for the government of the assembly, but by an inner and spiritual transformation which conveys the conviction that the existence of the unit is for the *summum bonum* of the community. *Variety* there is necessarily, but there ought not to be any *variance*.

The arrangement (v. 2) is not only instructive, it is also beautiful. From "like-mindedness" to "having the same mind" the development is orderly and comely. As the saints, under the impulse derived from fellowship with the Spirit, mind the same things, there is the expression of a mutual love, declaring itself in a oneness of soul. And what a picture of the all-conquering grace of God when there is evidenced no trace of distinct self-assertiveness and domination, but, on the contrary a real *oneness of mind*! What should be true locally, should also be true universally, but how the enemy has sown the seeds of discord, and we have reaped disruption! Let the following illustration try to convey the oneness of the body. A heap of scrap iron is an uncomely sight. Out of it are selected pieces, chosen not for their beauty but for their prospective usefulness. That is the electing grace of God. Such pieces are carried to the furnaces, pass through various "painful" processes, and then they emerge, not as they once were, but transformed, each separate piece lost in the whole, but performing its own part in assisting to build up the strength and beauty of the finished work of art. That is the work of the Spirit to form one body, so that each member thereof may, without undue pro-

minence, fulfil that function for which the Master Body-Builder has determined he is called.

This oneness will be seen in the absence of selfishness and in the presence of sympathy. (vv. 3-4). Perhaps the injunctions of the Spirit may be more forcibly grasped and more pertinently applied to the individual life if we set them out graphically. Again there are four.

- (a) Let nothing be done through strife and vain glory.
- (b) Let each esteem other better.
- (c) Look not every man on his own things (merely).
- (d) Look every man on the things of others.

Again they are in pairs, the second of each being the positive, and consequently the governing exhortation. As is often the application, the point in a spiritual argument is reached when the individual will is called into co-operation with the divine Spirit for the accomplishment of His objective, namely the production in character of that which is already present by His gift. These four exhortations may beautifully illustrate how the life of humility may be cultivated by a persistent endeavour to suppress the spirit of selfishness by acting in a brotherly fashion towards those who belong to the same family. In the unregenerate man will and imagination, memory and understanding are always at work for self and never for others. The reverse should be true of the regenerate man, who, like Jonathan towards David, should act in abandonment of self, for the interest of others walking consistently with God. Strife and vain-glory will be absent; envy and jealousy will be suppressed. Envy, says one, "is the most ungenerous, base and wicked passion that can enter into the heart

of man." The root-principle of these evils is self-love; and the results may be depicted:

#### SELF-LOVE

Self-assertion—strife.

Self-esteem—vain-glory.

Self-seeking—inconsiderate of others.

Self-exaltation—too considerate of self.

When a Christian acts from private ends or out of the vanity of his heart he introduces the elements of strife, creating disharmony and interfering with the unity of the body into which he has been brought. There is no more pitiable object, no more miserable person than the man, who, having tasted of the sweetness of fellowship, deliberately sets himself out on a mistaken policy of asserting himself to the hurt of his own spirit, the endamaging of the happiness of others, and, as a result, the endangering of the public witness of the saints in the locality. And not one of us there is, who dare trust our hearts, for we must each confess that only the grace of God, the power of the Spirit, and the ever-present example of our Lord, prevent us from falling into that morbid condition of soul where such a conduct is possible. Judging his actions in the light of their motives the Christian must ever beware of permitting himself of lapsing into the state where strife is the natural overflow of the spirit. The wise man of the Proverbs has diagnosed the disease, and from various parts of his volume we may chart the conditions in a way that may blaze its truth upon our minds.

How Strife is Produced.

Contentious Man (xxvi. 21).

Angry man (xxix. 22).

Proud heart (xxviii. 25).

Talebearer (xxvi. 20).

Scorner (xxii. 10).

Wrathful man (xv. 18).

Froward man (xvi. 28).

STRIFE.

With the example of the Lord ever before us, and distrusting our own hearts lest they should betray us into disgraceful conduct, we may so walk that, by the constant suppression of desires which are merely for personal advantage and not for the glory of Christ, we may esteem others better than ourselves, we may look not only on our own things but also on the things of others. And as we learn through the sympathy which contact with others brings that we are but instruments in a divine purpose and for displaying the moral characteristics of Him who humbled Himself, we shall likewise know that it is more honourable to acknowledge our faults than to boast of our merits. As we stand in wonder and awe in the presence of that stupendous fact—the sacrifice of Christ, we shall catch afresh a glimpse of the proud hatred and self-assertiveness of the human heart, and see, for our own following, the type of that life which considers not itself but spends its love in the ungrudging devotion to the Lord and to others.

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## Notes on the Apocalypse.

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CHAP. III. 7-13. PART 8. BY W. HOSTE, B.A.

THE Lord's next message is to Philadelphia. As with Smyrna, no blame attaches here, in happy contrast to Sardis. There it was not as among the Ephesians, some living saints needing the call to "Arise from among the dead" (Eph. v. 14), but men, with a reputation to live, in God's sight dead. Things were at their lowest ebb, If God was to have a testimony suited to Himself, *He* must raise it up. Philadelphia, remnant in character, represents the true revival. Here the Lord finds a place in the affections of His people. It was no mere

negative protest against evil doctrine and ways, but a positive devotion to His Word and Person. No doubt the evils against which Protestantism takes her stand are serious enough, but man cannot live of negations. This is the danger of all controversy, if it stops short of positive testimony. Christ is a positive reality and blessing, "enough the heart and mind to fill." And who should be attracted to Him as those whom He has placed under eternal obligation by giving Himself for them and whom He still loves with a constant love?

It is scarcely fitting for any company of saints to claim to be Philadelphia, much less to monopolize such a claim. "Not he that commendeth himself is approved, but whom the Lord commendeth." We cannot afford to ignore the Spirit's working down the post-reformation centuries. No doubt the Puritan, Quaker and Methodist movements, from the 16th to the 18th centuries (and these were far from being the only workings of the Spirit) were lacking in scriptural intelligence, did not go far enough, and have sadly degenerated to-day, but who can doubt that in each case God did raise up a faithful remnant, who "kept His Word and did not deny His Name," and were for a time at least, an untold blessing to thousands. Perhaps we may say that "Philadelphia" represents the Evangelical revivals since National Protestantism became largely formal and dead.

Nor has the Lord ceased to work in grace to His people in the past hundred years. What gracious revivings He has given! What a return to His Word! What a re-digging of Apostolic wells! What treasures found in the sand! It might be said that this revival has gone back further and deeper than any before it. "Other men laboured and we are entered into their

labours." Let us be thankful to have any part or lot in it; not puffed up with a sense of superior grace or knowledge, but rather humbled at the degree in which Satan and the flesh have marred so divine a testimony. Our resource is still in God; we have His Word and His Spirit. To Philadelphia and her children comes the word "Hold fast that which thou hast, that no man take thy crown."

To this church the Lord presents Himself as the Holy One and the True, as though counting to find among them something to correspond to His character; and as the One too Who has the Key of the house of David—that is, of His treasure house as Isaiah xxii. shews. For there Shebna, representing the first Adam in the place of responsibility is the treasurer of David, and as such fails. But God has another to take his place, Eliakim—"the one whom God sets up" representing in Isaiah Christ as the Messiah of Israel—the nail on which all the cups and flagons hung—that is all the hopes of Israel depended. But when the nail is cut down, that is, when the Messiah was crucified, all their hopes perished. They "thought it had been He which should have redeemed Israel." But the nail was fastened again, this time to the throne of God, and here the Lord is revealed in a new relation, as the hope of His Church. The open door would be primarily that of God's Treasure-House—"Christ in Whom are hid all the treasures of wisdom and knowledge." It is the open door of liberty, discovery and opportunity—that door on the inner side, for him who enters the door of salvation, by which "He shall go in and out and find pasture" (John x. 9).

But does the Lord undertake to restore to a remnant the outward signs of power of the first days? It was not so with the

restored remnant from Babylon; rather was there paucity of numbers, poverty of material supplies, weakness in endeavour. To their enemies, they were "these feeble Jews"; but they gave Jehovah the central place in rebuilding His altar, and what they found written in the Book, they carried out to the best of their ability and refused all co-operation with the religious world.

So with Philadelphia; they had no apostolic powers, but only "a little strength, they kept His Word and did not deny His Name." This is more than not denying His deity or offices; they did not attach that name to things the very reverse of Christian, as is too often done to-day. However little the religious world may value these works, they count much with Christ, and those who now despise the faithful ones, will one day be humbled before them and know that He has loved them. And He will save these from "the hour of temptation" (which shows that this goes on to the end)—the great tribulation—which will try them that dwell on the earth. The over-comers will be pillars in the temple of God, that is, like Jacob's pillar, witnesses to His grace and will have on them the names of God, of the New Jerusalem and the new name of Christ Himself, bespeaking relationship, citizenship, and intimate communion—the untold privilege of the saints.

### **Crumbs from His Table.**

#### **The Work of God in the Believer.**

Inaugurated at Conversion (Phil. i. 6).  
 Progresses through Life (Phil. ii. 12, 13).  
 Completed at Christ's Coming (Phil. iii. 32).

#### **What to "Glory" In.**

In the Cross (Gal. vi. 14).  
 In the Lord (2 Cor. x. 17).  
 In Tribulations (Rom. v. 3).  
 In Infirmities (2 Cor. xii. 9).

## The Feasts of Jehovah

PART VII. THE PASSOVER CELEBRATIONS IN THE  
OLD TESTAMENT (CONTINUED).

BY HAROLD ST. JOHN.

VI. *The Passover of Haggai* (Ezra vi. 14-22).—The final feast recorded in Old Testament times falls in post-exile days, when the civil ruler of Israel was Sheshbazzar, the prince of Judah. This name seems to be of Babylonish origin, and means "the fire worshipper," but when his feet stood within the gates of Zion, the leader sloughed off his Persian label and became Zerubbabel, "the man that was born at Babylon" (Ezra i. 8, II; xi. 2; and note v. 14, 16).

The guiding lights of those days of mingled gloom and glory (iii. 11-13) were neither princes nor priests, but the prophets Haggai and Zechariah (vi. 1, vi. 14), and since the name of the first means "The Lord's Festival" (from *hagagah*, to keep a feast), it seems best to speak of Haggai's Passover, rather than that "of Ezra." The grace of God shines brightest in remnant days, and there is peculiar beauty in the inspired story.

The temple itself was little more than a mere hut (comp. Amos v. 21, "the hut of David," *sook-kah*), built of three rows of great stones and one row of new timber; the sacrifices offered were only a fraction of those wrought in Hezekiah and Josiah's days, but the returned exiles had one great advantage over their brethren in those times of power and privilege.

We read, "the priests and the Levites had purified themselves as one man;

they were all pure" (Darby version). Let us weigh this fact well, and learn from it that weakness and poverty of worship may be unavoidable, but that moral cleanness is always possible.

In such circumstances we find that the Lord had made them joyful, and had turned the heart of the king of Assyria to them. When a man's ways please the Lord, he makes even his enemies to be at peace with him!

The reader will be well advised to turn from the Ezra passage to the book of Haggai. The first tells of cheer and strength given to others by the prophet; the second reveals the hidden springs at which the servant himself had drunk.

With piercing insight Haggai shews why the Lord's house had lain waste so long: the Israel of God was dwelling in ceiled houses, and finding that, as always, selfishness breeds discontent. There was much sowing, feeding, and drinking; men were warmly clothed and earned good wages, and yet harvests were poor, hunger and thirst were on every hand, the nation shivered in its robes, and the workman opened his wages bag to find that all the result of his toil had dropped through some hole on his way home.

The parallel is patent—never was Gospel seed more widely sown, never was there clearer ministry and more teaching as to the Scriptures and the Spirit. We don the armour of Christian conflict, and by our industry we certainly deserve our wages, but, brethren, are we really successful, satisfied, and joyful?

Are our hearts really warm, and are

the rewards we receive for our service adequate when set in the sanctuary light?

If not, we can "consider our ways" (i. 5, vii. 2, 18), and in stern self-judgment, eating bitter herbs, we shall find that the presence of the Lord, the Word, and the Spirit (ii. 4, 5) are still available, and thus we shall keep the feast.

VII. *The Passover of Ezekiel's Vision* (Ezek. xlv. 21).—The closing parable of Ezekiel has not yet found an interpreter. After 19 centuries, with the completed Bible in our hands, no hands has ever unravelled the deep and mystic beauty of that house filled with the glory of the Lord.

The reason for this is simply that we are not yet humble enough. "The Son of Man" dates all his prophecies from the years of the captivity, and we prefer to prattle about Pentecost. Ezekiel sat where the exiles sat, but we climb the steps of the thrones of judgment, and hence we see but little!

The Man with the appearance of brass, with his flax cord and his measuring rod has stood in the gate for nearly two millenia, but few indeed have even sought to climb the seven steps which lead to the outer gate (xl. 20-22), far less have we ascended the eight which conduct us to the inner court and the separate place.

But I forbear, and merely pass to gather one flower in this glorious garden of God.

As is well known, there are no evening sacrifices in the vision temple. In that fair world there shall be no night; and the holy light of that endless day falls upon

the feast of the fourteenth day of the first month.

It appears that instead of the house fathers bringing a lamb, the Prince Himself prepares a bullock upon that day, suggesting a far higher appreciation of Christ than Israel has ever attained to. The feast lasts seven days, and every sacrifice is offered *except a lamb*, possibly because the thought of Christ's passive and will-less obedience will no longer be suited in a day of glory!

The King there in His glory,  
Without a veil is seen,  
It were a well spent journey  
Though seven deaths lay between.

Let me add a few words as to the general bearing of the vision, since it may encourage some eager young soul to a life of holy self-discipline and burning love to the brethren; without these no man will ever even see "the frame of the city," let alone eat of the fruit of the many hills (xl. 2; xlvii. 12).

The vision was vouchsafed on the tenth day of the first month, that is the day on which the lamb was set apart in Egypt. It is only as Christ becomes distinct to the eyes of the heart that we are attracted to the opened heavens.

Then the seer is set upon a very high mountain, because the levels of an earthly mind can never see the palaces of that city nor count its palaces.

The gate by which Ezekiel saw the people of the land entering the temple is noted as being the "north" gate, since in Scripture that quarter suggests divine judgment and discipline (Lev. i. 11; Job xxxvii. 9); but all such go out by the "south" gate, since the "south" sym-



bolises divine favour. Each worshipper must enter at one of these gates, and go out by the other: he is forbidden to return by the same gate at which he came in (xlvi. 9).

The value of the vision is stated in xliii. 10-12. Its first effect must be to make us ashamed of ourselves: "shew the house to the children of Israel, that they may be ashamed of their iniquities . . . and if they be ashamed, shew them the form of the house."

The second result will be to put us right on the mountain top "upon the top of the mountain the whole limit thereof shall be most holy. Behold, this is the law of the house."

Lord Jesus, we look back along the lanes of history, and we bless Thee for the blinding beauty of these symbols of Thy shame and Thy glory. We have fed by faith upon Thee, the slain Lamb, amidst the midnight of Egypt, the dreariness of desert lands, and thou hast prepared a table for us in a fairer inheritance than Canaan.

Amidst the darkness and ignorance of the kingdom, and the depressions of our captivities, Thou hast been our Lamp from dawn to dusk, and from dusk to dawn of life's little day; once more, we worship Thee!

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### The Lord Knoweth.

YES, the Lord knows all about it—  
 All about the path I tread,  
 All about the part I've journeyed,  
 And the part that lies ahead;  
 All my footsteps He has ordered,  
 And what greater joy can be  
 Than to know that, smooth or rugged,  
 All the way He cares for me.

## Finding God.

NOTES OF AN ADDRESS AT THE TYNESIDE EASTER CONFERENCE. BY DR. BISHOP, OF WYLAM.

"OH! that I knew where I might find Him! that I might come even to His seat!" (Job xxiii. 4). This is not the cry of an unsaved sinner seeking salvation: but the cry of a saved sinner seeking communion. See God's testimony to Job in chap. i. and ii. And the longing after God is no bad test of the reality of conversion and a very real proof of new birth. David cries in Psa. xlii., "As the hart panteth after the water brooks, so panteth my heart after Thee, O God." Looking at the margin we find "panteth" rendered "brayeth," and it would be even more accurate to render it "bells," the correct term for the cry of the stag-king. How much of this soul thirst after God; how much desire for communion with Him; how much crying out for Him have we experienced? How much are we longing for Him now?

I speak to those who are in dead earnest in their desire for God, and can truly say, "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Let us see where God may be found now.

Compare 1 Tim. vi. 16 with Exod. xx. 21. If it be true—and all Scripture is true—and God dwells "in the light which no man can approach unto," then I cannot find God there. But if it be also true that He dwells in the thick darkness, then I may find Him in it. I do not know what darkness you may have looming ahead of you, or what may loom ahead of

me. It may be bereavement, suffering, poverty, anxiety. But do not let us, like "the people," stand afar off: let us draw near to the thick darkness *where God is*. The disciples on the Mount of Transfiguration feared as they entered into the cloud; but when it was past JESUS was found alone. No one ever entered the thick darkness, yearning to find GOD there, without finding Him. No one, with one exception, God's own beloved Son drew near to the thick darkness where God was NOT. But He was taking the place of the guilty sinner who, but for this redeeming act, must have been cast for ever into the outer darkness of eternal separation from God. You may enter the darkness shrinking from the physical pain, the mental anguish, the heart's agony which it may entail; but you will come out leaning on the strong arm of God, or you will have found the Triune God in it.

Turn now to Isaiah lvii. 15. A little girl, when asked where God dwelt, replied, "God dwells in the highest heaven and the lowliest heart." She must have been acquainted with this Scripture. Now, I cannot find God in heaven at present, for I am on earth; but I can cultivate a humble and contrite spirit. I can take on me His yoke, who is meek and lowly in heart. Will not the Holy Spirit then be my "gracious, willing guest?" If He can only find my heart a humble one "wherein to rest," I SHALL FIND HIM THERE.

Read Revelation iv. 2-4; v. 11; vii. 9. Here we see God in the midst of a glorious company of saved sinners. Oh! never

think of heaven as a lonely, sparsely populated place. "That my house may be filled" is God's command. Holy angels and redeemed sinners of all dispensations will be there. And "though one star differeth from another star in glory, yet in the glory they all shine as stars." But I am not there yet, so I cannot find God there now. Let us look at Matt. xviii. 20. Ah! here is a place where I can find Him! It is the risen Lord, this same Jesus, who speaks, and where *any* two or *any* three, in any time or place, are gathered together unto His NAME, there He will be in the midst of them. Yes, not only in the morning meeting, though there too, and in a very special way; but anywhere, if these simple conditions be fulfilled, you will find THE LORD.

But I may not be able to do this. Weak and ill, or stretched upon a bed utterly helpless, I may not be able to assemble with God's dear people. Or I may be in some lonely situation where there are no others with whom I can enjoy the fellowship of saints. What am I to do then? Turn to Matt. vi. 6, and listen to this very precious rendering: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father WHO IS IN THIS SECRET PLACE." What your closet may be like I do not know. It may be beautifully furnished and replete with every comfort. It may be a poor, mean garret containing little more than a bed, a table, a stool, and a candlestick, and without carpets or curtains. It may be in the peaceful country or in the noisy town. But what-

ever and wherever it is, I know that you can find GOD THERE! Oh! next time you go in to pray tread softly, act reverently, be solemnised; but be radiantly happy. For your HEAVENLY FATHER is IN THIS SECRET PLACE.

To sum up. John xiv. makes it abundantly clear that the great Triune God is willing to place Himself at the disposal of His people. "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever; even the SPIRIT of Truth" (vv. 16, 17). "I (the SON) will come to you" (v. 18). "If a man love Me, he will keep my words: and My FATHER will love him, and WE will come and make Our abode with him" (v. 23). Now, in Exod. xx, 21, as you who use Newberry's Bible will know, the word "God" is, in the original. "Elohim," the Triune God. I suggest that in the thick darkness we find this great Triune God, as if He gave all Himself to the saint in deep AFFLICTION. That in a humble and contrite heart the HOLY SPIRIT loves to dwell with the saint who seeks HIM with true HUMILIATION. That among His gathered saints the SON delights to be in the midst in close ASSOCIATION. And that the FATHER waits with tenderness in THIS SECRET PLACE the coming of His child to "make his PETITION deep" (Isa. xi. 9, margin).

—o—

Christianity gets its character FROM THE PRESENT POSITION OF CHRIST: and determines therefore, the believer's position on Earth—heavenly. It is the great aim, therefore, of Satan to OBSTRUCT the truth of the PERSONAL PRESENCE of the Holy Ghost on earth.

## The Story of the English Bible.

PART XVII. BY J. L. ERCK, OF TOOTING.

Let us now consider the set of Rules drawn up for the guidance of the committee of revisers. There were fifteen of these Rules, and a copy of them was presented to each of the six companies. It would be somewhat tedious to set out every one of these Rules in numerical order, but no one who really wishes to study this subject, however slightly, can afford to ignore entirely the instructions which formed the very basis of the translators' work, and we will, therefore, glance at the more important ones. It is uncertain who compiled these Rules, which are in most respects excellent, though, as we shall see, they were not adhered to literally in every case.

Rule I.—The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.

This was modified by

Rule XIV.—These translations to be used, when they agree better with the text than the Bishops' Bible, viz., Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

The Bishops' Bible, as being the officially approved version, was naturally put in the forefront in these instructions. But, in actual fact, the Geneva version, which was so objectionable to the king, had a greater influence on the final result, particularly in regard to the Prophetical Books and parts of the New Testament. The Roman Catholic version, the Rheims New Testament, also had a very considerable influence; it has, indeed, been said to have "left its mark on every page." In a great many instances this was helpful and useful; we may, however, regret, that its example was followed in 1 Cor. xiii., where the rendering "charity" appears instead of "love," which latter word is used in the Matthew, Geneva, and Bishops' Bibles, and has been reverted to in the Revised Version.

Rule II.—The names of the prophets and the holy writers, with other names of the text, to be retained, as nigh as can be, according as they were vulgarly used.

It is hardly necessary to say that the word "vulgarly," as here used, has none of the meaning it has since acquired, but merely means "commonly." This was an excellent Rule, which was perhaps brought about by the unfortunate prac-

tice, in the Geneva version, of copying the original Hebrew as nearly as possible. This had led to the use of Rahel (for Rachel); Heuah (for Eve); Ioakob, Izhhak, and other uncouth renderings, and it was well to do away with it. Even as it is, names such as Elisha and Noah appear in the New Testament as Eliseus and Noe, and it was left to the Revised Version to effect a very sensible improvement by making them uniform throughout.

Rule III.—The old ecclesiastical words to be kept, viz., the word CHURCH not to be translated CONGREGATION, etc.

Some have thought that this Rule was made for the sake of this special application. It has, naturally, given rise to many comments, varying in character according to the outlook and disposition of the commentators.

Rule V.—The divisions of the chapters to be altered *either not at all, or as little as may be, if necessity so require.*

This is perhaps the most unfortunate and regrettable for the Rules. The divisions of the chapters are often arbitrary and unsuitable, and interfere with the sense of a passage. This is noticeable in several cases; two of the best known being the breaks between Isaiah lii. and liii., and between Matthew ix. and x. Perhaps the most ludicrous instance is the ending of Acts xxi. So far as this aspect of arrangement is concerned, the Revised Version undoubtedly shows a great improvement, understanding of the meaning of passages being much assisted by the arrangement of the text in paragraphs.

Rule VI.—No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

To us, at the present time, such a Rule has no particular significance, but it has been one of the most important and far-reaching in its effects, and, we may add, one of the most beneficial. It was very largely owing to this that the Authorised Version became the Bible of all sections of the nation, lifted above all the strife of contending parties. Such a result could never have been brought about while explanatory notes, coloured according to the views of those who compiled each version, and often very bitter in their terms, were allowed to remain. Many of the notes in former versions had undoubtedly been of great service, especially in those early days of Scripture study,

when useful commentaries were as yet non-existent, but nothing could outweigh the serious disadvantage of controversial notes, which made it impossible for any one version to be universally accepted. Hence we may, on looking back over three centuries, be thankful for Rule VI.

Rule VII.—Such quotations of places to be marginally set down as shall serve for a fit reference of one Scripture to another.

Though the marginal notes thus provided are not all equally valuable, their general help and usefulness are abundantly evident to all who have made any use of them. It is indeed an advantage to have, immediately to hand, the means of consulting other passages which throw light on the one which is being read.

The other Rules deal chiefly with the great principle of CO-OPERATION, providing for conference between the individual members of each company, and also between the various companies. This was a vast improvement on the plan adopted in the case of the Bishops' Bible, where individual translators had certain portions allotted to them for which they were responsible. Archbishop Parker had thought that this method would "make them more diligent and answerable for their doings." But however diligently and conscientiously each man may labour under such a system, there must be differences in gifts and ability, and the Bishops' Bible was a work of uneven merit. On the other hand, the Authorised Version, owing to the better method employed is, in a very real sense, one Book, and not many, though nearly fifty men were engaged in its production.

## Concise Bible Studies for Believers.

### THREE EXPERIENCES OF THE SOUL.

John xiii. 1-23).

The Bath (ver. 10)—Regeneration (Tit. iii. 5).  
The Basin (ver. 12)—Restoration (Eph. v. 26).  
The Bosom (ver. 23)—Communion (1 John i. 3).

### PAUL'S THREE ACTIVITIES.

(In 2 Tim. iv. 9).

Fought the Fight, as a Warrior (Cor. xv. 32).  
Finished the Course, as a Servant (Acts xx. 24).  
Guarded the Faith, as a Steward (1 Tim. i. 11).

### GRACE IN VARIED ASPECTS.

Abundant Grace (1 Tim. i. 14)—In Salvation.  
All sufficient Grace (2 Cor. xii. 9)—In Suffering.  
Great Grace (Acts iv. 35)—For Service.  
Manifold Grace (1 Pet. iv. 10)—For all Need.

## The Believer's Question Box.

Questions for this column may be addressed to

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or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.**—Should one be correspondent in the assembly who is not capable, for lack of education, to fulfil this service?

**ANSWER A.**—When the Lord calls anyone to a service, He QUALIFIES IN SOME MEASURE AT LEAST beforehand; He prepares, then sends. This preparation is not in the schools of men (though we may be thankful for any learning that may help us in our service, even if it be only how to read and write; the Lord puts no premium on ignorance), but in His own school, in which He humbles His servants and proves them and knows what is in their heart, and that school they do not leave. In due time the Lord opens the way, and certainly He does not put unfitted men into a special service. To carry out the correspondence of the assembly, a brother ought to be able to do the work more or less efficiently. The question would naturally arise, if a man manifest no fitness for a work which he is undertaking who put him into it? It cannot be the Lord, and the sooner he recognises it the better. Even the apostle Paul was criticised—"his speech is contemptible," said some envious ones. It is a snare to be avoided to be always criticising those who do the work, or are in anyway prominent.

**Question B.**—Does the silence of sisters in 1 Cor. xiii. 34 apply to business meetings (Acts vi. 3), prayer meetings, and Bible readings? Does it forbid even the saying of Amen in church meetings?

**ANSWER B.**—As far as I can see in Acts vi., the only part the sisters took in the "business" was in sharing or otherwise in the daily ministrations. The apostles were all men, and so were the seven chosen to "serve tables." As for the difference between men and women "IN CHRIST JESUS," there is none; "there is neither male nor female, for ye are all one in Christ Jesus" (Gal. iii. 28), but in 1 Cor. xi. 3 we read, "the head of every man is Christ and the head of the woman is the man and the head of Christ is God." Here the differences are recognised, because in Corinthians the relation of believers ON EARTH are in question, e.g., chap. vii., that of marriage, and here in chap. xi. praying and prophesying, but it is only at verse 17 and onwards that we have the expression, "When ye come together," i.e., IN CHURCH. There, too,

the woman is not to take the place of public leadership of teaching or praying, in the sense of leading the church. But she follows the prayers and says Amen! and joins in the hymns, but that does not necessitate prominence or leadership.

**Question C.**—In 1 Kings xv. 33 we read that Basha began to reign over Israel in the third year of Asa, king of Judah, and that he reigned twenty-four years, thus making his death occur in the twenty-seventh year of Asa's reign. In 2 Chron. xvi. 1 we read that Basha came up against Judah in the thirty-sixth year of Asa's reign, o.e., nine years after his death according to the chronology in 1 Kings.

**ANSWER C.**—The natural way of explaining such a difficulty would be to say that there has evidently been a transcriber's error, "36th year of Asa" in 2 Chron. xvi. 1 for 26th year. Baasha would then have become king early in the 3rd year of Asa, and reigned 24 years, a part of a year counting a year. Baasha would then have died probably toward the close of Asa's 26th year, and have been succeeded by Elah his son in the same year. Such an error would in no way affect the inspiration of the Bible, but only manifest the carelessness of the transcriber. I once found in a new French Bible the following sentence:—"God resists the humble and gives grace to the proud." I at once wrote to the B. & F.B.S., and far from accusing me of attacking the inspiration of the Scriptures, they thanked me and had a new sheet printed and inserted in the First Epistle of Peter in this French edition. It is certain that, apart from the inspiration of God, by which the chronicler wrote, he, as a man, had access to the books of kings, etc., and was quite as capable of noticing the discrepancy as the present questioner and answerer. Besides, if it was a transcriber's error, why was it left and why did no variety of reading spring up? Again, the number "thirty-six" and "twenty-six" are very distinct in the Hebrew, and are given not in numbers, but in words, twenty being "ges-riem," and thirty "sh' toh-sheem," not easily confused, so why should we not seek some other explanation? There are good authorities who believe that the thirty-sixth year of Asa in Chronicles really refers to the year of the division of the kingdoms, which would be the 16th year of his reign. This fits in much better with the time necessary for the wars between Asa and Baasha, the building of Ramah, and this mode of reckoning was, in all likelihood, in general use at the time. In any case, if we knew all, all

would be plain, and we can fall back with confidence on the words of the apostle, "All Scripture," or "Every Scripture is given by inspiration of God."

**Question D.**—How many years were the children of Israel in bondage in Egypt? Gen. xv. 13 and Acts vii. 6 indicate that the Israelites would be afflicted 400 years. Exod. xii. 40 states, the sojourning of the children of Israel in Egypt was 430 years; Gal. iii. 17 states that from the giving of the promise to Abraham to the giving of the law by Moses was 430 years. How can the above Scriptures be reconciled to one another? What does Gen. xv. 16 mean?

**ANSWER D.**—There is no real discrepancy, but we must note what is said in each case, and take into consideration the universal permission of an occasional use of round numbers. The difficulty of Gen. xv. 13 arises from limiting the "400 years" to the AFFLICTIONS in Egypt, whereas it governs the whole verse, and I feel sure that the expression, "thy seed shall be a stranger in a land that is not theirs," would go further back even than Egypt, to what characterised the lives of Isaac and Jacob and his sons, even before they went down there. That this number—400 years—then is to be taken in this general and round number way seems clear from Gal. xii. 17, which exactly dates the 430 years from the promise to Abraham (Gen. xv.) to the giving of the law in the third month of the Exodus (see Exod. xix. 1). This tallies with the 430 years of Exod. xii. 41, a verse generally read as though it affirmed that the children of Israel sojourned that period in Egypt, whereas it says that the sojourning (*i.e.*, I take it including the whole period of their sojournings either in Canaan or Egypt) of the children of Israel (who dwelt in Egypt) was 430 years. That is, they were always characteristically "sojourners." This is shewn, I believe, to be the case in Gen. xv. 16, where the Exodus is specified as to occur not 400 years after their arrival, but "IN THE FOURTH GENERATION." This harmonises with the genealogies of Exod. vi., where we learn that Kohath was a son of Levi, and that Amram, the father of Moses and Aaron, was the son of Kohath, *i.e.*, four generations. Notice the ages of Levi (v. 16), of Kohath (v. 18), of Amram (v. 20), which specify this.

**Question E.**—Then in the 27th chapter of Matthew and verses 51 to 53, where it states that many of the bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Is

it known what happened to these saints? Did they go to heaven with Christ or did they return to their graves?

**ANSWER E.**—We are not told in the Scriptures, but the resurrection of these saints in connection with that of our Lord leaves little doubt, I think, on the matter. Our Lord Himself was shewn after His resurrection not to all the people, but unto witnesses chosen before of God (Acts xxvii. 15-53), to make it easier for the people at large to believe in the resurrection. He was the first-fruits. "Many bodies of the saints arose . . . and went into the holy city, and appeared unto many." They could not deny their own senses they had seen their dead friends alive, and if so, why should not the testimony of the disciples be that Christ had risen? Under such circumstances it seems very difficult to believe that the resurrection of these saints was anything but a true and lasting resurrection. I believe they were the first stage in the first resurrection, of which the resurrection of the sleeping saints, when the Lord comes, will be the second stage, and the remaining saints who have died when He returns in glory the final stage. "This is the first resurrection." Had they returned to their graves, it might be said that He died too. Surely they were part of that captivity which He did capture when He ascended on high.

## Crumbs from His Table.

### A THREEFOLD CORD.

In Ephesians, chapter i.

Chosen by God (ver. 4)—The Eternal Purpose.  
Redeemed by Christ (ver. 7)—The Procuring Cause.  
Sealed by the Spirit (ver. 13)—The Preserving Power.

### CHRIST'S WORK FOR US.

Christ our Passover (1 Cor. v. 7)—Sacrificed for us.  
Christ our Advocate (1 John ii. 1)—Living for us.  
Christ our Hope (1 Tim. i. 1)—Coming for us.

### TWOFOLD CLEANSING.

Cleansing by Blood (1 John i. 7)—Justification.  
Cleansing by Water (Eph. v. 26)—Santification.

### FOUR ASPECTS OF LIFE.

Sinners (Rom. v. 19; 1 Tim. i. 15)—By Nature and Practice.  
Saints (Rom. i. 7; Eph. v. 3)—By Call and Conduct.  
Sons (1 John iii. 1; Gal. iv. 5)—By Birth and Privilege.  
Servants (Acts xxvii. 23; John xii. 26)—By Purchase and Dominion.

# The Lord's Work and Workers.

WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

AUGUST, 1928.

Made up, July 20th.

## SCOTLAND.

**FORTHCOMING.**—Annual Conference in Assembly Hall, **Inverurie**, 8th August, at 10.30 a.m. Annual Conference at **Newton Grange**, 25th August, at 3. J. Calderhead (Prestwick), W. Hagen (Belfast), and John Watt (Carlisle). Half-yearly Sunday School Teachers' Conference at **Galston**, 25th August, 4 p.m. Messrs Connell (Partick), Richardson (Grangemouth), and Bell (Prestwick). Annual Conference, Gospel Hall, **Annbank**, 1st September, 3 to 7.30. R. D. Johnstone, W. D. Whitelaw, T. Richardson, and others. Annual Conference in Townhead Gospel Hall, 45 Rottenrow, **Glasgow**, 4 to 8 p.m., 1st September. Messrs Grant (Kilmarnock), Pender (Coatbridge), and Naismith (Carlisle). Ayrshire Missionary Conference to be held in **Largs** early in September. Full particulars next month. Tract Band Workers Report Conference in Waterside Hall, **Irvine**, 29th September, 3.30 p.m. Annual Conference in Masonic Hall, **Loanhead**, 1st September, 3 p.m.

**REPORTS.**—**Glasgow**.—J. Gilmour Wilson continues in Tent at Wellshot Road, **Shettleston** with interest. James Barric continued with Assemblies' Glasgow tent at **Possilpark** until mid-July. Attendances fairly good. Our brother is now working the Lanarkshire large tent at **Craigneuk**. Alex. Phillip continues preaching in the smaller Lanarkshire tent now at **Douglas Water**. J. Strain continues in mid-Scotland tent at **Cumbernauld**. Work stiff, but not without signs of blessing. **Lockerbie**.—H. and W. Steedman continue in their tent. A stiff start. Some fruit. An increase in attendance and interest. Prayer requested. **Blairhall**.—A. Gilmour and I. Y. Ewan have meetings in tent here every night (except Saturday) at 7. J. Carrick and E. Warnock are working the Argyll Gospel Car at **Carradale** and elsewhere. They had a special holiday effort at **Ardrihaig**, where they had the help of some young believers. W. J. Miller and M. H. Grant have tent at **Burghead**, a thickly populated and needy part, and desire prayer. D. Morrison, visiting from door to door and having meetings in the neglected Island of **Skye**. Our brother remarks that most of the parishes are closed against anything outside of the existing denominations. Annual open-air Conference at Missy, House,

**Newmilns**, held 7th July, in fine weather. Numbers not quite so large as former years. Ministry helpful by Smith, Tyler, Campbell, Borland, and Moffat. Annual gatherings were held at **Craigellachie**, 17th and 18th July. Many heard the Gospel and received Gospel tracts, as a result of Tract Band Workers' Rally at **Saltcoats**, 7th July. The interest continues in Ayrshire Gospel Tent at **Springside**. Our Brother Richardson has been much helped in preaching the Word. Homes have been faithfully visited, and there has been a good response. Over forty have professed faith in Christ. Work amongst children has also been interesting and fruitful. G. Bond and Charles Reid have tent and carriage in district of **Freswick**, three miles from John o' Groats. Encouraging start there. Earnest prayer desired. W. Duncan has visited and preached the Gospel in 16 towns between Aberdeen and Perth. Some places very stiff, but as a rule meetings have been most encouraging. Blessing has followed. Isolated saints have been cheered and helped, and quite a number of anxious enquirers have been helped after the close of meetings. Our Brother hopes to continue in the Gospel at **Crieff** for a few weeks and will value prayer. Large gatherings at Low Green, **Ayr**, on 14th/16th July. Messrs Richardson, Naismith, Grant, Sharp, Luff, Newton, and others gave help. Open-air Rally at **Largs** on 14th July. Brethren from Kilbirnie, Glengarnock, and elsewhere gave splendid help in arranging large open-air march through town, and Gospel meeting at Beach, where many heard the Gospel faithfully proclaimed. Many Gospel tracts given away. Ayrshire Gospel Tent. Closing meeting, **Springside**, Wednesday, 25th July. Tent is to be removed to **Crosshouse**. Opening meeting there Saturday, 11th August, 6.30 p.m. Tea on assembling ministry, 7.15. Open-air rally, 7.45.

## ENGLAND AND WALES.

**FORTHCOMING.**—Conference in Gospel Hall, **Llandudno**, 4th August, 3 to 8. C. W. Nightingale, A. F. Jack, and R. H. Pritchard. Annual Conference, Bishopwearmouth Church Hall, **Sunderland**, August 6th, 10.30, 8.30. W. W. Fereday, J. Gilmour Wilson, G. Jones. **Felixstowe** Conferences, August 4 to 18. Speakers—Messrs Broadbent, Goodman, Shaw, and Stephen. Apply F. A. Adams, 22 Royal Arcade, **Norwich**. **Malvern**, August 4 to 9.

Speakers—Dr. Short, J. B. Watson, G. Foster, H. Evans, and T. Judson. Apply K. Freer, 3 Pemberton Street, Birmingham. Annual Young People's Conference, August 6th, 2 and 6, at **Wylam**. T. Baird and E. W. Rogers expected. London.—Text Carriers' Annual, 4th August, Cambridge Hall, **Kilburn**, 3 p.m., and 5th August, in Hyde Park Hall, 3 p.m.; and 6th, Eccleston Hall all day. Lancashire Missionary Conference, **Southport**, 15th, 16th, and 17th September. Half-yearly meetings, 11th and 12th September, at Civic Hall, Queen Street, **Exeter**. **Yeovil** Conference, 5th and 6th September. The Assemblies in London have decided to continue meetings, Bloomsbury Chapel, in November. Subject: "Church Questions." Full particulars later. London Conference, August 6th, Sheen Hall, Upper Richmond Road. Dr. Deck and A. Widdison. **Dorking** Conference in Hampstead Road Hall, August 6, 3.30 and 6. G. Goodman and others. **Llanfairfechan** Conferences, 1st to 8th September. Speakers—Mr Evans of Nottingham, Mr Vine of Bath, Mr Freer, and Mr Brealy. **Birmingham**.—Believers' meetings in Town Hall, 8th to 10th September. **Bristol**.—Workers' Conferences, September 28th to October 2nd. **Frizington**, Cumberland.—Annual Conference in Gospel Hall, August 6th, at 1 and 6. Speakers—Messrs Cauker, Currie, and Kerr. Prince's Hall, **Buck Hurst Hill**.—J. Charleton Steen will take the ministry in this hall for August. Will also take Lessons from the life of Gideon in Grove Green Hall, **Leytonstone E.**, on the Fridays of August.

**REPORTS.**—**Cardiff** Big Tent Mission. Good site has been procured in Queen Street, the main street of city. Much prayer desired. Messrs Barker, Scammell and Widdison hope to carry on the work from 18th August to 24th September. P. S. Mills and W. H. Clare have had much blessing with tent at **Monmouth**. Now in **Ashton-under-Lyne**. A good start and prospects of a fine work. Chas. M'Ewen is working in **Cornwall** with the Gospel car, and desires help in prayer. **Liverpool** Tent suffered a severe shock and was overturned by a fierce storm which rent the canvas sore. T. Baird, who was announced for the week-end, had to conduct the services in the open air. Farewell meeting to Mr and Mrs Cunningham, held in **Blackburn**, on June 30th. Twenty assemblies were represented. About 700 present, and 10 Brethren gave words of help and cheer. T. Baird has been visiting recently in **Lancashire**, speaking at Blackburn, Preston, Bolton, and Acerington. The Preston assembly is now increasing numerically and spiritually. T. Baird expects to be in **Keswick** in Assembly Service during Convention Week. **Kensington**.—J. C. Steen had good meetings here on "The Tabernacle," with model. **Finsbury Park**.—Fred. Elliott commences special effort in large tent to be pitched at the Park Cinema and Nagg's Head, 127 Seven Sisters Road. Following this effort

services will be held in the Cinema. Much prayer desired for a great time of blessing. **Village Evangelisation**.—In **Wilts** a village has been evangelised where there is no chapel of any kind, and the place has been stirred from end to end. Many have confessed faith in Christ, and this publicly and openly. Even the village publican testifies to the change in the men and says, "They are singing now instead of swearing." The **Somerset** tent (our largest) has again and again been too small for the numbers attending, and definite cases of blessing give good cheer. At **Berkley** in **Glos.**, God is blessing among the young people. In **Dorset** we have erected a new tent on ground which has been prepared by faithful spade work, and we anticipate the showers of blessing here also. J. Gilfillan finds increasing interest amongst young and old in tent at **Farncombe**. Commences **Stoughton** on 12th August. Prayer desired. Messrs Bernard and Norris are now in their fifth week of tent meetings at **Tony-pandy**, South Wales, and from the first have been encouraged by numbers and interest. Absolute indifference to the things of God has grown dreadfully in the **Rhondda Valley**, but our brethren are looking for a time of reaping, following the present plowing. Great interest is being manifested in tent meetings at **Blaenavon**, Mon. Brother Toll has been preaching there with power, and blessing has resulted.

## IRELAND.

W. Stevenston and Sam Gilpin have tent at **Derryboy**, near Crossgar. D. Craig and J. Finigan have had a time of blessing at **Drumurcher**. A few saved. Our brethren also report five believers have followed the Lord in baptism as a result of the work at **Carn**, and these now meet with the little assembly at **Drum**. D. Montgomery had Gospel meetings in **Sharkin, Ballywatermoy, and Clough**. Some blessing. A few saved. Joseph Glancy had meetings at **Comber**, Co. Down. The people there are nearly all Unitarians and have no ear for the Gospel. One professed. Campbell and Diack continue at **Magherafelt**. People coming out fairly well. Kilpatrick and Poots have encouraging times at **Ashbridge**, near Clones; Curran and Murphy at **Moneymore**; Alexander and Abernethy near **Ballygawley**; Hawthorn between **Coleraine** and **Bushmills**; Lyttle in **Armagh** district; Knox near **Magherlin**: good meetings, some blessing; Love at **Growell**: some professed conversion; Kells at **Tully Nurn**; B. A. Stewart at **Killygordon** for 9 months, where a number have been saved, baptized, and added to assembly at **Magheracorn**. A few of the Lord's people now meet in the Lord's name at the house of J. M'Garvey at **Dunfanaghy**. Visitors are asked to bring letters of commendation. Believers' meetings at **Ballybollan** in three tents; the largest ever heard; wholesome ministry by Hagen, Hawthorn, Buick, Stewart, Chilcot, Craig,



Lyttle, and others. **Ahorey** believers' meetings the largest yet. Money penny and others ministered. **Bangor** believers' meetings in large Dufferein Hall packed. Profitable ministry by Hagen, Craig, Spottiswood, Money penny, Creighton, Stewart, and others. Mr Chilcot at **Crumkill** Schoolhouse.

## CANADA.

Our brother, William Rodgers of Omagh is presently on a visit, and has been having meetings in the Central Hall, **Toronto**. Brethren M'Crory and Gillespie are working tent in **Galt**, Ontario. Conference held lately at **Midland**, Ont., was large and helpful. It is hoped to pitch a tent in the west end of the City of **Toronto** this year. Brethren Blackwood and Swartz had meetings in Yong Street Hall, **Toronto**. **Hamilton**, Ont.—Bro. Fletcher and his wife have arrived home here for a much-needed change from Venezuela. The Conference at **Sarnia**, Ont., was a most helpful time. Quite a number of brethren ministered the Word of the Lord to profit. S.S. Teachers' Conference at **St. Catherine's**, Ont., was the largest and best yet. Ministry to profit by Gould, M'Crory, Sheldrake, Schwartz, Jackson, and Paul.

## UNITED STATES.

W. J. M'Clure and W. H. Hunter arrived safely. They had splendid opportunities for Gospel testimony crossing. Gave help at Conference at **Pugwash**, and paid brief visit to **Truro**, where a small company now gather to the Lord's name. Our brethren also paid a short visit to **Debert**. Believers there encouraged. They hope to build a hall soon. Brethren M'Culloch and Green hope to have Gospel meetings in tent at **Debert**. Brethren W. H. Hunter and W. F. Hunter hope to work tent in **Columbus**, Ohio, where they would like to see a work for God established. Our Brother M'Clure hopes to give help in small isolated parts before going west again. Dr. Matthews had some meetings in **Pawtucket**. Brethren W. Ferguson and Warke have been engaged in Bible Carriage work, also open-air work, and house-to-house visitation in parts of **Wisconsin**. Now working into **Michigan**. Bros. M'Crachan and Gould have been helping at **Pawtucket** and **Barrington**. It is hoped to see an assembly planted at **Candler**, where a few have been saved lately. Robert Bultmann has been seeking to help the little assemblies of the Lord's people in **South California** amidst many difficulties but not without much encouragement. The annual conferences at **Cleveland** will be held in Gospel Hall, 1477 Addison Road, September 3rd, and at **Detroit**, Mich., in Diamond Temple, September 21 and 23. **Chicago**.—Large gatherings at Conference time. Helpful words from Brethren Rouse, Marshall, Gould, Waugh, Barr, Smith, and others.

## THE WORLD FIELD.

James Lees, writing lately, says:—"Spent part of last month on other side of **Finnish Gulf**, principally among Russian refugees on Bolshevik frontier, where there is continued interest among these very poor Russians, formerly St. Petersburg aristocrats, many of them. Got a few souls. Now busy in **Wormso**, **Esthonia**, and other parts. Bro. Broadbent has paid us a visit and we have had great times together. Large audiences were helped by his ministry. He is greatly impressed with the working of Holy Spirit in these parts. Bro. Broadbent had also meetings in **Reval**. He is now with Russian refugees on Finnish side. Four believers baptised lately, and others following soon. Fred. Rowat (who has now entered his 40th year of Indian service) reports of 200 **Santal** and **Bengali** believers attending annual meetings. They gathered from 17 different villages, and in many cases they are the only light and testimony for God for miles around. Several Indian brethren gave reports of the work, telling of testimony maintained and progress of the work in heathen villages. Our brother tells of the Orphanage work bearing fruit. Forty needy children are cared for there continually. **BRITISH WEST INDIES**.—J. H. M'Kay reports on continued blessing as a result of the faithful proclamation of the Word. Nine baptised lately; others following. Work being extended to other parts of the island. J. Sirachy tells of a five weeks visit to **CZECHO-SLOVAKIA**. Five hundred and fifty gathered at Conference time. Some were saved then. The Spirit of God working there in a very manifest way. Our brother J. M. Davies, his wife and family hope to return to their sphere of service in **SOUTH INDIA** soon. Our brother Dr Hamilton of **BOLIVIA** is improving a little in health, but has had to leave Santa Cruz with his daughter and boy meantime for the **ARGENTINE**. Prayer is asked that our brother may have a speedy recovery and be sustained through his trying experiences. W. C. Irvine of **INDIA** reports of interesting and helpful work among some of the lepers. Two inmates have been so much helped by treatment that they have been allowed their freedom from the Leper Asylum. One of them lately addressed the Gospel meeting. Continued prayer desired for them and for the work. J. W. Clapham of **Haifa**, **PALESTINE**, sees the work of the Lord continuing to develop. An Armenian has just been baptised. A young Arab has been converted and hopes to follow the Lord in baptism too. An English railway official and two British soldiers also desire to be baptised. Our brother has planned to visit the villages of **Galilee** on foot, starting from **Naphtali** and working down to **Cana** and **Nazareth**. A young British ex-policeman, who has recently come into assembly fellowship, hopes to accompany our brother.

## PERSONALIA.

The wife of **Mr J. Charleton Steen** has in God's goodness had a wonderful recovery from her very serious operation on her eye, and he is very grateful to all God's people who have been holding them up in their loving sympathy and prayers. **Mr Wm. Rodgers** of Omagh has gone on a visit to Canada, where he hopes to give help for a time in ministering the Word as the Lord may lead.

**ADDRESSES.**—Believers now gather to the name of the Lord Jesus Christ at **Rawcliffe Bridge**, Goole, Yorks. Correspondence to H. Sidaway, 43 Dobella Row, Rawcliffe Bridge. All communications for Gospel Hall, Gallows Street **Dromore**, Co. Down, should be addressed to James Stewart, Chapel Street, Dromore. Correspondence for **Insch** assembly should be addressed to William Jamieson, Victoria Cottage, Rothney, Insch. Correspondent for assembly at **Worcester**, Mass., is now Jonathan Dalzell, 31 Caro Street, Worcester, Mass.

## Fallen Asleep.

**George Aylott**, of Clapton Hall, London, fell asleep, age 77 years. A saint whose testimony and life spoke with no uncertain sound. The father of Mrs Harry Curtis, also in the assembly at Clapton, Mr A. Milne Kyd, and J. Charleton Steen took the burial service. To his widow and family we tender sympathy in their great loss. Our esteemed brother, **F. Orton Smith**, B.A., of London, who was mentioned as seriously ill last month, has gone home to be with Christ. His first article on the "Resurrection" appeared in our July issue, the second in this current issue, and the third will, we hope, appear in our September issue. They are very helpful. Our brother was a most able and useful helper. Messrs C. F. Hogg and W. Hoste conducted the funeral service. Shall we specially remember in our prayers his sorrowing widow and family that they might be comforted of God and sustained by His grace. **Thomas Plevin**, of Pendlebury, passed into the presence of the Lord on 3rd July. "A faithful witness to the very last." "A great loss to the assembly." **Mrs John Clark**, at **Petone, N.Z.**, on 30th May. Saved 37 years ago. Was in assembly at Grangemouth for several years, and 25 years in Union Hall, Cowdenbeath. Left Scotland last September. Passed to be with Christ on the above date. A beloved sister, given to hospitality. **T. H. Dempsey**, aged 39, of 150 North Mogmolia Ave., Monrovia, California. A servant of Christ who was called home on 12th June, after a very short illness. Brethren Ruddock, M'Donald, Erskine, and Bultman conducted funeral services—the largest ever held in the city. Our brother was saved in early years, was in fellowship in Cook-

stown, Ireland. Seventeen years ago he went to America, where he has laboured faithfully in the Gospel. He leaves a widow and five children—the oldest one only nine—for whom sympathy and prayer is asked in their sad bereavement. **Mrs Tom Sinclair**, of Alexandria, on 24th June. Our sister was returning from breaking of bread meeting with her daughter when she was knocked down and killed by a 'bus, the daughter having a narrow escape. For her it was a quick and sudden change to be with Christ—the One whom she loved, served and followed. Large company gathered for the funeral. J. Gray and R. Leggatt, of Glasgow, gave help. Much sympathy and prayer goes up for our beloved brother and his daughter in their sad bereavement. **Mrs Lawson**, of Holytown, on 21st June, after a trying illness, patiently borne. Our sister was for a number of years in fellowship at Bellshill. **Robert Sharp**, of Stevenston, on 9th July, aged 71. Saved almost 55 years ago. Over fifty years in the assembly at Stevenston. Had a steady and consistent testimony throughout, and will be much missed. One of his favourite hymns was, "I have a Shepherd, One I love so well." He is now with the One he loved and served **Arthur E. Hodgkinson**, Leeds, on June 30th, aged 75 years. Born in Radford, Notts, he went out to Canada as a young man, and was brought to Christ through the preaching of Alex. Marshall and R. Irving, who were then holding meetings in the village of Rugby, Ontario. He at once threw himself into the Lord's work, and after several years engaged in farm work, he went forth evangelising in the needy out-of-the-way places of Canada, and God richly blessed his efforts. In 1897 he came to Scotland, visiting the homes and preaching the Gospel in the country districts of Wigtownshire and Kirkeudbright. He also engaged in tent work in Yorkshire, his last tent mission there being in 1923, then in his 70th year. We hope to give a biographical sketch, with photo, in next issue of "The Christian Worker."

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Edited by W. E. Vine, M.A., and Wm. Hoste, B.A. Specially prepared for the help of Christians still in the denominations.

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## Treasury Notes.

VISIONS OF GOD (ISAIAH VI.).

BY a careful comparison of chap. i. 1, we learn that this great vision was given to the prophet when he was a young man, perhaps in his teens, certainly given to him at the commencement of his life's work for God. Therefore it is of the greatest importance for all of us who would seek to serve Him to-day. Uzziah, the leper king, had died a leper, despite his high-handed attempt to add to the sceptre the ephod, to claim priestly as well as kingly authority, for which rebellious act God smote him with leprosy, he was one, if not the best, of Judah's kings, reigning 52 years. He began to reign in his 16th year, when Jeroboam had reigned in the northern kingdom for 27 years (see 2, Kings xv.). God's own comment on this Uzziah is that he did that which was right in the sight of the Lord, according to all that his father Amaziah had done. Isaiah must have known the old king well, and evidently felt keenly his decease, and maybe was sore and sad at heart, and in this gloom God gives him this wonderful vision. He is given to see a throne that is *never* empty, and a King that *never* dies. It is a temple scene and it is also a prophetic scene. It is the revelation of the King and Priest on His throne, the true Melchisedec. We are not left in any doubt as to who it was Isaiah saw, for John xii. 41 tells us it was the Lord Jesus Christ whom Isaiah saw, so we see our Saviour is Jehovah, King of Israel. This vision is one of the Theophanies, *i.e.*, the appear-

ance in human form of our Lord in pre-incarnate days to his people of old.

I saw the Lord high and lifted up, and His train filled the temple. The word here for Lord is the title used for the first time in Gen. xv. 2, "Adonahy," meaning Sovereign Lord or Master, the Lord of possessions, the wealthy Lord. It is a temple vision, it is "as I have seen Thee in the sanctuary." Yes; it is there we must gaze upon Him, for He is terrible out of His holy places. Uzzah learned this yonder in 2 Sam. vi.

What the awful light of the holiness of the Lord upon His throne revealed, and it can only reveal our vileness, thank God the altar can cleanse, even Thine altars, O Jehovah of Hosts (Psa. lxxxiv.).

As the earthly king, frail, proud, faulty, passes away, the true and Eternal King fills the picture, and fills it to cleanse and save, the true Melchisedec upon His throne. How sweet when we can, in the gloom and darkness and sorrow of this scene, look up and see Him there, and see Him the same yesterday, to-day, and for ever, and hold sweet communion with Him *there*.

Communion with the Lord,  
'Tis not an earthly scene.  
'Tis on the throne the Incarnate One  
In perfectness is seen.

The scene is in the light,  
Yea, light ineffable,  
Where Jesus, precious in His sight,  
Doth with the Father dwell.

There—glorious place—within,  
We commune with our God,  
Who sees us as He sees His Son,  
Accepted through His blood.

## Hormah, Beer, and Pisgah.

NUMBERS XXI.

BY MARK H. PRIOR, CHICHESTER.

SO far our meditations upon "sacred spots" have been connected with places within "the land," but the incidents recorded in Num. xxi. took place before they crossed the Jordan.

The Book of Numbers specially brings before us God's ways in grace in the wilderness towards a people who were constantly failing. So marked is their failure, indeed, that there seems to have been but very little real progress until we come to this passage, in which it is recorded twice that they "set forward" (v. 10 and chap. xxii. 1). But even here we read of the captivity of some, and the discouragement and murmurings of most, of the people.

The Canaanites took some of them prisoners; but God hearkened to the voice of Israel, and gave them a mighty deliverance, so that they called the place "Hormah," or "utter destruction." It is a good thing when the soul can thus triumph over any foe that brings it into bondage. Half measures will not avail. "All things are lawful for me," says the apostle, "but I will not be brought under the power of any" (1 Cor. vi. 12). The only remedy for habits and things that would bring us into bondage is "utter destruction."

How different was the result when, presumptuously, they went to the top of the hill in disobedience to God's command, and were chased as by bees to "Hormah;" the enemy will gain some

advantage when the conflict is not of the Lord, and when the soul is out of the current of His will (com. Num. xiv. 40-45).

"The soul of the people was much discouraged because of the way," and, alas! we read that their soul loathed the manna. Previously they had despised the promised land, but now their failure to appreciate that which spoke so beautifully of Christ, the Living Bread, seems the climax. Paul, writing years after, says that "they tempted Christ, and were destroyed of serpents" (1 Cor. x. 9). Again, we trace the serpent's trail, and the source of all murmuring is manifested. It is only grace that can enable us in everything to give thanks. They had to prove, as had all murmurers, the deadly effect of the serpent's bite; and mark, though God had His remedy for their bite, the serpents themselves were not removed. They remain unto this day.

It is remarkable that the Lord selected this incident for the setting of that Gospel gem, John iii. 16, and the same universal character of the blessing resulting from simple faith in Him is apparent. The "any man" and "every man" of Num. xxi. answer to the worldwide "whosoever" of John iii. 16.

The point of resemblance of the type in Num. xxi. 8 and 9 and John iii. 14, seems to lie in the words "lifted up." Many have found difficulty in understanding the significance of the serpent of brass, but it is fairly clear that this part of the type finds its fulfilment in such Scriptures as the following:—"Having spoiled principalities and powers, He made a shew of them openly, triumphing over

them in it" (Col. ii. 15). "Whoso diggeth a pit shall fall therein" (Prov. xxvi. 27).

The pit Satan digged for the Lord became his own trap. Goliath was be-headed with his own sword. The serpent, whose deadly bite caused so much trouble, was transfixed upon a pole in the wilderness. Whereas Satan thought to have destroyed Christ at the Cross. Christ, on the contrary, suffered there that "through death He might destroy (or annul) him that had the power of death, that is the devil, and deliver them who . . . were . . . subject to bondage" (Heb. ii. 14). So that the Cross has actually become the instrument of Satan's defeat. This seems to be the typical teaching of the impaled "fiery serpent," and is an aspect of the cross of which we do well not to lose sight, for the knowledge that Satan is a defeated foe is vital to real progress. When the bitten Israelites turned the eye of faith to that which was intended to teach them these deep lessons, they lived and were enabled to set forward "toward the sunrising." It is with evident joy that the Holy Spirit dwells upon their progress now, for, with the Cross of Christ behind them, and the glory of God before them, they press towards the mark, in the energy of that new life which had been given to them.

How wonderful is the grace of God, for it was when their sin, in "loathing" the manna, had broken all bounds, that God rose high above it, and brought all this blessing to them. This was so, also, at the Cross. Iniquity reared its head to its utmost height in slaying the "Just

One," and THEN it was, wonder of wonders, that God rose supremely above all their wickedness, opening widely the floodgates of His mercy and goodness. Still He continues to pour out measureless blessings on the guilty sons of men as a result of that which that Blessed One was, and did, upon Calvary's Cross. Eternity itself will fail to exhaust the blessings which commenced to flow as a result of that grand and glorious work.

Their forward movement is triumphant, for over the new life given sin shall not have dominion (for ye are not under law, but under grace). It is not, therefore, a question of "the Christian's warfare"—for that would speedily break down, but it is a question of "what HE did in the Red Sea . . . Arnon and . . . Ar," which things are recorded in "the book of the wars of the Lord" (Num. xxi v. 14 and 15). He, of course, always triumphs, and He alone can cause us to triumph in Christ. The mention of the Red Sea brings before us Christ's resurrection, our identification with Him in it in baptism, and our subsequent walk in newness of life.

Then they came to "Beer: that is the well whereof the Lord spake . . ." We find ourselves proceeding from John iii. to John iv.—the well of living water of which He spake to the woman of Samaria. The springing well in the wilderness was dug at the direction of, but not by, the lawgiver: the law could not provide the well; it was wholly of grace.

The contrast between the well "Beer" and that of John iv. is as striking as is the analogy—for it was but a springing

well in the wilderness outside of themselves, while "the water that I shall give him," said the Lord, "shall be *in him* a well of water springing up into everlasting life." Such a well of innermost refreshment does the Holy Ghost provide for us as He takes of the things of Christ and reveals them unto us.

Refreshed by such supplies, murmuring gives place to singing, and they press on : the Holy Spirit delights in recording their progress from place to place, be it down into the valley or to Pisgah's summit. Bunyan may well have borrowed the similitude of the Valley of Humiliation and the Delectable Mountains from such a passage as this. From Pisgah's height they could view the promised land in its length and breadth, and a delightful experience this must have been.

The enemy would not allow their progress to continue unhindered, and soon Sihon, king of the Amorites, whose strength was proverbial (v. 27-28), and Og, the gigantic king of Bashan (Deut. iii. 11), stood in their way to resist them, but "He slew famous kings, for His mercy endureth for ever." Balak, king of Moab, would even invoke the powers of darkness to bring a curse on the people, but God thwarted every scheme of the enemy, and turned the curse into blessing, for He had determined to bless, and who could hinder Him.

May these simple thoughts help us in "the wars of the Lord," in which we are engaged, and may we, too, press towards the mark, making steady progress through this hostile world.

## The Lord's Resurrection.

ITS NECESSITY, ITS EFFECT, AND ITS RESULT.  
BY THE LATE F. ORTON-SMITH, B.A.

### III. ITS RESULT.

AS in Adam all die, even so in Christ shall all be made alive.

There have been so many hymns of the die-and-go-to-heaven order, that it would seem as if such was the believer's hope. and indeed it is to be wondered whether many Christians do not regard their eternal prospect as that of flitting through celestial realms as disembodied spirits.

There has never been a time when paganism could not discourse on the immortality of the soul, but the Christian revelation promises the resurrection of the body.

What sort of harvest will be gathered in? It can be judged by the first-fruits. Christ risen from the dead became the first-fruits of them that slept. On one occasion, when He appeared to His disciples after His resurrection, they took Him for a Spirit, but He corrected their error with the words: "Behold My hands and My feet that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have." It was a matter of joy and wonder to the disciples, but in order to dispel every remaining shred of unbelief the Lord asked them if they had any meat, and they gave Him a piece of broiled fish and of an honeycomb, and He took it and did eat before them.

The only difference between the sheaf of the first-fruits and the rest of the crop is that it was in fact the first sheaf

gathered, and as such was waved before the Lord and the other sheaves were like it. So then we shall be like Him, not unclothed spirits, but reasonable human creatures, consisting in each case of a spirit, soul, and body united in one being, possessing flesh and bones, and capable of partaking of food. It is to be regretted that when Christians gather together for a meal they should, instead of giving thanks, join together in singing: "Grant that we may feast in Paradise with Thee." While resisting a temptation to digress on the subject of "Paradise," we do not need to ask for something that is assured to us, and the blessed Lord Himself is looking forward to the day when He will drink of the fruit of the vine new with us in His Father's kingdom.

The great resurrection chapter of the Bible contains the expression "a spiritual body," and from this some have conceived the idea of a body formed of some sort of gas or vapour. But this would be no less material than flesh and bones, for it is only a question of degree, since vapour can be condensed into liquid and liquid into solid. The error arises from an old heathen philosophy, revived to-day in so-called "Christian Science," that views matter as necessarily associated with evil. Taking the expression in connection with its context, it is observed that "natural" and "spiritual" are contrasted, not "material" and "spiritual." The new body is spiritual because it is the product of divine activity, and not of human generation. And as though to correct the very idea of a sort of immaterial body, the apostle adds: "There is a

natural body, and there is a spiritual body."

The fact is that when an individual person believes in the Lord Jesus Christ, that one is not only born again of God's Spirit, but forthwith becomes God-possessed; he is redeemed spirit, soul and body, and that is why he is called upon to glorify God in his body. For the believer the dominion of death is gone; he is ruled by a power which death cannot resist; and so it is only a question of time, of waiting for God's moment. And when that moment comes the power of life is asserted with the result that those children of God who are still upon earth are changed, and those who have fallen asleep are raised, all alike becoming possessed of their new resurrection bodies and, as for death, it is swallowed up in victory.

Some have contended that a God-owned body ought not to be subject to disease, and so have invented the doctrine of "Divine healing," a new gospel of health by faith, whereby a believer trusts God for the health of his body, just as he trusted Christ for the forgiveness of his sins. But it is a gospel without any scriptural "whosoever." If it were true, there would be no need for any second act of faith. Scripture does not say that man is saved because he trusts God for the forgiveness of his sins, but because he believes in the Lord Jesus Christ, and receiving Christ he is put into possession of all that He has purchased for Him by His death on the Cross.

But beyond all this, it is clearly shewn in the eighth chapter of Romans that

children of God still have infirmity, and are saved by hope. Either immunity from sickness, or cure on demand, would amount to sight, and what a man seeth why doth he yet hope for? God's moment has not yet come, and so there is groaning and travailing, but when it does come that will be the adoption, to wit, the redemption of our body; that will be the manifestation of the sons of God. In the purpose of God the believer is already redeemed as to his whole being, but that redemption is not yet manifested; it doth not yet appear what we shall be.

Then, as the result of the Lord's resurrection, every one who is in Christ will be raised up, endued with a body like His glorious body, and in that condition will be with Him for ever. Yes, for ever, not to be parted from Him again; with Him in the air, with Him when He descends to the earth to complete His judgment on the rebels led by Satan's vice-gerent, with Him when He reigns over this present earth during the thousand years, whether themselves on earth or in the New Jerusalem, prepared in heaven, and with Him after His kingdom has been transferred to the new earth to which the New Jerusalem has descended, and with Him throughout eternity.

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#### Love to the Brethren.

The command (John xiii. 34).

Its characteristics (1 Cor. xiii. 4-8; Rom. xii. 9, 10; Phil. ii. 2).

Its measure (1 John iv. 10, 11, with John xiii. 34).

Is a test of new birth (1 John iii. 14).

Is a proof to the world of our discipleship (John xiii. 35).

## Solomon's Temple.

PART II. STONE BEFORE PREPARED.

BY G. HUCKLESBY.

IN 1 Kings vi. 7 we read, "And the house, when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." How remarkable was all this, no iron tool heard in the house during the whole seven years while it was in the course of erection. The divinely given plan had been so carefully followed, and the workmanship so accurately done, that every stone, and each piece of timber fitted in so perfectly, that all was put together like a piece of Mosaic work. The forest had been made to ring with the strokes of the axe, and the quarry made to echo with the blows of the hammer, but none of this was heard at the building. So we read of the Antitype, "In whom all the building *fitly* joined together," &c. And of this Divine Builder we read, "He is our Rock and His work is perfect."

#### BUILT OF STONE.

"The house was built of stone," which was in striking contrast to the tabernacle. That, too, had been planned and possessed by God. It was a temporary structure erected in the wilderness, being composed of boards and curtains, pins and cords, and typified the Church as the dwelling-place of God in her present wilderness condition, as in 2 Cor. vi. 16. But the temple was a permanent building, erected amid the glories of the kingdom in the



land, a type of the Church in her future and glorified condition. This was again symbolised in that heavenly city, the New Jerusalem, in Rev. xxi. 9, &c.

#### BABYLON BUILT OF BRICK.

Again, this stone structure was in contrast to man's building as described in Gen. xi. The builders of Babel had "brick for stone, and slime had they for mortar." A "brick" is a manufactured article, the product of man's ingenuity and toil, whereas, "a stone" is a natural production, the work of God. Spiritually, this is being repeated on every side to-day. *Man's artificial article is being put in the place of God's natural production.* Men and women are told they are made "children of God" by human forms and man arranged ceremonies. But not so with God's building: it is composed of "living stones," which are built upon a "spiritual house."

The Lord appears to have had this "building" aspect of the Church before Him at Peter's conversion, when he was named by the Lord "Cephas," or "Peter," which mean a "stone." Again, in that noble confession of Christ by Peter, the Lord again refers to this divinely given name, "Thou art Peter," a stone, "and upon this rock I will build My Church." Peter is not the builder of the Church, much less the foundation. He is a stone in the structure, which is being built by Christ Himself, and based upon this staple foundation. The Lord used quite a different word to make this important distinction, "Thou art Peter, 'Petros,' and upon this rock, 'Petra,' I will build My Church." And every true

believer in Christ is made like Peter, an integral part of that spiritual structure. As we read, "Ye also, as living stones, are built up a spiritual house." "Builded together for a habitation of God through the Spirit."

The temple was not only built of stone, but these stones were carefully and skilfully prepared stones. They are described as "great stones," "costly stones," and "hewed stones." We have thus a three-fold description given of these stones. They were "great stones," some weighing one hundred tons in weight, and the still larger ones two hundred tons. It is a mystery to-day how such huge blocks of stone were handled in the quarry, and then, when ready, raised up bodily out of the quarry and placed in that building. But faith sees the hand of God in it all, and all becomes plain and simple. He who gave David the special wisdom to draw the plan, also gave Solomon the special wisdom to execute every part of it. Then, it was an Old Testament picture of a New Testament reality. The apostle prayed in Eph. i. 19, "That ye may know what is the exceeding greatness of his power to usward who believe, according to the working of His mighty power, which was wrought in Christ when He raised Him from the dead," &c. The apostle's expression of this power in this Scripture is a remarkable one. He seems to pile up his words to describe it, not only "power," but the "greatness of his power," yea, "the exceeding greatness of his power." There has been a display of Divine power in creation, but in the resurrection of Christ we have

something beyond even this. At creation we see that power acting upon unresisting matter, "He spake and it was done; he commanded and it stood fast;" but at Joseph's tomb we see that power confronted by the united forces of earth and hell. Men and devils had done their utmost to retain the Christ of God in the dark domain of death. Then it was God put forth "the might of His power." Creation was convulsed; the whole fabric of Nature trembled. Men were paralysed, devils were discomfited. Death released its hold, and the grave gave up its prize, and He who was dead is seen to be alive again, and living for evermore. The apostle then proceeds to show how by this *same* wonder-working power, believers have been raised up from Nature's quarry, where they were lying dead in sins. But by this almighty power they have been quickened into newness of life, raised up with Christ, and made to sit together with Him in heavenly places. Thus, in these great stones in Solomon's temple, we have a striking figure of this New Testament glorious fact.

#### COSTLY STONES.

They are also described as "costly stones." At what an enormous expense each of these great stones must have been quarried, prepared, and then raised up out of the quarry and placed in its own position in the building. Once more we contrast the cost of creation and the cost of redemption. What a contrast: The former cost God but a *word*, the latter cost Him His own beloved *Son*. Hence we read, "Ye were redeemed not with corruptible things as silver and gold,

but with the precious blood of Christ." This is the most costly thing in the whole universe of God' Redemption cost God His dearest object: Heaven its brightest jewel: The Son of God His own life blood: No marvel heaven's new song will be about that precious blood: It will form the subject matter of heaven's eternal anthem. The Saviour's brow will be adorned with many diadems, but the brightest crown encircling that scarred brow will be the crown of redemption.

#### HEWED STONES.

These stones are also described as "hewed stones." What forethought was needed to arrange for each stone on that plan, then what preparation and skill were required to fit each stone for its own special place in the building. How many workmen had to be employed, and what a variety of tools had to be used in all this preparatory work. The antitype of all this is being repeated to-day with God's living stones. This explains many of God's strange, providential dealings with His people here below. "Tribulation worketh patience," &c. Unbelief says, as Jacob said, "All these things are against me." But how differently the patriarch would see things as he stood in Joseph's palace, and pressed that long lost son to his heart again. How he would then see that all these untoward circumstances really were made to work together for his good, and for Joseph's glory. Faith says even now, "We know that all things work together for our good." It sees the "saw" of sorrow, the "hammer" of trial, the "chisel" of affliction, and the "plane" of adversity in the hand of

the Great Artificer, who is working at things after the counsel of His own will, and carrying out His own eternal purposes. By and by we shall see a reason for all His strange ways. That there was a Divine purpose in all His mysterious dealings with us. A "needs be" for it all. Meanwhile, we can trust His loving heart, where we fail to trace his all-wise unerring hand.

These prepared stones, when ready, were *raised* bodily up out of the quarry by this mighty power outside themselves entirely, and placed in their own assigned positions in the building. This, again, is a picture of that for which we wait. Our prayer is, "Save Thy people, bless Thine inheritance, and lift them up for ever." Our Lord has promised to raise from their graves all those members of His Church which lie therein, and lift up by translation all the living and waiting saints at His coming again. As the servant of the Divine counsels, He has become responsible for the reception, preservation, and the glorification of all those given to Him by the Father. Every member of that blood-bought family is to have a resurrection body, when the awakening shout shall be heard, and the assembling cry shall go forth.

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#### Christ the Living One.

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- The Living **STONE** on which we *build* (1 Pet. ii. 5).  
 The Living **BREAD** on which we *feed* (John vi. 51).  
 The Living **WAY** by which we draw *near* (Heb. x. 20).  
 The Living **PRIEST** through whom we *worship* (Heb. xiii. 25).  
 The Living **HOPE** for which we *wait* (Pet. i. 3).

## The Feasts of Jehovah.

PART VIII. THE PASSOVER IN THE NEW TESTAMENT.

BY HAROLD ST. JOHN.

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WE now pass from beneath the shadows of a dying dispensation into the bright yet softened lights of the new faith. In the New Testament the Greek word *pascha* occurs 29 times in seven books, and five Passovers are recorded, which, added to the seven in the Hebrew Scriptures, make a total of twelve in all.

The reader will be struck by the fundamental differences which exist between the Egyptian feast and that with which Jews in the first century were familiar. The changes are of deepest interest, and arose from the working out of that law of tradition to which all nations and movements are subject.

The value of tradition is that it conserves beautiful things, and binds us to the "inescapable past." It becomes a peril whenever we permit the spiritual instincts of our father to enslave us, and harden a custom or an ordinance into a divine law.

The word "paradosis" (A.V., tradition or ordinance) is used in a good sense in the New Testament in the following passages: 1 Cor. xi. 2; 2 Thess. ii. 15; iii. 16. In every case where it is otherwise, some qualifying word or phrase will be found, such as "traditions of men, the elders, or of the fathers."

The chief features which distinguish the new covenant feast from that of the old, and which are actually referred to in the Christian writings, are as follows:—

1. One month prior to the Passover all roads and bridges in the Holy Land were inspected, and where necessary repaired. All tombs were whitewashed and stray bones collected and buried lest any "defilement by the dead" should be incurred, and thus the pilgrims be shut out from the feast (see Num. ix. 9, 10; xix. 16, etc.).

Our Lord referred to this in His temple discourse in the Passover week, as recorded in Matt. xxiii. 27, and compared the scribes to these dazzling sepulchres, but reminded his hearers that the hearts of their religious leaders were full of dead men's bones.

The parallel passage in Luke (xi. 44) was not spoken at that special season, and hence omits all reference to the whitewash, as well as any allusion to the bones. All is perfect in its setting.

2. During the evening preceding the feast, after dark, the houses in Jerusalem were searched for any particle of leaven which could contaminate his household. Since Jehovah had said, "I will search Jerusalem with candles" (Zeph. i. 12), the house father always carried a lighted candle in his hand, and began his search with the invocation, "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy laws, and hast commanded us to remove all leaven" To this search Paul refers in 1 Cor. v. 7-8.

3. In Exodus xii. the Passover was a domestic ceremony, but later it became national and could only be kept in Jerusalem. The lamb was led to the temple, presented to the priest, and after inspection was stamped with the official seal,

and thus was certified as being free from blemish and suited for sacrifice. The slaying of the lamb took place in the temple courts, but the carcass was carried to the offerer's home for consumption in the family.

In our Lord's discourse at Capernaum He made mention of this sealing of the sacrificial lamb, and also to the subsequent feast (read carefully John vi. 4, 27, 53, 54.)

4. In the actual celebration the following details call for brief notice:—

(a) In Egypt the household partook standing like men about to start on a pilgrimage. In Palestine the guests reclined on couches. The rabbis used to say, "since we are God's freemen, what can we do but rest." This custom is beautifully illustrated in John xiii. 23, where the beloved disciple leans on Jesus' bosom, and in v. 25, where he is lying on Jesus' breast.

In the two clauses quoted both the nouns and verbs are different in the Greek. In the first case John rests his weight upon the bosom of the Lord, and uses the same word as in Luke vi. 38, where it describes the loose front or "pocket" of an Oriental's dress.

In the second passage, the disciple lies back upon the Saviour's breast, like a swimmer floating upon a shoreless ocean. Leaning suggests trust, but the word used for lying implies an utterly restful self-abandonment.

(b) In Egypt unleavened bread and bitter herbs were commanded, but in Palestine they substituted three large thin biscuits called matzos and the "sop"

of John xiii. 26-30 in their place. These biscuits served as a reminder that Israel had left the land of Pharaoh in such haste that they had had no time to bake ordinary bread. Under Moses "they were driven out of Egypt and could not wait; neither had they prepared for themselves any food." In the days of Messiah "ye shall not go out with haste, nor go by flight; for Jehovah shall go before you, and the God of Israel shall be your rearguard" (Exod. xii. 33, 37; Isa. lii. 21, new trans.). At the beginning of the service the middle biscuit was (and still is to-day) broken in two, and one half was hidden under a pillow until the end of the feast, when it was produced and shared in by all the family.

Jewish writers assert that the three cakes represent the three orders in Israel, priests, levites, and people, but are both contradictory and cloudy as to the meaning of the "breaking of the bread."

To those of us who believe that the hand of God governs all history, and that the Spirit of God was always with His people Israel in a very special sense, this symbolism presents no difficulty. It is an unconscious witness secured down the centuries that He whom men call "the Second Person of the ever blessed Trinity" was broken for us men, and for our salvation has been concealed since His ascension within those heavens whence He once came, but soon will be seen by those who pierced Him, and in that day they shall learn to feed on Him by faith.

In this mountain (Zion) the Lord will make a feast of fat things, a feast of wines on the lees, and in that day, when death

is swallowed up in victory, Israel will cry, "Lo, this is our God; we have waited for Him, and He will save us" (read Isa. xxv.).

The "sop" (Hebrew, "charosheth") was compounded of horseradish, endive, and bitter herbs, and to these was added a mixture of apples, nuts, and raisins. These latter allayed the sharpness of the bitter herbs, and symbolised the sweetness of God's delivering mercy. It was when Judas was reaching out for this sop, that the Lord said, "He that dippeth his hand with me in the dish, the same shall betray Me."

(c) The four Passover cups date back at least to the days of the exile, and were called by the following names:—

I. *The Cup of Blessing*.—The Passover service began with the drinking of this cup, in which all shared, from the little one to the greatest. While it was being passed round, the head of the house repeated the invocation, "O Lord God, King of the Universe, we bless Thee that Thou hast kept us alive, sustained us, and permitted us to reach this season." Paul opens out to us the Christian values of this cup, when he writes, "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

II. *The Cup of Wrath*.—The contents of this cup was poured out upon a plate, while the family recited the story of the plaques of Egypt, and invoked the judgment of God upon Israel's foes. No Hebrew would have dared to drink from this cup, but He who drained it to its last dregs prayed in Gethsemane, "Father, if it be possible, remove this cup from

Me ; nevertheless not My will but Thine be done " (see Matt. xxvi. 39 ; Rev. xiv. 10 ; xvi. 19).

III. *The Cup of Salvation.*—The unknown author of Psa. cxvi. declared, " I will take the cup of salvations (Heb.) and call upon the name of Jehovah ; the house father used to pour into this cup long after it was full, as a reminder of Psa. xxiii. 5, " My cup runneth over " (see also John xviii. 11).

IV. *The Cup of Praise.*—This was the final cup of the feast, and by Luke is called " the cup after supper." The Gentile evangelist alone refers to two cups at the feast.

Immediately after the drinking of this, the whole circle rose and sang the Hallel, or praise song of Psalms cvx.-cxviii. The deeper meanings of this chalice will be discovered by considering Luke xiii. 35, and especially Matt. xxvi. 29.

The bulk of this article is extracted from the Hebrew service books, the vast tomes of the Jewish encyclopaedia, etc. If any reader, like a certain famous character in fiction, " asks for more," he may find all he wants and probably much that he does not in these volumes.

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#### Our God.

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The God of truth (Deut. xxxii. 4).  
 The God of all grace (1 Pet. v. 10).  
 The God of peace (Phil. iv. 9).  
 The God of love (2 Cor. xiii. 11).  
 The God of all comfort (2 Cor. i. 3).  
 The God of patience (Rom. xv. 5).  
 The God of hope (Rom. xv. 13).  
 The God of glory (Acts vii. 2).  
 The God of judgment (Isa. xxx. 18).  
 The God of mercies (2 Cor. i. 13).

### The Will of God.

" Here am I, let Him do to me as seemeth good unto Him " (2 Sam. xv. 26).

THOU sweet beloved will of God,  
 My anchor ground, my fortress hill,  
 The Spirit's silent fair abode,  
 In Thee I hide me and am still.

O Will, that willest good alone,  
 Lead Thou the way, Thou guidest best ;  
 A silent child, I follow on,  
 And trusting, lean upon Thy Breast.

God's Will doth make the bitter sweet,  
 And all is well when it is done ;  
 Unless His Will doth hallow it,  
 The glory of all joy is gone.

Self, Sense, and Reason, they may scorn  
 That hidden way that leads on high—  
 Still be my deepest will uptorn,  
 And so the power of Nature die.

And if in gloom I see Thee not,  
 I lean upon Thy love unknown—  
 In me Thy blessed Will is wrought,  
 If I will nothing of my own.

O spirit of a little child,  
 Of will bereft, untroubled, pure,  
 I seek thy glory undefiled ;  
 Lord, take my will, Thy love is sure.

O Will of God, my soul's desire,  
 My Bread of life in want and pain ;  
 O Will of God, my guiding fire,  
 Unite my will to Thine again.

O Will, in me Thy work be done,  
 For time, and for eternity—  
 Give joy or sorrow, all are one  
 To that blest soul that loveth Thee.

G. T. S.

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#### The Epistle to the Philippians.

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You have the Gospel mind, and Christ the life (chap. i.).  
 You have the humble mind, and Christ the pattern (chap. ii.).  
 You have the earnest mind, and Christ the object (chap. iii.).  
 You have the peaceful mind, and Christ the strength (chap. iv.).

## Studies in the Phillipians. CHAPTER II.

BY ANDREW BORLAND, M.A. THE SAINTS' CONSECRATION (vv. 12-16).

This section is a deduction from and an application of the great truth considered with respect to the Person of our Lord. It may be laid out thus:—

### THE SAINTS' CONSECRATION.

DEDUCTION	EXHORTATION	REASON
Wherefore, my beloved, . . . . in my absence.	<ol style="list-style-type: none"> <li>1. Work out your own salvation with fear and trembling.</li> <li>2. Do all things without murmurings and disputings.</li> <li>3. Holding forth the word of life.</li> </ol>	<ol style="list-style-type: none"> <li>1. For . . . God worketh in you . . . to will and do . . .</li> <li>2. That ye may be blameless . . . lights in the world.</li> <li>3. That I may rejoice in the day of Christ . . . in vain.</li> </ol>

FROM the above analysis the beauty of the grouping and the real sense of the passage may be observed at a glance. The Christian faith is not only on exquisite presentation of a divine Saviour and perfect Example: it is more, though it has that as its fundamental principle (column one). Nor does it consist of a series of rules specifically given and demanding the immediate, continuous and whole-hearted obedience of all who obey it by receiving the truth and Person of its Founder. That is, in the essence of New Testament Christianity, a logical adjunct to the first. But we must always remind ourselves, even at the cost of being in danger of almost wearisome repetition, that God does not ask us to do impossible commands, nor will He allow us to forget that every action is part of life as a whole and will be brought under review in "the day of Christ."

In dealing with a passage of this nature one is always tempted to devote much attention to the minute study of such important words as go to convey its message. This method is always fruitful and reveals to the careful and painstaking searcher how beautiful are the meanings of words and how impressive their teaching as crystallised

gems of instruction. But as our purpose is to catch the drift of the writer's argument and to apply the principles of the passage in its broader aspects to modern life we must forego that pleasure and leave the suggestion with readers to follow it out in leisurely fashion. It will repay. Certain broadly-defined lessons may be gathered on the surface.

First, there is a need for growing obedience in the development of Christian character and in the spiritual apprehension of divine truth. However much may have been the joy of the apostle during the never-to-be-forgotten days in Philippi as he watched converted Jews or transformed pagans grow in grace and knowledge, he was much more gladdened to learn that, even though his personal influence was withdrawn from them, yet they continued to obey. Nay, it was more than that! Their obedience seemed prompter, more whole-hearted, more spontaneous, more deliberate in his absence. How important are the lessons we learn from this, as to the method of reaching the Christian conscience with further and necessary truth, and as to the need of individual stability and growth amongst the saints! It is psychologically

sound as well as experimentally true that spiritual growth must be continuous; and the instructor's method is to stimulate to further appreciation of the truth and obedience to the Word by acknowledgment of progress already made. Perhaps the whole realm of our experience as saints may be summed up in two simple expressions—"always" and "much more," the former indicating that continuity which is characteristic of all true advancement, the latter that consistency which demands the growing possession of territory. Only by the constant practice of taking retrospective observation of our lives and the habitual determination to go on to know the Lord, can we realise how feeble is our growth and how great is the untracked land before. But further, we must learn that Christian life becomes more exacting with the years, and that he alone is profiting by experience who "grows in grace and in the knowledge of our Lord." No advancement towards maturity will ever absolve from the necessity to go on growing always; the cessation of growth means immediate stunting of soul. Contrariwise it is the universal witness of the saintly men of all generations that the exactions of maturer years are more insistent than those of earlier days. And moreover, the passage of years is a call for increasing obedience. The dangers confronting age are more and subtler than those confronting youth; therefore, to them also is it necessary to say "not only always" but "much more also."

Secondly, we may count upon God to complete within us the work He has commenced, and to work out by His grace His purpose for us. "It is God who works in us to will and to do of His good pleasure." Such words are true and applicable to the children of God always and everywhere.

There is no experience into which we may be brought in which there may not be that mysterious co-operation between the Spirit of God and our wills for the deepening of our spiritual life and the furtherance of His purpose for us in our conformity to Christ. Anything that frustrates the continuous working of this grace in us is hostile to God and disadvantageous to us. The method of God's working is from the will outwards; it is first *volitional* then *vocational*; it is first in the realms of *ethics* and then in the development of *energy*. The seat of all real progress is in the volition, for when the citadel of the fort has been subdued the outworks are soon brought into subjugation. When we are willing to be made willing, He is ready to act, not only *for* us, nor only *with* us, but actually *in* us.

Arising from these considerations is the first exhortations of the section, viz: "*Work out your own salvation with fear and trembling.*" Here then in the broad application of the truth is a duty devolving upon each saint to co-operation with God in availing himself of the daily opportunities afforded and of the unceasing operation of the Spirit to accomplish what He Himself has already begotten in the desire. But perhaps the text is coloured with a local consideration. The apostle has been reminding the saints of the possibility of so behaving as to cause disruption in their gatherings. It would be difficult for an outsider to appear in the form of an arbiter, allocating blame on some and absolving others of guilt. What should be done? What would be the best policy to adopt? Let us look again at the context to know how to work out our own salvation. Keep the heart and the mind saturated with the example of Christ as He thought not of Himself but of others, avail one's self of the power ever at disposal in God.



## Notes on the Apocalypse.

CHAP. III. 14-22. PART 9. BY W. HOSTE, B.A.

THE Lord's closing message is to the Church at Laodicea.

The town was situated between Colosse and Philadelphia. The church of the latter being its nearest neighbour of the "Churches of Asia"; but how far removed from it morally.

Yet Laodicea's privileges had been great: the object of Paul's solicitude and greeting (Col. ii. 1; iv. 15); the recipient of an apostolic epistle (Col. iv. 16); the subject of the prayers of Epaphras (Col. iv. 13); she had also been, most probably, the scene of John's labours. But so low had she fallen that the Lord had to say, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Indifference and self-satisfaction characterised the church. Is not that the attitude of the world and its churches to-day, and of much that bears the name of Christ?

There is a close correspondence between the Lord's message to Laodicea and the prophecy of Malachi to the representatives of the remnant of Israel, who had returned from Babylon in 530 B.C. The Prophet wrote in 420 B.C., and what a state he describes!—the love of Jehovah doubted, His Name despised, His standard of holiness degraded, His storehouse depleted, His rights denied. But there was still a faithful remnant, and while all these discordant voices were being raised against the Lord, His ear was delighted at their words, "Then they that feared the Lord spake\* to one

another, and the Lord hearkened and heard" etc., and so pleasing to Him was their conference that a special record was made of it. There was the same spirit of boasting self-sufficiency in this church as in the mass of Israel. The Lord presents Himself to them as "the Amen, the faithful and true witness, the beginning of the creation of God." In speaking of Himself as "the Amen,"† I think the Lord would emphasize His character as the One Who stands for God, justifies all His purposes, promises and verdicts, and sees they are made good. As "the faithful and true witness," He is not only the entirely trustworthy One, but fully qualified to bear witness by His personal knowledge and competence; and then, if all that pertains to the old creation, including the flesh in those on Christian ground, ends in failure, God starts afresh in Christ, for He is "the beginning of the creation of God" (i.e. of the new creation in resurrection, corresponding to "the first-begotten of the dead" of chap. i. 5).

To what then does the Laodicean condition correspond in the present era? The usual reply is to the "Down-grade" movement, Modernism, and such like. But there is not a hint in this message of evil doctrine, nor yet, be it remarked, of moral lapse. Modernist organisations are not recognised in the Word, except perhaps as "synagogues of Satan"; how could one such be a golden

† The word is from the Hebrew root *ah-man*, "to prop," "to be firm." Amen is really a verbal adjective "firm." Then it came to be used adverbially—surely, affirming the truth of what was to follow, as so often in our Lord's words, and still stronger in double form. Then it came to be added, first in the synagogue, and later in Christian assemblies by those present at the close of some public utterance of praise or prayer; e.g., "How shall he that occupieth the room of the unlearned say the Amen (i.e., the well-known Amen) at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. xiv. 16). This primitive Christian custom has so fallen into disuse among us that instead of a hearty Amen, a dead silence often follows an exercise of prayer, etc., and the brother as he sits down, may ask himself whether his brethren disagree with his utterances, or have merely failed to understand him.

\* "Often" as in A.V. to be omitted, see R.V. There seems to be nothing in the Hebrew text to justify its inclusion.

candlestick (see chap. i. 11-13)? Laodicea had no Balaams or Jezebels among them; and there was apparently no departure from Scriptural order.

Perhaps as far as outward things they would compare quite well with Philadelphia, but the temperature of the two churches was different. Laodicea was Philadelphia cooled down from boiling† to lukewarm; it was Philadelphia with Christ at the door. They possibly quoted Matthew xviii. 20, "There am I in the midst of them," but they were not practically, experimentally gathering to His Name, and He was morally outside. The Lord wished they were boiling or cold; then they either would not need His reproof, or needing it, would be brought to repentance. But alas, they had no inkling of their true condition. "Because thou sayest I am rich, and increased with goods, and hast need of nothing; and knowest not that thou art the wretched one, and pitiable, and poor, and blind, and naked, I counsel thee, etc." How far they were from Smyrna's state—poor in this world's goods, but spiritually rich! Was there any hope? Yes, but only in the Lord's Personal dealings. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see." The Lord's counsel can only be rightly understood in the light of verse 19: "As many as I love, I rebuke and chasten, be zealous§ therefore and repent." His unchanged love to His people is the secret of restoration, so He assures them of it, as Israel of old (Mal. i. 1); and the remedy is the same (Malachi iii. 2)—the Lord Himself, as "the refiner's fire," to purge away the dross, and as "fullers' soap" to cleanse their defiled garments. We know that salvation is of grace

and cannot be bought, and we cannot be too clear about it. The only adequate price has been paid—the "Blood of Christ"; but this is no question of salvation, but of restoration. It is "the purifying of the sons of Levi . . . that they may offer unto the Lord an offering in righteousness." And the Lord says "buy!" It is possible to miss the blessing. Will we pay the price? We must pass through the fire; shall we submit to the refiner, and humbling ourselves under His chastening hand, "buy" of Him, the precious experience of being refined as gold? It needs too, that He apply "the fuller's soap," to cleanse the garments defiled by sin and self. We must "buy" this too, and lastly we must utilize the ministry of the Spirit to bring to bear on us the convicting and enlightening power of the Word. It is available to faith (Gal. iii. 5). Laodicea was being dealt with governmentally, "that she might not be condemned with the world" *e.g.*, the apostates of Malachi iii. 5. But after all the appeal is individual. It is not for us to say that the mass of the people of God will not hear, but if they do hear it will be as individuals. This is of course not the door of salvation of John x., nor yet that of discovery and opportunity opened to Philadelphia; it is the door of the will, that opens on the inside. "Behold I stand at the door, and knock: *if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me.*" Shall not the response be "Come in, Oh Lord, wherefore standest Thou without?"

The overcomer is promised to sit with the Lord on His throne, even as He has overcome and is set down with His Father on His throne. Could there be a higher place?

† Zestos, the word translated "hot" in verses 15 and 16 is really "boiling," from "Zeo," to boil.  
§ Zeleuo—from the same root as above, "to boil."

## A Wonderful Verse.

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

Many years ago Dr. Valpy, a well known English scholar, wrote the above verse as the longing of his heart and the confession of his faith.

Some time afterwards he gave a copy of the words to his friend, Dr. Marsh, a Church of England clergyman—the father of Miss Marsh, the author of the "Life of Captain Hedley Vicars"—and the verse became a great blessing to him.

Dr. Marsh gave the lines to his friend, Lord Roden, who was so impressed with them that he got Dr. Marsh to write them out, and then fastened the paper over the mantelpiece in his study; and there, yellow with age, they hung for many years, a memorial of the beloved hand.

Some time after this an old friend, General Taylor, one of the heroes of Waterloo, came to visit him at Tollymore Park. Lord Roden noticed that the eyes of the old veteran were often fixed for a few moments on the motto over the mantelpiece. "Why, General," he said, "you will soon know the verse by heart."

"I know it now by heart," replied the General with feeling, and those simple lines were the means of bringing him to know the way of salvation.

Some two years afterwards the physician, who had been with the old General while he lay a-dying, wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from his lips were some words he had learned to love in his lifetime—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

Years afterwards, at the house of a neighbour, Lord Roden happened to tell the story of the old General and these lines, and among those who heard it was a young officer in the British Army who had recently returned from the Crimea. He listened carelessly enough, and no impression seemed to be made at the time. A few months later, however, Lord Roden received a message from the officer that he wanted to see him, as he was in a rapid decline.

As the Earl entered the sick-room the dying officer extended both his hands to welcome him, repeating the lines—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

And then he added, "These simple words have been God's message of peace and comfort to my heart in this illness, and they have been brought to my memory by the Holy Ghost, the Comforter, after days of darkness and distress.

I was once telling this story in a sermon, and as I began I noticed that an old gentleman, who was sitting in a pew just in front of me, was being overcome with an extraordinary emotion. His whole frame seemed to quiver with some unwonted excitement, and his eyes looked bright with a strange light.

I thought for the moment that it was a passing attack of some kind. But as I went on telling the story there was no doubt that it had in some way seized upon the very soul of the listener and touched his feeling with some strange and indescribable suggestion. When at last I came to the part about the Crimean officer I thought that the old gentleman would have almost cried out in the church, so deeply was he affected. The story ended the sermon.

After the singing of the hymn I went into the vestry. I had scarcely got there when a knock was heard at the door, and the old gentleman, with emotion still evident, came and said, "Where did you get that story?"

I told him I had read it in the work of a modern author whose works are widely read.

He said, "I do not know whether you saw that I was very much touched by it, but it almost overcame me." And then, with tears streaming from his eyes, he told me this story—

Years ago, when he was a young man, careless and indifferent in matters of religion, he sauntered one day in his walk into an old churchyard near Wolfville, Nova Scotia, in the land of Evangeline, and, seeing a fallen gravestone, he overturned it out of pure curiosity. And there he read at the foot, engraved in the stone, a verse of four lines that took such hold upon him, and so clearly explained to him the way of salvation, that they were the means of his conversion. And from that day, nearly fifty years before, he had, by God's

grace as a result of those four lines, led a consecrated life for Christ. The lines were—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

"You can imagine," said he, "my amazement, as well as my delight, when I heard you tell the story about the lines. You brought back to me the wonderful story in which God was pleased to save my soul."

It was not long after that I was sent for to visit this old gentleman in a sickness, which gradually grew more serious. One of the last things he did before he died was to take my hand affectionately and ask me, as his clergyman, to do him a favour, and that was, that at his funeral and over his coffin I would tell the story of the lines in the hope that the prayer of a dying man might be answered, and that they might be a blessing to many souls more. Soon afterwards he died.

At his funeral, which was attended by a large and representative body of prominent men, I told over his coffin, amidst the most profound and interested silence, the story of the stanza that had transformed so many lives. I ended by saying that it was the wish of the dear old man on his dying bed that the words, which would be distributed as his last memorial to all present, might become a blessing to their souls. And as each one passed from the house of mourning he received a card, printed with the name and age and burial date of that old saint of God, and on the other side the never-to-be-forgotten words—

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

The secret of the wonderful power that resides in these lines cannot be told. It may be that they were written in prayer, and watered by tears of love. I only know that when I told this story in a vacation service in one of the charming hotels in the White Mountains, New Hampshire, last summer, an American gentleman, a prominent New Yorker, was so deeply impressed that he said, after hearing the words, "I have rarely heard anything that made such an impression upon me. Never before in my life have I so clearly grasped the way of salvation through faith in the Crucified."

## Crumbs from His Table.

### Bible Trees and their Spiritual Significance.

**ALMOND TREE.**—The hastening tree (see Jer. i. 2, R.V.). The first to awake and bloom in Spring, as in resurrection life, and fruitfulness. Aaron's rod was an almond twig, which budded before the Lord (Num. xvii. 8), an emblem of Christ in resurrection, God's chosen High Priest. The golden lampstand bowls were fashioned like unto almonds (Exod. xxxv. 33-35), foreshadowing Christ and the Church, one with Him in resurrection, life, and power.

**CEDAR** (1 Kings iv. 33).—Emblematic of incorruptibility and strength. The wood is hard in texture, and enduring in nature. It was used for the walls and floors of the temple (1 Kings vi. 15-20). Lebanon was famous for its cedars, which are in their strength and beauty a fit emblem of the righteous (Psa. xii. 12).

**OLIVE** (Judges ix. 3), or oily wood, emblem of resurrection spirituality, and fulness of the Spirit of God. Israel was likened to it (Jer. xi. 16) when redeemed and planted in their earthly inheritance, in beauty (Jos. xiv. 6), and fulness (Rom. xi. 17). The cherubim and doors of the temple were made of it (1 Kings vi. 23, 31). It is an emblem of the believer, full of the Spirit, in communion with God as a worshipper "in His house" (Psa. liii. 8), and as a light-giver (Zech. iv. 12), and fruit-bearer (Hag. ii. 19) among men.

**FIR, OR CYPRESS** (Hos. xiv. 8). Figure of resurrection glory, in its strength, freshness, and durability. Musical instruments were made of it (2 Sam. vi. 5), and it has a chief place in the glory of coming days (Isa. lxi. : lv. 13). So shall the saints praise increasingly in glory (Rev. v. 9), and serve without weakness or weariness (Rev. xxii. 3).

**PALM** (Rev. vii. 9).—Victory in resurrection. Used in the Feast of Tabernacles (Lev. xxiii. 40), and carved on the inner walls of the Temple (1 Kings vi. 29). It was found at Elim, where Israel encamped in the wilderness (Exod. xv. 27), the pledge and earnest of glory (Eph. i. 14; Rom. v. 2). Even now the righteous are to be like it (Psa. xcii. 12), in uprightness and victory over the world (1 John v. 4).

## Haggai

AND THE RESTORATION OF THE TEMPLE.

BY FREDERICK A. TATFORD.

THAT Christians are saved to serve is a statement approximating to the axiomatic; yet there are few truths which need so strongly emphasising. A large percentage of Christians are content to enjoy all the blessings of salvation without attempting to do anything for the Author of salvation. A still greater number, however, commence, in the first joy of conversion, to labour for their new Master, but as difficulties and troubles arise, their enthusiasm wanes, and they wearily cease from service. One of the biggest tragedies of the present day is the Christian who has grown "weary of well-doing," who is—to use a colloquialism—"fed up." What a real heartache there was behind the apostle's words to the Galatians, "Ye did run well; who did hinder you?" (Gal. v. 7).

This spiritual torpescence is repeatedly exemplified in the history of Israel, and particularly so in past-exilic times. The whole ministry of the prophet Haggai was directed against this growing evil of inertia. Nothing is known of Haggai's life or circumstances. His public ministry lasted less than four months, and comprised but five short utterances. Brief as his messages were, however, their dynamic power stirred the people to the depths of their beings, and completely revolutionised the national conditions and outlook.

In B.C. 536, Cyrus, the emperor of Persia, promulgated a decree authorising

the Jews throughout the empire to return to Jerusalem and to rebuild the temple of Jehovah. At the same time he restored the temple vessels which Nebuchadnezzar had stolen. Accordingly, a caravan of about 50,000 people set out for their own land under the leadership of Zerubbabel, a prince of Judah, and Joshua, the high priest.

The first act of the Jews upon their return was to rebuild the temple, and they all assembled at Jerusalem for this purpose. They commenced operations immediately, but, strangely enough, they began—not by building the massive walls, nor even by laying the foundation, but by erecting the altar (Ezra iii. 1-3). How appropriate this was! There was no basis for the temple, and no ground for the temple worship until the altar had first been erected. It was the centre of their religious system, and the one thing which really mattered. Approach to God could only be by way of the altar and its sacrifice.

The application to the Christian is obvious. There can be no service for God until the altar has first been built, or, in other words, until the would be servant has first been to Calvary, and viewed the blessed Offering there and experienced practically the efficacy of that atoning blood. The worldling and unbeliever has no part in God's service; it is only the blood-bought saint who can engage in the Divine ministry.

Even after conversion, however, there must still be the altar before there can ever be true service. As the Apostle Paul happily expresses it, there must be

the presentation of the body to God as a living sacrifice (Rom. xii. 1). Only in that complete self-immolation is to be found the surrendered and submissive life which God can use.

Again, in every act of service, it is essential to commence at the altar. Before the evangelist goes forth to preach the Gospel, before the pastor sets out to visit the sick, before the shepherd goes to seek the erring one, before any act of service is commenced, it is vital first to get a fresh glimpse of Calvary, and to appreciate again the wealth of love and mercy. Then, with the heart warmed with love for Christ, it is possible to go forth in service for Him.

The altar erected, the Jews commenced to rebuild the temple itself, and within a few weeks the foundation was laid amidst the rejoicing of the young and the tears of the old (Ezra iii. 13).

Seeing the progress which had been made, the Samaritans sent a deputation to Zerubbabel requesting that they might be allowed to assist in the work, since they also worshipped Jehivah and sacrificed to Him. The Jews, however, disclaimed any affinity with them, and bluntly rejected their offer if help. "Ye have nothing to do with us to build an house unto our God," they indignantly said (Ezra iv. 3). These Samaritans were "aliens from the commonwealth of Israel and strangers from the covenants of promise" (Eph. ii. 12). They had had no part in the building of the altar, and had no experience of redemption. Only God's own people could engage upon His work. The same principle holds to-day: it is

impossible for an unbeliever to serve God acceptably.

The rejection of their overtures changed the Samaritans into the bitterest of adversaries, and they did their utmost to obstruct the work in every possible way. In addition to the withholding of supplies and to opposition on the spot, they hired counsellors to lodge accusations and misrepresentations with the Persian monarch, and as a result of their political intrigues Artaxerxes commanded that the work should cease (Ezra iv. 21).

Faced with the royal decree, the Jews had to decide between continuing in faith upon God or obedience to the earthly ruler, and with broken spirits they took the latter course. Their zeal and enthusiasm were dead, and for fifteen years the work lay neglected. Troubles and distress also came upon them; drought, the failure of the harvest, famine, and continual difficulties overwhelmed them. To use the graphic description of the prophet, they sowed much but brought in little; they ate and drank, but were not satisfied; they clothed themselves, but were not warm; they earned wages to store in a bag with holes (Hag. i. 6). Everything seemed against them, and, discouraged and disheartened, they argued that it was not the right time to build the temple.

*(To be Continued.)*

The Lamb was slain! let us adore,

And all His gracious mercy own,  
And prostrate now and evermore

Before His pierced feet fall down;  
Serve without dread, with reverence love  
The Lord, whose boundless grace we prove.

## The Story of the English Bible.

PART XVIII. BY J. L. ERCK, OF TOOTING.

In the year 1611, a most important date in our story, the new version of the Scriptures was published. Two and a half years had been spent in the actual work of translating, after which two persons were chosen from each company to meet together in order to review and revise the whole, which occupied another nine months. Fuller, in his *Church History*, describes the grand result as having been achieved "by a select and competent number of Divines appointed for the purpose, not being too many, lest one should trouble another, and yet many, lest any things might haply escape them. Who, neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment none deserve blame for convenient ness), had expended almost three years in a work, not only examining the channels by the fountain, translations with the original, which was necessary, but also comparing channels with channels, which was abundantly useful." "These, with Jacob, rolled away the stone from the mouth of the Well of Life, so that now Rachel's weak women may freely come, both to drink themselves, and to water the flocks of their families at the same."

The new volume was handsomely bound, and was printed in the old black letter type. Two editions were issued in 1611, very similar indeed in appearance and arrangement, many pages being exactly alike in the two issues; there were, however, numerous small differences, each having errors of its own. One was known as the "He Bible," and the other as the "She Bible," owing to their renderings of Ruth iii. 15, one giving "he went into the city," and the other "she went into the city." Experts differ as to which of the two issues appeared first.

Many other errors occurred in these early editions, some of which were repeated in later issues, while others were corrected by printers and editors, who sometimes introduced new mistakes of their own. Thus, as was pointed out in a previous article, the Authorised Version of 1611 differed in a host of small particulars from the Bibles we now use. Editions succeeded one another very rapidly considering the size of the reading public at that period, and many of these contained errors of a really serious nature. The 1611 edition, in Matt. xxvi. 36, read, "Then cometh Judas," for "Then cometh Jesus." In the 1631 edition, known as the

"Wicked Bible," the all-important word "not" was omitted from the Seventh Commandment, and for this blunder the King's printer was fined £300 by Archbishop Laud. In the 1682 edition, Jeremiah xviii. 21 read, "Deliver up their children to the swine," instead of "to the famine."

It would be altogether beyond the scope of these brief articles to attempt to deal in detail with the interesting but lengthy *Preface* to the Authorised Version. This *Preface* contains nearly 12,000 words, and is supposed to be the work of Dr. Miles Smith, afterwards Bishop of Gloucester. It comments upon the criticism which any new undertaking always has met with, and always will meet with; it pays eloquent tribute to the excellence of the Scriptures; it gives some account of earlier versions; and it defends and justifies the policy of the present revisers in certain disputed matters. We may find space for the opening and the closing words. It commences somewhat pithily, in words that apply to every condition and age: "Zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks; and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one), it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. . . So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every man's conscience." The conclusion is on a lofty note: "It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here are we to do thy will, O God. The Lord work a care and conscience in us to know Him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the Holy Ghost be all praise and thanksgiving. Amen."

Definite and vigorous criticism of the new undertaking was not lacking. The translators were accused of false doctrine, of introducing unnecessary changes, and of twisting the translation to suit their own opinions. How history repeats itself: Some critics charged the revisers with

having gone too far, others with not having gone far enough. On the one hand, it was alleged that Bancroft, the Archbishop of Canterbury, had used his influence to give the translation a bias against the Puritans. On the other, Roman Catholic writers accused the translators of corrupting the text in order to get unfair advantage in the controversy with Rome. Perhaps the sharpest criticism came from Hugh Broughton, the greatest Hebraist of the day, whose offer to aid in the enterprise had, however, not been accepted, on account of his overbearing temper, which, unfortunately, made him almost impossible to work with. He declared that the version was so ill done that it bred in him a sadness which would grieve him whilst he breathed, and that he would rather be rent in pieces with wild horses than that any such translation should be urged on poor churches :

These and other criticisms, some unfair and some justified, have been of use as emphasising the fact that the version, supremely excellent though it be, is still the work of fallible men, and therefore susceptible of improvement. Perfect it could not be, but its glorious beauty and purity of language cause all defects to be forgotten in admiration and love for the venerable volume which has meant so much to generations of our ancestors, and is still far more widely used than any other version of the Scriptures.

### The Believer's Question Box.

Questions for this column may be addressed to

J. CHARLETON STEEN, Roseneath, Buckhust Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.—Please explain the following verses :—Eph. ii. 8 and 9 ; James ii. 14. Is James a seeming contradiction ?**

ANSWER A.—Opponents of salvation by grace have alleged that James wrote to counteract Paul. No godly person of course could listen to such evil surmisings for a moment. There is little or no doubt moreover that James wrote his epistle before Paul wrote one of his. In any case, there is no contradiction. Paul in Eph. ii., is speaking of works—dead works of the law or flesh—as the *ground* of salvation, “not of works, lest any man should boast” (v. 8). James is speaking of works—living works of faith—as the *proof* of salvation, and the emphasis is on the “say ;” “Though a man say he hath faith and have not works, can *that* faith

save him” (chap. ii. 14, R.V.). As the following verses shew, it is a mere faith of the lips. Mere profession of faith, however correct and right, is not faith. The “works” are viewed here as the buds or fruit, which prove that a tree is alive. “Faith-works,” moreover, are not the same as “love-labour”—“doing good unto all men,” etc. Everyone believes in that. But “faith-works” are “folly to the world. Take the two singled out here—the offering of Isaac, and the reception of spies by Rahab—“murder” and “treason,” even for the religious world. But God willed them, and that made all the difference. “Faith-works” are acts of obedience to God’s Word—thus, confession of Christ as Lord, believer’s baptism, separation to Christ from the world and its ways, breaking of bread according to the Scriptures, preaching the one and only Gospel, and the whole truth of God, a holy walk—all or some may be the sign of living faith.

**Question B.—Please give a clear understanding as to the terms Kingdom of God and Kingdom of Heaven ?**

ANSWER B.—These two expressions refer in the Gospels to the same thing, from a slightly different standpoint, as is seen by comparing Matt. xiii. 31-33 and Luke xiii. 18-21, where the same pair of parables describe in the former the Kingdom of Heaven and in the latter the Kingdom of God. When we read Kingdom of Heaven, the place from which the kingly rule is exercised is in view, when Kingdom of God, it is the Divine Person who exercises that rule. Both expressions in the Gospels represent generally the condition of things produced in the world by the preaching of the Gospel in the absence of the King. This is always true, I believe, of the expression Kingdom of Heaven, which only occurs in Matthew. In the Kingdom of Heaven there is a mixture of good and bad—tares are sown by the evil one ; 2nd worthless fish are caught with good ; but when the King comes, He will cast out of His kingdom “all that offends and all that work iniquity.” The kingdom aspect of truth represents the responsibility side of things and includes profession, which must be tested. To enter the real thing the new birth is needed. The Kingdom of God in this aspect is “not meat and drink, but righteousness and peace and joy in the Holy Ghost.” The kingdom includes the Church, but is greater than it, in that it began before it. Abraham, Isaac, and Jacob will sit down in the Kingdom of God, but they will not be in the Church. The kingdom



will continue when the Church is taken, but will only be visibly established when the King returns.

**Question C.—Why is it that our platforms in Gospel work are filled and carried on with speakers and singers brought in from outside missions and churches?**

ANSWER C.—Where such a condition of things may exist, it can only betoken great weakness, allied with a sad lack of intelligence as to the ground which the Lord calls His people to occupy at the present time. We have no desire to monopolise the name of brethren; we recognise that there are large numbers of true saints scattered in the denominations of Christendom. Many of these are doubtless truly gifted to be preachers and teachers; but we are thankful to have been gathered out by the mercy of God from the various denominations, whether "state" or "free," to know only the Name of the Lord Jesus, and to gather to Him, according to the principle of His Word, in simple dependence on His Spirit. We have no room for boasting in ourselves and never had, but we boast in Christ and His sufficiency. We love His people, wherever they are, but we do not go to them for help in carrying on our testimony for the Lord, in edifying the saints or evangelising sinners. What would prevent unbalanced hearers from following such back to their denominations? or could we ask such preachers to promise not to influence any they might be blessed to? No self-respecting preacher would accept such conditions. And how can preachers in the denominations help the saints? It is a mixed teaching at best, and little calculated to build up believers on their most holy faith, or lead them on in the ways that be in Christ. Besides this, the very fact of inviting a preacher from the denominations is calculated, even though he be perfectly sound in his preaching, to do him harm in blinding him to his false position, and prevent his gathering out to the Name of the Lord Jesus alone, where he would find his true blessing and sphere of usefulness.

**Question D.—Is Christ actually and literally with His saints to-day near us and does He hear us talking?**

ANSWER D.—We must carefully distinguish between the *bodily* presence of Christ on the throne of the Father and only there—a glorified man "set down on the right hand of the Majesty on high"—and His spiritual presence in the midst of His people. In the former sense the apostle writes, "As often as ye eat this bread and drink this cup,

ye do shew the Lord's death *till He come*" (1 Cor. xi. 26). In that sense the memorials speak of His *real absence*, but none the less is it true. "Where two or three are gathered together in My Name, *there am I in the midst of them*" (Matt. xviii. 20). Now this is by His Spirit, but we must not for that let go the blessed fact that He is present personally. It is the Lord Jesus, Himself, and that not merely as an Omnipresent Person, in His essential Deity, but also in connection with His true humanity: the two are now inseparable. It is the Christ of God. "I will not leave you orphans," "I will come to you." "And lo, *I am with you* always, even to the end of the age" (John xiv. 18; Matt. xxviii. 20).

**Question E.—What is the special significance of Joseph's second dream (Gen. xxxviii. 9-10)?**

ANSWER E.—Both the dreams of Joseph look forward to the day when the One of whom he is so striking a picture, the Lord Jesus, "the man of sorrows," "despised and rejected of men," crucified, but now exalted, will be recognised and owned even by those who refused him once. The first dream, of course, had its literal fulfilment in Egypt, when Joseph's brethren bowed at his feet. It will also have its further fulfilment "when He comes whose right it is," and "they shall look on Him whom they pierced," and shall mourn because of Him. Then the affecting scenes between Joseph and his brethren will be re-enacted in deeper measure between Christ and the saved remnant of Israel (Zech. xii. 10, 11), who will form the nucleus of the nation, over whom He will reign for ever. "The Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 33). This is the earthly kingdom—the sheaves speak of a harvest—"the field is the world." The second dream has had no fulfilment yet. Rachel had already passed away. Jacob never bowed to Joseph, but he will to the greater than Joseph. If "the sheaves" point to an earthly sphere, the sun, moon, and stars point to another, the heavenly. This goes further and higher than the first. The earthly kingdom is everlasting, but not unlimited (see Psa. vii. 8). The second will be universal, as well as everlasting. It will include the other, but go beyond it. Of that kingdom, too, Christ will be the Crown, the Centre, and the Sum.

Owing to pressure on our space, a number of Questions have been held up to be dealt with later.

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### FALLING ASLEEP OF ALEXANDER MARSHALL, EVANGELIST.

In the early hours of Thursday, 9th August, from his home in Prestwick, Ayrshire, our beloved brother, Mr. Alexander Marshall, passed into the presence of the Lord whom he had loved and served for over sixty years. For some time he had been in failing health, but although weak in body his untiring energy and zeal in the Lord's work, and in the spread of the Gospel remained unabated until almost his last hours on earth, as is witnessed by the fact that he was present and took part in the open-air Gospel meeting by the seaside on Lord's Day evening, 5th August, and was busily engaged in writing a new series of Gospel tracts only a few hours before his sudden homecall.

A large and representative gathering of brethren from all parts of the land followed his body to the place of burial in Prestwick cemetery on Saturday, 11th August. It was a deeply impressive sight to see that great throng, including many who were the fruit of his labours in the Gospel, stand with bared heads and sing ere they left the open grave the touching hymn of sorrow and yet of victory—

“Farewell for the present, farewell :  
At most for a few fleeting years.  
For soon with our God we shall dwell,  
And know neither sorrow nor tears.”

Alexander Marshall was born in the town of Stranraer in the year 1846 of Christian parents, and at the age of 18 years left to take up a situation in a warehouse in the city of Glasgow. Restless and unsatisfied in heart, but not particularly anxious about his soul, he entered a circus where Gospel meetings were being held. The preacher was Mr. Gordon Furlong who, in shewing that all that was necessary for the sinner's deliverance was completed by Christ on the Cross, exclaimed, “It is finished : It is finished : It is finished :” These words were carried home to the heart of the awakened young man. The light from Calvary shone in upon his soul—he believed on Jesus and was saved. At once he began to testify for his Lord and Master, and a few years later he relinquished what promised to be a successful business career to devote his whole time and energies to the spread of the Gospel. Many are still with us who remember the memorable times of revival experienced in the Gospel missions held in tents and halls in Kilmarnock and elsewhere during the years which followed.

In 1879 he left this country for Canada, and commenced pioneer Gospel work in the needy province of Ontario, preaching in barns, in halls, and in the open-air, and God blessed his efforts for very many were saved, and assemblies of the Lord's people were formed in Galt, Orillia, Belleville, and in many other towns and villages. In the course of his journeyings with the Gospel he crossed the Atlantic close on fifty times, and also visited among other countries New Zealand, West Indies, Palestine, and Russia. In the last year of the Great War, although then over 70 years of age, he went over to France and took part in Gospel work among the troops. Perhaps our brother will be best remembered by the thousands of Gospel tracts which came from his pen, under the familiar initials “A. M.,” and which have been printed and circulated by the million in all parts of the world. His little booklet, “God's Way of Salvation,” of which over five millions have been printed, has been translated into many languages, and a multitude of souls have been led into light through the reading of its pages. Now the labourer is at rest with the Lord whom he loved and so diligently served. Our prayerful sympathies will go forth to the widow in her solitude. She has been to him a true helpmeet, and the quiet impress of her gentle personality was visible in his life and many activities.

D. R.

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### “J. M. D.”

#### An Appreciation from a Distant Land.

“One can well say that Mr. Davidson has had a full life, and there are probably only a few things in it that he would like changed if he had to go through it again. He was a hard worker, keen and eager in everything he took up, with a fighting and indomitable spirit. No one could say he ever lowered his colours, or abandoned his standard, and in the ranks of those with whom he stood, a great gap will be felt. The line never bent backwards where he was holding it. And with it all he was kindly and generous—generous indeed to a fault. I think it could be said that his most serious worries emanated from those he had helped most liberally. Even those who opposed him in matters of principle will admit that he never let down his friends. They could always feel a deep assurance that whoever else might falter, “J. M. D.” would never yield ground, and never flinch from the dangers and risks of an attack in the interests of principles he held sacred.”

X. Y. Z.

# The Lord's Work and Workers.

## WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

SEPTEMBER, 1928.

Made up, August 27th.

### SCOTLAND.

**FORTHCOMING.**—Annual Conference, Gospel Hall, **Annbank**, 1st September, 3 to 7.30 p.m. Speakers—R. D. Johnstone, Newmilns; W. D. Whitelaw, Irvine; R. W. Smith, Prestwick; and T. Richardson, Grangemouth. Annual Conference in Townhead Gospel Hall, 45 Rottenrow, **Glasgow**, 1st September, 4 to 8 p.m. Speakers—Messrs. Grant, Kilmarnock; Pender, Coatbridge; Naismith, Carluke. Annual Conference in Masonic Hall, **Loanhead**, 1st September, 3 p.m. Annual Conference in connection with Ebenezer Assembly will be held in the Town Hall, **Motherwell**, 8th September, 3.30 till 8 p.m. Speakers—J. Barrie, Hawick; A. Borland, M.A., Irvine; G. Murray, Springburn; W. D. Whitelaw, Irvine. Ayrshire Missionary Conference in Bath Hall, **Largs**, 8th September. Opening address, R. Struthers, Larkhall; reports, Brown, India, M'Colm, China, and Johnsen, Sweden. Conference in Ellenslee Hall, **Stenhousemuir**, 8th September, at 3. Messrs. Hagen, Belfast; Naismith, Carluke; M'Alonan, Motherwell; and Gilmour, Falkirk. Conference in Bethany Hall, **Calderbank**, 8th September, 3.30 till 8 p.m. Messrs. John Douglas, T. J. Smith, Joseph Adam, and others expected. Sunday School Teachers' Half-yearly Conference, Wellcroft Halls, Margaret Street, off Eglinton Street, **Glasgow**, 15th September, at 4 p.m. Speakers—Messrs. Spottiswood, Australia; Borland, Irvine; and Adams, Venezuela. Half-yearly Conference, S.S. Teachers, Victoria Hall, **Ayr**, 22nd September, 4 p.m. C. Innes, Canada; J. Moffat and A. Dalrymple, Glasgow. Half-yearly meetings, City Halls, **Glasgow**, September 22-25. Tract Band Workers' Report Conference in Water-side Hall, **Irvine**, 29th September, 3.30 p.m. Opening address, William Hamilton, Prestwick. Annual Missionary Conference in Town Hall, **Motherwell**, 29th September, 3.45 to 8 p.m. S. B. Adams, Venezuela; A. Soutter, India; C. Cambridge, Spain; Joseph Rankin, of Chicago, shortly leaving for India, and others. Annual Conference in Music

Hall, **Inverkeithing**, 20th October, at 3. Annual Conference, Gospel Hall, Hillkirk Place, **Springburn**, 3rd November, 3.45 p.m. E. W. Greenlaw, W. D. Whitelaw, T. Jack, and others.

**REPORTS.**—Closing meetings in Ayrshire tent at **Springside** were large and encouraging. T. Richardson gave helpful messages for young believers. On closing night Messrs. Grant, Kilmarnock; Moffat, Glasgow; and T. Richardson ministered the Word to profit. Tent has been removed to new pitch, **Irvine Road, Crosshouse**. T. Richardson continues there and will value help. Good gatherings on opening night, 11th August, and nights following. John M'Ghee has Wigtownshire tent at **Port Logan**. Work difficult, but not without encouragement. John Watt, Carlisle, has been working the Mid and East Lothian tent at **Gorebridge**, where a good work has been done, some 30 to 40 souls having professed faith in Christ. Our brother continues in the tent, which has now been removed to **Arniston**, and desires prayer that there may be an awakening there as well. W. Hagen has been labouring in Fifeshire tent at **Kirkcaldy**, and having good meetings. Eight believers have been baptised. Charles Reid and George Bond have had large tent pitched at **John o' Groats**. Good opening meetings, many visitors being reached as well. J. Carrick and E. Warnock continue in **Argyll** Gospel car. J. Strain has had blessing in Stirlingshire tent at **Cumbernauld**, some souls saved. Now working in the **Bonnybridge** district. John Gartshore reports of thousands of books and tracts having been given away in and around **Perth** during holiday period. Our brother hopes to go north, giving help as opportunity occurs. Murdo Mackenzie has had Bible carriage round north coast of Scotland **Strath Halladale, Melvick, and Portskerra**. Tracts and booklets well received. Tract Band workers had good rally at **Prestwick**, where many visitors heard the Gospel on the sands. Hundreds of tracts were given away. An encouraging time. Campers and others have given good help at open-

air meetings at holiday centres and by the seaside. Our brother R. Kennedy, lately returned from Jamaica, has been visiting and helping in small isolated assemblies in Ayrshire. Visits much appreciated. W. Hamilton continues house to house visitation and tract distribution work as opportunity occurs. W. R. Wallace had special meetings in Craigiehall Street, **Govan**, and **Calderbank**. Now with tent at **California**, near Falkirk. Unsaved coming well out. Quite a number have professed. Saints have been cheered. Dumbartonshire tent was pitched at **Yoker**, 4th August. Good attendances right from start. Crowded out Sundays. Several brethren gave help. T. M. Stewart spoke from his chart on "Solomon's Temple." The Lord has richly blessed His own Word to saint and sinner. Farewell meeting to bid God-speed to Miss J. M'Crae, M.A., leaving shortly for China, held at **Inverness**, 7th August. Words of help and encouragement spoken by Messrs. Robertson, Fletcher, Craig, Pryde, and Morrison. Lanarkshire Gospel tents.—James Barrie having very encouraging meetings at **Craigneuk**. Alex. Phillip finding the work stiff and difficult at **Douglas Water**. The tent hat now been removed to Palace Colliery, **Bothwellhaugh**. H. Wallis and his sister have visited the north marine district of **Shetland**, giving a personal word in the homes and distributing tracts, etc. One Christian baptised at sea. **Inverurie**.—Annual Conference on 8th August. Meetings average size. Ministry profitable and encouraging by Messrs. Bruce, Greenlaw, Ingram, Johnson, Lewis, and Moneypenny.

## ENGLAND AND WALES.

**FORTHCOMING**.—Conference meetings at **Yeovil**, 5th and 6th September. Half-yearly meetings in Civic Hall, **Exeter**, 11th and 12th September. **Llanfairfechan**, 1st to 8th September. Speakers—Messrs. Evans, Vine, Freer, and Breal. **Birmingham**.—Believers' meetings in Town Hall, 8th to 10th September. Annual Fellowship Meeting in Gospel Hall, Bitton Street, **Teignmouth**, 13th September. Lancashire Missionary Conference at **Southport**, 15th, 16th, and 17th September. Workers' Conferences at **Bristol**, 28th September to 2nd October. Annual Missionary Conference in Raleigh Street, **Plymouth**, 17th and 18th October. Annual Conference in Rudmore Hall, **Portsmouth**, 11th and 12th September. Speakers—E. W. Rodgers, J. M. Shaw, James Stephen, and Dr. Tilsley. Annual Missionary Meetings, Central Hall,

**Westminster**, 25th and 26th October. **Cardiff**.—Annual Meetings for Believers, 10th and 11th October. Annual Conference, Royal Victoria Hall, **Southborough**, 26th September, at 3 and 6. Re-opening Conference for Winter Bible Study, 29th September, in College Hall, **Pechkam**. Subject, "The Church Locally—Privileges and Responsibilities," to be opened by Lieut.-Com. Denham, 4.15 to 8 p.m.

**REPORTS**.—The Scripture Text Carriers' Annual meetings in **London** on August 4-6, were an encouraging and helpful time. Text carriers and friends gathered from many parts of the kingdom. Ministry was of a helpful nature. The processions through the streets made quite an impression. Young People's Conference, August 6, at **Wylam**. Record attendance. Overflow meeting heard ministry by means of a loud speaker. Practical and Christ-exalting addresses from Messrs. Baird and Rogers. A young woman professed conversion. Young men from Birmingham have been visiting **Weston** and **Torquay** with Gospel van, preaching the Word and distributing Gospel tracts. A splendid work. **Keswick**.—Special meeting in Bethany Hall on 7th August. Mr. T. Baird dealt with the subject of "Tongues and Healing." The "Four Square" Elmitte sect are extremely aggressive, and Christians in our meetings are being influenced by their plausible ways. T. Baird spent a few days on **Tyneside**, visiting many assemblies, with encouraging messages. C. Winter and D. Ward had a stiff time at **Maryport**, and made a change with their tent to another pitch close by. **Keswick** Convention Week was not so congested as on former occasions. Mr. Geo. Goodman and Mr. T. Baird were responsible for the Gospel Hall services during the two Convention Lord's Days. T. Baird visited **Kendal**, and had very profitable meetings for about one week, speaking on "Conscience." He also had one good meeting at **Backbarrow**. John Gilfillan had six weeks' well attended tent meetings with old and young at **Ferncombe**. Some professed faith in Christ. Is now at **Stoughton**, where there has been a good beginning. James M'Culloch has visited with carriage and tent **Rayleigh** and **Rochford**, difficult field, but some professed and Christians were helped. Now at **Little Wakering**, a good start. Prayer desired. Geo. Gittings had tent at **Okeford Fitzpain**. Now at **Shillingstone**. **Market Lavington**.—Commencing with real interest among the children, the adults gradually became impressed, and little by little prejudice was overcome, until

the tent became too small for those attending. Best of all, the evidence of the Holy Spirit's work has been very cheering. In **Dorset**, too, the attendances have been encouraging, and reaping has followed much patient ploughing. A new tent has had to be secured for that county. In Gloucester an open door has been granted at **Wanswell**, a most needy neighbourhood. The Somerset tent has been moved to **Sonertom**. Much waiting on God brought the conviction that this was His leading. So many spiritually destitute villages need the clear evangel of the Gospel, and the season for this special pioneering fast hastening on, we feel the need of very clear guidance in connection with each "pitch." Prayer specially desired that wisdom might be given in following up this work.

### IRELAND.

David Walker had good start at **Mallusk**, with tent. Good attendances, much interest, a few professed. E. Fogarty had eight weeks' meetings in tent at **Ashfield**. The Lord gave blessing, a few saved. Five young believers baptised and they, with others, added to assembly at **Mullafernaghan**. Our brother had meetings later in Orange Hall, **Blackskull**, with blessing. Edward Hughes had special meetings in the Gospel Hall, **Lessans**, with interest and blessing. Messrs. Lyttle and Glancy in tent at **Armagh**. People coming our very well. David Walker now has tent at M'Cammond's Corner, Ballyclare Road. A good, interesting start there, full tent, people coming out well. William Stevenston and Sam. Gilpin continue in tent at Boyd's Cross Roads, near **Killinchy**. Encouraging attendance for a country district. Campbell and Diack at **Magherafelt**. Wright and Beattie at **Clandy**, near Derry. Poots and Kirkpatrick at **Ashbridge**, near Clones, with some blessing. Curran and Murphy at **Moneymore**. Alexander and Abernethy near **Ballygowley**. Bertie Stewart still at **Killygordon**, meetings good. Hutchison at **Gortan**. Hawthorn near **Bushmills**. Bailie near **Stubby Hill**. Knox at **Kilmore**, with blessing. Whitten near **Rathfriland**. Craig and Finegan near **Enniskillen**. Kells and Stewart at **Bovedy**. Believers' meeting at **Ballycastle** was large and good. Wholesome ministry calculated to cheer and help God's people by Megaw, Bailie, Hawthorn, Chilcot of Spain, Bodaly of Central Africa, Stewart, Mawhinney. **Clones** believers' meeting.—Ministry by Campbell, Diack, Kirkpatrick, Poots, and others.

### CANADA.

James Blackwood having meetings in tent at **Peterborough**, Ont., seeing some interest among saved and unsaved. William Rodgers' meetings in **Toronto** "most helpful and greatly appreciated." M'Ewen Brothers have tent in West End of **Toronto**. The Lord is blessing His Word to sinners. J. M'Mullin and W. Pinches have been working a tent at **Dresden**, Ont. New ground, prayer desired. T. D. W. Muir had meetings with interest in **Tillsonburg**. T. Touzeau has been doing pioneer work around **Tillsonburg** district, visiting homes with tracts and booklets. Speaking a word as opportunity occurs. Good times during Conference period at **Staynor**, Ont. Bre. M'Crory and Gillespie have tent at **Galt**, Ont. Bre. Shiras and Bruce see increasing interest in tent at **Bracebridge**, Ont. Annual Conference in **Orillia**, Ont., 1st, 2nd, and 3rd September. J. Pearson and F. Watson gave us much appreciated visit lately.

### UNITED STATES.

Messrs. M'Cullough and Green have tent at **Londonderry**, work stiff. Messrs. Brennan, Goodwin, and Butstone scattering good seed north shore of **Cape Breton**. R. Curry has tent at **Memphis**, Tenn. Very good work going on, several have professed. John Ferguson has visited country where tent was pitched last year. Found much to cheer. Young converts doing well, driving many miles into an assembly in **Chicago**. Conversions and baptisms at **Lake Geneva** lately. J. Marshall, late of Belfast, and John Govan have tent at **Brookline**. Meetings good, interest keeps up, God is working. Bre. Dickson and Bradford have tent at **Bristol**, new ground, a fair interest. Bre. Barefoot and T. Ferguson have tent at **Greenwood**. Annual Conference at **Detroit**, 21st, 22nd, and 23rd September, in the Diamond Temple, Lawton Avenue. Dr. Matthews has visited **South Manchester**, Conn., much appreciated.

### AUSTRALASIA.

**Ipswich** Conference was one of the best. W. Lewis, J. F. Gray, J. Hynd, B. H. Todd, R. Scanlon, E. Clarke, P. Elsley, T. Braidner, M. Irvine, and J. Cairns all gave splendid help in the ministry. T. Braidner had good meetings at **Southport**. A few saved and added to assembly. Bre. Key and Ferguson have been carrying on the work with Bible van, many have heard the Word. J. Stout has been helping at **Fairlie**, **Wairio**, and **Ohai**. F.

Macleod had good meetings again at **Pleasant Point**. R. Miller had good meetings at **Papakura** and **Cambridge**.

## THE WORLD FIELD.

Our brother Handley Bird has paid appreciated visits to **Singapore**, **Kuala Lumpur**, **Ipoh**, and **Bankok**, ministering the Word and preaching the Gospel with real interest and blessing. Our brother has now returned to **Madras**, where a good work is carried on. James Lees continues amongst Swedish Esthonians in **West Esthonia**, where there is good interest for the Word of God. Twelve believers baptised lately, and others following. Our brother A. Mitchell of **Norway** continues in the work. He tells of the appreciated visit for four months of J. J. Adams of Motherwell, his ministry being much enjoyed and a great blessing. E. H. Noel, **Kumbanadu**, India, has been seeing much to encourage lately, ministering the Word to believers and preaching the Gospel. 16 believers baptised.

## ADDRESSES.

**Barry Town**, Glam.—Christians now meet in Co-operative Hall, Island Road. Breaking of bread, 11 a.m.; Sunday School, 2.30 p.m.; Gospel, 6.30. Prayer meeting, Monday, 7.45 p.m. Correspondent, C. V. Lear, Tresco, Romelly Park. **Drongan**, Ayrshire.—Correspondent, James Dungavil, Knocknahaw, Trabboch, by Ayr. **West Philadelphia**, Pa., U.S.A.—Assembly meets at 265 S. 60th St. Correspondent, James Smith, 5445 Hunter Street. We are advised that the Tabernacle (Esplanade), **Douglas**, I.O.M., has some connection with the Pentecostal movement. Visitors should therefore enquire for E. C. Quine, Falconia, 1 Princes Road.

## Fallen Asleep.

**Mrs. R. Reekie**, aged 33, suddenly, many years in Cowdenbeath and Inverkeithing assemblies. Bore a good testimony and given to hospitality. **Mrs. Rose Mulder**, aged 45, the result of an automobile accident. Our sister leaves five children. She bore a good testimony, was in assembly at La Crosse for nine years. Bro. Smith spoke to large company at funeral from Psa. xxiii. **Mrs. Wilson**, wife of Wm. Wilson, formerly of Roman Road Hall, Motherwell. Our sister went out to Canada 24 years ago, where she was well known to many. Given to hospitality and a real help in the assembly. Was called home to be with Christ on 18th July at Nanaimo. "She hath done what she could." **Mrs. Angus Munro**, of Hamilton, Ontario, a beloved sister, quiet and

hospitable. Was formerly in Bridge Street assembly, Dumbarton. **Walter Wardrop**, aged 71, after a period of illness. Our brother was in fellowship with believers meeting in Old School, Kirkmuirhill. **Mrs. Elizabeth Binnie**, aged 64, at Winnipeg, formerly with believers in Masonic Hall, Coatbridge. Went out to Canada 17 years ago. Beloved and esteemed by all. R. J. Dickson and J. M'Neil conducted the service in Gospel Hall and assisted at funeral. **Joseph Bamber**, aged 83, at Preston, 21st July. In fellowship with believers for over 50 years. Our brother could recall the visits of John Hambleton and other evangelists to the town in early days. He was one of the first to gather with the Lord's people in Preston. Was a faithful tract distributor and devoted much time to personal work. Our brother leaves a widow of 84 and three married daughters. **Cyril Layram**, aged 24, at Higham Ferrers, after a very brief illness. A young man of promise, was a good help in the Lord's work, especially among young. Will be much missed. **William Kerr**, of Lanark, on 17th July, 73 years of age. Much esteemed here for his godly life and testimony. Saved over 40 years ago in Port-Glasgow. In Lanark assembly over 20 years. Suffered much, but could enjoy his favourite hymn, "Precious thought my Father knoweth," before he died. His end was peace. Will be much missed. **John M'Kenzie**, aged 71 years, on 17th July, at Des Moines, Iowa, after a year or more of illness borne with much patience. A cable has been received that our brother, **David Hamilton** of Melbourne, passed peacefully away on Monday, 30th July. At the time of going to press no further particulars are available. Mr. Hamilton, who was 50 years of age, went out to Australia with his wife and family about 15 years ago. He was saved when a young man 33 years ago. Zealous in the Lord's work, he ministered the Word and preached the Gospel in many districts in Scotland. In Australia, as at home, our brother devoted all his spare time to the helping of saint and sinner. Mr. Hamilton was a brother of the late James M. Hamilton, evangelist. He leaves a widow and four of a family.

### Sums Received for the Lord's Work and Workers, In Lands Across the Seas, and in Needy and Neglected Villages and Hamlets of the British Isles,

A Sister .. .. .	£7 2 11
J. N., Glasgow .. .. .	1 0 0
J. L., Rutherglen .. .. .	1 0 0
J. N., Glasgow .. .. .	1 0 0

£10 2 11

## Treasury Notes.

VISIONS OF GOD (ISAIAH VI.).

IN this vision the prophet got a right perspective of the ineffable majesty of the Ancient of days who "from everlasting to everlasting is God." Of His eternal sovereignty, of His terrible and unsullied holiness; but, in addition to all this, he gets a vision of His high exalted and glorious service. All this is so essential for us in this day, who seek to serve our Lord. The setting is different, but the person of our adorable Lord is the same. We are workers together with God (1 Cor. iii.). The seraphim, *i.e.*, burning ones, cry one to another of His threefold holiness. It is a vision of latter-day glory when He, our Lord, will alone be exalted, when the whole earth will be filled with His glory. The time of the restitution of the all things spoken of in the prophets. The day of regeneration, when the Son of Man sits on the throne of His glory (see Acts iii. 21; Matt. xix. 28). The shaking posts, the house filled with smoke, reminding us of God in judgment, shaking and consuming in His wrath every shakable thing (see Psa. xviii. 9; also Heb. xii. 25-29). As Isaiah gazes on the scene well might he tremble as he sees and knows himself, frail mortal, sinful man, in the burning and consuming fire of such holiness. His cry is, "*Woe is me.*" When we get these visions of God we get such a sight of ourselves that we tremble and shake and cry out like Isaiah here; Job in chap. xl., "Behold, I am vile;" Peter in Luke v. 8, "Depart from me, Lord, for I am a sinful man;" John in Rev. i. 17,

"When I saw Him, I fell at His feet as one dead." Where, O where would the best of us be if introduced into that "light ineffable," if we could not realise "the blood of Jesus, God's Son, cleansing from all sin," and this cleansing is in the light and revelation of the throne. The seraphim veil their faces and their feet with their wings in the presence of that throne, the throne of the Ancient of days, and yet in the consciousness of our acceptance in Him, resting in His perfect love that casts out every fear, realising in our deepest conscience that the blood avails for me. We can be so much at leisure from ourselves to hear Him say to us, "If any man serve Me, let him follow Me; and where I am *there* shall also My servant be; if any man serve Me, him will My Father honour" (John xii. 26). So we magnify the grace that has picked up such simple human documents who, the further we get into that unsullied light, we realise our own sinfulness, but hear Him say in wondrous grace, "Fear not, I will make thee fishers of men." Where sin abounded, grace did very much more abound, and the sinfulness which the throne ever reveals, the altar ever cleanses. It is only as we realise our own sinfulness that we can have and show compassion to all others, and "love much."

When Satan tempts me to despair,  
Telling of evil yet within,  
Upward I look and see Him there,  
Who made an end of all my sin.

## The Holy Spirit in the Acts.

OR, THE PRESENT AGE AS PICTURED IN THAT BOOK.

BY W. J. M'CLURE, OAKLAND.

WE see the Church at Pentecost, setting out as a ship with all sails set and everything promising a prosperous voyage. The risen Head had made every provision, given every gift necessary for her growth and development and the carrying on of the work, for which she was called into being. As we view the Church in those days, the thought of failure could hardly have occurred to us.

But in the last chapter but one of this book, we have something which is like an ill omen. The ship on which Paul was a passenger, though as a prisoner, becomes a wreck. This can hardly fail to strike the child of God as rather significant. Alas, the portrait has come true, and to-day we have to look on the wreck of the noble ship, which was launched at Pentecost. That is, so far as its *unity* and *testimony* is concerned. In the case of Paul's shipwreck none were lost, all were saved, we read, "And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land" (xxvii. 44). So will it be with that of which it is a faint picture; all who are truly born again will reach the heavenly shore, though we say it is wreck, as to the unity and testimony of the Church. Meanwhile, as we look around, we cannot help thinking how true the picture is, "Some on boards, and some on broken pieces of the ship."

Instead of holding "*the faith*," this party holds one part and that party holds another, and so on.

But it is not the shipwreck which leads us to consider the book of Acts as a picture of this dispensation, but the way that the Holy Ghost is mentioned in the book. If one has not gone through the book and underscored that name, it might be well to do so. That name ("Holy Ghost") is found forty-two times and Spirit, meaning Holy Spirit, eleven times.

There is nothing striking about this, it is just what would be expected, that He should have a prominent place in the record of work done for the Lord. It is the way that the name occurs which is so very significant. The name "Holy Ghost" is found in the first part of the book twenty-two times, and in the later half ten times. "Spirit" (the Holy Spirit) occurs nine times in the first half and twice only in the latter half. But after chapter xx. Holy Ghost is found but *twice*.

We cannot think that this just happened so, or that the nature of the book led to it. Some might thus explain it, but to us it is a prophetic intimation of the fact, that as the dispensation goes on, the Holy Ghost will have less and less place in it. Indeed, so far as His guiding and controlling power is concerned, there might as well be no such Person. I am not speaking of the experience of individual believers, but of the professing Church, in its worship and service.

In chapter vi., when men were required to oversee the distribution of food for the Grecian-speaking widows, their qualifica-



tion was, that they be men *filled with the Holy Ghost*. Now, this sort of work is not regarded as calling for any special godliness; business standing and ability are considered enough, if the person is in the assembly. There may be a poor, wise, and godly brother available, but his chance of being asked to look after the financial affairs of the assembly are small as compared with the one who is well off in this world's goods.

In chapter xiii. "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And we read that after fasting and prayer, "They laid their hands on them and sent them away." They imparted no gift, nor conveyed any authority by this laying on of hands, but merely thus expressed their fellowship with them in the work. "So they being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus." Here we have the Holy Ghost as the One who sends forth the labourers, but in chapter viii. 26, we see Him as the One who is competent to guide the labourers in their service. Philip is having large and fruitful meetings in Samaria, and the Spirit told him to "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." That seemed a strange order; to leave good meetings in a city and go to a desert. We fancy that in our day, the preacher would say, "I must fulfil my engagement here." Then when he went, the Spirit told him to "Go near and join thyself to this chariot." The result was the conversion of that

obedience, the glory alone will reveal. His work accomplished with this dear man, the Spirit of the Lord caught Philip away, and he is seen at Azotus and passing through the cities till he came to Caesarea, he preached the Gospel.

In chapter xvi. 6-7, Paul and his fellow-labourers also know the reality of the Spirit's leading. He forbids them to preach the Word in Asia, and when they assayed to go into Bithynia, the "Spirit suffered them not." We ask, What denomination or society allows their agents to be thus free, to go controlled by the Spirit. Their orders come from the chairman, or board of directors, the bishop or the general, and should the preacher say, "I do not believe the Holy Spirit wants me to go to such a place, but to another place," we can quite imagine the reply that would be forthcoming. It would be very plainly intimated, that it was not for them to say where they will or will not preach, and if they refuse to obey their orders, then resign, or surrender their commission. How many have had to do the latter in order to please God.

The whole machinery is man made, and the Holy Ghost, if He will condescend to play a minor role in the business, may be allowed, but Holy Ghost or no Holy Ghost, the machinery grinds away. But in worship or service, man considers it his prerogative to arrange everything, appointing the preachers, directing their work, ordering the mode of worship and furnishing the ritual. In short, all is taken out of the hands of the Holy Spirit. He may supply the power, but man has

made the machinery and laid down the rails upon which He must run.

But the machinery is taking away even the sense of the need of His power, and more and more confidence is being placed in methods and machinery. Given the publicity committee, a well heated and ventilated auditorium, a preacher who can tell moving stories, a staff of enquiry room workers, and a sympathetic audience, and you will be promised results. And the results do come, but, alas : they go to swell the number of those who are most difficult to reach, because of having made a profession. What servant of Christ, but has had to meet this sort of fruit ?

The more we look at the beginning of the dispensation, then compare it with what is around to-day, the more do we feel that in the Acts we have a God-given picture. And it is our hope that it may not be fulfilled in those assemblies, which are the result of the Spirit's work at the beginning of the 19th century. But over fifty years among them convinces us that there is very great danger of that.

Those brethren upon whom devolves the responsibility of seeing that the platform is filled by those who can and do give godly, sound ministry, are doing a good work. But we regard with apprehension, the practice, now common, of booking up preachers for the whole season. So that if Paul himself were to call on them, he could not get the platform. We would like to ask them, if they have had a revelation from God as to who should preach to them all this time ?

Then there is the preacher himself, who

has a responsibility all his own. Take this case. A brother is asked to conduct a series of meetings in a certain place at a certain time. He replies that at that time he is booked for another place. Then a second date is proposed ; he has engaged himself for that date also. Consulting his little book, he has to tell them he is booked up for the whole season, and in cases of which we have heard, for the whole year. A couple of weeks here and a month there, and so among those assemblies that evil is growing that threatens to neutralise the testimony that was their great charm for believers, who, sick with the man made machinery of the sects and the way that the Holy Ghost was ignored, found rest in gathering with the little companies to His Name.

In calling attention to this, we are not sanguine that it will produce any very great results in the way of checking this evil, a little knowledge of the Church's history forbids being sanguine. But some may be helped, and if so we shall be glad. It is well to be like the shepherd of Amos iii. 12. When he could not rescue the whole lamb, he took out of the mouth of the lion "two legs or a piece of an ear." But we fear that for the greater part, we shall be "a voice crying in the wilderness."

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## Assembly Fellowship.

BY FRANKLIN FERGUSON, NEW ZEALAND.

IT is quite a common thing to say that such and such a Christian is "in fellowship." The thought is that they belong to a certain assembly of saints, and are "breaking bread" with them.

But is this all that "fellowship" really implies? By no means. It is a fellowship so far as it goes, but it falls far short of the mark.

Fellowship is partnership; the sharing of things in common. The assembly fellowship is a blessed sharing in common of all that pertains to the assembly—its privileges, its testimony, and its responsibilities. And this is a far different thing to the prevalent but inadequate idea of what is the scriptural conception of fellowship.

To be received among a company of saints professedly gathered to the Lord's Name alone, owning the Lordship of Christ and the guidance of the Holy Spirit, having no creed or constitution but the Word of God, is a wonderful privilege, and never should be lightly esteemed. Such reception should be understood to mean one of full partnership, nothing short of it.

Fellowship embraces all the assembly stands for; that we are helpers together of one another in maintaining and strengthening all that we have been taught of God and hold dear. There is a fellowship on the Lord's Day morning in the "breaking of bread" in loving remembrance of the Lord's death, till He comes; a fellowship in the evening in the assembly's Gospel testimony; a fellowship in the assembly's weekly prayer meeting, and the weekly Bible reading or gathering for ministry; a fellowship in all the assembly's activities, its gifts and expenses.

Do we merely "break bread," or are we truly "in fellowship?" Do we realise

both our privilege and responsibility of entering into the assembly's fellowship in all its bearings? We maintain that the assembly demands our best and undivided attention, for it is the nearest expression of carrying out the will of God on earth of anything else that can be found; and this is true even in the face of confessed weakness and failure among us. Look where you will, you will find nothing better or more scriptural. "To whom shall we go?" (John vi. 68).

There are serious leakages in some of our assemblies; young life that ought to be there is drifting elsewhere. This drift might be stemmed by teachers and pastors themselves holding more firmly to the truth of the assembly's position as taught in the Word (condition too), giving more of their presence, time, and help in the meetings, building up the saints in their "most holy faith," and feeding the flock with food convenient.

Let us do all we can to maintain the collective testimony for our Lord, to be "watchful and strengthen the things which remain, that are ready to die," and in view of His coming quickly, to "hold fast that which we have, that no man take our crown." It may be truly said that we have but "a little strength;" yet, if we are found "keeping His Word and not denying His Name," it will be well with us, and will be an incalculable blessing to many of the Lord's dear people (see Rev. iii. 2, 8, 11).

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Psalm vii. 14.

Earth's entertainments are like those of Jael,  
Her left hand brings me milk, her right hand a nail.

(Thomas Fuller).

## The Feasts of Jehovah

PART IX. THE PASSOVER (CONCLUDED).

BY HAROLD ST. JOHN.

OUR closing Paschal study will be devoted to the five recorded New Testament celebrations.

I. *The Passover of Christ's Boyhood* (Luke ii. 41-52). Luke, the dear doctor, portrays the moral glory of Christ's Priesthood, first as the Minister of God's Sanctuary and then as the Mediator for man, and hence naturally delights in depicting temple scenes. The Gospel of the Infancy (chap. i.-ii.) presents three of these, namely, the appearance of Gabriel in the Holy Place, the scene at our Lord's circumcision and, twelve years later, His questionings of the doctors.

This incident is the only glimpse we got of our Lord's early years; a high wall encircles the cloister in which He walked for thirty serene and sinless years, but one beautiful blossom has been flung over from that secret garden, and we may well treasure it for its colour and its fragrance.

One dreads mere speculation, but we can understand something of His solemn joy as for seven days He dwelt in the city of David, and entered as none other could into the meaning and mystery of the shadows of His own death, just twenty-one years ahead.

The whole incident has a sternly practical message for us all; Mary and Joseph kept festival with Christ, but as soon as they rose from the feast they lost all contact with Him.

It is fatally easy for us to enjoy the

Supper with the Lord and with our brethren, and then to lose Him for more than three days—let us remember that those lost days could never be replaced.

II. *The Passover of the Temple Cleansing* (John ii. 13-25). At this point in the ways of God there is a significant change; hitherto we have heard of the Lord's Passover (Lev. xxiii. 5, etc.) but in the fourth Gospel the noble title gives place to a baser one and we read of "the Jew's passover" (chap. ii. 13; v. 1.; vi. 4; vii. 2).

If the scene of "Holy convocations" has been degraded to a "house of merchandise," God will no longer set His name there nor own its festivals as His.

In this chapter Christ is seen first as the Bridegroom and then as the Shrine; the careful reader will notice the word temple occurring five times, but in v. 14-15 the word used is *HIERON* and refers to the whole pile of temple buildings, in 19, 20, 21 it is "NAOS" the inner part or shrine in which the Greeks placed the image of the preserving God of the temple.

In the previous chapter the Lamb is twice marked out (i. 29, 36), and now we find that the house must rest upon the death of Christ; in Exodus, Israel sings about God's habitation three days after the blood had been shed. In David's days the house of God is built on the spot where the judgment had been stayed by the sacrifice, and as we saw in Ezekiel, the vision was given on the tenth day of the first month (see Ex. xii. ; xv.; Chron. xxi. 26; xxii. 1.; Ezek. xl. 1).

The Lamb and the house are linked all through the word; we can never carry out the truth of the Assembly practically

unless we are freed from the spirit of Egypt and are strengthened by feeding on the roast Lamb and the bitter herbs.

It is because of this that John shews us the temple cleansing at the beginning of his Gospel, whilst his brother Evangelists place it all at the end; for them, there is only one Passover at the end of our Lord's ministry, but for the "beloved disciple" the years of service commence, continue and close with it; the feast dominates the whole story.

III. *The Passover and the living Bread* (John vi 3). In this chapter the three types of Joshua v., the manna, the Passover and the "stored corn of the land" coalesce.

v. 3. The Lord is enthroned upon the hillside, and the writer notes the approach of the "Passover, a feast of the Jews."

v. 31, 49. we read of the manna but it is to be noted that the Lord avoids applying the *word* to Himself; no less than 21 times in this chapter we read of *bread*, and always as foreshadowing Christ as the true food for God and man (Lev. xxi. 6; Num. xxviii. 2).

The word "manna" is colourless and vague; it is merely the Hebrew for "what is it?" and was Israel's name for God's provision and in itself was a confession of their casual lack of appreciation of Christ; the Lord never uses the word in reference to Himself (in v. 58 the best texts omit "Manna").

v. 62. Here we taste the "old corn of the land;" the Lord asks "what and if ye shall see the Son of Man ascend up where He was before?"

This chapter has been a theological battlefield but we prefer to enjoy it as a green pasture; in v. 27 the Lord refers to the well known practice of presenting the lamb to the priest for examination and, if the sacrifice were found perfect, for marking with the crimson seal of the temple (see the Mishna, Shekalim L. 5 and Disraeli's *Genius of Judaism* p. 154).

The sealing of the true Lamb took place in chap. i. 29, 36 and in chap. vi. the Lord opens to us how faith feeds upon the One who died; He makes four great statements opening each one with the solemn formula "Verily, verily, I say unto you" v. 26, 32, 47, 53.

The elect must learn four facts concerning their proper food.

(a) It endures unto everlasting life in contrast with the perishable shewbread or passing feasts of Israel.

(b) This bread has first been set upon God's own table and He is well satisfied with it (Mal. i. 7-12; I. Kings x. 5-7).

(c) This bread is "meat indeed" since it is His own flesh and those that eat of it can never die.

(d) The last "Amen" reveals the positive results to those who eat, they dwell in Christ and He in them; eternal life and resurrection are their portion!

IV. *The Passover in the Upper Room.* At last the long drawn out threads of prophecy, the slewer beams of light which had shone on through the centuries of gloom, were to reach their final goal and rest upon the steps by which we ascend to Calvary.

Each Evangelist prefaces his story with exact and detailed reference to the feast which found its fulfilment on the day of the Cross; the Synoptists tell how Peter and John prepared the upper room and John completes the tale by telling of the feet-washing which ensured fitness for sharing the Holy meal.

Of the Supper itself, we have already written in our eighth paper, and it must suffice for me to point out that in Matthew and Mark the disciples suggest that the feast be prepared but in Luke the Lord takes the initiative Himself; both are in order and the Supper is the meeting place of his hunger and of mine; His to receive my precious box of ointment, mine to enjoy His self-disclosures in the breaking of the Bread.

V. *The Final Passover* (Acts xii). This chapter is the hinge and centre of Luke's great history and it opens with three things which always go together; prayer, purity (then were the days of unleavened bread v. 5), and persecution.

Probably for the first time in his life Peter will not keep the visible and material feast in this fateful year A.D. 44; Herod holds him in prison, intending after Passover to bring him forth to die.

But the Lord has arranged that the vast circle of Passovers from Egypt to Palestine, from Pharaoh's days to Herod's doom shall close in a fitting and majestic manner; the plagues of Egypt answer to the angel's stroke, the darkness gives place to light shining in the prison and if Pharaoh was drowned in the Red Sea, Herod's carcass shall serve as a table for the worms.

Glory to Him who from the mire in patient length of days elaborated into life a people for His praise!

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### Crumbs from His Table.

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#### Christ Jesus, our Saviour.

- "Shall save His people" (Matt. i. 21; Jer. xxiii. 6).
- "Seek and save" (Luke xix. 10).
- "Came to save sinners" (1 Tim. i. 15).
- "Beside me no Saviour" (Isa. xliii. 11).
- "By His own blood" (Heb. ix. 12).
- "Christ hath redeemed" (Gal. iii. 13).
- "Father sent" (1 John iv. 14, 15).
- "Precious blood" (1 Peter i. 18, 19).
- "Raised for justification" (Rom. iv. 25).
- "Look unto me and be saved" (Isa. xlv. 21, 22).
- "Exalted to be a Saviour" (Acts v. 31).
- "Captain of salvation" (Heb. ii. 10).
- "Author of salvation" (Heb. v. 9).

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#### Christ Jesus, the Source of Peace.

- "Peace through blood of His cross" (Col. i. 20).
- "He is our peace" (Eph. ii. 14, 17).
- "Peace I leave with you" (John xiv. 27).
- "Peace with God" (Rom. v. 1).
- "Peace of God" (Phil. iv. 7).
- "Lord of peace" (2 Thess. iii. 16).
- "In Me ye have peace" (John xvi. 33).
- "Prince of peace" (Isa. ix. 6, 7).
- "Perfect peace" (Isa. xxvi. 3).

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#### Adoption.

- What we are by nature (Eph. ii. 1, 3-12).
- Cast out polluted (Ezek. xvi. 5, 6).
- God gives life and washes (Ezek. xvi. 6, 9).
- God's question and answer (Jer. iii. 19).
- "Now sons of God" (1 John iii. 2).
- "Power to become sons of God" (John i. 12).
- "Restores likeness lost in Adam" (Eph. iv. 23, 24).
- "Spirit of adoption" (Rom. viii. 15).
- "Makes members of Christ's body" (Eph. v. 29, 30).
- "Children—then heirs" (Rom. viii. 17).
- "Partakers of Divine nature" (2 Pt. 1-4).
- "Led by the Spirit" (Rom. viii. 14).

## Solomon's Temple.

PART III. BY G. HUCKLESBY.

### DAVID'S GIFT.

IN 1 Chron. xxix. 4 we read, "And David gave seven thousand talents of silver to overlay the walls of the houses within." This would be about three hundred and sixty tons of refined silver to plaster these stone walls within. In typology, silver denotes "redemption," as seen in each Israelite having to pay a "half-shekel of silver," when the census was taken, confessing thereby, they were a "redeemed people." So every believer belongs to Christ by redemption. Spirit, soul, and body have been "bought with a price." And at our Lord's second coming each will have a "redeemed" body. Hence, we read of "the redemption of the body," for which we wait. Meanwhile, we are sealed as his blood bought people by that "Holy Spirit of promise unto the day of redemption."

### CEDAR WOOD.

The silver was then overlaid with cedar wood, as we read in 1 Kings vi. 9. Cedar wood is often spoken of as "incorruptible wood," on account of its great durability. We are told that the bitterness of the sap preserves it against the worm of corruption, and the resinous character of the wood preserves it from the effects of the weather. Hence its longevity as seen on Lebanon. Then, when cut down, the wood still retains the same durable nature. There are specimens of cedar wood in the British Museum which were taken from the ruins of Nineveh, and this city was destroyed 500 years before

Christ, well nigh 2500 years ago. How suggestive is all this of the "incorruptibility" of the resurrection body. We read, "It is sown in corruption; it is raised in incorruption." That changed body will never know an ache or pain. "Mortality will then be swallowed up of life."

This cedar wood was beautifully carved with fruit and flowers, as we read in 1 Kings vi. 18. Then those raised stones would be adorned with fruit, and beautified with flowers. So the resurrection body will be a glorious body. "It is sown in dishonour, it is raised in glory." It will be in that resurrection body we shall stand before the judgment seat of Christ, to receive the things done in this mortal body. Hence, our Lord speaks in John xv. of "fruit which shall remain." The fruit which we now bear to God's glory will thus bear an eternal stamp.

In the margin we read, "the openings of flowers." That is the bursting bud, the developing flower, before a single petal shows the least sign of drooping or decay. So those cared "buds" speak of immortal youth, unfading beauty, un-failing strength. Our Lord is described in resurrection as having "the dew of His youth," and His hair is said to be "black as a raven." Never a grey hair, or the least sign of weakness will be ever seen in His glorified body. So He will present the Church to Himself, a glorious Church, not having spot of defilement, or wrinkle of age, or any sad thing. She is seen there in all her bridal attire, in all her peerless beauty, the perfection of love

and of loveliness. And when the apostle beheld her in his prophetic vision in the eternal state—that fixed and unalterable condition of things—he describes her “as a bride prepared for her husband,” although a thousand years had passed since the marriage scene in Rev. xix.

#### OVERLAYED WITH GOLD.

This carved cedar wood was skilfully overlaid with gold, as we read in 1 Kings vi. 22. Gold is the most precious and durable of metals. It does not corrode, and it will endure the fire. It speaks of divine glory which will never pale or pass away. The believer is to have a *Christ-like* body. For this object our Lord is coming to change our body of humiliation, that it may be fashioned like unto His body of glory. And when we see Him we shall be like Him. Such is the glorious destiny which God has fixed for every member of His blood-bought family. This will be the “finishing touch” to His “redemption work,” the “masterstroke” of His divine grace. Not only are we to be with Him, but like Him for ever.

The gold was then garnished with all manner of precious stones (1 Chron. xxix. 2; 2 Chron. iii. 6). It is the same word as is used in reference to creation, “By His Spirit He *garnished* the heavens.” The Holy Spirit is seen studding the blue vault of heaven, using stars, and suns, and glorious systems as gems and jewels for that purpose. So again we read, that “the foundations of the walls of the New Jerusalem were *garnished* with all manner of precious stones.” This is the word used here in Solomon’s temple. The gold covered walls were decorated with these

costly gems and jewels. What a display of munificence the temple must have been! An unparalleled scene of glory and of wealth! A scene resplendent with superb brilliancy and beauty. It is said that the outside view of the temple was like “a snow-capped mountain, crowned with a ball of fire,” when seen from some neighbouring hill. But the inside view must have been a scene of indescribable lustre and magnificence.

#### ITS ILLUMINATION.

It was illumined by seventy lamps, a symbol of the perfection of illumination. Those words reveal the brightness of the gold, the beautifully carved fruit and flowers, the golden chains of honour, the golden palms of victory, the cherubims of glory. All the various shades and colours of the many gems and jewels would shine out in such a light, making the whole of the interior a scene of grandeur and of glory.

But all this was but a passing shadow of God’s greater and brighter substance, a glorified Church, which he will illumine with His own uncreated light, and fill with His own eternal and ineffable glory.

But who that glorious blaze  
Of living light can tell  
Where all His fulness God displays,  
And the Lamb’s glories dwell.

#### THE WAY OF ACCESS.

The only way of access to this house is also full of instruction. There were two vessels of approach, the brazen altar and the molten sea. The first must be passed, and the second must be used by all those who entered the building. It was at the brazen altar that all the sacrifices were killed and offered to God. Here we learn



that "without shedding of blood is no remission of sins;" and at the molten sea, which was the provision God made for those who drew nigh to Him in priestly service, we learn, "Without holiness no man shall see the Lord." The blood of atonement made the priest judicially clean, and the water of the molten sea kept him practically clean. The one gave a legal title to enter the temple, and the other gave a moral fitness to do so.

The brazen altar is described in 2 Chron. iv. 1. It was the place of offered and accepted sacrifice. It was designed by God, its dimensions were given by Him, and its position was assigned by Him on that divinely given plan. Its position was such that it made it impossible for one to enter the building without passing it. Whether the priest came through the east, north, or south gates, as he entered the inner court, he was confronted by this vessel of approach. So from the very Fall, God has been teaching man there is only one way for sinners back into His holy presence. This has been the great lesson which God has been teaching man by the Old Testament sacrifices. The vital question came rolling down the ages, "How can man be justified by God?" The offered and accepted sacrifice of Christ at Calvary is God's answer to this question. And it was this cardinal truth that was prefigured in all these types and shadows. It is of Him we read, "He was delivered for our offences, and was raised again for our justification." "And being justified by faith, we have peace with God," and as such we stand in grace and we look for glory.

The measurements of the brazen altar were also given by God for our learning. It was "twenty cubits" square, about thirty feet on each side. It would therefore cover the same superficial area as did the very holiest of all. This also was "twenty cubits" square. In this we see in type, how the death of Christ outside the camp was equal to all the claims of God within the veil. At that sacred spot, we see "mercy and truth meeting together, righteousness and peace kissing each other." There sin was judged, Satan was silenced, and salvation was procured. Again, the altar was "ten cubits" high, about fifteen feet, the tip of which would be on a level with the top of the two large cherubims which stood within the veil like sentinels guarding the throne of grace. These large majestic figures remind us of those two great parent truths of divine revelation, "God is Light," and "God is Love." A thrice holy God must act consistently with His own holy character. He has therefore, in the love of His heart, provided for all the demands of His throne. When Christ said, "It is finished," the highest demand of that throne was fully and for ever met. Every requirement of infinite justice was everlastingly satisfied, so that "God is just," and yet justifies the penitent sinner who believes in Jesus. And all this work of grace is thus done consistently with His inflexible justice, and in perfect harmony with all his attributes.

#### SHAPE OF ALTAR.

The shape of the altar was four-square, each side being equal from whichever standpoint it was viewed. This tells us

that the ways of God are perfectly equal. This is manifest whether we view His ways in government, in grace, or in glory ; and it will be seen in judgment. For we know that "the judgment of God is according to truth."

Each side of the altar had its own important lesson. The "north" side was the side of death and of darkness. God's directions were to kill the animal on "the north side of the altar." It tells also of darkness as well as of death. The sun does not travel north. So when Christ died, we witness that strange phenomenon—midnight at mid-day. There was a supernatural darkness over all the land from the sixth hour until the ninth hour, when our Lord bowed His head in death. But on the opposite side of the altar, we have the bright, sunny south, where we stand and bask in the full blaze of the meridian sun. So we sing—

The Father's face of radiant grace,  
Shines now in light on me.

The prophet Ezekiel also describes that river of living water (which will one day issue from the temple) as running on the south side of the altar, carrying life and blessing wherever its waters go. So we sing—

Our every joy on earth, in heaven,  
We owe it to Thy blood.

The cross is the spring and source of all. The "east" side of the altar testifies to a finished work, and to an accepted sacrifice. The Lord directed that "the ashes," when taken from the altar, were to be placed on the east side of the altar. The ashes bore witness that the sacrificial victim has been consumed by fire upon the altar, and those ashes would fall through the grating which

was halfway up the altar, and as they were taken away from the altar they were put on the east side thereof. As believers in Christ, we are assured that we are accepted in all the acceptance of the Accepted One. The "west" side of the altar is referred to in Ezekiel viii. 16, where about twenty-five men (that would be the high priest and a representative of the twenty-four courses of priests), are seen taking up a *wrong* position before the Lord, and of the altar. This wrong position caused them to turn the back toward God, and then they worshipped the sun, thus putting the creature in the place of the Creator. The cross is God's great centre of all revelation, and a wrong view of this throws all the varied circles of truth out of their proper place, so that they are not seen in their true perspective.

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### Look to Jesus.

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As the open fountain—Look, wash, and be clean (Zech. xiii. 1).

As the Antitype of the brazen serpent—Look and live (John iii. 14).

As the light of the world—Look and be enlightened (John viii. 12).

As the great Physician—Look and be healed (John v. 6).

As the bread of life—Look and partake (John vi. 35).

As the way to heaven—Look and walk in Him (John xiv. 6).

As the sure foundation—Look and build (Isa. xxviii. 6).

As the ark—Look and enter (Gen. vii. 1).

As the friend of sinners—Look and trust (Matt. xii. 19).

As the only Saviour—Look for salvation (Acts iv. 12).

As the author and finisher of our faith—Look for evermore (Heb. xii. 2).

## Studies in Philippians

By ANDREW BORLAND, M.A.

THE SAINTS' CONSECRATION (CON).

CHAPTER II. (vv. 12-16).

WE are accustomed in nearly all walks of life to estimate the greatness of any force exhibited by the immediate and visible effect produced; but in the realm of nature and in the things of the Spirit, the silent, invisible energies are the powers that work wonders in transformation. Mighty Niagara or thundering Victoria Falls, the devastating tornado or the destructive typhoon, smite us with a sense of grandeur and awe, but seldom do we think of the ceaseless and incalculable power expended year by year by the streams of invisible sap, life-bringing and fruit-producing, as they mount, slowly and imperceptibly, the trunks and twigs of the countless myriads of forest trees. So is it in the sphere of man's spirit, God working in us to produce, by His inerrant and providential ways, likeness to Christ in holiness of character. Not only does He place before us in the perfect record of the Scripture the pattern to be copied, but He also comes in the person of the Spirit, to co-operate with us in the end to be accomplished. And how do we co-operate? By submission to His will and ways! The spirit of man cannot find its highest ideal attained until the man himself is abandoned to Him whose right it is to rule in all the being of His redeemed creature.

A second exhortation follows: "Do all things without murmurings and disputings." How insistent Scripture is on the essentials

working for daily peace among a community of saints! Repeatedly we are reminded, on page after page of the New Testament, that the greatness of Christianity consists not merely in the fact that, by virtue of the atoning, sacrificial death and the resurrection of our Saviour we may enter Heavenly bliss hereafter, but also in the fact, that, in the power of the down-sent, indwelling Spirit, we may translate to earth, in a forestalling of the future experience, the very joys and peace that await us. We are ever in danger of post-dating and so postponing our true happiness; and, because we have, in many cases, this distorted conception of our bliss, we do not appreciate the real import of the apostle's second exhortation in our section. As in an orchestra where each instrument works not for its own good, but for the good of the whole, doing its utmost in controlling its individuality where necessary for the concerted effect, so amongst the saints who realise that hearty co-operation is the essential for the well-being of the community. But how easily the friction comes!

It is the little rift within the lute

That, by and by, will make the music mute,  
And, ever-widening, slowly silence all.

The little rift within the lover's lute,  
Or little pitted speck in garnered fruit  
That, rotting inward, slowly moulders all.  
It is not worth the keeping: let it go.

Murmuring and disputing lead always to individual defeat and often to communal disaster. Bonnie Prince Charlie partly owed his debacle at Culloden Moor to the foolish action of the Camerons in refusing to fight at all because the coveted place of honour was given to another clan. Is it not often true, Brethren, that we brand ourselves with the disgrace of withdrawal from the ranks of the militant few because of our unwill-

ingness to forego our prejudices and dislikes? The enemy is all around us; he is marshalling his foes for a final onslaught, and preparing, by all means, to weaken the resistance of the saints, and we are oftentimes more concerned about our petty jealousies than about the unbroken front. Defection in the ranks plays worse havoc than the ingenuity of our opponent. How much wiser men are in their own generation than are the children of light! It is recorded of Admiral Nelson, on the morning of Trafalgar, that he was exceedingly concerned about every man doing his duty. Calling for Hardy, his captain on board the *Victory*, he made certain enquiries about Admiral Collingwood and, to his astonishment, learned that the Admiral and the Captain were not on speaking terms. He bade both appear before him. He took them to the deck. Pointing to the combined fleets of the French and Spanish ready at any moment to commence battle, he placed the hand of the one in the hand of the other and said, "There is the enemy." The moral is evident.

Not only does the writer emphasise the need for unanimity amongst the people of the Lord, he also reveals what should be the character of the saints in their witness for God in the world, "that ye may be blameless and harmless, the sons of God, without rebuke, . . . as lights in the world." It is impossible for us to over-estimate the dangers that confront us in the pathway of testimony, but, no combination of hostile forces need be feared by the child of God whose life is in consonance with divine desire. The world in which we live is "crooked and perverse," it wallows in the darkness of sin and ignorance of God; it is black with the squalor of its own misery and wretchedness, the very intensity of which

is but heightened by the rush-light efforts of men to illuminate. The business of the saints is to shine. And what else can they do for they themselves have been lighted by the Light of the world, whose commission to them is, "let your light shine"? It is the property of light to shine, and the function of a lamp to give light to others. "If we are going to let our lights shine to illumine our own faces, we might as well let them go out." Our duty is to hold forth the word of life, for only by so doing are we holding aloft the torch that beckons to Christ. It is both selfish and stupid to hide the light that God has given for illuminating the darkness and for luring men from the rocks and shoals of disaster to the haven of life and home. Robert Louis Stevenson tells an interesting story of his boyhood which illustrates how we often deal with the light we have received. It was the custom of other boys and himself to meet on the dark nights of winter in the caves formed by the sea on a certain part of the east coast of Scotland. Each boy carried with him a lantern; but it was arranged that, in order to avoid detection, they should turn the light inward on their bodies and cover the lamps by their greatcoats. This they did on the way to and from their rendezvous, where they enjoyed the privacy of much light which none saw but themselves. And he adds that the greatest joy of all was the joy of knowing, as they passed villagers and policemen on the streets, that they carried lights that others knew nothing of. Is not that how we as Christians often treat the light we have, enjoying its warmth and illumination for ourselves, forgetting that the darkness around us is all the more dense because of our failure to trim the wicks of our witness and to hold forth the word of life as we shine as lights in the world?

## Notes on the Apocalypse.

Chap. iv. 1-5. Part x. By W. HOSTE, B.A.

### THE CLAIMS OF THE THRONE.

WE now begin the third section of the book, as a comparison of the divine syllabus in chap. i. 19, with verse 1 here, where the same words occur, shews. "Hereafter" in both cases, should be "after these things" (*meta tauta*). The slight change from "shall" to "must," only shews that the time presses. We emerge then into the wide prophetic area which forms the main body of the Apocalypse. Chapters iv. and v. are introductory, representing the undefined interval, between the rapture of the Church and the opening scenes of the day of the Lord.

There are other signs which show a fresh departure: the voice, though the same trumpet-voice of chapter i., utters a fresh call, "Come up hither!" It is not a door of service on the earth which is opened, but a door of entrance into heaven. The apostle had been on earth occupied with the local churches in their testimony and walk down here; henceforth he is in heaven, occupied not so much with the church, though he sees it triumphant, but with events taking place below in the warring world, the scene of God's judgments, of man's ripe rebellion, and of Israel's testimony and deliverance.

When John hears the voice, "immediately he is in the Spirit," that is he is rapt in vision up to heaven. His translation is, I doubt not, representative of the rapture of the whole Church.

The first thing he beholds is a throne, not *being* set, but set, for it "was of old" (Psa.

xciii. 27). This is central to the chapters and a key to the book. A throne signifies the seat of authority, and symbolizes monarchical rule, and the whole system of kingly power. God too has a throne and is about to vindicate His claims and assert His sole rights to reign in His universe. But more important than the throne, is the One on it, "And One sat on the throne;" no mere Spiritual Presence—a Shekinah glory as of old, but a visible Person. God has found one worthy and competent to fill the throne—"the image of the invisible God," for this is only another "Revelation of Jesus Christ." "God sitteth on the throne of His holiness" (Psa. xlvii. 8), but in the Person of His Son—the Man of Calvary. As the first thing that met the high-priest's eye, as year by year he entered within the veil, was the glory of Jehovah between the Cherubim, so the first thing in heaven is the glory of God in the face of Jesus Christ. His glory is represented here as a jasper and a sardine stone; not the incommunicable Divine glory, but one which He communicates to His own, for in Rev. xxi. 10, 11, "the bride, the Lamb's wife is said to have the glory of God and her light (that is the expression of that glory) was like unto a stone most precious, even like a jasper stone,\* clear as crystal." Probably these stones stand for attributes appropriate to the Lord's glory as King, about to assert His right to reign, for "Justice and judgment are the habitation of His throne" (Psa. lxxxix. 14). The rainbow round about the throne is very significant, and is another key to God's dealings at this period. It takes us back to the Noachic Covenant, which guarantees to mankind certain abiding blessings, "*while the earth remaineth*, seed time and harvest,

\* The stone we know as a jasper is neither clear nor precious; it is supposed that a diamond is meant. The sardine is probably a ruby.

and cold and heat, and summer and winter and day and night shall not cease" (Gen.viii. 22). By the rainbow around the throne then God would shew that He sets a limit to His apocalyptic judgments. It will be a cup of judgment, not untempered with mercy, a *mixed* cup (see Psa. lxxv. 8), with repentance in view, in contrast with the fearful cup of *unmixed* wrath of eternal judgment (chap. xiv. 10). Next the apostle views four and twenty thrones† nor are they unoccupied. The number takes us back to the 24 courses of the Israelitish priesthood, but is doubtless symbolical. They are men redeemed by blood and prepared by grace to occupy those thrones—not merely saved Jews, but men saved from Jew and Gentile. They are, I believe, *the overcomers* of chapters i. and ii., and perhaps in their priestly character—men who by grace have proved themselves true members of the Church which is His body. They are clothed in white robes (chap.iii.5); they are associated with the throne (chap. iii. 21); they are crowned with crowns of victory (stephenos) (chaps. ii. 11; iii. 11). It may be asked where the Old Testament saints are represented? The answer is that they are not mentioned here, as this does not profess to be a complete picture of heaven. For instance there is no mention of angels in the chapter.

In the twenty-four elders we seem to have the church in her priestly character and in the enjoyment of her privileges and rewards, not manifested in deed till Christ's return in glory, but already allotted. Our attention is next drawn to the fact that "out of the throne proceeded lightnings and thunderings and voices." This again is significant, and gives character to the book. That throne had long become, to the world,

as an extinct volcano. Modern thought, with impious unanimity had passed a resolution against future judgment. Men had ceased to fear, because there was nothing to fear. But now there are ominous signs of renewed activity. Those fearful flashes, those crashes of thunder, those solemn voices speak in clarion tones of judgment about to break. The throne had long been a throne of grace, now it is taking on another character. The Lord rebuked the "Sons of Thunder" for suggesting the calling down fire from heaven, even as Elias did: "Ye know not what manner of spirit ye are of." The Lord was present in grace, "not to destroy men's lives, but to save them." What was not fitting then, will be fitting now. Clearly there is a change of dispensation. And yet the "historical" interpreters of the book would have us believe that the Apocalypse represents God's dealings with the world while "grace reigns through righteousness." Truly they know not what manner of Spirit it is of.

### The Coming King and Reign.

He comes in power!

The King—of kings the King.

All righteousness and peace

In His right hand to bring;

Into the last abyss

Each rebel crown to fling,

Time's ages of misrule

To end, that now may spring

Order and law and light

Beneath His holy wing.

The foe is bound

With the unbreaking chain;

The spoiler now is spoiled,

No more on earth to reign;

Purged is creation now

From the primeval stain

Of the old serpent's trail,

Never to rise again;

The prince of evil falls

With all this mighty train.

† Same word—thronos.

## Haggai

AND THE RESTORATION OF THE TEMPLE.

PART II. BY FREDERICK A. TATFORD.

IT was when this dark cloud of doubt and despondence had descended upon the people that Haggai appeared on the scene. In a short, trenchant message, he convicted the Jews of their sloth and neglect, and again aroused their enthusiasm and zeal. Explaining their calamities as the effects of God's chastening hand, he urged them to a consideration of their ways. They had been occupied with their own affairs and ambitions, whilst Jehovah's house lay neglected. "Go up to the mountain, and bring wood, and build the house," came the incisive message (Hag. i. 8). Instead of dwelling upon their own misfortunes or hopes, let them busy themselves in God's work. The people were aroused immediately, and in obedience to the Divine call, they set aside everything to resume the building of the temple.

In the revival of this remnant of two and a half millenniums ago, surely there is a message for the Christian to-day. The deadening influence of a pusillanimous passivity has crushed the spirit and vitality of the church. The service of God is neglected for the pursuit of the temporal, mundane things of life; personal ambitions and hopes are placed before the building of God's house. Oh, that the words of the prophet might bear fruit in our lives to-day! Let us leave the earthly puerilities and trifles which occupy us and renew again our work for the God who has called us! "Go up to the mountain, and

bring wood, and build the house"—let us rise again into those spiritual realms of communion with God, and drawing down from Him the needed supplies and strength go forth to work and to build for Him. May the Holy Spirit arouse us all to a sense of our responsibility to God!

The building was resumed with zest and vigour, and then the prophet was sent with a second message to the people. "I am with you, saith the Lord" (Hag. i. 13). It was only a short sentence, but those few words were the assurance of strength and power. The work was Jehovah's and the necessary equipment was provided by Him, His presence connoted all—sufficiency. Throughout the ages, that presence has been the stay and strength of His people. "Certainly I will be with you," came the words to Moses out of the burning bush (Ex. iii. 12); "I will be with thee," was the divine promise to Joshua (Josh. i. 5); "I am with thee," declared Jehovah in Isaiah's day (Isa. xli. 10); "Lo, I am with you alway, even unto the end of the world," is the message of the risen Christ to all His followers (Matt. xxviii. 20). In our day, as much as in Haggai's day, the work is God's, the power is God's, and the supplies are God's, whilst His presence is to be experienced in every sphere of labour and in every act of service, in the consciousness of His presence, difficulties vanish and obstacles disappear.

In the power of the prophet's message, the spirits of the people were stirred up and heartened and invigorated, they toiled at the work. As they laboured, however, the Jews became painfully conscious of

the pronounced inferiority of the temple to Solomon's temple. Their extreme poverty prevented them from ever attaining the incomparable magnificence and splendour of that former building, and the realisation of this fact discouraged and disheartened them. Again Haggai was sent to them with a message from Jehovah. "Be strong," was the threefold injunction "Be strong . . . and work. The work might appear inferior to them, but "I will fill this house with glory, saith the Lord of hosts" (Hag. ii. 7), and—still greater—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts" (Hag. ii. 9). The former glory was great, but the latter glory was to eclipse and outshine it since God Himself would glorify this building.

By comparison with the mighty work of apostolic days or even with the times of Wesley, Moody, Spurgeon, etc., the service of God's children to-day appears decidedly inferior, and the consciousness of the inferiority frequently brings discouragement and despondency. Christians speak regretfully of "the good old days" and contrast the feeble efforts of the present day. But is our service nowadays absolutely worthless and valueless? Is it God's will that we should sit down and mourn the past and decry the present? Such an attitude is a virtual recognition not only of human failure but also of divine failure; it suggests that God's power has become limited, and that He is unable to work through His children as in days of yore. Perish the thought! Our service may appear poor and feeble to us, but it is performed in association

and partnership with our blessed Lord, and in a coming day He will glorify our little work with His own glory and demonstrate to all its inestimable worth in His eyes. "Who hath despised the day of small things?" asked the Lord of the prophet Zechariah (Zech. iv. 10). Let us not dwell upon past glories, but rather strive with every power and ability to do His service now to anticipate the glorious day which lies still ahead!

In a fourth message, Haggai dealt with the question of impurity. Through their neglect of Jehovah, the people, their offerings, and all the works of their hands had become unclean in His sight. By cross-questioning the priests, the prophet emphasised the importance and necessity of freedom from evil. "That which is holy," wrote J. N., Darby, "cannot sanctify profane things; but an unclean thing defiles that which is holy; for holiness is exclusive with respect to evil." Now that evil had been removed and the people had again turned to Him, God was in a position to deal with them in grace, and from that day, He promised to bless them (Hag. ii. 19).

The neglect at any time of God's service renders the servant unclean in His sight, and He cannot bless anything which is done until the defilement is removed. When the neglectful and slothful one turns again to his Lord, however, the uncleanness is removed, and He is again in a position to bless.

In the last of his five brief messages, Haggai foretold the shaking of heaven and earth and the overthrow of kingdoms and powers. In that future day of universal



upheaval, however, there was the assurance that the chosen of Jehovah should be secured to Himself "as a signet" (Hag. ii. 23). Their value and importance would be emphasised by the general destruction and dissolution. The day of divine judgment is rapidly approaching, but the followers of the Lord Jesus Christ rejoice in the fact that they are one with Him—a seal upon His heart and a signet upon His arm. Though all else should be removed, He is the pledge of their eternal security.

Although the opposition of the Samaritans was again aroused by the resumption of building, it was overruled in the providence of God and the emperor Darius issued a further decree, not only confirming that of his predecessor Cyrus, but also commanding all possible assistance to be given in the work (Ezra vi.). Within a few more months, the restoration temple was completed, and its dedication took place amidst general rejoicing (Ezra vi. 15-16). The adversary may seek to hinder and obstruct, but the omnipotent God is on our side. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

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" IN LOVE."

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Before Him (Eph. i. 4).  
 Rooted and grounded (Eph. iii. 17).  
 Forbearing one another (Eph. iv. 2).  
 Speaking the truth (Eph. iv. 15).  
 Edifying the body (Eph. iv. 16).  
 Walk in love (Eph. v. 2).

## Christ my All.

IN the hour when guilt assails me,  
 And my long, long sins appal,  
 Then I haste to the Forgiver—  
 On His gracious name I call.  
 There I find the heavenly fulness—  
 Christ my righteousness, my all !  
 There I find divine completeness—  
 Christ my cleanser, Christ my all !

In the day when earth attracts me,  
 When its pleasures would enthrall,  
 When its loveliness would blind me,  
 And to creature-love recall ;  
 Then I turn to brighter beauty—  
 Christ my glory, and my all !  
 Then I turn to fairer splendour—  
 Christ my treasure, and my all !

In the night when sorrow clouds me,  
 And the burning tear-drops fall,  
 Then I look for one to wipe them—  
 On His changeless name I call.  
 Then I sing the song of patience,  
 Christ my Saviour, and my all !  
 And I rest upon His bosom—  
 Christ my solace, and my all !

In the day when sickness weakens,  
 And life's solemn shadows fall,  
 And the death bed curtains warn me  
 Of my coming funeral ;  
 Then I think of resurrection—  
 Christ my life, my health, my all !  
 Then I think of incorruption—  
 Christ my everlasting all !

In the day when the immortal  
 Shall fling off this mortal thrall,  
 Putting on all the perfection  
 Of the light celestial ;  
 Still my song, when standing yonder,  
 Shall be—Christ my joy, my all !  
 Still my song of resurrection  
 Shall be—Christ my all in all !

In the land of promised glory,  
 In the day of festival,  
 Day of marriage and of triumph,  
 In the angel-crowded hall ;  
 This shall ever be my burden  
 Christ my glory, and my all !  
 This shall ever be my anthem—  
 Christ my bridegroom and my all !

## Selected Fragments.

### "Unto Him."

"Outside the camp, to the Lord cleaving,  
While all around is din and feasting,  
Joy Thy rejection now to bear,  
'Ere soon Thy glory, too, to share.

### The Cross of Christ.

If the sufferings of Christ, who humbled Himself and became obedient unto death—the death of the Cross—be much in my heart, I shall see my worst enemy to be pride, especially pride of wisdom, and pride of righteousness. I shall charge my soul, as did the king of Syria his captains: "Fight neither with small nor great, save only with the king of Israel." In my soul's welfare let pride be subdued, and every other sin is held in chains.

### A Cure for Evil Speaking.

If your lips would keep from slips,  
Five things observe with care;  
OF WHOM you speak, TO WHOM you speak,  
And HOW and WHEN and WHERE.  
Speak not evil one of another, brethren" (Jas. iv. 11).

"Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Rom. xiv. 4).

"Let us not, therefore, judge one another any more" (Rom. xiv. 13).

### "Covetousness."

The word "COVETOUSNESS" in the original means "HAVING MORE." It is not necessarily wishing for what someone else has, but wishing for MORE than I have. The root of all COVETOUSNESS is being DISSATISFIED with what we already have.

The ruin of a kingdom is a little thing in God's sight, in comparison with division among a handful of sinners redeemed by the blood of Christ.

When the body is in perfect health, there is a noiseless perfect co-operation of the members; so was it with the church at Pentecost, and so it ought to be with us now.

To reform the Church of God, we would begin with self-reform. Schisms and divisions will increase so long as we begin with reforming others. Wisdom is only with the lowly.

Though Satan hath not the key to thy heart, yet he can stand in the next room to it and hear what is whispered there. He hunts the Christian by the scent of his own feet, and smells which way the heart inclines.

Thou callest thyself Christian; but we question whether thou hast a right to the title; thy conduct is too contrary to that sacred name, which is too holy to be written on a rotten post.

As the nurse eats the more for the sake of the babe she suckles, so shouldst thou be more careful to nourish thine own soul, who hast others under thy teaching.

You can't hold the Truth that has been steeped in the *sufferings* and *sorrows* of the Lord, as a *dry* doctrine. Every bit of Truth cost Him untold agonies.

### Touching Christ.

As if Christ were so walking as not to be touched by anybody at all, He asked—"Who touched Me?" And they answer—"The multitude press Thee," and the Lord would seem to say—"I am asking for one who touched Me, not for one who pressed Me." So also now is it with His body—His Church. The faith of few touches it, the crowd of many presses it; the flesh presses it, but faith touches it.—S. Augustine.

God's mill grinds slowly,  
God's mill grinds small,  
God's mill grinds surely,  
God's mill grinds all.

My SAFETY hangs upon CHRIST'S work for me, my ASSURANCE upon God's word to me, my ENJOYMENT upon my not grieving the HOLY SPIRIT within me. Our prayers and God's mercies are like TWO buckets in a well—while one ASCENDS the other DESCENDS. CHRIST CAME DOWN FROM HEAVEN IN GRACE; He has gone up to the throne in RIGHTEOUSNESS: He is coming back again in GLORY.

### Psalm vii. 4.

"If I have rewarded evil unto him that was at peace with me." To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil, is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace.

## The Story of the English Bible.

PART XIX. BY J. L. ERCK, OF TOOTING.

Among the many priceless benefits which our nation owes to the Authorised Version of the Scriptures, not the least is its immense influence on the English language and literature. This influence, which has been wholly for good, arose very largely from the conditions and circumstances of the period at which the translation was made, and of which the translators were able to take full advantage; unlike Tyndale, who, in his day, had had to work under appalling difficulties, with every discouragement from those of high degree in Church and State. Let us then, for a short while, consider this aspect of the subject, which is a deeply interesting one.

It was indeed a great time in the literary history of England. The great intellectual awakening of the Revival of Learning, and the great religious awakening of the Reformation, had marked the close of the Middle Ages and the dawn of a new era. The destruction of the Spanish Armada had been like the rolling away of a dark, threatening cloud; England breathed freely again, and English literature bloomed and flourished with astonishing richness and beauty. At this period of freshness and of renewing of the nation's youth, breathing this invigorating literary air, the translators of the King's Bible set themselves to their great task. Inspired by the originals and aided by the labours of those who had preceded them in the same field, they produced that marvellous volume which has been happily described as "a well of English undefiled," and which has done far more than any other book to mould out English speech and literature.

At the time of its production, theology occupied much the same position in the thought and attention of the nation at large as is now claimed by scientific discovery and invention. The previous great translations, from Tyndale's onwards, had opened the Scriptures to the people in their own tongue. "England became the people of a book, and that book was the Bible." From the time when the Great Bible had been set up in churches, the interest had grown. In those early days, the effect on the character and outlook of the nation was astonishing. We cannot refrain from quoting some of the remarks of J. R. Green on this subject in his *Short History of the English People*. "Legends

and annals, war song and psalm, State rolls and biographies, the mighty voices of prophets, the parables of evangelists, stories of mission journeys of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. . . . The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one. . . . When Cromwell saw the mists break over the hills of Dunbar, he hailed the sunburst with the cry of David, 'Let God arise, and let His enemies be scattered. Like as the sun riseth, so shalt Thou drive them away!' Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardour of expression that, with all its tendency to exaggeration and bombast, we may prefer to the slipshod vulgarisms of the shopkeeper of to-day."

No wonder that, working at such a period, surrounded by such influences, with other noble versions to guide them, and with ample time for consultation among themselves and for revision of their work, the accomplished scholars who compiled the Authorised Version were able to produce so grand a masterpiece of literature. In many a great passage the very simplicity of the language makes it sublime. It has been calculated that the proportion of Saxon words in the whole volume, in comparison with those of Latin origin, is as nine to one. Every variety of word music is used with perfect appropriateness to the nature of the subject; the rugged grandeur of some of the Prophets, the delicate beauties of the Song of songs, the majestic descriptions of the visions of Ezekiel and Daniel, the mingled rejoicing and mourning of the Psalms, the clear and logical reasoning of the Epistles, all in turn charm the ear of those who will listen. Thus we have not a dull and literal translation of the original, but a living and vivid rendering which seems to have caught the very spirit of each writer and made him speak to us in our own tongue.

Let us glance at a very few of the manifold beauties of this version. Sometimes the music is sustained during whole passages, as in the Prayer of Moses in Psalm xc.; in Ecclesiastes xii. 1-8; and in those two exquisite chapters, Isaiah xxxv. and xl. There can be very few instances in our language that compare, in simplicity and pathos, with the pleading of Judah before Joseph in Gen. xlv. 18-34. Many more examples could be given, but let us

read with care the following sentences, chosen at random solely for their literary beauty :—

When the morning stars sang together, and all the sons of God shouted for joy.

Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

There is a river, the streams whereof shall make glad the city of God.

He shall come down like rain upon the mown grass: as showers that water the earth.

Thy way is in the sea, and thy path in the great waters.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Until the day break, and the shadows flee away.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army of banners?

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

Arise, shine; for thy light is come and the glory of the Lord is risen upon thee.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

At evening time it shall be light.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

## The Believer's Question Box.

Questions for this column may be addressed to  
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or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.—Do Acts xvi. 15, Acts xvi. 32-33, and 1 Cor. i. 16 in any way teach or support household or baby baptism?**

**ANSWER A.**—The Lord Jesus commissioned His disciples to go into all the world, not baptising every creature, but evangelising every creature, and then in the case of anyone believing the Gospel they were to baptise him. It is decided presumption to

reverse the order of the Lord's words. Accordingly all through the Acts this order is followed, and if in any case the faith of the baptised person is not specifically stated, the burden of disproof rests on those who deny its presence. Certainly households are to be baptised, when all the members believe, as was sometimes the happy experience in the Acts. As for instance, Cornelius and all his kinsmen and neighbours, containing probably several households, who were all converted on that memorable occasion (Acts x.). Then all were baptised. Crispus, too, in chap. xviii. 8, "believed on the Lord with all his house, and many of the Corinthians hearing believed and were baptised," including again quite possibly households. Then in 1 Cor. i. 16, one of the verses quoted to the questioner as proving the opposite, it is clear that the household of Stephanas were believers, for in the last chapter we read (the epistle was written only a bare three years after the visit), "They had addicted themselves to the ministry of the saints." It is also very clear that the household of Lydia, in Acts xvi. 14, shared her faith, for at the close of the chapter (v. 4) we read that Paul and Silas entered into the house of Lydia, and when they had seen *the brethren* (i.e., Lydia and her household), they comforted them and departed. Of the jailor we read that "he rejoiced, believing in God with all his house," so that the very verses this good brother quoted to prove his point, disprove it, which demonstrates the poverty of his position. To baptise infants or unconverted servants really has not a line of direct Scripture for it, but is based on subtle analogies drawn from the Old Testament, which really do not touch the question, as to Noah and his sons and Rahab and her relations. Baptising infants or unsaved persons can only do harm and create a great class of baptised worldlings, which is the bane of Christendom.

**Question B.—Do you consider that there is a deeper significance in the presence of the Lord at His table on the first of the week than when the saints meet for prayer or a Bible reading?**

**ANSWER B.**—Perhaps it is not quite clear what the questioner means by "a deeper significance." The Lord's words, "Where two or three are gathered together in (or unto) My Name, there am I in the midst of them" (Matt. xviii. 20), apply primarily to the prayer meeting (v. 19). Perhaps the Lord's presence is often more real to the saints at His table, because they are more occupied with Him there, than with their needs. Besides, there is often more

real exercise of soul before going to the Lord's table, than to the prayer meeting or Bible reading. "Let a man examine himself, and so let him eat." We get what we go in for. But the prayer meeting and Bible reading ought not to be neglected, as is too often the case, by the majority of the assembly, or treated lightly even sometimes by those who attend. Surely there would be a greater spirit of prayer poured out and more edification in the Bible reading if all went in a spirit of soul preparation and waiting upon God.

**Question C.**—You will also remark in the 15th chapter of Mark's Gospel, verse 40, "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome." Can you give any explanation of "the less?"

**ANSWER C.**—This James is only mentioned here as "the less" (Greek, the little), either on account of age or stature, to distinguish him, not from James the son of Zebedee, who was already martyred, when Mark wrote his Gospel, but almost certainly from James, the Lord's brother, who became so prominent in the church at Jerusalem in the Acts period, who was also the author of the Epistle of James. Though his (James the less) mother's name was "Mary," she is not to be confused with "Mary, the mother of the Lord." This James was clearly well known, as Mary is mentioned as his mother to distinguish her. She is generally identified with Mary the wife of Cleopas (or Clopas), who comes in in John xix. 25, as the sister of the mother of our Lord, and in much the same connection as Mary the mother of James in Matt. xxvii. 56 and Mark xv. 40. This Cleopas is believed to be the same as Alphœus, so that "James the less" is none other than the apostle, the son of Alphœus (Acts. i. 13).

**Question D.**—Was the mountain in the land of Moriah, upon which Isaac offered, the mountain on which our Lord was crucified?

**ANSWER D.**—It is important to notice the exact wording of Scripture. Abraham was told to go INTO THE LAND OF MORIAH and offer Isaac there "UPON ONE OF THE MOUNTAINS WHICH I WILL TELL THEE OFF," so that the exact place is unknown. Probably the principal height was Moriah, and the scene of Gen. xxii. was one of the lower spurs of the mountain. Mount Moriah or Zion is actually at Jerusalem, and in 2 Chron. ii. 1, we learn that Solomon's temple was there. Now, it is nowhere in Scripture said that Calvary was a mountain, or

even a "green hill," but it is simply called "a place." But then it must be remembered that the whole of Jerusalem and its suburbs is a mountainous district. We read of "the mountains round about Jerusalem" (Psa. cxxv. 2), so that though our Lord was crucified outside Jerusalem, and not actually on Moriah, it MAY have been the spot where Isaac was offered. All the verbs of John viii. 56 are in the aorist tense, and thus connect Abraham's joy with a special incident, when "he rejoiced to see the day of Christ." And he called the name of the place Jehovah-Jireh, "in the mount of the Lord it shall be seen," which is the Hebrew word for mountain (har), and includes a mountainous district, properly describing "the place called Calvary." However, we must not be too dogmatic on the point raised.

**Question E.**—Is it scriptural for overseeing brethren to hold that, and to act as if they, and they alone are responsible to God for the carrying on of the affairs of a local assembly? Does attendance at a monthly oversight meeting constitute one an overseer?

**ANSWER E.**—It is not attendance at an oversight meeting which makes a man an overseer, nor the appointment of anyone, even an apostle; but the call of the Holy Spirit to the work (Acts xx. 28). There will be also a desire for the work (not an office) (1 Tim. iii. 1), though there will also be doubtless a consciousness of insufficiency. There must be also certain qualities in a man to enable his brethren to recognise his fitness and call; e.g., He must be blameless, patient, not domineering; apt to teach (that is, not necessarily a teacher, but able to instruct in sound doctrine). He must be able to rule well his own house; he must not be a neophyte, that is, a newly converted baptised person; he must have a good report in the world (see 1 Tim. iii. and Titus i.). These chapters are an integral part of God's Word, and it is quite a gratuitous assumption to say that they are in abeyance, because we have no apostles or apostolic delegates. Why should all these directions be left, if not to guide us on this very point? What is proposed to take the place of an elder's meeting? A mere human arrangement without, I believe, one line of Scripture to authorise it, a meeting of the male members of the assembly. Now, it is evident that some of the men in a gathering may correspond very slightly indeed, if at all, with the conditions laid down in the Scriptures. They may be new converts; they may lack the power to keep their own homes in

order; they may be lacking in the qualities and grace needed for the work of oversight; they may, perchance, not have a good report in the world. If so, they are as clearly excluded from oversight as the sisters. I was once long ago in a meeting where the leading brother, having come from a circle where the arrangement in question had vogue, insisted on all the males being invited to the "business meeting." I remember still the hindrance this was to a true oversight meeting. Only two meetings are known to the Word—(1) That of the "apostles and elders" (Acts xv. 6; xx. 7; xx. 18). Because we have no elders of apostolic gifts, this principle is in no way affected. What excuse can there be for introducing mere "males," whom the Scriptures exclude? (2) That of the assembly (Acts xiv. 27; xv. 4; xxii. 7; xxi. 22). What is known as the "oversight meeting" is a matter of convenient arrangement between brethren who have mutual confidence, but it ought not to be what is called "a closed oligarchy," and in no way prevents anyone else, who believes himself called to the work, caring for the saints, and giving proof of his ministry; but such would naturally not force fellowship on others, but would wait to be assured of their welcome. Overseeing brethren ought to be on the look out for Spirit-called helpers.

**Question F.—Is there anything wrong, when seeking to defend the real Deity and true humanity of our Lord, in making use of the statement, "He is very God of very God, and very man of very man?"**

ANSWER F.—The words, "very God and very God" were inserted in the creed of the Nicæan elders and teachers at the council of Nicæa in A.D. 325, for whose faithful contending for the faith we may well thank God. They were intended to safeguard the true Deity of Christ, in opposition to the soul-destroying heresies of Arius, which denied it. They affirmed that the Son, though truly said to be the only begotten of the Father, is no less truly God—co-equal, co-substantial, and co-eternal with the Father and the Spirit. The creed, like every human writing (*e.g.*, articles in *Believer's Magazine*, and these answers), must be tested by the Word of God. In this case, I judge, the expression in question to be quite legitimate and laudable. But the expression, "very man of very man," stands on other footing. It does not, for one thing, occur in the Nicene creed, nor, as far as I know, in any other, and in my judgment ought to be avoided. It is an attempt to express "the secret things"

of the Incarnation, but seems to ignore the part the Holy Spirit had in the conception—"That which is conceived in her is of the Holy Ghost." We must and do insist on the true humanity of our Lord, but without attempting to *define* how it was produced.

**Question G.—Request to deal with a circular, which asserts that Christ will come FOR His saints "immediately after the tribulation of those days," and challenging anyone to point out in Matt. xxiv., Mark xiii., or Luke xxi., any verse where Christ said He would come SECRETLY or "at any moment."**

ANSWER G.—The circular is composed of a number of verses, referring to the coming of Christ with His saints, and the events preceding it, and it is naturally vain to look in such passages for what is quite distinct from and subsequent to it, the descent of the Lord from heaven to take away His sleeping and living saints from the earth, to be for ever with the Lord, as is revealed in 1 Thess. iv. 13-18. It will hardly be believed, that the writer of the circular does not once refer to this or similar passages (*e.g.*, John xiv. 1-3; Phil. iii. 20-21; 1 Thess. i. 14), nor yet to 1 Cor. xv. 51-54, where the "mystery" of this first stage of the Lord's return is revealed: "Behold, I shew you a *mystery*, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." This is not referred to in Matt. xxiv., etc., for the good reason, that the time had not come to reveal it. The coming there described is that of the "Son of Man" to the earth, to deliver Israel, which was not a mystery at all, but had been plainly revealed in the Old Testament, *e.g.*, Zech. xiv. 4, 5, where we read that "His feet shall stand upon the Mount of Olives, and that "all His saints will be with Him," that is clearly all the saints already caught up to be with Him. It is true that the words "secret rapture" do not occur, but if, as is stated, the whole event will be over in "the twinkling of an eye," clearly only those taken away will know of it at the time, though their absence will doubtless be noticed later. They will be delivered thus from the Great Tribulation.

NOTE.—We have so many question coming in, that some may feel disappointed in their questions not being answered at once, but (D.V.) all that we deem will tend to edification, will come in due time, so please exercise a little patience and thus help us.

# The Lord's Work and Workers.

## WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

**OCTOBER, 1928.**

Made up September 25th.

### SCOTLAND.

**FORTHCOMING.**—Annual Conference in connection with North Street Gospel Hall will be held in Church Hall of St. James, **Forfar**, on Monday, 1st October, 11.15 a.m. to 7.30 p.m. Speakers expected—J. Coutts, Glasgow; C. Innes, Canada; F. C. Mogridge, Torquay; and A. Soutter, India. Glasgow and District United Tracts Bands' Report Meeting, Saturday, 6th October, at 3.30 p.m., in Wellcroft Halls, Margaret Street, off Eglinton Street, **Glasgow**. Annual Missionary Conference in Gospel Hall, **Innerleven**, on Saturday, 6th October, at 3 p.m. J. Hawthorn, Glasgow; A. Soutter, India; S. B. Adams, Venezuela; and S. Chapman, Spain. Conference in connection with the opening of the new Victoria Hall, Torry, **Aberdeen**, Saturday, 6th October. Reuben Scammell and others expected. Annual Conference in connection with James Street and Victoria Halls, **Ayr**, will be held in James Street Gospel Hall, Saturday, 13th October, at 3. Sisters' Missionary Conference in Temperance Hall, **Kilmarnock**, Saturday, 6th October, at 3. Annual Conference in Gospel Hall, Hillside Place, Springburn, **Glasgow**, Saturday, 3rd November, 3.45 p.m. Speakers expected—E. W. Greenlaw, M.A., Edinburgh; W. D. Whitelaw, Irvine; Thomas Jack, Strathaven; and others. Annual Conference in connection with Low Waters Gospel Hall in Miners' Welfare Hall, **Low Waters**, Saturday, 3rd November, 3.30 p.m. Speakers expected—A. Borland, M.A., Irvine; W. A. Thomson, Glasgow; G. Westwater, Lanark; and others. Annual Conference, Evangelistic Hall, **Galston**, 24th and 25th November. Ministry on Saturday, 11 a.m. to 7 p.m., with intervals, and on Lord's Day, 2 p.m. till 8.30 p.m., with intervals. Speakers expected—Dr. Bishop, Wylam; Percy Beard, Aberdour; Matt. Brown, India; E. W. Greenlaw, M.A., Edinburgh; and W. J. Grant, M.A., Kilmarnock. W. J. Meneely of Ballymena commences special Gospel meetings in **Prestwick** on 14th October. T. Richardson commences special meet-

ings in Springburn, **Glasgow**, 1st October. Annual Conference in Ebenezer Hall, **Wishaw**, 27th October. Messrs. L. W. G. Alexander, J. Muir Kelly, W. A. Thomson, and A. Borland expected.

**REPORTS.**—T. Richardson has had five weeks' meetings in the Ayrshire Gospel tent at **Crosshouse**. Meetings well attended from start, and interest maintained right through. Many of the converts came along from Springside and gave help. Quite a good work has been done among both old and young. On the closing night well over 400 people gathered, many having to stand outside. The Word was ably ministered by W. A. Thomson, Glasgow, and T. Richardson, and was much appreciated. T. Richardson gave short report of the season's work in the tent. Over 70 souls have professed faith in Christ, a large number of these having been added to the assemblies in Dreghorn and Plann. Bros. Steedman continued eleven weeks in their tent at **Lockerbie**. Several souls saved and believers helped. Messrs. Watt, Carlisle; Walker, Govan; and Steedman gave helpful, acceptable ministry to a full tent at closing meeting. Alex. Philip has had very well attended meetings with the tent at **Bothwellhaugh**, and a good number have professed to be saved, old and young. In addition, some have been restored to the Lord. The tent has been taken down, and our brother continues meetings in the Gospel Hall as the interest is good. Prayer is asked for this further effort that the young believers may go on for the Lord. Charles Reid and George Bond tell of continued interest in the Northern Bible carriage and tent work at **John o' Groats**. On some occasions tent almost full. Murdo Mackenzie had Bible carriage at north coast of **Sutherland**, visiting every home and having meetings in Bettyhill Public Hall with good attendances. E. Warnock and J. Carrick have continued preaching the Word, visiting from door to door, and scattering Gospel literature from **Campbeltown** to **Ardrishaig**. Farms and scattered houses have been visited on the way to **Gay-vallich**. William Duncan has visited and

preached in a number of villages in **Clackmannanshire** and **Fife**, with God's Way of Salvation Car. In some parts meetings have been most interesting, and blessing has followed. Our brother hopes to have meetings in **Kincardine-on-Forth**, and desires help in prayer. Conference at **Loanhead** was large and profitable. Messrs. Wilson (Holland), Money Penny, Hagen, and Moffat ministered the Word. Mr. Money Penny has paid appreciated visits to **Loanhead, Dalry, Stevenston, and New Cumnock**. A. Whitelaw of China gave help at **Peebles**, visit enjoyed. Alex. P. Wilson of Holland also gave help there, and had good meetings. Alex. Soutter of India has been giving help in various Ayrshire assemblies, ministering the Word, preaching the Gospel, and telling of the Lord's doings in India. Visits much appreciated. W. Hamilton of Prestwick has visited **Hurlford, Barleith**, and many other villages, engaging in house to house visitation, giving away tracts, and having personal conversations as opportunities occur. The Lord will abundantly bless all work of this kind. J. Gilmour Wilson has had fully twelve weeks in tent at **Shettleston**, with considerable interest and quite a number of conversions. Large gathering on closing night.

## ENGLAND AND WALES.

**FORTHCOMING.**—Annual Missionary Conference, Assembly Hall, Wellcroft Street, **Wednesbury**, 1st October, 3 to 8.45 p.m. Mr. Marsom, Bath, and missionaries from West Indies, Central Africa, Malaya, and India. Annual Conference in **Haydock** Hall, Cooper Lane, **Haydock**, Saturday, 6th October (not 13th). Several ministering brethren expected. Eighth Annual Conference in **Kemball Street Gospel Hall, Ipswich**, Saturday, 6th October, 2.30 and 6 p.m. H. P. Barker and J. W. Ashby and others expected. Workers' Conference at **Bristol**, 1st and 2nd October. Annual Meetings for Believers, 10th and 11th October, at **Cardiff**. Annual Missionary Conference in **Raleigh Street, Plymouth**, 17th and 18th October. Annual Missionary Meetings in **Central Hall, Westminster**, 25th and 26th October. Believers' Saturday Evening Meetings commence in **Bloomsbury Chapel, London**, 3rd November. Subject for month, "Light from Corinthians on Church Questions." Yorkshire Missionary Conference in **Leeds**, 17th and 19th November. Mr. Tremlett, Argentine; S. B. Adams, Malaya; J. Proudfoot, Belgian Congo; and E. H. Broadbent expected. Fuller particulars from Mr. Smeeton, 48A North

Lane, **Headingley, Leeds**. Mr. J. W. Ashby of **London** commences special meetings in **Kemball Street Gospel Hall, Ipswich**, 8th October. Subject, "Times of the Gentiles" (with chart). Annual Conference in connection with **Gospel Hall, Haydock**, will be held in **Wesleyan Chapel, 27th October**. Speakers—Percy Beard, Dr. Lindsay, A. H. Boulton, and Mr. Douglas. P. Beard will follow on with special meetings. Text Carriers' Conference in **Paragon Hall, Mare Street, London**, October 20, from 3 to 8.

**REPORTS.**—John M'Alpine spent two months in **Yorkshire Gospel tent**, where the Lord was pleased to save a number of precious souls. Mr. M'Alpine has also given help during last month in the large tent at **Liverpool**, and God has given much encouragement and help. Messrs. Norris and Bernard have had their tent at **Tonypandy** in the **Rhondda Valley** for fully 13 weeks. Large and interesting meetings all through. Some have professed to be saved. Christians from denominations have been helped and prayer is desired that they may be led on in God's ways, and that many more be saved. James Murphy of **Belfast** has been preaching in tent at **Pontyclun**, near **Cardiff**, with blessing. E. Toll of **Birmingham** has had tent at **Blaenavon** for fully 11 weeks. God has blessed in conversion of some. A number have been baptised, and it is hoped these will be led on further in the things of God. Ben R. Mudditt has had several weeks' meetings in the tent at **Tottenham**. The Lord blessed His Word, and gave signs following, but only "that day" will reveal what God hath wrought. T. Glover writes, "We are about to close the most remarkable season of tent work we can remember. In village after village God has wrought mightily, and now many newborn souls are needing leading and feeding. Prayer for grace and wisdom will be valued that these converts may show a love for God's Word and ways." D. Ward and G. Winter have concluded their campaign with **Cumberland tent at Dearham**. Work was stiff, but not without much to encourage, some having professed conversion. The tent campaign at **South Grove, Walthamstow**, was a real time of blessing. Fred Elliott gave help, followed by Ivor Elias. Many have been saved and led on in God's ways. Closing meetings were addressed by Messrs. Elliot, Ward, and M'Culloch. An assembly has been formed as a result of these and other meetings—in fellowship with other **London meetings**—and meetings are held in **South Grove Gospel Hall**. T. Hynd has been visiting villages in **Sussex** with



caravan and tent. While there were not great numbers at the meetings, God has been pleased to save a few as a result of the preaching of the Word. William Macfarlane of Exeter finds joy and much encouragement in tract distribution and visitation work in **Devonshire**. T. Baird has visited **Newcastle, Stockton, Carlisle**, and other centres, giving special addresses on "Tongues and Healing" and "Conscience." **Preston**.—Missionary Conference was a most helpful time, with large interested gatherings. Annual Conference at King's Hall, Harlesden Road, **London**. Matt. Brown, India; J. M. Shaw, and J. B. Watson gave appreciated help. J. Charleton Steen has had special meetings in **Erdington** (New Street) and **Nottingham** (Parade Hall), with good attendances and much interest.

### IRELAND.

Sam Gilpin and W. Stevenston had concluding meetings in tent at Boyd's Cross Roads, near **Killinchy**. People came out well. J. Finegan and D. Craig had six weeks' meetings at **Moybane**, near Enniskillen, where they were encouraged by seeing some fruit. Mr. Megaw had meetings near **Newry**. People coming out well. Messrs. Campbell and Wright were at **Magherafelt** for a number of weeks, people came out fairly well. Messrs. Wright and Beattie near **Donemana**, people coming out well. Messrs. Poots and Kirkpatrick near **Clones**. Messrs. Curran and Murphy beside **Moneymore**. Mr. Hutchison near **Newton-Stewart**, some blessing. Mr. Hawthorn near **Bushmills**, a little to encourage. Mr. Baillie at **Stubby Hall**. Messrs. Lyttle and Glancy at **Armagh**, good meetings, some blessing. Mr. Knox at **Birchus**. Mr. Creighton at **Newry**. Messrs. Keels and Stewart at **Boreddy**, some encouragement. They are now at **Teracona**. Mr. Meneely had meetings in **Buckra**, some encouragement.

### CANADA.

J. J. Rouse and W. Bunting have recently had meetings in a country district of Northern Saskatchewan. Attendances were most encouraging, and God has blessed His Word to the salvation of a few. People come long distances to the meetings. The need in these outlying districts seems to be appalling. **Canadian Prairies**.—The Conferences in these prairies are now over, five in all, **Winnipeg, Roseisle, Portage la Prairie, Glen Ewen, and Waseca**. The attendances were good. Messrs. Dickson, M'Geachy, Telfer, Scott, and M'Cartney ministered the Word

to profit. The Lord's people helped and some unsaved ones professed conversion. At **Waseca** a number of the Lord's people came 340 miles through wet and mud by motor. The tent at **Toronto** was badly wrecked by storm, but no one hurt. Again in service, and Messrs. S. & H. M'Ewen preaching to good audiences. Messrs. Pinches and M'Mullen had encouragement by attendance and interest in tent at **Dresden**, weather most unfavourable. Messrs. Watson and Silvester have been encouraged in tent at **Allendale** by attendances and signs of blessing. J. Blackwood had good meetings in tent at **Peterboro**.

### UNITED STATES.

The tent season at White Rock, **Deckerville**, closed end of August. Messrs. Barr and Smith were much helped. Some saved, saints cheered. Mr. Barr goes on to **Galt** and Mr. Smith to **Cleveland**. Conference at **Soo, Mich.**, was larger in attendance than ever before, and reckoned as one of the best yet held. Dr. Cameron, Messrs. John and William Ferguson, Sheldrick, and M'Donald ministered the Word to profit. W. Ferguson reports of a most successful season with Bible Carriage. Many places were visited and many heard the Gospel. God gave blessing in many conversions. Richard Varder of Minneapolis reports of long visit to **Northern Saskatchewan**. The Lord gave blessing, some souls saved. Our brother had the joy of seeing seven believers follow the Lord in baptism. W. Rodgers of Ireland had good meetings at **Philadelphia**. Messrs. Govan and Marshall found much opposition at **Brookline** in tent. Attendance on the whole was good, and the Lord gave a little blessing. W. M'Cracken of Ireland paid helpful visit to **Cleveland**. Our esteemed brother, W. J. M'Clure, has not been at all well since his return from the homeland. On doctor's advice he has taken a prolonged sea voyage via Panama to **Oakland**.

### AUSTRALASIA.

J. Gray had special meetings in **Brisbane**. Much preparation in prayer; sure to result in blessing. R. Scanlon paid much appreciated visits to **Brisbane**. Ministry most helpful. E. E. Clark gave help at **Sydney** and **Melbourne** before returning to China. Our esteemed brother Robert Miller—now over forty years in the Lord's work—continues to give help to saint and sinner in **New Zealand**, and finds much to encourage.

## THE WORLD FIELD.

W. Taylor finds much to encourage in preaching the Gospel in the open-air markets in **FRANCE**, and visiting many districts with Gospel tracts. Our brother has been enabled to give away thousands of Gospel messages in tract form. Lately quite a number of believers have been baptised, and are following on in the ways of the Lord. Miss Chesterman of **Linares, SPAIN**, tells of blessing in the work among the women. Some have been attending the meetings and hearing the Gospel for the first time. J. B. Gabriel of **INDIA** writes, "In many villages both children and adults come together and give eager ear to the message of God's love to the poor perishing world in the gift of His Son. They listen very attentively, and then we give them Scripture portions to read. Mrs. Gabriel is very weak in body." **PHILIPPIANS**.—George Wightman tells of times of blessing at **Manila**. Ten have recently followed the Lord in baptism.

## ADDRESSES.

Correspondence for **Holytown** assembly should be addressed to Robert Scott, Mayfield, Holytown. Correspondence for **West Calder** assembly to Wm. Roy, School Terrace, West Calder. Believers at **Tarbrax** now meet in Institute Hall, **New Woolfords**. Correspondence to Peter Stark, New Woolfords.

## Fallen Asleep.

**Alex. Smith** of Buckie, aged 75 years, retired fisherman. In assembly there many years. Had a good testimony. **Colin Campbell** of "The House of Rest," Argyll Lodge, Rothesay, in his 88th year. Called home suddenly on Monday evening, 27th August, after his usual work. Biographical sketch, with photo., appears in this month's **Christian Worker** (1d, 1/3 per dozen). **Mrs. Cochrane** of Holytown, in the Royal Infirmary, Glasgow. For 48 years connected with Holytown and New Stevenston assemblies. Quiet, consistent sister, ready to every good work. **Mrs. Briggs** of Abinger, Surrey, after a long illness. Over 40 years in the assemblies. For the last 25 years the few believers in Abinger met in Mrs. Briggs' home. **Mrs. Jelley** of Newark, N.J., "a great soulwinner." **G. I. Stephen** at the age of 61, at Boddam. Baptised and in fellowship for over 40 years. Led a quiet, godly, and consistent life. **Sam Kane** of Bushmills, over 40 year-

in Christ. Had a good testimony, laboured in the Gospel around the district. Large gathering at funeral. **Edward Fogarty**, evangelist, of Sunderland, at Belfast, aged 46. Called to be with Christ on 14th September, very suddenly, of septic pneumonia. Mr. Fogarty was preaching right up to 12th September. Our brother was saved at the early age of 16 years. He was connected with Mourne Street and Adam Street assemblies, Belfast, till about 1918, when he went to Co. Durham, where he was led to devote his whole time to the Lord's work. Laboured in Co. Durham and the North of Ireland. Many being saved and added to assemblies as a result. He was a faithful man, and feared God above many. Leaves a widow and four children. **Sam. Davidson, sen.**, of Carluke, in the Western Infirmary, Glasgow, 72 years of age. Connected with Glenbuck and Bellshill assemblies for many years. **Mrs. Rochart** of Jersey City, U.S.A. Her desire was to have a quiet end, and this the Lord granted. A sister of sterling character, with a great interest in missionary work. **Charles Roder** of Newark, U.S.A., a great Gospeller and distributor of tracts. Will be much missed. **Mrs. Hugh Young** of Brooklyn, N.Y., now at rest after much suffering. **John Smellie** of Wishaw, aged 72. Connected with Wishaw assembly for many years. Quiet, unassuming brother, bearing good testimony by walk and manner of life. **J. Barrie** of Worcester, Mass., aged 63. Saved 38 years ago in Glasgow. A faithful brother. **W. S. Phillips**, aged 70, of Norfolk. Father of Mrs. Jordan of China. 40 years in fellowship with assembly here. An ardent Gospeller, a lover of good men and of hospitality. **Joseph Savage**, aged 78, of Bethesda, Glasgow. Saved in boyhood. **Mrs. Wilson** of Bethesda Hall, Glasgow, latterly in Cardross. Saved 17 years ago. **George Wilson**, Denver, U.S.A., on August 7th, aged 72. Saved in Dalmelington, Ayrshire, in 1877. He was a diligent tract distributor and worker in the Gospel.

**Sums Received for the Lord's Work and Workers,**  
In lands across the seas, and in needy and neglected villages and hamlets of the British Isles.

J. N., Glasgow	..	..	£1	0	0
J. L., Rutherglen	..	..	1	0	0
"Oban"	..	..	1	0	0
			£3	0	0

## Treasury Notes.

VISIONS OF GOD (ISAIAH VI.).

THAT which produced in Isaiah such a vision of himself, was the fact that his eyes had seen *the* King, Jehovah of hosts. In chap. v. he is pronouncing woes on others, but, when brought into the vision of the Lord he gives out "Woe is *me*." But *where* sin abounded, "grace did much more abound." Jehovah's holiness revealed his own sinfulness, but, thank God, there was the altar to cleanse, and the live coal from the brazen altar by the hands of one of the Seraphim, *i.e.*, "burning ones," touched in the power and grace of the altar, the unclean spot, and one of the Seraphim pronounced him clean. "Thine iniquity is taken away and thy sin cleansed," *i.e.*, atoned for. Note the "*live coal*" touched not only the undone one, but the very defiled spot; his lips were cleansed. *There* grace did *more* abound. So it is in all the pilgrimage of our wilderness experience, in all our shortcomings and failures. We will ever find that where sin would lift its head, in whatsoever way it would manifest itself *there, even there*, grace will abound and give us the victory, and so fit us for His holy service, in whose presence the Seraphim are veiled. When cleansed and fit, Isaiah hears the voice of the Lord saying, "Whom shall I send and who will go for us?" The title here is "Adonahy," same as verse 1, but not the same as verse 3. *There* it is Jehovah. The Sovereign Lord, the Lord of possessions says, "Whom shall I send?" He was the sender then, He is the sender now. It is the same

blessed one (see John xii. 41) who says, "Go ye into all the world," and He says this (see Matt. xxviii. 18-20), after saying, "All authority has been given Me." Isaiah heard the need expressed by "Adonahy," and he cried, "Here am I, send me." He who said to him "Go," sent him forth to represent "*The Us*" of the Godhead. He still thus sends, and the one so sent has to keep before him the name of the Father, Son, and Holy Spirit. So into His service we go, if sent ones, to imitate God, the Father (Ephes. v. 1), to reflect the glory of the Lord (2 Cor. iii. 18), and to be channels of the Holy Spirit (John vii. 38-39). In this our going forth, may we not disappoint our Saviour. As to all resources needed, He has promised us His presence "All the way." We will find all we need in His inexhaustible fullness, and when the day of toil is over, we will hear His "Well done." Our message He Himself gives, sometimes it is not an easy one, and like Jonah, we might like to flee, rather than deliver it. Yet it is not for the servant to question the commands of His Master, and in the delivering of the every message we will have His presence and His honour. "He that speaketh of himself seeketh his own glory, but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him." Remember His grace as a Master is not one whit behind His grace as a Saviour, and it is ever His delight to bless those who are seeking to carry out His will.

## The Feasts of Jehovah

PART X. THE WEEK OF UNLEAVENED BREAD.

BY HAROLD ST. JOHN.

THE second landmark in Israel's calendar was peculiar in this respect that it included two other feasts within its scope, namely the Passover and the Wave Sheaf; also the days of unleavened bread differ from the other "set times" in that they do not commemorate any distinct historic event, such as Calvary or Pentecost.

Two things specially characterise leaven: first, its action inflates the dough and gives a false impression as to the quality of dough in the loaf, and secondly, it renders the bread more pleasant to the taste. Both of these ideas seem to govern the Bible allusions to leaven, but the former, the thought of unreality, is the more prominent.

A survey of New Testament teaching on the subject shows that the various passages fall under three headings.

(a) *Historical allusions to the Jewish feast.*—Seven such passages are found in the New Testament, five referring to the death of Christ, one as dating the imprisonment of Peter, and one recording that Paul left Philippi "after the days of unleavened bread" (see Mark xiv. 1, 2, etc.; Acts xii. 3, xx. 6). Those who have been anointed with eyesalve will read the moral bearing of these allusions, whilst the others will "sit around and pick blackberries" by the side of the burning bush!

(b) *Definite interpretative statements.*—In our Lord's ministry He speaks of three

kinds of leaven: first, that of the Pharisees, which He tells us represents hypocrisy, and then that of the Sadducees and of Herod: These latter are left undefined.

The Pharisee was the ritualist of his time, and the central plank of his platform was the literal and exact interpretation of Scripture; the tithing of mint, anise, and cummin were of far greater importance in his eyes than just judgment and the love of God.

His modern representative is found as easily in Evangelical as in Roman circles; wherever the ecclesiastic rules or Diotrophes wields his rod there the Pharisee flourishes, and men are taught to stand apart and to say to others, "Stand by thyself: come not near unto me; for I am holier than thou."

The name "Pharisee" comes from the Hebrew verb "to separate oneself," and this form of leaven is the peculiar peril of those who seek to walk in holy separation to the Lord and apart from the corruptions of Christendom.

The moment we begin to criticise and condemn other Christians, or to pass needless and censorious judgments on their ways or failings, then we are on the edge of the ditch of Phariseism. Our only safety lies in constant humility and self-judgment, and in cultivating great tenderness of spirit, for as J. N. Darby wrote long ago, "The ecclesiastic is always cruel and without conscience."

The Sadducee was the rationalist of the first century, who believed in neither devil, angel, spirit, or resurrection; in our day this leaven works itself out in

direct denials of the integrity and perfections of Scripture, or else in tempting us to distrust our Father and in learning to our own understanding.

The leaven of Herod was downright worldliness; the sect of the Herodians was distinguished by servile fawning upon the reigning Edomite family, and they stand as the eternal representatives of all who would help forward the work of God by worldly means, or who allow their lives to be coloured and controlled by the fashions and habits of "them that are without."

The apostle Paul twice quotes the common proverb, "a little leaven leaveneth the whole lump," but the two passages in which it is found give the motto a very different turn of meaning.

In Galatians v. 9 the leaven is that spirit of legalism which seeks to justify itself by law keeping, and the "whole lump" is the group of churches in Galatia.

In 1 Cor. v. 6-8 the lump is the local assembly in the city of Corinth and the leaven is spiritual pride, manifesting itself in a party or sectarian spirit, in strife amongst brethren, and in a vainglorious boasting which ignored the gravest lapses from clean living.

The whole passage is so vital to our subject that I quote it in full, using the R.V. for exactness sake. "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ; wherefore let us keep the feast not with old leaven, neither with the leaven of malice and

wickedness but with the unleavened bread of sincerity and truth."

(c) There remains for examination a parable spoken by the Lord Jesus on two occasions, once by the sea-side in Galilee, and later in a synagogue on the Sabbath day.

In Matthew xiii. 33 we read of a woman who takes leaven, and hidest it in three measures of meal till the whole was leavened. The context clearly shews that our Lord was referring to the general decline of the Kingdom of the Heavens when left in the hands of man. The woman's prominence suggests a state of weakness in Matthew, for this is essentially a masculine book, and the ruin of the public witness of the Kingdom is brought about through the introduction of corruption by weaker elements, as church history abundantly proves (Luke xiii. 21).

*Leaven*, as used in God's Word, is ever and always a type of evil, see the following uses:—

Moral evil (1 Cor. v. 6-8).

Doctrinal evil (Gal. v. 9).

Sadducees—Rationalism.

Pharisees—Sacerdotalism (Matt. xvi. 6).

Leaven of Herod (Matt. viii. 15)—The political leaven.

Leaven of Babylon, the great whore (see Matt. xiii. 33). Read the prophecy of "The Ephah," *i.e.*, three measures (Zech. v.; Rev. xvii.-xviii.).—J. C. S.

Oh, to be emptier, lowlier,  
Mean, unnoticed and unknown,  
But to God a vessel holier,  
Filled with Christ, and Christ alone!

John vi. 35.

## Solomon's Temple.

PART IV. BY G. HUCKLESBY.

THEN follows the molten sea as described in 2 Chron. iv. 2-6. This vessel of approach corresponds to the brazen laver in the tabernacle, which was God's provision for those who draw nigh unto him. By washing in its water they were kept practically clean day by day. This frequent washing of water was made imperative by God, "they *shall* wash thereat." It was so at the molten sea in the temple, and it is so to-day. Hence we read of "washing of water by the Word." The blood cleansers from an "evil conscience, and the body is kept clean by this "washing of water by the Word." There were ten smaller lavers attached to the temple, five of which were placed on one side of the house and five on the other side. These were made to wash the burnt offerings in. This offering prefigured the highest aspect of Christ's sacrifice, the God-view of the Cross. The body of the animal was divided into its various parts, and each portion was washed with water, and then consumed upon the altar. This washing set forth in type, that which Christ was in reality: not only was He outwardly holy but He was inwardly pure. But the sea was specially for the priests to wash in, making them practically clean for their priestly service.

The molten sea was based upon "twelve oxen," which formed a staple basis for it to rest upon. The ox was the highest grade of sacrifice, and there were twelve of them. A significant number. The factors of twelve are three and four. The

number three represents the trinity, and the number four represents creation, the four points of the compass. When we *add* these two numbers together we get seven, which is a perfect number, and denotes completeness. When we *multiply* them together we get another perfect number in Scripture, viz., twelve. From this we learn, that the high priestly work of Christ before the throne, is based upon all the perfection and value of his sacrificial work upon the Cross. Thus we read, "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." He died to make us clean, and He now lives to keep us clean. Again we read, "Christ loved the church and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing." The molten sea was crowned with a wreath of lily work, speaking of purity and perfection. Such will be the glorious outcome of our Lord's priestly work for His people. Even now, He sees and admires her "lily-like" character, and says, "As the lily among thorns so is my love among the daughters," and this He will make manifest ere long before the wondering world, as in John 17-23; Col. 3-4. Meanwhile, we learn from these two vessels of approach to the temple, God's ample provision which He has made for us, both as sinners and as and as saints, until we enter that scene where the street is of pure gold, when the molten sea will be exchanged for the "sea of glass," denoting fixed and perfect purity.

We have now to take a general survey of the temple itself. It had three divisions, the porch, the holy place, and the holiest. The porch is described in 2 Chron. iii. 15. It introduced into the house, and it was adorned by two richly ornamented pillars which stood before it. These pillars were both designed and named by God. The one on the right hand was named "Jachin," which means, "He shall establish," and the name of the other was "Boaz," or "Strength." These pillars were both emblematic, and prophetic of Christ. The one called "Jachin" brings Him before us as the one who has undertaken to carry out and establish all that God has planned and promised. Of his own free will, He said as He left the glory, "Lo ! I come to do thy will, O God," and upon the Cross He cried "It is finished," when the foundation of God's new creation was laid, and He who will one day say from the throne, "It is done." Every jot and tittle of all that God has planned and promised will then be seen to be fully and manifestly carried out. The name of the other pillar assures us He has the ability, as well as the will to carry out effectually all He has undertaken to accomplish. He is called "the Strength of Israel," and is declared to be "the Mighty God," in Isa. 9 ; and again He is described as the Almighty One in Isa. 40. In this latter Scripture He is seen taking up every part of this planet as a very small thing. He weighs the hills in scales, and the mountains in a balance : He measures the vast ocean in the hollow of His hand, and is heard calling the hosts of heaven by their names, and seen

upholding the spheres by His Word, yea, He is represented as governing the vast universe by His power. Hence, we have no doubt that He will do all that He has undertaken to perform.

As such, He will introduce the whole redeemed family to the father, saying, "Behold I and the children which God has given Me." This He will do just as the porch led the priests into the temple. The porch was "twenty cubits long," running the whole width of the house, again setting forth the One who will thus place His people in the Father's presence before the eternal throne. He is Jehovah's Father, co-equal and co eternal with God. He will not smuggle His church into heaven, but will personally conduct her there and the court of heaven. He will publicly present her before the presence of his glory with exceeding joy.

The holy place is described in 2 Chron. iii. 5 ; and was entered and enjoyed by God's priests. It reminds us of that prepared place our Lord spoke of in John 14-2. The Father's house is to be the home of the family. We cannot locate it, but we know it is a real home, the palace of the King of kings, the metropolis of the universe, the centre of God's illimitable glory. And our Lord has gone thither to prepare this place for His people : Referring to this, the Apostle says, "Eye hath not seen, nor ear heard, neither hath it entered the heart of man the things which God hath *prepared* for those who love Him." That prepared place will be worthy of the one who has gone to prepare it.

The holy place was adorned with costly golden furniture. It contained ten golden lampstands, as we read in 2 Chron. iv. 7. Each lampstand had seven lamps so that there would be seventy lamps lighting up that holy place, a symbol of the perfection of illumination. There was but *one* such lampstand in the Tabernacle, yet how much that one lampstand revealed! By its sevenfold light the gold covered walls were seen, the cherubin ceiling was revealed, the golden table of shewbread and the golden altar of sweet incense, were all seen by its aid. But here we have in in type set forth, the perfect thing. The Apostle says, "Now we see through a glass dimly, but then face to face." Our present knowledge of these divine realities is at the very best, imperfect, but then without let or hindrance, we shall gaze upon the unveiled glory, the undimmed realities, the full and perfect revelation. "Then we shall *fully* know even as we are *fully* known."

There were also ten tables of shewbread in the holy place, as we read in 2 Chron. iv. 8. Again we are reminded that there was only *one* such table in the tabernacle, yet, we experience true soul satisfaction there as we by faith appropriate Christ, "the Bread of God." But this is again multiplied by *ten*, speaking of abundant satisfaction, as we read in Psa. xxxvi, "they shall be *abundantly satisfied* with the fatness of thy house." In that day the mortal body will be changed, our limited capacity will be enlarged, yet, even then, we shall be fully satisfied. Christ will still meet our deepest longing, and satisfy our highest aspiration.

## Things that must Shortly Come to Pass.

REVELATION i. 1.

BY A. GILMOUR, OF FALKIRK.

WHAT is upon my mind is to call your attention to some of the things which must shortly come to pass. I am thinking of the translation of the saints, the transformation of the saints, the presentation of the saints, the coronation of the saints, and the manifestation of the saints.

I. *The Translation of the Saints.*—In John xiv. 1-3 we have His own words to His own in the upper room: "Let not your hearts be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Here we have (1) *The Person*, the Lord Himself; (2) *The Promise*, I go to prepare a place for you; (3) *The Prospect*, if I go I will come again; (4) *The Portion*, and receive you unto Myself, that where I am, there ye may be also. These sweet words were spoken in the upper room. So when He comes back He shall take us to the upper room. The sky, not the grave, is our goal. In 1 Thess. iv. 16 we read, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; 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." This is a blessed hope, and a comforting hope, and a purifying



hope, after all. The Lord's coming in 1 Thess. is to have a place in our affections (see chap. i. 9, 10; chap. ii. 19, 20; chap. iii. 13; chap. iv. 13-18; chap. v. 23). Now is our salvation nearer than the day we first believed. Let us then see that we have our loins girded about and our lights burning, and be like men that wait for their Lord.

II. *The Transformation of the Saints* (Phil. iii. 20-21, R.V.).—For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Cor. xv. 49). What a wonderful moment it will be when we bid farewell to sin and sorrow, when the suffering time shall all be over. Bless His holy Name: He is able to subject all things unto Himself. Following the transformation we have

III. *The Presentation of the Saints* (Heb. ii. 10-13).—For it became Him, for whom are all things, and through whom are all things in bringing many sons unto glory, etc. Behold, I and the children which God hath given me. One is reminded of the day when Esau met Jacob (Gen. xxxiii. 5), when he said to Jacob, "Who are those with thee?" And Jacob said, "The children which God hath given me." We thank God for all the children that have been given to Christ: they are for His comfort. A moment shall come when He shall say, Behold, I and the children which God hath given Me. All that the

Father hath given Me I have kept, and none of them is lost. Thus we bless God for the moment when our Lord Jesus shall present us to His Father in all the worth and work of His own person. Following the presentation we shall have

IV. *The Coronation of the Saints* (2 Cor. v. 10).—We must all appear before the judgment seat of Christ. 2 Sam. xxiii. and Rom. xvi. comes before my mind as pictures of that day. 2 Sam. xxiii. 2 speaks of the last words of David. We bless God for the first words that fell on our ears, Thy sins, which are many, are all forgiven thee. Two classes come before us in 2 Sam. xxiii. Some mentioned for service; the cup of cold water will come out; all that has been done out of love to His person shall have its place on that day; every man's cup will be filled. Some will have larger than others. Every man shall have praise of God. Then we have some mentioned by name, and nothing of their service, reminding us of 1 Cor. iii. 13-15. Again, Rom. xvi. a miniature picture of the judgment seat of Christ (see ver. 1-2); Phebe a succourer of many. This sister had special mark of Christ upon her (see Heb. ii. 18). What a need for ministry of this character to-day. Then Rom. xvi., verse 3-4, another mark of Christ, who have for My sake laid down their own necks. Then Rom. xvi. 6, greet Mary, who bestowed much labour on us; Rom. xvi. 12, laboured in the Lord; laboured much in the Lord. We hear much to-day of John iii. 16. What about 1 John iii. 16? Ere we pass on let us remember 2 John 8. Look to yourselves, that we lose not the things

which we have wrought, but that we receive a full reward. Following the coronation of the saints we have

V. *The Manifestation of the Saints* (Col. iii. 1-4).—When Christ who is our life shall appear, then shall ye appear with Him in glory. What a wonderful moment when our Lord Jesus shall come to be glorified in His saints, and to be admired in all who believe (2 Thess. i. 10), reminding us of Matt. xvii. The Lord glorified Moses and Elijah, figure of the saints in glory; Peter, James, and John, figure of millennial saints. Little wonder Peter said, Lord, it is good to be here. The moral order of the rapture is this: *The Translation, The Transformation, The Presentation, The Coronation, and The Manifestation of the Saints*. The Lord bless the word, and give these things a better place in our hearts, for His Name's sake. Amen.

## The Redemption of the Purchased Possession.

EPH. I. 14.

THE earth is the subject of redemption as well as man. It is already purchased, and by and by, in due season, it shall be rescued or delivered. That is, it is the subject of the twofold redemption known in Scripture, redemption by *price*, and redemption by *power*.

The blood of the cross has already reconciled or purchased it. As we read, "and having made peace by the blood of His cross, by Him to reconcile all things unto Himself, by, Him I say, whether

they be things on earth or things in heaven" (Col. i.).

This gives the inheritance the title of "the purchased possession."

But though purchased, it is not yet delivered. It is still under "the bondage of corruption" (Rom. viii.). It is redeemed by purchase, but not yet as by power. We therefore wait for the "redemption" of that which is already a "purchased possession."

This bright and happy truth, this mystery found among the mysteries of God, has had its pledges and foreshadowings, as well as others.

The ordinance of the Jubilee seems to set forth this twofold redemption—by price and by power (see Lev. xxv.). For that chapter teaches us that at any time during forty-nine years, the alienated possession of an Israelite might have been purchased by the kinsman of the heir, and thus redeemed or brought back to the family to which, under God, it had belonged; but if that were not done, it would return to the heir in the fiftieth year, or the Jubilee, without purchase.

These two ordinances again, I say, seem to set forth the mystery I am speaking of—redemption by money and redemption by power. The kinsman might redeem with money, the Jubilee would redeem without money, by virtue of its own title, by virtue of that force or authority imparted to it by Him who was the God of Israel and the Lord of the soil.

Again, Jeremiah the prophet was commanded to purchase the field of Hanameel his uncle's son. He did so, in the spirit

and obedience of faith, though at that moment the Chaldean army was in the land, and was under commission from the Lord to tread it down, and waste it, or possess themselves of it. But when Jeremiah made enquiry respecting this strange thing, that he should be asked to lay out his money upon a piece of land thus devoted to the sword of an invader, the Lord tells him that a day of *power* was to come, and that in that land there should be redemption, and that the Lord's own people should possess it again, brought back out of the hand of every spoiler. This was the Lord's answer to His servant. And thus Jeremiah had reason to know that the purchase now made by good money of the merchant, should be made good in a coming day of power (see Jer. xxxii.).

And let me add one other notice of this distinguished case, the purchase of Hanameel's field, for it has interested me. "Is anything too hard for the Lord?" is the Lord's challenge of Jeremiah on this occasion, as it is of Sarah in Gen. xviii. Sarah did not know how she, whose body was then dead, could have a child, for *she knew not the resurrection strength of God*. Jeremiah did not know how he, who was paying out his money on a piece of ground which was then as in the hand of the enemy, could get its value back again; for like Sarah, *he knew not the resurrection strength of God*.

That strength makes all simple. The victory of Christ, the resurrection of Jesus, gives us to our inheritance sure rights under the seal of a title deed easy to be read.—*Selected*.

## "Abba Father!"

BY HENRY STEEDMAN, BROXBURN.

THESE two words occur together three times in the New Testament—Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.

Abba is properly an Aramaic word. Abba is not the "ho pateer" of the Greek. Rather is "Abba" *My Father*—and the Greek following is *The Father*. "Ab" in Syr. Chald. and Heb. is *Father*—The "ba" demanding (probably) "my." In that some have discerned the mystery of Jew and Greek into one.

The words "Abba, Father" are not "vain repetition" such as is forbidden in Matt. vi. 7.

Abba, Father" was first uttered by the Lord Jesus. In Mark only do the words appear concerning Him. There in the shades and silence of Gethsemane, the "Man of sorrows" gave birth to the cry in agonizing prayer to God.

"The hour," "the cross," "the cup," were before Him. How all gives solemnity to the address/

May we remember these things as we use the same words in altogether different circumstances—"Gethsemane can we forget?"

We come now to Gal. iv. The sonship of believers is before us.

"For ye all are *sons* of God, through faith in Christ "Jesus" ch. iii. 26 (R.V.). The word "children" (A.V.) is properly "sons" (R.V.).

In ch. iv. 4-7 the agency of the Trinity is seen. To use the words of Alford's comment on the words "Through God" in v. 7 (see R.V.). "The whole before-

mentioned agency of the Blessed Trinity: The Father has sent the Son and the Spirit, the Son has freed us from the law, the Spirit has completed our sonship; and thus the redeemed are heirs through the tri-une God Himself, not through the law, nor through fleshly descent."

In v. 5 believers "receive the adoption," *i.e.*, "placing of sons" or "son-place," compare Eph. i. 5 where the same word is found.

In v. 6 believers receive the Spirit of God's Son into their hearts, crying, "Abba, Father." Blessed *consequence* of the condition of sons, "Because ye *are* sons."

The Spirit is the agent, the believer is the organ.

(I.) The words "Abba, Father" are a *heart-cry*. The "babes in Christ" can lisp the cry to God. The fathers express the words in all the intelligence of spiritual maturity.

(II.) Thus the cry is a *family cry* in their character and status as "sons of God." It is a *birth cry*.

(III.) It is the cry of *freedom*. Redeemed from the law and freed from law principles and practices. It is the cry of those whom Christ has freed, see also 5-1.

Note carefully it is a "cry." The word so translated here and in Rom. viii. 15 expresses an *instinctive* cry. So the "babes in Christ" breathe it out in their first love. Howbeit not in the intelligence of the fathers."

(IV.) It is an *instinctive* cry.

Come now to Rom. viii. 15. Much is said in this chapter concerning the Spirit.

Not so in the preceding chapters. Compare ch. vii. 7-25. There it is I-I-I, not the Spirit. Whereas, in ch. viii. it is no longer I, but, the Spirit who indwells us.

In v. 15 of ch. viii., believers receive the Spirit of adoption (*i.e.*, son-place), in which they cry, "Abba, Father." The Spirit is here put in contrast to "the spirit of bondage unto fear." Glorious liberty from all natural fear and timidity, and legal bondage.

At the same time we participate in the "groans" of the whole creation. In verses 22, 23, 26 of Rom. viii. we have a trio. The whole *creation*—we *ourselves*—the *Spirit* groan. But, sons of God alone cry, "Abba, Father." In this creation of the first order as such cannot join. Compare Rom. viii. 22, 23, 26 with John xi. 33, 38 (R.V. margin and Greek).

Believers are awaiting the completion of sonship. "The redemption of their body" (Rom. viii. 23). Glorious conformation! Blessed consummation! "Conformed to the image of God's Son."

## Washing, Sanctification and Justification.

PAST AND PRESENT (I COR. VI. 11).

WM. FERGUSON, DETROIT.

EVERY believer is washed, sanctified, and justified in the sight of God the moment of conversion. This washing, etc., is complete in His sight, and the Word of God enables the believing sinner to have the assurance that come what may, he or she will eventually be with Christ in heaven, whither He has gone

to prepare a place and come again—for His own (John xiv. 1, 3). There may be burdens and discipline on the way, but this is to be construed as coming from a gracious Father—for our benefit—and as a mark of sonship (Heb. xii. 7).

However, as there is a PAST washing, sanctification, and justification, so there is a PRESENT washing, sanctification, and justification, which we are bound to acknowledge and which we are bound to go in for. As to that which is PAST we had no responsibility, save to come as guilty sinners, and be the recipients of free grace, without merit or favour of any kind on our part, but in the PRESENT sense of this we have a great responsibility.

In connection with the practical washing (see Lev. xiv. 1-9), where we have the CLEANSING BY BLOOD and the CLEANSING BY WATER brought before us plainly. The cleansing by blood is undertaken by the priest in God's appointed way, the cleansing by water is the responsibility of the poor leper. In the one case we have Calvary and the Resurrection, in the other that which would remind us of the necessity of the constant cleansing of life and walk by the Word of God. Of this there cannot be too much. The defilement of the desert clings to us tenaciously, and the only way to have it washed away each day is by coming to the laver of God's Word. Any neglect of this is soon seen in the life of the person affected. *Past washing* is not sufficient to satisfy God as to our walk and testimony, albeit it will take the sinner into the presence of God.

As to SANCTIFICATION, there is no word which is so much misused in connection with holy living and uprightness before God. It is a perfectly scriptural word—let us never be ashamed to use it in spite of the bad use to which some have put it. There is a PAST sanctification, at conversion. There is a PRESENT sanctification, as in Rom. vi. 19-22; 1 Thess. iv. 3-4-7; Heb. xii. 14; Rev. xxii. 11. The words "holiness" and "sanctification" are exactly the same word in each of these passages. Let us go in for this. Call it holiness or sanctification, as you please. Both have the same meaning here, and we certainly have responsibility in connection with this aspect of sanctification. Nowhere in the Scripture are we encouraged to believe that this will come by praying earnestly—in the sense of a second blessing—but by apprehending more each day of the work of Christ for us, and feeding upon Himself, the risen One, through His Word, we will become more holy, more sanctified to Himself. This may take place, in a measure, unconsciously to ourselves, but others will be made to feel it. 1 Cor. i. 30 explains how the Lord Jesus is made unto us SANCTIFICATION. Let us, in faith, lay hold of Him (comp. Eph. iii. 16-19). PRESENT sanctification is a matter of faith.

JUSTIFICATION is by faith as far as salvation is concerned, but it is by works also, as far as the world is concerned; *i.e.*, we have to show to men and women with whom we come in contact the faith which has been exercised in Christ by a righteous life before them. James ii. 18 brings before us two impossibilities.

## What we believe and Stand for.

1. We believe the whole Bible, as originally given—consisting of the 39 books of the Old Testament and the 27 books of the New Testament—to be inspired of God the Holy Spirit, and therefore, infallibly true, that it is His sole-sufficient and completed revelation; and that its teaching and authority are final.

2. We, therefore, believe the Bible, in its entirety, to BE the Word of God—not merely that it, here and there, conveys or contains that Word.

3. We believe in the necessity of the Holy Spirit's influence, guidance and teaching, in order to the spiritual understanding of the Bible.

4. We believe in the Holy Trinity of Father, Son, and Holy Spirit—Three Persons of one substance, power and eternity in the unity of the Godhead.

5. We believe in the love and grace of the Father.

6. We believe in redemption by the Son.

(a) That He the Eternal Son became Incarnate—begotten by the Holy Spirit and born of the Virgin Mary; that he was thus very God and very Man; that He was absolutely free from sin, both in nature and in life, and that all His teachings and utterances are true. Whilst very Man we believe He was at the same time and always very God.

(b) That when our blessed Lord was crucified, He offered Himself as a propitiatory and substitutionary sacrifice and our mission should be to endeavour to preach repentance and remission of sins in His Name; and that everyone who repents and believes in Him is justified on the ground of His shed blood.

(c) That the body of our Lord which was crucified was raised from the dead according to the Scriptures. In that body He ascended into heaven, and sitteth on the right hand of God as our High Priest and Advocate.

(d) That we are to look for the coming of our Lord Jesus for his saints who will be caught up to meet Him in the air, after which his return to the earth will be visible and personal, in like manner as He went.

7. We believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father and the Son; who by means of the Word of God, is the author of the new birth, the Comforter and the

Sanctifier; and who dwelleth in the believer and the Church.

8. We believe that man was created in the image of God and that he fell into sin, and thereby incurred, not physical death only, but also that spiritual death which is separation from God; that all human beings, in consequence of that fall are born with a sinful nature.

9. We believe in the necessity of the new birth by the Holy Spirit, in order that man may enter the Kingdom of God, and that the evidence of this new life should be manifested by a daily walk in the Spirit.

10. We believe in the resurrection of the body, both of the just and the unjust, the eternal blessedness of the redeemed in Christ, and the eternal punishment of the unsaved. Also that for the believer to be absent from the body is to be present with the Lord.

11. We obey the Scriptures in not allowing the public ministry of women in connection with the assemblies.

12. We believe in the baptism in Water of believers and believers only, and judge the sprinkling of infants to be unscriptural and household baptism, as understood, to be anti-scriptural.

## Outlines of Gospel Subjects.

### Three Questions on "Salvation."

The Need of Salvation (Luke xiii. 23, 24).

The Way of Salvation (Acts xvi. 30, 31).

The Neglect of Salvation (Heb. ii. 3).

### Three Invitations.

"Come unto Me" (Matt. xi. 28)—Salvation.

"Come ye after Me" (Mark i. 17)—Discipleship.

"Come with Me" (Song iv. 8)—Communion.

### Christ's Threefold Headship.

Head of every Man (1 Cor. xi. 3)—Representatively.

Head of the Church (Eph. v. 23)—Spiritually.

Head of Principalities (Col. ii. 10)—Authoritatively.

### Threefold Witness of the Spirit.

A Witness OF Christ's Finished Work (Heb. x. 15).

A Witness TO His Glorified Person (Acts v. 32).

A Witness WITH His Servants here (John xv. 26-27).

### Four Aspects of Christian Life.

Fruitbearers abiding IN Christ (John xv. 5).

Witness-bearers here FOR Christ (Acts i. 8).

Cross-bearers following AFTER Christ (Luke xiv. 27).

Burden-bearers acting LIKE Christ (Gal. vi. 2).

## Studies in Philipians. CHAPTER II.

By ANDREW BORLAND, M.A.

THE CONVINCING TESTIMONY.

STRUCTURAL ANALYSIS (ii. 17-30),

A THREEFOLD WITNESS.

Paul 17-18.	Timothy 19-24.	Epaphroditus 25-30.
(1) In Prison	(1) Surrounded by selfishness	(1) "Nigh unto death."
yet	yet	yet
(2) Willing to die.	(2) Seeking things of Christ.	(2) "He longed for you."
"I joy and rejoice with you.	"He hath served with me in the gospel."	He ministered to my wants.

IT is one of the outstanding beauties of the Scriptures that doctrines stated therein become the very dynamic by which the principles are outwrought in the characters of those who accept and follow Christ. The Spirit of truth has recorded in the actual histories of the four Gospels and in the historical references in the Epistles the perfect Example of our Lord; but He has also shown to us in the daily experiences of men of like passions as ourselves the possibility of translating into real life the teachings of the New Testament. And so insistent upon the ethical side of the truth are the Scriptures, that examples are given, not in splendid and almost unattainable isolation, but in numbers sufficiently great to be encouraging to all. None need despair, but none dare presume. Here, in our context, three examples are given of men who, all unconscious to themselves, were actually demonstrating to the Philipians the force of the apostle's argument and exhortation in the words, "Let this mind be in you which was also in Christ Jesus." Paul and Timothy and Epaphroditus were themselves living out in experience what is declared to be a characteristic of Christian life, the practice of the habit of thinking of others than of self. The

Structural Analysis will show how emphasis is placed upon the physical and moral difficulties these three men overcame in the love for their Master and their care of others. One was in prison, in a strait betwixt two, knowing not whether he would live or die, and yet he was willing to depart, not only because it was far better to be with Christ, but also because a martyr's death would prove his real concern for the well-being of the far-off saints in Philippi. Noble heroism! Another, Timothy, weak in body, and with natural tendencies to shrink from the pathway of sacrifice where hardness must be endured, in a glorious abandonment of self in devoted attachment to Paul and in love for his Lord, was gladly willing to be separated from his spiritual father to encounter the rigours of a danger-fraught journey to Macedonia that he might care for the state of the saints. And what shall we say of Epaphroditus, who, fearing neither harm nor even death, carried in his person a token of love for the Apostle, and in his heart a consuming yearning that he might soon be back amongst his own people to labour among them for the furtherance of his Master's cause? Surely each of them had in measure "The mind of Christ." What they did, we should each do, for, if

circumstances around us are hostile, the opportunity is more apt for disclosing how deeply we have drunk of our Master's spirit, and how intimately we have walked with Him in more prosperous days.

Let us consider these examples more in detail, learning from them the true nobility of good deeds done out of desire to look on the things of others.

The Apostle's statement about himself is an unconscious revelation of the depth of his personal desires and of the height of his spiritual attainment. Only one whose devotion to the cause of Christianity had become a permanent part of his being, indissoluble and inseparable from himself, could write without conscious effort at parading his intention, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The illustration conveys but little to us, but to a Jewish or heathen mind a vivid picture of joyful sacrifice passed before the eye as the words were read, "offered upon the sacrifice and service of your faith." It is worthy of explanation. The custom had grown that a libation of wine should be poured upon the animal sacrifice prior to and preparatory for the greater act. This preparatory offering was therefore considered subsidiary to the one about to follow. It indicated that the offerer was flushed with joy in anticipation of performing an act in which the sacrifice was accepted for himself. What an illuminating light is thrown upon the spirit of the martyr who lay in prison awaiting, for all he knew, the moment when he would seal his testimony with his blood! So greatly had he imbibed the spirit of his Lord that, in consideration for the saints whose faith he wished to further, he was willing to count his death a joyful libation poured out on the sacrifice

and service of their faith. His martyrdom was to be but a subsidiary preliminary, as an example and incentive to them that they, too, should be constrained to live as he had died. From such an attitude as is discovered in the mind of the Apostle we may derive certain lessons.

First; *there is the unrecognised heroism of a self-abnegated life.* Life to most public men consists of so many favourable opportunities for spectacular display of themselves, but the principle of Christian living is that of the plant that is willing, in the performance of its duty to its offshoot, to die that the rising stalk might live. Altruism of the highest nature is the ruling passion of the man who has caught the influence of a Saviour's example. "A great distinction between the selfish and the unselfish man, between the man who has private ambitions and the man who labours for public good, lies in this—that the selfish man seeks to erect a monument of some kind for himself, while the unselfish man spends himself in labours that are not conspicuous, but assist the lives of his fellows. . . . He who is content to be a branch of the True Vine will not seek the admiration of men, but will strive to introduce a healthy spiritual life into those he can reach, even although in order to do so he must remain obscure and must see his labours absorbed without notice or recognition." He truly is a noble man amongst men who is willing to pass unnoticed that others may be well-known, to be accounted nothing that others may be advanced, to die that others may live. The magnificence of missionary enterprise often lies in the fact that men and women, who might otherwise have followed brilliant careers at home, winning for themselves applause and wealth, have been willing to abandon all such prospects for the



privilege of spending and being spent for the sake of others.

Second: *we realise the incalculable influence of a magnanimous soul.* Paul was reaping from the Philippians and from Timothy the results of his own teaching and example. His son in the faith had become likeminded and the saints in Macedonia had recompensed him, not only in material kind but in the joy of knowing that they were acting according to his own instructions. The impact of his spiritual personality had set in motion forces that could not again be gathered up, and, by the sheer strength of the example, we are permitted to share in the enterprise of assisting the Apostle to a continuance of his own teaching by following the Philippian saints in their obedience to the doctrine of one whose labours for them had not been in vain.

#### So others shall

Take patience, labour to their heart and hand,  
From thy hand, and thy heart and thy brave  
cheer;

And God's grace fructify through thee to all.  
The least flower with a brimming cup may  
stand

And share its dewdrops with another here.

Third: *We learn the triumphant joy of Christian martyrdom.* The Apostle, awaiting death, could joy for himself, could rejoice at the further prospect of being of service to the saints in his departure and could exhort the friends at Philippi to rejoice with him, knowing that his martyrdom would stimulate them to live as he had died for Christ. So may we all live, if not in the actual experience of blood-sealed witness for Christ, at least in the spirit of such performing the common tasks in such a way as to have the joy of being free,

To work for others; Love so earned of them  
Should be my wages and my diadem.

## Notes on the Apocalypse.

REV. iv. 5-11. Part XI. By WM. HOSTE, B.A.

THE attention of the seer is now directed to two objects *before* the throne, the first—"seven lamps of fire burning . . . which are the seven Spirits of God." These we saw in chap. i. 4, represent the seven-fold manifestation of the One Holy Spirit. Here these take on a character suited to the scene, that of lighted lamps ready to pierce the darkness below, and search the hearts of men. The action of the Spirit in this book is no longer that of the indwelling Comforter, but of "a Spirit of burning." The other object was "a sea of glass like unto crystal," that is, it was transparent like crystal; no mere lake, but a veritable ocean, a magnificent space, not yet occupied, but destined for the victors of a later day (see chap. xv. 2). This confirms the thought that the scene before us is only intended as a partial representation of heaven. There will be, it is true, only one centre there—the Lamb on the Throne—but many circles of blessing, of which only one is included here.

We now turn to the important consideration of the four living beings. Most are aware that the word is *Zōon*, quite distinct from that translated "beast," later on in the book, *Theerion*, which would be properly "wild beast" (e.g., chap. xiii. 1 and 11). We will consider first their position and then their identity. They are said to be "in the midst of the throne and round about the throne." How are we to conceive these apparently incompatible positions? May not the twelve oxen supporting on their backs the molten sea of Solomon's Temple afford us some light? They were "round about" it, in that they looked out from under

it, in bodies of three, to the four points of the compass, but they were also "in the midst of it," "for all their hinder parts were inward' (2 Chron. iv. 4). So here we are to conceive of the throne as resting on the four living beings, who are looking out from beneath, north, south, east and west, but their forms are inward, "in the midst of the throne." Who then are they? We cannot but associate them with the cherubim of the Old Testament Scriptures, who are ever connected with the throne of God, as its supports and guardians. The subject is not without difficulty, which is only increased by the attempt usually made always to interpret the cherubim in the same way. They are always, it is true, guardians of the throne of God, but sometimes they are symbols, sometimes literal angelic beings, and sometimes they represent Christ. Thus Satan was originally one of the cherubim, if, as there can be no reasonable doubt, Ezekiel xxviii. 12-19 describes him. Perhaps he was the highest of them all, for he is addressed as "the anointed cherub, that covereth,"\* or as simply "the covering cherub." Then in heaven the original four cherubim would be as here in Rev. iv., and Lucifer, the 5th, covering the throne; his duty being specially to watch over and maintain its rights. Instead, he coveted it. Who can estimate the terrible responsibility and enormity of his fall? I would judge that the cherubim placed in Eden were also angelic beings, the sword turning every way being the Shekinah glory, the Holy presence of Jehovah-Elohim, resting on them as on a throne. In the tabernacle the cherubim occur again. They were "in the two ends of the mercy-seat," "of the mercy-seat (marg. 'of the matter of the mercy-seat')

shall ye make the cherubim" (Ex. xxv. 18, 19), "beaten out of one piece made he them, on (or out of, marg.) the two ends of the mercy-seat" (chap. xxxvii. 7). The cherubim were part of the mercy-seat. They were one with it, but it was more than the oneness of relationship of Heb. ii., "He that sanctifieth and they who are sanctified are all of (lit. out of) one," with which it has sometimes been confused, but the oneness of identity. I believe the cherubim here are symbolical of the holiness and righteousness of Christ. No one was ever so jealous for God's rights as He. He died to maintain them. The gaze of the cherubim was fixed on the mercy-seat, but it was not the gold of which it was made which satisfied them, but the blood of atonement, for that alone vindicated all the claims of God. The blood-stained mercy-seat is a figure of Christ, in His atoning work, Whom God hath set forth to be a propitiation (lit. mercy-seat) through faith, by His blood (Rom. iii. 25 R.V.).

Nothing is said in Isaiah vi. of any identification of the seraphim and the one on the throne. They are angelic beings. The word is from *sah-raph*, to burn in judgment. The seraphim carry out God's behests in judgment. It is the word used in Lev. iv. 12, 21, of the burning of the sin-offering outside the camp. In Ezekiel the four living beings seem symbolical of the Lord Jesus in His earthly ministry as King of Israel, Perfect Servant, Son of Man and Son of God.

But what do the four living creatures of Rev. iv. represent? Not mere symbols, for they speak, worship, act, etc. Not angelic beings, for they are distinguished from such in chaps. v. 11 and vii. 11; not the Lord, as in Ezekiel, for they are seen worshipping Him (e.g., chap. v.). Before deciding who

\* Sah-Chach means (1) to hedge round (2) to protect, cover over; (3) to cover, to fence round. This word to cover is used of the cherubim covering the ark.—(1 Kings viii. 7).

they are, we may notice the close sympathy existing between them and the elders. In fact, the two companies, as such, are never mentioned apart. In chap. iv. the adoration of the four beings, leads to the worship of the twenty-four elders. In chap. v. they are associated even more closely, for the Lamb is said to be in the midst of both companies; in verse 9 both sing the new song, and later both acquiesce to the Universal Worship paid to God and the Lamb.

In chapter vii. 11, the two, I was going to say, the twin companies, again appear together, but now the elders are named first, as though to avoid the appearance of precedence of one over the other. In chapter xv. 7, the former order is reverted to, whereas in chapter xix. 4, the last occurrence, elders come first and both companies are seen worshipping God for His judgment on the great whore. To sum up, the two companies are found together nine times, never apart, and always in the most intimate association and sympathy. Do not such considerations justify the belief that living beings and elders represent the same body of saved persons in different aspects? We have seen that the elders represent the Church sharing in the privileges and rewards of the throne, the four living beings will then portray her as sharing its responsibilities and government.

They were full of eyes before and behind, skilled to understand both the secrets of the throne and what is open and revealed. Their similitude is reminiscent of Christ in His four-fold manifestation in the gospels, they are in fact formed in the very likeness of Him whose Spirit indwells them. Like the seraphim of Isaiah's vision they had each six wings, and they were full of eyes within, that is filled with spiritual apprehension of their own position and blessing in Christ.

Not only so, but they bear witness to the divine glory. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And this ascription of "glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever," does not fail to find an echo in the elders, who fall down and worship and cast their crowns at His feet, recognising the worthiness of the Lord to receive their homage on a ground preceding redemption and independent of it, "for thou hast created all things and for thy pleasure they are and were created."

#### Criticism of Apocalyptic Papers.

I HAVE received from an esteemed correspondent the following criticism: "I think you ought to emphasize the fact that the throne-sitter in chapter iv. is God the Father. In chapter v. the One who comes to Him is God the Son, and He comes to receive from Him universal dominion."

I would not exclude the Father from my interpretation, He is there, but it is, I take it, the Divine Being God, Father, Son and Spirit, but revealed in the Person of Him, who is "the image of the invisible God who occupies the throne." No man hath seen God at any time, but John sees "One on the throne." Surely He is the Only-begotten Son who has declared Him. Will God the Father ever be seen except thus? I trow not. We know in any case that now Christ is seated on the Father's throne. Certainly chapter v. goes a step beyond chapter iv.; there is a further differentiation. Not only is it the Second Person of the Godhead glorified on that throne, as the Son of Man, but it is on the ground of atonement. It is as the Lamb that the Lion of Judah has prevailed. This is the truth of chapter v. We must hold the Unity of the Godhead, without confounding the Persons.

## Baptism in Four Aspects

BY THE LATE FREDERICK ARTHUR BANKS.

"Every word of God is pure . . . . Add thou not unto His words lest He reprove thee and thou be found a liar" (Prov. xxx. 5, 6).

THERE are four distinct aspects of baptism clearly treated of in Holy Scripture, viz. :—

1. The baptism of John.
2. The baptism of Christ on the Cross.
3. The baptism of believers in one Spirit into one Body. (See Revised Testament) I Corinthinans xii. 13.
4. Believers' baptism.

### I. THE BAPTISM OF JOHN.

Let us, in the first place, trace from Scripture the baptism of John, the fore-runner of Christ. In Matt. iii. 2, he is found declaring, "Repent ye, for the kingdom of heaven is at hand," and if we refer to Acts xiii. 24, we see without a shadow of a doubt, that John's baptism was *confined exclusively* to Israel.

Now, let us refresh our memories in regard to the treatment which John received from this people. Whilst it is obvious that some accepted his message and attended to it, yet the many would neither give heed to him, nor recognise the One of whom he spake.

In the 11th of Matthew the Lord Jesus Christ is speaking to the Jewish people, under the figure of children sitting in the market place calling unto their fellows, declaring, "We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented." He illustrates that this ungodly, "contrary

people" would neither hearken to John's *mournful call* unto repentance, nor would they respond to his invitation to *joy and gladness*. Let us bear in mind, then, that the Jews rejected the teaching of John's baptism, and finally murdered the King whose coming John had announced. Well, in consequence of the rejection of "Heaven's King," God now turns from the Jewish nation in the character of the God giving His Son Jesus the kingdom on earth at that time, and begins to work differently.

Having said thus much, let me beg of you to turn to the 18th chapter of Acts on this point, and to notice, also, the first part of the 19th chapter.

In chapter xviii. 24, we find Apollos, an eloquent man, and mighty in the Scriptures. This man was instructed in the way of the Lord, and, being fervent in spirit, he spake, and taught diligently the things of the Lord, *knowing only* the baptism of John, and in the next verse we find the Lord's servants teaching him the way of the Lord *more perfectly*.

Then in chapter xix. verses 1-7, we find twelve men who were professed disciples; but who had only been baptised unto John's baptism, and as the result of Paul's instruction they were *re-baptised* in the name of the Lord Jesus.

The laying on of the Apostle's hands gave these persons to receive the power of the Holy Spirit in a special manner, for they "spake with *tongues* and prophesied."

Let those who claim Apostolic succession *demonstrate* their possession of it in this way, and then none will charge them with unwarrantable assumption.

Thus far, then, we have clearly seen that John's baptism was unto Israel, and as touching the *kingly* character of Christ. The Jews reject Christ, and murder Him. God's purpose in consequence now work through a different channel, and an Apollos, with all his mightiness, must be instructed beyond this now, and twelve men must be re-baptised, because of the development of God's purposes of grace, in the calling out of a people from *all nations* to form a bride for His Son.

## II. THE BAPTISM OF THE CROSS.

In Luke xii. 50, the Lord, in anticipation of His death, says, "I have a baptism to be baptised with, and how am I straitened until it be accomplished!"

The character of this baptism is given by the utterances of the Psalms as viewing Christ on the cross (Luke xxiv. 44).

Turn now to Psalm lxix. 1, 2, "Save me, O God, for the waters are come in unto My soul. I sink in deep mire where there is no standing. I am come into deep waters where the floods overflow Me," and again, Psalm xlii. 7, "Deep calleth unto deep at the noise of Thy waterspouts, all Thy waves and Thy billows are gone over Me." Such verses illustrate the character of the judgment, which overwhelmed Christ, when, as the sinner's surety, He was dealt with by God. The believer discovers that God dealt with Christ in this solemn manner on his account. "Know ye not that so many of us as were baptised unto Jesus Christ were baptised into His death?" (Rom. vi. 3). "For ye are all the children of God by faith in Christ Jesus, for as

many of you as have been baptised unto Christ have put on Christ" (Gal. iii. 26-27).

Now, my friends, in the mighty baptism of the cross, was Jesus merely sprinkled with the wrath of God? Ponder this question, and that which it involves. Scripture shews that the whole of the Godhead were actors (I say it reverently) at the cross. (1) The Father gave His Son (John iii. 16). (2) The Son gave Himself (John x. 15). (3) Christ offered Himself, etc., through the Eternal Spirit (Heb. ix. 14). And this shews the fitness of the formula to be used in respect to believers' baptism; but I shall refer to this again.

## III. THE BAPTISM IN THE SPIRIT INTO ONE BODY.

Now, let us briefly enquire from Scripture as to what is meant by being baptised in one Spirit into one Body (see Revised Testament, 1 Cor. xii. 13).

The moment a trusting sinner avails himself of the salvation brought about by the death and resurrection of Christ he is sealed by the Holy Spirit (Eph. i. 13), and thereupon he is indwelt by the same Divine Spirit (1 Cor. vi. 19, 20).

At Pentecost, believers were baptised in one Spirit into one Body, and at the conversion of a soul, the believing one becomes baptised into *inseparable association* with the Body, which is the Church (Eph. i. 22, 23).

And it is at *this point* that believers' water baptism comes in.

(To be Concluded.)

## Companionship.

JOHN XI. 35.

WE thank Thee, Lord, for weary days  
When desert springs were dry,  
And first we knew what depth of need  
Thy love could satisfy.

Days when beneath the desert sun,  
Along the toilsome road,  
O'er roughest ways we walked with One,  
That One the Son of God.

We thank Thee for that rest in Him  
The weary only know—  
The perfect, wondrous sympathy  
We needs must learn below :

The sweet companionship of One  
Who once the desert trod ;  
The glorious fellowship with One  
Upon the throne of God ;

The joy no desolations here  
Can reach, or cloud, or dim—  
The present Lord, the living God,  
And we *alone* with Him.

The touch that heals the broken heart  
Is never felt above ;  
His Angels know His blessedness,  
His joy-worn saints His love.

Remembering how, amidst our toil,  
Our conflict, and our sin,  
He brought the water for our thirst  
It cost His blood to win.

And now in perfect peace we go  
Along the way He trod,  
Still learning from all need below  
Depths of the heart of God.

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### Three Words for Believers.

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As to the past EBENZER.  
As to the present HALLELUJAH.  
As to the future JEHOVAH-JIREH.

## Selected Fragments.

All the events of life are precious to him who sees in every thing the hand of his heavenly Father. No wind can blow wrong ; no event be mistimed ; no result be disastrous. If God but cares for our inward and eternal life, and if, by all our earthly experiences, He is unfolding it, and preparing for its full and perfect disclosure above, then nothing can befall us but prosperity.

Men grow weaker by every consent to wrong, stronger by every resistance of wrong. Establishment in virtue is the product of every practice of virtue.

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the saved, not of the slain.

Let us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

The BIBLE is a mine of wealth ; but no mine will yield its treasure without labour.

### Sir Walter Scott on the Bible.

Within this awful volume lies  
The mystery of mysteries ;  
Happy the man and blest his case  
To whom his God has given grace  
To read, to meditate, and pray,  
To lift the latch, and force his way,  
But better he had ne'er been born  
Who reads to doubt, or reads to scorn.

### 1 Tim. iv. 15.

Not they that eat most, but they that digest most, are the most nourished.

Not they that get most, but they that keep most, are the richest.

So not they that hear most, or read most, but they that meditate most are the most edified and nourished, and enriched into Everlasting Life.

When a duty lies before one, self ought to have no part in the gaze we fix upon it.

## The Story of the English Bible.

PART XX. BY J. L. ERCK, OF TOOTING

After the publication of the Authorised Version, a period of over two and a half centuries elapsed before the appearance of the next great revision of the Scriptures. This long period is not, however, entirely devoid of interest, and we cannot, therefore, ignore it completely, even in these brief studies.

In view of the rapid succession of important versions which saw the light during the century immediately preceding the issue of the Authorised Version, we may naturally enquire why so long a time should have passed without any further great translation having been produced.

Doubtless many causes combined to bring about this result. For one thing, the Authorised Version was generally regarded as the last word in scholarship. The circumstances of its production gave it immense prestige; it had been compiled under the auspices of the king himself, by a large and influential body comprising the most learned men of the day, who had been able to take advantage of the labours of their predecessors, and it was admitted, long afterwards, even by those who most desired a further revision, that the best possible use had been made of all the materials then available.

Other causes may be found in the history of that memorable period of 250 years. During that time, the question of revision was never allowed to sleep, but various circumstances and conditions prevented it coming to a head. The first fifty years saw a few suggestions and attempts, some of which we shall refer to later. Then came the Restoration of the Stuarts, and, from 1660 onwards, a licentious and debauched period of reaction from the sternness and gloom of Puritan rule under Cromwell which had immediately preceded it; a period of shame, during which all things that were pure and lovely and of good report became the subject of ridicule and contempt. The latter part of the seventeenth century was occupied with political struggles, and with the final overthrow of the Stuarts. There followed the eighteenth century, "dark days," indeed, so far as religion was concerned; when Deism flourished, and unbelief and indifference were rampant; when Hume, the sceptic in England, and Voltaire, the scoffer on the Continent, spread their poisonous teachings; when the Scriptures were so neglected that the philanthropist, Hannah More, found in a whole

parish only one Bible, and that was used to prop up a flower-pot. Were it not for the great and wonderful Methodist Revival, the eighteenth century would be one of almost unrelieved gloom from the Christian standpoint. "The centre of interest had shifted from religion to politics and economies." Yet, even during that century, as we shall see, some well-meant but unfortunate attempts at revision of the English Bible were made by individual scholars.

With the nineteenth century came a great increase of interest in these important matters, fresh material was discovered in most remarkable circumstances, and the question of revision was pushed forward with energy and persistence, culminating in the preparation and issue of the Revised Version. This must, however, be left for a subsequent chapter.

To return to the period immediately following the publication of the Authorised Version in 1611. Not many years passed before the question of a further revision was raised. As we have seen, certain sections of each different school of thought maintained that their opponents gained some advantages from the wording of the King's Bible. In 1653, through the influence of some who considered that the new version "spoke the Prelatical language," and that, during its compilation, it had been deliberately "looked upon by some Prelates" for that very purpose, a Bill for a fresh revision was brought before the famous Long Parliament, and, four years later, a committee was appointed to take the matter in hand. This committee actually held several meetings, but, before it could report, the Parliament was dissolved, and the matter dropped. An attack, from another quarter was made, in 1659, in a very lengthy "Essay toward the Amendment of the Last English Translation of the Bible," by Dr. Robert Gell, Minister of St. Mary, Aldermary, London, who maintained that it is possible for men, through Divine grace and help, to be without sin, and that this doctrine "was frequently delivered in Holy Scripture, though industriously obscured by our translators."

An actual attempt at revision was made by the Rev. Henry Jessey, pastor of the Congregational Church in Southwark. This godly man sincerely desired a purer translation of the originals, and secured the co-operation of several scholars at home and abroad. The work was almost completed, and awaited the appointment of commissioners to examine it and authorise its publication, when

the death of Oliver Cromwell, and the political changes following the Restoration of the Stuarts, consigned the whole project to oblivion. It is pathetic to reflect that Jessey had given years of his life to the work, and had frequently breathed the prayer "O that I might see this done before I die."

We may note, in passing, that, in 1701, Bishop Lloyd's edition was published; this was the first to contain marginal dates, and to incorporate the chronology of Archbishop Ussher assigning the year 4004 B.C. as the date of the Creation

The translation which appeared during the eighteenth century, or some of them, at any rate, were of such a character that we need feel no regrets at their subsequent disappearance.

### The Believer's Question Box.

Questions for this column may be addressed to  
J. CHARLETON STEEN, Rosemeath, Buckhust Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N.W. 2.

**Question A.—Can the original of Hebrews xii. 2 be translated "instead of the joy," or is the rendering of our A.V. correct, "for the joy that was set before him?"**

ANSWER A.—The preposition "*anti*" could very well be translated "instead of the joy," and indeed that would be more according to the ordinary meaning of the word, and a few authorities take it so, some referring the joy back to what our Lord had in a past eternity; some to the legitimate human joys of this world. But how could the joy He already had be described as a joy "set before Him?" and the other is altogether a low and impossible conception, for how could any joys of this world attract our Lord from the fulfilment of His mission? The meaning of "set before" (see v. 1, "race *set before* us), would have to be that some joy was then and there being offered to Him, which He might have possessed had He not endured the Cross. We may well ask what joy that could be? What joy could the Lord Jesus know as the servant of Jehovah, apart from accomplishing the Father's will, glorifying Him at any cost, and redeeming the Church He loved. *Anti* has other senses than "instead of." "Recompense to no man evil *for* evil" (Rom. xii. 17); "an eye *for* an eye" (Matt. v. 38); "Give unto them *for* me and thee" (chap. xvii. 27). In each case the "*for*" is *anti* and "instead of" would not make sense. It also has the sense of "*for*" in the sense of the object I have in doing a thing. Surely this is the sense

here as our translators, and the revisers also, give it, to "obtain the joy set before Him," and that is the sense adopted by the great majority of Christian teachers.

To translate *anti* as "instead of," and apply it, as some do, to the kingdoms of the world, offered Him in Satan's temptation, is surely a wicked interpretation of this "joy," and as far from the truth of His person and work as it is possible to conceive.—J. C. S.

**Question B.—Is 1 John v. 7 an interpolation? Is the weight of authority against its being genuine?**

ANSWER B.—I am sure we cannot be too jealous lest anyone filch from us a single verse, that really forms part of the Divine revelation. We, by grace, love the Word of our God, and will not yield up one jot or tittle thereof, unless we are persuaded it is an interpolation of man—some careless or officious scribe—who only put a note in the margin, which was afterwards mistakenly incorporated by some succeeding copyist. Now this is, I believe, without doubt, the case with verse 7 of 1 John v., the "three heavenly witnesses." These words occur in none of the great uncial manuscripts, Sinaiticus, Alexandrinus, Vaticanus, etc., and only in two "cursive" manuscripts of the 15th and 16th centuries, against 172 which omit it. Dr. Ellicott speaks of these words as "a gloss;" Dr. Alford says "there is not a shadow of a reason for supposing them genuine." J. N. Darby omits them in his critical version, and no copy of the Vulgate has them till the eighth century, and Bengel is the only commentator of note, I can find, who upholds them. Besides lacking authority, the words hardly seem relevant. The three witnesses on earth fit in harmoniously with what has just gone before, but the three witnesses in heaven rather interrupt the argument. What do they say and how does it affect what has first been said in verse 6? Never in John's writings, nor in any other writer of the New Testament, do you get "Father" and "Word" together, but "Father" and "Son." How does the witness of the Holy Ghost in heaven add to that of the Spirit on earth? There is, moreover, no real correspondence between "these three agree in one," and "these three are one." The R.V. omits this verse, but restores the whole of verse 23 of chap. ii., which our A.V. translators had wrongly cast doubt upon by putting it into italics.

**Question C.—Is the breaking of bread for those in the Church, which is His body, or those in the Church of God?**



ANSWER C.—Perhaps it is not quite clear in what sense the questioner speaks of “the Church which is His body.” Strictly speaking, the breaking of bread cannot be for “the Church which is His body,” for that, when complete, will be composed of all believers from Pentecost to the return of Christ for His saints. The great majority of these are with the Lord, and many are not yet in the body of Christ, so that the breaking of bread is not for that body as such. Then there may be some under discipline, who, though possibly members of “the body,” should not be allowed to break bread. But generally speaking, the breaking of bread was instituted by the Lord for all His own, and it is certainly His will that all such should break bread in remembrance of Him, where such a thing is possible, though we do not speak in such a connection of our “rights.” Some of us would be sorry to use such a word of ourselves at all. I think, too, any company of saints seeking to gather simply to the Lord’s name, would shrink from claiming such a title as “the Church of God” as savouring of pretention.

**Question D.**—Are we to give up the application of Matt. xxviii. 19-20 to this present dispensation? There are some who maintain that baptizing disciples “in the name of the Father, and of the Son, and of the Holy Ghost” applies to some future dispensation only; to maintain this involves making an exception to “teaching them to observe all things what soever I have commanded you,” and tends to weaken the confidence of the church in these verses, implying a certain vague absence of unity and of continuity between these important verses, and the “Apostle’s doctrine” or teaching, of Acts ii. 42.

ANSWER D.—I have never heard any sane or sober reasons from Scripture for such an idea, but instead, far-fetched inferences and deductions. The result is a dislocation of the Scripture and a setting on one side of the plain instructions of the Lord. His commission in Matt. xxviii. 19 is very clear, “Go ye therefore and make disciples of all nations.” This “therefore” goes back to the fact that the Lord had received (not “would receive” at some distant date) all authority in heaven and in earth. How the “discipling” was to be accomplished is indicated in Mark xvi. by the preaching of the gospel, only thus, the believers became disciples, exactly as ever since. At no future day will nations as such, become disciples. Where is there a hint that such a commission was not of immediate intent and application? The Lord was fully aware that Israel nationally

would refuse the post-resurrection testimony of the apostles, and be set on one side temporarily for the calling out of the Church, and the form of words He indicates in Matt. xxviii., “into the name of the Father and of the Son and of the Holy Ghost” (see v. 19) is peculiarly suited to the present dispensation, as it would not be to a Jewish testimony. Luke gives additional details as to the message, “repentance and remission were to be preached to all nations” (Luke xxiv. 18), and in Acts i. 2 these “marching orders” are referred to as “commandments given by Him through the Holy Ghost.” They were to wait for the promised Spirit, but not for the millennium, and then, beginning at Jerusalem, launch out into Judea, Samaria, and the uttermost ends of the earth, exactly what they did and what has gone on ever since. It is indeed a most serious perversion of Scripture to set aside all this, and must be steadfastly resisted. The apostles, I doubt not, used the words the Lord had indicated, and the fact these are never mentioned proves nothing to the contrary. It would be out of harmony with the genius of Scripture to expect otherwise. Not once do we read of Aaron’s blessing (Num. vi. 24-26) or of Moses’ words (chap. x. 25), or of the prayer the Lord taught the disciples, being used, are we then to admit that none of these forms of words were ever put into use? Certainly not, they were doubtless continually in use. The formula of Matt. xxviii. was never abrogated, and the idea that something else was substituted is due to a very shallow reading of the Scripture. The expression “in the name of Jesus Christ,” and “into the name of the Lord Jesus,” either of which occur twice in the Acts 8, have been put forward as a rival formula. If so, who gave it and when? No, the one mark the authority on which we baptize, the latter the Person, faith in whom alone justifies the ordinance being administered, and who says to His servant not “I will be with you 2000-years hence,” but “I am with you all the days, even to the end of the age.” I believe the teaching referred to in this question is based on fanciful theories, and is subversive of all sane interpretation\* of Scripture.

\* For an exposure of the fallacies of this teaching, see “Pentecost and After” and “Baptism into what Name” by W. H.

**Question E.**—Do not Scriptures such as Col. i. 20, Eph. i. 10, 1 Tim. ii. 4-6, iv. 10, Rom. v. 19, 1 Cor. xv. 22-28, Phil. ii. 9, 10, 11, teach the universal salvation of the race? Will not all men be saved?

ANSWER E.—This writer is clearly a “Universalist,” believing that all fallen creatures will one

day be restored to Divine favour, and brought to heaven. He quotes seven passages, which, he says, teach his doctrine, and accuses us of finding difficulty in believing them. This is not so. We believe them all, but not in his sense. Thus, to go through them: there is nothing in Phil. ii. 9-11 about willing submission. All will bow the knee and confess Christ as Lord, if not willingly, then unwillingly. When the Lord utters the terrible words to certain ones, "Depart ye cursed into everlasting fire, prepared for the devil and his angels," is there a hint that this will mean their conversion and restoration? Certainly 1 Cor. xv. 22-25 is a strange passage to prove the salvation of all. It refers to the terrible scenes in Rev. xx., when Satan and the impenitent will be judged and cast into the lake of fire. It is said that Christ at the end will "put down all rule and all authority and power" (v. 24). If this meant their reconciliation, then death would be reconciled too, for "destroyed," in verse 26, is the same in the Greek (*Katargeo*) as "put down" above. The real meaning is explained in v. 25, "all His enemies will be put under His feet," or "made His footstool," as in Psa. cx. This would be a peculiar way of expressing reconciliation. It was not thus that the father in Luke xv. welcomed the prodigal. Joshua did treat the Amorite kings just in this way, and it sealed their doom, and they were executed before nightfall. Rom. v. 19 does not say a word about all being saved, but merely that "as many were made sinners by the disobedience of Adam, so many will be made righteous by the obedience of Christ." The condition of repentance and faith is enforced throughout the epistle. How divorce it from this verse? Rom. ii. 5 tells us of those who refuse to repent. 1 Tim. iv. 10 simply says that God is the Saviour of all men, "specially of them that believe." Why "specially," if all are equally saved? Many believe, and I think they are right, that Saviour here means "Preserver."\* The Lord cares for all, and in a special way for His people. 1 Tim. ii. 4-6 does not say that all will be saved, but that God is willing that all should be saved. We glory in this truth, and we are sure that wherever He can righteously apply the saving efficacy of the blood of Christ, He will do so. The ransom is paid for all. It is sufficient for all, efficient for them that believe. But those who refuse to believe will perish in spite of the work of Christ. To some the Lord had to say, "Ye will not come

\*The French version has usually 'Conservateur,' i.e., Preserver.

to Me that ye might have life" Neither Eph. i. 10 or Col. i. 20 say a word about "things under the earth," or infernal things, as Phil. ii. 9 does, when the *subjection* of all is in view. It is, moreover, "all things" that are to be reconciled. How could heavenly persons need it? But sin has entered the heavenly sphere; discord has marred the harmony there as here, and things, so far, need adjustment or harmonising. Certainly, all things in heaven and earth will be "headed up" in Christ (Eph. i. 10), but the impenitent are not included. They will be vessels of wrath to display God's power and wrath. The questioner allows there are some verses which seem to teach otherwise, and quotes one—John iii. 36—which he really explains away by leaving out the first part, and dwelling on the fact that "the wrath of God abideth in the unbeliever" is in the present, but it is clear the future is referred to from the first words, "He that believeth not, shall not see life." This cannot refer to the present, for as long as breath is in the body, a man may turn, believe, and see life; but once the unbeliever passes from this scene he will never see life, but will exist under the wrath of God for ever. Space will only allow me to point out, that our Lord gave no hint of a future probation and restoration of all. Do His words (to quote only one Gospel) in Matt. x. 28, xiii. 42, xviii. 9, xxv. 46, teach universal salvation? The Lord spoke of many passing down the broad road to perdition; of a "closed door," and many asking in vain for admission; of "a great gulf fixed," which none might pass! The hope of Universalists is a false "hope," as all who trust in it will one day find. "He that believeth and is baptised shall be saved, He that believeth not shall be damned."

#### Fashionable Garments for All.

Garments of Salvation (Isa. lxi. 10)—To clothe us.  
A Robe of Righteousness (Isa. lxi. 10)—To stand in before God.

White Raiment of Glory (Rev. iii. 5)—Awaiting the Conqueror.

#### Jesus Christ, our Saviour and Lord.

A Divine Saviour (John i. 2)—Who is God.

A Human Saviour (John i. 14, R.V.)—Who became Man.

A Crucified Saviour (John xix. 18)—Who Died in Weakness.

The Risen Lord (John xx. 19)—Who Rose in Power (1 Cor. xx. 20).

# The Lord's Work and Workers.

## WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

**NOVEMBER, 1928.**

Made up, October 25th.

### SCOTLAND.

**FORTHCOMING.**—Annual Conference in Gospel Hall, Hillside Place, Springburn, **Glasgow**, Saturday, 3rd November, 3.45 p.m. Speakers expected—E. W. Greenlaw, M.A., Edinburgh; W. D. Whitelaw, Irvine; Thomas Jack, Strathaven, and others. Annual Conference in connection with Low Waters Gospel Hall in Miners' Welfare Hall, **Low Waters**, Saturday, 3rd November, 3.30 p.m. Speakers expected—A. Borland, M.A., Irvine; W. A. Thomson, Glasgow; George Westwater, Lanark; and others. Ayrshire Quarterly Meeting of Brethren in North Street Gospel Hall, **Dalry**, Saturday, 10th November, at 3 p.m. Subject for consideration, "Revival," to be introduced by W. J. Grant, M.A., Kilmarnock. Conference in connection with Arbroath Assembly in Y.M.C.A. Hall, 54 High Street, **Arbroath**, 17th November, at 3. Speakers expected—J. W. Laing, London; James Cordiner, Aberdeen; John Gray, Glasgow; and others. Sunday School Teachers' Conference in Bute Hall, **Prestwick**, Wednesday, 21st November, at 6 p.m., with tea. Speakers—Messrs. W. D. Whitelaw, John Luke and A. Wilson, jun. Annual Conference, Evangelistic Hall, **Galston**, 24th and 25th November. Ministry on Saturday, 11 a.m. to 7 p.m., with intervals; Lord's Day, 2 p.m. to 8.30 p.m., with interval. Speakers expected—Dr. Bishop, Wylam; Percy Beard, Aberdour; Matthew Brown, India; E. W. Greenlaw, M.A., Edinburgh; and W. J. Grant, M.A., Kilmarnock. District Visiting Meeting of Sunday School Teachers, 17th November, 5.30 p.m. in Gospel Hall, Hillkirk Place, Springburn, **Glasgow**. A. J. Fraser and W. A. Thomson expected.

**NEW YEAR CONFERENCES.**—**Kilmarnock**, Grand Hall, 1st January. J. C. Steen, E. T. Tarrant, W. Rodgers, and others. 2nd January, **Glasgow**, City Halls, J. C. Steen, Dr. Bishop, E. T. Tarrant, H.

**THE BELIEVER'S DAILY THOUGHT.**—The choicest Calendar of the season. Lovely Design of Red and Yellow Roses on a Tinted Background. Text and Title in Gold. Daily Text and Helpful Meditation by an accredited writer. 1/6, by post 1/10, or 45 cents. Six Copies for 9/9, Twelve for 18/-, or 4 dollars 50 cents, post paid, direct to any address.

Steedman, W. M'Alonan, and J. Douglas. **Larkhall**, Hebron Hall. J. M. Shaw, J. Stephen, W. Hagen, and W. D. Whitelaw. **Larbert**, Dobbie Hall, 1st January. W. W. Fereday, W. Hagen, Dr. Kelly, James Stephen, W. D. Whitelaw.

**REPORTS.**—Good attendance at Forfar Annual Conference, 1st October. Instructive and Encouraging ministry by James Coutts, C. Innes, A. Soutter, D. M'Comb, and J. Gartshore. Large gathering of Tract Band Workers and friends in **Irvine**. Helpful ministry by William Hamilton, Prestwick and John Millar, Helensburgh. Encouraging Reports given from many districts in Ayrshire. Good Open-Air Rally followed the Conference when many heard the Gospel clearly proclaimed. Glasgow and District Tract Band Workers had Report Meeting in **Glasgow**. Attendance fairly good. Helpful words ministered by G. Currie and R. Walker, and encouraging reports given from many districts. Annual Conference in James Street, **Ayr**, 13th October. Hall packed. Ministry very refreshing and profitable. Messrs. Millar, Milne, Thomson, and Moffat gave valued help. Alexander Bayne was unable to be present through illness. T. Richardson had good meetings in Springburn Glasgow. Commences in Bethany Hall, **Dumfries**, on 11th November. W. J. Meneely had a good start with Special Gospel Meetings in **Prestwick**, 14th October. John Millar had helpful Meetings in **Dreghorn**. Attendances good. Now in Campbeltown. John Carrick is working around **Ardrishaig** district. E. Warnock is visiting Minard, Furnace, and Inverary district with Bible Carriage. R. Stephen of China having special meetings at Helensburgh. John Millar hopes to give special addresses to Believers in **Bothwellhaugh**, **Alexandria**, and **Old Kilpatrick**. George Bond visiting in Orkney and Shetland and giving help. Alexander

**THE CHRISTIAN WORKER'S DAIRY** and Business Man's Dairy with 365 Daily Spaces for Notes, a Week on an opening, Pages for Cash Payments, Accounts, etc. Real Leather, Green, Black or Maroon. Pencil in Loop, Gilt Edges, Self-opening Tab, 2/- Smooth Calf with Pocket, 2/6. Suede Leather with Tuck-in Flap, 3/- (postage 3d). Persian with Button Fastener, 3/6.

Philip had good meetings in **Bothwellhaugh**, when a number professed faith in Christ. Fourteen were added to Assembly. Our brother hopes to give help in Orkney in November. Prayer will be valued. J. M. Davis (now on his way back to India) gave helpful addresses to Believers in **Kilmarnock** and **Plann** Assemblies.

## ENGLAND AND WALES.

**FORTHCOMING.**—Believers Saturday Evening Meetings commence in Bloomsbury Chapel, **London**, 3rd November. Subject for month—"Light from Corinthians on Church Questions." Teachers' Conference in Rudmore Hall, **Portsmouth**, 7th November. George Goodman and E. Barker expected. Missionary Conference in Town Hall, **Kensington**, 8th November. Conference in Coleman Street Hall, **Southend**, 14th November. F. Elliott, J. M'Alpine, and J. Stephen expected. Conference in Ventnor Hall, **Hove**, 14th November at 3. Messrs. Fereday, Deck, and Barker expected. Yorkshire Missionary Conference in **Leeds**, 17th and 19th November. Messrs. Tremlett, Adams, Proudfoot, and Broadbent expected. Full particulars from Mr Smeeton, 48a North Lane, Headingley, Leeds. Monthly Meeting for Bible Study in College Hall, Burchill Road, **Peckham**, 17th November, 4.15 and 6 p.m. E. Barker will open subject, "The Lord Jesus Christ, Mediator, Advocate, and Great High Priest." H. and B. Bentall commence special meetings in **Uxbridge**, 4th November. John Gilfillan hopes to give help in **Cambridge**, **Reading**, and **Reigate** during November.

**REPORTS.**—John Gilfillan had gospel meetings at **Safron Walden**, with interest and blessing. J. Gilmour Wilson at **Astley Bridge**, had a good ear for the Gospel. Fred Glover had evangelistic tour of some villages in **North Yorkshire**. Needy places, little testimony of any kind. Our brother had special meetings in New Hall at **Charlton**, S.E., and Regent Hall, **Swindon**, with good attendances and blessing. Now in Devon. Prayer desired. Good gathering of believers at **Teignmouth**. Helpful ministry by Messrs. Venn, Baird, Ware, and Luce. Also at **Ottery**, **St. Mary**, where Messrs. Venn, Symonds, Ware, and Baird gave help. Thanksgiving meeting at **Colridge** was large and helpful, Messrs. Trout, Allen, Reid and Baird giving help. Large

gathering at Young Peoples' Meeting, **Taunton**. Word ministered by W. E. Vine, H. Ware, Com. Salwey, and T. Baird. **West Monkton**.—Annual Conference was happy and helpful time. Com. Salwey, Venn, Brialy, Darch, and Baird gave help **Crewkerne**.—Believers' Meeting here was a profitable season, when the word was ministered by Messrs. Brialy, Salwey Baird, and Darch. **Exeter** Fellowship Meetings, large gatherings; helpful ministry. Messrs. Venn, Luce, Rewberry, Harris, Davies, Holloway, Spencer, Baird Dawson, and Colridge. **West Monkland** conference smaller than usual. Helpful ministry by Messrs. Venn, Brialy, and Baird. **Bristol** Workers' Conference was a most helpful time. Messrs. Collett, Vine, and Baird ministered the Word. **St. Albans**.—T. Baird and H. Fardon gave help here; appreciated. J. C. Steen gave helpful addresses in Adamsdown, **Cardiff**. R. D. Gilder has just been to **Newmarket**, witnessing before thousands, at races, by Word and by Banner, and giving help in Assembly.

## IRELAND.

B. R. Mudditt had helpful meetings in **Dublin**. J. Knox M'Ewan had large meetings in **Coleraine** where God has been pleased to own and bless the preaching of the Gospel. W. Stevenson and S. Gilpin had special meetings in New Orange Hall, **Ballymacreely**. J. Glancy had large meetings in Ormeau Road, **Belfast**. Saints blessed, sinners saved. Brn. Hawthorn and Alexander gave help at **Bally Clare**. Bro. Hutchison at **Plumbridge**. Lyttle at **Beleary**. Knox at **Birchers**. Love at **Baillieboro** and **Lisburn**. Conference at **Lisburn** was a real time of blessing. Messrs Stewart and Kells had good times at **Teraconaway**; also at **Stranocum**. **Port Stewart** meetings were large and good. Messrs. Hawthorn, Gilpin, Diack, Craig, Stewart, and others gave help. **Shanaghan**.—Refreshing ministry by Hughes, Megaw, Hawthorn, Davies, Stewart, Baillie, and Lyttle.

## CANADA.

Annual Conferences in Gospel Hall, Corner 97th Street and 104th Avenue, **Edmonton**, Alta, 10th, 11th, and 12th November. Conference at **Orillia** was large and good. Helpful ministry by Messrs. Livingstone, Joyce, Bruce, Shivas, Miller, Wills, and

**THE CHRISTIAN'S DAILY TEXT CALENDAR.**—The Favourite Calendar for the Christian Home. Entirely New Style of Back with Reproduction of Lovely Garden in full Colours, on a Bevelled Mount. Daily tear-off Block, Clear Type. Morning and Evening Scripture Texts. The Favourite with all. 1/6, by post, 1/10, or 45 cents. Six in assorted Colours, 10/-, or post paid.

**MAGAONES** for 1929 will be sent to all present subscribers who have not otherwise instructed, for the coming year as at present. Kindly let all changes in quantity reach us as early as possible. The help of all lovers of the truth in introducing our **Six Monthly Magazines** to personal friends, and in the assemblies where they are, will be much esteemed.

Watson. Good muster of the Lord's People at Conference at **Galt**, ministry good. Mr. Gould and his son had special meetings in West Side Hall, **Toronto**. Messrs Joyce and Wilkie had much encouragement in the Gospel at **Mitchell**.

### UNITED STATES.

Conferences will be held in Bethany Hall, 1940 23rd Avenue, **Oakland**, November 29th to December 2nd. W. J. M'Clure paid brief visit here but is far from well. New Year Conferences will be held in Labour Institute, 808 Locust Street, **Philadelphia**, December 30th to January 1st. Full particulars from D. P. Harry, 535 Robbin's Avenue, Lawndale, Phil. J. A. Clarke had good meetings in Central Hall, **Detroit**. Christ exalting ministry to large companies. The Conference was the largest yet held. Messrs. Ross, Clarke, Ferguson, M'Elvey, and M'Cracken all gave help. About 800 sat down at the Lord's Table. John Ferguson gave help at **Toledo**, where there is great need and a good ear in open-air. Our brother also gave help in **York**—a hard place. W. Ferguson giving help in **Upper Michigan**. J. A. Clarke gave help in **Bay City**, **Saginaw**, and **Flint**. Visits highly appreciated. H. St. John had good meetings in **Pawtucket**, **Springfield**, and **New Bedford**. Messrs. Hazelton and Keller had good meetings in **Rochester**.

### AUSTRALASIA.

J. H. Brewster has been giving help in **Brisbane**, and telling of the Lord's work in North China. Much blessing has resulted from J. F. Gray's recent visit to **Brisbane**. Saints have been cheered, backsliders restored, and a few sinners saved. Quite an interest in Open-air Testimony here. T. H. Braidner had large meetings in **Rockhampton**. The Lord's people helped and some souls saved. E. E. Clarke gave appreciated help in and around **Melbourne** before returning to China. H. C. Isaac had good meetings in **Auckland**. As a result some have followed the Lord in baptism. H. Hitchman has given much appreciated addresses to believers in **Wellington**, **Petone**, and **Upper Hutt**. M. Logg had meetings in **Hunterville** and **Marion**. Forbes Macleod has had good Gospel meetings in **Levin** and **Wellington**. J. Stout has been visiting and preaching the Word in **Ohai**, **Wairio**, and **Woodlands**.

"GOOD TIDINGS" CALENDAR.—Choice Lithographed Floral Design. Daily Gospel Texts for all on a Tear-off Pad, firmly fixed with patent Brass Mount, bold Daily Dates on Pad. A splendid Calendar for the Home. The Universal Favourite to keep the Gospel before the whole household all the year through. By post, 1/3, or 30 Cents. Six, post paid anywhere, 6/6.

### THE WORLD FIELD.

Encouraging news comes from **SOUTHERN CHINA**, from Mr. Pucknell as follows:—"I have been back in the **Kiangsi** province three months and have travelled round to all our stations. Everywhere the people are friendly and the civil authorities are polite. The people listen in crowds to the Gospel. Conditions are peaceful and quite. Only in **Tukiapu** are there still soldiers, and our hall and house occupied by them, but they are friendly. W. Redwood, **Bangalore, INDIA**, reports of the progress of the work through the printing press, many pamphlets and tracts going out regularly. School work and Bible classes in a flourishing condition. E. H. Noel, **Kumbunadu, INDIA**, reports of twenty believers, lately, having been baptised. Native workers are giving splendid help and school work most encouraging.

### PERSONALIA.

Our esteemed brother **Robert Miller**, of New Zealand, is far from well. Sometime ago a blood test revealed a bad state of things, and the heart being affected he was advised to enter a hospital for operation and treatment. The specialist is hopeful but says recovery will be slow. **Mrs. Miller** is in a very poor way of health too. We shall do specially well to remember both before the Lord. Our esteemed brother **W. J. M'Clure**, of California is still far from well, and should also be remembered specially before the Lord in prayer.

### ADDRESSES.

Correspondence for **Kilwinning** assembly should now be sent to Hugh Richmond, 77 Main Street, **Kilwinning**. A few believers now gather to the Name of our Lord Jesus Christ in the Christian Institute, **Biggar**. Correspondence to J. Neilson, **Skirling Mains, Skirling, Biggar**. The New Hall has been opened in **Belmont Road, Jersey**, and Christians formerly meeting in **Lyric Hall** now meet there in the new building. Correspondence should be addressed to H. C. Alexandre, 9 Vol. Plaisant, **Jersey**. Brethren formerly meeting in **Town Hall, Old Cumnock**, now meet in **Craighead Hall, Glaisnock Street, Old Cumnock**. Correspondence to **Robert Robertson 22 Urbana Terrace, Old Cumnock**.

**PRIZES** of special value, big bulk, nice get up, and reliable matter, with 5000 to select from, to suit all ages, will be found in our Pictorial Guide, which will be sent free to any address in the world on receipt of a post card. Send for it to-day, and examine its contents.

Correspondence for **Rankinston** assembly should be addressed to J. Smith, May Gate, Littlemill, Patna.

### Fallen Asleep.

On 27th September, **Ben Johnstone**, Stepps, formerly in Garngad and Bothwell assemblies. 30th August **Mrs. Wm. Youngson**, aged 77, of Aberdeen, passed peacefully into the presence of the One she loved and served. For over 50 years connected with the assemblies in Aberdeen, and until recently was actively engaged in sisters and mission work in Hebron Hall. A succourer of many, given to hospitality, beloved by all. **David Jemphrey**, of Bessbrook, Co. Armagh, on 16th September, after a long life of faithful Christian testimony and adherence to Scriptural principles of gathering. A great worker in Sunday School and amongst the Lord's people. Esteemed by all who knew him. **Mrs. E. Miller**, of Lake Pennera went home to be with the Lord. A patient sufferer. **W. Ferry**, Failough, New Mills, Co. Tyrone, connected with assembly over 20 years. Quiet, unassuming brother, led a godly life, will be much missed. **S. Atkinson**, of Upperlands, a steady and wise man, will be much missed. **Alexander Bayne, M.A.**, aged 56 years. Although Mr. Bayne had not been keeping too well for some time, he was able to be about his usual duties, and was teaching in school up till the afternoon of 12th October, but had to be taken home seriously ill and suffering great pain. The following evening he was removed to a nursing home and immediately operated on, but apparently without success. He was called higher on the morning of 16th October. Mr. Bayne was well known in the assemblies all over Britain, his help being much called for at Conferences and believers meetings, as well as in the Gospel. In Glasgow, where he lived and laboured long, he was specially well known, taking an active part in Govan and Elim assemblies, and in the arrangements for half-yearly gatherings. He will be greatly missed. Mr. Bayne leaves a widow and two of a family, to whom we extend our sympathy in their great loss. **John Caddies, Irvine**, in a Glasgow nursing home, 20th October, aged 68 years, after a long illness. Mr. Caddies was saved in early years, connected with the assemblies for fully half a century. In early days he was in Ballochmyle and Auchinleck, later in Glasgow, but most of his life

was spent in Irvine, where he was well known and esteemed by all. He took an active interest in all the affairs connected with the assembly, and will be much missed. Mr. Caddies was well known over a wide area, having travelled afar, and bore a good testimony. He leaves a widow and grown-up family to whom we extend our sympathy.

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**THE FOOTSTEPS OF THE FLOCK**; or, Separation, the False and True. By J. M. Davies, South India. Price, 9d net; by post, 1/-; six copies for 4/6 post paid. John Ritchie, Ltd., Publishers, Kilmarnock.

"It is a pleasure to commend this book to the prayerful study of the Lord's people. The author has carefully and systematically searched the Word of God for all teaching bearing in this subject, and anyone who will read this book with the Bible in hand cannot but find real blessing to his soul."

—W. H.

### The Believer's Magazine for 1929.

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We have on hand a wealth of seasonable and spiritually refreshing papers by well known writers, which will (D.V.) appear throughout the year. These include a new series of Twelve Expository Outlines on **The Epistle to the Romans**, by J. M. Davies, S. India, and fresh articles by Dr. W. H. Bishop, William Hoste, W. J. M'Clure, Franklin Ferguson, T. D. W. Muir, and others.

With the January issue there will be **Presented Free** to all Subscribers for the year, an entirely New Coloured Chart on the **Seven Feasts of Jehovah**, while the descriptive articles on the subject by Mr. Harold St. John, now appearing, will be continued.

Fellowship in making known the Magazine to fellow-believers, who do not know it, will be much appreciated at the year-end. A **Packet of Specimen Copies** to hand round will be gladly sent **Free**.

### Sums Received for the Lord's Work and Workers

In Foreign Parts and Pioneering with the Gospel at Home.

J. N., Glasgow	..	..	..	..	£1 0 0
J. L., Rutherglen	..	..	..	..	1 0 0

Sums for labours named are sent **NET**, without deduction of any kind, with the request to acknowledge to donors. This keeps up living links between givers and receivers, and gives opportunity for fuller tidings of work in their spheres. But there are not a few earnest, devoted labourers, little heard of, to whom we have a special satisfaction in communicating sums left to our discretion, as we know some of them are not well known, nor often communicated with.

**OUT OF HIS TREASURE.**—Our most popular Calendar last season. The Large Pocket is useful to hold Letters, etc. Beautiful Reproductions of Famous Pictures on Front. **Stout Art Board** in Unique Diamond Shape with Texts Blocked in Gold. **Daily Tear-off Block** with Select Texts and Meditation, 1/6.

Agents wanted to sell the **Watchman** series of Christmas and New Year Publications. Calendars, Diaries, Greeting Cards, Gift Books, and Prizes. Liberal commission, write for particulars to John Ritchie, Ltd., Kilmarnock.

## Treasury Notes.

### DOES THE SAVIOUR CARE ?

YES He cares, "For no man ever yet hateth his own flesh; but nourisheth and cherisheth it; even as the Christ the church: for we are members of His body." This astounding statement is found in Eph. v. 29, 30, and is fraught with such abounding comfort to every one who is in Him. Suffering is a mystery, and it is freely spoken of among the Lord's people as "the mystery of suffering." Why does our living Lord permit so many of His dear ones to suffer? I am now speaking of physical suffering. O! the sadness to our hearts as we witness from time to time the untold agonies, mental and physical, of God's dear saints. We are saved men and women in a body that is not yet saved. And here is one cause of suffering. Rom. viii. says, "His creation groans" (v. 22). We who have the first-fruits of the Spirit, we groan (v. 23), and wonder of wonders, the third Person in the Godhead, who is in the saint, He too groans; a groaning creation, a groaning saint, a groaning God. A faithful Creator will not, and does not leave His creature to groan alone. The hope of all is clearly revealed. The groaning creation's hope is to be delivered from the bondage of corruption into the glorious liberty of the children of God. Our hope is the adoption, for which we wait: to wit, the redemption of our body and the Spirit's hope, for He is "the God of hope," *i.e.*, the same glorious end, the glorification of God's sons (v. 30), and in their glorification, creation's deliverance

and glory, for,

The end of all creation is leading up to this: To God the greatest glory, to man the greatest bliss. To the saints in the lonely wilderness, called upon to tread a path of suffering, and while in that experience (subjected to the most tragic attacks of the evil one, who would lead them to doubt the love and care of their Lord, as he hisses into their ears the vile suggestion, "How can He love you, and permit you so to suffer?") comfort your heart with the wonderful revelation of our text. He, blessed be His Name and grace, can do nothing else but love me, for in loving me He loves Himself, for no man ever yet hated himself. So to the challenge, Does Jesus care? faith cries out—

Oh yes! He cares, I know He cares,  
His heart is touched with my grief;  
When the days are weary, the long nights dreary,  
I know my Saviour cares.

As His church, and we are unified into one "New Man," He in all His dealings with her is dealing with Himself. In all His nourishing and cherishing He is nourishing and cherishing Himself, "And in every pang that rends the heart, the Man of Sorrows *has* a part." Yes, He does care, He must care, He will ever care, for we are Himself; and no man ever hated Himself. It is ours to confide in Him, to trust His heart, even when we cannot trace His hand.

God's ichor fills the heart that bleeds,  
The best fruit hangs the broken bough,  
And in the wounds our suffering plough  
Immortal love sows sovereign seed.

J. C. S.

## Baptism in Four Aspects

BY THE LATE FREDERICK ARTHUR BANKS.

(CONCLUDED.)

### IV. BELIEVERS' BAPTISM.

**T**URN now to Acts x. 47, 48; here were people who had believed, and who had received the Holy Spirit, and yet Peter demands, "Can any man forbid WATER, that these should be baptised which *have* received the Holy Spirit as well as we? And he *commanded* them to be baptised," etc.

So that, it is not enough, if a child of God desires to be obedient, for such an one to say, Ah, well, I am converted, and I believe in the baptism of the Spirit, and I am content. Let such a person weigh *this Scripture* over in the solemn presence of God.

If we refer now to Matthew xxviii. 19, 20, we shall there learn the divine order in connection with this part of the subject. The Lord Jesus having died, and risen again, recognising His divine authority as the mighty victor over Death and Hell, speaks thus to representatives of Himself whom He means to leave on earth, "Go ye therefore"—

(1st) Make disciples or Christians (see margin).

(2nd) Baptise *them* into the name of the Father, and of the Son, and of the Holy Spirit.

(3rd) Teaching *them* to observe all things whatsoever I have commanded you.

I. Make Christians. II. Baptising *such* into the name of God who gave His Son

to the baptism of the Cross, and into the name of the Son who gave His life there to redeem them, and into the name of the Holy Spirit. III. Teaching *them* to observe all things, etc. Now, no honest mind could possibly import into this Scripture the sprinkling of infants, confirmation, etc., and if such things are not contained in the Lord's commission to His disciples, *where are they?* Give us chapter and verse. Convince us with a—"Thus saith the Lord." *Mere* inferences from the Scriptures will not do.

In order that we may see the practice of those verses by the Lord's servants, turn now, for one single sample in Acts viii. 12.

*When they believed* Philip preaching, etc., they were baptised, both men and women. And, if we link with this a verse in 1 Peter iii. 21, we shall discover that there is *no saving virtue* in believers' baptism, in the putting away of the filth of the flesh (the mighty baptism of the cross brings this about), but it is the answer, or *demand*, or *interrogation* (see Revised Testament) of a good conscience toward God, and hence we find, that when the eunuch is converted, Acts viii. 36, he demands of Philip, "See, here is water, *what doth* hinder me to be baptised?"

In Romans vi. we discover the teaching embodied in believers' baptism. Verse 3 speaks of the baptism of the cross, whilst verse 4 teaches that believers' baptism is the *like figure* of that, viz., the death and resurrection of Christ for the believer.

In a word, *immersion* is the *only mode* of baptism which could express in figure death and resurrection, and the obedient



one speaks thus, Was Christ overwhelmed in the waves and billows of God's wrath for me, and was He raised from the dead for me? Then, in obedience to the Scriptures, I will be *put under* the water (*into death*), and I will be raised up *out of* it to express *in symbol* my identification with the death and resurrection of Christ.

A word now as to "household baptism." There are three households especially dwelt upon, by those who seek to establish "infant sprinkling" from Scripture.

Lydia's household (Acts xvi. 14-15). The jailer's household (same chapter 30-34). House of Stephanas (1 Cor. i. 16).

Now, in order to *infer even* that Lydia had infants about her, you have, 1st, to give her a husband; 2nd, to prove that therefore she necessarily had offspring; and 3rd, that even if she had, that these were so young as to be incapable of exercising faith in Christ.

"Add thou not unto His words lest He reprove thee and thou be found a liar" (Prov. xxxi. 6).

Then in the jailer's case we read, verse 34, that he believed in God *with all his house*, and thus God preserves His precious truth, and we only wish that there were many such believing households to baptise in this our day.

Then, in 1 Corinthians i. 16, Paul declares he baptised the house of Stephanas, and from this, again, "infant sprinklers" infer and teach that there were infants baptised.

Now, this is a very convenient way of reasoning, but it will not content the one who seeks to ascertain the mind of God,

that he may practise it; besides, this same household is referred to again in the same letter, and this second reference, chapter xvi. verse 15, declares that this very household addicted, or ordained, themselves to the ministry of the saints. *Is it not* a wonder, that our "infant sprinklers" do not infer from this verse that there were baby ministers in this household? This would only denote consistency with their other deductions from truth! But enough of this. Let God's simple word speak.

Those who believe are born of God. Such, and such only, are God's newborn, spiritual babes (1 Peter ii. 2), and such only are to be baptised according to Scripture, and let us ever remember that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect (filled full), thoroughly furnished unto all good works (2 Tim. iii. 16, 17).

Let us beware, then, of having itching ears, and of such teachers, as are heaped together, to perpetuate creeds, and dogmas, for which there is no command of God (2 Tim. iv. 3).

#### THE SEVEN TOGETHERS.

1. Crucified together with Christ (Gal. ii. 20).
2. Quickened together with Christ (Col. ii. 13).
3. Raised together with Christ (Eph. ii. 6-7).
4. Seated together with Christ in heavenly places.
5. Sufferers together with Christ (Rom. viii. 17).
6. Heirs together with Christ (Rom. viii. 17).

And that we are to be

7. Glorified together with Christ (Rom. viii. 17).

These seven "Togethers" are seven links in a chain which bind us indissolubly to Christ.

## “The Day of Small Things,”

ZECARIAH iv. 10.

A WORD FOR THE TIMES BY COMMANDER  
E. A. SALWEY.

LITTLE things in these last days appear to be somewhat disparaged and despised, rather than esteemed. He was indeed a wise man who said “Trifles make perfection and perfection is no trifle.”

It takes a really great mind to appreciate all the minor details which—in a manner of speaking—may be said to constitute both the Genesis and Alphabet of all that will ultimately become momentous.

The dictionary gives meanings to the word “small,” other than “little” or “diminutive,” such as “petty,” “meagre,” “mean,” or “insignificant.” One fears that these latter are the definitions which carry the most weight with the majority of persons. The fact is, we are living in days when people aspire to be great.

### THE RACE FOR NOTORIETY.

This is evident everywhere. As in the days of Noah there were giants and men of renown, so now we have men and women—not giants physically, but performing more than ordinary achievements and winning applause for such acts: men and women who seem simply to be consumed with a desire for notoriety and popularity. To break the record in the search for the hitherto unknown; to excel in some invention or scheme of superlative merit; to consolidate businesses into great trusts and combines involving millions of money; to deal with traffic by rail and road, and sea and air in hitherto unheard of conditions as to time, comfort, and speed: these all would manifest the claim

of man to master the earth, the air, and the sea!

The poles must be conquered, without a thought of what is said in Psa. lxxxix. 11-12, “The heavens are Thine, the earth also is Thine, as for the world and the fulness thereof Thou hast founded them. The North and the South Thou hast created them.”

As for the air, “The heaven, even the heavens are the Lord’s” (Psa. cxv. 16), and “The sea is His, and He made it” (Psa. xcv. 5) and when the disciples witnessed the Son of God stilling the Tempest they said:—“What manner of Man is this, that even the wind and the sea obey Him” (Mark iv. 41).

Where is there general acknowledgment of the Lordship of Christ over the elements to-day? “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions” (Eccle. vii. 29).

Instead of a laudable ambition we find a certain pride of notoriety and fame as the first fancy of the fallen fraternity of the family of father Adam. Take ocean travel for instance; the liners must be large, and still larger; tonnage and engine-power must be increased in the apparently interminable race for notoriety, and in fact the whole world of science, commerce, education, politics and sport would seem to be infected with the craze for greatness.

### BUT FOR THE CHRISTIAN?

What saith the Scripture? “Seekest thou great things for thyself? Seek them not” (Jer. xlv. 5).

Hear the words of the Lord Jesus in answering the disciples query:—“Who is

the greatest in the Kingdom of Heaven?" "And Jesus called a little child unto Him, and set him in the midst of them and said . . . Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven" (Matt. xviii. 1 to 4 "And there was also a strife among them (the disciples) which of them should be accounted the greatest," but the Lord Jesus said:—"He that is greater among you let him be as the younger, and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth." (Luke xxii. 24 to 27).

#### THE SERVANT—A DIFFICULT POST TO FILL.

The most difficult position to occupy in these latter days is that of a servant. In 2. Timothy ii. we find a portrayal of the Christian in seven aspects:—(1)son (verse 1); (2) A soldier (verse 3); (3) An athlete (verse 5); (4) A husbandman (verse 6); (5) A workman (verse 15); (6) A vessel (verse 21); (7) A servant (verse 24).

The one who from the beginning of the chapter is reckoned as a son passes through five other experiences before he finds himself described as a servant. Ever since Adam was tempted by Satan to be as God, men have striven to be masters rather than servants. In this present age, the survival of the fittest is regarded as a commendable contest in which to engage. Everyone for himself! "Thou shalt love THYSELF with all thine heart" is humanity's precept, "and men will praise thee when thou doest well to thyself"(Psa. xlix. 18).

#### CHRIST—THE PERFECT SERVANT

God's son became the captain of our salvation" (Heb. ii. 10) and has "overcome the world" (John xxvi. 33 "Even Christ pleased not Himself" (Rom. xv. 3).

As the perfect worker—whose Father also worked (John v. 17)—He "rightly divided" everything from the beginning. He divided between "Light and Darkness," calling each by their proper names (Gen. i. 4-5), in marked contrast with the designation of those referred to in Isaiah v. 20. He divided the wood of the trees which He Himself had created when He laboured as a carpenter at Nazareth. He divided aright between Truth and Tradition, between the things of His Father, and those of the father of His adversaries in John viii. He who had divided the Red Sea, and the river Jordan—also causing a cloud to divide between His friends and His foes—divided the loaves and fishes amongst the multitude. He divided the bread at the last supper, after telling His disciples at the passover to take the cup and divide it among themselves; then setting His face stedfastly to go to the place called Calvary He there on the Cross divided between two thieves.

And as at least on three occasions "a division was made because of Him" on earth, so will there yet be a great division between the sheep and the goats when He takes His place on His throne to judge the nations.

This workman who finished the work God gave Him to do, having glorified God as a vessel to honour,

BECAME A SERVANT,

a servant unto tribute, the true Issachar

who couched down between two burdens (Gen. xlix. 14); the burdens of our griefs and our sorrows, our sins and our iniquities (Isa. liii. 4-5). He bowed His shoulder to bear away our sins by the sacrifice of Himself, becoming a servant unto tribute, He was "obedient unto death," "even the death of the cross" (Phil. ii. 8). He paid the full tribute price to satisfy God's claims. He is the

GREATEST IN THE KINGDOM OF HEAVEN.

Twice do we read of Him as the "Holy Child" and He said:—"Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein" (Mark x. 15).

He, our pattern, became a little child; He humbled Himself. "My thoughts are not your thoughts" (Isa. lv. 8). "Better is a poor and a wise child than an old and foolish king" (Eccle. iv. 13).

The new creation infinitely surpasses the old; God's estimates are invariably diverse from man's. "God hath chosen the foolish things of the world to confound the wise and . . . weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are" (1 Cor. i. 27-28); "that which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15).

NEGLECT NOT LITTLE THINGS.

Let us not forget the little things. When Paul was before Agrippa he stated that he continued witnessing both to small and great (Acts xxvi. 22), placing the minor before the major. "Take us

the foxes, the little foxes, which spoil the vines" (Song of Solomon ii. 5).

Men still seek "a place in the sun," but the "prepared place," far "above all" (John xiv. 2 and Eph. i. 21), is for those who seek not their own glory, but who "seek first the Kingdom of God and His righteousness" (Matt. vi. 33). Hereafter shall such see that not the least grain of God's wheat will have fallen to the ground, and that the last have become first, and the least, greatest. May we as Christians be content now to "go and sit down in the lowest room" here, and wait until He says to us, "Friends, go higher." Let us forego what the world pleased to designate "men's rights" or "women's rights," seeing that all the "natural man's" rights are but death and judgment. Let us wait for the manifestation of Him who purchased the right to have "mercy on whom He will have mercy" (Rom. ix. 18).

CONCLUSION.

Let us not then despise "the day of small things," and from first to last to rest upon the God of all grace, waiting—as the word was to Zerubbabel—for the HEADSTONE to be brought forth with shoutings (Zech. iv. 7).

What wonderful words were those our Master spoke after the enquiring disciples of John the Baptist had departed:—"Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he" (Matt. xi. 11-12). Was the Lord intending to refer to some difference in the dispensations? Perhaps so. He may also have been emphasising the vast

difference between the old and new creations; not that John was not born again, for he was filled with the Holy Spirit from birth; but regarding him as the best specimen of creation, how different from Himself, the Creator of all!

## Is Christ your Object?

MORE and more I am made to feel that Christ does not have His proper place among the children of God. He is not the object. It is either a doctrine, a dogma, a party—my experience, something beside Christ. We seem possessed with much the same spirit that actuated Peter on the mount when he said: "Let us make three tabernacles." The Father would remedy this. While yet he spake behold a bright cloud overshadowed them and behold a voice out of the cloud which said: "This is my beloved Son in whom I am well pleased: hear ye him." And when the disciples heard it they fell on their faces and were sore afraid; and Jesus came and touched them, and said: "Arise and be not afraid;" and when they had lifted up their eyes they saw no man save Jesus only." (Matt. xvii. 1-8).

Have you ever been in the "cloud," brother? Have you ever heard the "voice"? Have you ever been on your "face"? Have you ever felt the "touch"? Then have you heard another voice, "Arise"? Do your eyes see "no man save Jesus only"? Many perhaps have, reached the top of the mount; but few, have been in the "cloud," have heard the "voice," have been on their faces," have raised to see "Jesus only."

"*Christ is all.*" (Col. iii. 11). Do we make Him this? Is it a question of my salvation? "As many as received *Him* to them gave He power to become the Sons of God." (John i. 12). Is it a question of experience? For to me to live is *Christ*" (Phil. i. 21. Is it a question of service? "I can do all things *through Christ*, which strengtheneth me" (Phil. iv. 13). Is it a question of my path? "I am the way." (John xiv. 6). Is it a question of heaven, the place to which my path leads? He would define it as "where I am" (John xiv. 3). O, let us know more of that rich blessedness which comes of making "*Christ all*," or seeking "*Jesus only*." Our cry should be—"That I may know Him." (Phil. iii. 10). In our selfishness we cry and beg for blessing. It is the Blesser we need, *Himself*. He is the joy of our Father's heart. Let us taste with Him the delight He takes in His Son. Christ is infinitely higher than doctrine or experience. Experience we will have, but only with *Him* can our hearts be ravished and raptured. O, glory!

Why is it we are not changed more from "glory to glory"? The veil has been rent, the blood has been sprinkled; the Spirit is given. The reason is we are occupied with ourselves and the work of the Spirit in us, rather than with Christ alone. This is a weakness in the widespread holiness work, so much of which is superficial, Let us look more into that unveiled face from which the light of the knowledge of the glory of God streams (ii. Cor. iv. 6). All else will pale and fade if we will but linger here.

A word here. The Spirit never occupies me with His work in me. And if I am thus occupied, I am out of the Spirit. The word is, "He shall not speak of Himself . . . He shall glorify *Me*" (John xvi. 13-14). To go further, The work of Christ, wonderfully blessed as it is, was never intended to be the object of my heart. It gives my conscience peace, sweet peace, but only His *Person* can satisfy the heart. And *O*, how His person does it—ten thousand hallelujahs to Him.

The Father would direct us to Him (Acts vii. 55-56. The word of God would speak of Him (John v. 39). He is the object of faith; He is the object of love; He is the object of hope; and faith, or love, or hope that does not make Him the object is spurious and unreal. He is all for my path; He is all for my service; He is all for my worship; blessed, blessed be His holy name. He is not on the Cross; He is not in the grave; He is on the throne. Wondrous fact, a *Man* in the glory of God, and that *Man* my precious Saviour; my Bridegroom; Priest; my Advocate; the One who died for me; the One who lives for me; the One who is coming for me. It is not surprising that Peter should say, "Unto you, therefore which believe, He is *precious*." Both the worldly world and the religious world seem bent upon shutting Him out. The former is "reserved unto fire," the latter He will vomit out of His mouth. See ii. Peter iii; Rev. iii. Keep clear from them both, dear brother. If not clear, "Go forth *unto Him*" (Heb. xiii). He is enough—glory to the Lamb—and it pleases His heart for us to make all of *Him*.

May it be with us, Christ, Christ, Christ. You will not get a greater portion or place than He got. Your portion here will be "food and raiment," your place "*outside*," There your portion is all "spiritual blessing," your place "*in Him*." And now, dear brother, let every affection, every desire, every thought be gathered in and centered upon Him.

F. C. B.

## Solomon's Temple.

PART V. BY G. HUCKLESBY.

### THE GOLDEN ALTAR.

THERE was also a golden altar of sweet incense in the holy place, as mentioned in 2 Chron. iv. 19. This sets forth the *eternity* of worship, the everlasting duration of praise and adoration. There was a similar altar in the tabernacle, and every day the priest burned sweet incense thereon, filling the sanctuary with its sweet perfume day and night. So we begin that in time which will be continued "throughout all the generations of the age of the ages."

The very floor of the temple was covered with gold, as in 1 Kings vi. 30. This prefigures the perfect purity, the undefiled condition of things in the home over there. No taint of sin, no breath of unbelief will ever be found there. Everything will be in perfect harmony with the mind and will of God.

### THE HOLIEST.

"The holiest" came next, as we read in 2 Chron. iii. 8. There was a vail which divided these two rooms of the building.

as mentioned in verse 14. This veil was rent in twain when Christ died upon the Cross. On the morning of that memorable day the high priest had rent his garments, a thing the Word of God strictly forbade. In this act of his, we see an end to that earthly figure. Then in the afternoon of that same day this majestic curtain was rent in twain from the top to the bottom. It was about thirty feet high, and made of very stout material, hence the note of exclamations in Matthew's Gospel, "*Behold* the veil of the temple," &c. This was one result of our Lord's first advent. And now, we can pass by faith within the veil into the holiest of all, and worship before the eternal throne. But behind the veil was another partition dividing the holy place from the most holy. This is mentioned in 1 Kings vi. 31, 32. But our Lord is coming a second time, and at His return He will throw back these folding doors, according to His prayer in John xvii. 24, "Father I will that they also whom thou hast given Me, be with Me where I am," &c. And where is He? Again and again we read, He is at "the right hand of God," and thither will He bring His people, and place them under the Father's eye, before that scene of dazzling glory, there to behold that glory which He had with the Father before the world began. There was no artificial light in the holiest. The glory of the God of glory illumined this presence chamber of the King of kings. And there, amid all the effulgence of that Divine glory shall we behold our blessed Lord eternally and ineffably honoured by God, as set forth in the ark in 2 Chron. v. 7, 8.

#### THE HOLY ARK.

This was the *same* ark which had been placed in the tabernacle, and it is now seen occupying its God-given place in that permanent structure. So we read, "God has made that *same* Jesus both Lord and Christ." In that scene of highest and brightest glory we shall see Him as He is, but we shall find Him exactly what He was, the unchanged, and the unchanging Lord Jesus.

The two large cherubims overshadowed the ark, as we read in 2 Chron. vii. 10, 13; and 2 Chron. v. 7, 8. These outstanding figures stood about fifteen feet in height, standing like two mighty sentinels guarding that throne of grace. They will be seen in all their perfection and fulness, those two great parent truths of Divine revelation, "God is Light," and "God is Love." And as our blessed Lord puts us there before our Heavenly Father, amid all the ineffable glory of that Throne, He will say, "Thou art ever with Me, and all that I have is thine," and we shall have to confess, "One half was never told."

#### SIDE CHAMBERS.

There were side chambers built around the main building of the temple, as described in 1 Kings vi. 5, 10. These were God's provisions for the priests and the singers, who were engaged in their temple service day and night. David had arranged for twenty-four courses of these, a course for each hour of the twenty-four, so that, not only was the house filled with God's glory, but the temple and its courts were made to resound with Jehovah's praise day and night, year in and year out. Like these priests and

singers, it is the believer's privilege to-day to dwell by faith so near to the Divine presence, as for our whole ransomed being to flow out in praise to Him. "If this is not heaven it is next door to it," Matthew Henry used to say, when he had been extra happy in his ministry. There were three rows of these chambers, fifteen in each row, so that there would be forty-five on the one side of the house, and forty-five on the other side. The God of the temple was thus surrounded by these priests and singers.

#### THE ASCENT.

There was a winding or spiral staircase, as mentioned in 1 Kings vi. 8, which led from one row of chambers to the other. We read, it went "upward, and still upward," and this should be the motto and experience of every child of God. "Mounting up as on eagle's wings;" "following on to know the Lord;" "seeking those things which are above."

As these priests ascended this staircase the chambers widened. The first row were five cubits wide, the second row were six cubits wide, and the third row were seven cubits wide. This was the result of the wall of the temple being made to fall back a cubit at each floor, thus forming a ledge for the floor of each row of chambers to rest upon. These floors were not built into the temple wall, but rested upon these ledges thus formed. The priests' outlook would not only widen but the walls of the temple would also grow thinner, and the one who possessed the temple would become consciously nearer on each floor. The top row of these chambers were overlaid with gold

similarly to the interior of the temple. So that, the ascending priests' experience became more and more like the interior of the house. So by faith, the believer may enjoy "days of heaven upon earth." This experience is open to all God's priestly family to-day. Our Lord said, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him." This means, "Heaven begun below." A foretaste of that fulness which is in store for us above. "That, that is the fulness; This, this is the taste."

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#### Selected Fragments.

**Buy the truth, and sell it not.**

Proverbs xxiii. 23.

Truth always lies under the surface; not so deep but that you *can* get it, and yet not so near the top but that it yields *only* to hard work and patient seeking. . . . If a man continue in sin the truth cannot go on to live together long. And these are miserable exchanges. Therefore buy the truth, and once bought, never, never sell it again.

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#### Forgiveness.

There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

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#### Unwilling Doing.

No one doth well what he doth unwilling, even though what he doth be well.—S. *Augustine*.

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#### Modernism.

Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable, if it were worth the while; but they take it as a young heir takes his estate, who says, "I shall build me a modern house to



live in, but I'll keep the old castle as a ruin ;" and so they have some scientific or literary house to live in, and look upon the Bible only as a romantic relic of the past.

#### Total Depravity.

When the leper was leprous *all over*, then he was pronounced clean. When people have come to the point of *no* good thing, then God says, "I have all good for you."

#### Sweet Company.

Christ and His cross together are sweet company, and a blessed couple. My prison is my palace, my losses are rich losses, my pain easy pain, my heavy days are holy and happy days. I may tell a new tale of Christ to my friends.

#### Fight the good fight of faith, lay hold on eternal life.

1 Tim. vi. 12.

Every man and woman has a lion to fight. If you have not fought the lion, it is because you have let the lion eat you up. The Trajan combat, where the ten thousand gladiators fought, and eleven thousand wild beasts were slain, was not so terrific a struggle as that which at this moment goes on in many a soul. That combat was for the life of the body ; this is for the life of the soul.

Some say old Agag's dead,  
'Cause they don't feel him strive ;  
While others say if he be fed  
He's sure to come alive.  
This is the way to break his sway  
And silence him for good,  
Though loud he roar, feed him no more,  
He dies for want of food.—*Rom. xiii.*, 14.

#### Read Your Bible Daily.

The celebrated painter, Benjamin Robert Haydon gave the following admirable advice to his son, at a very critical time of his life :—

"You are quite right to read history ; make yourself master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their arts, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read it and study it, because I already perceive a tendency among our scientific men, in all their pride of

knowledge and what they call discovery, to set the Bible aside as an Oriental Legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science when science has got down to the real facts. Generalization, founded on our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on guard. You will find men—old and grown-up men—who will laugh at the Bible. Don't believe them. Mathematics are all very well ; but the different calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God."

#### Idols.

"What have I to do any more with idols ? I have heard Him and observed Him " (*Hos. xiv. 8*).

HAST thou seen Him, heard Him, known Him ?  
Is not thine a captured heart ?  
"Chief among ten thousand " own Him,  
Joyful choose the better part.

Idols, once they won thee, charmed thee,  
Lovely things of time and sense ?

Gilded, thus does sin disarm thee,  
Honey'd, lest they turn thee hence.

What has stript the seeming beauty  
From the idols of the earth ?

Not the sight of right or duty,  
But the sight of peerless worth.

Not the crushing of these idols,  
With its bitter void and smart,

But the beaming of His beauty,  
The unveiling of His heart.

Who extinguishes their taper,  
Till they hail the rising sun ?

Who discards the robe of winter,  
Till the summer has begun ?

'Tis the look that melted Peter,  
'Tis the face that Stephen saw,  
'Tis the heart that wept with Mary  
Can alone from idols draw.

Draw—and win, and fill completely,  
Till the cup o'erflow the brim,

What have we to do with idols  
Who have companied with Him ?

## Dumb Believers.

AM I ONE ?

We often wonder why it is that so many of those who profess to be the Lord's sit dumb on the benches from one year's end to the other. They are there at the prayer meeting, and all the other meetings regularly, but they never contribute a word to the edification and help of others. They take in all that they can get, but give out nothing. Now, this seems very strange, and we have tried again and again to account for it, and to find out what can be the cause of their continued silence. Of course, no one would expect a backslider, or one in a bad condition of soul, to take any part; and this may keep many more in silence than we think. Then there are some whose life and walk is so crooked and worldly that it is a mercy for all concerned that they keep quiet. But there are a large number of saints whose lives are as becometh the Gospel of Christ, and yet they never open their mouths in public at all. This is a grievous calamity, and a serious loss to the church and to themselves. There ought to be no "dummies" among the people of God. The "lips" as well as the "lives" of all the redeemed belong unto the Lord, and ought to "show forth His praise," and speak of things touching the King. All are not fitted for platform preaching, or to speak to the assembled crowd. This is not what we contend for at all; it would be disorder and confusion to attempt such a thing. Gift, grace, and the call of God are all required for a sphere of public service, and those who feel they lack these requirements do wisely not to attempt to go forth in such a course. But what about the prayer meeting? There is no gift required to "pray to the Father." Yet there they sit, with sealed lips, from year to year. This, we unhesitatingly say, is not of God. It is "the fear of man," some will say. Quite possible. But then "the fear of man bringeth a snare," and it cannot be the will of God that His people should be in any snare whatever. Why should any fear to speak to God in the presence of their fellow-believers? Do they fear they will be criticised? The need not. There is, we are persuaded, a deal of pride connected with the silence of many. We are certain every godly one would rejoice to hear their voices, even though it might be but the "five words," the very lisplings of a babe in Christ. And the dumb saints would be wonderfully blessed in soul themselves.

## Crumbs from His Table.

### Seven Links with the Lord.

Knowing the Lord (Heb. viii. 11).  
 Confessing the Lord (Rom. x. 9).  
 Following the Lord (Josh. xiv. 8).  
 Serving the Lord (Acts xx. 19).  
 Honouring the Lord (Prov. iii. 9).  
 Magnifying the Lord (Psa. xxxiv. 3).  
 Present with the Lord (2 Cor. v. 8).

### Good Works.

The Believer in Christ is  
 Created unto good works (Eph. ii. 10).  
 Furnished unto all good works (2 Tim. iii. 17).  
 Careful to maintain good works (Tit. iii. 8).  
 Prepared unto every good work (2 Tim. ii. 21).  
 Zealous of good works (Tit. ii. 14).  
 Rich in good works (1 Tim. vi. 18).  
 A Pattern in good works (Tit. ii. 7).

## The Believer's Sins.

Blotted out (Isa. xliii. 25; xlv. 22; Acts ii. 19).  
 Borne by another (1 Pet. ii. 24).  
 Cast behind God's back (Isa. xxxviii. 17).  
 Covered (Rom. iv. 7).  
 Cast into the depths of the sea (Mic. vii. 19).  
 Finished (Dan. ix. 24).  
 Forgiven (Col. ii. 13).  
 Not beheld (Num. xxiii. 21).  
 Not imputed (Rom. iv. 8).  
 Not remembered (Heb. viii. 12).  
 Pardoned (Mic. vii. 18).  
 Passed away (Zach. iii. 4).  
 Purged (Heb. i. 3).  
 Put away (Heb. ix. 26).  
 Remitted (Acts x. 43).  
 Removed (Psa. ciii. 12).  
 Subdued (Mic. vii. 19).  
 Sought for and not found (Jer. i. 20).  
 Washed away with blood (1 John i. 7).  
 Taken away (Isa. vi. 7).

## FIVE "HEAVENLIES" IN EPHESIANS.

Heavenly places (chap. i. 3).  
 Heavenly places (chap. i. 20).  
 Heavenly places (chap. ii. 6).  
 Heavenly places (chap. iii. 10).  
 Heavenly places (chap. vi. 12).

## Studies in Philippians.

BY ANDREW BORLAND, M.A.

THE CONVINCING TESTIMONY.

(Chap. ii. 19-30).

NOT only does the spirit of the Apostle in prison breathe with the fragrance of the influence of intimacy and communion with Christ, but also in the references he makes to Timothy and Epaphroditus does the same example find a further exhibition. The closing verses are one of the most magnificent tributes on record to the self-denying labours of two men whose lives are a mute appeal to us to-day to follow in their train. Apart from the interesting biographical material supplied by the references, there are surface lessons for us who read to profit.

### 1. THE CONQUEST OF RIVAL AFFECTIONS.

Each heart is a kingdom. Constant war is carried on, and there is no discharge. The chapter reveals the possibility of following one of two tendencies, to mind "one's own things" (v.4) or to follow "the things which are Jesus Christ's" and by so doing to look on "the things of others" (v. 4). Christian life consists largely in the rigorous disciplining of desire, bringing every thought under captivity to Christ. Nor is this ever easy, for the process entails not simply constant vigilance lest the enemy steal an undue advantage over us by insinuating selfish appetites, but, in addition, a true discrimination as to what is in reality the source of evil—an unsubdued will acting out of consonance with the mind of the Lord. What beautiful examples we have in this passage, declaring with the emphasis of repetition that in all the concerns of life, there may be a Christ-like magnanimity, spending it-

self without ostentation on others without requiring recognition or requital! By way of contrast, painful because so prevalent, the writer is forced, as an offset to this eulogy of his son and fellow-servant Timothy, to state that around him in Rome "all seek their own." In them there was a misdirection of Christian energy, a misappropriation of the gifts of God for physical needs, a misapplication of affections. The horizon of their lives was bounded by selfishness, and, consequently, the vision that bursts upon those who see afar was never granted them, because occupation with self produces spiritual myopia. Yet, warned by their example, let us turn to the moving witness to the fact that where rival affections have been conquered, there is a display of unconscious beauty in a selfless dedication of self and substance to the Lord and to others.

(a) Take the example of Timothy. Of him the Apostle writes, and evidently not without much emotion, "I have no one like-minded who will naturally care for your state." In him we see the suppression of personal inclination, as he deliberately refuses to be circumscribed by his physical disabilities in his service for his Master, bestowing it on Paul and the Philippians. As in after years, so at this earlier date, we are to conclude that there must have been a continual stimulation of spiritual desire, prompted by the influence or the exhortations of his teacher and friend, Paul, the prisoner of the Lord. The beauty of his liberal-heartedness was the unprovoked overflow of a spirit that had caught a glimpse of the mind of Christ and had learned

That the spirit born to bless  
Can do so only by excess.

In this commendation there is revealed the double enthusiasm of a disciple for his teacher and of a master for his scholar. How ungrudged was Paul's praise for the younger man!

(b) Again, the same principle is to be recognised in the apostle as he renounces all claim to the personal attentions of Timothy at a critical moment in his life, in pastor-like concern for his beloved Philippians, allowing him to remain in Rome only so long as there was any doubt in the apostle's mind as to how the matter would go with himself. In circumstances where most men would gladly have retained a companion for sympathy and support he was willing to dispense with the presence of two like-minded fellow-saints in a large-hearted consideration for the anxiety of the Macedonian Christians over the non-return of Epaphroditus. How easy it is for our own self-centredness to consume our interests and to deprive others of that impetus to liberal-spiritedness which is the natural consequence to the display of personal concern for the things which are Jesus Christ's!

(c) Further, the action of the Philippians in their gifts for the apostle's needs is a beautiful witness to the transformation that affects the hearts of men by the power of the grace of God. During the time of his affliction they communicated with him. But that was not all. So deep was their affection for the man who brought them the Gospel, that they were urged to the depletion of their own ranks, and to entrust to the care of the teacher they could least spare, the love-token of their gift. Longing to retain Epaphroditus, they were yet not unwilling that he should go as an expression of their devotion to the cause of Christ.

(d) Lastly, there is the case of Epaphroditus himself. What a noble example! What a beautiful expression of the mind of Christ! Far-off in Rome lay his beloved friend in need of succour and supply; around him were his fellow-Christians among whom evidently he laboured with a shepherd-love. To go with the gift of the saints would entail hardship, separation from Philippi for months, perils by land and water, yea, even death, perhaps. To remain seemed necessary for the well-being of the little company among whom his labours were so much appreciated. Leaving himself entirely out of the question, provoked to a decision by the generosity of the saints and the precarious position of the apostle in the Imperial City, he concluded that he must go and hazard his life for the gospel's sake. How he loved the Philippians breaks through in the apostle's remark about their messenger that he longed for them, suppressing his own genuine need of sympathy in the hour of sorest trial when "nigh unto death," lest they should hear that sickness had overtaken him in his journey. More moving words could scarcely be penned, as out of a heart pained at the departure of a companion in labour, a fellow-soldier in the fight of truth, a welcomed almoner from Macedonia, the messenger of the church to him, the apostle wrote of the mercy of God bestowed not only on Epaphroditus but also upon himself lest he should have "sorrow upon sorrow." And what a wealth of expended sympathy and concern are contained in these words from the pen of a man in a strait betwixt two, awaiting the decision of the Roman court, "I have sent him the more carefully, that when ye receive him again ye may rejoice!"

2. A second lesson we may learn, but only briefly, is that in the heroism of an unrecorded journey are all the elements that go to compose the martyr-spirit. Many of the most thrilling events in life are unnoticed in the world and unrecognised amongst the deeds in the annals of history. But a noble act never dies. It is but the beginning of a series, each succeeding one catching its influence and example from the one before, so that generation after generation, in measure as its men and women are devoted to the cause of Christ as individuals and in communities, passes on its story, written not so much in its achievements in realms of war and exploration, in art and literature, but in its aspirations after God and its beautiful expression of the mind of Christ in the oft-forgotten toils of the common task. Epaphroditus has left behind him, like the wake of a boat that furrows its way out to sea, an example of noble self-effacement for the cause of the gospel, and of that excellence of behaviour which only a man of consecrated life and energy, of lofty ideal and humble obedience, can leave for others to follow. As the imperfection of our own lives breaks in upon us, and as we look back over this chapter, are we not encouraged to a renewed submission to the will of God, that, by His grace, like His own beloved Son, our adorable Lord, and those of His servants for the moment passing pageant-like before our eyes, we shall henceforth seek that self-oblivion which results from the loss of our own wills in the thought of our Lord?

Be good, my child, and let who can be clever,  
Do lovely things, not dream them, all day long  
And so make Life, Death, and that vast For  
Ever—

One grand sweet song.

## Notes on the Apocalypse.

Chap. v. 1-5. Part XII. By WM. HOSTE, B.A.

### THE RIGHTS OF THE LAMB.

THE attention of the seer is now recalled to the Occupant of the throne. His own position, as regards that throne, seems to be changed, for whereas in the previous chapter he had been as a spectator outside the circle of what he is describing, he is now 'a partaker of the benefit,' insided the privileged circle, nearer the throne even than the 24 elders, as near as the four living creatures, for he tells us "I saw in the right hand of Him that sat on the throne a book\* (or "a scroll" as in chap. vi, 14) written within and on the back side and sealed with seven seals." The secret of this nearness is in the special character in which Christ is revealed in this chapter. The Lamb has a right to have His people near Himself. John is near enough to see that there is writing inside the scroll and on the back side, probably the descriptive title of its contents, and to notice that it is sealed with seven seals, and therefore only to be opened by breaking them.

We might have expected a sceptre or a sword in the hand of One sitting on a throne, but it is a scroll. This is clearly of great importance in the development of God's purposes. Accordingly "a strong

\*The word is "biblion"—a diminutive, a little book or scroll, from biblos or bublos—the Greek name for the papyrus—the water-reed of Africa, from the pith of which the earliest paper was manufactured. This is the most enduring of all paper. The papyri written in Aramaic discovered in 1904-7 in the island of Elephantine, or Jeb, on the Nile opposite Assuan, bearing the dates of Ezra and Nehemiah (circa 450 B.C.) were in excellent preservation, though at least 2,300 years old. The writer well remembers when in Central Africa in 1917 coming on great marshes on the Congo River covered with some wonderful plant, seven or eight feet high, with graceful tufts. What was his interest to learn it was the celebrated papyrus of antiquity! When we are asked to bring our Bibles, what is really said, is "bring your papyri!" "Papyrus" itself is a word of Egyptian origin.

angel proclaims with a loud voice, Who is worthy to open the book and to loose the seals thereof?" Evidently nothing can proceed, until the rightful opener of the book is found. What then is this book? Some reply at once the Bible. But is the Bible sealed with seven seals? or if it be a sealed book to some, are there none who may open it? Others suggest the book of judgment. But when the time comes to open that, the One on the throne will do it, and no one else will be asked to. Some identify it with the little book of Rev. x. 10, which contains the prophetic message John is to deliver, "concerning (R.V. margin) many people and nations, etc."—but we may safely dismiss this explanation, the word is different (*biblaridion*), and that book is clearly of quite minor importance to the book here.

It will help to a true solution, if we remember, that what God is doing in the Revelation period, is not gathering out a people for His name from Jew and Gentile to form the Church, but taking possession of the purchased inheritance in view of delivering Israel and setting up the millennial kingdom on righteous ground, as we shall see, though, also by power.

A comparison of this chapter with the 32nd of Jeremiah throws light on the question before us. There a business transaction is carried out. Jeremiah's uncle Hanameel had a field in Anathoth to sell and Jeremiah was the "*goël*" or next of kin, who had the right of redemption. He pays the purchase price of seventeen shekels of silver, *subscribed the evidence* and sealed it. He then took witnesses and weighed the purchase money. Then he took the sealed roll—the evidence of the purchase, written within and without, and entrusted it to his friend Baruch the son of Neriah, in the

presence of the witnesses and all concerned, to be put away in a safe place for many days" (v. 14). Here we have five things, the "*goël*," redeemer (who would alone have the right to open the sealed scroll), the purchased possession, the price paid, the witnesses, the deed of purchase or the title-deeds signed and sealed, and in our chapter we have something corresponding to all these which we will note as we come to them, only registering now the conviction that Jeremiah's scroll of the evidence of purchase, finds its parallel in the little book "in the right hand of Him that sat upon the throne." It is the title-deeds of the purchased possession—the earth. The treasure found in the field in Matt. xiii. 44 represents, not a bag of specie, which might be transported from the field, but something indissolubly connected with it, as for instance a gold mine, which necessitated the purchase of the whole field. The field is the world: Israel, God's earthly people, is the treasure. The same price paid by the true kinsman, namely,—all that he had—for the pearl (v. 46) sufficed also for the purchase of the field. By His precious blood Christ became the Redeemer of His people, and the Purchaser of the Inheritance.

The proclamation of the strong angel elicits no response. Heaven makes no reply; earth is silent; the great usurper himself is dumfounded. "No one (*oudéis*) in heaven, nor in earth, neither under the earth, was able to open the book neither to look thereon." John spiritually intelligent, wept much, not for himself, but because aware that the fulfilment of God's purposes depended on the opening of the book. One of the elders however, who is in the councils of God, reassures him, "Weep not,

behold the Lion of the tribe of Judah, the Root of David hath prevailed to open the book and the seven seals thereof."

The Lord is here presented in His Kingly Character—for as we read in 1 Chron. v. 2 "Judah prevailed above his brethren and of him came the chief-ruler (marg. prince)." Of Judah, Jacob said "Judah is a lion's whelp . . . he couched as a lion . . . The sceptre shall not depart from Judah . . . until Shiloh come" (Gen. xlix. 9-10). That is, though Reuben lost the birth-right, and Simeon and Levi their place among the tribes, Judah would never lose his prerogative, as the royal tribe "until He come whose right it (the diadem) is" (Ezek. xxi. 27).

But though Christ will reign legally as the Lion of the tribe of Judah (Judah had many noble sons, but none like Him!) as the lineal heir of David's throne, yet David himself saith "The LORD said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool" (Psa. cx. 1). Christ was not only the descendant or branch of David, but He was the "Root of David," and thus had a higher right, a prior claim, as "the Son given," for 'the government shall be on His shoulder Who is at once Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace' . . . and of the increase of His government and peace there shall be no end" (Isa. ix. 6-7).

However the "King shall reign in righteousness," that is His claims will be established on a righteous basis.

The next verse reveals how the Lion of Judah had prevailed. "And I beheld and lo in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain,

having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." This is the secret of victory. It was as the Lamb He had prevailed, not by power, but "out of weakness,† not at the expense of righteousness, but by payment of the full price. Though alive, for He was seen "standing," He still bore the marks of His sacrificial‡ death. God could not save righteously by a display of omnipotence, every claim of His holiness must be divinely met. It was as the Sacrificial Lamb that this was accomplished. At the cross He put away sin by the sacrifice of Himself, there He disannulled Satan, there He spoiled principalities and powers, there He bore His people's sins, there He paid the purchase price of the inheritance.

†A shallow heresy of to-day argues that, because our Lord Jesus was crucified "out of weakness" "it is incontestable that He was not omnipotent." It is entirely to misunderstand the greatness of His Person and the voluntary character of His work to argue thus. Was Samson then "incontestably" weak, because he allowed himself to be bound with new ropes? Was it not rather that "out of weakness he became strong." So it was through the death on the cross that our Lord triumphed openly over all His foes.

‡"Sphazo," the word used here for 'slain' is the usual translation in the lx. of the Hebrews shah-ghat, often used of slaying sacrifices.

## The Feasts of Jehovah.

PART XI. THE WEEK OF UNLEAVENED BREAD  
(CONTINUED). BY HAROLD ST. JOHN.

IN the last paper we surveyed the New Testament use of "leaven" as a symbol, and found that it represents the pervasive resistless energy of corruption which controls and inflates wherever it is found working.

Turning to the Hebrew Scriptures, we find that two distinct words are used for leaven:—

- (a) GHAHMETZ, translated "grieved" in Psalm lxxiii. 21, "cruel" in

Psalm lxxi. 4, and in Isaiah lxiii. 1 (referring to the garments of the Risen Victorious Saviour) "dyed." In the remainder of its occurrences, whether as noun or verb, it is rendered "leaven." Whenever this word is used, the stress is on the fact that the action of leaven changes the shape and character of that which it enters.

- (b) MATSAH, meaning "that which is left over," and used because at each baking a piece of leavened dough was left to form the nucleus of the next batch. It is to this word that Paul refers in his phrase, "purge out the old leaven."

The general law of the Mosaic system forbade the offering of leavened bread with any sacrifice which was to be "burnt as incense," as a fire-offering to Jehovah" (see Lev. xi. 11, 12 and note ch. i. 9 in the New Translation by J. N. D.) The proverb assures us that the exception proves (old English for "test") the rule, and in two cases it was expressly ordained that leavened bread *was* to be presented as a leaven offering or as first-fruits to Jehovah.

In Lev. vii. 12, 13, we find the law of the sacrifice of a peace offering, and if it bore the special character of a thanksgiving it was ordained that both unleavened cakes and leavened bread must be brought.

First, unleavened cakes mingled with oil represents Christ in His perfect Manhood, as conceived by the Holy Ghost; then unleavened wafers anointed with oil pointed to Him as empowered and serving by the same Spirit.

Finally, leavened bread was brought in recognition of the poverty and ineffectiveness of the very best that the worshipper could offer. The leaven here is not a type of evil or sin, but is the confession of man's meanness in the light of the majesty of God.

In Lev. xxiii. 17, the Pentecostal offering is described as being brought out of the dwellings of the people, and as consisting of two wave loaves of fine flour, baked with leaven, as firstfruits to Jehovah.

Their origin, as coming from the domestic circle, and not from the sanctuary, suggests that we are on a lower ground than in other sacrifices, and this is abundantly confirmed when we consider the presence of leaven and the antitype as opened out to us in Acts ii.

Again, the leaven represents that deep and humbling sense of unfitness which must accompany all approach to God, but it is important to notice the phrase "baked with leaven." There is the recognition that the flesh is in us, but we refuse its working, for baking arrests the progress of leaven. The holiness of God demands the fire, and the humility of man brings the leaven.

In Amos iv. 5, the people are told to burn a "thank-offering with leaven," but this passage is ironic and hence need not concern us here. The wrong was not in the material of the sacrifice, but in the shrine at which the offering was made.

A few references may be given to passages which will provoke thought, but any detailed examination of the subject as a whole must be left for private study.



In the homes of Lot and of the witch of Endor unleavened bread was found. Both are domestic scenes, and remind us that certain things may be unsuited to the sanctuary but perfect in order in our own houses.

Both leaven and honey were rejected at the altar, and both were gratefully used and enjoyed in the family circle. Leaven makes bread palatable, and honey represents the sweetness of natural affection; but there are occasions when these must be refused.

Our Lord was eating honey when He went down to Nazareth, and was subject to His parents, but He refused it when He looked round the circle of those surrounding Him and said, "Behold, My mother and My brethren; for whosoever shall do the will of God, he is My brother and sister and mother."

He was eating leavened bread when He accepted the loving gifts of ministering women, and He declined it when He received the cup of sorrow from the Father's hand and refused the offered defence of His disciples.

For each one of us, life's wisdom lies in this, that we learn when to gratefully enjoy the Lord's mercies in the daily circumstances of life, and also that we should be ready to say with Levi, "I have not seen my father nor my mother, neither do I acknowledge my own children!"

The feast of unleavened bread was distinguished by certain special sacrifices, each one of which is like a framed portrait of the Lord Jesus, and of which the full list is given in Num. xxviii. 19-25.

On each of the seven days two young bullocks and one ram and seven yearling were brought; a total of seventy burnt offerings for the week, in addition to the daily morning and evening lamb and a he goat as a sin-offering.

There is green pasture here, but I only stay to note how the sacred number of seven governs all, and to point out how those who feed on the unleavened bread of sincerity and truth are privileged to present Christ to God as the Father knows Him (the Burnt offering) to live morning and evening, shadow and sunshine, in the full light of His acceptance (the continual sacrifice), and to rest upon His work as putting away my guilt (the sin-offering).

Finally, the Old Testament speaks of three baskets of unleavened bread, as closely connected with our subject, and a mention of these may furnish food for reflection to preachers, and later, some plain fare for hungering audiences.

- (a) The priest's basket; the basket stands for the man's body as the vessel of service and of praise, and here the point is that the fruit of feeding upon Christ will be consecration to God and priestly service for man (read Ex. xxix and compare Duet. xxvi).
- (b) The Nazarite's basket; here the same diet of the soul results in rigid and uncompromising separation unto Jehovah (Num. vi).
- (c) The judge's basket; in this case it is the overcomer, Gideon, who sustains his strength by living bread and thus goes forth to victory (Judges vi. 19-21).

## The Story of the English Bible.

PART XXI. THE REVISED VERSION.

By J. L. ERCK, OF TOOTING.

We now come to the last of the great English renderings of the Bible—the Revised Version.

During the first half of the nineteenth century the question of revision was many times raised. Scholarship had advanced since the days of James L., and, what was a very important consideration, a far more accurate Greek text was now available, owing to discoveries, since that period, of ancient manuscripts, the existence of which had formerly been unsuspected. One of the most supremely valuable of these was the famous *Codex Sinaiticus*, or Sinaitic manuscript, dating from the fourth century. It is thought that this may have been one of the fifty copies of the Scriptures made under the superintendence of the Bishop of Cæsarea, by order of Constantine, the first Christian emperor of Rome, in 331 A.D. It derives its name from its romantic discovery in the monastery of St. Catherine, on Mount Sinai, by the great scholar, Tischendorf, in 1859. He had rescued about forty leaves of the Old Testament from the waste-paper basket in 1844, and these were placed in the Court Library at Leipzig. But the monks, observing the great value set upon these treasures, became suspicious; difficulties arose, and it was not until 1859 that a pile of loose leaves, wrapped in a cloth, and comprising the whole of the New Testament and over 150 additional pages of the Old, was produced from the private room of the monastery steward.

A discovery of such importance naturally gave a great impetus to the demand for revision. In 1856, motions on the subject had been brought forward, both in the House of Commons and in the Lower House of Convocation; but no definite result followed. Then, in February, 1870, Dr. Wilberforce, Bishop of Winchester, moved a resolution in the Upper House of Convocation to the effect that a Committee should be appointed to report upon the desirability of a revision of the Authorised Version. The resolution was adopted, the Committee met in the following month, and reported that revision was desirable, that the language of the existing version should be altered only when, in the judgment of the most competent scholars, a change was necessary, and that the help of any eminent for scholarship, to whatever nation or religious party

they might belong, should be invited. The matter of revision was thus fairly set on foot.

It was only natural, however, that so important an undertaking should not have proceeded even thus far without strong opposition. Many people regarded the Authorised Version as sacrosanct, and viewed with horror the thought of a new version, regardless of the fact that, with the fresh material available, some obscurities of expression might be removed and some desirable improvements effected. The story is almost too good to be true that was told by a former Bishop of Exeter, regarding a young deacon who, in preaching against revision, declared that if the Authorised Version was good enough for St. Paul it was good enough for him. Yet it represents, without very undue exaggeration, the type of ignorant opposition that was met with in some quarters.

Some extraordinary statements were made, however, by opponents of a very different calibre. The great Earl of Shaftesbury, in a speech before the British and Foreign Bible Society, in May, 1856, spoke of the "gigantic mischief" which would result from revision, and which would, he declared, be tenfold more dangerous than Popery! Lord Panmure, speaking at the annual meeting of the Edinburgh Bible Society, in 1857, said that the scheme was fraught with the utmost danger to the Protestant liberties of this country. At the present day, when the Revised Version has been published for nearly half a century, we can afford to smile at these doleful and alarming prophecies, but it is impossible to refrain from admiration and respect for these men, and others like them, who at that period faithfully did what they conceived to be their duty to God and His Word.

After the recommendation of the Committees mentioned above, in favour of revision, two Companies were appointed, one, with Dr. Harold Browne, Bishop of Winchester, as chairman, for the Old Testament; the other, presided over by Dr. Ellicott, Bishop of Gloucester and Bristol, for the New Testament. A total of over sixty scholars took part in the work, forty-one of whom were members of the Church of England, the rest including Baptists, Congregationalists, Wesleyan Methodists, and one Unitarian. The Companies thus comprised a larger number than had ever been engaged in such a task before, and were, besides, formed on a most comprehensive basis, ensuring that no one particular school of religious thought should dominate the process of revision. They

included many honoured names, notably Dr. Lightfoot and Dr. Westcott, who later became Bishops of Durham, Dr. Ellicott, Bishop of Gloucester and Bristol; Dr. Hort, Dr. E. H. Bickersteth, Archbishop Trench of Dublin, Dean Alford, of Canterbury, and Dean Stanley, of Westminster. With these, and many others eminently qualified for the task, engaged in this important undertaking, it was certain that learning, skill and care, together with honesty and devotion would be available in no small measure.

The following is a brief summary of the more important of the rules drawn up for their guidance.

As few alterations to be made in the text of the Authorised Version as should be found consistent with faithfulness.

The expression of such alterations to be limited, as far as possible, to the language of the Authorised and earlier English versions.

Each Company to go over their work twice. The decision in the first revision to rest with a simple majority, in the final revision by a majority of *at least two-thirds* of those present.

The first meeting of the New Testament Company was on Wednesday, 22nd June, 1870. They partook of the Lord's Supper in the beautiful Chapel of Henry VII., at the eastern end of Westminster Abbey. They then proceeded to their labours. Their meetings were held, by the kindness of the Dean of Westminster, in the famous Jerusalem Chamber, at the western extremity of the Abbey. This apartment, about forty feet long, by twenty broad, has many historical associations. In it King Henry IV., being seized with sudden illness, died on March 20th, 1413. The famous Westminster Confession of Faith was drawn up here, and other transactions, important in the history of our country, took place in this room. Here let us pause once again to contrast these surroundings and conditions with those endured by Tyndale, who is acknowledged by the Revisers, in their Preface, to have provided the true primary version on which all the versions that followed were based.

In the case of this revision of half a century ago, it is natural that most complete details as to the methods of work of those engaged in it should be available, which are almost entirely lacking in regard to the preparation of the Authorised Version in those far away days of 1611. Such details, however, would probably not be of interest to the majority of readers, and we shall, therefore, pass to an account of the Revised Version.

## The Believer's Question Box.

Questions for this column may be addressed to  
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,  
or to WM. HOSTE, B.A., 2 Staverton Road, London,  
N W 2

I gladly avail myself of the suggestion of the Editors to add a word touching the Question Column. Thanks are due to those who have given encouragement in this service, and the prayers of all readers are sought for wisdom to carry it out aright. A man can only give what he receives, and he "can receive nothing except it be given him from above." Let the eyes of questioners then be to the One above, not to the humble instrument below. The column is not intended to supersede individual effort to find out what the Scriptures teach, for while recognising the gift of teacher we do not forget the Lord's promise to His people, "He will teach you all things." Certainly **The Believer's Magazine** has not a "cut and dried" answer to every question. We only give what we gather is the mind of God from His Word, without being too dogmatic. "Prove all things, hold fast that which is good." Nor, of course, does **The Believer's Magazine** desire to be in any sense a court of appeal for local difficulties, so that if questions should seem to trend in that direction, it is thought wiser to leave them alone. Some questions may be too difficult with present light, and if the questioner could see the answer, it would be, "I do not know." Finally, guidance is sought each month as to what questions it would be most advisable to take up, and some, which seem less pressing and perhaps more thorny, are left unanswered. However, while the great aim is the edification of the larger number, the desire is to do justice to all, and those whose questions may not at once be dealt with are asked to "possess their souls in patience."

W. HOSTE.

**Question A.—Can we approach the Lord Jesus to worship Him apart from the Father?**

ANSWER A.—We are on holy ground when considering any aspect of divine truth, but especially do we need to approach "with unshod feet" when it is a question of the Being of God! We can only know what He is pleased to reveal, and even then it is "as in a glass darkly," and "in part." There is one God—that is, one Divine Essence, but in that unity there are three Divine Persons or Subsistences, the Father, the Son, and the Holy Ghost; co-equal, co-eternal, and co-substantial: that is,

each of the three possesses the whole Divine substance. We must neither divide the substance, nor confound the persons. These three Persons are in necessary relations to one another, and it is important not to confound these relations. Each possesses the Personal properties essential to Himself, and which cannot be predicated of or communicated to the others. Thus it belongs to the Father to "beget;" His are the eternal counsels; the Son is the Only-begotten, the Incarnate One; He alone suffered for sin. The Spirit proceedeth from the Father and the Son. The Spirit reveals the Son, by whom the Father is declared or interpreted. Now, it is not derogating from one Divine Person to refrain from attributing to Him what the Holy Scriptures assign to Another. Thus we never read of worship being offered to the Holy Spirit, though He is omnipotent, omnipresent, omniscient, eternal, divine as the Father and the Son. But we do read, even in the days of His humiliation, of worship being rendered to the Lord Jesus, and He accepted it. And in Revelation, *e.g.*, chap. v. 8, 12, 13, Divine worship is paid to the Lamb in heaven. Nevertheless, the Lord proclaims in John iv. 23, 24, that the true worshippers will worship *the Father*, that it is the "*Father* who is seeking worshippers;" "God is Spirit, and they that worship Him must worship Him in spirit and in truth." The apostle Paul indicates too in that pregnant verse (Eph. ii. 18), the true Divine order. "Through Him (Christ Jesus) we both (believers from Jew and Gentile) have access by the Spirit unto the Father." The Lord is the way to the Father and the substance of worship; the Spirit the power; the Father the recipient of the worship of the people." (For further teaching, see answer E, May number of *Believer's Magazine*.)

**Question B.**—Is it right for God's children so far to conform to the customs of this world, as to wear mourning garments for their friends who are called home? Some think it wrong, but are afraid to obey their conscience because of what others may think.

**ANSWER B.**—I judge it is quite right and seemly for the Lord's people to wear mourning in a quiet way for their friends who are called home; nor can I admit that this is rightly described as "conforming to the customs of this world." In the hope of the Lord's return, and that God will soon bring with Him those who have fallen asleep, we are exhorted not to sorrow "even as others that have no hope" (1 Thess. iv.), that is, by indulging in excessive and inconsolable grief; but there is "a

natural affection," which should never be absent from the believer, and it is not forbidden him to show any sorrow. The Lord Jesus groaned and was troubled and wept on the occasion of the death of Lazarus (John xi. 33, 35). "Devout men carried Stephen to his burial, and made great lamentation over him." Surely this was not recorded for our criticism (Acts viii. 2; see also ix. 39). Now, the dress of the believer should not be extreme in any way, but modest and sober. It is not "conforming to the ways of the world" for a brother to wear a decent coat and trousers and a neat collar, in a style suitable to his Christian profession and station in life. Quiet mourning is an outward sign of our grief for our beloved ones gone before. Could it be according to the mind of the Lord for a believer to wear "gay clothing" in face of that sad result of sin, physical death? It is rather the world to-day who are trying to make-believe that death is no occasion for mourning. Lately we have read of worldly persons forbidding any sign of mourning, and it was all very unreal. If we are "to weep with them that weep," surely a total abstinence from what is usually associated in the minds of human beings with grief is rather an affectation, than a proof of separation from the world. The Lord's expression to Peter, "Lest we should offend," lays down, I think, a broad principle. In this case it was a man-appointed tax to keep up the temple. Omitting to pay it might have stumbled the world. Of course, if anyone has a conscience about it, let him not wear mourning; but I would humbly submit his conscience needs enlightening.

**Question C.**—Is the sealing of the Holy Spirit in this dispensation, *i.e.*, a sealing on the forehead, seen outwardly or experienced inwardly, as taught by some to-day, "tongues," and "pentecostals" and other cults, and referred to in Bunyan's "*Pilgrim's Progress*?"

**ANSWER C.**—The sign of the old covenant was circumcision, an outward mark in the flesh. It is said in the case of Abraham to have been the "seal of the righteousness of the faith, which he had yet being uncircumcised" (Rom. v. 11), which was of course exceptional, as infants of eight days old have no righteousness. The Lord seals His people as His own by giving them His Holy Spirit. "In whom having believed ye were sealed with that Holy Spirit of promise" (Eph. i. 13, *r.v.*; also chap. iv. 3; and 2 Cor. i. 22). This is not an experience subsequent to conversion, but at conversion; nor is it an outward mark on the flesh,

but a spiritual reality, which no doubt will come out in the life. John Bunyan's "Pilgrim's Progress" is an allegory: that is, a spiritual truth conveyed under the form of a literal story. We should get into no end of difficulties, if we interpreted the figures literally. Are all sinners, for example, to wade through a literal "Slough of Despond" on their way to the wicket gate? Besides, even Bunyan must be checked by the Word of God, and no less, "experiences" that pious persons claim to have passed through. There is no such thing taught in the Bible, as a Christian "being sealed on the forehead," and for anyone to claim such a thing is a mistaken pretension, which he should seek grace from God to abandon.

**Question D.—Do the first six verses of Hebrews vi. teach that one who has this experience, and then falls away, is lost? Does v. 6 apply to the Christian to-day?**

**ANSWER D.**—In order to grasp the point of the Hebrew epistle, especially of its warnings, it is important to see the difference between believing in the Lord Jesus during His earthly ministry, or even during the transitional period of the Acts, and believing in Him subsequent to the full revelation of the heavenly calling of the Church, in the Ephesian and Colossian epistles. The former involved no break with their Jewish hopes and aspirations. It would have been strange had accepting the Jewish Messiah compromised a man's Judaism. Those who accepted the Lord as Saviour and Messiah were better Jews after than before. So, in a modified sense, in the Acts. It was a time of transition, and though the one and only Church was founded at Pentecost by the Lord Himself, believing Jews did not, and were not expected to, understand what had not yet been revealed. But when from the prison house in Rome those epistles issued, revealing the mystery of Christ, that the middle wall of partition had been broken down, that the calling was heavenly, and that blessing was no longer connected with the nation and earth, at once a new and energetic exercise of faith was called for. Nature clung to the old forms and the old hopes. These believing Hebrews were terribly tempted to draw back. The central note of the epistle is, "Go on unto perfection." They had known ever since their profession of faith in Christ, the principles of the doctrine of Christ (not the word of the beginning of Christ). They had believed in Him for forgiveness and many other blessings. Now they were to leave these blessings, not as a

child leaves its cradle, because it has no further use for it, but as a builder leaves his foundation by building up away from it. Perfection was to be their object in the widest meaning of that embracing word—even the fulness of Christ. Yes, they had to give up, but it was to get far transcending blessings. The six things mentioned here were indispensable, as far as they went, but they did not go far enough. It is, I believe, impossible to apply "the falling away" to "doctrines and principles," as is suggested by the questioner. It applies to any who had *professed* the name of Christ, but might under pressure turn back and prove apostates. Is apostasy an impossibility to-day? Alas! I fear not.

**Question E.—Could you please give help on how to carry out a business meeting in the assembly? Also, in the offerings some meetings have the box divided for Sunday School, missionary, etc.**

**ANSWER E.**—Perhaps it is not quite clear as to what is meant here as a "business meeting." Is it what is known as a fellowship meeting of the whole assembly, at which, amongst other things, the quarterly financial statement is made? or is it the meeting of the responsible elders to discuss questions of expenditure or other arrangements? As far as I am aware, I do not know of any other kind of meeting which could ordinarily claim the sanction of Scripture, as being "a business meeting in the assembly." But let us suppose that a meeting of the whole assembly be meant, for consideration of the financial position of things, and to hear reports of the various branches of the work. No order can be laid down. The meeting must be in dependence on God for His guidance and help and wisdom, and so would naturally begin with waiting upon Him in prayer. After this, might not a suitable Scripture be read? and then the treasurer would naturally take a seasonable opportunity to read his statement, or any other brother, say the Sunday School superintendent, or the brother responsible for the tract fund, and any other similar fund, would make their announcements. But there is no formal order to be followed. "Let all things be done decently and in order!" As to how or in what manner of box collections should be made, whether the box should be in compartments, or whether all should be pooled and divided according to the needs of the various branches of the work, is surely a pure matter of arrangement for each assembly. One method may be preferred in one place, another in another. Let the best method be adopted for the local needs.

**Question F.**—Titus iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Eternal life is in Christ, and all believers are in Him. In what sense, then, are we to understand the latter clause thus, "And renewing of the Holy Ghost?"

ANSWER F.—We must all agree that there can be nothing in this verse out of harmony with the possession of eternal life in Christ, nor should we even appear to neutralise one verse with another. The truth, however, is presented here in a very distinct way, as compared with John's Gospel or the Roman epistle. Here the apostle, by the Spirit, presents salvation, not so much in connection with the death and resurrection of Christ, as in Romans, or as the result of faith as in John, but as linked to the work of the Holy Spirit in the work of regeneration and renewal. The word for "washing" here is *loutron*—the once for all "washing" of John xiii. "He that is washed needeth not save to bathe his feet but is clean every whit" at the same moment the believer is "renewed," but whereas "regeneration" is completed then and there, this "renewal" is the first act of a process which continues to the end. This is shewn by considering the three other passages in the New Testament, where the root (*anakainoo*) occurs. "Be transformed by the renewal of your mind" (Rom. xii. 2). "The new man, which is *being renewed* in knowledge after the image of Him that created Him" (Col. iii. 10). "The inward man is *being renewed* day by day" (2 Cor. iv. 16). It is not here the salvation of the sinner from guilt and condemnation, as in Romans, nor yet the possession of eternal life through faith in Christ; but the deliverance from the manner of life described in verse 2 by the regenerating power of the Holy Spirit, and by His work of renewal, which even at that moment also begins.

**Question G.**—Were Ananias and Sapphira true followers of the Lord Jesus Christ?

ANSWER G.—Ananias and Sapphira were no doubt members of the local church at Jerusalem. What interest could they have had otherwise in selling their property and pretending to give the whole price to God? Such a course would have compromised them fatally with the Jews, and would have failed to procure the esteem of the church. Nor would the apostle have accepted the gift. They were evidently well known to Peter. The fact that judgment fell at once on them would, I

think, be in favour of their being really converted persons. "For when we are judged, we are chastened by the Lord, that we should not be condemned with the world" (1 Cor. xi.). The question of their reality is not raised in Scripture one way or the other. But to call them "true followers of the Lord Jesus" would be a very unfortunate way of describing them. If they had life, they were certainly not following Christ but Satan, when they acted as they did, and "lied to the Holy Ghost." Are we called to pronounce on them? "The Lord knoweth them that are His, and let everyone that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). By their fruits ye shall know them. It is, I should judge, running clean against the purpose of the Spirit in recording this sad incident, to decree of every professor who makes shipwreck, "Oh, he was once a child of God, and so is now." This is going too far. The conclusion may be mistaken, because the premise may never have been true.

**Question H.**—Does 1 John ii. 1 in any way clash with the eternal choice (Eph. i. 4)? Is the whole world chosen?

ANSWER H.—Much time has been wasted in trying to "reconcile" such Scriptures, as the ones quoted above. We need not "reconcile," but believe them both equally, but we are not called to apprehend them both equally at first. I think we should be right in saying that until we have had to do with the truth of the last clause of 1 John ii. 2, "He is a propitiation for the whole world" (see r.v.), we have nothing to do with Eph. i. 4, "Chosen in Him before the foundation of the world." We do not come to Christ on the ground of election, as some mistaken people try to do, waiting for some sign or vision that gives them hope they may be of the elect, and so, on that ground, trust that the Lord may receive them. It has been well said, "Directly your belief in election shapes or colours your gospel, you hold election wrongly." It is the glory of Christ's work and of the Gospel that proclaims it, that it is free to all, as well as sufficient for all. "Go into all the world, and preach the Gospel, not to the elect, but to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned." "Whosoever will let him take the water of life freely," is written outside the door of salvation; "Chosen in Him," inside. It is sufficient for all, efficient for all who believe. We hold both truths fully and entirely.

# The Lord's Work and Workers.

## WITH RECORDS OF SERVICE AND REPORTS OF MEETINGS IN MANY LANDS.

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 18th of previous month

No Charge for Insertion.

DECEMBER, 1928.

Made up, November 22nd.

### SCOTLAND.

**FORTHCOMING.**—Third Anniversary Meeting of Ayrshire Postal and Distribution Gospel Workers in Bute Hall, **Prestwick**, Wednesday, 12th December. Tea, 6.30 p.m. Speakers—William Hamilton, D. Bowman, W. D. Whitelaw, and M. Paterson. Annual Meeting for Believers in **Craigellachie**, Christmas Day, 25th December. **Plains**, by Airdrie. —Conference in Elim Hall, 15th December, 3.30. W. A. Thomson, A. Campbell, and J. Douglas expected.

**NEW YEAR CONFERENCES.**—**Dalry**, Public Hall, Monday, 31st December, 3 p.m. Dr. William Heron, Belfast; J. Money Penny, Wallasey; and others. **Tuesday, 1st January.**—**Ayr**, Town Hall, 1.30 to 7. J. M. Shaw, London; E. Rankine, Belfast; J. Ritchie, jun., Troon; J. M'Alpine, Troon. **Glasgow** (Craigiehall Street assembly), in Leckie Memorial Hall, 12 noon. William Rodgers, John Leiper, and others. **Kirkcaldy**, Beveridge Halls, 11.30 a.m. to 6 p.m. William Hagen, John Steel, and others. **Kilmarnock**, Grand Hall, 10.30 a.m. to 5 p.m. J. Charleton Steen, London; E. T. Tarrant, Folkestone; William Rodgers, Omagh; J. M. Shaw, London. **Larbert**, Dobbie Hall, 2 p.m. W. W. Fereday, William Hagen, Dr. Kelly, James Stephen, W. D. Whitelaw. **Hamilton**, the New Town Hall has been secured (comfortable seating for 1750), 10.30 a.m. to 4.30 p.m. L. W. G. Alexander, A. H. Boulton, R. M'Murdo, John Macdonald, and Andrew Douglas. **Motherwell**, Town Hall, 11 a.m. to 4 p.m. Dr. William Heron, J. M. Shaw, W. A. Thomson, and A. Borland. **Newton-Stewart**, M'Millan Hall, 11 a.m. to 3.30 p.m. Joseph Glancy, J. W. Linton, and others. **Dumfries**, Bethany Hall, 2 till 7 p.m. A. Campbell, M. Brown, J. Hawthorn, and T. Richardson. **Dundee**, Hermon Hall, Tay St., at 11. **Aberdeen**, Y.M.C.A. and Hebron Halls, 1st,

**OUT OF HIS TREASURE.**—Our most popular Calendar last season. The Large Pocket is useful to hold Letters, etc. Beautiful Reproductions of Famous Pictures on Front. Stout Art Board in Unique Diamond Shape with Texts Blocked in Gold. Daily Tear-off Block with Selected Texts and Meditation, 1/6.

2nd and 3rd. Speakers—George Goodman, H. M. Dawson, Harold St. John, R. Scammell and John Watt. **Edinburgh**, St. Columbus U.F. Church, Cambridge Street, 11 and 2.30. **Wednesday, 2nd January.**—**Auchinleck**, 1.30 till 6.30 p.m. W. J. Grant, W. M'Alonan, W. J. Meneely, and John Feeley. **Innerleven**, 11 a.m. A. Payne, J. M'Alpine, and others. **Kilbirnie**, 12 till 5. Dr. Heron, John Macdonald, James Coutts, and M. Brown. **Larkhall**, Hebron Hall. J. M. Shaw, James Stephen, W. Hagen, and W. D. Whitelaw. **Glasgow**, City Halls, 10.30 to 4.30 p.m. J. Charleton Steen, E. T. Tarrant, Dr. Bishop, H. Steedman, W. M'Alonan, and John Douglas. **Prestwick**, Town Hall, 2.30 till 7.30 p.m. James Stephen, J. M. Shaw, W. A. Thomson, and A. Borland. **Thursday, 3rd January.**—**Newmilns**, Co-operative Hall, 2.45 to 7.30 p.m. J. M. Shaw, J. Stephen, T. Richardson, and John Gray. Annual Conference, **Helensburgh**, Saturday, 19th January. Annual New Year Conference in connection with Victoria Hall, **Bathgate**, will be held in Co-operative Hall, Wednesday, 2nd January, 11 a.m. Speakers expected—W. W. Fereday, Dr. Roberts, R. D. Johnston, and R. W. Smith.

**REPORTS.**—T. Richardson had special meetings in Bethany Hall, **Dumfries**. Work very stiff. Robert Kennedy has given help in **Castle-Douglas**, **Gatehouse-of-Fleet**, **Creetown**, and **Newton-Stewart**. Assemblies in these parts small, but tracts and booklets well received. George Bond had a series of meetings in **Selivoe**, Shetland. The Lord graciously helped and gave blessing. John Gartshore had fairly good meetings in **Perth**, and also gave help in **Forfar**, **Earl**, and **Dundee**. E. M. Warnock has spent some time in **Strachur** with Gospel car. Had some meetings with men working on new afforestation scheme, and found a good hearing for

**PALESTINE FLOWER CARDS.**—The Cards this season are in fresh and chaste Designs. The Insets are mounted in beautiful Flowers grown "round about Jerusalem," gathered and pressed by Jewish orphan girls, retaining all their bright colours, bringing many Scripture references to mind. Suitable Texts and Seasonable Messages. Twelve kinds, Fourpence each. Cabinet of Twelve Cards, assorted, 4/, post paid.

the Gospel. Had also some meetings in **Minard** and **Furnace** district. John Miller had special meetings for believers in **Campbeltown**. Large attendance and splendid interest. John Carrick had two weeks' meetings in **Ardrihaig**. Attendance not large owing to storms, but good work done. R. Stephen gave helpful and much appreciated ministry at **Helensburgh**. J. Miller gave help in **Bothwellhaugh** and **Alexandria**. Annual Conference at **Airdrie** was a helpful time. Messrs. Macdonald, Gilmour Wilson, Miller, and Douglas ministered to large gathering. James Calderhead paid helpful visit to **Peebles**. God gave blessing. Best meetings for a long time. James Petrie had helpful meetings in **Lerwick** for saved and unsaved. H. Wallis and others have been visiting small assemblies and distributing Gospel tracts in outlying districts in **Shetland**. J. C. M. Dawson had good meetings in **Chryston**. J. Macdonald had special meetings in **Govan**. W. J. Meneely's visit to **Prestwick** was much enjoyed. Large numbers attended the meetings, and several professed conversion.

## ENGLAND AND WALES.

**FORTHCOMING.** — **Peckham.** — Next Monthly Conference, 15th December, 4.15 and 6 p.m. W. Hoste will open the subject, "The Holy Spirit and His Work." Annual Conference in Clumber Hall, **Nottingham**, 26th and 27th December. E. H. Broadbent, W. Hoste, James Stephen, and J. M. Shaw expected. Circulars from F. H. Munday, 134 Hucknall Road, **Nottingham**. **Carlisle.**—Annual Conference, 1st January. J. B. Watson and others. Luther Rees hopes to commence village Gospel work in South Devon (**Stoke Fleming**), on 5th January. Fellowship Meeting with tea in Sussex Road Gospel Hall, **Brixton**, 1st December, 4 p.m. to 8 p.m. H. F. G. Cole expected. Subject, "Messengers and their Message."

**REPORTS.**—A. J. Chilcott gave special addresses in **Mumbles**, October 21 to November 4. Bros. Steedman had encouraging meetings in **Merthyr**, **Llanelly**, and **Cardiff**. J. C. Steen had special meetings for believers in Adamsdown Hall, **Cardiff**. Large and helpful gatherings at **Plymouth** Conference. Messrs. Harris, Hardwidge, Spargo, Baird, and Evans ministered. T. Baird gave help in **Cardiff**, **Newport**, **Mon.**, and **Plymouth**. **Cardiff.**—

Annual meetings well attended. Profitable ministry by Dawson, Green, Curzon, Bishop, and Baird. Large gathering at Conference at **Ossett**. Messrs. Stansfield, Windle, Lauriston, and Dr. Graves gave help. Large gatherings at **London** Missionary Meetings. Many helpful and encouraging reports given. A number of brethren continue to go out from **Bournemouth** to the surrounding districts, preaching the Gospel, visiting and distributing Gospel tracts on Saturday afternoons. So far the weather has not detained them, and they hope to continue in this good work. Prayer desired. John Gilfillan had well attended meetings at **Saffron Walden** and **Cambridge**, some saved. Also had good numbers at **Reading** and **Reigate**.

## IRELAND.

The annual believers' meetings at **Ballinaloob** were helpful and profitable. Messrs. Stewart, Baillie, Chilcott, M'Ewen, Lyttle, Gilpin, and M'Elheran ministered. S. Gilpin has special meetings in wooden hall, **Carrickfergus**. Joseph Glancy had five weeks in Ormean Road, **Belfast**. People came out well; some saved; a number were baptised and added to assembly. Had meetings later in **Holywood**. Large and good gatherings at **Lurgan** Conference. Ministry very helpful. One of the best. Messrs. Campbell and Diack had some blessing at **Ballylackmore**. Mr. M'Ewen had good meetings in **Coleraine**. Bertie Stewart is having a time of blessing at **Killygordon**. Messrs. Kells and Stewart are finding blessing at **Drum** and **Ramelton**. T. H. Lyttle at **Ballywatermoy**, fair'y good meetings. Mr. Hutchison at **Strabane**. Messrs. Craig and Finegan had good meetings in **Omagh**. Mr. Creighton at **Sion Mills**. Mr. Baillie at **Clonkeen**. T. H. Lyttle had some meetings in a farmhouse at **Killycowan**. People came out well. God gave blessing. Those who knew and esteemed our departed brother, E. Fogarty, **Belfast**, will welcome a brief account of his life, with photo., in December issue of **The Christian Worker**.

## CANADA.

**Menim, Sask.**—The new assembly here is growing, and the Lord's people are much encouraged by well attended Gospel meetings in a schoolroom, 12 miles from the village. Sunday School work there is also encouraging. **Blackfort.**—A schoolhouse has

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recently been opened here, and meetings are well attended. C. H. Willoughby is presently visiting these parts. Had meetings in **Louville** schoolhouse. Local brethren work zealously to spread the Gospel in the locality. **Waseca**, Sask.—Christians from Lashburn carry on meetings in the local schoolhouse every Lord's Day afternoon all the year round. **Lashburn**, Sask.—The assembly goes on happily, and the Gospel meeting is usually well attended. A Gospel carriage work for several summers in these parts by C. H. Willoughby, visiting settlers and distributing tracts, has resulted in souls being saved and a number gathered out to His peerless Name. **Edmonton**, Alt.—Sunday School work here most encouraging. Robert Telfer has had five months' visit to North-west of Canada, with blessing. T. D. W. Muir had special meetings at **Forest**, Ont. Good interest. B. Bradford had good meetings at **Tillsonburg**. Dr. Matthews had special meetings at **Calgary**, Alta. W. Bunting and J. J. Rouse also had meetings there, with blessing. Messrs. M'Geachy and Telfer had good meetings, with blessing, at **Carbon**, Alta, and **Winnipeg**, Man. New Year Conference as usual at **Tillsonburg**. John Ferguson gave special addresses on "The Tabernacle" in **Tillsonburg**.

### UNITED STATES.

Mr. Crocker had two weeks' meetings at **Decker-ville**, Mich. Archie Stewart also paid helpful visit. B. Bradford had good and helpful meetings at **South Manchester**, and also at **Hartford**. **Cleveland** Conference was large. Many of the Lord's servants ministered to the edification of God's people. The **Philadelphia** Conference will be held in the P.L. Inst., 808 Locust Street, December 30 to January 1. Circulars from Mr. Harry, 535 Robbin's Avenue, Lawndale, Philadelphia. J. Dickson gave help at **Boston**. William Ferguson had meetings in a schoolhouse near **White Cloud**, where he saw a little fruit from a previous visit with Bible carriage. Hopes to have special meetings in **Akron**, Ohio, with Bro. Warke.

### AUSTRALASIA.

Our brother H. Hitchman, in an interesting letter, reports of quite an interest in special meetings in **Wellington**, **Petone**, **Lower Hutt**, and **Upper**

**Hutt**. Also in **Levin** and **Palmerston North**, our brother was able to give help to goodly companies, and had the privilege of meeting quite a number of Scotch brethren. Mr. Hitchman desires the prayers of the Lord's people on the work in Australia, Tasmania, and New Zealand. He has been all over, and sees great need on every hand and side. **Melbourne**.—Interesting Conference of S.S. teachers was held here, and proved most helpful. Seven or eight brethren ministered to profit. **Queensland**.—T. Braidner had encouraging meetings at **Sandgate**, with some fruit. Believers also helped. **Burwood**.—Missionary Conference here was crowded. Opening address by A. Dunlop was very helpful. Missionary reports were given by Messrs. Donaldson (Malaya), Clarke, Lack, and Herbert (China). Another Missionary Conference has since been held at **Leichhardt** just before Mr. and Mrs. Brewster left for China. Forbes Macleod had special Gospel meetings in **Wellington**. Weather conditions were bad, but interest was maintained. Several souls confessed Christ. Later he had meetings in **Newtown**, with blessing. J. Stout gave help in **Mornington**, **Dunedin**, and **Lumsden**, preaching the Word and visiting the homes. About 350 gathered at **Palmerston North** for the Missionary Conference. F. Ferguson gave helpful opening address, and Messrs. Wilson (Malaya), White (Uruguay), Smith (Paraguay), Duthie (China), Black (India) gave interesting reports. Other brethren also contributed to what proved to be a most helpful meeting.

### THE WORLD FIELD.

James Lees, writing from **Poland**, says, "I have been again in this country a few weeks. Had meetings in **Krolewska-Huta** on the German-Polish borders, where God wrought during our last visit. Present meetings have been even better than last. Had the joy of leading quite a number to Christ, some of them Roman Catholics too." Our brother hopes to be helping among the few weak and scattered assemblies in Poland till end of year, and prayer will be much valued. **Central Africa**.—Mrs. J. Anton sends an account of a long missionary journey undertaken by Mr. Anton and herself. They found the Roman Catholic priests very active in opposing the spread of the Gospel.

**MAGAZINES** for 1929 will be sent to all present subscribers who have not otherwise instructed, for the coming year as at present. Kindly let all changes in quantity reach us as early as possible. The help of all lovers of the truth in introducing our **Six Monthly Magazines** to personal friends, and in the assemblies where they are, will be much esteemed.

With the January issue there will be **Presented Free** to all Subscribers for the year, an entirely New Coloured Chart on the **Seven Feasts of Jehovah**, while the descriptive articles on the subject by Mr. Harold St. John, now appearing, will be continued. Fellowship in making known the Magazine to fellow-believers, who do not know it, will be much appreciated at the year-end. A **Packet of Specimen Copies** to hand round will be gladly sent **Free**.

### PERSONALIA.

We learn that our esteemed brother, **Robert Miller**, of New Zealand, has so far improved to allow of his returning home, although very weak. It is hoped, however, that with further rest and quiet he may soon be able to be about a little. Our esteemed brother, **Tom Baird**, has been laid aside for a little in an hospital in Bath, suffering from diabetes, and desires an interest in the prayers of our readers. Our esteemed brother and sister, **Mr. and Mrs. George T. Chesterman**, late of Spain, now of Bath, have just celebrated their golden wedding. May the Lord continue to give them much joy, peace, and rest after their long years of service.

### ADDRESSES.

Assembly formerly meeting at Gospel Hall, 475 East Villa Street, **Pasadena**, California, has removed to larger hall. New address—Lake Avenue Gospel Hall, 41 South Lake Avenue, Pasadena, California. Correspondence to Robert B. Young, 1760 North Fair Oaks Avenue, Pasadena, California.

### Fallen Asleep.

**Mrs. William Gailey** went home to be with Christ on 2nd October. A patient sufferer. Saved about 35 years ago in Glasgow. In the assembly at Worcester, Mass., U.S.A., for the last 15 years. **David Scott**, of Pitlessie, Fife, aged 77. Saved 1880. Begon assembly in 1888. A faithful witness and devoted pastor, unaffected by difficulties. Triumphant as he left for the home of the Lord. **Mrs. Hillis**, Birmingham, mother of H. S. Turrall, of Spain, in her 85th year. A true mother of Israel. **John Cairns**, Ardrossan, after much suffering. In assembly over 40 years. Had a good testimony. **Mrs. Neil Rowe** at Palmerston North hospital, New Zealand, 13th September. Second daughter of the late Dr. Darling, Ireland. Saved at the age of 10, and shortly afterwards received into fellowship. In New Zealand for the last 13 years. She was a devoted, kind wife and mother who sought to bring up her children in the fear of the Lord. Her last words were, "Please, dear Lord Jesus, put me to sleep." On 9th November, at Prestwick, our dear missionary sister, **Margaret Robertson**, entered into glory after months of acute pain, at the age

**SUNDAY SCHOOL MAGAZINES.**—The Young Watchman, the scholars' favourite paper, 8 pages, 4d. Little Ones' Treasury, enlarged in size, 8 pages, 4d. The Christian Worker, for teachers, 16 pages, 1d. Good Things, for senior scholars, 8 pages, 5d per dozen, 3/6 per 100. Specimens free on application. Localised to order, 5/- per 100, post free.

of 65. From 1900 till 1927, when she had an operation which was not successful, she served the Lord at Bendamurlaska, Godavari, Delta, India, and was greatly blessed in her service, especially among the women and children. An American reader sends us the following appreciative notes on the late **Samuel Kane**, of Bushmills, whose home-call we intimated in October issue :—"Mr. Kane was a good man who will be missed not only for his ministry to the saints, but his faithfulness to the unsaved. In early days I can recall his labours in the Gospel in the open-air and in barns, etc."

### To Our Readers.

With the December issue of **The Believer's Magazine** a year has gone since I raised in its pages my "Ebenezer." I then appealed to our readers to do all they could to increase our circulation. I am glad to say this appeal was not in vain, for the circulation for the year has been increased by many thousands. Yet I am not satisfied, and I do hope that the year 1929 will see a still greater increase. I am anxious that the message of **The Believer's Magazine** shall reach many more of the household of faith, and I am sending out this appeal with the hope that it may find the necessary response. If you do your part, by seeking to interest others in the magazine, I think I can promise that the Editors will do theirs. I think the articles that will from month to month, God permitting, appear throughout next year, will not only maintain, but excel our efforts for the year that is now closing. I would ask for its Editors your constant prayer, that in the last days of the dispensation we may keep His Word, and that we may not deny His Name. Before January issue may reach our readers, the New Year will be upon us. To each and all of you I wish in its truest sense a very Happy New Year.

J. CHARLETON STEEN.

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

By the Editors "Believer's Magazine," 20 Sturrock Street, Kilmarnock,

J. L., Rutherglen .. ..	£1	0	0
J. N., Glasgow .. ..	0	10	0
The Lord's Portion .. ..	2	10	0

Total for November .. ..	£4	0	0
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